

SOCIAL SCIENCES IN A GLOBALIZING WORLD

Editor

Assoc. Prof. Dr. Serap SARIBAŞ



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Chapter 1

Analysis of Macroeconomic Determinants of Inflation

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INTRODUCTION

The questions of which variable, inflation or interest rate, is more dominant in Turkey and what originates the factor that creates the causal link between the variables (Akıncı and Yılmaz, 2016: 34) are recalled in economic crisis times. Persistence of inflation-interest rate dilemma of Turkey substantially increased inflation in 2022. In the context of inflation-interest, the fact that the economy management acted contrary to the theory triggered the increase in inflation. In addition, decrease in food and energy supplies as a result of the outbreak of the Russia-Ukraine war increased demand and thus food and brent petrol prices. This also contributed to inflation increase. These developments dragged Turkey into an economic crisis. Therefore, interest rate and dollar exchange rate relations should also be examined in this context.

Another key driver of inflation is oil price in oil importing countries such as Turkey. Oil price increase not only affects domestic prices but also causes foreign trade deficit. With the increasing exchange rate, the prices of imported products also increase. The increase in crude oil prices increases production costs and also causes increase in inflation. Rising production costs not only increase prices, but also causes a decrease in production and, as a result, a decrease in total output. Falling output can raise inflation.

On the other hand, interest rates and exchange rates are frequently used to change economic policy because they are important instruments of fiscal and monetary policy. Recently, foreign currencies, especially Dollar and Euro, appreciated against Turkish Lira, and decrease in the value of lira caused the exchange rate to rise (Sarı, 2018). Thus, rising imported input prices raise the cost of production, leading to cost inflation (Işık, Acar, Işık, 2004). Policy makers are trying to control the exchange rate by using interest rates as a policy tool to suppress exchange rates. The movements in exchange rates primarily affect foreign trade variables and basic macroeconomic variables, especially inflation, in countries like Turkey that are open to foreign markets and have a low export-import coverage ratio (Sarı, 2018).

Value of the national currency against foreign currencies is called exchange rate, increase in the general level of prices are called inflation, while the price of money or the cost of borrowing is called interest (Kaygısız and Işcan, 2019). The concept of interest rate can be defined in two ways in terms of economic actors. For those who save, the profit received for the price of giving up current consumption; for investors, the price paid for using savers' money. The exchange rate, in its simplest form, refers to the amount of national currency that must be paid for one unit of foreign currency.

Interest, inflation and exchange rate are closely-related important indicators of an economy (Okur, 2017:146). Inflation mediates the path from exchange to interest rate (Sever and Mızrak, 2007). Since both interest rate and exchange rate depend on foreign and national inflation, an inflation shock affects the related variables.

All these suggest long-run relationships between these variables, hence it is expected that they would be cointegrated. Thus, a valid error correction representation of the data exists and equilibrium error must be forced back to zero (Engle & Granger, 1987). Vector Error Correction Model (VECM) describes the short run behavior of variables consistent with a long run cointegration relationship. VECM is used if there is a long-term relationship between the variables, which shows deviation from equilibrium. The long-run relationship can be thought of as the cointegration of the variables. For cointegration to occur, the series must be stationary. In order to ensure stationarity, the series are differenced. In this case, there would be a loss in long-term information during the application of the difference process. Therefore, these losses are tried to be eliminated by using error correction models.

This study aims to determine the extent to which inflation is influenced by brent petrol price per barrel, exchange (dollar/TL) and interest rates. Inflation and brent petrol monthly data (2005M1-2022M2) are retrieved from Eurostat database and the other variables from database of Central Bank Of Turkey. Eviews is used for the analysis. All variables were cointegrated of order one, thus error correction model was used to find cointegration model and corrected proportion of disequilibrium. Variance Cholesky decomposition is used to find period of adjustment.

LITERATURE REVIEW

Demirgil and Türkay (2018) used ARDL bounds test on the 2003M01-2017M01 monthly data to investigate for a long-run relationship between inflation rate and interest rate. The authors found that the variables were cointegrated and inflation affected interest rate significantly in positive direction. One percent increase in inflation increased interest rate by 0.48 percent, which suggests that inflation increases in interest rates in Turkey. In addition, a causality (Toda Yamamoto) relation from inflation rate to interest rate was found.

Kaygısız and İşcan (2019) analyzed the relation between exchange rate, inflation and interest rate for the 2009M01-2017M12 period. ADF unit root and Granger Causality tests were used for the stability and causality. Exchange rate was found as the cause of inflation and interest, and inflation as the cause of interest. The relationship was determined using VAR model. According to the

impulse-response analysis, interest reacted negatively for 12 periods, and inflation reacted negatively from the sixth period to a shock in the exchange rate. Interest reacted positively to a shock in inflation for about two periods. Exchange rate was determined as the most important factor on interest and inflation based on variance decomposition

Kaya (2022) used a boundary test approach based on ARDL to investigate inflation, growth, industrial production, exchange rate, interest rate, oil price relationships for the 2007Q1:2020Q4 period in the Turkish economy. The causality relations between oil price and inflation was investigated using Toda-Yamamoto Granger Causality analysis and one-way causality from oil price to inflation was determined. In the analyzed periods, oil prices in Turkey were found as one of the main determinants of inflation.

Sever and Mızrak (2007) discussed exchange rate, inflation and interest rate relationships. The relationships were analyzed with the VAR method using the data for the period 1987:01-2006:06. According to the findings, the variables are affected by both their own values and shocks in the changes in other variables. But exchange rates are found to be more in exogenous position compared to inflation and interest. Exchange rate change had greater effect on inflation and interest. Exchange rate stability was an important factor in stabilizing inflation and interest rates. In addition, the effect of the increased risk premium was also observed due to public borrowing rate higher than interest rates.

Sarı (2018) examined exchange rate and nominal interest rate relationship for the 2006M01-2018M06 period. Stationarity analysis indicated unit roots. According to Johansen cointegration test results, no cointegration relationship between these variables was found. Finally, based on VAR analysis, bidirectional causality was found between the variables.

Uslu (2020) found causality from inflation to time deposit interest rate. There was no causality from interest rate to inflation. This result was consistent with theoretical expectations and Fisher's equation.

Yılmaz (2016) analyzed inflation and exchange rate relationship. Inflation (TSI) and nominal exchange rate monthly data (EVDS) covering 1994M1 – 2014M12 were used. Inflation was found to be affected by an increase in exchange rate. Implementation of foreign exchange increasing policies against inflation was suggested. In the short run, control of foreign exchange movements by the central bank was seen as an important measure for inflation. In long-term, taking incremental measures for foreign direct investment and export was considered as another important measure in the fight against inflation.

ECONOMETRIC METHODS

Econometric time series usually show trending behavior or nonstationarity on level. Before relationships between macroeconomic variables and inflation are analyzed, the stationarity of the variables is tested with Augmented Dickey-Fuller (1981), Phillips-Perron (1988), Kwiatkowski-Phillips-Schmidt-Shin (1992), Ng-Perron (1995) and Elliot-Lothman-Stock (1996) unit root tests.

Unit Root Tests

Augmented Dickey Fuller Test

Inflation series is investigated for stationarity using $Y_t = \rho Y_{t-1} + u_t$. If $\rho = 1$, inflation contains a unit root. After first differencing, the equation becomes $\Delta Y_t = (\rho - 1)Y_{t-1} + u_t$. In order to remove the serial correlation in the residuals, lagged values of the dependent variable are added for stationarity so that $\Delta Y_t = a + b_t + \gamma Y_{t-1} + c \sum \Delta Y_{t-1} + u_t$.

Kwiatkowski-Phillips-Schmidt-Shin Test

In this test, the aim is to adjust deterministic trend in the series and determine whether it contains unit root. The partial sum is calculated for the residuals obtained after Y_t is regressed on the cutoff and trend (Sevüktekin and Çınar, 2017: 377). KPSS and critical values are compared. In this test, unlike other unit root tests, the null hypothesis states no stationarity. KPSS unit root test is slightly more powerful than the ADF test for $T \leq 100$ and slightly less powerful for $T \geq 250$ where T is the number of time periods (Shin and Smith, 1992)

Data and Model

Monthly data for consumer price index, exchange rate, brent petrol price per barrel, interest rates were for the period of 2005M1-2022M2. Inflation and brent petrol data was retrieved from Eurostat database and the other variables from database of Central Bank of Turkey.

The model used in this study is

$$\ln \text{CPI}_t = \beta_0 + \beta_1 \ln \text{INT}_t + \beta_2 \ln \text{EXC}_t + \beta_3 \ln \text{BRENT}_t + u_t \quad (1)$$

Where β_0 is constant, β_i are the coefficients of the related variables, CPI is consumer price index, INT is interest rate, EXC is dollar/TL exchange rate, BRENT is the price of brent petrol per barrel and u_t is residual.

Non-stationarity was observed in the time series graphs of all variables and logarithmic transformation has been made. CPI is consumer price index taken monthly based on 12 months average. As inflation rate, monthly CPI based on 12

month average was analyzed. CPI change rate is calculated as $CPI_t = (\ln CPI_t - \ln CPI_{t-1}) / \ln CPI_{t-1}$ where $\ln CPI$ denotes logarithmic transform for CPI. American dollar/TL buying price is taken as exchange rate, As an interest rate series, time deposits in TRY with a term of up to one month were taken. The LNCPI, LNBRENT, LNINT and LNEXC series were obtained by logarithmic transformation.

Theoretical expectation is that β_1 be negative and β_2 and β_3 both be positive. An increase in interest rate decreases inflation. Thus, β_1 is expected to be negative. The increase in the exchange rate increases production cost and domestic price and thus inflation. So β_2 is expected to be positive. The increase in brent petrol price in Turkey as importing country increases transportation cost, price of petrol derivatives, natural gas, electricity etc and thus increases inflation. So β_3 is expected to be positive.

DATA ANALYSIS

Time series graphs of all variables in Figure 1 show non-stationarity. Thus, stationarity of the variables is tested for unit roots.

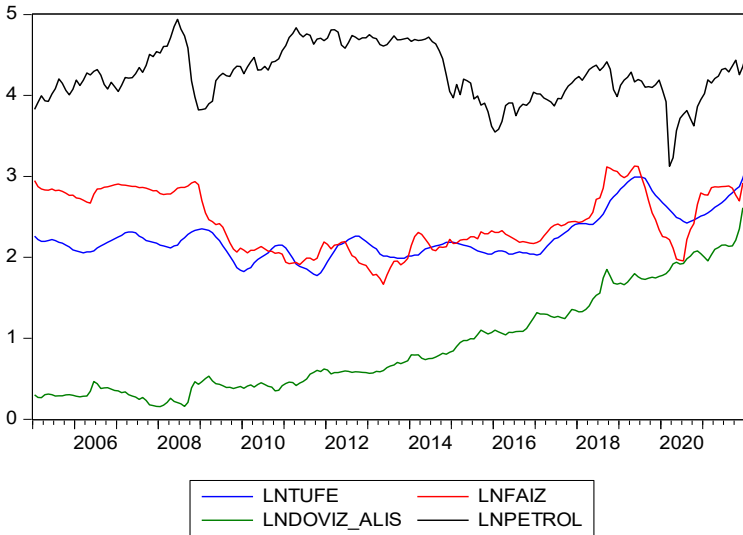


Figure 1: Macroeconomic Variables

Table 1 indicates stationarity test results for the 2005M01-2022M02 period and decisions.

Table 1: Stationarity test results

	ADF	PP	KPSS	Ng-Perron	ERS Point	GLS DF	Decision
LNCPI	I(1)	I(1)	I(1)	I(0)	I(0)	I(2)	I(1)
LNINT	I(1)	I(1)	I(1)	I(1)	I(1)	I(1)	I(1)
LNBRENT	I(1)	I(1)	I(1)	I(1)	I(1)	I(1)	I(1)
LNEXC	I(1)	I(1)	I(2)	I(1)	I(1)	I(1)	I(1)

According to the results in Table 1, H_0 hypotheses unit root in LNCPI, LNINT, LNEXC and LNBRENT series (in all tests) are not rejected. Thus, the first differences are taken and the same tests are applied. H_0 hypotheses for these series were rejected which shows that the first differenced series were stationary. As a result of ADF, PP, KPSS, Ng-Perron, ERS Point and GLS DF tests, LNINT, LNBRENT and LNEXC were all I(1) at the 5% level except for LNEXC was I(2) based on KPSS. However, LNCPI was I(1) according to ADF, PP and KPSS. Therefore, all variables are I(1).

APPLICATION

Cointegration

Cointegration equation for the 2005m04-2022m01 is estimated as

$$\text{LnCPI} = -0.356 + 0.422\text{LnINT} + 0.420\text{LnEXC} + 0.280\text{LnBRENT}$$

$$(0.0478) \quad (0.0316) \quad (0.0582)$$

where standart errors are given in parentheses.

The error correction model of the dependent variable LnCPI using the least squares method for the 2005m02-2022m01 period is shown in Table 2. These results show that every one percent increase in interest rate will increase the CPI by 0.10 percent in the long run. In addition, the U(-1) coefficient shows that 9.6 percent of the deviation in the balance will be corrected every month.

Table 2: Error Correction Model

LnCPI	Coefficient	Std Error	t-statistic	p value
D(LNBRENT)	-0.004832	0.020418	-0.236637	0.8132
D(LNEXC)	0.042385	0.057732	0.734157	0.4637
D(LNINT)	0.099527	0.039393	2.526498	0.0123
U(-1)	-0.095820	0.018587	-5.155140	0.0000
C	0.003728	0.002298	1.622347	0.1063
R-squared	0.220830	Mean dependent var		0.004197
Adjusted R-squared	0.205168	S.D. dependent var		0.035178
S.E. of regression	0.031363	Akaike info criterion		-4.062202
Sum squared resid	0.195738	Schwarz criterion		-3.980875
Log likelihood	419.3446	Hannan-Quinn criter.		-4.029304
F-statistic	14.09998	Durbin-Watson stat		0.357765
Prob(F-statistic)	0.000000			

Causality Tests

Table 3 shows Granger causality results for the 2005m01-2022m02 periods with lag2. These results indicate a two-way causality between exchange rate and interest rates and one-way causality from from exchange rate and interest rate to inflation.

Table 3: Causality Test Results

Null Hypothesis:	N	F-Statistic	p value
DLNINT does not Granger Cause DLNCPI	202	9.89215	8.E-05
DLNCPI does not Granger Cause DLNINT		0.02202	0.9782
DLNEXC does not Granger Cause DLNCPI	202	9.28765	0.0001
DLNCPI does not Granger Cause DLNEXC		0.27220	0.7620
DLNBRENT does not Granger Cause DLNCPI	202	0.25905	0.7720
DLNCPI does not Granger Cause DLNBRENT		1.26744	0.2838
DLNEXC does not Granger Cause DLNINT	202	7.88537	0.0005
DLNINT does not Granger Cause DLNEXC		6.61391	0.0017
DLNBRENT does not Granger Cause DLNINT	202	2.38513	0.0947
DLNINT does not Granger Cause DLNBRENT		0.93402	0.3947
DLNBRENT does not Granger Cause DLNEXC	202	2.68769	0.0705
DLNEXC does not Granger Cause DLNBRENT		0.28416	0.7530

Impulse-Response Analyses

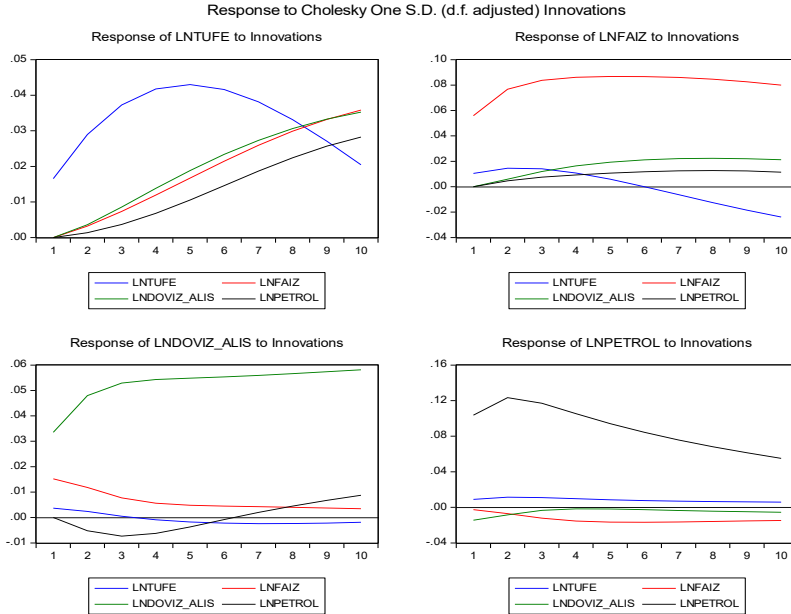


Figure 2: Impulse-Response of Macroeconomic Variables Combined

Interest rate shows positive reaction to inflation shock for six periods. It shows a negative reaction after the sixth period. Exchange rates show a positive reaction against the shocks that may occur in the inflation rate for three periods. These reactions then follow an insignificant negative course near zero. Brent petrol price reacts positively to inflation shock and stays positive for ten periods of the course. However, reactions of exchange rates and brent petrol price were not significant since zero line falls into confidence intervals.

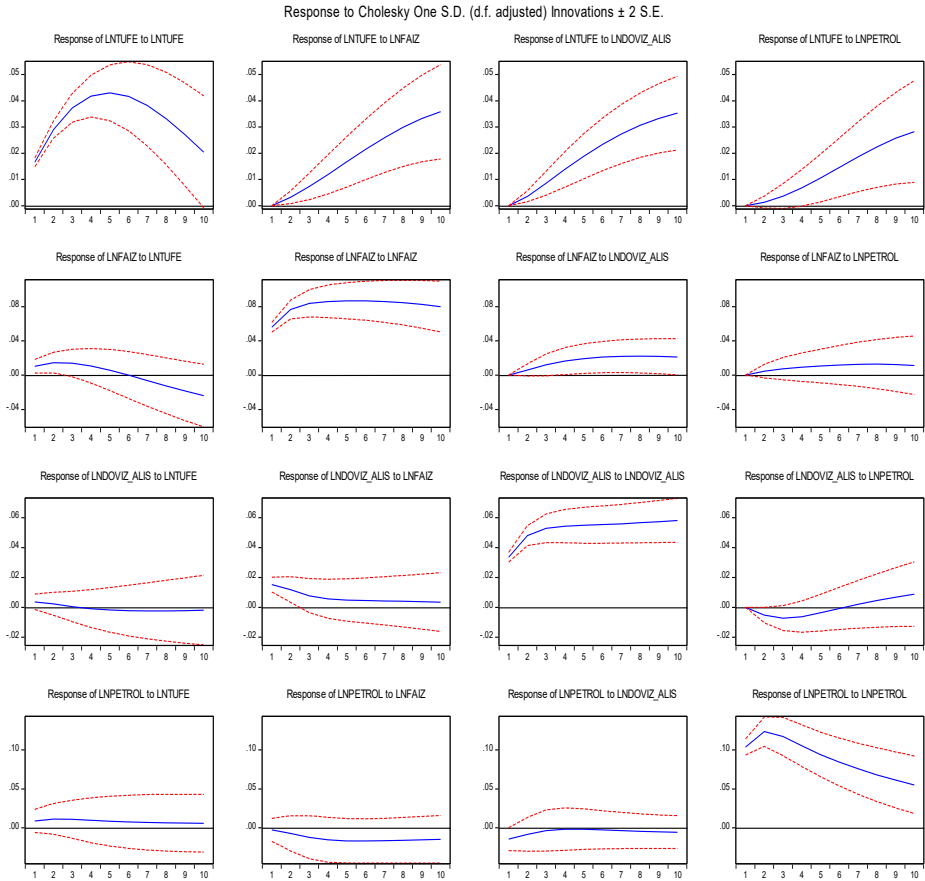


Figure 3: Impulse-Response of Macroeconomic Variables

The interest rate shows positive response to the inflation shock for six periods and showed a negative reaction after the sixth period. Exchange rates react positively to shocks that may occur in the inflation rate for three periods. These reactions then followed an insignificant negative course close to zero. Brent oil price reacted positively to the inflation shock and remained positive in all periods. However, since the zero line falls within the confidence interval, the reactions of the exchange rate and Brent oil price are not important.

Variance Decomposition

Cholesky ordering of variance decomposition is LNCPI LNINT LNEXC LNBRENT

Variance Decomposition of CPI

Table 4 indicates variance in percent explained by the variables. In the first period, its own delay explains 100% of the variance in CPI. The changes in CPI explained by its own delay drops as periods progress but stay above 47%. The effects of interest rate and exchange rate increases to explain the change in inflation as periods progress. The most important variable explaining the changes in CPI values is exchange rate. Even though no explanatory power in period 1, the exchange rate explains 21.40% of the variance in CPI in the last period. Similarly, interest rate is also important and explains 20.10% of the variance in CPI in the last period. This result is also compatible with Granger causality tests.

Table 4: Variance Decomposition of LNCPI

Period	S.E.	LNCPI	LNINT	LNEXC	LNBRENT
1	0.016542	100.0000	0.000000	0.000000	0.000000
2	0.033750	97.79198	0.899169	1.142472	0.166376
3	0.051662	93.75474	2.412819	3.255386	0.577055
4	0.069230	88.58661	4.319889	5.808969	1.284530
5	0.085957	82.50630	6.585695	8.570960	2.337043
6	0.101689	75.70500	9.156815	11.40399	3.734200
7	0.116454	68.45319	11.93209	14.19645	5.418260
8	0.130357	61.08883	14.77692	16.84803	7.286219
9	0.143511	53.96353	17.54861	19.27530	9.212563
10	0.156006	47.38509	20.12041	21.42077	11.07373

Variance Decomposition of Interest Rate

Table 5 shows variance decomposition of interest rate. In the first period, its own delay explains 96.60% of the variance in interest rate. Changes in interest explained by its own delay drops as periods progress but stay above 91.70%. The effects of interest rate and exchange rate are low to explain the changes in interest rates as periods progress. Overall, the interest rate is self-explanatory, so it is more exogenous than other variables. This result is also compatible with Granger causality tests.

Table 5: Variance Decomposition of LNINT

Period	S.E.	LNCPI	LNINT	LNEXC	LN Brent
1	0.056921	3.379643	96.62036	0.000000	0.000000
2	0.096916	3.412339	95.97705	0.380948	0.229667
3	0.129662	3.088019	95.37888	1.068831	0.464274
4	0.157152	2.577523	94.93742	1.820630	0.664430
5	0.180966	2.049525	94.58560	2.516433	0.848442
6	0.202119	1.642993	94.22444	3.111124	1.021442
7	0.221209	1.452513	93.77860	3.593719	1.175168
8	0.238577	1.526063	93.20980	3.967029	1.297107
9	0.254415	1.870713	92.51185	4.239834	1.377607
10	0.268833	2.462289	91.70045	4.424058	1.413202

Variance Decomposition of Exchange Rate

Table 6 indicates variance decomposition of exchange rate. In period 1, its own delay of exchange rate explains 82% of the variance in exchange rate. Changes in EXC explained by its own delay increases as periods progress and stay above 96.90%. The effects of other variables are low to explain the changes in EXC as periods progress. The most important variable explaining the changes in EXC values is the interest rate. It explains 16.90% of the variance in EXC in the first period. This result is also compatible with Granger causality tests.

Table 6: Variance Decomposition of LNEXC

Period	S.E.	LNCPI	LNINT	LNEXC	LN Brent
1	0.037016	0.976028	16.89640	82.12757	0.000000
2	0.062008	0.494202	9.673914	89.12170	0.710181
3	0.082202	0.284631	6.394320	92.12736	1.193687
4	0.098896	0.205264	4.744195	93.82501	1.225526
5	0.113271	0.180837	3.798823	94.97880	1.041539
6	0.126171	0.176672	3.189424	95.79049	0.843412
7	0.138114	0.177441	2.757357	96.34068	0.724524
8	0.149409	0.176676	2.428550	96.68530	0.709474
9	0.160240	0.172156	2.165817	96.86877	0.793256
10	0.170733	0.163820	1.949003	96.92546	0.961713

Variance Decomposition of Brent Petrol Price

Table 7 and Figure 4 both show variance decomposition of brent petrol price. Similarly, the effects of exchange rate and interest rate are low to explain the changes in brent petrol price as periods progress. Overall, brent petrol price is

self-explanatory, so it is more exogenous than other variables. This result is also compatible with Granger causality tests.

Table 7: Variance Decomposition of Macroeconomic Variables

Period	s.e.	LNCPI	LNINT	LNEXC	LN Brent
1	0.105097	0.722578	0.063900	1.890391	97.32313
2	0.162887	0.789449	0.217471	1.055618	97.93746
3	0.201296	0.809533	0.507764	0.719614	97.96309
4	0.227933	0.810764	0.851354	0.566577	97.77131
5	0.247317	0.807151	1.177871	0.486623	97.52836
6	0.261965	0.804437	1.461790	0.443652	97.29012
7	0.273312	0.804490	1.704534	0.423882	97.06709
8	0.282241	0.807647	1.915413	0.420539	96.85640
9	0.289341	0.813719	2.103043	0.429756	96.65348
10	0.295027	0.822380	2.273336	0.449177	96.45511

Variance Decomposition using Cholesky (d.f. adjusted) Factors

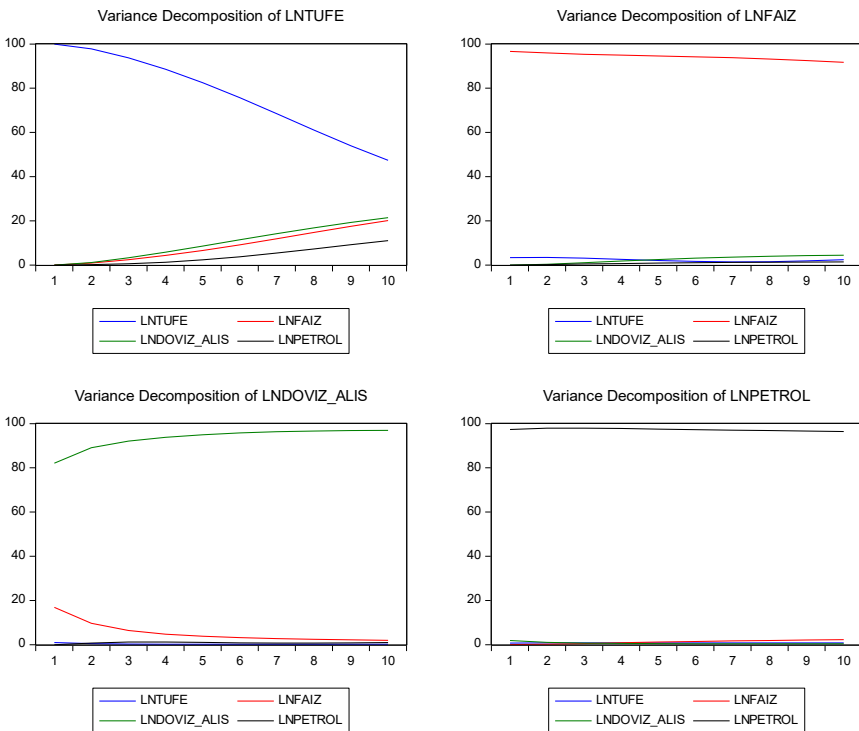


Figure 4: Variance decomposition of macroeconomic variables

CONCLUSION

This article determined relationship between macroeconomic variables using VECM model. The results indicate that deviation in equilibrium adjusts about seven percent every month so that inflation gets back to equilibrium approximately in one and a quarter year. Causality was found one directional from interest rate to inflation, one directional from exchange rate to inflation and bidirectional between exchange and interest rates. The findings of Kanca, Üzümcü and Deniz (2015) and Demirgil and Türkay (2018), a causality relation from inflation to interest rate, were contrariwise to the first. The second finding was in line with Fisunoğlu ve Çabuk (1998), Akgül and Özdemir (2018) and İşcan and Durgun-Kaygısız (2019). The last was in line with Sarı (2018). There was no causality between brent petrol price and inflation. This result was not in line with Kaya (2022) who found one-way causality from oil prices to inflation.

Interest rate showed positive reaction to inflation shock for six periods and reacted negatively after the sixth period. However, reactions of exchange rates and brent petrol price were not significant since zero line fallen into confidence intervals.

The most important variables explaining the variance in CPI values were exchange rates and interest rates.

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Chapter 2

The Importance Of Memory Spaces in the Construction of Collective Memory: The Case of Ankara Province*

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INTRODUCTION

Collective memory deals not only with the personal experiences of people, but also with the events experienced by the society while forming the memory. Places such as monuments, museums, etc., which we frequently encounter today, mediate the formation of collective memory. Therefore, collective memory does not belong to people themselves; it is a cultural product that embodies the knowledge and experiences they have acquired. The more these teachings, the stronger the collective memory.

As the society interacts within itself, the different thoughts left in the mind by each event that occurs is one of the indicators of the realisation of collective memory. People who have experienced the same event together or who have accessed the same information may remember the event from different perspectives, but the experience is the same. They do not need to participate in an activity at the same time to form a collective memory. The transfer of past information is sufficient for the formation of collective memory. This transfer of information takes place in different communication systems in different periods and social memory is formed in the society where this transfer is realised.

The fact that collective memory is very powerful which means that it can lead to some contradictory events. If collective memory contradicts its many functions, it ceases to be rational and becomes a weapon. Memory has maintained a relationship with space since Ancient Greece. This started with the use of numbers and pictures to symbolise the speech of scribes. The symbols then helped them to remember the speech. The system, designed to prevent memory from being forgotten, was used to recall speech in a certain process, to refer to visual memory. It shows that the retention of this information in memory is actively maintained through architectural arrangements.

Space and time give meaning to space through the relationship that they establish. In addition, the concept of space has been defined differently as a place where the past experiences meet at a common point and form a whole. Space has been our tool to bring back the past experiences in our memory. The conclusion that can be drawn is that people create common memory spaces where the past, present and future can be seen in a common way. Therefore, we can say that it is related with the abstract or concrete features of the space. The resulting space reflects the social and cultural experience of the society. Cities also ensure the continuation of social memory. The stories of cities are layered and intertwined with the stories of individuals and groups.

It is the process of reconstruction after a certain selection stage in the past memories. It is possible to encounter situations such as leaving the events experienced during the election phase and this process in the background and reconstructing the individual in line with their own goals and interests. This can be

seen especially in cases where it affects society's perception of identity and legitimacy. Memories built on the identities created by selected events are an important tool in ensuring the legitimacy and continuity of power. When governments narrate history from their own point of view in order to maintain their legitimacy, when they selectively read history from the real world, they are in a position to determine what will be remembered and forgotten in the history. For those who govern society, memory has created fertile political soil. Those who use collective memory to govern society have realised that they can control future social and political events by controlling the past.

DEFINITION OF COLLECTIVE MEMORY

Time, which has a constitutive quality in the existence of human beings, affects the way of life, the way of thinking and the way of daily life of the individual throughout his/her life without making him/her realise it. This influence is not only related with daily life but also together with the past and the effects of the previous life. This situation provides the connection of the individual with the future and at the same time, it shapes the identity and culture of the individual.

Memory has been given great importance both in ancient times and in the Middle Ages. The fact that a person needs other people's past events to remember his/her past is one of the importance given to memory. Actually, the formation of individual memory cannot be considered separately from the thoughts and sentences that the individual receives from the past of other people around him. The individual continues his/her life with his/her daily life and information from the past, but this past memory and new memory work together whereas, do not interfere with each other.

Collective memory recognises not only the individual experiences of people, but also the events that societies have experienced socially in creating memory. Monuments, museums, etc., which we frequently encounter today, mediate the formation of social memory. This shows that collective memory is a cultural product of people's knowledge and experience, which is blended with the knowledge they have learnt in the past, not their own experience. The more these teachings increase, the more solid the collective memory is built.

Collective memory has an important impact on the formation of societies and their identities. It acts as a link between the past and the future and plays a role in the acceptance of the political order⁷. It is one of the important roles in providing a root for the identity that is trying to be formed and in giving the society a common consciousness of life.⁸ The reason is to prevent a conflict between the thoughts of the past and the thoughts of the present. When information enters the public sphere, the state tries to prevent the transfer of information from turning into a clash of ideas, but

there may be cases such as the emergence of opposing views. The state imposes the official memory on some groups with some strict rules determined within itself. In order for social consensus to be formed without any difference of opinion, homogenisation has been attempted in the past, just like the information coming to the present.

We cannot say that collective memory is history, but both are similar to each other. Memory is the emergence of people's own lives and experiences. However, even though history is past events, they may have been changed for present needs, or they may have been changed without being recognised, or they may have been transmitted differently. While history transmits the past in a specific system with specific substances, memory is indeterminate and emerges in a way that is not subject to any limitation. While memory addresses the community to a specific group, history addresses the whole society.

One of the concepts used in defining collective memory is cultural memory. This concept reveals to what extent the shared memory of the past is an act of mediation, textualisation and communication¹. In order to understand cultural memory, it is necessary to understand its connection with communicative memory. The tools that play an important role in the formation of cultural memory are monuments, statues, historical books, names given to squares and similar places or works of art². While such examples form the basis of memory, they are also the building blocks of a community's culture in its contemporary life. These elements, which are restructured according to current political and political needs, can be manipulated in line with the thoughts on the past. Cultural memory includes the acts of remembering and forgetting. In the construction process of a society, the functions of remembering (reminding) and forgetting (forgetting) have been actively used in situations such as the current way of thinking and the processing of cultural issues. In other words, the past is reshaped according to the needs of the present, sometimes the past is given and sometimes it is not.

COLLECTIVE MEMORY AND NATIONAL IDENTITY

The fact that national identity is dealt with by different disciplines in their own fields in ways appropriate to them has made the definition of this concept difficult. The differences in the perspectives and ways of interpreting the world

¹ Ann Rigney, "Plenitude, Scarcity and the Circulation of Cultural Memory", *Journal of European Studies*, 35(1), 2005, 11-28

² Mithat Sancar, *Hesaplaşma with the Past, Unutma Kültüründen Hatırlama Kültürüne, İletişim Yayınları, İstanbul 2007, 46.*

of the researchers who work on this subject by interpreting the methods developed on this subject have prevented a clear definition of the concept³.

History, which has been institutionalised by states, is very important for the citizenship and identity of societies in the conditions of that day. Despite this importance, the link between historical narrative and citizenship has not been given the necessary importance. While the construction of national identity has been progressing through historical narratives, historical narratives have not found much space in the research on political events.

While collective memory has an important place in nationalism studies, its impact on citizens has been investigated. While the citizenship literature investigates the importance of historical events, they have emphasised that how history is interpreted and how it is interpreted is as important as the process itself, such as how it is subjected to change or certain distortions according to the needs of the period. Nationalism and collective memory studies have generally not been examined in a broad manner, and studies have been carried out with certain patterns within certain boundaries. When we look at the studies, while collective memory studies look at an event in a very broad way, this research cannot make a wide contribution to the research on the construction of national identity.

Unpredictable Effects of Collective Memory on Identity

There are many factors that shape the dominant historical thought in a nation. One of the most important factors is that politicians shape history according to their interests. Identity policies determined by the state play an important role in the shaping of history. In order to build the society they want to create according to their own way of thinking, politicians write a history that can meet this situation and aim to make it an institutionalised phenomenon. However, the situation is different from this. History, which has become institutionalised at the beginning, is not a situation put forward by a single political group, but has emerged as a result of the agreement of different communities and certain renunciations. History institutionalised by politicians can become different from its institutionalised form. Institutionalised history can actually go to undesirable points by political circles and turn into uncontrollable thoughts that are different from what is desired.

³ Ülhak Çimen, "National Identity in the Presentation of the Council of State's Oath Decision in Main News Bulletins

APPROACHES TO THE PHENOMENON OF COLLECTIVE MEMORY

Two main approaches have an important place in social memory studies. The first of these approaches is the conservative approach, while the other is the constructionist approach. The constructivist approach is shaped according to the needs of the present, which can respond better to the needs of society than the other approach and is also considered as a means of social construction. The main idea of this approach is to adapt the present to the past. In the second approach, the conservative approach, the main aim is to bring the past to the present. It deals with the continuity and continuity of our past thoughts and thoughts in our social life. In this approach, the past defines our present perceptions. When we look at the common point of the two approaches, it is seen that memory is a social structure that constantly renews itself. These two approaches have been subjected to some criticisms. For example, constructivist theory has been criticised because it may lead to the destruction of the continuity of history. In this case, the foregrounding of historical narratives may cause unwanted parts to be discussed. History should be shaped by the needs of the present, but it should proceed without disturbing the continuity and cornerstones of history. As a result, combining certain points from these two theories and making them common will become the best possible system for societies.

COLLECTIVE REMEMBERING AND FORGETTING STRATEGIES

According to Sancar, the concept of coming to terms with the past has a general meaning that relates to many issues surrounding how people deal with the past and build a culture of peace through human rights values. After enduring a dictatorship or an extensive internal conflict, people face many challenges in creating a democratic political culture⁴. The confrontation between the past and the future is not an event that affects an individual alone. It is a social event. For this reason, remembering and forgetting are analysed socially.

It is the process of reconstruction after a certain selection stage with past recall. This process may include situations such as leaving the past events in the background during the selection phase and reconstructing them for individuals' own purposes and interests. This situation can be seen specifically when it affects the perception of identity and legitimacy of a community. Memory is constructed according to the identities desired to be formed by selected events and is an important tool in ensuring the legitimacy and continuity of power. When the

⁴ Mithat Sancar, *Reckoning with the Past Unutma Kültüründen Hatırlama Kültürüne, İletişim, İstanbul 2016*, 19.

rulers present history from their own perspectives in order to maintain their legitimacy, when they selectively read the facts, they have made themselves the determinant of what will be remembered and forgotten in history. In the process of remembering, the determination of what and how to be realised by the power makes remembering ideological. Casey does not compress collective remembering within the framework of memory society. He said that collective forgetting is as important as collective memory⁵. According to these two concepts that constitute collective memory, the individual must first forget in order to realise remembering. It is actually the remembered or forgotten that ideologies memory and creates it. The most familiar form of this imposition of the powers on the society is seen in the narratives of the nation.

Memory and Recall Relationship

In addition to recognising that societies have memories, there has been a rapid growth in remembering and memory since the late 1980s. The unified identity that national identity seeks to create has led to the exclusion, assimilation and marginalisation of many different races and identities. This has led to a struggle for rights and identity. Excluded and marginalised identities have embarked on a quest for justice, especially to remember the severe violations of their rights in the past.

In the construction of national identity, forgetting the trauma of the past is an important step towards a new starting point. The national identity being constructed is defined not as a perpetrator but as a victim. From this explanation, an official narrative is formed and passed on to future generations. However, the difference between family narratives and identity structures that are condemned to silence in the public sphere is one of the important factors contributing to the problem of this official narrative. In particular, the discovery of narratives and authentic identities increases the need to investigate and remember the past. This situation shows the development of social consciousness from historical consciousness.

The conflicts and occasional associations between memory and recollection have turned collective memory into a field of struggle. If we think of collective memory as the relationship between past and present, it can be said that memory is mobilised for a purpose. According to Nora, memory constitutes a framework.

⁵ Yılmaz Ahenk, "Freedom in the Topography of Memory: Gallipoli Battlefields and Remembrance as a Spatial Experience", *How Do We Remember? Türkiye'de Bellek Çalışmaları*, (Ed. Leyla Neyzi), Türkiye İş Bankası Kültür Yayınları, İstanbul 2009, p.189.

Memory does not only carry the content, it is a phenomenon that determines how these contents will be used and how they will be stored⁶.

In the context of the relationship between power and memory, the government's policy of denying and suppressing the disturbances of the past is mentioned. The past, which was suppressed, denied and forgotten by the government in the past, actually has a content shaped by the discourse of the opposition. Nevertheless, the state develops an instinct of forgetting. Against all recall demands, countries take a political stance with the references and sources of nation-building ideas. In the process of nationalisation, it has essentially been an official policy to deny the collective crimes committed or included by the founders by initiating various mechanisms⁷.

DEFINITION OF THE CONCEPT OF MEMORY SPACES

There are many definitions about memory. In these definitions, the webster dictionary emphasised the concept of memory as a person's ability to remember, consistent with storing and remembering what an organism has learned through its activities and experiences⁸. Considering the result that emerges from the definitions made, memory is not only the product of the past, it is the combination and articulation of the events experienced in the past with the events experienced in the present.

Collective memory is a means of understanding the common elements that society has built from the past to the present. Sociocultural accumulation draws a collective framework by desensitising the memory except for social, religious and class ties, especially the family where the memory is first formed. From this point of view, the emergence of collective memory is a result of common identity elements transmitted through sharing. One of the common opinions of those who analyse the concept of memory in depth is that individuals who isolate themselves from the society state that the formation process of memory will not be completed.

Common feelings and thoughts shared in society are the most important elements that make collective memory possible and have an important place in the formation of collective memory. Collective memories are associated with places that preserve common identities, provide historical continuity and have meaning for those living in them. They symbolise a common past, are associated with space and are manifested through space. Memories, events and characters

⁶ Pierre Nora, *Hafıza Mekanları*, (Trans.: Mehmet Emin Özcan), Dost Yayınevi, Ankara 2006, 10-11.

⁷ Ömer Turan & Güven Gürkan Öztan, *Devlet Akli ve 1915 Türkiye'de "Ermeni Meselesi" Anlatısının İnşası, İletişim Yayınları*, İstanbul 2018, 13.

⁸ Öymen Özak, *Bellek ve Mimarlık İlişkisi: Spatial Elements in Permanent Memory*, (Doctoral Thesis), ITU Institute of Science and Technology, İstanbul 2008.

accumulated in collective memory constitute the source of the place. In addition, public space, which bears the traces of the values adopted by the society, strengthens the memory of collective retention.

In the process of perceiving space, the individual receives stimuli related to the psychological and experiential associations acquired in life, which correspond to the traces left by the space in memory. All social representations and symbols used to create context between objects or concepts contribute to the process of recall in memory. Thus, all traces that enable recollection in memory appear as a synthesis of all accumulations in sensation and memory.

The Relationship between Memory Spaces and Collective Memory

Memory plays an important role in defining time by bringing together the concepts of past, present and future within time. At the same time, it forms the basis of the events experienced by the individual in the past time. According to Bergson, experience is separate from time and duration. While time reveals an abstract situation, duration is a whole formed by combining concrete experiences⁹. In the process in which memory is explained, he describes the relationship of memory with body and space. Our experiences are formed through the relationship between memory and space. These experiences develop over time and undergo some changes, and as a result of these changes, places take shape again in the human mind. Space and time attribute certain meanings to space through the relationship they establish. Spaces refer to a new meaning as past experiences meet at a common point and form a whole. Space has been seen as a tool for the re-emergence of experiences in memory¹⁰. Spaces in cities are common memory areas where past, present and future created by people can be seen in a common way.

Memory Relationship of Space, City and Square

Memory has maintained its relationship with space since The Ancient Greece. It began with the symbolisation of scribes' speeches with printed figures and images. These symbols then helped them to remember the speech. The study of memorisation techniques in The Ancient Greece involves the organisation of images and objects with a specific meaning within the architectural structure. This helps to facilitate the flow of information to be memorised and how to

⁹ Henri Bergson, *Introduction to Metaphysics*, (A. Altınörs, Trans.), Paradigma Publications, Istanbul 2011, 46

¹⁰ Hüseyin Kahvecioğlu, "Time as a Producer or Consumer of Space", (Ed.: Ayşe Şentürer, Şafak Ural, Özlem Berber, Funda uz Sönmez), *Zaman-Mekân*, 2008, 142-149

memorise it through relationships¹¹. This system, which wants to prevent the memory from forgetting, is used to appeal to the visual memory in order to remember the speech through a certain flow. This shows that memory can be kept active with an architectural arrangement.

Places have an important place in our lives in order to keep the memories we have lived without being forgotten. According to Halbwach, memory needs space, for these reasons, memory tends to be spatialised¹². In order to keep their memories and experiences alive, societies leave certain symbols in places that can remind them of their memories. In this way, the interaction between memory and space remains active and the past takes place in the present. Memory plans how the past and present will be designed and processed¹³. The space helps the past to remain active in the present, to be reconstructed, and to organise the present and the future.

As a result, we can say that the abstract or concrete features of the spaces are related to memory and that the produced spaces reflect the social and cultural experiences of the society. Cities ensure the continuation of social memory. The stories of the city and the stories of individuals and groups are layered and intertwined. The place where the self-memory of the city is formed and clearly visible is the city square.

Elements of Memory Spaces

Just like people, cities also have a memory. The extent to which you utilise the memory is one of the important factors affecting how cities develop. People who have a say in cities and can direct the city and society intervene in the memory of the city from time to time. Like a living being, cities add something of themselves to all social groups and class structures they harbour. Urban memory and social memory are shaped and formed in a common way. People in the city keep all developments from the past to the present in their minds, and this accumulation manifests itself in different ways in urban spaces and urban life. The collective impressions of the social and spatial changes of the city on the inhabitants of the city over time constitute the memory of the city. Urban memory arises from the unity of space, time, memory and identity phenomena, and is also shaped by these phenomena in the formation of social memory.

¹¹ İnci Yalım, "Nation State's Instrument of Legitimacy in the Public Sphere: Social Memory's Endeavour to be Constructed through Ulus Square", (Ed.: Güven Arif Sargın), *Mekân-Politik Tezler Ankara'nın Kamusal Yüzleri*, 2009, 157-214.

¹² Jan Assman, *Kültürel Bellek Eski Yüksek Kültürlerde Yazı, Hatırlama ve Politik Kimlik*, (Translation: A. Tekin), *Ayrıntı Yayınları*, İstanbul 2015, 47.

¹³ Assman, 50.

When we look at the urban fabric that forms the whole, the harmony perceived between all the elements of the visible spaces reflects its beauty. These elements appear as structures such as monuments, museums, sculptures and parks and gardens. While the physical structure is the most important feature in determining the message given to the outside, the dynamic socio-cultural identity that forms this structure is the element that makes the city a whole. The whole city is identified with its identity. Attitudes, behaviours, traditions and customs, expressions, value judgements, institutions and organisations and the unity formed by the fusion of all these factors over time means urban space. When people look at their environment through art, they realise reality and perceive what kind of environment they live in. Due to his sensitivity, the artist establishes a connection between his environment and life and reflects the aesthetics of his existence through art.

SPATIAL POLICY OF THE EARLY REPUBLIC

During the transition period between the Ottoman Empire and the Republic of Turkey, change occurred not only in the administrative sense but also physically, that is, spatially. This change started with the capital of the country. The capital of the Republic of Turkey was Ankara despite all efforts to prevent it. In the process of choosing Ankara as the capital, many justifiable reasons were put forward and a city was started to be established in the heart of the steppe in the middle of Anatolia. This new city would both provide the administration of the nation and reveal the way of life of the new Turkey. When building a new nation, it is important to start from scratch when it comes to spatial structure. This is because the creation of new space serves as the basis for establishing social power relations¹⁴. In order to see the consequences of the decision to move the capital to Ankara, it is crucial to build a modern city that is compatible with the new form of government. The Republic must also demonstrate its success in the construction of Ankara. With the proclamation of the Republic, Ankara was considered as the new face of the Republic in the reconstruction of spaces. In this construction process, an effort to create a memory is also seen¹⁵.

The symbols that represent a country are often similar, although it depends on how each nation state creates its own image. This is largely due to factors that affect the society emotionally, such as the longing for national unity and struggle. The figures used were those considered to be the saviours and founders of the

¹⁴ Bülent Batuman, "Space, Identity and Social Conflict: Kızılay Square as the Public Space of the Republic," in *Spatial Political Theses on the Capital: Ankara'nın Kamusal Yüzleri*, ed. Güven Arif Sargın, İletişim Yayınları, İstanbul 2002, 43.

¹⁵ İhan Tekeli, *Modernism, Modernity and Turkey'nin Kent Planlama Tarihi*, Tarih Vakfı Yurt Yayınları, İstanbul 2009, 33

nation, war scenes and figures symbolising enlightened youth. How often they occur in a space is a way for the dominant ideology to present itself or recreate the past for those who use the space like in Ankara, not only modern architectural monuments but also ideological symbols such as sculptures and monuments¹⁶. While the Republican ideology exerted its influence on the modern capital, it never tried to create a memory by ignoring Ankara's historical and cultural memory. On the contrary, it preserved the existing memory in the city, the historical city, the castle and its surroundings, the old city islands, vineyards, bazaars, promenades, and new buildings were built around the old city. Following Jensen's successful planning, Gençlik Park was planned in a strategic location between the old city and the new city, connecting the two. Public spaces in the city were not destroyed and new daily life patterns were not imposed on the past. The phenomenon of urbanisation, which focuses on the continuity of urban space and urban memory and explains the relationship between space and memory in the context of power, local government and the public, is considered to be the most talked about topic in urban studies in Turkey today. In this context, rebuilding Ankara as a modern city has important consequences for the ruling cadres as they try to transform the country into a national space. The failure of this project was equated with the failure of the Republic, which revealed the importance given to this Project¹⁷. While Ankara was experiencing a spatial transformation, this transformation was divided into two stages. The first phase covers the period between 1923 and 1927, while the second phase covers the period after 1930.

The years between 1929 and 1939 are one of the important turning points of the construction process in Ankara. This period was characterised by Atatürk's strong leadership and a politically unified voice. The construction of Ankara, which went hand in hand with economic development plans, was one of the leading objectives of national policy despite all economic difficulties. However, in 1938, the death of Atatürk, who was one of the biggest proponents of the development and continuation of the plan, as well as the leader of this process, negatively affected the reconstruction of Ankara. Land speculation, misuse of development budgets, idle bureaucracy and economic stagnation that followed this development led to a deviation from the first stage, and Hermann Jansen was dismissed from his position at the Ankara Public Works Department in 1939, where he had worked as a planner and consultant for 10 years. In the following war years, the development movement came to a standstill. The construction of

¹⁶ Funda Şenol Cantek, *Yabancılar ve Yerliler: Ankara in the Process of Becoming a Capital City*, İletişim Yayınları, İstanbul 2003, 289.

¹⁷ Tekeli, 112.

Ankara was suspended in the 1930s due to lack of resources, as well as weak and wrong policies of the construction sector. In short, although the construction of New Ankara was full of hopes and planned projects, it was interrupted in the following period. The construction of the capital was not only a technical process, but the start and suspension of the construction process, especially within the framework of the plan, was above all a political choice.

SEMIOTIC ANALYSIS OF MEMORY SPACES IN ANKARA PROVINCE BETWEEN 1923-1938

Purpose of The Study

This thesis aims to show the effects of the places of memory that rebuilt the understanding of Turkish society in the early Republican years on collective memory in the present. At the same time, it aims to show how a change in memory emerged when Istanbul, which had been the centre of national identity for years, transferred its status as the capital to Ankara.

Method of The Study

There have been scientific studies that have examined issues such as collective memory, memory places and national identity, but these studies have been handled independently of each other. In this study, while conducting a literature research, a detailed research on collective memory and memory places was carried out. After these researches, memory places in Ankara were photographed and these images were analysed with Roland Barthes' semiotic analysis method¹⁸.

Scope of The Study

In the preliminary literature reviews, studies examining the relationship between collective memory and memory spaces in different academic researchers were observed. However, it has been understood that there is no study that includes the early Republican years and only Ankara among these studies. In those early years of the Republic, a detailed examination of the memory places in the capital city Ankara, which is the first visible example of the new Republic of Turkey, will contribute to the accurate transmission of both the Republic and the country itself. For these reasons, finding and analysing the memory places in Ankara in detail will ensure that the places of the early Republican period are adopted more accurately in today's conditions. In this way, it is foreseen that it will also help to eliminate an important deficiency in the literature.

¹⁸ Ufuk Bircan, "Roland Barthes and Semiotics", *Social Sciences Research Journal*, 13(26), 2015, 17 41.

Limitations of The Study

The study is limited to the period between the early Republican period and the death of Mustafa Kemal Atatürk, who was the greatest pioneer of the transformation process of modern Turkish society. The study is limited to the reconstruction of Ankara and the city of Ankara, the capital of the Republic, which is equated with the Republic, which is given the most importance in this transformation. In addition, buildings built in the early Republican period, such as the Ankara Museum of Painting and Sculpture and the Ziraat Bank of the Republic of Turkey, were analysed, but were not included in the semiotic analysis because they did not meet the qualifications for the purpose and scope of the study. At the same time, the Ankara Palas building, which was under restoration activity during this study, was not included in the semiotic analysis since no photography and examination could be made, although it was included in the purpose and scope of the study due to the fact that the restoration work was not completed.

Hypothesis of The Study

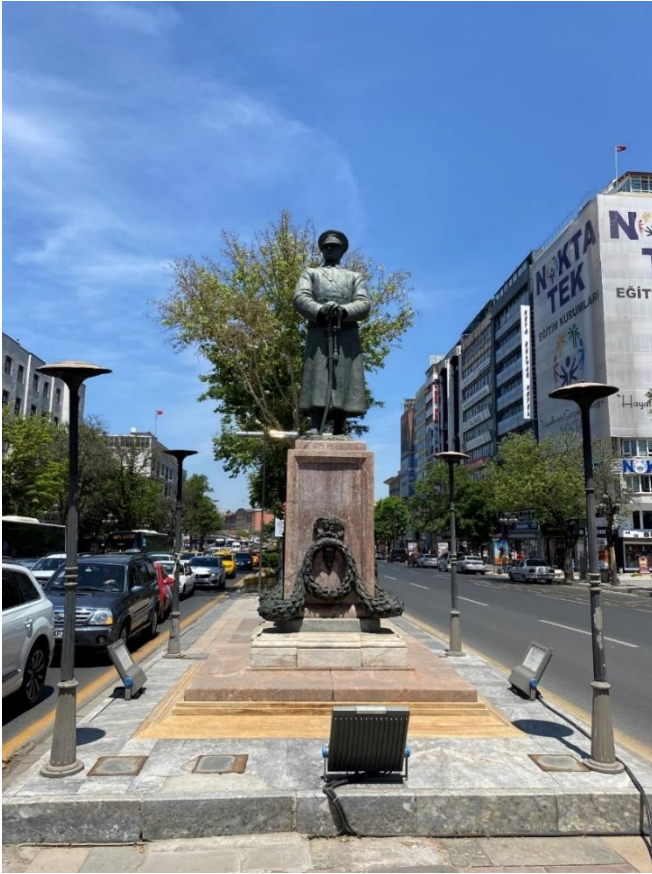
In 1923, after the establishment of the Republic, many revolutions took place under the nation-state structure and the society entered a new socialisation process to ensure social transformation. While making this transition, public spaces stand out as an important place for revolutionary innovations. Areas created according to the Republican ideology are able to maintain their meaning continuously such as squares, parks, monuments, public buildings, etc.

SEMIOTIC ANALYSIS OF EARLY REPUBLICAN MEMORY SPACES

Monument and Sculpture Analyses

Field Marshal Atatürk Monument

Located in the centre of Atatürk Boulevard in Sıhhiye, on the route of Ankara from Ulus to Kızılay, this monument was designed by Pietro Canonica, who was also the painter of Atatürk's equestrian statue. The statue and wreath part of the monument was inaugurated by İsmet İnönü on 4 November 1927. The statue is made of bronze with a marble base, stands on a 2 metre long and 1.75 meter high pedestal, and depicts Atatürk standing on a monument in the middle of two openings, in a visual relationship with the Army House next to it, in his marshal's uniform, facing Çankaya, holding the hilt of his sword with both hands. In time, four torches were placed at the corners of the monument to be lit during the ceremony. On the other hand, on national days, the monument is decorated with bronze wreaths on all four sides of its pedestal.



Picture 1. Field Marshal Atatürk Monument

The analyses of the sign type, signifier, signifier, signified, signifieds and their connotations in the Mareşal Atatürk Monument sculpture are given in Table 1.

Table 1. Semiotic Analysis of Marshal Atatürk Monument

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Sculpture	Mustafa Kemal Atatürk	Atatürk in Military Uniform	Ancestor of Turks, leader, guide, hero, saviour Military success, posture after victory with sword in hand, self-confidence, farsightedness A determined and proud look at the new capital of the new Republic

Table 1. (Continued)

Visual/ Specific	Object	Uniform	Atatürk in Military Uniform Strength, independence courage	Independence, strength, warrior, fearlessness, order, symbol, representation, perfection, A reflection of cultural memory, a sign of the culture to which it belongs.
Visual/ Specific	Object	Sword	Atatürk in Military Uniform Warrior, Power, Victory	His fearlessness, his willingness to fight when necessary. The symbol of victory and strength, the provider of independence and freedom
Visual/ Specific	Object	Wreath	The second part placing it on the monument	Remembrance, Reminder and not to forgets The place, area where flowers are laid, and respect is observed on special days and official ceremonies
Specific	Body movement	Upright size stance	Fearlessness, perseverance, Stability, Intimidation, self- confidence	The lands were occupied, but after the struggle with perseverance and determination, after the victory won despite all the impossibilities, a stance that gives confidence to its own people and an upright, fearless and determined stance against its enemies.
Specific	Mimic	Overview	Proud, goal- orientated, watching the city	A view of the battlefield after the victory View of the rebuilt city and the new capital of the new Republic

Ankara Victory Monument

The Victory Monument in Ankara is the most comprehensive monument ever built in Turkey by the Austrian sculptor Heinrich Krippner. Published in 1925, the competition specifications described the main theme of the monument, the War of Independence, in detail, mentioning historical materials and events, and describing in detail the personality and characteristics of Atatürk as a hero. The winner of the competition, Krippner, designed a complex sculptural complex with the war leader Mustafa Kemal standing on a high marble pedestal in the centre. Atatürk's horse, named after the place, where the Battle of Sakarya was won, stands firm and calm on all fours. Krippner depicted the commander-in-chief not as an aggressive soldier on horseback in his traditional stance, but as a visionary leader.

Soldiers in military uniforms are placed below Atatürk, who has a bird's eye view of everywhere: Two soldiers named "Mehmetçik" are watching the enemy and calling their friends to war, while behind them a woman is carrying cannonballs. This woman represents a people going to war with weapons carried by their own hands due to the lack of suitable means of transport. The dramatic arrangement of the secondary figures represents the national unity and unity of the people during the War of Independence.

The four inscriptions on the pedestal describing the tablet also fulfil this function. They are reminders of the military and political conditions at the founding of the Republic of Turkey. The inscriptions on the monument emphasise the role of Mustafa Kemal, the central figure of the War of Independence and the national leader elected at the Erzurum Congress in 1919. On the marble block, quotations from Atatürk are inscribed in the arch around the pedestal.

Atatürk's famous words "Armies, your first target is the Mediterranean, forward!" are inscribed on the pedestal. The monument is located at the most central intersection of Ankara, Ulus Square, next to the government and education buildings. On 24 November 1927, the Victory Monument was inaugurated with a ceremony attended by the Austrian ambassador.

The Victory Monument is an unofficial symbol of Ankara, where state ceremonies were held until the mausoleum was built. The monument, the work of Krippner, is a national symbol and is popular on postcards, magazines, travel guides and posters across the country.



Picture 2. Ankara Victory Monument

The analyses of the sign type, signifier, signified, signified and their connotations in the Ankara Victory Monument are given in Table 2.

Table 2. Semiotic Analysis of Ankara Victory Monument

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Sculpture	Mustafa Kemal Atatürk	Commander of the Army in Military Uniform Atatürk	Ancestor, leader, guide, hero, saviour of the Turks, A firm, determined and confident posture on his horse after the victory
Visual/ Specific	Sculpture	Soldier	Fighting Turk Soldiers	“Mehmetçik”, fearless, patriotic, warrior Soldiers spying on the enemy, defence of the homeland, Calling other soldiers to fight for the defence of the homeland

Table 2. (Continued)

Visual/ Specific	Sculpture	Woman	Turkish woman carrying bullets on her back	Heroic Turkish woman A people going to war with weapons carried by their own hands due to the lack of proper means of transport, national unity
Visual/ Specific	Sculpture	Horse	Sakarya Atatürk's Horse	Freedom, courage and nobility Atatürk's friend and dear comrade, sturdy, calm, majestic
Visual/ Specific	Object	Uniform	Military Turkish uniform on Atatürk	Independence, strength, warrior, fearlessness, order, symbol, representation, perfection, A reflection of cultural memory, a sign of the culture to which it belongs
Visual/ Specific	Object	Weapon	Gun with bayonet attached	The soldier who does not have sufficient equipment continues to fight with a bayonet attached to the end of his weapon. A fearless, courageous soldier who can sacrifice his life for his homeland
Visual/ Icon	Structure	Text	Inscriptions on the monument describing the struggle	Reminder of the military and political conditions for the establishment of the Republic of Turkey Remembrance, respect and gratitude Guiding, goal setting

Security Monument

The Güvenpark Monument (Security Monument - Safety Monument), located in Güvenpark in Ankara Kızılay Square, represents the trust of the Turkish nation in the police and gendarmerie, the people and human beings with whom Atatürk travelled together in the War of Independence and the Revolutionary Movement, and the work of farmers.

Austrian architect C. Holzmeister planned the public buildings, residences and surroundings of the early Republican government and started the construction of a park and monument in Kızılay Square. The bronze sculptures were made at the Erdberg Foundry in Vienna, Austria. The relief on the pedestal using Mamak

stone was made in Turkey. Franz Wirt, Triberer and other students of Anton Hanak and Turkish craftsmen worked on the stone part of the monument. The monument was started by Anton Hanak and completed in 1935 by Joseph Thorak after Hanak's death. This monument is a gift of the Turkish state to the police and gendarmerie. There are two bronze statues in front of the monument. One of these statues represents an old Turkish person and the other one represents a young Turkish person. In the lower centre, there is Atatürk's inscription "TURKISH WORK TRUST" in bronze letters. The police in the right group of this inscription and the gendarmerie in the left group help the people. The monument was built with the funds collected by the campaigns launched throughout the country.



Picture 3. Front Face of the Safety Monument

The analyses of the sign type, signifier, signifier, signified, signifieds and their connotations on the front side of the Security Monument are given in Table 3.

Table 3. Semiotic Analysis of the Front Face of the Security Monument

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Sculpture	Human	Strong Turkish youth	The stick in their hands and their muscular physiques represent power. In addition, loyalty to the homeland and the defence of the homeland are represented. Fearless young Turkish youth who fought for his homeland during the war period
Visual/ Specific	Sculpture	Human	Fearless Turkish people	The stick in their hands and their muscular physiques represent power. In addition, loyalty to the homeland and the defence of the homeland are represented. A fearless Turkish person who fought for his homeland during the war despite all the difficulties of his age
Visual/ Specific	Figure	Embossing	Police	The support and assistance of the Turkish police to the Turkish people Unity and solidarity in the defence of the homeland
Visual/ Specific	Figure	Embossing	Gendarmerie	Gendarmerie's support and assistance to the Turkish people Unity and solidarity in the defence of the homeland
Visual/ Specific	Structure	Text	Atatürk's words just below the statues	Atatürk's advice to the Turkish nation It means to reason, to think, to boast



Picture 4. Back Side of the Safety Monument

The analyses of the sign type, signifier, signified, signifier, signifieds and their connotations on the reverse side of the Security Monument are given in Table 4.

Table 4. Semiotic Analysis of the Back Side of the Security Monument

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Sculpture	Mustafa Kemal Atatürk	Leading the Turkish youth Atatürk	Ancestor of Turks, leader, guide, hero, saviour The relationship with the Turkish nation unity, solidarity and solidarity Being with young people and guiding them
Visual/ Specific	Sculpture	Young people	Warrior Turkish Youth	Independence, strength, warrior, fearlessness Turkish youth supporting the defence of the homeland
Visual/ Specific	Figure	Embossing	Heroic Turkish nation	The heroic Turkish nation from different business sectors who fought shoulder to shoulder in defence of the homeland Commitment to the homeland and values and protecting these values

Museum Analyses

Atatürk Museum Pavilion

When Atatürk first arrived in Ankara on 27 December 1919, he used the Agricultural School and the *Station Chief's Mansion* as his residence and workplace. When these buildings were not sufficient for Atatürk to work and rest, a suitable accommodation was sought for him to live in a quieter way. As a result of this search, on 30 May 1921, the Ankara Municipality gave Mustafa Kemal the vineyard house in the vineyards area of Çankaya as a gift to Atatürk.



Picture 5. Atatürk Museum Pavilion Building

This building was his residence until he moved to the Pembe Köşk, built in 1932, which witnessed important events of the War of Independence and the early years of the Republic. In 1950, it was opened to the public as a museum.



Picture 6. Çankaya Table in Atatürk Museum Pavilion

¹⁹ <https://www.tccb.gov.tr/muzekosk/>

²⁰ <https://www.tccb.gov.tr/muzekosk/>

The analyses of the sign type, signifier, signifier, signified, signifieds and their connotations in Atatürk Museum Pavilion are given in Table 5.

Table 5. Semiotic Analysis of Atatürk Museum Pavilion Çankaya Table

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Hall	Food hall	Çankaya Table where state affairs are discussed	Historicity, state studies, modern Republican dining table, respect for the past, including the architecture of the past period, reminding the past
Visual/ Specific	Table	Dining table	Modern Republican dining table	Modernism that came with the Republic Importance given to state studies
Visual/ Specific	Notebook	Notebook	State Studies	The use of the dining room as a work desk at the same time, the importance, sensitivity and prioritisation of state studies



Picture 7. Atatürk Museum Pavilion Bedroom

²¹ <https://www.tccb.gov.tr/muzekosk/>

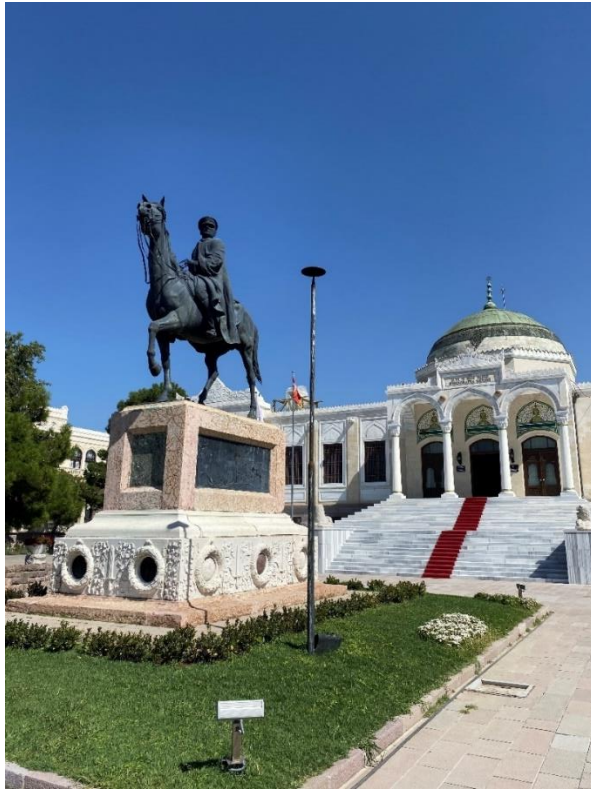
The analyses of the sign type, signifier, signifier, signified, signifieds and their connotations in Atatürk Museum bedroom are given in Table 6.

Table 6. Semiotic Analysis of Atatürk Museum Bedroom

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Room	Bed	Experience	Identification with the leader, reminder
Visual/ Specific	Table	Work desk	Importance given to the state	Prioritising state work, superhuman diligence, struggle

Ethnography Museum

The architect of the Republican period built the building, Arif Hikmet Koyunoğlu. The building has a rectangular plan and a dome. The stone walls of the building are covered with limestone. The walls are partly marble and decorated with carvings. A marble pool was built in the centre of the place and the roof is partially open. Later, this inner courtyard hosted the body of Mustafa Kemal Atatürk until his body was transferred to Anıtkabir in 1953. For this reason, the pool was moved to the garden and the roof of the courtyard was closed. Today, this part is still preserved as a symbolic grave in memory of Atatürk. There are large and small halls scattered symmetrically around the inner courtyard. The bronze statue of Atatürk on horseback in front of the museum was commissioned by Italian artist Pietro Cannica from the Ministry of National Education of the Republic of Turkey in 1927.



Picture 8. Ethnography Museum

The analyses of the sign type, signifier, signifier, signified, signifieds and their connotations in the Ethnography Museum are given in Table 7.

Table 7. Semiotic Analysis of Bronze Atatürk Statue in Ethnography Museum

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Sculpture	Mustafa Kemal Atatürk	Atatürk standing with majesty on horseback	Proud, imposing, reassuring posture after victory. Warrior, fearless, leader, guide, hero
Visual/ Specific	Sculpture	Horse	War Horse marching after victory	Walking on the victory field after the battle with one leg in the air
Visual/ Specific	Icon	Right side Bronze Medallion	Representation	Representation of the battlefield, victory, heroism, strength,

Table 7. (Continued)

Visual/ Specific	Icon	Left side Bronze Medallion	Representation	Respect, love, gratitude, enthusiasm, celebration after victory, devotion
Specific	Mimic	Overview	Calm, proud look	The view after a victory won. Living in pride, peace, enthusiasm

Türkiye İş Bankası

İşbank of Turkey was founded in 1924 by Gazi Mustafa Kemal Atatürk to transform the historical buildings in Ulus, Ankara into the İşbank Economic Independence Museum and to share its experiences, which are of great importance for the country's economic history, with the public.

The museum is named "Türkiye İş Bankası Economic Independence Museum" in line with the vision of the bank's founder Atatürk that only military victories can be sustained by economic victories. In the museum, along with the history of the bank, the great steps our country has taken towards economic independence since the foundation of the Republic can be seen.



Picture10. Türkiye İş Bankası Blue Hall

The analyses of the sign type, signifier, signified, signifieds and their connotations in the Blue Hall of Türkiye İş Bankası are given in Table 8.

Table 8. Semiotic Analysis of Türkiye İş Bankası Blue Hall

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Armchair	Mustafa Kemal Atatürk	Atatürk Corner	Economic independence, sovereignty, power, faith, perseverance, national struggle, war of liberation,
Visual/ Specific	Table	Economy	Turkey's economic independence	Economic independence, perseverance, hard work, modernism, Efforts to ensure the economic power of the country in order to maintain its military power



Picture 11. Photograph taken during Atatürk's visit



Picture12. Atatürk's Signature Addressing the Alexandria Branch

Analyses of the sign type, signifier, signifier, signified, signifieds and their connotations in some photographs of Türkiye İş Bankası building are given in Table 9.

Table 9. Semiotic Analysis of Atatürk Photographs in Türkiye İş Bankası Building

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Photo	Mustafa Kemal Atatürk	Atatürk's visit to İşbank	The importance given to the economy; the work done for the welfare of the people. The economic recovery of a country that has just emerged from war Seeing the continuity of the country in economic independence
Visual/ Specific	Image	Mustafa Kemal Atatürk Oil painting	Oil painting signed by Atatürk	Affection for banking employees, sensitivity to economic studies

Second Parliament Building

II. Grand National Assembly of Turkey Building was built by Architect Vedat Tek in 1923 as the meeting place of the Republican People's Party. However, when the first parliament building was insufficient at that time, the building was rearranged and opened for use on 18 October 1924. The construction holds an important place in the Second Turkish political history. In 1924, the Grand National Assembly of Turkey witnessed important events in Turkish political history such as the realisation of Atatürk's principles and reforms, the preparation of important laws and the transition to a multi-party system.

The Parliament Hall opposite the entrance of the museum was used as the General Assembly Hall of the Grand National Assembly of Turkey between 1924 and 1960. Between 15 October and 20 October 1927, Atatürk read his "Great Speech" in this hall for 6 days, 36 hours and 33 minutes. 30 October 1981, the building was restored and renovated and opened to visitors as a museum.



Picture13. II. Grand National Assembly of Turkey

The building reflects the architectural features of this period with its wooden ceiling decorations, arches, eaves and tiles with Seljuk and Ottoman ornamental motifs.



Picture14. II. Turkish Grand National Assembly Building
General Assembly Chair

The analyzes of Indicator Type, Indicator, Demonstrator, Shownlerin and Connotations in the General Assembly Chair of the Grand National Assembly of Turkey are given in Table 10.

Table 10. Semiotic Analysis of the General Assembly Speaker's Chair in the Second Grand National Assembly Building

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Parliamentary Assembly	Speech area	Representation of the people	Sovereignty, independence, national will, assembly, sovereignty, democracy, republic, A means of conveying the voice of the people
Visual/ Specific	Parliamentary Assembly	Flag	Flag of the Republic of Turkey	Independence, sovereignty, unity of the nation, representation, Experience, traces of the past
Visual/ Icon	Structure	Text	The text indicating the sovereignty of the Turkish nation	The sovereignty of the Turkish nation, Turkish people have a say in the governance of the country



Picture15. General Assembly Hall of the Second Grand National Assembly Building

The analyses of the sign type, signifier, signified, signifier, signifieds and their connotations in the General Assembly Hall of the IIInd Parliament Building are given in Table 11.

Table 11. Semiotic Analysis of the General Assembly Hall of the II.

Indicator Type	Indicator	Demonstrator	Shown	Connotation
Visual/ Specific	Parliament	Hall	Assembly General Assembly Hall	National independence, sovereignty, representation Popular sovereignty Decision-maker, legislature

CONCLUSION

As society interacts with itself, the different ideas left in the mind by each event mark the realisation of collective memory. Collective memory is the discovery of a common identity that unites any social group (such as family or country) with different interests and motivations. It is enough to choose any background for social awareness. Collective memory is used to refer to individual recollections, formal commemorations, collective expressions and spiritual and constructive aspects of shared identity. Collective memory is present, so to speak,

²² <https://www.kulturportali.gov.tr/turkiye/ankara/gezilecekyer/cumhuriyet-muzes-ii-tbmm-bnasi>

in personal testimony, oral histories, traditions and myths, language, art and popular culture. In this context, it can be said that concepts are formed in an absolute sense through mediated knowledge. Collective memory provides an important basis for nation-building and national identity. It establishes links between generations, creates an image of temporal continuity and legitimises the existing socio-political order. People who have experienced the same event together or have access to the same information may remember the event from different perspectives, but the experience is the same. They do not need to participate in an event at the same time to form a collective memory. The transfer of past information is sufficient for the formation of collective memory. This transfer of information takes place in different communication systems in different periods and social memory is formed in the society where this transfer is realised.

Just like people, cities also have memories. How well you use your memory is one of the important factors affecting the development of a city. People who have a say in the city, who can dominate the city and society, intervene in the memory of the city from time to time. The city keeps all developments in mind and this accumulation manifests itself in different ways in urban space and urban life. The collective impression formed by the inhabitants of the city together with the social and spatial changes over time forms the memory of the city. The formation of urban memory results from the integration of space, time, memory, and identity and is shaped by these phenomena in the formation of social memory.

The Republican cadres, led by Atatürk, the founder of the Republic of Turkey, initiated the architectural transformation of the city in order to make the people accept the nation-state structure and tried to create a new national identity starting from scratch. In the city of Ankara, which was designated as the new capital, spaces appropriate to the structure of the Republic and the nation-state were constructed and through these new spaces, Turkey's collective memory was tried to be upgraded to Western modernism. In the newly established Republic of Turkey, monuments, squares and museums were built to ensure the continuity of the regime, and attempts were made to keep Turkey's social memory and the values of the Republic alive through daily practices. In this context, during the transition period between the Ottoman Empire and the Republic of Turkey, the change was not only administrative, but also physical and spatial. The change started in the capital of the country. During the reconstruction of Ankara from 1923 to 1927, the public perception of the aesthetic appeal of the city caused a long political debate. In this process, much attention was paid to the designs made by urban planners. During this time, impressive public spaces began to replace dilapidated buildings in the once abandoned city.

The symbols that represent a country are often similar, although it depends on how each nation state creates its own image. The characters used are the saviour and founder of the nation, war scenes and figures symbolising enlightened youth. How and how often they appear in the space is a way for the dominant ideology to present itself or reconstruct the past for those who use the space. In addition to modern architectural works, Ankara has also installed sculptures, sculpture groups, reliefs, monuments and similar ideological symbols. In this context, reconstructing Ankara as a modern city has important implications for the rulers as they attempt to transform the country into a national space. Failure to realise this project meant the failure of the Republican regime. The Republican ideology, while influencing its modern capital city, never tried to create a memory by ignoring Ankara's historical and cultural memory. Instead, it created new buildings in and around Yenışehir by preserving the memory of the city, its history, castle and its surroundings, bazaars and recreational areas.

Turkey's collective memory, especially after the early days of the Republic, lost its continuity with rapid urbanisation, economic changes, political fluctuations, the disappearance of the modernisation ideals created and the differentiation of spatial meanings representing these ideals. However, the death of Atatürk in 1938, the leader of the process and one of the biggest advocates of the development and continuation of the programme, had a negative impact on the development of Ankara. After this development, land speculation, misuse of development budgets, idle bureaucracy and economic stagnation deviated from the initial phase, Herman Jensen was dismissed from his position at the Ankara Public Works Department, where he had been planning the development and advising for 10 years. In the following war years, the development movement came to a standstill. Ankara's development planning was halted in the 1930s due to lack of resources, weak and wrong policies in the construction sector. As a result, while the construction of New Ankara was full of hope and planned projects, it was interrupted in the following period. The construction of Ankara was not only a technical process; starting and stopping the construction process, especially within the framework of the plan, was above all a political choice.

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Chapter 3

Conflict of Cultural Values in Travel Literature

Defne ERDEM METE¹

Introduction

Cultural value dimensions vary in different cultures. Depending on the dominant cultural values in a society, people tend to communicate and behave in certain ways. Expectations of certain behaviours can cause problems in intercultural encounters. In the foreign language classroom, literary texts can be used to develop intercultural awareness. Especially for language learners who cannot spend time in the target language culture, travel literature can open a new world by providing cultural enrichment. The learners can be guided to evaluate events from different perspectives, including behaviours and communication styles based on specific cultural value dimensions. In this study, it is suggested that examples of travel literature can be analysed with a focus on the differences in the cultural values of the characters. With this viewpoint, the paper analyzes travel memoirs of sojourners in the memoir collection titled *Tales from The Expat Harem: Foreign Women in Modern Turkey* (Ashman & Gökmen, 2006). The analysis is based on cultural value dimensions (Hofstede & Hofstede, 2005) and the communication styles related to them. Examples from the memoirs are chosen among the ones in which there is a lack of understanding, confusion or disappointment as reflected by the authors.

Cultural Value Dimensions

Hofstede and Hofstede (2005) identify five dimensions of cultural values: individualism-collectivism, power distance, uncertainty avoidance, masculinity-femininity and long-term orientation in their study on culture across nations. According to the study, people living in individualistic societies tend to care for mainly themselves and their family members. In collectivist cultures, on the other hand, people view themselves as members of larger groups and they are expected to care for each other as groups of extended family members. In terms of power distance, attitudes on the distribution of unequal power change in different cultures. Related to this, the ideal distance between a boss and a subordinate varies (Meyer, 2014). Uncertainty avoidance is related to the extent to which members of a society feel threatened by uncertainty. Masculinity-femininity dimension deals with assertiveness and acquisition of money which are associated with masculinity, and caring which is associated with femininity. Finally, long-term oriented cultures are those that give importance to persistence and perseverance, whereas short-term oriented cultures value short term goals rather than long term achievements. Hence, in broad terms, the cultural value dimensions are related to identity, power, gender, uncertainty and time. Communication style differences, especially direct and indirect

communication, can be claimed to be closely linked to cultural value dimensions.

As described by Hall (1975), cultures can be examined in two categories which are high context and low context cultures. In high context cultures, which can be observed in countries like China, Japan and Turkey, contextual elements are essential for a transmission of the rules of communication. Body language, tone of voice, facial expressions play a significant role as paralinguistic signs. Nonverbal communication involves a richer meaning than verbal communication and such implicit communication can be more important than explicit communication. (Meyer, 2014). Due to the unwritten rules of communication, it may be difficult for people from low context cultures to understand members of high context cultures. Messages are given between the lines, therefore they are implied. (Meyer, 2014). Therefore, communication is indirect. It can be claimed that high context cultures tend to be collectivist and relationship-oriented. In contrast, in low-context cultures messages are simple and clear, not elaborated. Repetition is preferred to help clarify the communication. (Meyer, 2014). There is explicit verbal communication. In other words, communication is direct. Low context cultures represented by countries like United States, Netherlands and Canada are individualist, hence individual achievements are given higher value than group achievements.

In this chapter, a collection of memoirs written by different foreign women sojourners who moved to Turkey for a certain period of time were analyzed. They were published as a collection of memoirs titled *Tales from The Expat Harem: Foreign Women in Modern Turkey* (Ashman & Gökmen, 2006). The authors' memoirs are reflections on their difficult times in their adaptation process in Turkey. It is seen that the problems they face are somehow related to the conflict of cultural values which are clearly reflected in their communication styles, in terms of either being direct or indirect. Examples of conflict experienced by the authors are presented in the following section.

Direct versus Indirect Communication

Differences in cultural values are reflected in the communication styles and this causes conflict. American author Basedow (2006), who took place in the archeological excavations in a village of Çanakkale was warned by people about body language and untold rules in order to avoid misunderstandings. She was told that even “the smallest incorrect gesture” could be seen as a sign of “immediate sexual availability” (Basedow, 2006, p. 3). This made doing the physical archaeological work quite hard for her. It is seen that the norms she was expected to follow in the Turkish village were loaded with implied

meanings. Such kind of communication cues are quite different from the American culture which favors direct communication. As Meyer (2014, p. 40) points out, Americans make their messages “as explicit and clear as possible, with little room for ambiguity and misunderstanding”. Hence, the indirect communication style of Turkish culture was a big problem for the author.

Another author in the collection, Yale (2006), who comes from England, realizes that few people speak English and that her Turkish is not adequate to communicate well with the local people in Nevşehir, a city in the middle of Turkey. She avoids direct communication and uses indirect communication cues including dressing style to make friendship with them. In order to appear as a person who is “respectable” and who can be invited by the villagers “without embarrassment”, she decides to cover her arms and legs (Yale, 2006, p. 58). She also avoids visiting the local bars with the same purpose.

The same author’s reflection is also a good example of communication symbols reflected in clothing. As stated by Martin and Nakayama (2000), communication style is related to semiotics which studies communication signs and symbols, including clothing and other cultural practices. As seen in the author’s experience, even a specific kind of clothing can cause misunderstandings in specific cultural contexts. Although she is from a culture which favors direct communication, the author comments that she refrains from explicit communication with the fear of being misunderstood and offending someone. She explains how she had to change her eating habits as “I even went back to eating meat so that I wouldn’t have to risk offending my hosts by querying the contents of every meal placed in front of me” (Yale, 2006, p. 58).

It is not only the fact that her language is limited, but also the unexpected dialect differences that prevent communication. In one instance, she sees that the language which she knew as correct Turkish became a barrier to communicate. She was taught İstanbul dialect at the intensive Turkish course that she took in Turkey but this did not help her much. The local people of Göreme were speaking an ancient dialect which was incomprehensible for the author. When viewed with a perspective of communication styles, this can be seen as an example of covert prestige seen in the use of some dialects. As pointed out by Tracy (2002), for some speakers, persistence on specific dialects means a hidden kind of prestige. Rather than using the higher prestige İstanbul dialect, the locals expect the author to adapt to their own communication style. The use of specific dialects is also due to the fact that “dialects are visible and clear markers of group membership. It is a central way that speakers display who they are” (Tracy, 2002, p. 95). Therefore, in this experience of the author, it can be claimed that the locals may not have switched to a higher prestige

dialect on purpose, with an attempt to show that the author has to adapt to their communication style in order to be accepted by the group members. The author is also disappointed with the responses of non-verbal communication despite her insistent attempts of verbal communication. The locals apparently preferred to use non-verbal signs for showing refusal such as “a shrug or upward toss of the head” which was an indication of refusal (Yale, 2006, p. 62).

Unspoken messages had a big meaning for Basedow (2006), too. In her adaptation process in the village where she lived in Turkey, she felt that she was being looked after by her female neighbour which was made apparent by implicit messages such as sending her son to accompany her when needed. According to Basedow (2006, p. 9), this was not only to let the author but also the whole village know that she was accepted as a member of the social community.

It is not only the foreign sojourners who have communication problems about implicit meanings. According to the memoirs in the collection, sometimes Turkish people are confused about what they suspect as implied meanings in the context. In the memoir of Zoutendijk (2006, p. 37), a Turkish hotel employee objects to an Ottoman painting hung in the lobby saying “This picture is against Islam!” The Dutch hotel owner, who is the author herself, experiences a difficult time in deciding what to do. Hence, only the presence of a picture on the wall can be interpreted as an implication of disrespect for religious beliefs.

Personal Addressing

Members of high-context cultures tend to be relationship-oriented. Therefore, they can form close connections with other people for long periods of time. Most likely to be linked to this issue, there is another issue of communication which is about personal addressing. In several narratives taking place in the collection, the authors find it confusing that they are called ‘abi’ or ‘abla’ meaning older brother and older sister by the Turkish people just because of their ages. Tracy (2002) states that personal addressing is important as it shows the closeness and distance between people. Person referencing practices such as personal addressing also indicate “whether the parties are equal or not” (Tracy, 2002, p. 51). Fleming Holm (2006), reflecting on her experiences in Erzurum, states that “some of the attention was endearing, like when perfect strangers would address me as abla (big sister) and Jim as ağabey (big brother)” (p. 53). Therefore, this kind of personal addressing is seen as a sign showing that the author and her partner are welcomed by the Turkish people, that they have higher status.

Again related to personal addressing, another author Yiğit (2006), coming from Ireland, was expected to call her mother-in-law ‘anne’ (mum) which took her some time to get used to. The use of kinship terms is important for personal addressing and it can be problematic. The author says “Calling her Kebire, her given name, would not be polite, and Mrs. Yiğit was too formal” (Yiğit, 2006, p. 179). As seen in these words, politeness, formality and appropriateness for the cultural context appear to be significant issues for the author to make choices on personal addressing. Sometimes, on the other hand, such personal addressing is avoided by villagers with a concern for power relations. Basedow (2006), reflecting on her time in Çanakkale, says:

In daily conversation, typically sprinkled with familial honorifics, only the very oldest men ever called me kızım (my daughter), and only the very youngest workers called me abla (older sister). I rarely even got the polite address hanım (madam), which is used for female government representatives and museum officials—and which in rural Turkey implied a subservient, unequal relationship. Instead, most of the workmen settled on simply calling me by my name, the same way they referred to each other. (p. 5)

Questioning on Personal Topics

The authors in the collection also find it difficult to get used to Turkish people’s questions about personal information. As Tracy (2002) points out, information seeking acts can cause problems in intercultural encounters due to the fact that questioning on specific topics can cause complexities of directness. Tracy (2002) gives examples of problematic questions such as “Why don’t you have children?” and “Were you married before?” (p. 135). Baker (2005), in her memoir, implies that probably the most disturbing among these questions was “How much do you earn?” because it was when the moment came to this question that the conversation suddenly finished (p. 111-112).

Almost as a way of avoiding such questions on personal matters and the disturbance caused by them, some authors choose using specific communication practices as a coping strategy. One of these strategies is keeping silent or telling lies. Considering that being frank and directly stating one’s views openly is a feature of direct communication (Meyer, 2014), feeling the need to tell a lie can be seen as an attempt to deal with the ambiguities of an indirect culture. For instance, Coffin (2006) had to pretend that the person sitting next to her was her husband when the bus attendant wanted to know her marital status. She says “Confident that I’d finally erected an adequate firewall with my “husband”

sitting next to me, I proceeded to answer the attendant's subsequent questions honestly" (p. 31).

Mismatch of Cultural Value Dimensions

Mismatch of cultural value dimensions causes conflicts between people belonging to different cultures (Meyer, 2014). In this section, examples will be given related to the identity and gender dimensions about which the characters appear to experience confusion most: individualism/collectivism and masculinity/femininity dimensions.

Individualism and Collectivism

In her memoir, Gökmen (2006) who has an individualist character, feels trapped in a collectivist environment. She wants to feel self-confident again and doesn't like to be dependent on others. This conflict between her individualistic nature and the collectivist life-style she finds herself in causes the writer to escape to places she has not been before with an attempt to remind herself of her independent and confident character. The author's lack of Turkish is also a factor that causes her to be more dependent on others:

My position didn't require advanced Turkish, so my language skills atrophied until I needed Pelin's help with everything, from the grocery shopping and going to the hairdresser to veterinarian visits for our cats. I was utterly helpless. I began to resent my life. (Gökmen, 2006, p. 12)

The below reflections of the author show that the problems she is going through causes her to have depression, probably due to culture shock. She even thinks about going back to her country:

By the third year in the country, I was depressed and hostile, prone to crying jags and picking fights with Pelin. Once so self-reliant in America, I needed this road trip. It would reveal whether, if forced to, I could live self-sufficiently in Turkey. If I couldn't, Bilgehan and I would have to consider moving back to America. (Gökmen, 2006, p. 13)

Ruskin (2005) is another author in the collection who comes from an individualist culture and who reflects on how it is like to be a member of a big family in a collectivist culture. The author observes that Turks regard everyone as a member of a very crowded family. As the author lived alone, her neighbours in the apartment building used to treat her as one of their children. They sent her food when she came home late or tired and when her family

members from England came to visit her. The author states that while such kinds of neighbour relations would be seen as unusual in England, it is just part of the Turkish culture where people are used to taking care of each other in Turkey (Ruskin, 2005, p. 326-327).

Salter Bayar (2006), coming from the United States, writes about the difficulty of getting used to the collectivist traditions of her husband's family in Turkey. She comments "...Turkish commitment to family is far more demanding, at least in our case. My husband, the oldest of ten children, is traditionally responsible to provide for parents and siblings, a burden that I think is rather excessive" (Salter Bayar, 2006, p. 204).

The Irish author Yiğit (2006) has similar experiences on the difficulties of coming from an individualistic society and trying to adapt to a collectivist culture:

I am still not used to the crowd, I think, as I maneuver the vacuum around the furniture-cluttered living room and anticipate the gathering of more than two dozen people. My quiet Dublin childhood, with only a sister and brother, was no preparation for dealing with the dynamics of a family of six siblings, plus their respective spouses and children. My claustrophobia is heightened by the sense of unease I feel—aware of expectations, but uncertain whether they are mine or those of my husband's family. (p. 180)

Masculinity and Femininity

Expectations on gender roles play a significant role in communication problems encountered by members of different cultures. Basedow (2006) was warned beforehand about the codes of behaviour for a woman in a village:

In an interesting convergence, the Americans and the more religious among my Turkish acquaintances thought it very unlikely that a group of Muslim men... would accept supervision by an unmarried Western woman. After I got married, the site director notified me the village men would not continue to work with me. (p. 4)

Similarly, Yale (2006) is confused about tasks expected from men and women in a Turkish village. In her words, "the usual independent way of Western women" (Yale, 20 p. 65) is found strange by women villagers who traditionally leave tasks that require physical effort to men rather than helping them. Expectations on gender roles also tend to change depending on the geographical regions. In her memoir, Coffin (2006) is shocked by the difference

in gender roles when she compares Bursa, located in the western part of Turkey, with the eastern region. She says:

Nothing—not my one-stepshort-of-a-chador clothing, not my pointedly aloof demeanor, nor the fictitious husband and children that I acquired along the way—nothing worked to vitiate the assumption that a foreign woman traveling alone in Eastern Turkey is wanton. And nothing could have prepared me for the boldness and tenacity of the men inspired by that image. (p. 26)

Fleming Holm's (2006) shock, on the other hand, was due to a very open-minded cultural practice in Erzurum. She could not believe that women felt free to breastfeed their babies at a religious service. The author was expecting the eastern part of Turkey to be conservative in terms of women's clothing. She states "So when I observed women openly breastfeeding their babies during a religious service, while taking care to cover their faces, I was completely nonplussed (Holm, 2006, p. 47). This practice of freely breastfeeding in public places was not appropriate in Kansas, where she lived in the United States. She says, back in her hometown she was expected to cover her breasts while feeding her babies or feed them with a bottle. (p. 54)

Dana Gonzalez (2006) makes a similar confession of surprise when she faces a more open-minded attitude compared to her own culture. She almost realizes that she was trapped in her own cultural taboos related to her gender when she first had difficulty talking about her illness but then was cared by Turkish people:

The only thing I needed to know was the nature of Turkish people. I *did* know it but was overwhelmed by the greater knowledge of my own repressive culture. So worried about what people would think, it didn't even occur to me that ultimately my Turkish neighbors would have cared for me as a person. (p. 106)

Sally Green (2006) finds it difficult to change people's minds in her own country, the United States, about belly dancing and what it represents for them:

I don't know how they reconcile their vision of Turkey and its neighboring countries (tuneless, drab, and repressive) with their image of belly dance—colorful gyrations performed to wild music by scantily clad women for consumption by the dirty-minded. Perhaps they see the two images as flip sides of the same nasty yet intriguing coin—like my university colleague who, during a large faculty meeting, erroneously referred to my Turkish belly dancing background as "striptease"! (p. 163)

Conclusion

Cultural conflict occurs due to the mismatch of cultural values. Communication style differences are consequences of differences in cultural values. Examining direct and indirect communication styles employed in intercultural encounters provides an understanding of the reasons of conflicts which are especially related to identity and group belonging. It is argued that both verbal and nonverbal discursive practices can be analysed with a perspective of their use in intercultural dialogue to indicate belonging. Travel literature can be used in the foreign language classroom to increase language learners' awareness on differences in cultural value dimensions and issues of directness and indirectness in communication. The examples given in this chapter show that different ways of communication are related to cultural value dimensions and they can change depending on the context in a specific culture. By reading about such contextual differences, language learners are able to see the reactions of both sides involved in communication as narrated by the author. Concepts such as prejudice, othering and stereotyping can be discussed with language learners by referring to the experiences of the foreigners in their memoirs, both from the perspective of the learners' own cultures and that of the foreigner.

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Chapter 4

Economic Growth and Sustainable Economic Development

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1. Introduction

Sustainable development is the type of development in which the economic development and environmental needs of both this generation and next generations are taken into account. It has economic, social, and environmental objectives and is a global analysis of the interaction of human, natural, and technology-built systems that refer to the conservation of the limited natural resources for future generations.

Sustainable economic development may reduce poverty as well as hunger and enhance education and well-being. The relationship between economic growth, sustainability, and inclusion factors are of much importance for achieving sustainable economic development. They can strengthen and reinforce each other when managed properly. Sustained and inclusive economic growth offers decent jobs and enhances the living standards.

Economic growth and human development are essential for sustainable development. Sustainable economic growth and development increase the progress of especially the developing economies thereby creating a fairer distribution of income through social inclusion, and environmental protection. Sustainable economic development promotes and supports science, governance, and human action to eradicate poverty, preserve the environment, and reduce all inequalities throughout the world and within countries (Brundtland Report, 1987). Rapid economic growth may exhaust resources and create environmental degradation and global warming. Economic policies need to aim at sustainable economic growth and development to solve the economic problems of the less developed and developing countries as well as the developed ones.

This study explains the nexus between inclusive economic growth and sustainable economic development in general and the Turkish economy after the globalization period in particular.

2. Literature Review

The right to development ought to satisfy the need for economic and sustainable development for future generations as well (United Nations (UN) Conference on Environment and Development (UNCED), 1992). Inclusive economic growth as a requirement towards sustainable development is of utmost importance for the environment (UN Environment Programme (UNEP), 2022).

Sustainable economic growth is economic development that attempts to satisfy the human needs in a manner that raises the human capital and also sustains environment and natural resources for future generations. Sustainable

economic development aims to find solutions to problems related to natural resources and the environment as well as income inequality.

Sustainable development consists of social inclusion and environmental sustainability (Sachs, 2015). Sustainable economic development concept covers economic growth, environment, and social prosperity. It is a measure of human development and living standards which have increased dramatically over the last years. The investment to human development triggers sustained economic growth and development.

Banerjee (2003) explains the importance of biodiversity and biotechnology for sustainable development. Anagnoste and Agoston (2009) analyze the 2008 economic crisis and discuss their consequences on sustainability. Costantini and Monni (2007) refer to sustainable human development for the European countries by considering the environment.

A short-term high growth rate can be realized through excessive use of production factors. But such a development path is not a sustainable one. Material footprint rises where economic growth remains high. Population and Gross Domestic Product (GDP) growth accelerate with climate change and rising CO₂ emissions in some countries, thus leading to environmental problems. Sustainable economic development underlines the problems the poor countries and suggest that poverty may be eliminated from the world through inclusive economic growth and development (Sachs, 2015).

Throughout the world more than 22 percent of the young people were not engaged in either education, employment or training (ILO, 2022). After Covid-19 per capita incomes declined. Economic and financial shocks disrupted production, increased volatility, and insecurity; thereby, slowing economic growth (UN, 2022 and 2023). Economic growth, reflected by the increase in GDP per capita, raises the standard of living and decreases the number of the poor.

3. Economic Growth and Sustainable Economic Development

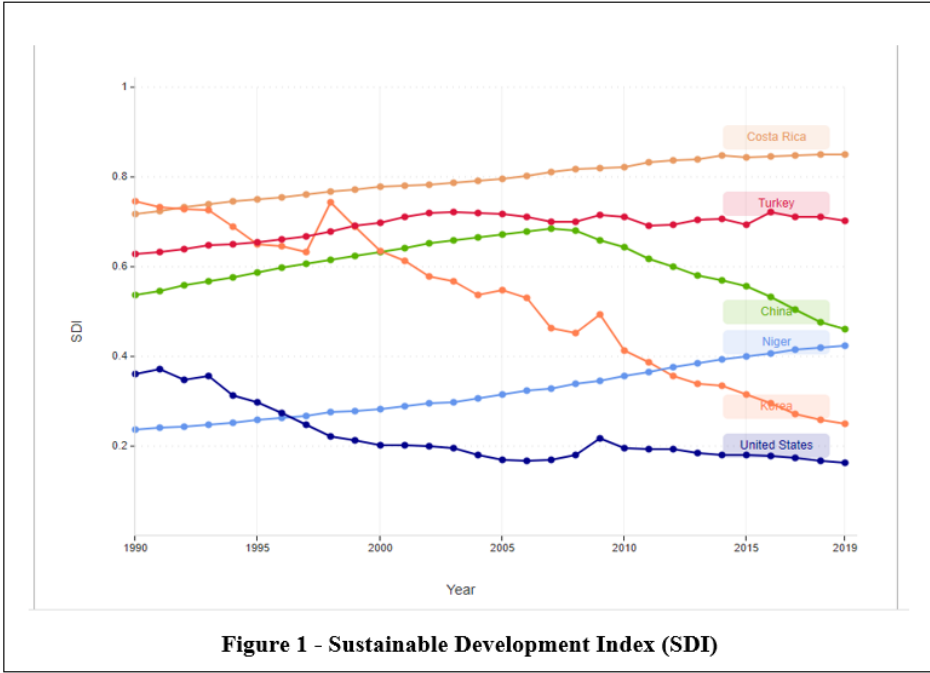
The Sustainable Development Index (SDI, 2023) takes the planetary boundaries into account while examining the relationship between human development and ecological efficiency. Table 1 depicts developed, developing, and less developed country (LDC) examples, namely Türkiye, Costa Rica, China, Niger, Kenya, and the United States of America (USA).

Table 1 – Sustainable Development Index (SDI)		
Country	Year	
	1990	2019
China	0.537	0.461
Costa Rica	0.717	0.85
Kenya	0.519	0.647
Niger	0.237	0.424
Türkiye	0.628	0.703
USA	0.36	0.163

Source : Sustainable Development Index, 2023.

Türkiye ranks the 49th among 165 countries in terms of her SDI which was 0.703 in 2019 from 0.628 in 1990. Türkiye’s life expectancy was 77.7 years. Her expected and mean years of schooling were 16.6 and 8.1 years respectively. Türkiye’s income stated as Gross National Income (GNI) per capita was around 27,701.- USD in 2017 (constant USD PPP). CO₂ emissions per capita (tons) of Türkiye was 4.64 and her material footprint per capita (tons) was 16.07 in 2019 (Table 1).

Figure 1 depicts that Costa Rica has the highest SDI among the other sample countries followed by Türkiye. While Kenya has experienced a sharp decline in its SDI between 1990 and 2019; Niger - another country of the African continent - witnessed an increase thereby moving it from the bottom of the United Nations Development Programs’ (UNDP, 2023) Human Development Index (HDI) towards slightly upper ranks since the last few years. Finally, the USA and China data reflect severe declines in the SDIs of these countries; indicating that although their economic growth rates increased after globalization, this happened at the cost of environmental degradation and pollution.

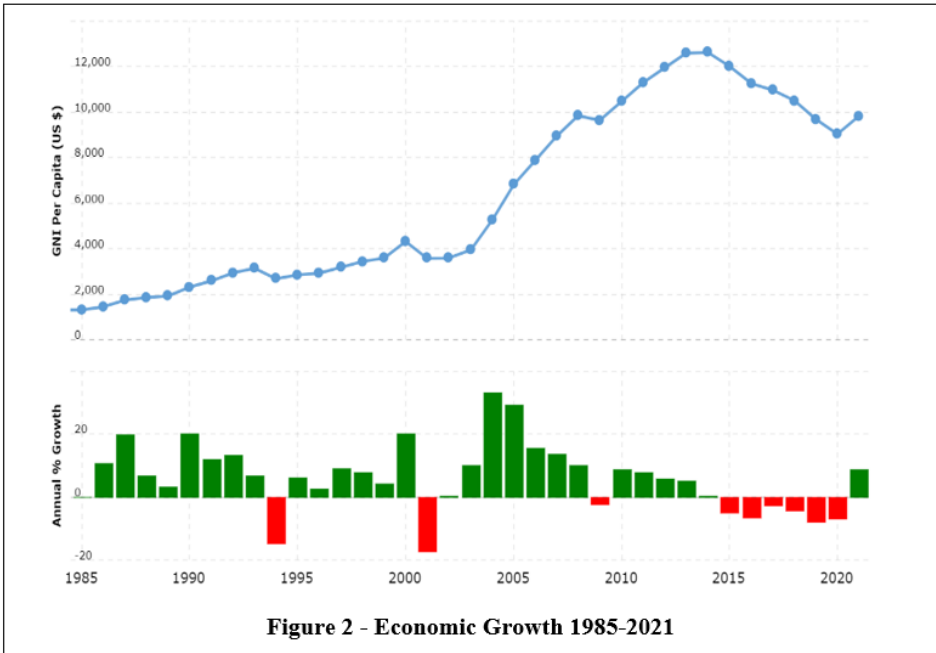


Source : Sustainable Development Index (SDI), 2023.

Türkiye has started integrating the concept of sustainable development to its National Development Plans (NDP) as of 1996 (Table 2). The 11th NDP covered many of the United Nations (UN, 2023) Sustainable Development Goals (SDGs).

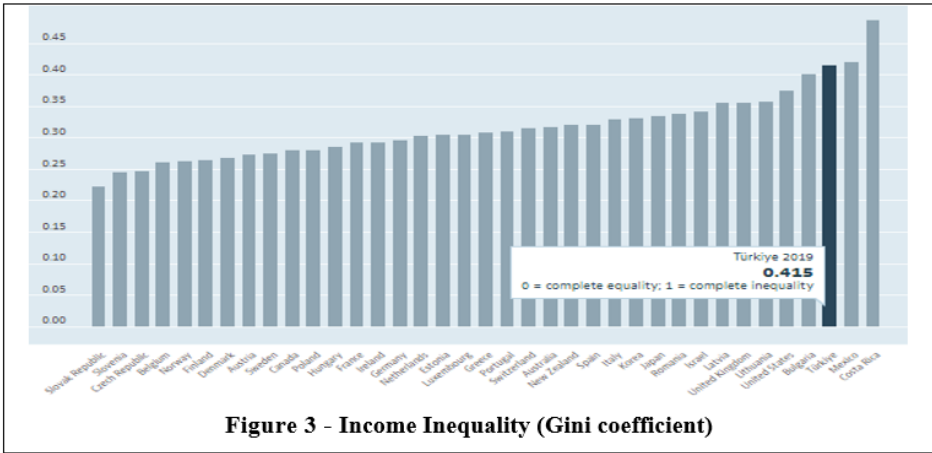
NDP	Year	Focus
7 th NDP	(1996-2000)	Policies prioritizing integration of environment and economy.
8 th NDP	(2001-2005)	Protecting human health, ecological balance, and historical values.
9 th NDP	(2007-2013)	Common but differentiated responsibilities of sustainable development.
10 th NDP	(2014-2018)	Green growth.
11 th NDP	(2019-2023)	Stable economy; responsible production and consumption; skilled human capital, social inclusion; sustainable cities and environment; strong institutions and good governance.

Source: Strategy and Budget Directorate, 2023.



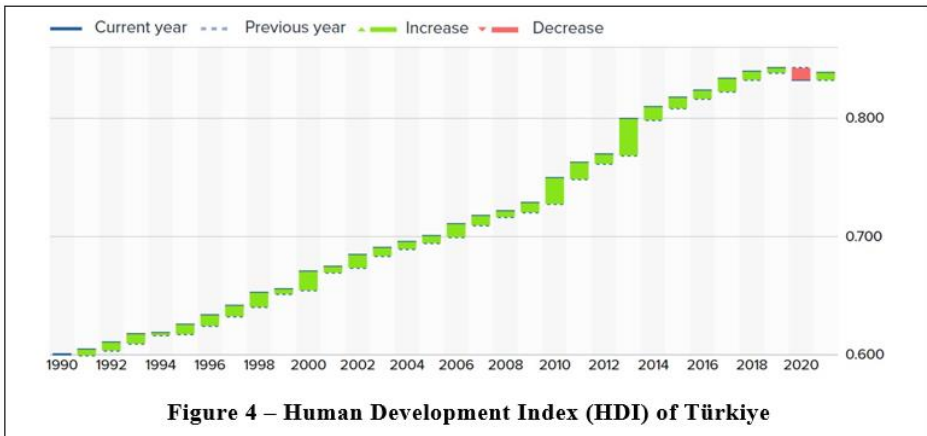
Source: World Bank, 2023 and Macrotrends, 2023.

Figure 2 shows the GNI per capita stated in USD between 1985 and 2021 for Türkiye. The Turkish economy faced crises during 1994, 2001, 2009 and the annual economic growth rate of the economy dropped between the 2015 and 2020 period. Türkiye’s GNI per capita for 2021 rose slightly. It only roughly returned back to its 2008 level; indicating the reversal of the progress which had been witnessed in 2013 with 12,500.- USD of GNI per capita. Türkiye’s annual growth rate of 9.92 per cent in 1986 declined to 9.15 per cent in 2021. The highest economic growth rate of Türkiye was recorded in 2004 as 33.59 per cent and the lowest economic growth rate was observed in 2002 as 0.28 per cent (World Bank, 2023).



Source: OECD, 2023.

Figure 3 shows that the income inequality expressed with the Gini Coefficient was 0.415 for Türkiye in 2019 which is the latest data available (where 0 = complete equality; 1 = complete inequality). This result indicates the third highest income inequality within the OECD member countries. Throughout all the OECD countries, the lowest income inequality was recorded in the Slovak Republic and the highest income inequality was observed in Costa Rica.



Source: UN HDI, 2022.

In 2022, Turkey achieved her highest rank in terms of the UN HDI (48th among 191 countries) that includes indicators such as life expectancy, expected and mean years of schooling, and GNI (Figure 4).



Figure 5 – Better Life Index

Source: OECD, 2023.

The OECD Better Life Index (Figure 5) that covers income, environment, health, jobs, education, and community data for 41 member countries show that Türkiye ranks at the bottom of the list in terms of environment (green). Türkiye ranks among the lowest ranking countries in terms of income (blue), jobs (darker blue), education (lighter green), and community (red). Türkiye’s health data reflects a better ranking (purple) among all six indicators. As expressed by these results, the sustainable economic development of a country is driven by a just income distribution, better health and educational opportunities for all, environmental protection, social inclusion, and sound policies to be applied.

4. Conclusion

Sustainable and resilient economic development may be achieved through international cooperation. Policies that support human capital - which stems from health and education - as well as educational and technological investment and innovation are needed for sustainable economic development. Good governance is a prerequisite for increases in national income, together with social inclusion, and the preservation of the environment. Health, education, technology, and fair distribution of income raise the human development levels of the countries thereby also making the society better off. They may reduce poverty as well as hunger and also enhance education and well-being. Economic development, sustainability, and inclusion factors may strengthen and reinforce each other through well thought about economic and social policies. Sustained and inclusive growth creates decent jobs for all and improves the living standards eventually accelerating sustainable economic development.

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Chapter 5

Changes in Globalizing Management Practices

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The intense execution of international activities in terms of economic, social, commercial, cultural, and individual aspects in today's organizations has led to the formation of new management practices in organizations. Especially the highly developed communication network has made fast information and decision-making mechanisms more functional. This situation has caused many organizations to take more global decisions as a management while carrying out their activities. In this context, globalization has led to serious changes in management practices.

Globalization is a complex phenomenon that encompasses a wide range of trends in the economic, cultural, and social fields. In this respect, globalization can generally be considered as the international integration production of intensified flows of goods and services, capital, knowledge, ideas, and people between countries (Arokiasamy, 2012: 154). To adapt to this integration, organizations and managements have many entrepreneurial activities. This situation is reflected in the activities both inside and outside the organization, and new global approaches shape the business scheme.

The rapid increase in globalization due to technological developments has weakened the influence of the state. Fast access connections and information flow have eliminated the importance of geographical boundaries (Schwab, 2008: 108). However, many global business activities are carried out within the framework of the agreements made by the states, so these limitations are taken into account in organizational activities. The rapid change in technology and the internet contributes to the reshaping of many business activities.

Globalization is expressed as the links between states, organizations, and societies that make up the world economic system. With globalization, there are new structures and new relationships that affect each other (Acs & Preston, 1997: 1). Societies with globalization; benefit from features such as the learning system, needs, and policies for innovation (Khajeheian, 2014: 177). The fact that global activities shape society and the structures and relations in organizations, in general, makes it a necessity for organizations to regulate their policies according to global perceptions. This situation can affect both small-scale organizations and large organizations.

Entrepreneurship contributes to the development of any country in various ways. The skills and abilities provided by entrepreneurship are very important in rapid economic developments in countries (Kaur & Bains, 2013: 33). This shows that today's global initiatives make positive contributions not only to organizations but also to the development of countries. Global initiatives can guide the activities of individuals and organizations depending on innovation and technology. In this respect, global initiatives affect the management mechanisms

operating in organizations and other internal and external stakeholders on a global scale.

Global Organizations

Global organization initiatives have five characteristics. These organizations source from a global pool; the world is like their home; establish a worldwide presence in one or more businesses; develop global business strategy and transcend both local and international borders (Parker, 2005: 63). In this context, the field of activity of global organizations has a very large volume. The business activities of these organizations are about adapting to changing conditions and innovations. Especially the strong technology infrastructure contributes to the global organization in adapting to change.

Globalization is formed by the effect of various factors such as the state, capital surplus, information technologies, local restrictions, ideologies, and international organizations (Farazmand, 1999: 510). Thanks to globalization, commercial decisions and actions in any part of the world lead to valuable results such as new structures and new relationships elsewhere (Muhammad et al., 2010: 66). This situation directs the business activities of organizations on a global scale, and many organizations are affected by global activities.

The most powerful organizations in the world, apart from large states, are international companies operating in global markets (Connell & Wood, 2005: 347). The organizational activities of these companies can affect the business activities of many organizations around the world. The policies, trade agreements, and transportation capacities implemented by global organizations generally play a role in shaping the market power of other relevant organizations. This situation reveals the direction of the interrelationships for the global branding levels, sizes, and capacities of the organizations.

Rapidly developing global markets provide ample opportunities, but these opportunities are only measured by the readiness of organizations and workforces for global challenges (Rondinelli et al., 1998: 72). This situation causes many organizations that cannot go global to be affected by global activities. In particular, new business and employment areas change the habits in other organizations, making it necessary to integrate business activities according to the new system.

Globalized Management Practices

Managers adapt to changing environments depending on globalization and perform tactical transformations. Managers in organizations care about maintaining and improving business performance with these tactics. In this

respect, obtaining technology; is valuable in terms of efficiency, competition, and ability to respond to needs (Knight, 2000: 26). Global management practices have made it necessary to adapt to change in organizational activities. This situation has made it necessary for many employees to adapt to new work activities and not resist change. In particular, the widespread use of global management practices in many areas has contributed to the concentration of employees in global business activities instead of turning to alternative jobs.

In the literature, it is stated that administrations usefully theorize as a result of conflicts, and economic sociology, which focuses on organizations, has a key role (Bartley, 2007: 340). The structure of economic sociology in today's global business and management practices affects both employees and organization owners. In this case, the business sociology of the employees with the management shows that it will shape the whole organization from the most basic to the top. The global scale of the decisions taken by the organization owners or managers will also guide the work activities of the employees.

In today's global management activities, managers have important duties. The ability of managers to use global changes for the interests of their organizations makes serious contributions to organizational strength. Global management practices should contribute to the living space of organizations and the external environment. Otherwise, global management practice may harm both its internal structure and organizational environment in the long run. In the literature, Chen & Miller (2010: 22) stated that an effective manager in the 21st century can be someone dedicated to integrating global awareness into their daily actions. On the other hand, Voegtlin & Scherer (2017: 240) stated that the innovations made due to globalization should not harm individuals and the environment, and should be good and responsible global governance should be implemented.

Global Power

In the psychology and organizational literature of power; There are three critical dimensions to gain, maintain and lose. In organizational terms, power competition of individuals can result in success or failure (Anderson & Brion, 2014: 86). This situation shows that individual and organizational power mechanisms can be effective on a global scale. Organizations to have power and gain continuity require a very systematic structure. In particular, it is aware of global changes and foresees adapting to the change quickly or to be a part of the change. In this respect, global powers are generally organizations with strong infrastructures and networks. In this context, it can affect many organizations.

Comparing it with comparative assessments of international organizations in terms of global power expands the scope of its power to classify complex

political, economic, and social phenomena (Broome et al., 2018: 533). This shows that global organizations have very large and powerful structures. These structures of powerful global organizations can affect the policies of other organizations operating in the world. The fact that change occurs from the point of view of those who have power can affect the way other organizations implement change.

When the forces under the entrepreneurial and managed economy models are compared; localization versus globalization, continuity versus change, jobs versus wages, and high wages (Audretsch & Thurik, 2004: 151). This shows that power cannot be limited to a single variable. Global organizations that have power in this respect keep their fields of expertise quite wide. The new and different volatility characteristics of global initiatives may have different resonances in many cultures.

Organizational sociology studies have tended to ignore the way power is applied within the organization (Vallas & Hill, 2012: 190). This shows that there may be many factors that need to be known regarding power both within and outside the organization. It can be valuable to examine how organizations with global power use power both internally and externally. In the literature, Torres & Schugurensky (2002: 433) stated that globalization is not limited only to the economic field, but also to the cultural and political fields. In their research, they emphasized that international organizations have the power to set policies and oversee the implementation of these policies.

Globalizing Jobs

The labor market and the nature of work are changing rapidly all over the world. The main drivers of these changes are economic globalization and new technologies (Torp & Reiersen, 2020: 1). In terms of organizations, standardizations due to globalization have brought new business methods (Connell & Wood, 2005: 354). In this situation, it is understood that the economy, technology and standards, and new business methods shape the activities of employees in organizations in terms of globalization. In this respect, organizations adapt to global changes and direct their business activities according to these changes.

In organizations, the external environment affects and shapes the internal characteristics of the organization in many ways (Barnett & Finnemore, 1999: 725). This contributes to the intense monitoring of global business activities in organizations. In this respect, global business activities have become the organizational policy of many organizations. Changing global policies depending on time has also caused changes in the lifestyles of societies.

The developments in the business world have contributed to globalization. Computer-aided technological developments; It has reduced the dependency on labor and increased productivity and market flexibility. With rapid technology, developments in transportation have shortened distances, and new products and services have created new jobs (Srinivas, 1995: 26). These formations have increased the technology dependency of organizations and created the need for qualified personnel in many respects. Qualified employees have been the first choice of many organizations, especially in the creation, use, and integration of technology into business activities.

Information (nationally or internationally) is very valuable for business activities in organizations. Information is one of the variables that play the leading role in every stage of the work of the employees. In this respect, the acquisition and application of knowledge in globalized business activities contribute to the continuity of the organization. In the literature, Khajeheian (2014: 176) stated that depending on the globalization of information, developed, underdeveloped, and developing countries have various characteristics and different harmony in applying information.

Globalizing Work Environments

Globalization has changed the way people communicate and perform business activities (Arokiasamy, 2012: 154). Especially in technology-oriented activities, there have been many changes in the working environments of employees. The fact that employees have the opportunity to instantly observe the innovations and changes that occur far away from them has been able to direct many organizational activities. Workflow and business processes in global work environments have generally taken a technology-oriented form. This situation has affected many organizations.

Globalization has effects on the management of human resources (Bae & Rowley, 2001: 423). In terms of globalizing work environments, managing an environment in the workplace requires a balance to meet the needs and requirements of the organization and different employees. The optimum working environment in the organization depends on many factors such as organizational structure and activities (Plijtr et al., 2014: 758). In this respect, besides the communication between the employees, the approach of the managers to the employees is important. Concepts such as work distribution, workload, authority, and limitations of employees are some of the factors that should be considered in globalizing work environments.

Globalization has both positive and negative effects on the environment. Globalization and environmental harmony should be supported by public policies

(Gallagher, 2009: 281). This is a situation that can take shape, especially with the global activities in the working environments of individuals. The outputs provided on a global scale are formed as a result of the work activities of the employees as well as the use of technology. This shows that an environmentally compatible business activity and working environment can reduce the negative effects of globalization.

The global activities of many organizations around the world, and their working environments; reveal the necessity of being more flexible, dynamic, adaptable to change, and quite up-to-date. In the literature, Srinivas (1995: 44) stated that globalized work environments require forward-looking dynamism, operational flexibility, rapid strategic response, high energy, continuous effort, and renewal activities.

Global Entrepreneurship

Day-to-day workers and entrepreneurs adapt more economically to the markets (Connell, 1998: 14). This situation requires organizations to be entrepreneurs and to specialize in their activities in terms of global initiatives (Knight, 2000: 26). Day by day, both organizations and institutions have an increasing interest in an entrepreneurial culture. The main purpose of this is to improve the innovative abilities of employees and create corporate initiatives and increase organizational success (Hornsby et al., 1999: 9). To support and develop global entrepreneurship activities by organizations, it is necessary to have sufficient infrastructure in many areas. There is a need for staff that will both direct the entrepreneurial activity and lay the groundwork for the implementation of the activity.

In organizations, intrapreneurs perform entrepreneurial actions and innovate on behalf of the organization. Normal entrepreneurs, on the other hand, are at the forefront and make innovations for themselves (Carrier, 1996: 6). Globally, entrepreneurship, international activities, and innovation are interconnected and emerge with constant and rapid change (Onetti et al., 2012: 362). This situation shows that the risks can be experienced more intensely with the global level of entrepreneurship. In other words, every breakthrough and every decision to be made to take a place among the active competitors and potential competitors in the market can create very risky results.

International entrepreneurship can be effective in global initiatives. The fact that global entrepreneurship and international entrepreneurship have very close content shows that they can affect each other in entrepreneurial activities. In this respect, McDougall & Oviatt (2000: 903) stated in the literature that international entrepreneurship consists of a combination of proactive, innovative, and risk-

seeking behaviors. Yeung (2009: 224) stated that entrepreneurship explains the activities in the national and global fields, while international entrepreneurship was developed to explain why and how it differs in different countries or cultures.

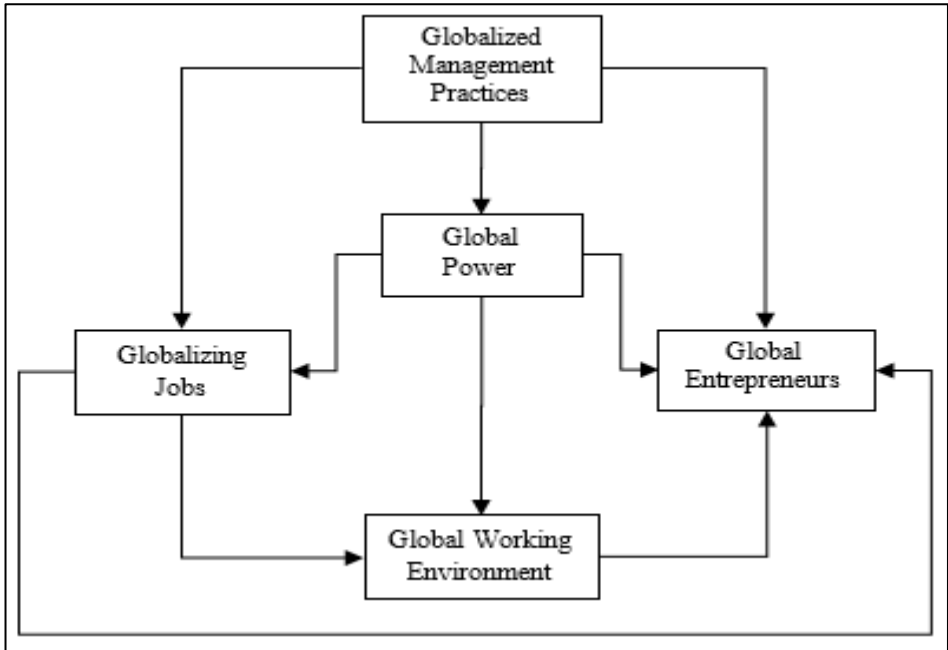
Global entrepreneurship may be an area in which many organizations want to take an active role. Risks taken in global initiatives may be linked to the trust mechanisms of organizations. In the literature, Dana et al. (1999: 99) stated that entrepreneurial organizations trust all resources by combining proactive and innovative strategies.

There may be cultural changes in terms of the global aspects of entrepreneurship, different places, and different organizational structures. Although the homogeneous structure of globality affects many organizations, different behavior patterns can be observed in organizations where cultural values, beliefs, and habits are quite dominant. In addition, entrepreneurial activity may be more intense in some cultures. In the literature, Mueller & Thomas (2001: 58) stated that there may be different behavior patterns between countries due to the effect of cultural values and belief differences in entrepreneurial activity. Kemelgor (2002: 79) revealed that entrepreneurial orientation is stronger in US organizations.

Global entrepreneurial activities can be shaped by many external factors. In particular, the rapid development of the internet and technology facilitates access to information and use it for its activities. In this respect, Khajehieian (2014: 179) emphasized that media entrepreneurship can shape the efforts of organizations with innovation, and can have an active role in the competition, easy access to information, the opportunity for development, and global knowledge.

In Globalizing Management Practices; Relationship of Power, Business Activities, Working Environment and Entrepreneurship

Global initiatives are an important resource that concludes the activities of many organizations today. There can be many factors that can affect this resource. Some of these factors are examined in Figure 1. Globalizing management practices give direction to global initiatives. In addition, globalizing management practices and organizations' tendency to become a global power and their global business are affected by this situation. Global forces in organizations affect global entrepreneurial activities. In addition, the global power mechanism directs both globalizing works and the global working environment. Global jobs in organizations affect global entrepreneurship. Global work has an impact on the global work environment in the organization.



Source: Figure 1 was created by the author.

Figure 1. Factors That Can Affect Global Enterprises

The fact that today's organizations, where change takes place very quickly, do not act in harmony with global activities, causes them to disappear. The capacity or size of organizations should not prevent them from adapting to innovations. In the literature, Srinivas (1995: 44) stated that the future performance and survival of organizations due to globalization cannot be guaranteed by their current size or performance.

The global initiatives that organizations exhibit are shaped by their work environments. Although the entrepreneurial activities in the organizations take place with the decisions taken by the top management, the implementation of the decisions and the execution of the activities take place in the working environments of the employees. However, the way management directs employees in its global activities is a result of entrepreneurial trends. In the literature, Knight (2000: 14) stated that in an environment where globalization is effective, having an entrepreneurial orientation can have many benefits.

Entrepreneurship is one of the elements to be considered in today's organizations, both at the individual and institutional levels. In addition, entrepreneurship activities have many effects not only in terms of individual or organization but also social development. This situation presents global entrepreneurship as an indispensable value for many activities. In the literature,

Hitt et al. (2001: 480) explained that creating wealth like entrepreneurship is at the heart of both entrepreneurship and strategic management. They emphasized that it is possible to provide both tangible (such as income increase) and intangible (intellectual and social capital increase) contributions to organizations through entrepreneurial activity.

Depending on the globalization in organizational activities, the globalization of management practices, jobs, power, and working environments has enabled entrepreneurial activities to be affected by this structure. In the literature, Gibb (2002: 247) in global entrepreneurship, creates entrepreneurial management (in terms of ethics and morals), develops global sensitivity in the organization, promotes, designs, and manages business development processes, maintains active relationship management, develops a capacity for flexible strategic orientation and personal initiatives and stated that the personalization of global information resources is effective. Carney (2005: 350) stated that there are renewals in corporate governance and business network depending on globalization. Carney stated that two network-type organizations operating in Asia were renewed with global and institutional pressures. Mok (2005: 550) emphasized that Asian countries have begun to make changes in their governance strategies to cope with globalization pressures, depending on the competition created by rapid economic and social changes.

Organizations in their global operations may need to create a harmonious and dynamic work environment among all employees in general. Global organizations should be in a structure that can lead to a change in general. In this structure of organizations, power can have serious effects. It may be possible for the organization to act as a whole, especially to have power on a global scale. In the literature, Parker (2005: 35) stated that there are many ways to manage global organizations, and that the strengths of the common theme can be obtained by focusing not only on structures but also on people and processes. Parker emphasized the need for integration between these activities.

The dominance of global forces in organizations can affect organizational activities in many ways. Organizations that do not show resistance to power and operate towards power carry out their activities by adapting to power. In organizations that are resistant to power, different results are likely to occur depending on the type of activity and sphere of influence. If power is dominant, the organization's development of resistance can lead to negative consequences.

Global entrepreneurship may have commercial or social purposes. While materiality is at the forefront of some entrepreneurial activities, sometimes spiritual gains may take the first place. The wider the global range of action, the more limited the control area can be. In the literature, Zahra et al. (2008: 128)

stated that commercial entrepreneurship is different from social entrepreneurship in terms of globalization, social entrepreneurship activities are globalized and some forces cause this situation.

A global power can affect the business activities, working environments, and entrepreneurial activities of organizations. Being close to power, having power, or maintaining power in global activities is possible with the coordinated functionality of many activities. It may be necessary to provide new gains for global power, especially in an area of expertise. In this framework, it may be necessary for all organizational parts to operate in place for power. In the literature, Metcalfe & Rees (2010: 12) is in global power; They stated that the structure of business organizations, their working systems, and the power and control of international organizations are effective for individuals.

Organizations with global power may need to implement balanced policies in their business activities and activities for other organizations. It is valuable for organizations to maintain this balance with a sense of corporate social responsibility. In the literature, Scherer & Palazzo (2011: 901) stated that having corporate social responsibility in a globalized world would create a more balanced organizational theory in terms of political and economic responsibilities.

Global business activities and work environments can shape global entrepreneurial activity. Organizations need entrepreneurs for their global ventures. In the literature, Arokiasamy (2012: 154) on the impact of global business environments on entrepreneurship; has revealed that developments in production technologies, information technologies, global excess capacity/decreasing demands, liberalization of trade, changing consumer behavior, international quality and environmental management standards play an important role. Kaur & Bains (2013: 33) stated that organizations are largely dependent on entrepreneurs who perform multitasking.

Cultural differences in global initiatives can have a general approach, taking into account the understanding of global trade. These global approaches remove many uncertainties. Especially technological innovations and global approaches affecting the whole world can keep these uncertainties at a minimal level. In the literature, Liu & Almor (2014: 8) stated that cultural effects in the inter-organizational relations of international entrepreneurship in the global world affect the perception of uncertainty and coping strategies of the entrepreneur. They stated that not all entrepreneurs respond in the same way to uncertainty arising from environmental changes.

Power can be expressed as the general material and moral gains that many organizations want to have. In this respect, global organizations can use many

resources to have power and organize their business activities accordingly. Organizations with global power can direct political power in countries or the international operating environment. In the literature, Broome et al. (2018: 533) stated that international organizations can exert power both directly and indirectly in world politics due to their comparative performance power. Kruck & Zangl (2020: 6) stated in their research that they emphasized the global power shifts in organizations, that organizations with increasing power in less than a decade can approach or seize organizations with established power. They emphasized that these organizations cannot surpass the dominant power, and power shifts can affect the overall distribution of power.

The fact that globalization is active in many areas facilitates the transfer of activities carried out in the world. In this respect, media can be an effective source of communication and information flow. In the literature (Est & Hennen, 2023: 86), they emphasized that the globalizing media made the local problems of the people in the world visible at the global level.

The fact that globalization is effective in many areas allows global management or leadership practices to be effective as well. For example (Tzeng et al., 2023: 321) depending on the globalization of sports, sports leaders; stated that they could make promotions at international, continental, and national levels.

Conclusion

Today, globalization's influence on many areas around the world has brought management practices in organizations to a more global level. This situation has shaped the business activities, power, work environment, and entrepreneurship approach in terms of globalization in terms of organization. Globalizing jobs in organizations has contributed to the formation of global work environments. In addition, these global jobs have shaped global initiatives. Many organizations seeking to hold power have been able to influence businesses, enterprises, and work environments with the help of global power. In general, global entrepreneurial activities have been shaped by globalizing management practices, power, business activities, and work environments.

In the research, approaches to globalization have been tried to be explained in the light of the literature. The fact that globalization is effective in many areas day by day due to technological changes and innovations may make it important to examine the effects of the subject on different specific areas. In this respect, future research can investigate the effects of globalization on employee behavior and cultural values.

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Chapter 6

Urban Tourism in The Global World

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1. Introduction

After the industrial revolution, individuals who started to gain advantages in the field of business and social rights began to participate in travels in order to realize themselves and increase their perception of quality of life. In order to get rid of intense work stress and relax, holiday plans for distant destinations are realized as the priority of potential tourists. However, over time, there is an increase in participation in touristic activities in the city center due to time constraints and more accessibility. Especially the rapid increase in the city population and tourism investments play an important role in the development of city tourism. This development process emerges as factors that attract both domestic and foreign tourists to the destination more (Ngwira & Kankhuni, 2018).

If there are concepts such as marine tourism, ecotourism and winter tourism among the diverse types in the tourism sector, it would not be wrong to use city tourism in the definition of spatial environments or potential urban touristic areas. Similarly, it has been accepted in recent years as a multidimensional and characteristic type of tourism that can offer service elements such as city tourism, cultural tourism, shopping tourism and gastronomy tourism, which define the scope of tourism activities in every element of the city used for touristic purposes. (Ashworth, 1992). However, the ambiguity and versatility of the boundaries in the concept of city tourism prevent a clear definition. At this point, urban tourism can be explained more easily with the well-structured interaction and connections between tourism service elements and city opportunities. Both destinations direct city tourism with the opportunities they can adapt to themselves (Romero-García et al., 2019). Again, it is difficult to make precise definitions in the relevant literature due to the fact that tourism diversity is abundant and can be confused with each other (rural tourism-agratourism). At this point, with the urban tourism research, attention is drawn to the value and benefits it provides in the global process.

2. The globalization of urban tourism

As a result of the demand for new trends and travel motivations, there are unlimited options in tourism service elements. However, not revealing the full scope of strong tourism types such as city tourism, which is one of the leading touristic destinations, can create a deficiency in tourism strategies. As a matter of fact, scientific studies on urban tourism were not encountered before the 1980s. Moreover, even in the last period of the 20th century, the conceptual framework and responsibilities of urban tourism could not be clearly revealed (Edwards et al., 2008). In this process, it is suggested that city tourism should not be examined

as a separate subject in scientific research due to the low impact rate on the sector (Pearce, 2001). However, contrary to this idea, in the light of detailed studies and research, the contribution of city tourism studies to tourism and the multiplier benefit ratio emerge as an undeniable fact. On the other hand, the fact that the theoretical studies on city tourism are limited to related disciplines also deepens this result. It is thought that city tourism has been met with less interest by scientists compared to other types of tourism, or it has not seen enough effort. Because city tourism, which has such an important role in the sector in terms of scope and economic benefit, cannot be included in scientific studies without a systematic negative approach or ambiguous limitation. Ashworth, and Page, (2011), who stated that scientific studies on urban tourism encountered some paradoxes during the development process, developed the following propositions;

1. City tourism is recognized as an important genre in the global competition of tourism. It is seen that urban tourism studies can find a limited place in Tourism Studies and are not approached specifically by scientists. Vague and qualified definitions about the concept are left incomplete.

2. Because tourists visit cities for many purposes, there may be situations where the sources of travel motivation may vary. Again, urban tourism mobility is a functional and comprehensive type of tourism because it contains accessible and versatile services for tourists.

3. Although tourists frequently benefit from city tourism resources, the destination's supply for tourism remains limited.

4. Tourism is one of the many sectors in which cities generate economic income, and it also contributes significantly in terms of social and cultural aspects. However, in cases where the city economy is dependent on tourism, high risk and uncontrolled growth may occur. Because, due to natural disasters, epidemics, war, economic crisis and political reasons, tourism mobility can suddenly decrease, causing major problems in the incomes of cities.

5. When the relationship between the tourist and the city is managed correctly, it creates two-sided positive factors. In addition, while the city needs touristic opportunities in terms of tourism activities, tourism mobility is not seen as a necessity for the development of the city.

Although city tourism is one of the main descriptors of tourism activity areas, it acts as a control mechanism in reviewing the geographical clusters or activities of the main touristic place elements or tourism businesses in the city. In this context, city tourism can offer determining factors in the analysis and basic

understanding of the destination through sectoral clusters. For example, in the sectoral cluster group definition made for this in the city of Johannesburg, it is stated that business tourism, casinos and entertainment, cultural tourism and regional tourism, which focuses especially on cross-border shopping, lead (Rogerson, 2002).

3. Urban tourism in globalization marketing

On a global scale, city tourism acts as an important marketing tool for touristic destinations. At the time when Mesopotamian and Sumerian societies showed the first example of urbanization, tourism began to exist as travel and accommodation services. Although reasons such as education and commerce are first shown as a source of motivation for city tourism activities, they are included in requests such as participating in entertainment, visiting temples and participating in competitions. In addition, the architectural style that reflects the cultural heritage and economic power of the destination also appears as factors that increase the attractiveness of the city tourism. (Karski, 1990). It is not possible to talk about travel mobility without accessibility in tourism activities. Tourists also have to pass through the cities that are the center of the area they will visit to go to certain destinations. This situation reveals the importance of city centers by making them a junction and gateway center for touristic destinations. However, despite such detailed and useful evidence, urban tourism has been the subject of limited research in recent years. In addition, studies on urban tourism probably do not reflect the reality of the contribution, benefit, process and importance to tourism compared to other destination types (Edwards et al., 2008).

The characteristic features that distinguish city tourism from other types of tourism; It is possible to count as activities such as business and scientific congresses held in city areas, shopping, visiting historical and architectural places, visiting museums and spending time in entertainment centers. However, in this process, tourists can participate in city tourism in two ways, active and passive. For example, tourists who go to Paris and visit the Louvre Museum and shopping centers participate in active city tourism activities. On the other hand, tourists who participate in touristic activities in their spare time during their visit to Paris for business and other purposes are seen as passive city tourism participants.

While the role of tourism mobility in the economic development of cities is well known, it is observed that the awareness of the local people residing in the region towards city tourism, which provides employment, strengthens the infrastructure and transfers its cultural heritage, has increased. Nunkoo and Ramkissoon (2010), who have investigated the attitudes of urban residents

towards tourism in recent years, argue that urban tourism and urban models attract less attention compared to seaside resorts. In addition, he draws attention to the differences in dynamics by stating that it would not be appropriate to transfer the concepts of city tourism the same for developed and developing countries.

The rapid expansion of the city tourism market brings city planners to a point that encourages the development of tourism policies. Although it is thought to have a complementary role in the development of city tourism at first, it can be said that city tourism has started to be seen as a development strategy when the impact results are examined recently. In addition, policies related to product, price, distribution and promotion for sustainable tourism development of city tourism can also make important contributions to the future of the destination. In this context, urban tourism is underlined as one of the types of tourism that has a key role in achieving strategic approach goals in accordance with effective vision and policies for the marketing of destinations (Timur & Getz, 2009).

4. Examples of globalization of urban tourism

Although city tourism made a name for itself in parallel with the development of cities after the second world war, scientific studies on the subject were irregular and limited in scope. Studies on this field were generally made on city planners, geographers and architects. However, thanks to the increase in city tourism awareness and cultural awareness, and the policies of countries led by Europe, large-scale publications have begun to be made about many aspects of city tourism. In this context, three books that laid the foundations of city tourism were published: "Tourism Today: A Geographical Analysis", "Criticisms and Challenges" and "Change in Tourism: People, Places, Processes and Current Issues in Tourism Development". While studies on urban tourism continued to increase in the following periods, it is underlined that instead of seeing urban tourism as a new phenomenon of tourism for destinations, it is perceived as an important type of tourism that makes the attractiveness of destinations extraordinarily permanent. Pearce (1995), emphasizing that urban areas are complex places despite having distinctive elements, reveals four characteristics that indicate physical density, social and cultural heterogeneity, equipped with economic factors, and a central unifying role in regional networks. Expressing that tourism activities take place in a complex structure with similar features, he says that the touristic opportunities in the city reflect the attraction potential of the destination. This situation can explain that the city can have more than one and overlapping tourism roles by showing that tourism and urban construction

are intertwined and that tourists carry out their activities in a structure that receives many services and shares them with the residents for convenience.

It is known that Europe has many attractions in city tourism, as it hosts developed countries after the 20th century and exhibits an approach that preserves its historical values. These days, the intense interest and tourism demand for European countries is increasing every year. For this reason, it is possible to constantly meet the need for additional accommodation in city tourism and offer analytical suggestions. It is understood that digital environments such as Airbnb, where the integrated development of the tourism industry is taken into consideration, contain useful suggestions for the accommodation needs of city tourism (Shabrina et al., 2021). Especially in places where tourism supply capacity cannot be increased or accommodation facilities are not allowed to preserve the architectural environment, these new applications can play a key role in terms of urban tourism sustainability (Lee et al., 2020). These practices both meet the accommodation needs of rest and help the local people who rent their houses daily, weekly and monthly to earn economic income.

After the 2000s, a more specific series of studies focusing on urban tourism has emerged. In addition to the general tourism discussions. The growth of research on urban tourism has led to the proliferation of study subjects in more detail and specifically. While focusing on the impact of the studies on city tourism on the economic return of the city in the early days, it continues with the studies that show that it supports the development of the city's infrastructure and superstructure as well as its contribution to the level of cultural and social development in recent times (García-Hernández & Yubero, 2017).

In a study investigating how the city of Bilbao will come to the forefront with its architectural and cultural values in terms of urban tourism, the local economy of the destination based on old industrial units, the urban redevelopment plans of the industrial zone located in the center of the city, on the riverside and underutilized, are revitalized with tourism service providers and the city is revitalized. brought into tourism. The city's public open spaces and historical buildings have been transformed into an international tourist destination with avant-garde design. The local economy was gradually restructured towards urban tourism and services, resulting in significant gains in tourist numbers and revenues. The number of visitors, which increased by 43% compared to the previous year, sets a good example for similar cities in Europe and supports the development prospects of all cities in the global urban system. Again, the level of utilization of the city's tourism potential can play a decisive role in integrating into the new competitive environment of the European continent in the field of tourism. It is thought that urban areas with touristic potential, especially in

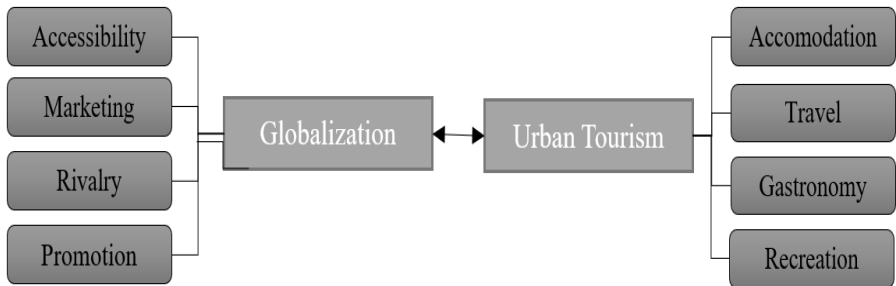
regions with unfavorable development prospects, can make very serious contributions to the destination by creating new tourism paradigms with urban design and urban area morphology (Gospodini, 2001).

5. Conclusion

Urban tourism shows the development of globalization in many aspects, including conceptual, marketing, economic, social and societal aspects. Modernization and digital innovations in transportation, accommodation and gastronomy, especially in line with technological developments, show that city tourism will have a global role (Steinbrink et al., 2012). However, it is increasingly in demand as it hosts the meetings of the business world, attracts the attention of museum visitors and is an attraction center for all kinds of recreational activities in the city. This situation allows city tourism to develop more and to receive investments. Thanks to the investments, the number of tourism enterprises located in the central areas of the touristic destination continues to increase rapidly (Cooper & Buckley, 2022).

Accessibility, which is one of the biggest advantages brought by globalization, provides great benefits for city tourism to gain competitiveness. As a matter of fact, tourism has turned into a global market as a result of the increase in international travel increases and the world tourism mobility reaching billions of people (Gidebo, 2021). In this context, they have started to be recognized globally by showing the potential of city tourism in destinations that stand out with their historical, architectural and cultural heritage values (Boivin & Tanguay, 2019). Because the destinations that provide services within the scope of city tourism create an important image and perception in terms of promotion and marketing. For example, it is known that cities such as Paris and Miami are known for their tourism activities as well as industry and business lines. Moreover, it is stated that the first thoughts that come to mind when Miami is mentioned are symbols associated with tourism (Benjamin et al., 2021). In this respect, it is possible to explain the elements of city tourism by associating them closely with globalization. The relationship between globalization and tourism is explained in Figure 1.

Figure 1: Globalization and urban tourism relationship



The services provided within the scope of city tourism are offered with hospitality services, travel, gastronomy and recreation methods as in other types. Tourists who come to visit the city can first come to the destination by using their travel vehicles. After that, it benefits from the hotel services provided in accommodation establishments in order to meet its accommodation needs. He visits gastronomy venues that deal with food and beverage services in order to experience nutrition and different tastes. Again, they can participate in recreational activities operating under city tourism for entertainment, rest and relaxation (Prayag et al., 2020). Throughout this process, domestic tourism and foreign tourism mobility can be realized by taking advantage of the accessibility dimension brought by globalization (Akdiri et al., 2019). However, city tourism opportunities can show their advantages in terms of marketing on a global scale and carry out long-term strategies (Chan et al., 2020). In terms of competition, it can go beyond being a regional tourism power and become a target destination for potential tourists residing in every region of the world (Papadimitriou et al., 2015). In the promotional aspect, city tourism contributes significantly to the image and attractiveness of the destination, while the brand can gain the perception of the city thanks to social media and mass media (Iglesias-Sánchez et al., 2020). With the connection of these dimensions in the relationship between globalization and tourism, it is foreseen that sustainable city tourism can be realized on a global scale if an accurate and effective planning is made.

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Chapter 7

The Relationship between Environmental Protection Services as Local Public Goods and Economic Growth in Türkiye: Wagner's Law or Keynes' Hypothesis?

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INTRODUCTION

Economic growth is an important tool to improve people's welfare by increasing production and consumption. However, this tool also causes excessive use of natural resources and the environment, which is a production factor, consequently resulting in environmental pollution. These environmental pollutants, which negatively affect third parties due to the production and consumption process, are also called environmental externalities. Not only market solutions, but also public solutions play a great role in the internalization of environmental externalities based on market logic. Because environmental pollution, which leads to negative externalities, represents an example of the theory of market failure — the reason why public intervention exists. It is also of importance to provide environmental protection services in order to internalize environmental externalities and improve the environment, which is a public good.

As local administrations are the closest administrative units to the public, they can effectively provide local public goods and services, the benefits of which are spread over a limited area. While public goods and services such as defense, justice, and diplomacy are national in nature, goods and services such as garbage collection, sewerage, urban transportation, fire brigade, combat against air pollution, ensuring neighborhood cleanliness are local in nature.

One of the local public goods and services offered by local administrations is environmental protection services. The relationship between economic growth and expenditures for these services, which are intended to promote the sustainable use of natural resources and protect nature, is well-established theoretically and empirically in the literature. This study seeks to examine the relationship between environmental protection expenditures and economic growth for the fulfillment of environmental protection services as local public goods, with a specific focus on Türkiye. Considering the direction of this relationship, it further reveals whether Wagner's law or Keynes' hypothesis is valid for the environmental protection expenditures in Türkiye. From this standpoint, this study draws on quarterly frequency time series consisting of environmental protection expenditures and economic growth rates covering the period from 2007Q1 to 2022Q1 in Türkiye. To test the relationship between these two series, it performs the Granger causality test extended with the Fourier function, which allows to identify structural breaks. The first thing that distinguishes this study from other studies is that, to the best knowledge of the author, it is the first study to examine the relationship between environmental protection expenditures made by local administrations and economic growth in Türkiye. Furthermore, given that the studies in the literature are mostly performed using traditional tests and ignoring structural breaks, the second aspect that makes this study different is that it offers

a novel approach by using an up-to-date method incorporating the Fourier approach that takes into account structural changes.

This presented study consists of six sections. The second section following the introduction discusses the theoretical background of the impact of environmental protection services, which are local public goods, on economic growth and then that of public expenditures. The third section includes some studies that empirically reveal the relationship between environmental protection expenditures and economic growth. The fourth section first introduces the data set and then explains the methodology. The fifth section presents the findings from the empirical analyses. The sixth and final section offers a discussion of the findings obtained in this study.

THEORETICAL BACKGROUND

Environmental Protection Expenditures as Local Public Goods

Services that are a necessity of living in a communal way and that should be provided by using public power were theoretically grounded first by Samuelson (1954). Samuelson (1954: 387) defined public goods simply as goods which all enjoy in common in the sense that each individual's consumption of such goods leads to no subtraction from any other individual's consumption of that good. Thus, he emphasized the main features of these goods, such as the absence of competition in their consumption and the inability to exclude individuals from consumption. The provision of public goods and services is the fundamental task of a modern state (Liu, 2019: 740). However, with the change in the understanding of the state, the scope of public goods and services has been expanding as many private goods are socialized and given the property of publicness (Şener, 2008: 50). This entailed the central administration sharing its affairs related to the provision of public services with local administrations; thus, the need arose to categorize public goods as national or local considering the area where the benefits of public goods can be enjoyed. In this regard, Tiebout (1956) and Buchanan (1965) pioneered the development of the theory of local public goods and services.

Local administrations are democratic administrative units that provide services aimed at meeting the local needs of the people and other needs arising from their cohabitation. The division of goods and services to be provided by the central administration and local administrations is based on rational and non-rational reasons. Rational reasons are evaluated considering the effectiveness of resources and the externality of services, while non-rational reasons are considered through historical and traditional criteria (İpek, 2017: 40). Although rational reasons such as the unit cost of the services to be provided, opportunity

to reflect the preferences of the society more easily, the area where the benefits of the services are enjoyed, and the fulfillment of the services by the closest service unit to the citizens (subsidiarity) play a major role in the division of services between administrations, this division is not based entirely on rational reasons. As this division also has a collective tradition that can be called immutable. Nowadays, services that are indivisible at the national level such as justice, diplomacy and national security, along with the creation of macroeconomic policies are carried out by the central administration; services such as water, sewerage, solid waste collection and urban transportation, which are at the local level and the benefits of which are enjoyed over a certain area, are provided by local administrations. It seems clear that environmental protection services are one of the services entrusted to local administrations because they are of a local nature. Indeed, there are many reasons for local administrations to come to the forefront when it comes to environmental protection services. The first of these is that environmental problems, which can be of a universal nature in terms of their effects, have a local nature in their occurrence. The second is that as the service is delivered by the service unit closest to the citizens (subsidiarity), the environmental problem in question can be prevented before it occurs, or the damage can be minimized with prompt and on-the-spot interventions through measures taken at the local level. The third is that Agenda 21 declaration stipulates that countries prepare their own national action plans and Local Agenda 21 action plans to implement these plans (Öztaş and Zengin, 2008: 183-184). For such reasons, it is essential that local administrations play an important role in environmental protection services.

With that being said, one should not necessarily conclude that environmental protection services must be provided entirely by local administrations, rendering the central administration dysfunctional. In particular, Agenda 21 action plan articulates that the central administrations should undertake the necessary coordination task for the preparation of national action plans and the implementation of these plans. In this regard, delivering environmental protection services, the central administration takes action on issues such as developing environmental policies relevant to the country as a whole, determining environmental standards, ensuring the protection of forests, and ensuring coordination between institutions operating in the field of environment. Local administrations, on the other hand, provide services such as collecting solid waste, sorting recyclable waste, ensuring neighborhood cleaning, performing activities related to parks and gardens, combating air pollution, determining industrial zones, and pesticide application. Thus, considering the services performed by the central administration and the local administrations, it is

reasonable to argue that the central administration regulates while local administrations perform environmental services (Çetinkaya, 2017: 71). That is, in environmental protection services, the administration that takes the lead is local administrations; however, the central administration plays a key role with critical regulations.

Environmental protection services are defined in the same way both in the European Union and in Türkiye in accordance with international standards (Yentürk, 2020: 25). As specified in the Guide on Analytical Budget Classification prepared by the Directorate General of Local Authorities (2022), environmental protection services basically cover the following services: (i) Collection, processing, and disposal of solid waste, (ii) Establishment of sewage systems and waste water treatment activities, (iii) Protection of atmosphere, air and climate, (iv) Protection of earth and surface waters, (v) Noise and vibration reduction, (vi) Protection against radiation, (vii) Protection of natural environment and biodiversity. Accordingly, environmental protection services can be briefly expressed as services performed to promote the sustainable use of natural resources and protect nature; further, expenditures made to fulfill these services can be expressed as environmental protection expenditures.

The Relationship between Environmental Protection Expenditures and Economic Growth

Public spending is a pivotal fiscal policy tool that can be used not only for the purpose of performing public services, but also for the purpose of enhancing the welfare of the society and combating socio-economic problems. Hence, the relationship between public expenditures and various areas including economic growth, economic development, income distribution, inflation, employment level, has been widely covered in the literature. Only the relationship between public expenditures and economic growth falls within the scope of this study.

Discussion on this relationship between public expenditures and economic growth in the economic literature has been centered around the framework of Wagner's law and Keynes' hypothesis. In his 1883 work on public expenditure, Wagner (1883/1958: 6-8) stated that the increase in per capita income in developed countries would also increase public expenditures thanks to social developments, and considered public expenditures as an endogenous factor. Therefore, Wagner's law sees the increase in public expenditures as a result of the increase in national income. In other words, he implied the increase in national income as the reason for the increase in public expenditures. On the contrary, Keynes (1936/1964: 27), in his work titled "The General Theory of Employment, Interest, and Money" published in 1936, pointed out that public expenditures can

provide full employment by increasing demand in the economy and considered public expenditures as an exogenous factor. Given that achieving full employment and increasing production with increased demand will boost national income, the causality relationship between public expenditures and economic growth in Keynes' hypothesis seems to be the opposite of the one projected by Wagner's law. Thus, Keynes' hypothesis put forward that the increase in public expenditures would increase the national income and pointed to the increase in public expenditures as the reason for the increase in national income. Knowing which of these views is valid is paramount for policy making. If the causal relationship occurs in the direction defined by Wagner's law, it is plausible to state that public expenditures do not qualify as an effective policy tool for economic growth. On the contrary, if the causal relationship takes place in the direction described by Keynes' hypothesis, it can be argued that public expenditures are an effective policy tool for economic growth (Magazzino et al., 2015: 812). That said, numerous empirical studies on whether Wagner's law or Keynes' hypothesis is valid are available in the literature. Table 1 presents an overview of some of these studies.

Table 1. Overview of Some Studies Testing the Validity of Wagner's Law and Keynes' Hypothesis

Author(s)	Period and Sample	Method	Results
Gacener (2005)	1987Q1-2003Q4, Türkiye	Vector Autoregression (VAR), Impulse-Response analysis, Variation decomposition	It has been reported that as economic growth occurs, public expenditures increase faster than this economic growth, making Wagner's law valid.
Arısoy (2005)	1950-2003, Türkiye	The Engle-Granger cointegration test, the Johansen cointegration test, the Granger causality test based on error correction model	It has been reported that Wagner's law is valid, while Keynes' hypothesis is not.
Alexiou (2009)	1995-2005, South Eastern Europe	The Panel ordinary least squares (OLS), Random coefficient regression	In support of Keynes' hypothesis, it has been reported that public expenditures affect economic growth.
Lamartina and Zaghini (2011)	1970-2006, 23 OECD countries	The pooled mean group (PMG)	Their study offers solid findings that support the validity of Wagner's law in developed economies.
Gül and Yavuz (2011)	1963-2008, Türkiye	The Johansen cointegration test, the Granger causality test	This study reveals that there is no causal relationship from economic growth to public expenditures, but a one-way causal relationship from public expenditures to economic growth. This implies that Keynes' hypothesis is valid.
Gadinabokao and Daw (2013)	1980-2011, South Africa	The OLS, Granger causality test	This study concludes that the increase in public expenditure causes economic growth. It can be thus argued that Keynes' hypothesis is valid.
Magazzino et al. (2015)	1980-2013, 27 European Union countries	Westerlund panel cointegration test, Pedroni panel cointegration test, Granger causality test	This study reports that Wagner's law is valid for some countries and Keynes' hypothesis is valid for others.
Telek and Telek (2016)	1998-2015, Türkiye	The VAR, Impulse-Response analysis, Variation decomposition, Granger causality test	This study reports a causal relationship from public expenditures to economic growth and concludes that Keynes' hypothesis is valid.
Mahrous (2016)	1991Q1-2012Q4, Kenya	Structural Vector Auto Regression (SVAR) model, Impulse-Response analysis	This study determines that public expenditures have an impact, albeit weak, on economic growth. It seems that this makes Keynes' hypothesis valid.
Güder et al. (2016)	2006Q1-2015Q4, Türkiye	The Granger causality test	This study found a two-way causality relationship. Thus, it

			concluded that both Wagner's law and Keynes' hypothesis are valid.
Ulutürk et al. (2016)	1980-2014, Türkiye	Autoregressive Distributed Lag (ARDL) bound test	Of the five established models, three showed that Wagner's law is valid, while the other two demonstrated that it is not.
Dudzevičiūtė et al. (2018)	1995-2015, 28 European Union countries	The Granger causality test	This study concluded that there is a relationship between public expenditures and economic growth in eight of the European Union countries. It seems that this makes Keynes' hypothesis valid.
Gövdeli (2019)	1930-2014, Türkiye	The Maki cointegration test, the Hatemi-J asymmetric causality	This study reported a one-way causality relationship from public expenditure to economic growth. It ascertained a causal relationship that supports that Wagner's law is not valid while Keynes' hypothesis is valid.
İçen (2021)	2006Q1-2020Q4, Türkiye	ARDL bound test, Nonlinear ARDL	This study found no long-term relationship between public expenditures and economic growth. It is, thus, reasonable to argue that Wagner's law or Keynes' hypothesis is not valid.
Noyan and İdikut-Özpençe (2021)	1960-2019, Türkiye	Wavelet Coherence Analysis	This study concluded that neither Wagner's law nor Keynes' hypothesis is valid for the whole period. A specific focus on the periods revealed that both theories are invalid for the periods 1960-1970 and 1990-2010. While the period 1970-1975 yielded findings that support Keynes' hypothesis, the findings from the period 1975-1990 and the period after 2010.
Lakić et al. (2022)	2006-2019, 12 selected South-East European countries	Generalized method of moments (GMM) model	This study reported that public expenditures negatively affect economic growth. It concluded that neither Wagner's law nor Keynes' hypothesis is valid.

Source: Prepared by the author.

Table 1 shows that Wagner's law and Keynes' hypothesis were tested for various countries and groups of countries. While the findings of some studies indicate that Wagner's law is valid, others support Keynes' hypothesis. However, findings that both or neither are valid have been also reported.

Specifically considering environmental protection expenditures, the direction of the relationship between these expenditures and economic growth is significant in the formation of environmental policies. Yet, to better understand this relationship, it is necessary to first address the relationship between environmental pollution and economic growth.

Economic growth is a concept directly related to the improvement in production factors, and production. The main factors of production are natural resources and the environment. For this reason, natural resources, the environment and the economy are critical to each other. In fact, it would not be implausible to argue that the economic system works as a subsystem of the ecological system. The production and consumption processes that occur within the economic system produce waste materials and emissions that are released into the ecological system and threaten the ecological process. Waste materials and emissions consist of many solid, liquid, and gaseous substances such as household waste, heavy metals, heat, noise, harmful chemicals, petroleum waste, harmful solvents, organic compounds, and sulfur dioxide (Günsoy, 2019: 15). Therefore, the production process within the economic system supports economic growth on the one hand, it causes pollution of the environment on the other. The Environmental Kuznets Curve hypothesis put forward by Grossman and Krueger (1991: 1) posits that environmental pollution increases in the first stages of growth, but when the per capita income reaches a certain level, the situation is reversed and environmental quality increases with economic growth. Kahn (2006: 31) explains this with an example. As people get richer, they tend to stop cycling and start buying cars. Also, they move to larger houses with more household appliances. Yet, over time, the development process directs production and consumption towards renewable and environmentally friendly resources, empowering policymakers to implement regulations that reduce environmental pollution. This can reduce environmental pollution.

Various financial instruments are available to prevent environmental problems before they occur, or to minimize the damage with prompt and on-the-spot interventions. To internalize the externalities in this regard, the state will, inevitably, spend on environmental protection, as well as public intervention and solutions that can be implemented by the market economy.

In short, due to the production and consumption processes, economic growth contributes to the problem of environmental pollution. Environmental protection

expenditures are one of the state's intervention tools for reducing environmental pollution and improving environmental quality. It is important to empirically determine whether these expenditures made for the elimination of environmental problems contribute to economic growth in addition to the stated purpose, as this will provide useful insights to policymakers in creating environmental policies. If Wagner's law is valid, the conclusion would be that environmental protection expenditures do not cause economic growth. However, if Keynes' hypothesis is valid, this means that environmental protection expenditures would affect economic growth.

LITERATURE REVIEW

While the effect of expenditures on economic growth due to environmental protection services has been reported positive by many empirical studies, some empirical studies find that this effect may be negative as it may reduce economic activity. Also, whereas some empirical studies support Wagner's law based on their findings, others yield findings that are congruent with Keynes' hypothesis. Further, these studies were performed for a specific country or group of countries. It is notable that a limited number of studies also address environmental protection expenditures made at the local level.

Antoci et al. (2005) stated that ecological degradation accompanies economic growth, especially in the early stages of growth in industrialized countries. Thus, they proposed a model using the Cobb-Douglas production function to uncover how environmental protection expenditures affect capital accumulation and economic growth. Considering the simulations they carried out using this model, it was suggested that environmental protection expenditures may lead to a self-sustaining growth process.

Nuta (2011) tested the relationship between environmental protection expenditures and economic growth based on the annual data for the period 1993-2009. Through the correlation analysis method and with a specific focus on Romania, this study concluded that there is a statistically significant and positive relationship between environmental protection expenditures and economic growth.

Using a sample of 16 selected European Union member states as well as Türkiye, Altun-Ada (2014) examined the impact of economic growth on environmental protection expenditures. This study, based on the data for the period 1996-2011, first made long and short-term predictions using the panel cointegration test, and then performed the panel causality test. The results of this cointegration test showed that economic growth had a statistically significant and positive effect on environmental protection expenditures in Luxembourg; that

economic growth had a statistically significant but negative effect on environmental protection expenditures in Belgium, France, Romania, the United Kingdom, and Spain. For other countries, including Türkiye, no statistically significant effect of economic growth on environmental protection expenditures was reported. Moreover, the results of the causality test for the entire panel indicated that there was a bidirectional causality relationship between economic growth and environmental protection expenditures.

Badulescu et al. (2016) tested the effect of economic growth on environmental protection expenditures for 24 selected European countries, including Türkiye. Their study adopted a simple regression analysis model, using the data from the period 1995-2011. They reported that economic growth has a statistically significant and positive effect on environmental protection expenditures in Sweden, Türkiye, Poland, Latvia, Lithuania, Norway, and Romania. For the other countries examined, they found that economic growth did not have a statistically significant effect on environmental protection expenditures.

Krajewski (2016) investigated the effect of environmental protection expenditures on economic growth for 11 countries of Central Europe. Their research benefited from Panel regression method based on the data of the period 2001-2010. The researcher concluded that the increase in environmental protection expenditures would have a statistically significant and positive impact on economic growth. The results further showed that environmental protection expenditures to be made during times of economic crisis would have a stronger impact on economic growth.

Ladaru and Dracea (2017) specifically focused on Romania to investigate the impact of environmental protection expenditures on economic growth. They performed correlation analysis based on the annual data for the period 2008-2015. Their findings indicated that the total environmental protection expenditures carried out by both the private and public sectors in Romania had a positive impact on economic growth.

Lee et al. (2019) probed into the relationship between the functional classification of public expenditures (such as environmental protection expenditures, health expenditures, and education expenditures) and economic growth in China and Korea. They carried out quantile regression analysis for each country based on the quarterly data from 2007 to 2016. The results of their study demonstrated that environmental protection expenditures in both China and Korea positively affected economic growth.

Khan et al. (2020) investigated the impact of environmental performance, as well as various variables, on economic growth. Performing an analysis using Structural Equation Modeling (SEM) method with a focus on the member

countries of the Association of Southeast Asian Nations, this study was based on a data set of seven years, for which the World Bank provided data between 2007-2018. They concluded that environmental performance could also boost economic growth. They further reported that the member countries of the Association of Southeast Asian Nations have a weak environmental performance, which undermines their economic growth as well.

Değirmenci and Aydın (2020) examined the relationship between environmental protection expenditures, and economic growth and income distribution. The researchers focused on selected Organisation for Economic Co-operation and Development (OECD) countries, performed causality analysis both for the countries and for the panel using the data for the period 1995-2017. Their study concluded that environmental protection expenditures are the cause of economic growth. The analysis on the countries revealed that there is a causality relationship from environmental protection expenditures to economic growth in Spain, France, Greece, Ireland, and Italy. However, no causality from economic growth to environmental protection expenditures was reported.

Nasreen (2021) probed into the relationship between health expenditures, environmental pollution, and economic growth. This study applied panel cointegration and panel causality tests using the data for the period of 1995-2017. According to the results of this study, including 20 countries in Asia, there is a long-term relationship between the specified variables.

Hussain et al. (2022) explored the effect of health and environmental expenditures on economic activities using the Data Envelopment Analysis (DEA) and Stochastic Frontier Analysis (SFA) methods. Using the data of 25 years from 1996 to 2020, their study included 62 countries that are members of the Belt and Road Initiative (BRI) launched by the Chinese government in 2013. Then, the 62 BRI countries were divided into seven regions to investigate their regional performance and identify heterogeneous effects. The results showed that health and environmental expenditures had a positive effect on economic activities, that is, these expenditures increased the economic productivity of these countries. They also revealed that China, Russia, Pakistan, Italy, the United Arab Emirates, Qatar, Singapore and Poland are the countries with the highest economic productivity in the BRI project.

The preceding part of this study has only reviewed some studies that focused on a single country or a group of countries. Nevertheless, there are studies, albeit few in number, on the relationship between environmental protection expenditures made at the local level and economic growth in the literature. Meyer (1995) investigated the relationship between local environmental protection expenditures and economic growth in the 50 states of the United States (USA),

and performed analysis with a four-stage method based on data from the period 1982-1992. In the first stage, the states were classified considering the relative strength of the environmental policies they implemented. In the second stage, the performance of the state economies was evaluated. In the third stage, the state characteristics that may confound the studied relationship were categorized. In the fourth and final stage, all data were combined into a statistical analysis. Considering the results of this multiple regression analysis, it was reported that environmental protection expenditures have a positive effect on economic growth.

Feiock and Stream (2001) argued that environmental regulations implemented at the local level may negatively affect economic growth sometimes, and improve economic growth at other times. Because policies that increase production costs or divert capital away from productive sources can decrease new capital investments. From this standpoint, they examined the impact of environmental regulations on economic growth for 50 states in the USA using the data for the period 1983-1994. They benefited from Panel OLS and panel-corrected standard errors (PCSE) methods for the analysis. The results of the analysis indicated that the reduction of uncertainties on environmental policy will also reduce the risk perception of firms, thus increasing the investment of firms. Thus, they reported that environmental regulations aimed at reducing uncertainties have a positive effect on economic growth.

Table 2. Overview of the Literature

Author(s)	Period and Sample	Method	Results
Antoci et al. (2005)	-, Simulation	Mathematical analysis of the Cobb-Douglas production function	Their study suggested that spending on environmental protection can lead to a self-sustaining growth process.
Nuta (2011)	1993-2009, Romania	Correlation analysis	This study concluded that there is a positive relationship between environmental protection expenditures and economic growth.
Altun-Ada (2014)	1996-2011, Selected 16 European Union countries and Türkiye	The Westerlund panel cointegration test and Panel Granger causality test	This study found out that economic growth in many countries, including Türkiye, does not have a statistically significant effect on environmental protection expenditures. However, it reported that this effect is positive for some countries while it is negative for other countries.
Badulescu et al. (2016)	1995-2011, 24 European countries,	Simple regression model	The researchers reported that economic growth has a positive effect on environmental protection expenditures for a small group of countries including

	including Türkiye		Türkiye; on the other hand, there was no statistically significant effect determined for other countries with a majority.
Krajewski (2016)	2001-2010, 11 Countries in Central Europe	Panel regression analysis	The study reported that environmental protection expenditures to be made during times of economic crisis would have a stronger impact on economic growth.
Ladaru and Dracea (2017)	2008-2015, Romania	Correlation analysis	They indicated that the total environmental protection expenditures carried out by both the private and public sectors in Romania had a positive impact on economic growth.
Lee et al. (2019)	2007-2016, China and Korea	Quantile regression analysis	They reported that environmental protection expenditures in China and Korea have a positive impact on economic growth.
Khan et al. (2020)	2007-2018, Member countries of the Association of Southeast Asian Nations	SEM	They concluded that environmental performance could also boost economic growth.
Değirmenci and Aydın (2020)	1995-2017, Selected OECD countries	The Emirmahmutoglu-Köse panel causality test with Konya panel causality test	Their study reported that environmental protection expenditures are the cause of economic growth. However, no causality from economic growth to environmental protection expenditures was reported.
Nasreen (2021)	1995-2017, Selected 20 countries in Asia	The Westerlund and Edgerton panel cointegration test and the Dumitrescu and Hurlin panel causality test	This study concluded that there is a long-term relationship between environmental pollution and economic growth.
Hussain et al. (2022)	1996-2020, BRI countries	DEA and SFA	Their study reported that environmental protection expenditures have a positive impact on economic activities.
Meyer (1995)	1982-1992, 50 States in the USA	Multiple regression analysis	This study ascertained that environmental protection expenditures have a positive impact on economic growth.
Feiock and Stream (2001)	1983-1994, 50 States in the USA	PCSE with OLS	They reported that the environmental regulations aimed at reducing uncertainties have a positive effect on economic growth.

Source: Prepared by the author.

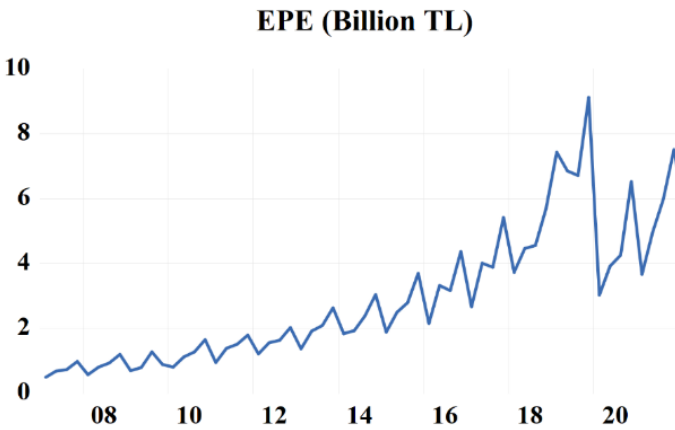
Previous empirical studies reported different results for different samples. Table 2 presents an overview of these studies. Table 2 shows that the relationship between environmental protection expenditures and economic growth has generally been discussed at the national level. Many of these studies did not find

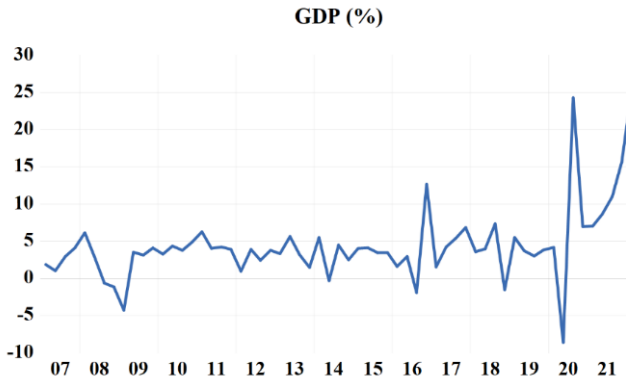
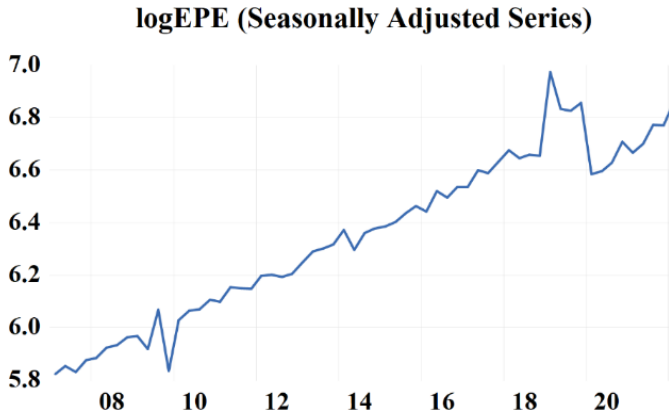
any statistically significant relationship between economic growth and environmental protection expenditures at all, whereas some of them did not find a significant relationship between the mentioned variables. However, the impact of environmental protection expenditures made at the local level has been the subject of much less research. This study will hopefully add to the literature both by evaluating the environmental protection expenditures made at the local level and by utilizing an up-to-date method that allows structural changes.

DATA AND METHODOLOGY

With a specific focus on Türkiye, this study examined the relationship between environmental protection expenditures made by local administrations and economic growth to fulfill environmental protection services that are considered as local public goods. To reveal this relationship, this study analyzed the quarterly data for the period 2007Q1-2022Q1. The data on the environmental protection expenditures (EPE) made by local administrations were obtained from the Directorate General of Public Accounts (2022); the data on economic growth (GDP) were collected from the Turkish Statistical Institute (2022). Graph 1 presents the time path graphs for the series given.

Graph 1. Time Path Graph of the Series





The EPE series in Graph 1 indicates that the series contains seasonal cycles and is also dominated by trend. Environmental protection expenditures made by local administrations were on an upward trend until 2020, but experienced a short-term decrease in the first quarter of 2020. Although there were fluctuations in later periods, the performance in the fourth quarter of 2019, which had the highest expenditures, was not reached. As the EPE series obtained from the General Directorate of Accounting (2022) was in Turkish lira (TL), it was first converted to logarithmic form. Then, as it contained seasonal cycles, it was seasonally adjusted using the Tramo/Seats method developed by Gómez and Maravall (1996). Thus, the series of environmental protection expenditures (logEPE) made by local administrations in logarithmic form, adjusted for seasonal effects, was created. The GDP series, on the other hand, was not subjected to any change as it was obtained by the Turkish Statistical Institute (2022) in the form of change rates with seasonally adjusted current prices. The GDP series was also dominated by trend. It is remarkable that economic growth

was negative in the periods of 2009, 2014, 2016, 2018 and lastly in 2020. Table 3 gives the descriptive statistics for the series.

Table 3. Descriptive Statistics for the Series

	logEPE	GDP
Mean	6.3529	4.3814
Maximum	6.9750	25.3410
Minimum	5.8237	-8.6209
Std. Dev.	0.3171	5.1781
Skewness	-0.0385	1.8952
Kurtosis	1.8904	9.7311
Jarque-Bera	3.1443	151.6735
Jarque-Bera Probability	0.2076	0.0000
Observations	61	61

From the summary statistics of the logEPE series in Table 3, one can understand that the average is 6.35. While the maximum value in the logEPE series was 6.98, achieved in 2009Q1, the minimum value was 5.82, experienced in 2007Q1. The standard deviation of the series was calculated as 0.32. This implies that there are no major variations in the logEPE series. It is also notable that the skewness value of the series is -0.03 and the kurtosis value is 1.89. It can be thus said that the series is slightly skewed to the left and has a more sharp structure compared to the normal distribution. The Jarque-Bera test was used to test whether the series follows a normal distribution or not. The test statistics for this test is 3.14 and the probability value is 0.2. That said, as the probability value is above 0.05, it is plausible to state that the series follows a normal distribution. It is further remarkable that the series consists of 61 observations. As for the GDP series, it is clear that the average is 4.38. The highest value in the GDP series was 25.34 in the period of 2022Q1, while the lowest value was -8.62, in the period of 2020Q2. The standard deviation of the series was calculated as 5.18. Therefore, it seems that there are major changes in the GDP series, so the series contains structural changes. It is also notable that the skewness value of the series is 1.89 and the kurtosis value is 9.73. It can be thus said that the series is slightly skewed to the right and has a more sharp structure compared to the normal distribution. The test statistics of the Jarque-Bera test is 151.67 and the probability value is approximately 0. That said, as the probability value is below 0.05, it is reasonable to state that the series does not follow a normal distribution. It is further remarkable that the series consists of 61 observations. Table 4 presents the correlation matrix for the series.

Table 4. Correlation Matrix

	logEPE	GDP
logEPE	1	
GDP	0.3640*** (0.0039)	1

Notes: ***, indicate significance at the 1% level.

Table 4 indicates that the correlation coefficient between the logEPE series and GDP series is 0.36 and the significance value is 0.0039. Accordingly, there is a correlation between the logEPE series and the GDP series. That is to say, there is a statistically significant correlation relationship between environmental protection expenditures made by local administrations and economic growth. However, the existence of a correlation relationship does not necessarily mean that there is a causality relationship.

The concept of causality arose from the concept of spurious correlation. Many studies failed to interpret the correlations between econometric time series in a meaningful way and identified spurious relations. Granger clarified these spurious correlations through the concept of causality. If a part of the amount of information that a time series carries is obtained from the past value of another time series, it is plausible to argue that there is a causal relationship between the two series. The concept of causality is briefly defined as any cause that leads to a result (Mert and Çağlar, 2019: 339). This can also be expressed as the prediction power of one variable based on another.

As per the model proposed by Granger (1969), researchers themselves decide which variable is endogenous and which is exogenous. Later, Sims (1980) put an end to the imposition of “endogenous-exogenous” division of variables through his VAR system that labels all variables are endogenous. Thus, the Granger causality equations can be expressed as follows:

$$Y_t = \alpha_{01} + \sum_{i=1}^p \alpha_{1i} Y_{t-i} + \sum_{i=1}^p \beta_{1i} X_{t-i} + u_{1t} \quad (1)$$

$$X_t = \alpha_{02} + \sum_{i=1}^p \alpha_{2i} Y_{t-i} + \sum_{i=1}^p \beta_{2i} X_{t-i} + u_{2t} \quad (2)$$

In Equations 1 and 2 α_i and β_i refer to training coefficients and p expresses lag length. Here, the null hypothesis implies that there is no causal relationship

between the variables, while the alternative hypothesis is established to signify that there is a causality relationship between the variables.

The Granger causality approach was used to determine the relationship between the logEPE series and the GDP series. However, where there are structural changes in the time series, it is essential to model the structural breaks correctly, as the results of Granger causality test may be erroneous. As is known, traditional approaches, assuming that these breaks are sharp, model the changes through dummy variables. Therefore, to model the structural breaks correctly, it is prerequisite to know the number, date and functional forms of these breaks. Lack of information on these leads to erroneous results. To prevent this and to identify structural shifts, Gallant (1981) proposed a Fourier approach based on a variant of the Flexible Fourier Form. This approach does not require prior knowledge about the form, dates and number of these breaks and identifies structural shifts as a gradual/smooth process using a low frequency component (Nazlıoğlu et al., 2016: 172).

Enders and Jones (2016) incorporated the Fourier approach to a VAR model to simplify the estimation of the number, date and functional forms of structural breaks, hereby introducing the Fourier Granger causality test to the literature. The Granger causality equations extended with the Fourier function are expressed as follows:

$$Y_t = \alpha_{01} + \sum_{i=1}^p \alpha_{1i} Y_{t-i} + \sum_{i=1}^p \beta_{1i} X_{t-i} + \phi_1 \sin\left(\frac{2\pi kt}{T}\right) + \phi_2 \cos\left(\frac{2\pi kt}{T}\right) + u_{1t} \quad (3)$$

$$X_t = \alpha_{02} + \sum_{i=1}^p \alpha_{2i} Y_{t-i} + \sum_{i=1}^p \beta_{2i} X_{t-i} + \phi_3 \sin\left(\frac{2\pi kt}{T}\right) + \phi_4 \cos\left(\frac{2\pi kt}{T}\right) + u_{2t} \quad (4)$$

In Equations 3 and 4, k expresses the appropriate frequency value; t refers to trend; T represents the number of observations.

The analysis was carried out based on the data between the period 2007Q1-2022Q1 in Türkiye, and it is known that a large number of sharp and smooth structural breaks occurred during the specified period (Graph 1). As the Fourier Granger causality approach can identify these breaks and their effects and incorporate them into the model, this study drew on this approach, which is developed by Enders and Jones (2016).

EMPIRICAL RESULTS

Before proceeding to the Fourier Granger causality test, one first needs to test the stationarity of the series. As the prerequisite for the Fourier Granger causality test is that the series are stationary. Table 5 shows the results of the Augmented Dickey-Fuller (ADF), a unit root test for both constant model, and constant and trend model.

Table 5. Findings from Unit Root Test

Series	Constant Model		Constant and Trend Model	
	Test Statistics	Critical Value for 5%	Test Statistics	Critical Value for 5%
logEPE	-0.7640	-2.9117	-4.5808***	-3.4865
d_logEPE	-12.0694***	-2.9117	-	-
GDP	-0.7261	-2.9126	-6.7083***	-3.4865
d_GDP	-9.0311***	-2.9126	-	-

Notes: ***, indicate significance at the 1% levels.

Based on the results of the ADF test in Table 5, the optimal delay length was selected using the Schwarz information criteria. It is remarkable that in the logEPE series, the test statistic is calculated as -0.76 for the constant model and as -4.58 for the constant and trend model. Thus, the series is non-stationary in level form considering the constant model; however, the series is stationary in level form considering the constant and trend model. Also, after taking the first-order difference of the logEPE series, the test statistic of the constant model is -12.06, which implies that the logEPE series is stationary in the first-order difference considering the constant model. As for the GDP series, the test statistic is calculated as -0.73 for the constant model and as -6.71 for the constant and trend model. Thus, the series is non-stationary in level form considering the constant model; however, the series is stationary in level form considering the constant and trend model. Also, after taking the first-order difference of the GDP series, the test statistic of the constant model is -9.03, which implies that the GDP series is stationary in the first-order difference considering the constant model. As both series in this study contained trends, the analysis would be further continued based on the findings obtained from the ADF test for the constant and trend model. Altogether, both series are stationary in level form, in other terms, $I(0)$. Table 6 presents the results of the Fourier Granger causality test.

Table 6. Results of the Fourier Granger Causality Test

Null Hypothesis	Test Statistics	Bootstrap Probability Value	The Optimal Lag Length	Suitable Frequency
logEPE \rightarrow GDP	10.7541	0.0014***	1	1
GDP \rightarrow logEPE	0.4966	0.4379	1	1

Notes: ***, indicate significance at the 1% level.

Table 6 offers the results of the Fourier Granger causality test. Using the model where the number of Bootstrap simulations is 10.000, this study first examined the causality relationship from logEPE to GDP. The test statistic of this relationship was calculated as 10.75 and the bootstrap probability value was found as 0.0014. Since the probability value is less than 0.05, it is reasonable to state that there is a causal relationship from the environmental protection expenditures made by local administrations to economic growth. In other words, it is reasonable to claim the environmental protection expenditures made by local administrations are the cause of economic growth. This study, secondly, tested the causality relationship from GDP to logEPE. The test statistic of this relationship was calculated as 0.49 and the bootstrap probability value was found as approximately 0.44. Here, as the probability value is higher than 0.05, it can be concluded that there is no causal relationship from economic growth to environmental protection expenditures made by local administrations. With these findings, this study revealed that Keynes' hypothesis is valid for environmental protection expenditures made in Türkiye, whereas Wagner hypothesis is invalid.

CONCLUSION

The economic order, which is founded on the principles of profit and benefit maximization and prioritizes unconditional growth by increasing production and consumption activities, has damaged and continues to damage the ecological system greatly. The resulting market failure inevitably calls for state intervention to combat environmental pollution. The public sector intervenes with various means to internalize negative externalities regarding the environment and to protect the environment, which is a public good. Foremost among these tools are regulations, legal regulations, direct controls, environmental taxes, and environmental protection expenditures.

This study has probed into the relationship between environmental protection expenditures made at the local level and economic growth to solve the environmental pollution problem. This research was conducted specifically for Türkiye using the data for the period 2007Q1-2022Q1. As there are significant fluctuations particularly in the series on economic growth during the period in

question, this study applied the Granger causality test extended with the Fourier function, which can identify structural changes and incorporate them in the model. The use of this up-to-date method has hopefully helped yield more vigorous findings.

The results of this study yielded a one-way causality relationship from local environmental protection expenditures to economic growth. This is congruent with the findings of Meyer (1995), Antoci et al. (2005), Krajewski (2016), Ladaru and Dracea (2017), Lee et al. (2019), Khan et al. (2020), Değirmenci and Aydın (2020) as well as Hussain et al. (2022). Furthermore, this study concludes that Keynes' hypothesis is valid for environmental protection expenditures made in Türkiye during the period under review. This is congruent with the studies by Alexiou (2009), Gül and Yavuz (2011), Gadinabokao and Daw (2013), Telek and Telek (2016), Mahrous (2016), Dudzevičiūtė et al. (2018) and Gövdeli (2019).

Based on the findings, this study offers an important suggestion for policymakers in Türkiye. As local environmental protection expenditures are an effective financial instrument for economic growth, policymakers need to recognize its importance.

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Chapter 8

The Entrepreneur and Economic Development in Adam Smith And Schumpeter

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Introduction

Sloterdijk (2008:313-320) cites a speech given by Adam Smith in 1778, known as ‘the Glasgow toast or the pin speech’¹. In this speech Adam Smith is said to be stating the following concerning the ”businessman”:

“What acumen that manufacturer showed in realizing that a major new market was promising to open up! What courage, to take up a loan with a banker on a mere intuition so that he could pay for tools and machines!”

Assuming these speech really was given by Smith, it follows that some congruence can be made between Smith’s and Schumpeter’s entrepreneur types. For instance, if the following two remarks made are to be merged, the resemblance with the above mentioned quote will automatically occur:

“To engage in long-term investments, while the conditions change rapidly is like to aim at an invisible and constantly moving target and try to shoot at it” (Schumpeter [1942], 2012: 109) and “..development is in principle impossible without credit”. (Schumpeter, 1978:106).

The similarity between these two remarks, incites our curiosity on to what extent the concepts of the entrepreneur drawn by A. Smith who wrote in the 18th century and J.A. Schumpeter, who wrote in the 20th century coincided.

Innovation, Entrepreneur and (or) Division of Labour

Smith(2010:127)’s following remarks are in a manner supporting the resemblance given above:

“The establishment of any new manufacture, of any new branch of commerce, or of any new practice in agriculture, is always a speculation from which the projector promises himself extraordinary profits. These profits sometimes are very great, and sometimes, more frequently, perhaps, they are quite otherwise; but, in general, they bear no regular proportion to those of other old trades in the neighbourhood. If the project succeeds, they are commonly at first very high. When the trade or practice becomes thoroughly established

¹ But, Sloterdijk also notes that this speech does not appear in the Glasgow edition where Smith’s writings were collected.

and well known, the competition reduces them to the level of other trades.”

Kurz(2012:66), looking at Smith’s above mentioned remarks, notes that Smith had acknowledged the innovations and the uncertainty associated with them. Adam Smith was surely aware of the importance of inventions, especially the use of better machines in increasing the production and welfare of a society. But he links those developments in the technical sphere of economies to a general tendency present in a developing society, namely to the division of labour. “*..the invention of all those machines by which labour is so much facilitated and abridged, seems to have been originally owing to the division of labour*”(Smith,2010:11), and, “*the use of the machinery employed in it [a trade] (to the invention of which the same division of labour has probably given occasion...*”(Smith:2010:6). As Schumpeter (1972:187) notes concerning A. Smith, he rather portrays an entrepreneur type who tries to endow the labour which he employs with the most productive, most advanced machines (Smith,2010:95):

“The owner of the stock which employs a great number of labourers necessarily endeavours, for his own advantage, to make such a proper division and distribution of employment, that they may be enabled to produce the greatest quantity of work possible. For the same reason, he endeavours to supply them with the best machinery which either he or they can think of.”

And elsewhere in the Wealth of Nations (2010:294) Smith notes:

“The person who employs his stock in maintaining labour, necessarily wishes to employ it in such a manner as to produce as great a quantity of work as possible. He endeavours, therefore, both to make among his workman the most proper distribution of employment, and to furnish them with the best machines which he can either invent or afford to purchase.”

Here Smith argues that the entrepreneur could be an inventor of better uses of productive powers. But, nowhere apart from that, in the Wealth of Nations, any

passage defining entrepreneur as an inventor could be found by the author of this study.

Schumpeter ([1934] 1978: 213), linked the “*business fluctuations*” with the innovation process and innovations are at the center of the concept Schumpeter calls “*economic evolution*” (Schumpeter [1934], 1978: 223, 231). Furthermore, credit mechanism would be “*an essential part*” of this process (Schumpeter, 1928: 381). According to Schumpeter (1934), the innovations are the genuine cause of fluctuations and the expansion in the economy. More importantly, as Schumpeter explains his views on the nature of business cycles in more detail in his “The Analysis of Economic Change”, while credits increase in order for the innovations to be realized before the innovations enter and make their effect in the market; this increase in credit supply would eventually cease after those credits are repaid. Thus, the system could reach a new point of equilibrium; until new innovations come in effect, and until a new leap occurs. Smith (2010:127) mentions some kind of fluctuation in profits linked with the process of innovation “*If the project succeeds, they [the profits] are commonly at first very high. When the trade or practice becomes thoroughly established and well known, the competition reduces them to the level of other trades.*” But as seen above, while being aware of the innovative character of the entrepreneur and the innovation process; we shall further see that he puts the emphasis on the division of labour as an igniting force in economic development.

It is known that Adam Smith attributes a very important role to division of labour in generating wealth for one country. But he does not see this type of organization of production linked to an entrepreneur. Noting in his *Wealth of Nations* (2010:14):

“The division of labour, from which so many advantages are derived, is not originally the effect of any human wisdom, which foresees and intends that general opulence to which it gives occasion.”

This quote displays a contrast between Schumpeter’s and Smith’s views on the importance of the innovating entrepreneur. It seems by looking just at these words, it could be argued that the innovating entrepreneur is not as an important figure as it is for Smith as it was for Schumpeter.

Thus, a holistic explanation to the rise of division of labour is present in Smith’s writings.

But there are still similarities between the concepts of Smithian and Schumpeterian economic development. In *Wealth of Nations*, Smith mentions,

four uses of capital, that can be contrasted to Schumpeter's five types of innovations to mention the difference of view towards the entrepreneur in the two writers. Smith notes (2010:389):

“A capital may be employed in four different ways; either, first, in procuring the rude produce annually required for the use and consumption of the society; or, secondly, in manufacturing and preparing that rude produce for immediate use and consumption; or, thirdly in transporting either the rude or manufactured produce from the places where they abound to those where they are wanted; or, lastly, in dividing particular portions of either into such small parcels as suit the occasional demands of those who want them.”

And then he links, these uses to types of ‘undertakers’ (2015:389):

“In the first way are employed the capitals of all those who undertake improvement or cultivation of lands, mines or fisheries; in the second, those of all master manufacturers; in the third, those of all wholesale merchants; and in the fourth, those of all retailers. It is difficult to conceive that a capital should be employed in any way which may not be classed under some one or other of these four.”

Whereas Schumpeter(2012:66) notes:

“(1) The introduction of a new good...or of a new quality of good. (2) The introduction of a new method of production... can also exist in a new way of handling a commodity commercially. (3) The opening of a new market....(4) The conquest of a new source of supply of raw materials or half-manufactured goods... (5) The carrying out of the new organisation of any industry, like the creation of a monopoly position... or the breaking up of a monopoly position.”

Historical Background

It seems that Smith was aware of the destructive forces of new industries. Although he did not coin the term ‘creative destruction’; his words below justify his awareness (Smith,2010:102):

“The acquisition of new territory, or of new branches of trade....The stock of the country, not being sufficient for the whole accession of business which such acquisitions present to the different people among whom it is divided, is applied to those particular branches only which afford the greatest profit. Part of what had before been employed in other trades, is necessarily withdrawn from them, and turned into some of the new and more profitable ones.”

Nevertheless, all these remarks must be evaluated in the confines of the division of labour, and the nature of the time he wrote the Wealth of Nations. In the time of the Wealth of Nations, the effects of the Industrial Revolution had not yet been settled. In fact the revolution had not even begun. Heilbrunner (2013:64,65) argues that Smith had ignored the “ugly factory system”, had not given enough importance to joint stock companies and could not “foresee the Industrial Revolution”, growth as quantity is in the forefront and Smith, was the “economist of pre-industrial times”. Furthermore, a working concept of “business cycles” was absent in those times. However, in Schumpeter’s time (1883-1950), we see that the phenomenon of crisis and business cycles came to the front stage. The issue of fluctuation requires a more dynamic approach to the economic life. Schumpeter (2012:215) himself notes that: “...the alternating situations (Wechsellagen-Spiethoff) are the form economic development takes in the era of capitalism.” and he links the settlement of the capitalist system to 1821 which is accepted by Spiethoff as the beginning of these fluctuations in England. As he further adds, these cycles have become the permanent components of capitalism (Schumpeter,2012:223). Maddison (2007:78,79), associates the productivity growth between 1500 and 1870 mostly with the increases in the production scale and division of labour and he mentions Smith at this point. Similarly, Hill (1971:19) counts international trade as “the most important single cause” of the economic development of the 18th century Britain. As Clough (1968:247,248) puts it, the process of mechanisation associated with the Industrial Revolution was a “slow” one and it could not have had happened if the growth in the markets were absent. In the second half of the 18th century, aggregate demand doubled with the effect of population growth. Population growth and growth in foreign

trade were among the chief factors contributing to demand and thus being effective in Industrial Revolution. The fact that the foreign trade of England grew higher than industrial production in the 17th century supports this view (Clough,1968:256-259). Also, Court (1967:44), points out the expanding domestic and foreign markets previous to the Industrial Revolution, in fact, this posed an “economic puzzle” associated with the solution to the problem of feeding these expanding markets in an economic way. As the author mentions the names of Matthew Boulton and his partner James Watt, the inventor of Watt’s steam engine, it could be said that the Industrial Revolution itself might be the solution to this economic puzzle. So, what could be said about the importance of innovations in Smith’s time? For instance, Wallerstein (2011:34) counts some inventions of the 18th century Britain: John Tull’s seed drill (1731), Kay’s fly shuttle (1733), Hargreave’s jenny (1765), Arkwright’s water frame (1769), Darby’s coke-smelted cast iron (1709), all dating before *Wealth of Nations* was printed in 1776. There are also records of a patent for an engine to be used in mines dating 1698 and another engine (Thomas Newcomen’s) again for use in the mines in 1708. More interesting is the fact that, James Watt started working in Glasgow in 1757 with close ties to the Glasgow University. He was designing scientific instruments to the University and he even studied chemistry with Joseph Black, a professor of the University. Thus, it is highly possible that Smith was aware of James Watt and his engine. Watt’s first steam engine came out to the market in 1776. This model at first used in the mining business. Later, in 1781, Watt took a second patent for a steam engine and with this new engine, the principles of steam power could be employed in the textile (and other) industries. The first spinning mill to use the steam engine began operation in 1785 (Hill,1971:26-30). From these dates we understand that the widespread use of the steam engine in a broader part of the industry begins in 1781, and as we look at the information mentioned by Court (1967:64), we can conclude that the settling of the transformation that came with the Industrial Revolution was still continuing even in the first half of the 19th century. So, at the time the *Wealth of Nations* were being written, it was not easy to talk about a revolutionary technology-driven economic development process led by important inventors. Furthermore, the first initiatives of Watt and his partner were hardly sustaining itself. For instance, the period between 1776-1786 were fragile for Watt as an entrepreneur (Hill,1971:28). Clough (1968:298) mentions that things began to turn for the good for Watt and Boulton in 1786. And the diffusement of the steam engine to a wider area of the production such as iron mills, textile and brewery by 1800. When the *Wealth of Nations* was first published, James Watt does not seem to be the success story of a innovating- entrepreneur prototype. Maybe Adam

Smith had acknowledged Watt and the steam engine, or may be not. One thing that is clear that Smith analysed the trend of expanding markets, and the effect of this expansion in mitigating both a rise in prosperity and developments in technology, machines, inventions and the like.

Schumpeter, as he mentions some of them like electricity, automobiles, airline transport, refrigerators and air conditioners in his *Business Cycles* (1964) was familiar with many industrial miracles that Adam Smith had not witnessed. We can list here some of the innovations and inventions that correspond to late 19th and early 20th centuries² (Clough, 1968:405-414):

- the electric battery by Alessandro Volta in 1800
- conversion of electric current to motion by Michael Faraday in 1821
- the electric dynamo by Werner Siemens in 1867
- the telephone by Bell in 1876
- the electric lamp by Thomas Edison in 1879
- radio by Guglielmo Marconi in 1896
- motion pictures by Thomas Edison in 1893
- Charles Goodyear's method of vulcanizing rubber in 1844
- the development of the internal combustion engine by Gottlieb Daimler and Rudolph Diesel from 1883 to 1892.

-Frederick Winslow Taylor's paper on "A Piece Rate System" and his studies on time and motion studies in production.

-Henry Ford's assembly line in 1913. Henry Ford's new organisation method caused a decline in car prices which he produced from 950 dollars to 290 dollars, leading to a "mass market". This can be interpreted as a typical example of innovation causing more demand and growth. Furthermore, Taylor's studies and Ford's implementation of the assembly line recall Schumpeter(2012:66)'s "(2) *The introduction of a new method of production..*". Some of these names are also among famous entrepreneurs which we still remember today³.

² Note that Schumpeter lived from 1883 to 1950.

³ Nasar (2013:219) states that Schumpeter was impressed also by the Theory of Evolution. As Jones (1989:410) also points out, in his *History of Economic Analysis* (1972:445), Schumpeter compares the Origin of Species and the Ascent of Man to the idea of heliocentrism in astronomy. Although there is a debate on to what extent did Schumpeter rely on the Darwinian method (see Hodgson, 1997 and Kelm: 1997), it is certain that he was aware of Darwin's works and his system of evolution, unlike Adam Smith. Because the Origin of Species was first published in 1859, much later than the Wealth of Nations.

Conclusion

The difference of importance given to the entrepreneur between Schumpeter and Smith brings about a fundamental problematique concerning the theories of growth. Smith, considers the expansion of markets and division of labor as causes of inventions, while Schumpeter regards innovations as causes of growth and the division of labor. From this point of view the direction of causality is a subject which must be pursued in the context of growth theory. Clough (1968:449) mentions the developments in transportation and communication technologies and the ascension of scientific management alongside the expansion of markets as factors contributing to increases in the division of labor which is seen in the increasing number of people working in industry and services sectors between the two world wars. With this in mind, if we remember how Ford's use of the assembly line caused the price of car to decline and thus lead to a growth in demand, Scumpeter's notion that innovations would lead to economic expansions becomes very reasonable. Yes, as Smith argued, expansion of markets leads to increased division of labor; but also historical examples support the Schumpeterian view that, inventions and innovations also can contribute or cause expansion in the market and increased division of labor. But it seems that firstly, expansion of the market comes in effect when it comes to the establishment of our industrial society. For instance, the principle that steam can be used to produce motion was known even in the ancient times (Clough,1968:293). It seems that more of the economic incentives were needed than technical knowledge to reach an industrial revolution.

Nevertheless it would be wrong to discard Smith's notion of division of labour as a factor effecting inventions. Pavitt (1998) for instance, argues that modern corporate structure supports the view that innovation is more of an issue of organization and division of labour both in the context of aggregate economy and firm level. This reinforces Smith's vision, more than Schumpeter's view. Pavitt (1998) points out the developments in tools and ways of scientific research and specialized research institutions in the aggregate level; and establishment of R&D developments in individual firms in the micro level. Both of these developments indicate the effect of the division of labour according to the author. Which in some parts, Smith had mentioned before in *Wealth of Nations*.

As mentioned before, the growth of economies and the division of labour are behind these new ventures and the changes in the industrial structure. Likewise, Peretto(2015) proposes a model in which the economy exhibits Smithian growth in the initial stages of its development with population increasing and markets enlarging, where at some point, Schumpeterian innovation based growth starts, thus combining the two explanations of economic growth and development.

Kelly(1997), characterizes the Chinese economic boom between the 9th and 11th centuries as a Smithean economic growth period. The improvements in transportation using river channels caused the Chinese market to grow larger, thus encouraging production for market, large scale manufacture and new production techniques. But this boom did not continue after the 11th century. The reason for this might be the institutional structures prevalent in the country as the author implies. In fact, Smith(2010:78) mentions the Chinese story, stating that China, once one of the most advanced countries, may have reached its potential wealth given the institutional structure it has in the 12-13th century, during Marco Polo's time.

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Chapter 9

Examining Restrictions in Career Management with the Aid of Metaphor

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Introduction

Today's businesses have entered a period of great change with the effects of digitalization and other environmental factors. In addition to affecting the organizational structure, this change also affects the human being, one of the important stakeholders of the organization. Factors such as job descriptions and responsibilities of employees are also reshaped in this process. In particular, the inclusion of the young generation with high expectations in business life and the high expectations for their future make career management more important. There may be barriers that affect the skills of employees in organizations and that determine the career process which has been formed by the organization or by personal characteristics (Thomas, 1989). In this respect, many potential constraints to career management need to be negotiated (Murtagh et al., 2007). Career management theories developed by Schein (1978), Holland (1973) and Super (1957, 1990), which are widely used in career counseling and coaching, see personality and environmental types, career “anchor”s as the primary determinants of career management, but ignore the obstacles in their formation (Murtagh et al., 2007).

Social Cognitive Career Theory considers self-efficacy and personal factors in career management (Lent et al., 1994). While the contemporary career paradigm deals with the constraints that cannot be predicted to emerge in the careers of individuals, it also touches on how individuals perceive these constraints (Savickas, 2011). Individuals use their personal resources and capacities (id est, strengths, intrinsic motivation, values, aspirations, and coping capacities) to be more flexible and adaptable in negotiating person-environment harmonics in a more turbulent employment context (Ferreira, 2012). Research literature also indicates that individuals will increasingly have to rely on internal definitions and measures of career success in the construction of their careers (Savickas et al., 2011). Schein's (2006) Career anchors act as motivational forces that guide individuals' career decisions and preferences for work and work environments (Coetzee & Schreuder, 2014). From this point of view, it is seen that how the constraints in the career management process are perceived is of great importance in order to increase the commitment and motivation of the employees to the organization.

Theory of constraints

The Theory of Constraints is an approach used in the planning of production processes until the 1980s (Blackstone, 2001). Later, it was developed by Eliyahu Goldratt and commenced to be used in areas such as cost accounting and management (Ronen, 2005). The main focus of the theory of constraints is on the

development of processes that operate in integration with each other (Büyükyılmaz, Gürkan, 2009). It is aimed to make the system more efficient by improving the constraint, which is the weakest link (Nave, 2002) in these processes. It is possible to define these constraints as all the obstacles encountered in achieving the goal (Goldratt, 1990:4). Within the scope of the theory of constraints, every system has at least one constraint and it is necessary to give more importance to these constraints in order to improve the process. There are 5 stages that have been followed to improve the constraints in the processes, these are (Louderback & Patterson, 1996);

1. Determining the constraints
2. Making decisions on removing the constraints
3. Effective use of resources for the implementation of the 2nd stage
4. Removal of constraints
5. Returning to the first stage after removing the constraints.

Career Management

The concept of career management is generally a system created by businesses to increase the career effectiveness of employees and includes various policies and practices (Orpen, 1994). Although the content of such policies may vary, they have duties such as determining what employees want from their careers, providing suitable career opportunities to employees, and determining which employees deserve these opportunities (Morgan et al., 1979). In addition to these duties, it makes important contributions to the appointment of the appropriate person for the necessary positions in order to continuously increase the production efficiency and productivity in the enterprises (Bingöl, 2010). A successful career management will have 3 important benefits (Granrose & Portwood, 1987);

- Individuals who make an effort to be involved in career planning will be more likely to achieve personal career goals in an organization. Thus, effort will lead to success.
- Clarification of organizational plans and individual opportunities will reduce anxiety and frustration in employees, lead to career development and more positive attitudes towards organizations. Employee satisfaction will be further increased.
- Providing information and assistance to career-related employees will narrow their career focus and further increase their commitment to the organization. This information provision will increase organizational commitment.

Establishing a career management program does not increase the number of opportunities for career advancement in an organization, but a successful program can increase competition among employees. (Granrose & Portwood, 1987). If an organization does not take steps to meet the demands of its employees in the face of increasing competition, employees' attitudes towards career success will decrease and this may cause employees to seek opportunities in other organizations (Portwood, 1981). In this respect, obstacles or constraints that are thought to prevent the development of employees in a successful career management should be well identified.

Shein's Career Anchors

Career anchors that made by edgar Schein of the Massachusetts Institute of Technology; is a model that tries to reveal the reasons for people's job preferences by creating a longitudinal study and in-depth interviews that lasted 10-12 years with 44 graduates. (Marshall & Bonner 2003). According to this model, values expressing what kind of values people have and which professions are more suitable for them are divided into eight groups. Schein career anchors are entrepreneurship creativity, autonomy, service and dedication to a cause, problem solving (Pure Challenge), work-family balance (Lifestyle), enthusiasm (Security/Stability), technical and functional competence, and general managerial competence (Schein, 1990).

Career anchors, which can be expressed as professional or career-related self-construal, is a self-concept consisting of three components, namely individuals' self-perceived abilities and mental abilities, motives and needs, attitudes and values (Sakal & Yıldız; 2015). The most important "selection criterion" used by individuals in the decision-making and planning process related to their profession and career can be the dominant career anchor (Marshall & Bonner 2003). Schein (1996) defines the concept of career anchor as a career identity that represents all of the elements such as the wishes, expectations, basic values, skills and predispositions of individuals regarding their careers.

Technical and functional competence: Ability to be prone to tasks that require technical skills related to the job is seen in individuals where this career anchor is dominant (Danziger et al., 2008). For those with technical and functional career anchors, the job itself is more important than any other job-related factor (Tan & Quek, 2001).

Managerial competence: Organization and management of individuals and groups is a career value where analysis and problem-solving skills are dominant in achieving common goals (Schein, 1990). It can also be defined as having a

positive attitude towards the organization and management of other individuals and functions.

Entrepreneurial creativity: These individuals want to create something for themselves by establishing a developing new venture or starting a business themselves. Producing new products or services, using their knowledge and skills for this purpose or establishing new businesses are important features of this career value. (Reifer, 2003). Individuals who has entrepreneurship and creativity values are motivated by creativity (Cerdin & Pargneux, 2010).

Autonomy is a situation in which the individual does not cease to define his or her own work in his/her own way. Individuals are primarily concerned with their own sense of freedom and autonomy. Individuals with this career anchor have found organizational life restrictive, irrational and intrusive in their private lives, have left the business world entirely, sought careers with more autonomy associated with them, or have become self-employed consultants (Schein, 1974).

Individuals with the anchor of Service and Dedication to a cause, view their careers purely in terms of some value they seek to achieve through the work they do. These values can be things like "making the world a more livable place", "creating a more humane workplace for workers", "inventing products that will save lives or save hunger". If the organization they work for does not allow these people to live up to their values, they would leave their organization (Schein, 1980).

For individuals with a Problem Solving career anchor, working to solve unsolvable problems, overcoming tough competitors or challenging obstacles is the dominant thought. (Yarnall, 1998). Technical or functional values are not in the foreground for these individuals. They are more interested in difficulties and challenges.

Work-Family Balance, In this career anchor, individuals seek opportunities that will allow them to integrate the requirements of the job with their family and personal needs. This career anchor is more important for individuals who take cognizance of family values and consider their thoughts, wishes and expectations (Messarra et al., 2009).

Individuals with "enthusiasm or security/stability" career anchors need a job that promises benefits such as retirement, long-term employment by avoiding risk, and geographic stability, confidence and determination that will not require relocation. In addition to the need for work-related security and safeguarding of job, social security is also important for these individuals (Messarra et al., 2009). Layoff is also a traumatic event due to the emergence of emotional, family and economic problems (Aytaç, 2008). Individuals with this career anchor are happy

and comfortable as a result of the sense of success they feel when they achieve a stable career (İbicioğlu & Kapusuzoglu, 2011).

Research Objective

The aim of the research is to determine the constraints in the career development process of the employees with the help of metaphors. For this purpose, Schein's career anchors were used to determine the constraints in career management. By determining the constraints in career management, it will be looked at where people see themselves in the future. In this context, it will be possible to plan in career management with the metaphors developed by the employees for the constraints in career management. Identifying constraints in career management may have important consequences in terms of employee motivation and commitment to the institution or organisation.

Methodology

Anchor, which is a term used in the maritime domain, is defined as a heavy iron vehicle with hooks at the end, which is thrown into the water, tied to the ship with a chain, so that the ships do not get caught in waves and currents. In this direction, it is seen that Schein, while putting forward the metaphor of career anchor, set off from the fact that the anchor represents stability and stability (Inkson & Amudson, 2002). This scope of work; The metaphor images created by the employees in a textile company regarding the concept of career constraints (using Schein's anchors) were collected and the perceptions of the employees were tried to be determined by classifying these collected metaphor images under various categories. In this study, the phenomenology design, one of the qualitative research methods, was used. The phenomenological design is used to examine cases that the researcher is aware of but does not have in-depth knowledge about the case study (Creswell, 2007).

Fill-in-the-blank form in which answers to demographic questions, metaphors to be produced and explanations about these metaphors are written, was developed and applied by the researchers as a data collection tool. Metaphors were collected depending on the like-likened relationship, and then the employees were asked to define the similarity relationship according to their own perceptions. Each individual can attribute different meanings to the same metaphor. The real power of metaphors is in questions about adjectives. It is important to ask the question "why" in understanding these different meanings and for what purpose a metaphor is used (Yıldırım & Şimşek, 2013).

Findings

Reporting the obtained data in detail and explaining how the researcher reached the results are remain one of the most the important criterias of validity in a qualitative research (Yıldırım & Şimşek, 2013). In this context, in this study, it was tried to present the data as detailed as possible (frequency, number of participants, direct quotations, participant codes, etc.) and to explain how the results were reached (conceptual categories). Regarding the reliability of the research, five expert opinions were consulted in order to determine whether the metaphors obtained represent the determined themes; As a result of the evaluations of researchers and experts, consensus and disagreement were calculated. In the analysis of the data, content analysis consisting of coding, finding the themes, organizing the data according to the codes and themes was used. Briefly, in this section, metaphor images produced by employees regarding the concept of career and the frequencies of these metaphor images are given. Then, the categories created from these metaphor images were explained by supporting the quotations produced by the participants.

Table 1. Demographic Characteristics of the Participants.

		Age = x			Income = y		
Gender	N	$x \leq 25$	$26 \leq x \leq 35$	$36 \leq x$	$y \leq 2000$	$2001 \leq y \leq 3000$	$3001 \leq y$
Male	51	16	24	11	16	15	20
Female	58	23	17	18	30	19	9
Total	109	39	41	29	46	34	29

In addition, the gender of the employees were taken as demographic information. So, he study was conducted on 165 people who agreed to participate in the study among 2100 people working within the textile company, and 109 people were included in the research. Table 1 presents the findings regarding the demographic characteristics of the participants. 51 of the participants were male and 58 were female; 39 percent are aged 25 and under, 41 percent are between the ages of 26 and 35, and 29 percent are over the age of 36.

Table 2. Themes Created By Participants and Classified By Researchers

Variable (7 of 8)	Schein's Career Anchors Terminology	Theme
Entrepreneurship	Entrepreneurial Creativity (EC)	9
Autonomy	Autonomy/Independence (AU)	6
Dedication to Work	Service/Dedication to a Cause (SV)	7
Problem solving	Pure Challenge (CH)	9
Work - Family Balance	Lifestyle (LS)	6
Advancement	General Managerial Competence (GM)	8
Enthusiasm	Security/Stability (SE)	6

Career constraint is a multifaceted concept, which is covered in areas such as sociology, psychology, psychological counseling and guidance, and human resource management (HRM). Due to this feature of the concept of career constraint, it is seen that it is tried to be explained with different metaphors (Smith et al., 2012). Table 2 shows the themes created by the participants. 9 themes were created for Entrepreneurship, 6 for Autonomy, 7 for Dedication to Work, 9 for Problem Solving, 6 for Work - Family Balance, 8 for Advancement, and 6 for Excitement.

Entrepreneurial-spirited people who do not avoid taking risks adopt the idea of innovating instead of guaranteeing themselves in their career choices, and they motivate themselves with this enthusiasm (Schein, 2006: 19).

Table 3. Themes for Entrepreneurship

Uncertainty	Working Environment	Economic	Personal	System	Administrator	Experience	Time	Deficiency	Other
plum	black smoke	elevator	watermelon (2)	wall (8)	ivy (4)	rose (2)	tree (2)	cactus (5)	cucumber
dream	lantern	scrap	ice rink	mountain (3)	lion (2)	sea	sapling (2)	barbed wire	snake
fish	iceberg	blue orchid	shopping	wood	bumper car	majesty		pimple	sunflower
Apple	labyrinth	money	bend	Spider web	sieve	hidden treasure		Hedgehog	
	driving a car	money	Plum tree	horse glasses	offside	rain			
	team		ice	burst tire	wheelchair	Wavy sea			
	sea		acacia	boundary	candle	small stone			
	racetrack		grass	pen	lemon				
	horse		flower	ceiling	clove				

	soap		troubled person	fossil	bull				
	ant			dinosaur	wolf				
	racetrack			Daisy	Fox				
	nature			writing on water	cage				
	Super hero			life	crocodile				
	plane			dam	dog				
	bird			bureaucracy	parrot				
				snowy mountain	horse glasses				

These individuals want to have a job that will be named after them and to be the boss of their job. Table 3 shows the themes created by the employees for the constraints they face while using their creativity in their work. Some themes developed by the participants for Entrepreneurship;

When using my *entrepreneurial creativity* skills in my job, I liken the biggest obstacle as I face, *to writing on water as; because it's empty no matter what I do.*

I liken it to a flower when using my *entrepreneurial creativity* skills in my work; because *my ideas are fading like it.*

People who have the career value of autonomy independence want to be able to act freely in their business life. They prefer to work in jobs where they can freely practice their profession, rather than organizational limitations and prohibitions.

Table 4. Themes for Autonomy

Uncertainty	Captivity	Personal	Rivalry	System		Administrator		Other
cloud (2)	bird in cage (3)	money	earth (2)	sheep (2)	daisy	ivy (5)	handcuff	wall (2)
pomegranate	aquarium	labyrinth	pawn	flower (2)	car	bird (3)	cat	rock
door	octopus	Cüneyt Çakır	Ocean	poplar tree (3)	pine	mountain (2)	parsley	mouse
cactus	bird	sea	cashew nut	narrow corridor	fly	octopus	phone	cat
deadlock	chain	icy mountain	hyena	cake mold	hierarchy	shackles	rope	Emet
banana	atom		cherry	boundary	stairs	black	fence	dead nettle
stone	tightened belt		oak	curtain	cabbage	dog	barrier	
sky	corded phone		orchid	holiday	thorny road	sumo wrestler	shackles	
shadow	detention room		marathon	aeroplane	bureaucracy	leash dog	gargamel	
stone			tree	sunflower	day and night	micro manager	blindness	
			marathon	glass	sapling	handcuff	goat	
				bud	environment	cage		

Rather than working in small areas in large-scale companies, they prefer to work freely in small businesses and make their career choices accordingly (Schein, 2006: 16). Table 4 shows the themes created by the employees for the constraint against their autonomous work. Some themes developed by the participants for Autonomy;

I liken the biggest obstacle that I encounter in terms of *autonomy / independence* in my work to a *goat*; because my supervisor is *stubborn as a goat*.

In terms of *autonomy / independence* in my work, I liken it to the car; because *I don't have the steering wheel*.

Individuals with a career value of dedication are those who strive to improve or, in a sense, change the world. Helping and serving people, respecting social values and devotion in this sense are important features.

Table 5. Themes Established for Dedication to Work

Working Environment	Work Done	Personal	Rivalry	System	Administrator	Time	Other
rain cloud	river (2)	daisy (2)	stupidity	wall (5)	castle (2)	undercover	rose (3)
sleep	violet (2)	fish (2)	broccoli	big mountain	cat	shoes with broken heel	thorn
toy made in China	ferris wheel	wall	diet	old-fashionedness	bee	remote control	
sleep	ramp	ego	theatre scene	dam cover	dinosaur	rain	
role play	poplar	thunder	fight	pencil	sheep	loose gasket	
fasting	money	rain	chameleon	stone	wolf	butterfly	
fog	machine	individualism	moss	sleeping beauty	bee	window cleaning	
	pomegranate	plane	racetrack	mountain	lion	hour	
	rock	fish			father	tortoise	
	cactus	bamboo			prisoner	flower	
	culvert	iceberg			hair	hour	
	Istanbul	sleeping			handcuff	time	
	reading book	darts				weed	
						time	
						ghost	
						weed	
						stone	
						battery	

These people, who are motivated to work for this purpose, want the job to be a solution to the problems of social life rather than their own abilities or other

characteristics of the job. These individuals with high intrinsic motivation want to organize their work life in the direction of improving social life (Schein, 2006: 19). Table 5 shows the themes created by the employees for the constraint on their commitment to work. Some themes developed by the participants for work engagement;

While dedicating myself to my work, I liken the biggest obstacle I face to the *machine*; because *i repeat the same thing over and over*.

While dedicating myself to my work, I liken the biggest obstacle I encountered to the *parkour*; because *we are in a constant competition*.

Individuals with a career value of "Pure Challenge" have a competitive personality. An environment where they can compete in their career choices is a priority for them.

Table 6. Themes for Problem Solving

Personal	Extreme Difficulty	Confusion	Administrator	Time	Work mate	System	Continuity	Bootstrap	Other
rose (2)	ivy (6)	blunt blade	broken scales	butterfly (2)	blinders (2)	wall (2)	itching	advantage (2)	jenga game
patient as job (2)	greasy dishes	soap	deaf	a heavy stone	ditch	steep staircase	herb	step	snowdrop
artisan	Manuel Neuer	cabbage	phone	table	blood pressure	door	fire	sea	daisy
ego	clogged washbasin	rice	mountain	lightning	drought	stone	ant	walnut	labyrinth
glasses	messy ball of yarn	cauliflower	scales	superman	cactus	iceberg	lizzard		
thorn	forest	dust	cat	mushrooms	donkey	nightingale			
mirror	mobile phone	germ	flesh-eating flower	bullet	running	ignorance			
watermelon	ball	tangle	quarrelsome woman	stair	deaf				
polyana	steeplechase	computer	construction engineer	age					
melon	pomegranate	maths							
bacterium	wall	my family							
storm	wrestle	node							
weed	iron								
storm	problem solving								
love									
prejudice									

Individuals with this career value, who like to deal with and want to deal with difficult problems, enjoy winning and are motivated to succeed. Table 6 shows the themes created by the employees for the constraint that hinders their problem-solving skills at work. Some themes developed by the participants for Problem Solving;

I liken the biggest obstacle that I encounter while solving the problems to a mushroom; because it keeps popping up.

I liken the problems that I encounter in my job while I am trying to solve to a civil engineer; because the basis for problem solving must be solid.

Meanwhile, for individuals with lifestyle as a career value, business life is a part of the whole life. For this reason, these individuals do not prefer to work in jobs where they will be unhappy in their private lives and cannot spare time for their families in their career choices.

Table 7. Themes for Work - Family Balance

Balance	Time	Economic	Nature of Work	Administrator	Personal
scales (6)	snowdrop (5)	monkey (3)	executive	garlic	human (3)
teeter totter (4)	tree seedling	water (2)	emptiness	thorn	mirror
cooking (2)	herb	silk cocoon	mountain	dog	
dance	broken clock	money	wall	ivy	
fresh and salt water	bus	chicken	stream	thorn	
moon and sun	highway	money		lion	
crocodile	sand watch	orchid			
sand watch	hour				
fuel gauge	sand watch				
husband	hour				
walk on a tightrope	summer				
su ile zeytin yağı	candle				
skateboard					
labyrinth					
fence					
drawbridge					
road lane					
two heavy bags					
that					
daisy					

The work they do should have sufficient vacation periods and appropriate working hours to satisfy them (Schein, 2006). Table 7 shows the themes created by the employees for the constraints they face in establishing a work-family balance. Some themes developed by the participants for Work - Family Balance;

I liken the biggest obstacle which is I encounter while I am balancing my work and family life to the sultan's seal, because my wife has the last word.

I liken the biggest obstacle that I face while *balancing my work and family life to cooking*; because *everything should be in its consistency and setting*.

The job and employment security of people with the career value of "security and stability" is decisive in their career choices. It is important for these people to be able to work in the organization they work for without fear of being fired and to be stable.

Table 8. Themes Created for Enthusiasm

Uncertainty	Work mate	Personal		Standardization	Surprisal	Administrator
disease	friend (2)	cactus (4)	week break	cinema (2)	love (2)	flower (2)
death	schizophrenic (2)	sunday	fish	waterfall	gone flat coke	fire
horse race	human	commander	cream	stream	loaded dice	violet
small child	sunflower	watermelon seeds	fish	labyrinth	crown cap	herb
fairytale	chameleon	getting in gondola	koala	undelivered message	dress trial	rose
	bird voice	bullock	lighter	wave	feast day	goat
	mixer	violet	car	broken vase	banana	vampire
	lie	dead nettle	prickly grass	house dog	balloon	bird
		thorn	daisy	teacher	watermelon (2)	bear
		obsession		red light	rose	fishing net
				standard	mouse	daisy
				TV	lightning	locked door
				hour	Cherry	shadow
					last second goal	
					rose	
					undercover	
					rice	
					nature	

Generally, most people want to work in an environment of trust and be sure of the institution they work for. For this reason, having social security is the most sought after issue in choosing a job (Schein, 2006: 17). Table 8 shows the themes created by the employees for the constraint that prevents them from being excited about the work they do. Some themes developed by the participants for Enthusiasm;

I liken it to *cola* whose acid is escaping the biggest obstacle that *hinders my excitement* about my job; because while waiting for a taste, *my taste buds suddenly disappear*.

I liken the biggest obstacle that *hinders my excitement* about my work to the *mixer*, because *it is mixing things up like a mixer*.

Discussion and Conclusions

In order to carry out career management more successfully, it is of great importance to first determine the constraints that individuals set in terms of their careers. It may be easier for people to express some processes that they have difficulty in expressing with the elements they encounter in daily life. In this respect, it is possible to determine the constraints in career management of individuals and to take measures for these constraints. It is seen that the participants developed different metaphors according to the constraints they faced for enthusiasm, work-family balance, work-family balance, work-dedication, problem-solving, autonomy, advancement and entrepreneurship. The importance given by the participants to these constraints according to age and income is shown in Table 9.

Table 9. Priority of Constraints by Age and Income

RESTRICTION PRIORITY BY AGE AND INCOME (₺ Stands for Turkish Lira)							
	1	2	3	4	5	6	7
25 years and under	entrepreneurship (7,2)	advancement (6,9)	autonomy (6,4)	problem-solving (6)	work-dedication (5,7)	work-family balance (5,1)	enthusiasm (4,5)
26 to 35 years old	advancement (7,6)	autonomy (7,3)	work-family balance (6,7)	entrepreneurship (6,3)	work-dedication (6,1)	enthusiasm (5,4)	problem-solving (5,2)
36 years and above	work-family balance (7,4)	autonomy (7,1)	advancement (6,8)	enthusiasm (6,4)	entrepreneurship (5,7)	problem-solving (5,2)	work-dedication (4,3)
3000 ₺ and under	autonomy (6,5)	advancement (6,3)	problem-solving (5,8)	entrepreneurship (5,5)	work-dedication (5,3)	work-family balance (5,2)	enthusiasm (5)
3001 to 4500 ₺	advancement (7,4)	problem-solving (7,1)	work-family balance (6,9)	autonomy (6,4)	entrepreneurship (6,2)	enthusiasm (5,8)	work-dedication (4,8)
4501 ₺ and above	advancement (7,8)	work-family balance (7,2)	entrepreneurship (6,6)	autonomy (5,9)	problem-solving (5,3)	enthusiasm (4,9)	work-dedication (4,1)

The three most important constraints for age are entrepreneurship, advancement, work-family balance, respectively

The three most important constraints for income are autonomy, advancement, advancement, respectively

In the transition period from personnel management to human resources management, the career management approach has also changed. Organizations now make their own career plans and support employees in realizing their personal career plans. Companies need to give importance to the wishes and priorities of individuals while planning their careers for their employees. Features

such as seeing and evaluating opportunities, visionary and realistic optimism, emotional balance and stress tolerance, extroversion, disciplined work, and destructiveness are the main indicators of entrepreneurship (Littunen, 2000). Many entrepreneurial icons, including Apple's Steve Jobs, Dell's Michael Dell, and Facebook's Mark Zuckerberg, achieved great success in their twenties, giving rise to the stereotype that entrepreneurship is the "youth's game" (Lévesque, Minniti; 2006: 180). It can be said that young people today prioritize business opportunities where they can use their entrepreneurial characteristics effectively while starting entrepreneurial work. It has been determined that young people see the restriction of entrepreneurial characteristics as a problem in career management. It is very important to be able to use their talents successfully. It is seen that the priority of the constraints in career management changes as the age of the participants increases. It has been determined that newcomers do not see excitement at work as a constraint. After a certain age, it is seen that people are in dilemma at the point of achieving a career and establishing a work-life balance. The dilemma between work and private life is seen as a career constraint. In terms of income, low-income people see their autonomy as a limitation due to the pressure they see from their managers because they are generally low-level employees. As income increases, people see the decrease in the opportunity to progress in their careers as a constraint.

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10. Bölüm

Choosing the Most Successful Bank with the Intagrated Fucom and Rafsi Method: The Young Deposit Banks In Turkey

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Introduction

The experience of the company is extremely important in any competitive environment. The same applies to deposit banks competing in the financial system. When investigating success and competitive advantage, the experience factor among banks should also be given importance. The most important indicator of experience is the establishment year of the bank. The aim of this study is to measure performance among young deposit banks operating in Turkey. In this context, deposit banks established after 1980 were included in the analysis. In this research, the integrated FUCOM (**F**ull **C**onsistency **M**ethod) and RAFSI (**R**anking of **A**lternatives through **F**unctional mapping of criterion sub-intervals into a **S**ingle **I**nterval) method which is an example of the integrated **M**ulti **A**tttribute (**C**riteria) **D**ecision **M**aking Techniques (MADM or MCDM) will be used to evaluate the financial performances of the young deposit banks operating in Turkey.

1. Literature Review

Since they are still very new, there are no studies in the literature in which FUCOM and RAFSI methods are applied together in banking. However, there are some studies done by either FUCOM or RAFSI in the fields of financial economics and in other fields. A summary of these studies is presented below:

Nunic and Stevic (2019) used the integrated FUCOM-EDAS method to evaluate electric vehicles and determine the optimum one. Ibrahimovic et al. (2019) used the integrated FUCOM-MABAC method for the selection of means of transport in an international transport company. Fazlollahtabar et al. (2019) used the integrated FUCOM and WASPAS method to solve the problem of forklift selection for a warehouse. Milosavljević et al. (2020) used the integrated FUCOM-TOPSIS method to locate Radio Frequency Identification (RFID) technology devices on Serbian railways.

Demir (2021) analyzed the performance of the private deposit banks in Turkey between 2014-2019. For this, SWARA-RAFSI model is used. 10 financial performance criteria were selected as performance criteria. The criteria weights were found by SWARA method. RAFSI is used for performance ranking. Both methods are found among the MCDM methods. According to the research, the capital adequacy ratio was the most significant criterion. In the ranking, Akbank achieved the highest financial performance in the first 5 years and Yapı ve Kredi Bankası in 2019.

Ecer (2021) used FUCOM and Multi Attributive Ideal-Real Comparative Analysis (MAIRCA) methods to evaluate the sustainability performance of suppliers of an automobile spare parts company in Istanbul. While the importance

ratings of the criteria were found by the FUCOM method, the performance ranking of the alternatives was made by the MAIRCA method. In the study, 3 main criteria and 12 sub-criteria were selected as sustainability criteria. 5 different sustainable suppliers were examined as alternatives. As a result, T5 supplier is the most effective and best-performing alternative in the context of sustainability.

Özdağoğlu et al. (2021) investigated the problem of choosing the most suitable van for a company operating in the landscape sector. Four factors were determined as the decision criteria. Taking these factors into account, three van alternatives were evaluated. While the importance ratings of the criteria were found by the FUCOM method, the performance ranking of the alternatives was made by the PROMETHEE method. As a result of the research, while the "service spare parts prevalence" criterion was the most important criterion in the selection of commercial vans, the "Alternative B" van was determined as the most suitable van.

2. Method

2.1. FUCOM Weight Method

FUCOM (Full Consistency Method) is one of the methods that can be used to determine the weights of the criteria that have an effect on a selection problem. It was first introduced to the literature by Pamucar et al. (2018). It was proposed for subjective weighting. The main advantages of the FUCOM method over other weighting methods such as BWM, ANP, AHP, etc. are: To reach the result by making less bilateral comparisons (It needs one less than the number of criteria to be compared), to allow the bilateral comparisons of the criteria to be consistent and to allow the calculation of criterion weights to be more reliable. In addition, other advantages of the FUCOM method are that the aim function is established by minimizing the deviation value and that the closer the purpose function value is to zero, the healthier the expert evaluation is. The application steps of the method is presented below (Pamucar et al., 2018; Ecer, 2021; Demir and Bircan, 2020).

Step 1. Ranking of the criteria.

In this step, the criteria set $C = \{C_1, C_2, \dots, C_n\}$ are sorted from most important to least important. Therefore, the order of criteria is obtained in terms of the expected weight values as seen in Equation (1).

$$C_j(1) > C_j(2) > \dots > C_j(k) \quad (1)$$

In the above equation, k refers to the order of criteria observed. In addition, if there are criteria of equal importance in the set of criteria, then the expression equal is used instead of greater than among the criteria in the above equation.

Step 2. Determination of comparative priorities and priority vectors of the criteria.

In this step, comparisons are made for the ranked criteria and the comparative priority of the ranked criteria is calculated ($\varphi_{k/(k+1)}$, $k=1, 2, \dots, n$ indicates the order of superiority of the criterion). The superiority of each criterion over the subsequent criterion is indicated by the expert. The superiority values will be one less than the number of criteria. Later, the comparative priority vectors of criteria have been found as shown in Equation (2).

$\Phi = (\varphi_{1/2}, \varphi_{2/3}, \dots, \varphi_{k/(k+1)})$	(2)
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Here $\varphi_{k/(k+1)}$ refers to the priority (importance) of the ranking for criterion $C_j(k)$ in terms of sorting for criterion $C_j(k+1)$. In FUCOM, where $n - 1$ number of comparisons are made, binary comparisons can be made either using the values of a predetermined scale or using whole numbers and decimal values.

Step 3. In this step, the weight values for the criteria (w_1, w_2, \dots, w_n)^T are calculated based on the following two conditions.

Condition 1: As shown in Equation (3), the weight coefficients (w_k) are proportional to the comparative priorities (φ_k).

$w_k \cdot w_{k+1} = \varphi_{k/(k+1)}$	(3)
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Condition 2: Mathematical transitivity, as shown in Equation (4), must be met across all comparative priorities (φ_k).

$w_k \cdot w_{k+2} = \varphi_{k/(k+1)} \otimes \varphi_{(k+1)/(k+2)}$	(4)
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If both of the conditions mentioned above are met, the maximum consistency requirement is met, that is, the TTS (deviation) value is $\chi=0$. The whole purpose of the FUCOM method is to minimize TTS in order to improve the accuracy of the results. In order to meet the conditions, the weight coefficient values of (w_1, w_2, \dots, w_n)^T, by minimizing values of χ , must adapt to Equation (5) conditions.

$$|w_k.w_{k+1} - \varphi_k/(k+1)| \leq \chi \text{ ve } |w_k.w_{k+2} - \varphi_k/(k+1) \otimes \varphi_{(k+1)/(k+2)}| \leq \chi \quad (5)$$

Consequently, the final model can be written as shown in Equation (6) to calculate the final values of the criterion weight coefficients. Constraints of Min χ are shown below:

$ w_j(k).w_j(k+1) - \varphi_k/(k+1) \leq \chi, \forall j$	
$ w_j(k).w_j(k+2) - \varphi_k/(k+1) \otimes \varphi_{(k+1)/(k+2)} \leq \chi, \forall j$	(6)
$\sum w_j = 1$	
$w_j \geq 0, \forall j$	

By solving the above optimization problem, both the optimal weight coefficients for the criteria $(w_1, w_2, \dots, w_n)^T$ and TTS (χ) degree are calculated. When the established linear programming model is solved, the criterion weights are obtained.

2.2. RAFSI Ranking Method

RAFSI (**R**anking of **A**lternatives through **F**unctional mapping of criterion sub-intervals into a **S**ingle **I**nterval) is a new method introduced by Žižović et al.(2020) to rank the alternatives. The method has key features that distinguish it from other MCDM methods: First It has a simple algorithm that enables decision makers to solve complex problems. Second, it offers a new data normalization technique. Third, it has a high resistance to sequencing reversal problems.

A new normalization technique is introduced in this method. This technique enables data conversion from the initial matrix to any range and makes this method suitable for rational decisions. The matching of criterion subranges from the initial matrix to a specific criterion range is made by the criterion functions. Using arithmetic and harmonic means, a specific range of criteria is created according to the characteristics of the criteria. The fact that the method allows the decision maker's subjectivity to be in the model in determining ideal and anti-ideal values is the most important feature that distinguishes it from other ranking methods. The implementation steps of RAFSI are explained below (Žižović et al., 2020).

Suppose decision makers need to sort m alternatives (row) in terms of n criteria (columns). To satisfy the criterion weights $(w_j, j=1, 2, \dots, n)$ and $\sum_{j=1}^n w_j = 1$ condition, the criteria are given in the benefit (max) or cost (min) properties and the initial decision matrix (N) is created by using Equation (7).

$$N = [n_{ij}]_{m \times n} = \begin{bmatrix} n_{11} & \dots & n_{1n} \\ \vdots & \ddots & \vdots \\ n_{m1} & \dots & n_{mn} \end{bmatrix} \quad i = 1,2,3 \dots, m \text{ and } j = 1,2,3 \dots, n \quad (7)$$

Step 1. Determination of ideal, anti-ideal (non-ideal) values

Two values (aI_j and aNJ) are determined by the decision maker for each C_j ($j = 1,2,3 \dots, n$) criterion. Of them aI_j shows the ideal value and aNJ denotes the anti-ideal value of the C_j criterion. There is a relation between ideal and anti-ideal values in the form of $aI_j > aNJ$ for the benefit-oriented criterion, $aI_j < aNJ$ for the cost-oriented criterion.

Step 2. Matching of the initial matrix values to the criteria ranges

If C_j is the benefit-oriented criterion, $C_j \in [aNJ, aI_j]$

If C_j is the cost-oriented criterion, $C_j \in [aI_j, aNJ]$

To match all the values of the initial matrix to the criterion range $[n1, n2k]$, a ranking of numbers is created from the range (k) by adding the points ($k - 1$) between the largest and smallest values of the criterion range by using Equation (8).

$$n1 < n2 \leq n3 < n4 \leq n5 < n6 \dots \leq n2k-1 < n2k \quad (8)$$

The criterion range is constant for all criteria and has fixed points such as $n1$ and $n2k$. The $n1$ minimum value is aNJ (for the benefit-oriented criterion) and aI_j (for the cost-oriented criterion). The $n2k$ maximum value is aI_j (for the benefit-oriented criterion) and aNJ (for the cost-oriented criterion). The ideal value is advised to be the minimum 6 times higher than the non-ideal value or $n1$ is at least 6 times better than $n2k$ ($n1=1$ and $n2k=6$). However, it has been suggested that the preferred values such as ($n1 = 1$ and $n2k = 9$) can also be used. Equation (9) defines a function $f_s(x)$ that matches subranges to the criterion range $[n1, n2k]$.

$$f_s(x) = \frac{n2k - n1}{aI_j - aNJ} \cdot x + \frac{aI_j \cdot n1 - aNJ \cdot n2k}{aI_j - aNJ} \quad (9)$$

Here, $n2k$ and $n1$ indicate the relationship that represent the degree of preference between the ideal and the non-ideal value. Equation (9) is part of a function that matches part of the range $[aNJ, aI_j]$ to the interval $[n1, n2k]$. Determination of aI_j and aNJ numbers is made by application of either the values in the criteria range or the extremes of the criterion range. In the standardized

matrix S, all the values (S_{ij}) are matched to the range [n₁, n_{2k}]. After the initial decision matrix (N) elements are functionally matched to the criterion range [n₁, n_{2k}], n₁ < S_{ij} < n_{2k} are obtained for each i and j.

$S = [S_{ij}]_{m \times n} = \begin{bmatrix} S_{11} & \dots & S_{1n} \\ \vdots & \ddots & \vdots \\ S_{m1} & \dots & S_{mn} \end{bmatrix} \quad i = 1,2,3 \dots, m \text{ ve } j = 1,2,3 \dots, n \quad (10)$

In Equation (10), the elements (values) of matrix S are obtained using S_{ij} Equation (7), i.e. S_{ij} = f_{Ai}(C_j). The following should be noted:

1. For benefit-oriented criteria, if there is an ax_j that will be ax_i > a_{lj}, there is f(ax_j) = f(a_{lj})
2. For cost-oriented criteria, if there is an ax_j that will be a_{lj} < ax_i, there is f(ax_j) = f(a_{lj})

Step 3. Calculation of arithmetic, harmonic means

In order to create the minimum and maximum sequence of elements n₁ and n_{2k}, the arithmetic mean is determined by Equation (11) and harmonic mean is calculated by Equation (12).

$A = \frac{n_1 + n_{2k}}{2} \quad (11)$
$H = \frac{2n_1n_{2k}}{n_1 + n_{2k}} \quad (12)$

Step 4. Obtaining the normalized matrix (S[^])

$S^{\wedge} = [S^{\wedge}_{ij}]_{m \times n} = \begin{bmatrix} S^{\wedge}_{11} & \dots & S^{\wedge}_{1n} \\ \vdots & \ddots & \vdots \\ S^{\wedge}_{m1} & \dots & S^{\wedge}_{mn} \end{bmatrix} \quad i = 1,2,3 \dots, m \text{ ve } j = 1,2,3 \dots, n \quad (13)$

Using Equations (14) and (15) for the matrix, the values of the matrix S are normalized and matched to the range [0,1]. Equation (14) is applied for the benefit-oriented criteria and for the cost-oriented criteria Equation (15) is employed.

$S^{\wedge}_{ij} = \frac{S_{ij}}{2A} \quad (14)$
$S^{\wedge}_{ij} = \frac{H}{2S_{ij}} \quad (15)$

As a result of these implementations, the normalized matrix is created in Equation (16).

$$S^{\wedge} = [S^{\wedge}_{ij}]_{m \times n} = \begin{bmatrix} S^{\wedge}_{11} & \dots & S^{\wedge}_{1n} \\ \vdots & \ddots & \vdots \\ S^{\wedge}_{m1} & \dots & S^{\wedge}_{mn} \end{bmatrix} \quad i = 1,2,3 \dots, m \text{ ve } j = 1,2,3 \dots, n \quad (16)$$

For values of normalized matrix $S^{\wedge} = [S^{\wedge}_{ij}]_{m \times n}$ obtained using equation (14) and (15), the following conditions are valid ;

1. For the benefit-oriented criterion; $0 < \frac{n1}{2A} \leq s^{\wedge}_{ij} \leq \frac{n2k}{2A} < 1$
2. For cost-oriented criteria; Condition $0 < \frac{H}{2n2k} \leq s^{\wedge}_{ij} \leq \frac{H}{2n1} < 1$

Step 5. Determination of the criterion function of alternatives ($V(A_j)$)

Using the Equation (17), the criterion function of the alternatives ($V(A_j)$) are found. Then the found values are sorted in descending order.

$$V(A_i) = w1.s^{\wedge}_{i1} + w2.s^{\wedge}_{i2} + \dots + wn.s^{\wedge}_{in} \quad (17)$$

3. Data and Implementation

The data of the study were gathered from the statistical reports of Turkish Banks Association (TBA). In particular, the statistics in the Bank Ranking by Asset Size Report were used. The link to this report is: <https://www.tbb.org.tr/tr/bankacilik/banka-ve-sektor-bilgileri/istatistiki-raporlar/59>. Total assets, total loans, total deposits, total capital, net income and number of employees indicators showing the financial performance of the young deposit banks were selected as the criteria. Table 1 shows the criteria applied in the implementation with their codes, targets and weights.

Table 1. Criteria

Criterion	Code	Target	Weight
Total Assets	ASSE	Max	34%
Total Loans	LOAN	Max	11%
Total Deposits	DEPO	Max	8%
Total Capital	CAPI	Max	17%
Net Income	INCO	Max	23%
Number of Employees	EMPO	Max	7%

In Table 1, all of criteria are benefit (maximum)-oriented. This means that the bigger the criterion value, the more positive it is for the bank performance.

A specially prepared excel solver sheet for FUCOM was used to calculate the criterion weights. The image of the Excel sheet is shown in Table 2.

Table 1a. Determination of the Criteria Weight in Excel

Number of Criterion= 6	Criterion 1	Criterion 2	Criterion 3	Criterion 4	Criterion 5	Criterion 6
Criterion Name	ASSE	LOAN	DEPO	CAPI	INCO	EMPO
Ranking of Importance	2	4	5	3	1	6
Criterion Ranking as to Importance	INCO	ASSE	CAPI	LOAN	DEPO	EMPO
Compared Priority	1	1.5	2	3	4	5
Weight	INCO	ASSE	CAPI	LOAN	DEPO	EMPO
	0.339	0.226	0.169	0.113	0.085	0.068
TTS (γ)	0.000					

In Table 1a, the criterion importance priority was set by the author, who is also an experienced banker. The order of preference is determined as INCO > ASSE > CAPI > LOAN > DEPO > EMPO.

After the determination of the preference order of criteria and calculating their weights (the importance level) by FUCOM method, the bank selection problem is solved by choosing the young deposit banks in Turkey as the bank group for which the financial performance ranking will be done by using RAFSI method. According to the statistics of the TBA for the 2022 year-end, there are 9 deposit banks founded after 1980 in Turkey. Table 2 shows their names, the founding years and the asset size rankings in 2022.

Table 2. Decision Options (Deposit Banks founded after 1980 in Turkey)

Alternative (Bank)	Code	Founding Year	Asset Size Ranking in 2022 end
ING Bank A.Ş.	ING	1984	10
Fibabanka A.Ş.	FIB	1984	15
QNB Finansbank A.Ş.	QNB	1987	7
HSBC Bank A.Ş.	HSB	1990	13
Alternatifbank A.Ş.	ALT	1991	18
Denizbank A.Ş.	DEN	1997	8
Odea Bank A.Ş.	ODE	2011	16
MUFG Bank Turkey A.Ş.	MUF	2012	19
Bank of China Turkey A.Ş.	CHI	2017	24

Source: TBA (2023). <https://www.tbb.org.tr/tr/bankacilik/banka-ve-sektor-bilgileri/istatistiki-raporlar/59>.

Among the young banks examined, the oldest ones are ING Bank A.Ş. and Fibabanka A.Ş., while the youngest is Bank of China Turkey A.Ş. In the last column of Table 2, the asset size rankings of the banks operating in Turkey as of the end of 2022 are shown. For example, according to these data, QNB Finansbank A.Ş. is the 7th largest bank in Turkey.

At the first stage of RAFSI method, the initial decision matrix was created. The initial decision matrix has 9 alternatives (m) and 6 criteria (n). It is given in Table 3 below.

Table 3. Initial Matrix: Deposit Banks' values founded after 1980 in Turkey as of 2022

Criterion	ASSE	LOAN	DEPO	CAPI	INCO	EMPO
Target	max	max	max	max	max	max
Weight	23%	11%	8%	17%	34%	7%
ING	98,853	62,545	67,293	13,519	2,626	2,989
FIB	74,109	39,532	46,859	6,517	2,671	1,979
QNB	601,755	361,481	394,284	44,266	17,224	11,426
HSB	88,040	38,937	71,298	7,419	3,015	1,847
ALT	57,447	34,332	32,412	3,898	1,027	847
DEN	526,295	301,068	353,601	54,511	17,173	13,140
ODE	68,997	32,541	49,238	5,041	853	1,110
MUF	36,635	21,282	13,523	2,008	547	80
CHI	2,785	532	336	2,023	270	43
Ideal (aIJ)	607,773	365,096	398,227	55,056	17,396	13,271
Anti-ideal (aNJ)	2,757	527	333	1,988	267	43
Max	601,755	361,481	394,284	54,511	17,224	13,140
Min	2,785	532	336	2,008	270	43

Source: TBA (2023). <https://www.tbb.org.tr/tr/bankacilik/banka-ve-sektor-bilgileri/istatistiki-raporlar/59>. Note: million TL should be added to the criteria except for EMPO.

Ideal and anti-ideal values are determined by the decision maker. The ideal value is greater than the maximum value while the anti-ideal value is smaller than the minimum value. At the second stage of the application of the RAFSI technique, the term with F value and Second Term are found. The values of them are shown in Table 4.

Table 4. Term with F value and Second Term

Criterion	Term with F value	Second Term
ASSE	0.0000083	0.9772
LOAN	0.0000137	0.9928
DEPO	0.0000126	0.9958
CAPI	0.0000942	0.8127
INCO	0.0002919	0.9221
EMPO	0.0003780	0.9839

At the third stage, the values in the matrix were standardized. For this, Equation (10) is used. The values of the standardized matrix are shown in Table 5.

Table 5. Standardized Decision Matrix

Criterion	ASSE	LOAN	DEPO	CAPI	INCO	EMPO
ING	1.7942	1.8506	1.8414	2.0864	1.6887	2.1136
FIB	1.5897	1.5350	1.5847	1.4267	1.7018	1.7319
QNB	5.9503	5.9504	5.9505	4.9834	5.9497	5.3025
HSB	1.7048	1.5268	1.8918	1.5117	1.8022	1.6820
ALT	1.4520	1.4636	1.4031	1.1799	1.2218	1.3040
DEN	5.3266	5.1219	5.4392	5.9486	5.9349	5.9503
ODE	1.5474	1.4391	1.6146	1.2876	1.1711	1.4034
MUF	1.2800	1.2847	1.1657	1.0019	1.0817	1.0141
CHI	1.0002	1.0001	1.0000	1.0033	1.0008	1.0002

At the fourth stage of the application, the values in the matrix were normalized. Equation (13), (14), (15) and (16) were used at this stage. Thus, the elements of matrix were reduced from 0 to 1. The normalized matrix values are shown below (Table 6).

Table 6. Normalized Matrix

Criterion	ASSE	LOAN	DEPO	CAPI	INCO	EMPO
ING	0.2563	0.2644	0.2631	0.2981	0.2412	0.3019
FIB	0.2271	0.2193	0.2264	0.2038	0.2431	0.2474
QNB	0.8500	0.8501	0.8501	0.7119	0.8500	0.7575
HSB	0.2435	0.2181	0.2703	0.2160	0.2575	0.2403
ALT	0.2074	0.2091	0.2004	0.1686	0.1745	0.1863
DEN	0.7609	0.7317	0.7770	0.8498	0.8478	0.8500
ODE	0.2211	0.2056	0.2307	0.1839	0.1673	0.2005
MUF	0.1829	0.1835	0.1665	0.1431	0.1545	0.1449
CHI	0.1429	0.1429	0.1429	0.1433	0.1430	0.1429

According to the application of the RAFSI technique, the values for n_1 and n_{2k} are calculated by the equation (11) and (12). The values of them are shown in Table 7.

Table 7. n_1 and n_{2k} Values

n_1	n_{2k}
1	6
A=	3.50
H=	1.71

Later, the total score of each alternative was calculated by Equation (17). Then the found values are sorted in descending order. The bank with the biggest score ($V(A)$) became the first in the ranking. The ranking and scores are shown in Table 8.

Table 8. Performance Score

Alternative	$V(A)$	Ranking
ING	0.2629	3
FIB	0.2290	5
QNB	0.8203	1
HSB	0.2428	4
ALT	0.1879	7
DEN	0.8096	2
ODE	0.1942	6
MUF	0.1626	8
CHI	0.1430	9

Table 8 indicates that when the young deposit banks' performances were analyzed, the bank with the code of QNB achieved the best score. the second best one was the bank with the code of DEN. Finally, the 3rd best was ING.

After the names of banks are written fully, it is possible to see the result of the study. In Table 9, the performance ranking can be seen in detail.

Table 9. Performance Ranking

Ranking	Alternative	Code
1	QNB Finansbank A.Ş.	QNB
2	Denizbank A.Ş.	DEN
3	ING Bank A.Ş.	ING
4	HSBC Bank A.Ş.	HSB
5	Fibabanka A.Ş.	FIB
6	Odea Bank A.Ş.	ODE
7	Alternatifbank A.Ş.	ALT
8	MUFG Bank Turkey A.Ş.	MUF
9	Bank of China Turkey A.Ş.	CHI

When the performances of the young deposit banks in Turkey were compared based on six criterion, QNB Finansbank A.Ş. succeeded the best performance in 2022. Its total score is 0.8203. Denizbank A.Ş. took the second best place with 0.8096 points. ING Bank A.Ş. has the third place. The last place was taken by Bank of China Turkey A.Ş.

Conclusion

Here, the performances of young deposit banks in Turkey were analyzed by depending on the financial indicators. The goal was to create a performance ranking among young deposit banks founded after 1980. In this context, nine deposit banks were included in the analysis. In this research, the FUCOM weight method and RAFSI ranking method were applied to find the best young deposit bank. For this purpose, six financial indicators determining the performance of the young deposit banks have been selected as criteria. The selected criteria are indicators related to total assets, total loans, total deposits, total capital, net income and number of employees. As a result of the analysis, QNB Finansbank A.Ş. succeeded the best performance in 2022. Denizbank A.Ş. took the second best place and ING Bank A.Ş. has the third place. The last place was taken by Bank of China Turkey A.Ş. In addition, it is concluded that the asset size of a deposit bank positively impacts its financial performance. In next studies, the results of this study should be checked by other methods other than integrated FUCOM and RAFSI technic.

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Chapter 11

Evaluation of New Institutional Theory from an Organizational Perspective

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INTRODUCTION

Organizations are constantly in a relationship with their environment. In that case, they can only survive if they adapt to the environment and act with it. In this sense, organizations need the environment to approve of them. The environment is a medium that includes organizational structures, norms, rules, and beliefs (Meyer & Rowan, 1977: 343). Basically, the relationship between an organization and its environment has been studied in the organizational literature from the past to the present. First of all, Max Weber took the first steps toward institutionalism and social order with the Bureaucracy Approach in the 1930s (Çakar & Danişman, 2020: 258; Kartaltepe, 2010: 87). In the last quarter of the 1940s, the old institutionalism and then the new institutional theory, which came into focus with the studies of Selznick (1948) and related to how the political and social environment affects organizations, were found (Çakar & Danişman, 2020: 262). The new institutional theory is included among the topics that have started to be referred to more intensively in organizational terms after the 1970s. Essentially, the new institutional theory has emerged against the contingency approach and hence the old institutionalism, which sees the organizational environment as a technical and economic environment, associates the survival of organizations with the creation of harmonious structures that comply with these environmental conditions, and treats organizations as structures that are separated from each other through this harmony (Özen, 2020: 240). Accordingly, a new institutional theory has been found through some researchers who realized why organizations are so similar to each other, although each organization maintains its existence in its own structural, strategic, and technological framework (Meyer & Rowan, 1977; DiMaggio & Powell, 1983: 148; as cited in Keskin et al., 2016: 317). In this case, the new institutional theory is wholly different from the old institutionalism, and it is interested in the same type of practices related to the common institutional processes and legitimacy of organizations operating in a similar field (Çakar & Danişman, 2020: 262).

Along with the fact that the new institutional theory included in the new management theories explaining the relationship between the organization and the environment suggests the new concept of institutionalism in the literature, an economic, sociological, and political format has been given to the studies carried out to get an idea about the integrity and processes of organizations. In this case, this theory has started to become one of the important sources that provide a different perspective related to organizations in the literature. The new institutionalists have significantly contributed to understanding the relationship between the institution and the social environment during the life of

organizations (Bolat et al., 2018: 84; Lincoln, 1995; as cited in Miles, 2012: 145). From the perspective offered by the new institutional theory, organizations do not obtain achievements such as performance, competence, productivity, and efficiency in order to achieve the results they want through their own structures and processes, but they gain stability, success, and continuity with the approval of the institutional environment (Lincoln, 1995; as cited in Miles, 2012: 145). In the light of the new institutional theory, practice is provided with the desire to raise organizational legitimacy to higher levels, instead of productivity, efficiency, and performance-oriented in new applications carried out in organizations. These practices constitute a system in which institutionalized policies, products, services, and programs are carried out within a certain framework (Maç, 2013: 65; Dörtkardeş, 2019: 172-173). In other words, the new institutional theory states that organizations are in a tendency to adopt practices and methods within the institutional environment rather than increasing their economic, social, and cultural efficiency (Keskin et al., 2016: 317; Özen, 2020: 240).

This study aimed to examine the new institutional theory theoretically by discussing it from an organizational perspective. In addition to this, the elements of the new institutional theory such as institution, institutionalization, institutional isomorphism, legitimacy, and the effects of this theory's institutional change, institutional logic, and corporate entrepreneurship dynamics on organizations have been tried to be revealed as another aim of the study. It is considered that this study will make a great contribution to the literature, especially because it deals with the new institutional theory from an organizational perspective and is one of the few studies that addresses and explains all the elements of this theory. In addition, employees, managers, and organizations related to this subject are expected to better understand the relationship between the organization and the environment by looking at the new institutional theory from an organizational perspective. In addition, managers are required to better understand organizational processes and the elements and dynamics of the theory within the framework of the new institutional theory. In addition, organizations and managers are expected to form a perspective by considering the criticisms of the theory. Accordingly, the following parts of the study are listed as follows; in the second part, the new institutional theory is discussed conceptually. In the third part, the elements of the new institutional theory are examined in detail. Finally, in the conclusion and discussion, which is the fourth part, a general evaluation of the new institutional theory has been made. In this part of the study, criticisms of the

new institutional theory are also included and it is aimed to look at this theory from an objective perspective.

2. THE CONCEPT AND DEFINITION OF THE NEW INSTITUTIONAL THEORY

The new institutional theory revealed in the direction of some studies (Meyer & Rowan, 1977: 343; Mizruchi & Fein, 1999; Zucker, 1977: 727, 1983: 3, 1987: 444) done in the late 1970s (as cited in Aksom et al., 2019: 141; Özen, 2020: 240; Çakar & Danişman, 2020: 257). In the later years, the so-called orange book “*The new institutionalism in organizational analysis*”, written by Powell and DiMaggio (1991) exerted an influence on the formation of the identity of the new institutional theory. In addition, the book titled “*Institutions and organizations*” by Scot (1995) played a role in strengthening this effect (as cited in Özen, 2020: 296). This theory has already been put forward as a response to the contingency approach. The contingency approach divides the organizational environment into economic and technical aspects. This approach argues that the life of organizations is about adapting to the said environment and argues that organizational difference arises in this context (Özen, 2020: 270; Yıldırım, 2018: 97). However, the institutional theory states that organizational structure and processes are shaped depending on the characteristics of the institutional environment rather than an economic and technical environment (Meyer & Scott, 1983; as cited in Çakar & Danişman, 2020: 257). In other sayings, in institutional theory, there is not only the technical and economic environment that ensures the efficient processes of organizations but also a legal, social, and cultural, that is, the institutional environment that allows the organization to legitimize itself (Özen, 2020: 258). In this case, the organization attempts to legitimize itself by being affected by the environment. Just as the environment changes organizations, organizational activities, and efforts can also affect the environment (Yıldırım, 2018: 94). Organizational movements and structures are not related to their performance but to the valuable orders and rules of social realities (Özen, 2020: 258). New institutionalism aims to show the similarity between institutions by showing how constraints, rules, and norms condition action (Levy, 2004: 2).

The basic principle of institutional theory is concerned with the similarity of organizations in identical environments to each other using similar activities and practices, and the appropriateness of these activities and practices, as well as their legitimization to institutionally dominant effects (Dimaggio & Powell; 1983:148; Kostova & Roth, 2002: 215; as cited in Dörtkardeş, 2019: 173). The new institutional theory has a perspective that tends to reveal managerial and

organizational processes and situations and, accordingly, tries to create a different perspective. The fundamental point of this theory is that the structure and processes of organizations are shaped according to their adaptation to the institutional environment they are in (Yıldırım, 2018: 96). The new institutional theory is based on the political and flexible characteristics of the social structure, which consists of systems, structures, norms, routines, and guidelines that reflect procedures (Scott, 2014; as cited in Alam et al. 2021:7). According to institutional theory, the structure and processes of organizations are shaped as a result of their adaptation to the institutional environment they are in. The new institutional theory is actually about rationalization and homogenization (Meyer & Rowan, 1977: 341; Davis et al. 1994; as cited in Mazza, 1999: 124). According to the new institutional theory, organizations need to react to the external environment in order to continue their lives (Hatch, 2006: 211). In this sense, organizations adopt various reactive strategies, especially against institutional coercions. These are acquiescence, in which the organization accepts institutional constraints, and compromise, avoidance, defiance, and manipulation strategies that express the reaction to coercions (Oliver, 1991: 151; Clemens & Douglas, 2005: 1206).

3. ELEMENTS OF THE NEW INSTITUTIONAL THEORY

There are several elements of the new institutional theory. These are; institution, institutionalization, institutional isomorphism, and legitimacy (DiMaggio & Powel, 1983: 148).

3.1. Institution

With its definition in sociology, the concept of institution, which underlies institutional theory, can be expressed as behavior patterns, perceptions, and practices of the people, customs, and traditions that include certain social interests such as law, religion, and family (Marshall, 2003: 438; cited in Çakar & Danişman: 267). In this context, the institution is a sociological concept. Accordingly, the institution is defined as the order and community of certain social connections of the organized and accepted procedures that gained a certain place in society (Koçel, 2014: 421). The institution refers to a stereotyped social understanding that has gained a specific quality. Institutions are units that contain legitimate rules and procedures, are in a regulatory form, and care about values (Strang & Sine, 2002). Since institutions put a certain pressure on the organizations, the structural elements and processes of the organizations begin to resemble each other excessively in time (Miles, 2012: 145).

Institutions are systems that work to provide balance, order, and permanent stability in society, have the value of a regulatory rule, are cultural, and are formed by the factors of processing the information obtained (Scott, 2003; Bolat et al., 2018: 82). In other words, institutions are shared rules and typifications that identify the categories, actions, and activities of social actors formed by individuals, groups, organizations, and larger communities, or their relationships (Barley and Tolbert, 1997: 95)

3.2. Institutionalization

Meyer and Rowan (1977) stated that institutionalization is a process (Meyer and Rowan, 1977: 341). Institutionalization is the process of continuity of social activities and giving close meanings to these activities by different people. Institutionalization includes social orders that are able to reproduce themselves over time (Jepperson, 1991: 144). Some authors have determined the level of institutionalization on three main factors. These are habitualization, objectification, and sedimentation (Tolbert & Zucker, 1996: 181; as cited in Özen, 2020: 300).

The habitualization stage, which is the first level of institutionalization, is its first level. At this stage, commonly shared values begin to appear. These values occur through the organizational culture and policies of the organization, as well as the values of the managers and the pressure of the environment. Although the values, rules, and policies of the organization are not yet clear at this stage, the institutional culture begins to form more. However, the necessary management mechanisms of the organization could not be fully created during the habitualization stage. Especially in organizations that newly came into operation, with the growth of the organizational structure and the complexity of the work, the problem of lack of communication may arise in various activities (Tolbert & Zucker, 1996: 181; as cited in Özen, 2020:300; Tavşancı, 2009: 16). The objectification stage is the second and middle level of institutionalization. At this stage, the values, rules, and policies of the organization can be put into practice and a reorganization can be made about them when required. It is the stage in which the formal organizational structure and the functioning of the organization become more active. At this stage, there is semi-institutionalization (Tavşancı, 2009: 17) The final level of institutionalization is the sedimentation stage. It is the level of full institutionalization. At this stage, the values, procedures, rules, and policies of the organization are put into practice in writing and are applied by the managers. It is a stage in which the formal organizational structure and the functioning of the organization are fully provided. At this stage, the legitimacy of the organization in society and the

institutional environment is at a high level. The organization can account for its stakeholders and fulfills its institutional social responsibilities (Tavşancı, 2009: 17).

3.3. Institutional Isomorphism

Institutional isomorphism consists of coercive isomorphism, mimetic isomorphism, and normative isomorphism that explain the institutional environment (DiMaggio & Powell, 1983: 149; as cited in Colwell & Joshi, 2013: 75). These isomorphism types can be explained as follows, respectively:

3.3.1. Coercive isomorphism

Coercive isomorphism usually emerges as a result of coercive situations such as formal and informal pressures on an organization from other organizations upon which they are dependent and by cultural expectations from the society in which there is the organization (Miles, 2012: 145; DiMaggio and Powell, 1983: 150). The concept of coercive isomorphism also refers to the pressures of homogeneity arising from political influence. These pressures from the state or other powerful institutions are the sharpest mechanism of coercive institutional expansion (DiMaggio and Powell, 1983: 150). In short, coercive isomorphism is a type of isomorphism that results from the expectations and pressures exerted by the government, other organizations, legal regulatory systems, and society (Powell & DiMaggio, 1995: 7; cited in McAuley et al., 2007: 451; Carruthers, 1995; cited in Alam et al., 2021: 8).

3.3.2. Mimetic isomorphism

Mimetic isomorphism occurs after standard responses to uncertainty (DiMaggio and Powell, 1983: 150). Mimetic isomorphism emerges as a result of an organization imitating other organizations in the works it cannot be able to do (Daft, 2004; as cited in McAuley et al., 2007: 451; Miles, 2012: 145). Such mimetic organizations start to imitate other organizations since they have a good level of legitimacy and are successful. In this case, such organizations imitate innovations and practices that increase legitimacy by seeing them from other organizations (Daft, 2004; as cited in McAuley et al., 2007: 451; Miles, 2012: 145). In other words, mimetic isomorphism concerns the imitation of an organization that has become more successfully institutionalized, and legitimate, and implements structures and activities by others. In short, mimetic isomorphism is a type of isomorphism that is formed by taking successful organizations as an example (DiMaggio & Powell, 1983: 149-150; as cited in Alam et al., 2021: 8).

3.3.3. Normative isomorphism

Normative isomorphism is defined as organizations' changing the structure and processes for acting in accordance with professional standards and adapting the innovations put forward by professional organizations (Bolat et al., 2018: 88). In this case, normative isomorphism stems from professional pressures (DiMaggio and Powell, 1983: 150). Professions are based on normative procedures and try to create cultural rules about their own goals and views (Carruthers, 1995; Scott, 1995; as cited in Alam et al., 2021:8). Normative isomorphism refers to the efforts of organizations to legitimize, professionalize and adopt professional standards in this direction (Daft, 2004; cited in McAuley et al., 2007: 451). In fact, normative isomorphism deals with how organizations in similar professions carry out activities (Carruthers, 1995).

3.4. Legitimacy

Legitimacy is related to some kind of supportive emotion directed to any component in institutionally and socially constructed structures (Easton, 1975: 451; as cited in İlter, 2022: 1784). Legitimacy is a prediction or assumption about the appropriateness of the actions of a social entity that are desirable (Suchman, 1995: 574). In other words, legitimacy is defined as the assumption that the actions of the organization are appropriate, proper, and desirable within some socially constructed system of norms, values, beliefs, and definitions (Suchman, 1995: 574).

Organizations are always under the pressure of the environment to gain legitimacy. In this case, organizations have to be in conformity with their environment to gain legitimacy (DiMaggio & Powell, 1983: 150). Essentially, legitimacy is one of the results of pressures and obligations and is supported by institutional and normative rules (Mazza, 1999: 36). Legitimacy involves a social acceptance of foresight and norms in the institutional and social order (Deephouse & Carter 2005: 331). According to some researchers, legitimacy is necessary for the continuity of organizations and sustainability (Dowling & Pfeffer, 1975: 123).

There are three types of legitimacy based on different behavioral dynamics (Suchman, 1995: 577). The first of these is pragmatic legitimacy, which is related to the group that is focused by the organization and is about its interests. Pragmatic legitimacy is directly related to the interdependence of exchange, political, social, and economic factors (Wood, 1991; Suchman, 1995: 578). Moral legitimacy, another type of legitimacy, provides a positive normative perspective on organizational movements and the opportunity to examine these movements (Aldrich & Fiol, 1994: 646; Walters & Bolger, 2019: 342). Moral

legitimacy is the one that is formed in favor of society and based on norms (Suchman, 1995: 579; as cited in Öztürk et al., 2019: 42). Cognitive legitimacy, which is the last type of legitimacy, is the strongest type of legitimacy compared to the others. Cognitive legitimacy feeds on cognition rather than examining and evaluating organizational movements (Aldrich & Fiol, 1994: 651). This type of legitimacy is about unspoken assumptions and acceptance. Since institutionalized organizations managed with cognitive legitimacy are not evaluated positively or negatively, environmental discourses are not significant for them (Kurt & Besler, 2019: 548; Jepperson, 1991: 147; as cited in Aldrich & Fiol, 1994: 651). The roots of cognitive legitimacy are related to social acceptance (Powell & DiMaggio, 1995: 199; Suchman, 1995: 577).

4. NEW INSTITUTIONAL THEORY IN TERMS OF ORGANIZATIONS

The organizational environment is uncertain. Many factors, such as the relations of organizations with other organizations, social, political, and economic factors, technological advancements, the structure of the country in which the organization operates, and various groups in the country can affect this uncertainty. Organizations create an institutionalized structure and want to legitimize not being in uncertain situations. The institutionalized structure formed by the organizations changes in the direction of their relations with their external environment. The new institutional theory emphasizes that organizations adapt to their institutional environment to gain legitimacy and expresses the life course of organizations with the legitimacy they gained.

In other words, according to the perspective created by the new institutional theory, organizations do not only belong to an economic and technical system. Accordingly, institutionalization is a phenomenon that emerges in a consequence of the effects of external institutional factors and is at the forefront as a stage of change in its structure. For the new institutional theory, it is principal that organizations continue their life in an environment that includes institutionalized structures and practices rather than living in a technical environment consisting of technical elements such as production activities and competition. In this case, legitimacy is important as well as technical processes in the course of organizational life (Özen, 2020: 268-269; Böhme, 1980; cited in Aksom et al., 2019: 147; Scott, 2014; as cited in Alam et al., 2021: 7). This theory also symbolizes that organizations challenge external uncertain situations and adapt to the institutional structure of the environment (Shulock, 1998; as cited in Özcan, 2011: 299). Organizations essentially occur in an institutional environment that limits and defines social reality (Scott, 1987: 507; as cited in

Kurt, 2019: 43). Institutionalization is related to the external environment and refers to the structure and functioning of organizations are shaped not only by market conditions but also by institutional beliefs, coercions and expectations (Koçel, 2014: 422). In this context, organizations and their environments are in mutual interaction. Some organizations may attempt to adapt to the environment by acting more reactively. On the other hand, some organizations may try to change the environment by being more proactive (Ülgen and Mirze, 2013: 80). According to this theory, organizations generally begin to become more homogeneous in the process of time since they act in compliance with the institutions around them, and their rules, strategies and management practices. In fact, environmental pressures and coercions cause the formation of similar types of organizational structures and ensure that organizational structures within the same institutional environment resemble in time. In this context, the institutional theory also investigates why and how organizations resemble each other (Güney, 2020: 284). The new institutional theory enables organizations to become an element of the environment where they are included and helps them gain legitimacy. It is one of the worthy aims of this theory (Meyer & Rowan, 1977: 341; Bahar, 2019: 228).

In institutionalization, organizations are built and dissolved in their structure through external factors, i.e., they experience a change with a balancing called the entropy effect (Özen, 2020: 276-277; cited in Alkan, 2021: 187). Within the scope of the accepted activities of the organization as the tools of institutionalization, human resources practices, production activities, accounting activities, and data processing techniques and procedures are significant to achieve the goals of the organization (Meyer & Rowan, 1977, 344; as cited in Kurt, 2019: 43). Finally, organizations can act coherently and productively that will affect the institutional environment. In this context, they can develop several resistances against institutional isomorphism pressures and create new organizational structures. At this point, this effect of organizations on their environment can be called corporate entrepreneurship (Keskin et al., 2016: 319). Corporate entrepreneurship underlies the significant process for organizations.

5. CONCLUSION AND EVALUATION

Organizations are in a mutual relationship with the external environment. However, as the environment is constantly changing and getting more complicated, uncertainties occur, so the environment is in a continuous transformation. Accordingly, organizations should adapt to the environment to maintain their life course under changing environmental conditions. In the

process of adapting to their environment, the ability to cope with uncertainties is important for organizations.

The new institutional theory focuses on the relations of organizations with other organizations, social, political, and economic factors, technological developments, and the structure of the country and various groups in the country with a broad perspective (DiMaggio & Powell, 1983; Meyer & Scott, 1983). According to this theory, the continuation of the organizations' life course is related to their institutionalization through the adaptation to the institutional environment and is formed by various expectations rather than the technical conditions for the organizations (Meyer & Rowan 1977: 343; DiMaggio & Powell 1983: 157). At this point, organizations need to change their movements and structures to institutionalize, and therefore to be legitimate and adopt dominant practices to adapt to the institutional environment. In this respect, organizations cannot be accepted in case they oppose the coercions from the institutional environment. Because of these pressures, it has been essential for organizations to use environmental practices in their organizational structures and to include them in their activities and processes (Wang et al., 2014). Accordingly, the new institutional theory is actually a structure in which an organization's structure and processes are shaped as a result of adapting to the organizational environment (Meyer & Rowan, 1977: 343).

This theory has developed in a little while with the criticisms by the pioneers of the new institutional theory and the external criticisms (Özen, 2020: 270). In this sense, it is not easy to conceptualize the structures and organizations proposed by the new institutional theory. In this direction, the uncertainty of the variables related to the theory comes into prominence (McKinley & Mone, 2005; Keskin et al., 2016: 321). Some authors argued that researchers cannot be able to evaluate institutions properly (Peters, 2000; Miles, 2012: 148). Some authors also stated that the steps that create institutionalization have not been fully examined (Miles, 2016: 148). The theory has also been criticized for not dealing with the internal aspects of organizations (Miles, 2016: 149). For some researchers, it is not exactly understood whether organizations determine their organizational structures through rational, effective, and deliberate decisions or through natural selection or adaptation criteria to gain legitimacy (Keskin et al., 2016: 320). According to other researchers, the theory cannot ensure that organizations that do or do not conform to the institutional order work more effectively and efficiently than each other (DiMaggio & Powell, 1983: 158; as cited in Bolat et al., 2018: 88). According to institutional theorists, managers do not take most organizational activities seriously and do not investigate the reason for starting and continuing any activity in the organization (Miles, 2012:

146). According to another point of view, it is stated that there is no evidence that each isomorphic stage will bring the efficiency, performance, and productivity of the organization to higher levels (DiMaggio & Powell, 1983: 158; as cited in Bolat et al., 2018: 88). Future studies can reveal more clearly what dynamics the difference between old and new institutional theory depends on, what kind of a transition there is between them, and in which historical processes and practices they differ. It will also be advantageous to examine the institutional theory in terms of different organizational and managerial issues by future researchers.

In this study, the new institutional theory is discussed conceptually. Important elements such as the basis, emergence, and organizational stages of the theory are referred to. In this sense, with this study, the main discussion areas of the organization are pointed out from the perspective of institutional theory, and the topics that can be emphasized are presented to the attention of researchers on their scale. Besides that, with this study, it is thought that the new institutional theory's concept and definition, its elements, and how it affects the organizations are tried to be found and basic information is presented for the literature. In addition to the aspects of the new institutional theory of managers and researchers that contribute to the literature, this study also aims to contribute to the creation of a new perspective under the guidance of these criticisms by presenting criticisms of the theory. This study also has added a new dimension to the literature with the contributions of the new institutional theory in the field of organizational analysis. In this context, the integration of the new institutional theory with organizational and management values may significantly contribute to the institutional literature. Therefore, it will be advantageous to concentrate on the areas considered lacking for maintaining the institutions, determine the conditions for the realization of several types of institutional works through various analyzes, classify them, and examine the relevant subjects in terms of their competencies. Future studies will also investigate practically the effects of institutional theory on organizational structure, and the development of models will contribute to the literature in terms of measuring the effects of uncertainty.

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Chapter 12

A Renewed Analysis of the Relationship Between Economic Growth and Financial Development within the Scope of Theoretical and Empirical Applications

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1.Introduction

One of the most important issues that has undoubtedly attracted the attention of economists from the past to the present is the concept of economic growth. Economic growth (EG) is an economic phenomenon that is dependent on many variables and is quite complex (Helpman, 2009). The fact that countries have different structural characteristics does not allow a single factor to always create the same effect on growth for all countries. Economic growth rates vary from country to country, and this situation constitutes an important research area for economists. When the reasons for this difference are investigated, emphasis is placed on the determinants of economic growth, and efforts are made to determine which determinant factor is more effective (Ciccone & Jarociński, 2010). Therefore, the importance of the factors affecting growth also varies within different growth theories. Especially since the 1980s, the decrease in profit rates in the production sector worldwide has increased the need for financialization from a capital perspective. When profit rates emerged in financial markets, non-financial institutions also began to draw attention to these markets to compete with the production area. The fact that the financial system has such a large share in the world economy in the last forty years is undoubtedly due to the effect of globalization and neoliberal policies. The effects of financial liberalization policies that facilitate capital flows from developed countries to developing countries on economic growth have been debated for many years (Bekaert et al., 2005).

In order to ensure the formation of physical and human capital, which play an important role in economic development, financial resources are needed. An economic system equipped with an effective and efficient financial system can optimally shape the investment function. Through the financial system, necessary transfers from those with surplus funds to those with fund requirements among economic agents who are the subjects of EG can be realized. Financial Development (FD) is a process that involves actions such as forming the functions of financial institutions, developing new financial products, and creating markets for these products. An advanced financial system increases efficiency in the distribution of financial resources by offering various alternatives for savers and investors (Gehringer, 2014).

The relationship between financial markets and EG has been frequently investigated since the 1980s when financial globalization gained momentum. The impact of financial markets on EG and the causal relationship between these two concepts have been discussed under various definitions. Academic studies on the link between finance and growth are based on Schumpeter's theory of economic development emphasizing the positive role of FD on EG (Becker

& Knudsen, 2002). The supply-led approach that Gurley and Shaw (1955) and Goldsmith (1969) put forward claiming that FD has a positive contribution to EG has not been accepted by all researchers. Over the years, three more basic views have emerged in studies on FD and EG in addition to the supply-led approach. For example, Robinson (1952) proposed a demand-led approach as an alternative to the relationship between FD and EG. According to Robinson, as the real sector grows, the demand for the financial system will increase. In this approach, it is emphasized that the reason for FD is growth in the economy. In other words, it is stated that EG affects FD. The contribution of financial markets to EG has gained great interest with the emergence of endogenous growth theory. With the acceleration of the globalization trend in the post-1980s period, the importance of financial markets has increased, and it has been concluded that financial markets are the most important driving force of EG. Since the 1990s, the link between the quality of financial systems and EG has been examined, analyzed, and still remains a controversial issue today through different methods and empirical tests (Ferreira, 2021; Aimer, 2021).

It is observed that the causality relationship between the level of FD and EG is explained within different theoretical mechanisms and approaches. Depending on the direction of the causality relationship, these approaches are referred to as demand-following, supply-leading, feedback, and neutrality hypotheses. According to the economists who support the supply-leading hypothesis, FD is considered as one of the conditions that must be met for achieving EG. The supply-leading hypothesis suggests that FD provides suitable conditions for the emergence of EG. The development of financial intermediation increases the marginal productivity of capital and also contributes to EG by increasing the savings rate and hence the investment rate (Ahmed and Ensari, 1998). In contrast to the supply-leading hypothesis, those who support the demand-pull hypothesis claim that EG leads to FD. As a result of EG, financial services become necessary and new financial instruments are created (Atindehou et al., 2005). The feedback hypothesis, another approach, accepts the bidirectional causality relationship between FD and EG. The final approach, which states that there is no causality relationship between FD and EG, is referred to as the neutrality hypothesis (Al-Yousif, 2002).

The main aim of our study is to provide a new analysis of the deep theoretical and empirical literature between FD and EG, and contribute to the literature. As a result, despite different outcomes in the literature, the predominantly conducted empirical findings indicate that FD has a positive effect on EG by triggering it. There are several policy measures that can be implemented to promote FD and stimulate EG. These include policies to enhance financial sector efficiency,

increase financial inclusion, improve regulatory frameworks, strengthen financial infrastructure, and support innovation and technology adoption. Additionally, policies that promote macroeconomic stability, such as sound fiscal and monetary policies, are also important for fostering FD and EG. Furthermore, policies that support education and human capital development can help create a more skilled workforce and enhance the overall productivity of the economy. Effective implementation of these policies can lead to a more efficient and inclusive financial system, which in turn can contribute to sustained EG and development.

2. Financial Development Concept, Measurement and History

The concept of FD is defined in the literature as an increase in the variety of financial instruments used in a country's financial market and their more widespread use (Neşe & Armağan, 2005). Financial system development is of great importance for EG. The financial sector, as a sector directly affecting countries' welfare, plays a significant role in the development of the financial system (Topcu & Çoban, 2017). Financial globalization can assist EG, but in the case of financial crises, a strong institutional and macroeconomic framework established beforehand can provide significant assistance in overcoming them (Bumann et al., 2013).

FD refers to the process of improving the functioning, efficiency, and accessibility of financial systems and institutions within an economy. It encompasses a broad range of activities and initiatives aimed at enhancing the availability and flow of financial resources, promoting financial stability, and fostering EG. FD can be characterized by various indicators such as the depth, breadth, and efficiency of financial markets, the availability and quality of financial services, the level of financial inclusion, the degree of financial innovation, and the effectiveness of financial regulation and supervision (Gehringer, 2014).

The process of removing controls and restrictions on national financial markets, which began primarily in the United States and the United Kingdom in the 1970s, gained momentum in many developing countries through stabilization and structural adjustment programs. The distinguishing feature of this process was the increase in international private capital flows. In the 1970s, commercial bank loans held the largest share in the international capital markets, but by the 1990s, they were replaced by portfolio investments in bonds and stocks.

The theoretical foundations of financial liberalization are based on the McKinnon-Shaw hypothesis proposed by McKinnon (1973) and Shaw (1973). According to the McKinnon-Shaw hypothesis, an increase in diversity in financial instruments in developing countries where financial liberalization is

provided results in a positive effect on EG. In recent years, studies on the relationship between FD and EG have attracted considerable attention. There is a vast literature examining the relationship between FD) and EG. However, there are conflicting views on the role of the financial system in EG. For example, Lucas (1988) argues that the effect of the financial sector on EG has been overemphasized, while Levine (1997) suggests that FD contributes to economic efficiency and ultimately to growth. Due to the increased availability of data, numerous empirical studies have been conducted since the 2000s. While the contribution, reason, or direction of the relationship between FD and EG is investigated in the studies, other variables that are important for growth, such as trade openness, energy consumption, innovation, and exports, are also studied. Financial markets, especially through increased productivity and efficient allocation of resources, contribute to EG. With the possibility of external financing, more companies are starting to operate, which increases competition between companies (Beck, 2012).

Financial liberalization refers to the process of removing government regulations and restrictions on financial institutions and financial transactions, allowing for greater participation of private sector actors in the financial market (Levine, 2001). The history of financial liberalization can be traced back to the 1970s when many countries began to experience a phenomenon known as financial repression. Governments were imposing tight controls on interest rates, credit allocation, and capital flows in order to finance their own spending and direct investment into strategic sectors of the economy. In the 1980s and 1990s, there was a growing recognition that financial liberalization could lead to EG by increasing investment and productivity. Many developing countries were encouraged to liberalize their financial systems by international financial institutions such as the International Monetary Fund (IMF) and the World Bank, which tied loans and aid to structural reforms aimed at liberalizing financial markets. The first wave of financial liberalization in the 1980s and 1990s led to the deregulation of interest rates, the removal of credit controls, and the liberalization of capital accounts in many countries (Roy & Kemme, 2020). However, this led to a wave of financial crises in countries such as Mexico, Argentina, and Thailand, which were caused by a combination of macroeconomic imbalances, poor financial regulation, and external shocks. In response to these crises, many countries implemented a second wave of financial liberalization in the early 2000s, which focused on improving regulation and supervision of financial institutions, strengthening macroeconomic policies, and developing domestic financial markets (Fowowe, 2013). However, the global financial crisis of 2008 exposed the limitations of financial liberalization and led to a rethinking

of the role of government in regulating financial markets. Since then, there has been a renewed focus on financial regulation and supervision, as well as efforts to promote financial inclusion and address income inequality (Arestis, 2016).

It is important to measure FD to evaluate the development of the financial sector and understand the impact of FD on EG. The World Bank's Global Financial Development Database has developed a data table (Table 1) to measure financial development worldwide. This framework identifies four representative variable groups that characterize a well-functioning financial system: financial depth, access, efficiency, and stability.

Table 1: The World Bank's Global Financial Development Database Indicators

	Financial Institutions	Financial Markets
Depth	Private Sector Credit to GDP Financial Institutions' asset to GDP M2 to GDP Deposits to GDP Gross value added of the financial sector to GDP	Stock market capitalization to GDP Private Debt securities to GDP Public Debt Securities to GDP International Debt Securities to GDP Stock Market Capitalization to GDP Stocks traded to GDP
Access	Accounts per thousand adults (commercial banks) Branches per 100,000 adults (commercial banks) % of people with a bank account (from user survey) % of firms with line of credit (all firms) % of firms with line of credit (small firms)	Percent of market capitalization outside of top 10 largest companies Percent of value traded outside of top 10 traded companies Government bond yields (3 month and 10 years) Ratio of domestic to total debt securities Ratio of private to total debt securities Ratio of new corporate bond issues to GDP
Efficiency	Net interest margin Lending-deposits spread Non-interest income to total income Overhead costs (% of total assets) Profitability (return on assets, return on equity) Boone indicator (or Herfindahl or H-statistics)	Turnover ratio for stock market Price synchronicity (co-movement) Private information trading Price impact Liquidity/transaction costs Quoted bid-ask spread for government bonds Turnover of bonds (private, public) on securities exchange Settlement efficiency
Stability	Z-score Capital adequacy ratios Asset quality ratios Liquidity ratios	Volatility (standard deviation / average) of stock price index, sovereign bond index

	Others	Skewness of the index (stock price, sovereign bond) Vulnerability to earnings manipulation Price/earnings ratio Duration Ratio of short-term to total bonds Correlation with major bond returns
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Source: <https://www.worldbank.org/en/publication/gfdr/gfdr-2016/background/financial-development>, Date of Access: 01.02.2023

3. Theoretical Framework of the Relationship Between Economic Growth and Financial Development

Causal relationships between FD and EG vary depending on the model or perspective constructed. The first study to question the relationship between FD and EG was conducted by Schumpeter (1911). According to Schumpeter, financial intermediaries support economic development by facilitating the movement of savings between economic units, supporting investment projects, managing risk, monitoring managers' performance, and ensuring the completion of financial transactions. In a study conducted on 80 countries between 1960 and 1989, King and Levine (1993) confirmed Schumpeter's hypothesis. They focused on the impact of FD on productivity within the framework of the internal growth model and expressed that technological innovation is internally determined and the financial sector plays a key role. The hypothesis that FD will distribute capital to effective investment areas and increase economic mobility has also been supported by Gurley and Shaw (1955), Goldsmith (1969), McKinnon (1973), and Shaw (1973).

An alternative view on the finance-growth relationship was proposed by Robinson (1952). Robinson (1952) stated that there is a one-way causality from EG towards FD, by indicating that EG will create demand for financial services. Robinson (1952) perceives finance as a relatively insignificant factor in growth, especially as a component of industry and trade services.

The idea of a two-way relationship between FD and EG was introduced by Patrick (1966). The first relationship, known as the demand-following hypothesis, describes a relationship from EG towards FD. According to Patrick (1966), this relationship can be observed in countries with underdeveloped financial systems, and as financial systems develop, the direction of the relationship can change. In this context, supply-leading studies, following the neoclassical economic approach, suggest that the liberalization of financial markets, which has become effective in encouraging savings and efficiently allocating savings, has an accelerating effect on EG. The second relationship is

called the supply-leading hypothesis. Patrick stated that as the financial system develops in countries, it can become the engine of EG. Financial investments are directed to more efficient areas, minimizing erroneous investment decisions through effective control and support services provided in financial markets, resulting in an increase in productivity (Aslan & Küçükaksoy, 2006). The level of financial system development differs among countries, and advanced countries generally have more advanced financial markets. In advanced countries, property and contract rights are well established, and financial institutions operate in compliance with legal regulations. Therefore, there are more empirical studies demonstrating a causal relationship from FD to EG in advanced countries (Flores & Torre, 2023; Nyasha and Odhiambo, 2018; Alavi et al., 2023; Guru and Yadav, 2019).

Another view that is fundamental in studies of FD and EG is Lucas's (1988) study, which suggests that there is no relationship between the variables. According to Lucas, there are two sources of EG: physical capital and human capital. The growth rate and level of development of an economy are determined only by these two factors, and FD does not have a significant impact on EG. However, there is limited empirical evidence to support Lucas's views (Al-Yousif, 2002; Shan and Morris, 2002). Therefore, theoretical studies on the relationship between FD and EG are classified into four categories: demand-oriented approach, which suggests one-way causality from EG to FD; supply-oriented approach, which suggests one-way causality from FD to EG; approach suggesting bi-directional causality between EG and FD; and approach suggesting no relationship between FD and EG.

In recent years, studies conducted to demonstrate the relationship between FD and EG in endogenous growth models have indicated that FD determines the long-term growth rate. According to the basic endogenous growth model, FD affects EG in three ways. Firstly, FD influences EG by increasing the productivity of capital. An effective financial system will allocate funds to projects with the highest marginal capital product and enhance resource allocation. The efficient distribution of capital will positively impact capital productivity and thus EG (Belazreg & Mtar, 2020).

4. Empirical Literature Review

Many studies have been conducted between EG and FD on different countries and country groups using different methods. Recent empirical studies have been carried out more intensively on country groups with variables such as emission rate, trade openness and energy consumption. The direction of the relationship between the variables is shaped according to indicators such as the income level

of the countries, their integration into globalization, their financial structures and institutional structures. Empirical studies in the literature investigating the relationship between FD and economic development (1) Causality from FD to economic development (Caporale et al. 2015; Caporale and Spagnolo, 2011); (2) Causality from economic development to FD (Thangavelu and Jiunn, 2004; Kar and Pentecost, 2000); (3) Bidirectional causality between economic development and FD (Shan and Jianhong (2006); Pradhan et al., 2018) and finally (4) studies suggesting that there is no causality between economic development and FD (Lucas, 1988; Stern, 1989). Studies in this field will be evaluated chronologically.

Ahmed & Ansari (1998), in their study examining India, Pakistan and Sirilanka, showed that the development of the financial sector led to EG. Shan et al. (2001) tested the relationship between FD and EG for 9 OECD countries and China, using the Granger causality procedure. According to the results of the study, there was evidence supporting two-way causality in half of the countries and reverse causality in three of them. Al-Yousif (2002: 131) examined 30 developing countries between 1970-1999 using both time series and panel data econometrics. The results showed that FD and EG interacted, that is, there is a bidirectional causality between these two variables. Shan and Morris (2002) tested the relationship between private sector loan size and GDP in 19 OECD countries and China for the period 1985-1998. The findings showed that there is no clear relationship between FD and growth.

In the study of Calderón and Liu (2003), one of the studies on this subject, the relationship between FD and EG for 109 countries was examined. As a result of the study conducted using the data of the period 1960-1994, it was determined that FD generally leads to EG and that there is a mutual causality relationship between the two variables. Dritsakis and Adamopoulos (2004), in their study examining Greece for the period 1960-2000, found two-way and strong causal relationships between FD and EG. In his study, Ergeç (2004) determined the direction of causality from economic development to FD in the short run and from FD to economic development in the long run.

Guillaumont Jeanneney et al. (2006) conducted research on FD, financial instability and EG. As a result, they stated that FD provides EG, but the financial instability it brings reduces this effect. Liang & Jian-Zhou (2006) determined a relationship from FD to EG in the granger causality analysis they applied over the period 1952-2001 in China. They detected a unidirectional relationship from EG to FD. In the study of Aslan & Koralp (2006), Granger causality was applied in the 1987-2004 period. As a result, they stated that the changes in credit volume and monetary size are the cause of EG.

Ndako (2010) examined the causal relationship between stock markets, banks and EG in South Africa for the period 1961-2007. As a result of the study, it was determined that there is a bidirectional causality between stock market development and EG in the long run. Menyah et al. (2014), in their study on 21 African countries, stated that FD does not have a significant effect on EG. Samargandi et al. (2015) found an inverted U-shaped relationship in the long run on middle-income countries in the 1980-2008 period. Omri et al. (2015) found a unidirectional causality running from FD to EG by examining 12 MENA countries in the period 1990-2011.

Ak et al. (2016) found a unidirectional causality relationship from EG to FD in the 1989-2011 period. Çeştepe & Yıldırım (2016) found in their study that there is a two-way causality relationship between FD and EG in the 1986-2015 period, both in the short and long term. Prats Albentosa & Sandoval (2017) investigated the relationship between stock market development and EG on Central and Eastern European countries and found a strong positive relationship. Sağlam & Sönmez (2017) conducted a comparative analysis between the Eurozone and developing European countries in their study in which they investigated the relationship between FD and EG. According to their results, the long-term estimation coefficients show that there is a negative relationship between FD and EG.

Nyasha and Odhiambo (2018) concluded that the relationship between FD and EG is quite complex and it is not correct to attribute it to an argument. Asteriou and Spanos (2019) examined the relationship between FD and growth using the data set of 26 European Union countries for the period 1990-2016. Their results revealed that before the financial crisis, FD supported EG, and after the crisis, it hindered EG. Guru and Yadav (2019) tested the interaction of FD and growth in BRICS countries for the 1993-2014 period. As a result of their study, in which banking and stock market indicators were used as FD criteria, it was determined that FD contributed positively to growth.

Olorogun et al. (2022) stated that there is a causality from FD to EG in their study, which they applied in Nigeria during the period 1970-2018, and it positively affects it. Parvin & Ferdows (2022) stated that the effect of FD and government expenditures on EG in Bangladesh during the 1987-2020 period has a positive effect in the short and long term. Shahbaz et al. (2022) applied the TARLDL model on ten countries (Canada, South Africa, Australia, Malaysia, New Zealand, Singapore, Finland and Norway, USA and Malaysia) in their study and as a result, they stated that FD makes a positive contribution to EG in the long run. Kirikkaleli et al. (2022), in their study on Chile, stated that FD increases EG. Ahmed et al. (2022) found that institutional quality and FD promote green growth

by applying DOLS and FMOLS methods in South Asian economies in the 2000-2018 data period. Sadiq et al. (2022) found that green FD supports green growth in their study on South Asia during the 1995-2018 period.

Flores & Torre (2023) stated that the increase in the level of bank loans provided to non-financial private companies using the GMM method during the 2005-2018 period increased the GDP growth per capita of the government. Alavi et al. (2023) stated that FD positively affected EG by using the ARDL method in Iran during the 1357-1398 Gregorian period. Hodijah & Hastuti (2023) stated in their study that FD contributes to EG by reducing financial instability in the analysis they applied on ASEAN (Indonesia, Malaysia, Singapore, Thailand and Philippines) countries during the 2010-2020 period.

The main argument obtained from the chronological literature ranking is that there are more empirical studies showing the existence of a positive relationship from FD to EG in studies conducted between FD and EG variables, especially after 2020. This situation is based on the financial integration and financial liberalization of countries with globalization.

5. Conclusion

The relationship between FD and EG has been the subject of much debate and research in the fields of economics and finance. FD refers to the process by which a financial system grows and evolves, as new financial instruments, markets, and institutions are introduced and the range of financial services expands. EG, on the other hand, refers to the increase in real output and income of an economy over time. There is a widely held view that FD plays an important role in promoting EG, especially in developing countries. However, the relationship between FD and EG is complex and multifaceted, and there is no consensus on the exact nature of this relationship.

One potential channel through which FD can promote EG is by facilitating the allocation of resources. A well-functioning financial system can help to mobilize savings from households and channel them to productive investment opportunities, thereby enhancing the efficiency of resource allocation. Moreover, a developed financial system can provide entrepreneurs with greater access to external finance, which can enable them to invest in new projects and expand their businesses. This, in turn, can lead to higher productivity, output, and employment, thereby contributing to EG. Another way in which FD can promote EG is by encouraging innovation and technological progress. A developed financial system can provide entrepreneurs and innovators with greater access to financing, which can help to fund research and development activities and the commercialization of new technologies. This, in turn, can contribute to the

development of new industries and the improvement of productivity in existing industries, leading to higher EG. However, there are also potential downsides to FD that may hinder EG. For example, a poorly regulated or unstable financial system can increase the risk of financial crises and reduce the availability of credit, which can negatively affect EG. Additionally, there is some evidence that an excessive focus on financial activities, such as speculative trading or rent-seeking, can divert resources away from more productive sectors of the economy and hinder long-term EG.

FD can have a significant impact on EG through various channels. One way in which FD can affect EG is by improving access to financial services, which can help to mobilize savings, allocate capital to productive investments, and facilitate transactions. In addition, FD can promote the development of financial markets and institutions, which can support greater risk-sharing and facilitate the allocation of capital to high-return investments. This can help to promote entrepreneurship, innovation, and productivity growth, which are all critical drivers of EG. Moreover, FD can lead to improvements in financial stability, by enhancing the ability of financial institutions to manage risk and respond to shocks. Overall, FD can play a key role in supporting EG, by improving the efficiency of resource allocation, promoting innovation and entrepreneurship, and enhancing financial stability.

In conclusion, the relationship between FD and EG is complex and multifaceted, with potential benefits and drawbacks. While many studies suggest that a well-functioning financial sector can contribute positively to EG, there is no one-size-fits-all approach to FD. The appropriate policies and measures will depend on the particular context of each country or region, and policymakers must take into account the potential risks and benefits of FD when designing policies to promote EG. The relationship between FD and EG has been extensively studied in the academic literature. The main result of our study is that there are more empirical studies showing the existence of a positive relationship from FD to EG in studies conducted between FD and EG variables, especially after 2020. This situation, together with the increasing globalization, makes a positive contribution to the financial markets' meeting the fund needs of more countries and to the EG of the countries through credit channels. FD can help to mobilize savings, allocate resources efficiently, and facilitate investment and innovation, all of which can contribute to EG. Improved access to credit can enable firms to invest in new projects and technologies, while increased financial sector competition can lead to greater efficiency and lower borrowing costs. However, the relationship between FD and EG is complex and can depend on a variety of factors, such as the level of economic development, the institutional

framework, and the nature of the financial sector. Some studies have also found that FD can have negative effects on growth, such as increased financial instability or a focus on short-term investments at the expense of long-term growth. Overall, while the relationship between FD and EG is not straightforward, many studies suggest that a well-functioning financial sector can contribute positively to EG, especially in developing countries.

There are several policy options available to governments and policymakers to increase the impact of FD on EG. These include measures to improve financial infrastructure, such as strengthening payment systems, promoting the use of electronic transactions, and expanding access to financial services. Other policy options include efforts to promote competition and innovation in the financial sector, such as creating regulatory frameworks that encourage the entry of new financial institutions and promote the use of new technologies. In addition, policies to improve the overall business environment, such as enhancing governance, reducing corruption, and strengthening property rights, can also promote FD and its impact on EG. Finally, policies to support financial education and literacy can help to promote financial inclusion and enable individuals to better utilize financial services. Overall, a comprehensive approach that addresses these different policy options is likely to be most effective in promoting FD and its impact on EG. There are various economic policies that can be implemented to increase the positive effect of FD on EG.

1. **Promoting Financial Sector Competition:** Competition can improve the efficiency of the financial sector, lower borrowing costs, and improve access to finance. Governments can promote competition by removing entry barriers, encouraging the entry of new financial institutions, and enforcing anti-trust policies.
2. **Strengthening Financial Regulation and Supervision:** Robust financial regulation and supervision can help to prevent financial instability and reduce systemic risks. This can be achieved through measures such as improving the quality and transparency of financial information, enhancing the supervisory capacity of regulators, and establishing effective mechanisms for crisis management.
3. **Developing Financial Infrastructure:** Developing a sound financial infrastructure can help to facilitate financial transactions, improve the efficiency of payment systems, and reduce transaction costs. Governments can invest in financial infrastructure by improving the quality of financial market infrastructure, such as trading and settlement systems, and by promoting the use of new technologies, such as mobile payments and online banking.

4. Promoting Financial Inclusion: Improving access to financial services can help to reduce poverty and inequality, as well as promote EG. Governments can promote financial inclusion by reducing barriers to entry, such as transaction costs and account opening requirements, and by improving financial literacy and consumer protection.
5. Supporting Entrepreneurship and Innovation: FD can help to facilitate entrepreneurship and innovation, which can contribute to EG. Governments can support entrepreneurship and innovation by providing funding for research and development, promoting intellectual property rights, and providing incentives for entrepreneurship, such as tax breaks and subsidies.

The implications of a study examining the effect of FD on EG for future studies are significant. If the study finds a positive relationship between FD and EG, it could suggest that policies aimed at promoting FD, such as improving access to financial services and enhancing financial infrastructure, could be an effective means of promoting EG. This could inform future research by highlighting the importance of FD as a driver of EG and identifying specific mechanisms through which FD affects economic outcomes. Conversely, if the study finds a weak or negative relationship between FD and EG, this could prompt researchers to investigate alternative drivers of EG and re-evaluate the importance of FD in promoting economic prosperity.

Policies aimed at promoting FD and its impact on EG face several potential challenges and limitations. One of the main challenges is institutional constraints. Effective policies to promote FD require strong institutions and governance frameworks, such as rule of law, property rights, contract enforcement, and political stability. However, many low-income countries face institutional constraints such as weak governance, corruption, and political instability, which can hinder the implementation of effective policies to promote FD. Additionally, policies to promote FD can be hindered by resource constraints, as they often require significant investment in infrastructure, technology, and human capital. Furthermore, the effectiveness of policies to promote FD can be limited by the structure of the financial sector itself. For example, in countries where the financial sector is dominated by a few large institutions, policies to promote competition and diversification may be necessary to facilitate greater access to financial services and promote financial inclusion. Finally, policies aimed at promoting FD and its impact on EG can face resistance from vested interests, such as existing financial institutions, which may be resistant to change or competition. Overall, policies to promote FD and its impact on EG require careful

consideration of these potential challenges and limitations, and a comprehensive approach that addresses these issues is necessary for effective implementation.

These are just a few examples of economic policies that can be implemented to increase the positive effect of FD on EG. The specific policies that are appropriate will depend on the particular context of each country or region. There are numerous potential research ideas related to FD and EG. Some possible areas of study include investigating the impact of financial literacy on EG and exploring how financial literacy can be promoted to support FD. Another area of research could be analyzing the impact of digital financial inclusion on EG, particularly in low-income countries, and identifying factors that promote or hinder the adoption of digital financial services. Additionally, researchers could examine the relationship between financial regulation and EG, particularly in light of recent financial crises, and identify the optimal regulatory framework that promotes EG while ensuring financial stability. Other potential areas of study include investigating the impact of financial innovation on EG, analyzing the role of financial institutions in promoting EG, examining the impact of foreign direct investment on FD and EG, and exploring the impact of macroeconomic policies on FD and EG.

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Chapter 13

Communication Techniques for Age Groups with High Vulnerability in Disaster

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Introduction

It is known that thousands of people around the world are affected by disasters every year. Pre-disaster preparations and community resilience play an important role in minimizing the possible damages of disasters. Risk communication and disaster education are valuable in preparing for disasters. Strategic planning of what can be done to prepare for disasters as a society and how to deal with a possible disaster should be done in the pre-disaster period ¹. It is clearly stated in the literature records that each region is affected in different ways by the disasters experienced throughout the world. It can be said that the disaster resilience of countries or societies can be associated with the rates of possible post-disaster loss of life and property. It is known that Turkey, where the study was conducted, is a country prone to disasters in terms of its geological situation, location and characteristics. Disasters occurring in Turkey include earthquakes, landslides, floods, forest fires, etc. It is possible to talk about situations frequently ². However, it can be said that earthquakes in Turkey are one of the most effective natural disasters in the history of the country. For this reason, it can be underlined that everyone living in Turkey should learn to live with earthquakes ³. It is mentioned that the deaths after the earthquakes can be caused not only by being under the debris, but also by non-structural items. Finding a solution to the helplessness of the survivors after the earthquakes has a special importance. In today's technologies, it is known when earthquakes will occur. However, necessary measures can be taken to avoid possible earthquakes with minimum damage. In this direction, supporting the survivors of earthquakes in order to cope with the devastating effects of the earthquake and to cling to life again can minimize the risk ⁴. Therefore, it can be said that each traumatic event can affect different age groups in different ways. It is important to use the right communication techniques to reduce the negative effects of disasters or to cope with these effects personally. Communication techniques have an important place in disaster and emergency management. At this stage, the idea of communication can be split into two categories: risk communication and crisis communication. Individual comprehension and conduct are given priority in risk communication. Crisis communication, on the other hand, prioritizes how to respond to and deal with a particular event ⁵. It has been stated that communication with people in disaster situations is positive in terms of mental and behavioral aspects. It has been mentioned that one of the most overlooked situations in disaster situations is communication techniques ⁵. In this context, it is thought that it is important to establish the right communication techniques with people before, during or after the disaster, and to choose the appropriate techniques for the age groups of the people. In this study, communication methods that can be used to prevent the devastating psychological effects of the earthquake for children, young and old groups will be mentioned separately.

Age Groups and Evaluations

Groups that cannot receive the desired level of share from the resources in the society they live in and are deprived are called "disadvantaged groups"⁶. In this part of the study, "Childhood Period, Adolescence Period, Old Age Period" age groups, which are among the disadvantaged groups with high vulnerability in disasters, were examined and necessary inferences were made in this direction.

Childhood (3-11 years): There are many conditions that can affect children psychologically. Some of these situations; bullying, physical violence, major accidents, traffic accidents, disasters (earthquake, flood, forest fire), abuse, serious diseases, domestic violence, war, terrorist attacks, animal bites can be given as examples. It can be said that earthquakes have an important place⁷. Disasters are proven to have both immediate and long-term effects on children's mental health¹. Turkey ranks high in child mortality rates due to earthquakes. It was stated that 43 schools suffered 'heavy damage' and 'light to moderate damage' after the 1999 Marmara earthquake⁸. In the Bingöl earthquake, it was stated that 10 schools were severely damaged and 4 schools were completely destroyed⁹. It is known that education in the region was interrupted for a certain period of time due to the effects of schools after the earthquakes. Suspension of educational activities may have an impact on the biopsychosocial development of children as much as the devastating effect of the earthquake. Considering that children are the biggest social capital of the society in terms of a good future, it can be emphasized that continuing their education is so valuable¹⁰. In a study looking at how the earthquake affected school-age children's behavior (6–12 years old), it was found that the children's daily activities were negatively impacted by the earthquake, some children displayed symptoms of post-traumatic stress disorder (PTSD), they felt fear when they remembered the earthquake, and the majority of the children were unaware of the earthquake's cause¹¹. It is difficult to evaluate how children will cope with events after a disaster, and to interpret the events that hurt them with certainty. People can react differently to the events they are affected by, or they can develop various defense mechanisms according to their developmental stages. In short, children/individuals may experience emotions ranging from fear to a sense of helplessness in the face of a negative event. When these negative emotions continue or begin to be felt intensely, Post Traumatic Stress Disorder (PTSD) may develop afterwards and this affects the child's general life. In order for children to cope with these situations, various activities that fall within their interests can be carried out. In particular, activating the drive to play, which is the outcome of childhood, by parents or related persons will contribute to the child's struggle to cope. It has been stated that one of the scientific treatment studies is play therapy. It has been evaluated that the play therapy method

is effective and that this method is an application that processes the treatment process of children from the level and language of the child. It is known that one of the easy ways to communicate with the child, that is to reach him, is to play games. It is possible for children to express their emotions by playing games. Therefore, it has been seen that creating an environment of trust in which the child can express himself is important for the treatment of children ^{11,12}.

The child's understanding of earthquakes and awareness of them are greatly influenced by family and school. Parents are crucial in assisting young children in comprehending and coping with a tragedy, according to experts. A poor home environment might make kids more susceptible to major stressors like earthquakes or reduce their capacity to react to new external stressors. On the other hand, a supportive family atmosphere can reduce the impact of unfortunate circumstances. Little children's continued discomfort following an earthquake is significantly influenced by their familial situation, both before and after ¹³.

In studies conducted with preschool children in countries where natural disasters are experienced, it has been evaluated that children understand the extraordinary situations they experience and learn how to react to these situations ¹⁴. In a study on pre-school children in Indonesia; The importance of disaster education and effective communication in children's selection of a safe area during a disaster and how to make a house safe was emphasized ¹⁵. Therefore, it is foreseen that disaster education given from childhood can be effective on children and that children will develop their skills on what to do before, during and after a disaster. From whom children will seek help in extraordinary situations, whom they can trust, where they can apply and how they will communicate should be among the important topics of disaster education ¹⁶. Children in this age group may develop behavior patterns that parents do not understand, are not used to, or are unsure of what to do in extraordinary situations. Children may not have a full understanding of how an earthquake occurred, as they will have difficulty understanding that an earthquake is an invisible phenomenon ¹⁷. Uncertain concepts can cause children to increase their feelings of fear and anxiety. Children with high anxiety levels may feel intense anxiety, insecurity, and fear. For this reason, while giving information to children about the earthquake, it should be done in accordance with their age and development level, and a sensitive approach should be adopted to prevent their anxiety levels from increasing ¹⁸. When communicating with children affected by the earthquake, it is important to use language appropriate for their age and developmental level. This approach is important for the child to understand the event and not to increase the level of anxiety. Different ways can be used to communicate with children affected by the earthquake. For example, activities such as play and art therapy can help children express what they are feeling. Children affected by the earthquake can be contacted as follows ^{1,7,19-22}.

- Safe environments should be created where the child can express himself. Because children may want to express themselves or communicate in environments where they feel safe.
- Questions appropriate to the child's developmental level should be asked. Questions asked by the child should be answered appropriately. Brief and clear information should be given to the child about the event. Because choosing to remain silent about the event may cause the child to produce different scenarios in his own way. Preschoolers (3-6 years old) can ask a lot of questions about what is going on. In this case, it is important to give simple and concrete answers. Games and toys can be used to explain to the child. The earthquake, which we tell the child by playing and animating, becomes more understandable without worrying the child. School-age children (7-12 years old) are exposed to more information because they spend more of their time outside the home. Unlike the pre-school period, children's concepts of continuity have developed in this period. However, even if the earthquake happens far from them, they may be worried that this disaster may happen on their own, and they may find it difficult to control this anxiety. The mobility of the earth's crust and how an earthquake is a natural disaster can be explained without going into geographical details. As children grow, the number of questions they ask and the amount of detail they want to learn will increase. For this reason, correct but short and clear answers should be tried to be given.
- Encourage the child to first talk to family members or other reliable adults in the area before approaching others. Instead of avoiding difficult topics or distressing conversations with their children, parents are urged to listen to them, comfort them, and clear up any misconceptions. Children's interactions with their parents improve the quality of their learning and aid in the knowledge transmission from children to parents.
- If there is no family member, the child may need to be supported to receive professional support.
- The child should be helped to explain and accept the event. It should be calm and the child should be relaxed. A reassuring tone of voice should be used.
- Children wonder if they are safe and therefore may be worried. In this case, it is important to understand the child's feelings and talk to him. Just saying that he shouldn't be afraid or worried may not work. It is necessary to give the message to the child that he is safe.
- Although children may seem unaffected by the events they have experienced, this should not mean that they are not affected by the event. Attention should be paid to the games, pictures and behavior of such children. Because children

may act as if they are not affected by the event. The ways in which children best express their feelings may be playing games, drawing, or singing. Drawings and coloring pages are additional helpful tools for kids to express themselves.

- If the child has lost one or more of his family members, it is stated that you are working to lead a peaceful life again. It is made to feel safe. On the other hand, the school child is informed about the event or situation experienced by the teacher.
- In some cases, children may cry or have nightmares frequently, even if they do not have problems in other areas. To maximize the children's sense of self-efficacy, children are encouraged to have nightmares, cry, etc. should provide reassurance that the symptoms are typical and often transient. If this situation continues, they should be supported in getting support from mental health professionals.

Adolescence (12-18 years): Adolescence is a period in which individuals are prone to trauma and PTSD. During this period, children show more psychosocial and physical development and change. Therefore, it can be evaluated that adolescents are at higher risk of developing PTSD than adults. In this period, people try to combine their past, present and future expectations with an effort to create an identity. It can be said that the search for identity formation continues throughout adolescence. However, it can be stated that the negative events experienced in this period may cause problems in the efforts of individuals to form an identity. In the face of negative events, adolescents may develop attitudes such as substance use, loss of appetite, sleep disorder, negative attitudes towards future expectations, academic failure, introversion, fear and anxiety^{23,24}. However, over time, with the acceptance and maturation of events, reactions similar to those of adults can begin to be given. While some people show immediate post-traumatic stress reactions to the negative situations they experience, others may show it later. It can be said that family and social support are important for children and adolescents to cope with the effects of traumatic events. It can be evaluated that post-traumatic stress symptoms are intense in children who are not provided with adequate support, and this may be accompanied by different physiological reactions²⁵. Adolescents affected by the earthquake can be communicated as follows^{1,25,26}:

- Adolescents should be treated with care. Help him express himself.
- He/she should be supported to share the events he/she has experienced with his/her peers or whom he/she finds close to him/her. Thus, by providing peer support, the adolescent can feel more relieved by feeling that he is not alone

in the fact that his peers are also experiencing the same problems. It can increase socialization among peers.

- The person should be encouraged to express their feelings and share them with their family and relatives.
- It should be ensured that the events experienced should be related to their behavior.
- Participation in physical and social activities should be encouraged.
- Schools provide a favorable setting for juvenile disaster communication initiatives. Children can be given the chance to handle potentially upsetting material emotionally and cognitively before or after an incident through desk activities or class discussions.
- Video games may appeal to a broad and diversified audience since kids and young people utilize digital gadgets often. Through digital devices, content can be created for children to positively cope with the devastating effects of the earthquake.
- Children and young people may tend to watch more television during disaster periods. Young people who are exposed to the negative effects of the disaster, images of debris and injured-dead images on the screens may experience more anxiety and fear about the earthquake. After the disaster, the exposure time and screen contents of children and young people should be controlled.
- Children can learn how to survive after an earthquake by listening to and modeling their parents' actions. So, informed parents can boost their own and their children's chances of survival.
- People should not be pressured to fully fulfill their home and work-related responsibilities.

Old age (65 years and over): The old age period is a difficult and complex process. Elderly individuals, who try to adapt to what the old age brings, constitute one of the vulnerable groups in terms of the devastating effects of disasters. People's age, care needs, addictions, health conditions, movement restrictions, diseases, etc. It can be said that their condition may make them more fragile. The basis of considering ²⁷. With aging, people may experience limitation of movement, decrease in cognitive skills, and experience perceptual problems. Depending on the trauma experienced, they may feel more powerless and helpless. Therefore, in this case, it may cause the elderly to feel more vulnerable. With the aging process, communication problems begin and the desired answers may not be received for offers of help. It can be said that family and environmental support are important for elderly people. It is valuable for these people to feel safe. Elderly individuals who do not feel safe or think that

they will be sent to a different environment may not fully express their traumatic feelings²⁵. It can also be difficult to communicate with older individuals. In one of the studies on communicating with elderly individuals, it was reported that as age increases, clinicians have more difficulty in communicating with older individuals and that direct, interactive verbal communication is needed, and the compliance of the elderly individual depends, at least in part, on how well doctors can communicate^{28,29}. Elderly individuals affected by the earthquake can be contacted as follows²⁸⁻³⁰:

- Supporting them to meet their physical needs (medical aid, food, shelter).
- The person should be informed about his/her situation. While informing, information should be given in plain and simple sentences without causing confusion of meaning. The explanation should be made with expressions appropriate to the intellectual level of the elderly person.
- While communicating with the elderly individual, physical fitness is also important, apart from the mental and cognitive levels of the elderly individual. When communicating with elderly individuals who have hearing problems, a plain and clear language should be used with a loud voice.
- The basic needs of the person should be met and information should be given about the future.
- An environment where the person feels safe should be provided. Elderly individuals may have experienced intense anxiety and fear due to the earthquake. This situation may enable the elderly individual to face the concept of death. Individuals should be supported to express their feelings. The elderly person who feels understood may feel better.
- Remedial activities should be carried out so that the person can return to his normal life as soon as possible. The elderly person should be supported not to be alone. Creating group environments and interacting with the group can make the elderly person feel better psychologically and physically.
- Necessary procedures should be carried out in terms of psychosocial support.
- The traumatic experience, loss, and expression of emotions should be encouraged. The elderly individual who cannot experience the feeling of loss or throw it into it may experience geriatric depression over time. This situation can impair the quality of life of the elderly individual. For this reason, the elderly individual should be allowed to express himself to say goodbye to his losses.
- Spiritual support can be given in line with the belief of the elderly person.

Conclusion

This study highlights the importance of using appropriate communication techniques when approaching vulnerable age groups who have experienced an earthquake or other traumatic event. Factors such as psychosocial development, mental and cognitive processes should be considered when communicating with different age groups. Creating a safe environment where children can express themselves and share their feelings is crucial. This can be achieved by asking appropriate questions, using games and toys to explain difficult concepts, and providing brief and clear information about events. Encouraging children to talk to family members or trusted adults before approaching others can also be beneficial. Similarly, young people should be supported to express their feelings and relate events to their behavior and encouraged to participate in physical and social activities. Digital content can also be provided to help individuals cope with the effects of the event, and exposure to negative content on screens should be monitored, especially for children and young people. Elderly individuals should be helped to meet their physical needs, and communication should be clear and loud when necessary. Creating a safe environment and encouraging people to express their feelings can be very helpful for elderly individuals. Psychosocial support should be provided as well. In conclusion, allowing individuals to express their feelings and feel understood is important in helping them feel safe after experiencing a traumatic event. Using appropriate communication channels and techniques with disadvantaged groups during such situations is crucial in helping them feel safe and supported.

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Chapter 14

A Feminist Reading of Anne Bradstreet's Poem 'The Prologue'

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INTRODUCTION

Anne Bradstreet (1612-1672) is the first published woman poet in USA. This is evidenced by her *Prologue* to her first collection of poems, which was published in London in 1650. In her *Prologue*, she presciently anticipated the criticisms that she would face, being a woman writing poetry. Thus, Anne Bradstreet is rightly recognized as a major figure in early American literature. “I am obnoxious to each carping tongue/ That says my hand a needle better fits” (Bradstreet, p.12). This line is expressing the poet’s confidence in her own work and her refusal to accept criticism from others. She is basically saying that she is not bothered by those who criticize her writing and suggest that she is better suited to sewing with a needle. She is saying that she is confident in her abilities as a writer and that she will not be deterred by the negative opinions of others.

As Bradstreet explains in her lines female poets in the past often faced opposition from male critics and readers who believed that femininity and poetry were mutually exclusive. This incompatibility was often attributed to the notion that the work of female poets was not as substantial or meaningful as that of their male counterparts. Consequently, women poets were seen as inferior to their male counterparts, and their works were often dismissed as superficial or trivial. This discussion highlights the difficulties encountered by female poets in pursuing their art within a patriarchal society. Critics of the day argued that if women were fulfilled in their traditional roles as homemakers and wives, they would have no need to express themselves in poetry. In actuality, however, women in these roles were not afforded basic freedoms or emotional support, leaving them with little time or inspiration to pursue their art. Furthermore, the patriarchal society dismissed or ignored female poets who sought to access the classical literature of Greek and Latin subjects that were integral parts of a masculine education. Suzanne Juhasz described the “double bind” of female poets who were either ridiculed for studying Homer or disapproved of for not being allowed to do so. It is evident that women poets faced numerous obstacles in attempting to pursue their art within a patriarchal society. The “double bind” is a term used to describe the difficult situation in which women poets found themselves in the patriarchal society of the past. On one hand, if a woman poet attempted to study and write poetry based on the works of Homer and other ancient masters, she was often ridiculed and made the subject of derision. On the other hand, if she tried to write her own poetry without studying Homer and other classical masters, she was usually criticized for not being adequately educated and not being able to create true poetry. In either case, women poets were in an impossible situation, with no means of escape or winning. As Suzanne Juhasz has pointed out, this double bind was a major obstacle for

women poets attempting to pursue their art in a patriarchal society which did not recognize or value their work.

Anne Bradstreet is a seminal figure in American literature whose works embody multiple identities, including that of a Puritan and a feminist writer. Her writing is characterized by religious themes, vivid imagery, and meditations on the nature of God, the influence of faith, and the role of women. Bradstreet is renowned for her dedication to the advancement of women's rights, further solidifying her standing as a driving force in American literature. In her works, she addressed the gender-based power dynamic of a patriarchal society, drawing attention to the systemic inequality women were subjected to and highlighting the struggles of navigating a male-dominated world. Through her writing, she sought to empower female readers, encouraging them to take ownership of their lives and strive for their aspirations, despite the obstacles posed by a society that sought to restrict their potential.

Anne Bradstreet's poetry has been characterized by a unique combination of two distinct features. Her writings demonstrate a strong foundation in Puritan beliefs, while simultaneously offering a critique of the patriarchal system that seeks to restrict and silence women. Despite the apparent opposition between these two aspects, Bradstreet has managed to combine them in her works, creating a powerful and resonant voice that challenges traditional gender roles and expectations. Through her writing, she provides a platform for women to express their opinions and desires, thereby overturning the traditional notion of women as silent and submissive. In this way, Bradstreet's works have contributed significantly to the discourse surrounding female agency in early modern society.

Feminism, a multifaceted ideology that advocates for social, political, and economic equality for all genders, has been an integral part of the literature since the 19th century. During this time, a number of women authors, playwrights, and poets emerged as pivotal figures in the feminist movement. These women sought to challenge traditional gender roles and eradicate the systemic oppression perpetuated by male-dominant societies. In order to fully comprehend the impact of these influential women, it is essential to first define the term 'feminism'. While the concept of feminism is too broad to be contained in a single, definitive description, it is generally understood to be an ideology that seeks to create a society where everyone is treated with respect and equity. This call for equal opportunity in all areas of life has inspired generations of women to fight for their rights and has given a voice to those who have been silenced by patriarchy. As a result, feminist authors have been instrumental in furthering the cause of gender equality and justice.

The plight of women in the early nineteenth century has been widely discussed, with Mary Wollstonecraft emerging as a key figure in the creation of rationalist feminism. Wollstonecraft's ground-breaking work, *A Vindication of the Rights of Woman* (1792), is widely regarded as the earliest and most influential book advocating for equal rights of women. Wollstonecraft's work has long served as a cornerstone of the women's rights movement.

Women, weak women, are compared with angels; yet, a superior order of beings should be supposed to possess more intellect than man; or, in what does their superiority consist? In the same strain, to drop the sneer, they are allowed to possess more goodness of heart, piety, and benevolence. I doubt the fact, though it be courteously brought forward, unless ignorance be allowed to be the mother of devotion; for I am firmly persuaded that, on an average, the proportion between virtue and knowledge, is more upon a par than is commonly granted. (Wollstonecraft, 2002, p.36).

Mary Wollstonecraft is widely regarded for her criticism of the notion that women were weaker than men and should be treated as inferior. Wollstonecraft argued that women possessed as much intellect, goodness, piety, and benevolence as men, yet were often subjected to brutal treatment and contempt. In this way, she highlighted the hypocrisy of the idea that women were weaker than men, yet still deserved to be treated with respect and dignity.

Although they lived in different eras, the works of Bradstreet and Wollstonecraft provide insight into the role of women in society. They illuminate the realities of daily life and assert that women have the right to express their opinions. Both figures challenge the patriarchal structure of their day, advocating for greater autonomy and respect for women. Bradstreet uses her poetry to explore her own identity, while Wollstonecraft's essays focus on the inequities of societal expectations. Bradstreet's works display the collective experience of women in Puritan New England, while Wollstonecraft's writings reflect the burgeoning feminist movement of the late 18th century.

Bradstreet's place in American literature as the first female poet is well established, with her work providing a window into the struggles faced by women in Puritan society. Whilst her social and cultural status within the Puritan elite enabled her to write and publish her poetry, her gender presented a barrier to her participation in the public sphere. Her poetry serves as a testament to the difficulties women faced in trying to engage with language and writing during the 17th century. In a period of history where women were denied access

to traditional forms of expression and limited by a restrictive patriarchal society, Bradstreet sought to uncover the identity of these silenced women. Through the use of manipulation, irony, and sarcasm, Bradstreet's work provided a platform for these women to challenge the status quo and challenge their own limitations. Her poetry is a powerful reminder of the enduring strength of women in the face of adversity and serves as a source of inspiration for those looking to carve out their own path.

The patriarchal system of Puritanism subjected women to a repressive and oppressive existence. In spite of these limitations, Anne Bradstreet was able to distinguish herself by challenging the status quo and creating something unique for her own time and situation, particularly in relation to women. By doing so, she earned herself a place among the most prominent figures in early American history and set a new precedent for Puritan women by becoming a renowned poet in American literature.

When Anne Bradstreet began writing her poetry, she was influenced by two very different inspirations that had a profound effect on her work. The rigorous Puritan upbringing was the guiding force in her life in the colonies, while the other was the Renaissance literary style she discovered in her native country England. Both influences place a strong emphasis on the need for order and a hierarchical organizational structure. Although Bradstreet was not able to fully adopt either of these inspirations, she was able to combine them in such a way as to produce some of the most fascinating and distinctive poetry of her time. The inner turmoil she is going through is evident in her more formal writing, which uses voices and argumentation to convey her feelings. Her later, more domestic poetry shows an attempt to convey her own voice as well as her misgivings about Puritan religion, particularly her theology against the dangers of association with worldly things, in an honest and direct way. Puritanism is characterized by a strong focus on rules and order, especially the order of God, which is one of its distinguishing characteristics. However, it seems that Anne Bradstreet struggled to understand her role in God's scheme of things, as evidenced by her constant struggle to maintain a firm conviction in her religious beliefs. She was privileged in her New England community, but Puritan ideology and culture placed her- as a woman - at the bottom of the hierarchy despite her privileged position in society. In her work, Bradstreet expresses her inner struggle with the contradiction between her own feelings and Puritan theology, which she had lived through for most of her life. Her poems have a kind of argumentation in their structure. Bradstreet's more personal poems reflect her close relationship with God, but also her constant struggle with her religious beliefs and practices. In some of her other poems, however, God and

religion are not mentioned at all. In most of her poems, Bradstreet has two or more opposing elements fighting for a privileged position. Bradstreet's domestic poetry almost always either places a strong focus on the role of God and religion or neglects the subject of God and religion altogether. She attempted to define the boundaries of her own voice in her new society by including or excluding religion. This struggle for order can also be understood as a struggle for order in her new community.

A FEMINIST READING OF BRADSTREET'S POEMS

Since ancient times, male-dominated societies have created a gendered social structure that privileges men and subordinates women. This has been perpetuated by a cultural narrative that values the male perspective and views women as inferior. This has led to an unequal distribution of resources and opportunities between the sexes, with women often denied access to education, employment, and other important benefits. This has also been shown to have negative impacts on women's health, economic security, and well-being. Therefore, it is imperative to address gender inequality in order to bring about social change.

Women poets, such as Bradstreet, use poetry as a platform to share their messages with the world and to call for action in order to promote opportunities for women and ensure that they have an equal voice in society; in doing so, they challenge the stereotypical image of women imposed by patriarchy and attempt to find their own identities in a society where they are denied the right to express themselves.

Upon her arrival in the United States, Anne Bradstreet faced the difficulty of finding her identity in a new environment and a patriarchal culture, which presented a double challenge for female immigrants. To alleviate these difficulties and promote women's emancipation, Bradstreet used biting, sardonic, and manipulative poems to demonstrate her feminist voice and stance in a revolutionary way.

When Anne Bradstreet wrote "The Prologue" she illuminated the censure of a male-dominated society that had neglected to recognize women's accomplishments. In truth, the Puritan men of their culture were the least receptive to or admiring of the literary talents of female authors. First of all, the poem asserts that only male writers and historians have the qualifications necessary to write about triumphant war victories and discuss famous figures such as kings and generals, while women lack the ability to do so.

For my mean Pen are too superior things;
Or how they all, or each their dates have run,
Let Poets and Historians set these forth.
My obscure lines shall not so dim their worth. (Bradstreet, p.54)

Bradstreet is envious of the Muses because they seem to prefer men. She expresses her dissatisfaction with the advantage that male poets have. Indeed, this is an important theme she discusses in a number of her poems. A woman's envy of men whose literary skills have been blessed by the Muses is no different from that of any other ordinary person. She is also not afraid to express her admiration for the great poet Bartas, whose greatness she pays tribute to with her magnificent personality. She fervently hopes that she too has been favored by the Muses in a kind way:

But when my wond'ring eyes and envious heart
Great Bartas' sugar'd lines do but read o'er,
Fool, I do grudge the Muses did not part 'Twixt him and me that
over-fluent store. (Bradstreet, p.55)

In the patriarchal literary environment, the pen is seen as a masculine and the needle as a feminine symbol. M.G. Monk Lewis stated: "...as a rule I have an aversion, a pity, and contempt for all female scribblers. The needle, not the pen, is the instrument they should handle, and the only one they ever use dexterously" (Campbell, p.42). On the other hand, it can be noted her response is not aimed at any particular person or group of people. In her writings, especially in *The Prologue*, she effectively challenges and rejects the patriarchal literary tradition. Bradstreet laments the fact that women are denied the opportunity to receive a decent education, which he believes is the reason why their achievements in poetry are so low compared to those of men:

From School-boy's tongue no Rhet'ric we expect,
Nor yet a sweet Consort from broken strings,
Nor perfect beauty where's a main defect.
My foolish, broken, blemished Muse so sings,
And this to mend, alas, no Art is able,
'Cause Nature made it so irreparable (Bradstreet, p.58).

Bradstreet is a pioneering feminist who works to improve educational opportunities for women. She expresses dissatisfaction with harsh criticism of women's literary works and dissatisfaction with societal norms that views women's writing as inferior to men's and does not provide them with the education they need to improve their writing. In the next stanza, Bradstreet's true point of view is revealed. This famous feminist poem challenges the poet's position among her male peers in the following way:

A Poet's Pen all scorn I should thus wrong,
For such despite they cast on female wits.
If what I do prove well, it won't advance,
They'll say it's stol'n, or else it was by chance (Bradstreet , p.59.)

Bradstreet laments the fact that women are denied the opportunity to receive a decent education, which he believes is the reason why their achievements in poetry are so low compared to those of men. Bradstreet devoted herself to her lifelong love of writing poetry. Her poetry, which reflected her own individuality, served as a weapon against patriarchal ideologies. She did not insert herself into patriarchal philosophy in her poetry, but she was nonetheless seeking social acceptance. Bradstreet expresses her desire to find a balance between her love of life and her commitment to God. In her poem "Verses on the Burning of Our House", she explains her disorientation as follows:

In silent night when rest I took,
For sorrow near I did not look,
I wakened was with thund'ring noise
And piteous shrieks of dreadful voice. (Bradstreet, p.65)

In her poems, Bradstreet addresses the issue of educational inequality, one of the most visible areas of discrimination between men and women. This is a subject she addresses regularly. In some of her poems, Bradstreet distances herself from the inequality between men and women; in others, she gives a strong voice to her own feelings. She describes her emotions and ideas with such intensity that she makes the reader feel what she has been through. It is true that the ability to express herself so clearly is an extremely marginal requirement for a woman living in the 17th century, a time when women were silenced.

That fearful sound of “fire” and “fire,”
Let no man know is my Desire.
I, starting up, the light did spy,
And to my God my heart did cry. (Bradstreet, p.64)

She begins the poem by recalling a true tragedy that occurred in her life, the burning of her house. She woke up in the middle of the night and learned that her house was on fire and she had to be evacuated as soon as possible. In the poem, she expresses a number of conflicting feelings. She feels that everything she lost is God’s property, and she acknowledges this. “I blest His name that gave and took, /That laid my goods now in the dust.” She can not stop thinking about everything she lost and remembers the things she left behind that are now only ashes:

When by the ruins oft I past
My sorrowing eyes aside did cast
And here and there the places spy
Where oft I sate and long did lie.
Here stood that trunk, and there that chest,
There lay that store I counted best.
My pleasant things in ashes lie
And them behold no more shall I (Bradstreet, p.87)

She expresses her fondness for earthy materials as well as her disappointment at losing her home. Knowing that she is about to lose her faith, she tells herself that she will return to it once again:

Then straight I ‘gin my heart to chide,
And did thy wealth on earth abide?
Didst fix thy hope on mould’ring dust?
The arm of flesh didst make thy trust?
Raise up thy thoughts above the sky
That dunghill mists away may fly.
Thou hast a house on high erect. (Bradstreet, p.70)

Her underlying theme, the tension between love of worldly things and commitment to God, is reflected in this poem, which represents Bradstreet’s identity crisis. Women who lived within the confines of the patriarchal ignored their own identities. They chose to conform to their culture and assume their

'assumed' roles as wives and mothers. Thanks to this decision, they were socially acceptable in their communities. However, they paid the price for their decision by never becoming adults. These women were confined to the domestic sphere and therefore did not have the opportunity to grow up and develop an understanding of global issues, which meant that they could not discover their own identity. In her poetry she fully expresses herself and her individuality. Her poems describe in detail the journey she took in search of her own personal identity. She discovered in poetry the methods and the only means by which she could express her new identity.

Bradstreet found meaning in poetry. She had devoted her life to creating poetry. Bradstreet explains in *Before the Birth of One of Her Children* that she believed it was not her children but her poems that would continue her legacy after her death:

With some sad sighs honour my absent Herse;
And kiss this paper for thy loves dear sake,
Who with salt tears this last Farewel did take. (Bradstreet, p.72)

Bradstreet is considered one of the first female writers to defy traditional gender roles. In her poem "In Honor of that High and Mighty Princess, Queen Elizabeth", she reflects on how people view women. In retaliation against all men who disrespect women, Bradstreet uses the image of Elizabeth. She describes how Queen Elizabeth was the most revered and admired woman in her country.

Nor say I more than truly is her due.
Millions will testify that this is true.
She hath wip'd off th' aspersion of her Sex,
That women wisdom lack to play the Rex.
Spain's Monarch sa's not so, not yet his Host:
She taught them better manners to their cost (Bradstreet, p.71).

In Bradstreet's time, it was considered improper for women to speak out on important issues like equal rights. She asserts in her poem that women can be just as powerful or even more powerful than men, and she cites Queen Elizabeth as an example of how she was one of the most powerful monarchs to have ruled over the United Kingdom: "Here lies the pride of Queens, pattern of Kings: So blaze it fame, here's feathers for thy wings." Equal rights for women in society must therefore be offered to all women. In her book *A Literature of*

Their Own, noted feminist critic Elaine Showalter expresses her thoughts on the mentality of patriarchal society.

...the middle-class ideology of the proper sphere of womanhood, which developed in post-industrial England and America, prescribed a woman who would be a perfect Lady, an Angel in the House, contentedly submissive to men but strong in her inner purity and religiosity, queen in her own realm of the Home. (2013, p.14)

Showalter argues that Puritan women experienced a sense of powerlessness in their domestic roles, as their actions were largely prescribed by the patriarchal society in which they lived. She contends that women were expected to adhere to a strict set of expectations and that their value as a person was often judged based on their performance in their domestic roles. Moreover, Showalter suggests that the expectations placed upon Puritan women often resulted in feelings of frustration and dissatisfaction, as women were limited in their ability to express their own individuality and desires. Ultimately, Showalter concludes that the expectations placed upon Puritan women were an oppressive force that curtailed their potential for growth and self-actualization. Women in Puritan society were largely relegated to a position of servitude, expected to remain available to their husbands without question or recompense, and typically viewed as property. Despite the lack of recognition for their labor, women were expected to be available around the clock, acting as “on-call” doctors in a sense. As Cochran states, “women in patriarchal societies have historically been reduced to mere properties.” (2010, p.113) The Puritan woman was expected to serve the needs of the man, with her purpose focused on continuing the man’s lineage. Despite the oppressive environment, Anne Bradstreet was able to live as a poet, demonstrating her pioneering feminist qualities. This ability to express herself in such an oppressive environment highlights her as a pioneering feminist.

Puritan women were unfamiliar with the language of love even when they were married. They were expected to keep their feelings to themselves and never reveal them to others. In the absence of her husband, Bradstreet began to compose love poems to him. In the poem she expresses her gratitude to her husband for their loving relationship.

If ever two were one, then surely we.
If ever man were loved by wife, then thee.
If ever wife was happy in a man,
Compare with me, ye women, if you can. (Bradstreet, p.50)

In the 17th century, Anne Bradstreet's writing was a radical act of self-expression, one that was seen by many as antithetical to the patriarchal values of the time. Through her works, she challenged the idea that women were not capable of writing, and that their primary purpose was to serve as a means for procreation. In doing so, Bradstreet contributed to the development of feminist consciousness by advocating for equality between men and women. Her works can be seen as a pioneering effort in the fight for gender equality, as she courageously expressed her feelings with passion and resilience in the face of social injustice.

Conclusion

Bradstreet's poem is an example of feminist writing in early America. By using the metaphor of a king to illustrate the power of her work, she opposes the pervasive idea that only men are capable of exercising power. By equating her writing with the authority of a king, Bradstreet conveys her own importance and strength, regardless of her gender. She also opposes the notion that women cannot succeed as writers and that their works do not deserve publication. The Prologue is an important reminder that women have the ability to rule the world through their words, and that they should not be denied this opportunity.

Overall, Anne Bradstreet's poem "Prologue" is an important reminder of the power of feminism and the importance of gender equality. Her work is an important part of early American feminist literature, and serves as an important reminder that women should not be denied the opportunity to succeed and make a difference in history. Her poem is a powerful call for gender equality, and her words are still relevant today.

Anne Bradstreet's "Prologue" is a powerful poem that encourages readers to explore the implications of a feminist reading. Through her use of imagery and metaphor, Bradstreet rejects the traditional structure of male supremacy and instead offers a vision of female autonomy and self-determination. She demonstrates the power of female voices and challenges readers to consider the importance of gender equality in their own lives. By embracing her own identity and rejecting patriarchal conventions, Bradstreet offers an inspiring example of a woman who is unwilling to be silenced in a male-dominated society.

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Chapter 15

Turkic Shamanism and Belief Terms of Scythian Origin in Ancient Greek World

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1.Introduction

Now lets take shortly a glance at the background of the Iranic thesis defending that the Scythians were of Iranic origin and the present-day Ossetians living in the Caucasia are the grandsons of the Scythians.

The greatest evidence that makes the Scythians a community of Iranian origin is the work published by Nemeth, shown to be the language of the Alans, considered to be one of the Sarmatian tribes, or the language of the As (Yas), which is another name attributed to them. Whereas the words mentioned in this study have equivalents in Ossetian language, the origins of the Sarmatians and Scythians are explained through the Yas and Ossetes are shown as descendants of Scythians.

You see the words in the mentioned work and their equivalents in Digor and Igor dialects of Ossetic below.

A List of Words Belonging to Yas Language (Nemet, 1960:8-16) (Nemeth, 1959:29) (Kuznetsov, 2015:68)

<u>So-called Yas</u> <u>Language</u>	<u>Digor</u>	<u>Igor</u>
basa “soup”	basä	bas
sana “wine”	sänä	sän
jaika “egg”	aikä	aik
manayona “cereals”	*mänäy-on	*mänäy-on
kasa “cereals, oat”	kasä	kas
acca “wild duck”	-----	acc
saka “goat”	säyä	säy
ban “day”	bon	bon

fit “meat”	fid “et”	fəd
dan “water”	don	don
huᵛas “straw”	xuasä	xos
karbac “barley”	-----	kärvädz
huᵛar “tare”	xᵛar	xor
oras “light beer”	ᵛäras	-----
tabak “dish”	-----	täbäᵛ
cugan “saucepan”	cigon	cigon
odok “spoon”	ᵛedug	ᵛidəḡ
carif “butter”	carv	carv
karak “chicken”	kark	kark
kaz “goose”	qaz	qaz
bah “horse”	bäx	bäx
gal “ox”	gal	gal
fus “sheep”	fus	fəs
ᵛas “calf, steer”	ᵛäs	-----

No written source states that this list of words dated 12 January 1422 belongs to the Yas. This list of words is essentially the court case filed by the widow of George Batiani who lives in Hungary in the 15th century against Johannes and Stephane Safar from Csév village. Since the village of Csév was close to one of

the villages of the Yas people who were scattered all over Hungary at that time, the words mentioned were accepted as the language of the Yas (Nemet 1960:7). Apart from geographical proximity, we do not have any data that says or confirms that the people who live in Csév village and own these words are of As origin.

The Alans are mentioned in historical sources as a community close to the Iranian world, as well as a tribe close to Turkish-speaking communities. The situation is much more complicated in the Caucasus. Ossetians, who are portrayed as descendants of the Alans, and other Caucasian peoples call the Karachay-Malkar Turks As. Apart from that, in the maps and works of many travellers traveling to the Caucasus, Ossetians and Alans are shown and illustrated as different peoples living in different geographies. I will not go into the details of the question of the ethnic identity of the Alans, one of the most complex problems of Eurasian historiography that cannot be resolved.

In addition to what are written above. The Scythian words have never been explained on the base of Iranic vocabulary satisfactorily until now. The only thing which makes the Scythians an Iranian speaking tribe is the arbitrary explanations made about the Scythian onomasticon but to be honest, those explanations are far away from explaining the ethnical roots of the Scythians.

Now I will try to show why the words mentioned in Nemeth's work have nothing to do with the Scythian language with several examples.

Hippocrates speaks of a word belonging to the language of the Scythians. This is *Hippak/Hippake*, which means "mare cheese" (Hippocrates, 2009/VI:94).

It has been shown that the word *hippak* is really a clear combination of Turkic words *küpe* "mare", *süppe* "horse foal", *sip* "horse" (the change h>s is very common in Turkic) and *ak* "a general naming given to all products obtained from milk in Turkic" (Şengül 2008/19:41-50).

Existence of *Ak*, a pure Turkic word, in the language of the Scythians is one of the linguistic problems which should be explained by those who believe that the Scythians were categorically an Indo-European speaking community.

Another Scythian word recorded by Hippocrates is **πιχέτρον** 'pikhetron' "butter made of cow's milk" and the same naming was mentioned by the Greek author Galen as **βουτρον** "bovtrov" (BMM, 1809:98).

English *butter*, German *butter*, Maltese *butir*, Macedonian *nymep*, etc. come from this word, which was transferred from Scythian to Greek (Helweg, 1956:43)

Today in Greek, this Scythian word is still used as βούτρον ("butter"). The second syllable of the Scythian word τρον means cheese in ancient Greek and lives in the word τυρί ("turi") with the same meaning in contemporary Greek.

The words *bika* and *túro*, for example, still exist in the same meaning in Hungarian today. And both words have been accepted by the scientific

community as Turkic loans to Hungarian. (Zolton, 1912:45-46; Róna-Tas & Berta, 2011:951-952). As you can see, we find the oldest Turkic words transferred to Hungarian in the Scythian language and in Eastern Europe.

In mentioning Hippake above, I have said that the naming given for horse by Scythians was Hipp. Here we see what namings the Scythians gave for butter.

In the word list of Nemeth's so-called Yas Language, the word “butter” is referred to as **Carif**, and in return it is associated with Ossetian **carv**, while the word for horse is mentioned as Bah, its Ossetian equivalent is presented as **bäχ**. In Ossetian language, namings used for the word cow was **хьуг** and **гьог**, while the word **нæлхæ** is used for butter.

As it is seen, the Scythian namings used for horse, cow and butter which we know thanks to Greek authors are all the way different than those mentioned in Nemeth’s work. If the Ossetians were direct grandsons of the Scythians they would perfectly preserve the Scythian terms used for horse, cow and butter in their own language. Naturally, to regard the so-called word list belonging to Yas people as argument which clarifies the language and origin of the Scythians is impossible.

As to the main topic of this article. The only terms belonging to the cultural world of the Scythians are the names of Scythian deities mentioned by Herodotos.

He gives their pantheons with Greek equivalents and he uses the namings *Api* (Ἀπί) for Gaia, *Papaios* (Παπαῖος) for Zeus, *Argimpasa* (Ἀργίμπασα) for Aphrodite, *Thagimasada*(Θαγίμασάδα) for Poseidon, *Oitosyr* (Οἰτόσυρος) for Apollo, *Tabiti* (Ταβίτι) for Hestia, *Ares*(Ἀρης) for Ares (Herodotos IV:59).

I explained two of the God names above in the previous works. Tabiti is identical with *Tapiti* “fire god” (Şengül 2022:586-594) in Turkic and Ares has been preserved in the form of Araz meaning “fight and battle” in Kyrgyz (Şengül 2023:194-199). Here I will make explanation of other God names.

Common namings and terms between Turkic and Greek are not limited to God names above. There are belief terms which seem to belong to Latin and Greek cultural worlds but really have Scythian origins in antiquity. None of the written sources relates that those belong to the Scythians but the most striking features of those belief terms are the fact that they have perfect Turkic equivalents. If necessary to give several examples.

The sequence of a poem that the Xiong-nus uttered in their own language due to their loss of Mount Yenchi was recorded by the Chinese as stated below

*Since we have lost our **Ch'i-lien** Mountains, our animals
have ceased to proliferate.*

*Since we have lost our Yen-chih Mountains, our women
have no rouge to brighten their cheeks. (Ying-Shih 1990:130; Ssu-ma Ch'ien
2011:288)*

The word 祁連Ch'i-lien, or **Qilian** meant “sky, god” (Hulsewé, 1979:120; Ssuma Ch'ien 2011:331; Schuessler 2014:274; Eberhard, 1996:157) in the Huns language.

This Hunnic word is preserved in the forms of *hallaġn* “sky, open air” and *xallaan* (“sky”) in Yakut dialect of Turkic. In the same dialect, (in relation to the sky) the meaning of *haln* “clearing from the clouds, unfolding, starring, star being in the landscape” is related to this (Şengül 2013:120). Latin *kael* “sky” is related to Hunnic *xallan* but it seems to be a Scythian borrowing. *Kala* meaning “dipper(the Great Bear) in Selkup mythology (Tuchkova, 2007:93) must be added to this list.

Latin *kael* is also primal god of the sky in Roman myth. The mentioned name of god is essentially the equivalent of Uranus [Οὐρανός (Ouranós)], god of the sky, in the Greek myth. (Grimal, 1996:38) Interestingly, Uran(us) has also a Turkic connection.

Turkic word *evren* means “cosmos, universe”. The word *evren* is also available in the form of *üren* “cosmos, universe” in Turkish (DS, 1979:4068). The same word is in the form of *ypaH* (uran) in Chuvash. It has been demonstrated that there is a phonetic and semantic connection between Greek god *Uran(us)* and Turkic *evren* and it is claimed that Greek Uran(us) is really a Scythian borrowing (Şengül 2013:120).

By the way, the connection between Greek αἴρ (aḗr) “mist, haze, cloud, air, atmosphere”, and Mongolian *agaar* “air” and Tuvan dialect *agaar* “air, sky and atmosphere” and etc. is remarkable. We know that a Scythian king's name is *Agar(us)* (Olhovskiy 1995:72; Grote 1872:417; Diodorus of Sicily 1954:205) thanks to historical sources.

After those examples I will present some namings which is closely related to Turkic shamanism and belief.

When Herodotus mentioned Argipea nation whom he characterized as “*bald people*” when referring to Scythians and lived in the neighbourhood of the

Scythians, he utters the following on their drink called *Askhü*(ἄσχυ) (Historie, IV.23):

*“...They call the tree from which they extract oil pontic tree. It is about the size of a fig tree; bears fruit in the size of horse bean, it is a seeded fruit. When this fruit ripens, they crush it in a cloth and filter its essence, a dark black essence flows; they call this flowing liquid **Askhü**; they drink with pleasure; they also drink it by mixing with milk; its residue becomes a viscous paste, from which they make and store buns...”*

Askhü is very clearly the exact equivalent of Turkic words **eşgi/eşki** during the Scythian age. It has been shown that the Scythian word is identical with the words **eşgi** means “a kind of dessert with a sour taste made from unfermented grape-juice” and **eşki** “plum paste” in Derleme Sözlüğü (Şengül 2013:249).

Oath was expressed by drinking in Turkic culture and the verb Ant iç-mek meaning “to drink an oath(to take an oath) ” in Turkic is the present remnant of this cultural tradition. The word *Ashku* has been connected to Hungarian **eskü** “oath, vow” and **eskü** “to take an oath by drinking” in old Bulgarian and Hungarian word is of the Scythian origin and belongs to the Scythian cultural belief (2013:250).

One of the words related to Turkic shamanism is *Exampai*. When the father of history speaks of a water source in the Scythian country he gives its name as **Exampai** and says that the Greek equivalent means “holy paths” (Herodotos IV-52). According to the Greek author, *Exampai* is a streamlet or stream that enters the Hypan river.

Since Scythian and Greek have completely different sound values, what is the equivalent of *-ks* sound value in Scythian? It is our personal opinion that its parallelism in Scythian is the letters *-ğ / -k*. The fact that English box of which origin is not known is identical with Turkic *boğu* in the same meaning is a good example for this inference.

The Greek word *ag* [ἄγ-(ιος) “holy, noble, blessed”], which means holy in Greek, seems to be of Scythian origin and appears to have been transferred from Scythian to the language mentioned.

On the other hand, the fact that one of the oldest Turkic borrowings passed to Hungarian is *egy* “holy” proves that Greek and Hungarian received this word from Scythian. The *-ampai* syllable at the end can be explained by the word *appa* in Yakut meaning “river, river paths”; *egyappa* > *egampai* < *exampai*. The word *egyappa* “holy river paths” corresponds well with the naming *egampai* > *exampai* “holy (river) paths” (Şengül 2013:159).

The mountain characterized as “Golden Mountain” (Simocatta, 1986/VII.8.12) by Theopylakt Simocatta in his work regarding Gokturks is none other than Ektağ (Menander, 1985:119,264,277 where Zemarkos saw Istemi and which he recorded it as meaning Golden Mountain in Kök Turks language. Indeed, the mentioned mountain was considered sacred by the Turks.

All the linguists who made the etymology of the word Ektağ linked the form *-ek* in the first syllable to the adjective *ak* “white” in Turkic and tried to give it a meaning like “white mountain” (Dobrovits, 2011:387). However, it has been suggested that the name Ektağ actually means “Sacred Mountain” and that the first element of the word, **Ek**, means “sacred” (Şengül 2013:160).

As a matter of fact, Miñ Bulak, which is mentioned as the capital of Western Gokturks in historical sources, has been proved to be Miñ Bulak, which is 60 km away from Merke district in the Jambıl province where South Kazakhstan meets Kyrgyzstan. (Deniz, 2008:116). There is a mountain called **Alatav** next to this place. The Kazakhs call this mountain (Alatav) *Kiyeli Dağ* “Sacred Mountain” in their own language (2008:116). This naming given by the Kazakhs certainly confirms that the name Ektağ essentially means “Sacred Mountain” and Ektağ is identical with Alatav (2013:160). The Scythian word was used by Turks for centuries.

Apart from this explanation, there is another analysis to put forward about the same exampai. One of the namings given to “Water Spirits” in Turkic Shamanism is Yezim-piy (İnan, 1998:417). Yezim-piy [> Eyezim-piy> Exampai?] stands very close to Scythian exampai.

Πόντος [Pontus] : Primordial god of the sea, It is identical with Turkic *buunti* “little lake, pool” (Şengül 2013:279). English pond must be added to this list.

Θαγίμασάδας [Thagimasada]: The Scythian counterpart of Poseidon, god of seas, rivers and water in Greek mythology.

Thagi, the first component of Thagimasada is linked with **Tagi** “river, stream passing through the forested land” in Karachay-Malkar dialect of Turkic and German *teich* “pool, pond” and Maya *tech* “stream” seem to be connected to Turkic naming (Şengül 2013:278). Russian *течь* “to flow, stream” must be included in this list.

The namings given for water gods in some Turkic dialects are related to the word mother. If necessary to give example, Chuvash Turks denominate god of water as *Şiv Amişe* (Şiv: water and Amişe: mother) while Karachai-Malkar Turks call god of water *Su Anası* (Su: water and Ana: mother). For this reason, *mas*, the second component of the Scythian naming, is linked with Chuvash *amişe* and *-da*, the third component of the Scythian word, is connected to the diminutive suffixes *-day/tay* used in Turkic dialects which give the meaning of respect to the

names to which they are attached. Water was accepted to be sacred in Turkic and Mongolian belief. So the Scythian *thagimasada* is identical with Turkic *tagiamışeday* “river mother”, that is to say, river god (2013:278).

Θάλασσα [Thalassa] : Sea and goddess of sea in ancient Greek mythology.

Its origin is not known (Beekes 2010:530). It is identical with *Taluy* “sea, ocean, big river” in Orkun inscriptions (Danışment 1936/II:184). The same Word is in the form of *tala* in Mongolian. One of the sea gods in Turkic mythology is *Talay Han* ‘Sea Khan’ (Direnkova, 2014:43, 121). Clauson tries to connect Turkic word to a Chinese origin (Clauson 1972:502) but it has nothing to do with Chinese. *Talaz* “heavy wave” (DS 2019/V:3816), *tala* “diver, little waves”(2019/V:3814) in Derleme Sözlüğü, *dalgıç* “diver” (its root is *-dal* “to plunge into water”), *dalga* “wave” and etc. are identical with Greek word.

Ὠκεανός [Ōceanós]: God of rivers and oceans in Greek Mythology. Beekes reconstructs this Greek word as *Ūkan* and accepts that it is not of Indo-European origin (Beekes 2010: 1677). This word is of Turkic origin. It is identical with Turkic *Ögen* meaning water channel, river, water trench. *Ögän* means “creek and stream” in Uighur dialect (Caferoğlu, 1968:146). This Greek word is also identical with *Ukuun*, one of the namings used for water spirit in Turkic shamanism (Dilek 2014:187).

Βορέας [Boreas]: God of the north wind and of winter. It is identical with *bura/bora/buru/burak* and etc. which mean wind in Turkic (İnan, 1936:47-48). I have no doubt that this word is of Scythian origin. When we take Greek colonization in the coastal parts of today’s Ukraine into consideration the Greeks should have borrowed this word from the Scythians who settle in the regions north to the Greek settlements.

Δαιξ [Daix]: Ptolemeus gives the name of one of the rivers which pours into Hirkanium Sea, that is to say, Caspian Sea as *Daix* (Ptolemy, 2011:144).

According to Hungarian historian Fehér, this naming is Oghuric/Bulgaric form of *Yayık*, Turkic denomination for Ural river (Fehér, 1984:6). The name of the same river occurs in Menander’s work as *Daikh* (Menander 1985:125). Teleut Turks still call Ural river **D’ayık** (Sırkaşeva & Kuçığaşeva 200:25). *Yayık* is god of rivers and lakes in Turkic mythology (Karakurt 2011:234)

Ὀρακλε [Oracle]: According to Oghuz Khan epic written by Rashid al-Din, “The first wise man who established Turkic rituals and rites was “**İrkıl Hoca**” (1998:196). The name *Irkıl* is brought from the root *Irk* and while this root is found as prophecy and revealing the hidden in *Divan-ü Lugati’t-Türk*, it has the meaning *ırala*, sensing a thing before it happens, and “telling fortunes” in Yakut dialect (1998:116). According to the beliefs of Yakuts, the name of the first

shaman was *Argıl* (1998:197). Interestingly, Belarussian аракул/arakul” meaning “oracle” is identical with Argıl in Yakut dialect.

The name of an Uyghur book, also well known in the field of linguistics, is *Irk Bitig*, which means “The Book of Fortunes”. It has been suggested that the word Orakel, which has also passed into European languages, belongs to the language of the Scythians, and that they were translated into Greek first and then into other Western languages (Şengül 262-63). I have no doubt that this word belongs to the language of the Scythians.

Ἅδης [Hades] : God of the dead and the king of underworld in Greek mythology. It resembles *Hatus*, wooden depiction of shaman spirit in Yakut shamanism. Shaman uses this while going to travel to underworld (Dilek 2014:83).

Ἄγγελος [Angelos]: Messenger, angel, heavenly spirit in ancient Greek. Estonian *ingel* and Latin angelus, Slovak anjel and etc. come from Greek word but Its origin can not be explained (Beekes 2010:9). It is identical with *aanyal* meaning angel in Yakut beliefs (Pekarskiy 1945:52).

Γῆρας [Geras] : Spirit of old age in Greek mythology. It is identical with the Turkic word *karı/garı* “old”.

Θέλγω [Thélgo] : In ancient Greek, the word **θέλω** “bewitching, casting a spell” is exactly same with the word *tölgö*, which means “telling fortunes” (Arıkoğlu&Kuular 2003:108) in Turkic shamanism and *tölge* “sorcery, fortune” (Arıkoğlu&Kuular 2003:108) in Tuvan dialect. Also, from here, the words *tölgöcü* “fortune teller, prophet” (Yudahin 1988:754), *tölgöçi* “fortune teller” (Aleksyev, 2013:275) and *tölgeci* “fortune teller, sorcerer” (Arıkoğlu&Kuular 2003:108) were derived. Yalğı [*dalğı*] “spell, sorcery” in Derleme Sözlüğü (DS 1979/XI:4143) is identical with Greek word. Proto-Turkic -d is equal to -y in Common Turkic. The original form of yalğı is dalğı. In my opinion, the words *yalvaç/yalavaç* meaning “prophet” and *yalvı* “magic, spell” in Turkic are related to Greek *thélgo*.

The words in Greek and Turkic are indisputably identical. This word is very clearly of the Scythian origin.

βασις [Baxis/Baksis] : This word meant “prophecy, answer of oracle, saying, report, rumor” in ancient Greek language. It is identical with Turkic words *baksı*, *bakşı*, *bahıci* and etc. which mean oracle, shaman, sorcerer and etc.” in Turkic shamanism and belief world. Its origin seems to be Turkic bağ/bağı meaning “magic, spell”.

It was claimed that *bay* “rich”, adjective *büyük* “big”, words *büyük* /bağı/ meaning “spell, magic”, captions *beg/bik* “chief, big man”, *baya* meaning “god” and etc. in Turkic are identical with English *big*, Slavic *bog* “god, Slavic *bogat*

“rich” and etc. (Tankut, 1936:14-15; Beydilli, 2005:89). The words magic and mag, which seems to be root of magic, was identical with Turkic *bagı* “magic” in Turkic (Beydilli 2005:89-90). English *big* is really of Turkic origin. It is identical with *biik* “big” in Tatar dialect of Turkic. Naturally, ancient Greek μαγικός ("magical"), from *μάγος* ("magus"), is related to Turkic words and verbs above.

Δρυάδες [Dryad]: Woodnymphs and tree spirits in Greek mythology. It is related to *δρυς* “oak” in Greek. *Δρῦς* (*drûs*) meant also oak which is holy for Zeus in Ancient Greek (Çelgin 2011:181). It is identical with *turuu*, tree in which shaman’s soul is trained in Yakut shamanism (Ksenefontov 2011:106).

Οἰτόσυρος [Oitósyr(os)] : Apollo was the god of the sun, light, medicine, annoyance, nuisance and drugs in Greek mythology. The Scythian word corresponds well with the word *Ot izi/ Ot Ezi/Ot Eezi/Od Äzi* (Harva, 2014:197; Dilek, 2014:144; Korkmaz, 2008:124; Alekseyev 2013:91) which means “spirit of fire” in Altai Mythology. *Oit*, which is the first syllable of the Scythian word, is nothing other than the Turkish word **Ot** meaning not only fire but also light, distress, trouble, drugs, etc (Ünlü, 2013:866; Arıkoğlu&Kuular 2003:84;)

However, in the form given by Herodotus, the word **Oit** has a vowel accumulation (-**Oi**) at the beginning. According to this vowel accumulation rule first noticed in Yakut dialect of Turkic by Otto Böhtlingk, the vowels at the beginning of the word are read by extending in order to provide meaning difference between words having more than one meaning. For example, by extending the -**a** vowels [**ā**<**aa**] in examples such as [**āt** “noun” : at “horse”], [**ās** “hungry, hunger”: as “food”], etc., a meaning difference was created with the other words with the same spelling (Tekin 1975:1). Today, this linguistic rule is found systematically and most commonly in Turkmen dialect.

The form **Oit** in Scythian is the same with the primary long voweled forms such as **Oot** in Uighur, **Oot** in Kaşgarlı Mahmud’s Dictionary, **Uot** in Yakut, **Öd** in Turkmen, etc. in Turkic dialects. We must add *Utū*, the Sumerian name of the sun god, (Leick, 2010:184) to this list.

Another example of vowel accumulation is the word *Oior pata* mentioned by Herodotus. According to the information given by Herodotus, *Oior* meant “man” and *pata* meant “killing” in Scythian language (Herodotus IV-110).

The Father of History uses this expression when referring to Amazon women. And he says the Amazon women beat up the men to death they caught. The word *Pata* corresponds well with the word *bat*³¹, which is used with the meaning of curse and means dying in Turkish. There is also the verb *-bitirmek* in Turkish which is used in relation to these. The root of the verb is *-bit* and it means “vanishing, ending, finishing, dying, etc.” When used in a pattern such as “I will

finish you”, this verb means “I will kill you”. The same verb is in the form *pēt* and *pērep* in Chuvash and also means “killing” in Turkish dialect.

There is also the expression *pata* in Turkish related to Amazon women’s beating to death and found in expressions such as *patak* “beating”, *pataklamak* “beating”, *patlatmak* “slapping”, *pata küte* “sound of a slap”, *pata küte girmek* “going into a fight”, etc.

In Turkish, “Gün doğdu (the sun has born)” expression is used for the rising of the sun in the morning in daily usage. The setting of the sun at night is called “Gün battı (the sun has sunk). Although the verb *bat* here means “vanishing”, it is used as the opposite of the verb rising. The opposite of the verb being born is dying. Thus, the verb *-bat* in such usage means “dying”. The word *pata* also means “smashing, hitting, killing” in Turkic (Zekiyev, 2006:178).

We can easily say that there is a vowel accumulation in the word *Oior*. The Scythian word is the form of the word *är* or *ër* meaning “man” in Turkic recorded by Herodotus, which is read in Turkic by extending.

The word *izi/ezi*, which means “spirit” is also present in Turkic shamanism as *sür* (Alekseyev 2013: 37,40,47; Ksenefontov 2011: 198). In addition, the word has been preserved in Turkish in the form of *Sır* meaning “god” (DS, 2019/V:3616).

And this word clearly comes from the same root as the word *Sür*, which means spirit. In Turkic shamanism, spirits are essentially other usage forms of the meaning god. *Oitosyr* is the equivalence in Scythian language of the naming *Ootsır/Ootsür* “God of fire/light/trouble/medicine” and “fire spirit” in Turkic.

Ἥλιος [Helios]: Sun god in Greek mythology. We saw semantic and phonetic connection between the words used for fire in Turkic and sun in Sumerian above. The same connection also exists between Greek and Altaic languages. Greek *heli* is identical with *gal* “fire god” in Mongolian mythology. Mongolian *gal* is in the form of *gali* in Old Mongolian. There is the verb – *kala/hala* meaning “to make a fire” in Turkic dialects. It is also related to Greek *heli*.

The naming used for sun in Welsh is *haul*. Of course it is related to Greek word. One of the words used for sun in Turkic is *kuyaş/koyaş*. The letter – *ş* in Common Turkic turns into – *l* in Oghuric dialect of Turkic. Chuvash is the only surviving branch of Oghuric dialect in our present-day and the word for sun in Chuvash is *hēvel*. Chuvash *hēvel* is equal to *kuyaş/koyaş* in other Turkic dialects. Chuvash *hēvel*, *kuyaş/koyaş*, Greek *heli*, Welsh *haul*, Mongolian *gali* and etc. come from the same root.

2. Conclusion

In this paper, I have presented just some of the equivalents, which are present in ancient Greek world, of Turkic shamanism terms. Of course, those terms or namings are not limited to Greek equivalents presented above. There are many common cultural terms between Turkic and Indo-European languages. If necessary to give example, English *jade*, Basque *jade*, Czech *jadeit*, Danish *jade*, Esperanto *jado*, Faroese *játa*, *jada*, Finnish *jade*, French *jade*, Galician *xade*, German *jade*, Hungarian *jáde*, Ido *jado*, Swedish *jade*, Tagalog *hade*, Portuguese *jade*, Polish *žad*, Romanian *jad*, Spanish *jade*, Italian *giada* etc. names are one and the same with “precious stone” *yada*[*zada*, *cada* and so on.], which is said to be capable of summoning rain and means “rain stone”, in the Turkic mythology. Another example, the name of a legendary eagle in Yakut beliefs is *ayhal* (Dilek 2014:31). It is identical with English *eagle*, Old French *aigle*, Latin *aquila* and etc.

Yada and *ayhal* constitute two of the best cultural examples between Turkic and Indo-European languages.

I will continue to touch upon the resting ones of those cultural elements in the next papers. Existence of many cultural terms of Turkic origin in ancient Greek world shows that cultural contact between Turkic and Indo-European languages started in the Scythian age. The source for common namings and terms between Turkic and ancient Greek is the language of the Scythians.

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Chapter 16

Through the Utilisation of Lms (Learning Management System) Locating Universities in A Globalising World

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INTRODUCTION

The importance of powerful teaching is becoming more and more important in today's society. Learning standards are higher than ever as citizens require more knowledge and skills to survive and thrive. Education has become increasingly important to individuals and nationwide success. Many researchers believe that the ICT can improve the learning and teaching quality in the classroom. According to Yelland (2001) the traditional education system is not suitable to provide productive learning in 21st century. As Grimus (2000) mentioned, today the students learn the ICT skills and the knowledge in order to face with the future. New technology also could help the instructors to improve their pedagogical skills and also it can help them to motivate students by encouraging them to participate more in the classroom and learning tasks (Grabe & Grabe, 2007). Moreover, ICT pedagogical tools can provide more resources to the instructors and the students. Internet more specifically is an essential tool in searching and finding resources online (Al-Alwani, 2005).

According to Sife, Lwoga, & Sanga (2007), development of ICT has heavily impact in educational system, mostly in universities. ICT tools in universities have already formed an e-learning system. E-learning can include a wide variety of applications and learning strategies. One of the supplementary applications which can significantly improve educational and pedagogical aspect of the universities is the online examination system. Online examination system can eliminate exam impersonation, plagiarism, cheating for the students, and make the question design and grading easier for instructors (Adebayo & Abdulhamid, 2014). Many governments in developed countries use ICT tools in their educational system due to the rapid growth and significant development of such tools. However, in Asia and more specifically in Middle East, the use of these technologies is new. To provide higher quality in education in 21st century, countries like Middle East newly has started to use ICT tools in their higher education institutes. Due to the spread of network applications and central e-learning systems at schools and universities, there is tremendous need for an effective examination system to improve and fulfil the current system.

In recent years' higher education mostly has focused so much on online learning management system, distance learning and blended learning. Therefore, information communication technology (ICT) has provided many opportunities in the education field. ICT has a huge effect on enhancing and reshaping the landscape of teaching and learning everywhere. One of the most important approaches of ICT in the industry of education is electronic learning (E-learning) (Bhuasiri et al., 2012). E-learning is delivering training and education through ICT to support individual learning. E-learning is an application which is used to

deliver learning materials in many forms to the educators (Cohen & Nycz, 2006). E-learning is a new way of teaching and learning. E-learning can be through all electronic media devices like the internet, intranet, satellite, audio/video tape, interactive TV, CD-ROM, in fact, it is an automation of teaching and learning process using a software which is known as learning management system (LMS) (Govindasamy, 2001). Through e-learning, students can find the suitable material for learning to their need and their learning style. Moreover, e-learning improves their motivation for self-learning and individual research (Sife, Lwoga & Sanga, 2007). There are many advantages of using e-learning in higher education institution which includes, better access to the information, easy to update the files and contents, customization in instruction materials and improvement in accountability.

E-learning has been identified as a significant solution for daily changes of economy and technology all over the world; it is a flexible and easy way to deliver teaching and learning materials without any distance and time limitation (Maldonado et al., 2011). In most Europe countries, most of the education market is familiar with LMS software's such as Blackboard, Desire to Learn, Moodle, Canvas, and Sakai. Each of these LMS has a different approach to offer such as content-centric, activity-centric, and network-centric or liner (Wright et al., 2014). Each of these software gives different features and teaching approach, and universities choose any of these learning management systems according to the need of their institution and students. In developed countries, although e-learning is new and not fully functional but still growing rapidly in every sector, especially in higher education institutions. E-learning has provided a huge benefit for students who live in rural areas in the Middle East and increase the access of them to the learning and teaching materials online (Anderson & Grönlund, 2009).

E-LEARNING AND LMS

The importance of education has not reached everyone because of the globalization of the world. All countries are forced to catch up with the changes needed for this field. Today universities are not limited by distance, time, equipment shortage or few empty places available in the higher education institutes anymore. Many types of e-learning strategies made it easy for universities to give the opportunity to an unlimited number of students to study regardless of obstacles that usually prevent to continue their education. E-learning and more specifically LMS is the newest educational approach in today's academic world. LMS can provide an environment for students to harmonize their traditional classroom learning system with their electronic learning. LMS can provide an enhanced, efficient and flexible environment for learning regardless

of time and place for students and instructors. Over the past few years, a remarkable number of developed countries integrates their educational system with ICT. The majority of universities in Arab countries have already started to use Web 2.0 tools in their classroom, however using of LMS is only limited to top-ranked higher education institutions in these countries (Ssekakubo et al.,2012).

E-learning has changed the landscape of traditional teaching and learning technique completely and with the rapid growing that has already dominated many educational institutions all over the world. A wide set of learning management systems have been already developed and designed to support the e-learning process (Jamal & Shanaah, 2011). However, we have to remember that LMS is not designed to replace the traditional learning and teaching system, but to integrate the course with technology so that students can access their course content anytime, anywhere through the internet. It is important to remember that LMS should be easy to use and easy to learn especially for the countries and institution which are new to this concept. LMS design which are not user-friendly or difficult to use can easily lose their popularity between instructors and students who prefer to spend more time on their learning contents than learning new skill (Ardito et al. 2006).

1.1 Definition of ICT and E-learning

Though the definition of in ICT and E-learning, are not the same, but there are many details and factors that are related to each other. Both, ICT and E-learning are the reaction of education and training industry to the rapid growth of technology in past decade (Clarke & Luger, 2010). However, the definition of ICT is more focused on communication devices or applications, any digital technology which are being used for helping individuals, business, and organizations to use information. On the other hand, e-learning is about using these devices and electronic technologies in teaching to access educational curriculum outside the traditional classroom (Warwick, 2016).

Today, it is obvious for everyone that technology can play a significant role in successful teaching and learning. E-learning is a tool which is used for education justice and growth (Omidinia et al., 2011). E-learning is an umbrella term that can contain all teaching and learning styles which are enhanced or developed by online communication technologies. E-learning can be used as a new powerful tool to increase the capability, efficiency, performance, and competency to any educational institutions. The main features of e-learning technology are its interactivity and the encouraging to self-learning (Nagy, 2005). In fact, it can be

said that e-learning is a technological response to the society's need for new learning styles through different electronic media (Cohen & Nycz, 2006).

All the countries in the Middle East are designated as 'developed countries' because of their lower ranks in UNDP (United Nations Development Program). Although the technological, social, and economic gaps between developed countries in the Middle East and developed countries were always wide, but in recent years some of the Middle Eastern countries significantly had tried their best to reduce these gaps (Gulati, 2008). Recently many higher education institutions in the Middle East had implement ICT for teaching and learning process in their universities, these universities are still facing many challenges in engaging such technologies, however with current perception of these institutions toward the usage of ICT in classroom, the feature of these technologies seems hopeful and bright (Sife, Lwoga & Sanga, 2007).

1.2 Learning Management System (LMS)

Learning management system is a web-based system which enables instructors and students to share their teaching and learning materials, classroom announcements, assignment submissions and communications, online (Malikowski, Thompson, & Theis, 2007). In fact, the LMS is an online application that track, manage, and deliver the training in the education field. According to the nature of their design and development, the development of LMS, can be called Course Management Systems (CMS), Virtual Learning Environments (VLE) or Collaborative Learning Environments (CLE). There are many different applications that are developed for representing such functionalities; the most popular products are Blackboard (www.blackboard.com), Angel (<http://ais.its.psu.edu/angel>), Moodle (<http://moodle.org>) and Sakai (www.sakaiproject.org) (Salaway, Caruso, & Nelson, 2008), (Koszalka & Ganesan, 2004). The common feature of all these systems is their capability in distribution and management of learning materials. In Iraq, the LMS is not widely used, most universities in Iraq do not have e-learning systems. However, Kurdistan leads the technology usage in Iraq more forward than the rest of Iraq. Likewise, University of Suleimani, in Erbil the University of Salahaddin had already offered few courses in their e-learning centre though their system is not complete or even fully functional, but it is one of the best in Iraq. The table below is an example for the computer literacy level for two leading universities (Suleimani and Salahaddin) in Iraq.

Table 1. Current E-learning Usage, the Computer Literacy Level and Computer Literate in University of Suleimani and Salahaddin

Learning Management System which is Used in your University		F	%
	Moodle	9	8.6
	We don't use LMS	96	91.4
	Total	105	100.0
Instruction Pedagogy Method in the Classroom		F	%
	Traditional Face-to-Face Instruction - Little or no online component	41	39.0
	Traditional Face-to-Face Instruction - Heavy online component	61	58.1
	Hybrid (50% online, 50% face-to-face)	3	2.9
	Total	105	100.0
Do you Consider yourself Computer Literate		F	%
	Yes	54	51.4
	No	51	48.6
	Total	105	100.0

1.3 Significance of LMS in Higher Education of Developing Countries

The value or existence of LMS in developed countries is highly underestimated or even ignored. According to Ssekakubo et al. (2011), this ignorance is mostly because of the flow that taken to introduce these systems. Usually, in universities, these systems are forced from top to bottom which produces conflict and resistance in small units. However, if the institutions learn that the best way is first to increase the awareness about advantages of using LMS in teaching and learning not just deceleration of existence of this system, then the user's adoptability and compatibility with LMS are be increased.

In technology field, most of the regions of the world has already integrated it into their educational and training areas to maximize the positive effects and minimize the weaknesses. However, Arab world has used more conservative strategies in integrating these technologies into their educational institutions which it causes to the wide digital gap between Arab region and rest of the world. According to Arab Human Development Report (Baroudi, 2004), there are many barriers for educational institutions to access technology in their institutions; these barriers are mostly the illiteracy in Arab World (especially in women population), economic and financial issues and lack of resources.

Since 1990, open and distance learning has gained increasing legitimacy, by the main international agencies (i.e., UNESCO, European Commission, World Bank) and various national policies (Perraton, 2000). Distance learning and e-learning in developed countries have provided the opportunity for many people in less technologically developed countries to access world class and latest education (Gulati, 2008). Therefore, E-learning can be a big change for this region by modernizing and rebuilding the structure of education in these countries. Recently a small number of institutions in Kurdistan such as the University of Salahaddin, have tried to implement an E-Learning platform for their universities. Although these institutions were not successful in delivering a fully functional and correct design of such system, but it was the first of many steps that Kurdish universities can take to reduce their technological gap with rest of the world.

1.4 Advantages and Disadvantages of LMS

Learning management systems are web-based applications which are part of e-learning process. By using LMS, instructors can easily create and deliver their teaching materials and monitor the student's participation and performance. These systems also let the instructors enhance their classroom teaching by adding new learning and teaching styles such as video conferencing, group discussions, forums, online documents, and wider research capability. According to Parker (2016), these are not the only benefits of LMS, but there are so many more advantages for the higher education institution by integrating their classrooms with this technology:

- **Centralizing:** the source of the learning is centralized, and it is the same for all the students and instructors, also they can access this information at any time and any-place.
- **Analysing features:** with the use of LMS instructors can easily assess and evaluate students' performance and grading on the time for all the courses.
- **Easy maintenance:** LMS can be easily maintained, updated, and managed. Traditional updating or creating course was a difficult and time-consuming task, but with the use of LMS those updates can be done fast and the same for everyone.
- **An easy way for all learning styles:** one of the most important benefits of LMS is to simplify the learning process with different learning styles. The materials in LMS are provided in all forms of Audio, Video, Image, and documents. Therefore, students with any learning style can benefit from this system.

- Reduction of the costs: LMS will reduce the cost of printing materials, online training rentals and instructors traveling.

From a different perspective, there are few disadvantages on changing the systems to online learning management system. For many students, the face-to-face class meeting is an important factor in learning and although there are online video class features in LMS, but some senior students and instructors still prefer the traditional way (Brown & Green, 2003). Moreover, the E-learning and LMS application both need self-disciplined students who can solely manage their time and study. Therefore, this kind of technology interests me more and it is more useful for higher education institutions only (Aybay & Dag, 2003).

Since LMS is highly technology reliant and the level of technology, computer equipment's and internet speed in the whole Middle East is not comparable with western and developed countries, therefore, the complete transfer of traditional classroom to the virtual one could be problematic for both students and instructors, but the combination of both traditional and electronic learning can be a possible solution to this problem (Hussein, 2011).

CHALLENGES OF LMS IMPLEMENTATION

Although there are many benefits in using LMS for higher education but like all other projects the implementation of LMS will be a failure if the institute lack from correct leadership, commitment to the changes, Awareness of what LMS can or cannot do, Alignment with educational plan, congruency with instructors teaching methods, designing a user-friendly LMS for both instructors and students, organizational preparedness and training before changing to such systems, considering social and cultural situation of the country. However these factors are only in management level of the university, and there are many factors that should be considered in lower levels after implementing LMS in the classrooms such as: improving instructor and students computer literacy and training them for using this system correctly, emphasis on creating correct and high quality instructional materials and online courses and more interested in providing access to computers and internet for students and staff in the University (Lopes, Wright, Montgomerie, & Schmoller, 2016).

2.1 Perceptions of various scholars' as to E-learning

Juma Shehab (2007), in her research, has focused on learner's perception of using distance education and e-learning using Arab Open University. In this research, the author has considered many factors such as age, gender, educational level and internet experience of the learners and their effect on the satisfaction of

the students from using e-learning. The researcher has used undergraduate students as a sample and applies MANOVA, ANOVA, and correlation for analysing the data. The result of this research showed that the age and the sex of the learners were not important factors; however, the educational level and internet experience has a significant effect on the learners' satisfaction from their e-learning experience.

According to Tubaisha et al., (2006), the opportunity to reach higher education is not similar for men and women in the Middle East, more specifically in Arab countries. The social, cultural and religious reasons in these countries have limited women from perusing their education in higher levels. However, the introduction of E-learning and LMS has made a significant difference in the education level of women in these countries. According to the result of this research the adaptation of technology in these countries has improved the motivation and confidence level of students.

2.2 Case of Sulaimani University in Middle East

Moreover, integration of technology in their classroom will give the students the opportunity to increase their computer literacy and encourage them to collaborate with other by using ICT tools. For instance, in Iraqi Kurdistan University of Sulaimani, the limitation of the women is not as strict as other Arab countries in the Middle East. However, the education sector of Kurdistan is inexperienced and dramatically growing every day, and that is the issue which results in the students and instructors with less computer literacy and e-learning knowledge. Al-Hunaiyyan et al., (2008) in their research have discussed the educational and cultural issues of using e-learning in the classroom. According to this research most of the time the language can be a barrier for learners because most of the computer-related materials such as manuals, keyboards and software are designed in English. Moreover, the traditions, political, economic and religion are all sensitive issues that the instructional designers should consider. In Arab countries, the cultural and religious beliefs can be offended because of the cultural interference. Therefore, the author believes that the educational resources should be localized, and the e-learning system should be designed by the native designer of those countries to be familiar with the culture. As reported by one research study which was carried out at University of Suleimani (2017) the table below shows the attitudes of users towards E-learning Technology according to their age.

Table 2. Users' Attitudes towards E-learning Technology According to their Age

		N	Mean	SD
I feel confident in using computers	18-22	75	4.13	.794
	23-29	20	4.35	.671
	30-37	7	4.57	.535
	37-49	2	4.00	.000
	50-59	1	4.00	.
	Total	105	4.20	.752
I believe that e-learning will give me the opportunity to acquire new knowledge.	18-22	75	4.12	.592
	23-29	20	4.15	.745
	30-37	7	4.43	.535
	37-49	2	3.50	.707
	50-59	1	2.00	.
	Total	105	4.11	.655
I believe that convenience is an important feature of e-learning	18-22	75	3.76	1.063
	23-29	20	3.80	1.281
	30-37	7	4.00	.577
	37-49	2	4.50	.707
	50-59	1	3.00	.
	Total	105	3.79	1.071
E-learning increases the quality of learning because it integrates all forms of media	18-22	75	4.27	.759
	23-29	20	4.25	.786
	30-37	7	4.57	.787
	37-49	2	4.00	.000
	50-59	1	4.00	.
	Total	105	4.28	.753
Adopting ICT and E-learning allows for increased student satisfaction	18-22	75	4.20	.854
	23-29	20	4.05	1.050
	30-37	7	4.14	.690
	37-49	2	4.00	.000
	50-59	1	3.00	.
	Total	105	4.15	.875

On the other hand, with the globalization of the world, the argue of this researcher is not valid anymore. The isolation of the religion and the culture was never a logical way to keep the core values of the country, and it only results to the radicalization of minds. Whether we want it or not the world is changing, and digitalization of this era force all countries to match their systems with the standard quality of the world. Integration of the technology in the educational system is critical requirement for any country that wants to have literate and

professional youth, therefore in time countries like Kurdistan or any other Middle Eastern countries have to adjust themselves to the world class standard.

Al-Fadhli (2008), has done research about e-learning system of Kuwait University in Kuwait. According to Al-Fadhli (2008), the base of the education in the Middle East for many years was traditional and face to face lectures. However, this way has been a change for higher education institutions in past few years. Al-Fadhli (2008), Believe that the only way for having successful e-learning courses is to consider the perception of faculty members and students about this system. For both educators and students, computer literacy and familiarity with E-learning and LMS application are the necessity of using these systems in the university. In his research, Al-Fadhli (2008) has found that e-learning has a positive effect on students; more importantly in female students, these effects were significantly higher.

The important point is that, even though culture and religion in Arab countries limit the women from having an equal opportunity in higher education level, but the birth of e-learning system in these countries have improved the learning experience for female students. E-learning and LMS are both new concepts in Kurdistan compared to other Middle East countries. Kurdistan needs more time to adjust their students and instructors.

SUMMARY

E-learning is a digital tool for teaching and learning to motivate the student to access their teaching and learning materials anywhere anytime. The communication and relationships with E-learning will improve, and it provides a rich environment for both students and instructors to access online materials and collaborate worldwide (Arkorful, & Abaidoo, 2015). E-learning in developing countries like Kurdistan is designed to provide equal and extended educational opportunity for everyone. On the contrary, lack of computer literacy, technological infrastructures, training for both students and instructors result to the negative attitude toward LMS and overall integration of technology in the classrooms (Gulati, 2008). E-learning is still unfamiliar for many people in the Arab region for many reasons. The lack of infrastructure and familiarity with the e-learning techniques, most important of using computer itself was the biggest step back for most of university academic staff and students to be able to use LMS. Therefore, it is necessary for university's management and higher education administrators to include computer literacy in their student's curriculum and make their generation equipped with the most important skill of 21st century.

LMS is a fully functional learning management system. However, for the lack of time and resources, this system was not designed on a cloud-based platform which is the best infrastructure for LMS. Likewise, Moodle has many plugins, for the shortage of the time in the proposed LMS just tested some plugins, for future it can test more functions like (plagiarism checker, Team Builder, Lesson Objectives, etc. Moreover, LMS can be used as a Mobile Application for both (Android and IOS) operating system because new Moodle themes are responsive and easy to convert to mobile application. Furthermore, carrying out brief educative workshops or training courses before implementing any LMS, would benefit new LMS users. The lack of computer skills, hard schedule, and difficult user interface of LMS (Learning Management System) programs of universities are some of the reasons that prevents instructors from using ICT tools in their teaching and learning process (Gülbahar, 2008). Modern training needs to be easy and accessible. A learning management system (LMS) allows you to create, distribute and track training anywhere, on any device. The LMS has become a powerful tool for consulting companies that specialize in staffing and training, extension schools, and any corporation looking to get a better grasp on the continuing education of its workforce. Its impact has been felt mostly outside of traditional education institutions, though the same technological and market forces are dramatically changing today's classroom as well.

In past, there were several reasons that limited educational institutions to use ICT tools in their classrooms; lack of enough funding to support this kind of technology, lack of training in their instructors and students and lack of motivation among the teachers to adopt ICT teaching tools, (Oliver, 2002). However, in recent years the education industry has realized that the great potential effects of these tools are on the learning and teaching process. Therefore, many higher education institutes have reformed their agendas and integrated these ICT tools in their classrooms (Katz & Macklin, 2007). ICT improves the quality of teaching and learning by trend introduced as e-learning or online learning which can be used both inside and outside of the universities' campus. Many countries and governments nowadays are using ICT tools as a bridge to access high quality in the 21st century learning methods in their educational systems (Katz & Macklin, 2007); (Stensaker et al., 2007). Moreover, developing countries are not advanced in using such technologies in their industries like developed countries, but the growth of ICT utilization is significantly high in these countries.

With the development of technology and usage of ICT in the higher education, the virtual education like: distance education methods became popular in many developed countries. This made universities who look for wider market, able to

seek for new students from worldwide basis (O'Neill & O'Donoghue, 2004). However, having more students is not the only reason that universities use e-learning in their institutes. According to Stockley (2003) e-Learning is “the delivery of learning, training, or education program by electronic means. E-learning includes the use of computer or electronics means in some ways to provide training, educational or learning materials.” Clark and Mayer (2016) stated that, in fact e-learning helps the instructors and students to enhance classroom environment, communications, transfers, motivations and equal opportunity for all students with different learning styles (Fuller, 2001); (Bencheva, 2010).

Despite all the advantages of e-learning systems, in many developing countries using such systems can be challenge for both instructors and students. These challenges can be in a wide range such as inefficient and faulty LMS, lack of virtual e-learning components (computers, internet, and electricity), active, willing, and skilled participants (Andersson, & Grönlund, 2009). The argue here is that e-learning objective supposed to provide effective and economic knowledge for students and enhance their education life, but in developing countries this objective is decreased in a way for providing education to a large number of poor students in less technological and less equipped environment (Bhuasiri et al., 2012). Lack of systematic approach to ICT implementation, lack of people with ICT skills, infrastructural and budget shortage are the most important reasons in developing countries which holds developing counties changing their ways from traditional paper based to modern computerized procedures.

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Chapter 17

The Effects And Consequences Of Sacred And National Values On The Victory Of 15 July

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Introduction

Not a long time ago, a multi-dimensional coup attempt, which not every nation could easily fend off, as the nation of a state built on solid foundations, was thwarted by the Turkish people. So, how did the Turkish nation get out of this difficult situation, how did it manage this difficult process successfully, and how did it defeat the unprecedented formation of FETO, which received support from both inside and outside of Turkey, and which always had a hidden agenda? Before and after the terrorist organization showed its true face, many studies were written about the formation, structure, hierarchy, political and economic connections of the terrorist organization, both individually and institutionally. In this original research article, which is thought to add even more depth to such case studies, whether academic or freelance, the literature, which has become voluminous in a very short time, has been scanned in detail and answered these questions, which can have different and versatile answers, in two ways, national and sacred. It was tried to find answers by approaching from this direction and the FETO attempt on July 15, 2016, which is thought to be different from other coups, attempts and coup attempts, was determined as a sample.

Year 1955... Location; United States of America, land of the free, cradle of civilization. It is a country that is the world's superpower, declaring its sovereignty in every region in socio-cultural and economic terms, but in the not too late past, while making positive discrimination against some of its citizens, it does not refrain from imposing restrictions on the freedom of its citizens whom it considers as minorities. Rosa Parks was a citizen of this country, where different cultures and ethnicities coexist and live in unity, at least that is how it reflects on the world, but due to her skin color, she was prevented from enjoying the freedoms offered by her country.

The Montgomery Bus Boycott was a civil rights protest in which African-Americans refused to board city buses to protest segregated seating in Montgomery, Alabama. The boycott lasted from December 5, 1955 to December 20, 1956, and is considered the United States' first large-scale demonstration against discrimination. Four days before the boycott began, Rosa Parks, an African-American woman, was arrested and fined for refusing to give her bus seat to a white man. The U.S. Supreme Court ruled that any citizen could sit wherever he wanted on the bus, Rosa Parks won a major victory for her life and one of the boycott leaders, a young pastor named Martin Luther King, emerged as the leading leader of the American civil rights movement.¹

¹ History.com Editors, 'Montgomery Bus Boycott' (Accessed 26 May 2022).

This event is just one of many examples that reveal how great the power of human beings is as a result of the restriction of freedoms and the accompanying pressure. The abhorrent uprising that we, as the Turkish people, experienced on the night of July 15, was eliminated by the social and simultaneous expression of the individual potential realization and power. The source of its difference from many similar events, such as the previous and other successful or unsuccessful coup attempts in Turkey, is that the people can act and become organized in unity and solidarity for the same purpose.

Uncertainty is perhaps at the very beginning of the phenomena that most frighten and worry human beings. The unknown creates as much fear as it attracts. Especially, if the *unknown* that you have to fight is channeled to deceive the people by using the values that the people attach importance to, in a hostile attitude towards you, in order to take your freedom away from you, to offer the land and riches of your homeland to foreign powers, and if you do not know and do not distinguish these malevolent traitors, this is the most dangerous situation. The incident that the Turkish people had to experience on the night of July 15 reflects this situation. Innocent people continue their daily lives unaware of everything, while the terrorist organization, which harbors hostile feelings, insidiously constructs its treacherous plan.

On the night of July 15th, it can be said that common sacred values played a primary role in the struggle of innocent citizens to protect their homeland and not lose their freedom when FETO, whose existence is known but whose main purpose is unknown, put its treacherous plan into practice. In this study, attention was drawn to the effectiveness of national and spiritual values, which were determined as a result of reading from many sources such as academic studies, prepared institutional reports, news in the media, and books written, in repelling the uprising. As a result, every nation has its own national values, which require the qualification of a nation, and religious values that add meaning to its existence, make its identity clear, and offer the opportunity to live in unity and solidarity. It is with these values that nations exist, maintain their existence and can look to the future with more confidence.

What distinguishes this original research article from other studies, in other words, what is its contribution to the academic literature? First of all, it can be said that this study consists of two parts: The first part is about "National Values" and the second part is about "Sacred-Religious Values". In the first chapter, which consists of the sub-headings of "Charismatic Leader", "The Spirit of Çanakkale", "National Anthem", "Prophet's Hearth", "National Unity

and Solidarity", "For the Sake of *Our Country*", "Love of Flag" and "*Us versus Them*" attention has been drawn to how important it becomes in situations that require unity and solidarity, and the effectiveness of the identity formed by national values for generations. In the second part, which consists of the sub-sections "Religious Fraternity", "Martyrs and War Veterans", "Call to Resistance: Salâ" and "Takbîr: Saying *Allahuekber* ", the sacred and religious values that are instrumental in the Turkish people to act together against the treacherous coup attempt are determined and the umbrella identity is determined. When it comes to the homeland, everything else is details, and it has been proven once again that the Turkish identity, enriched with national and religious values, is the most important factor that provides truth and unity, and that it is the greatest and most important value of the Turkish people in that dark night, when the coup attempt was experienced, together with the sense of acting together, which was lacking in the previous coups.

The people, who have been exposed to coup attempts, which differ in some respects in their history, are the subject who experienced this difficult process, changed the course by taking part in it, and ultimately making it failed. In previous experiences, the people, while negatively affected by the result, directly affected the result on the night of July 15, risking their own existence for the sake of their homeland against any power that would mortgage their future, and with this feature, they succeeded in demonstrating the difference of the victorious struggle from the others. Common values that direct the people, who use their own initiative and say stop to the evil centers, to act in unity, can be considered as tools that lead to success. It would not be wrong to say that the great victory won against the formation of a terrorist organization, which is rarely seen in the world, is based on the national-spiritual values of the Turkish people, which are passed on from generation to generation and eventually multiply and turn into cultural wealth.

1. National Values

Nations do not come into existence out of nothing, they do not appear out of nowhere. The cultural and social history dating back many years is one of the values necessary for the formation of nations, among which national values are at the top. National values, which are of great importance both in the formation of nations, in their survival and in their survival for the future, of course differ according to nations. Therefore, the unique values of each nation are perceived as the socio-cultural reflection of that nation. Our national values, which ensured the integration of the Turkish people on the night of July 15, were also extremely effective in the failure of the FETO uprising.

National values are all the rules and beliefs that develop in a nation for centuries, form the basis of its culture, are accepted as correct in the society, benefit the society, and are connected to economic, religious, social, racial, scientific, political, historical and cultural ². National values, in which the approaches can be seen in the metaphorical context, become more meaningful with the people's own value ascription from a sociological perspective. As a matter of fact, it was once again revealed that national values, which function as a *clamp*, especially when going through a difficult process or an unexpected anomaly gripped the entire nation, are *valuable* in breaking the chain of FETO.

1.1. Prophet's Hearth

The attempted coup differs from the others in that only a very small part of the Turkish army, which is described as the home of the prophets and has a religious dimension, participated. The place for military service is among the values considered sacred for the Turkish people. As a matter of fact, young people entering the military age experience the inner peace of fulfilling a sacred duty while being sent to the military service with their own rituals and with a happiness that a stranger cannot understand. Military service is so honored among the people that the fact that a girl will not be given to those who do not fulfill this service is an old socio-cultural phenomenon.

Military service is considered as a debt to the homeland, and when the time comes, every male citizen goes to the prophet's home to fulfill this sacred duty. Since our Prophet Muhammed himself took part in every war, the military service was named in this way and was given a very different meaning of defending the homeland from that of other countries has been attributed to the *sacred* military service, as a national value.

With the belief that every Turk is born a soldier, when the danger comes to the homeland, people who take action without hesitation at the cost of their lives, protected the innocent soldiers who learned from television broadcasts that they were a tool for the coup attempt, and prevented the coup with the value they gave to the military service, which was sacralized as the *Prophet's Hearth* ³.

1.2. For the Sake of *Our* Country

With its simple and general definition, homeland is the piece of land on which we were born, grew up and live. Regardless of what other nations

² (Özen 2014:85)

³ (Civelek t.y.:870)

understand by the word homeland, for the Turkish people, *land is homeland if anyone dies for it* ⁴ including the deep and sacred meaning. Even Hamilton, who was born on January 11, 1757, the politician, immigrated to the United States in 1772 and continued his education at Columbia University. took part in the American War of Independence and achieved the rank of major general in a short time with his successes, the first secretary of the treasury of the USA and the founder of the financial system of the USA., had to admit this fact by declaring *I have not seen any soldiers other than Turks who are ready to give their lives for their religion and homeland* ⁵.

On the night of the coup attempt, the Turkish people took to the streets, risking death in order not to lose their homeland, their freedom, and showed everyone that they would not allow their homeland to be seized in silence. Before, there was an example like Syria, especially Iraq. Unfortunately, both countries remained in a deplorable situation. With the intervention of foreign powers, nothing was left in the name of peace within the borders of the countries. Especially the fact that the Syrian people had to leave their own country and take refuge in Turkey, and to be stateless even for a temporary period of time, are current examples that encourage the Turkish people. Therefore, even the thought of falling into the same situation led the Turkish people to protect their homeland until the last drop of blood, and the sacred values once again fulfilled the function of integration.

1.3. Love of Flag

The flag representing sovereignty, independence and freedom is the ontological proof of a nation. The flag, which is one of the most important respected national values, is a meaningful symbol for the Turkish people with its color and the crescent and star on it. As a matter of fact, while the red color of the flag indicates the blood of our martyrs, it is believed that the crescent and star on it are reflected from the sky on the martyr's blood on earth. Therefore, as our national poet Mehmet Akif Ersoy has stated with meaningful lines;

“Fear not; For the crimson banner that proudly ripples in this glorious dawn, shall not fade,

Before the last fiery hearth that is ablaze within my homeland is extinguished.”

⁴ (Durmuş 2008:198)

⁵ (Anonim t.y.-a)

the independence and freedom of the Turkish people cannot be taken away and our flag cannot be taken down before the last individual dies until the last drop of blood.

One of the most important events that registered the love, respect and belief of the Turkish people for the flag, perhaps the most important one, undoubtedly took place in Maraş during the National Struggle. The reaction of the people was great as the Turkish flag was lowered and the French flag was hoisted. The spark needed for this reaction to turn into action comes from Rıdvan Hodja;

“Muslims, in order to perform Friday prayers in a town, that town must be free. If there is no freedom in the town, if the banner of Islam is not flying there, it is not permissible to pray⁶.”

Even though the people are unarmed, they manage to wave the Turkish Flag again at the cost of their lives.

On the night of July 15, the Turkish people, who were forced to defend their homeland once again, had a flag, not a gun. The Turkish people themselves, with the power stemming from their belief in the flag, won a great victory against FETO, which received the support of countries that have a voice around the world, and restored the respect it deserves to Turkey, which is independent, democratic and strong with its people. Thus, the love of the flag ensured the integration of the people, overcoming a difficult situation by acting in unity, and proved once again that it is one of the sacred values that are given importance and respected.

1.4. National Unity

According to Atatürk, the nation; is a community of people who have lived together in the past, who live together now, who have the belief and determination to live together in the future, who protect the same homeland and its material and spiritual values, and who have a unity of language, culture and emotion. Nationalism is; an understanding of loyalty to the nation and glorifying and raising the nation, and it is a principle of purpose. Because the purpose of glorifying and raising the nation is clear, and it gains importance. The desire of people who consider themselves members of the same nation to glorify that nation creates nationalism ⁷. Since Atatürk founded the Turkish Republic not alone but together with the Turkish people, the

⁶ (Anonim t.y.-b)

⁷ (Yüce 2019:25)

principle of nationalism inevitably took its place among the important values. As a matter of fact, in Atatürk's understanding of nationalism, religion and race are not discriminated against, language, culture and political unity and the people are integrated.

It would not be a mistake to mention that the people who filled the streets, lay in front of tanks, tried to resist warplanes, and scrutinized the bullets on the night of July 15, when we experienced both pain and victory for the lives we lost, and afterwards, highlight a common identity. In different regions of the country, regardless of social, cultural, economic and political differences, the people, who are of one heart and one wrist, have put forth their existence together with national feelings against terrorism, on behalf of Turkey, for Turkey, and have entered the struggle to exist. As a result, the nation crowned its *integration* and *unification* in a single identity intersection that expresses the homeland with victory.

1.5. The Spirit of Çanakkale

It would not be an exaggeration to place the Çanakkale Victory in the first place among the greatest and epic victories in which unity and solidarity were displayed in Turkish history. The role of the Mehmetçik, who rushed to the front knowing that they would die to protect the homeland, from all over the country, regardless of language, religion or race, and the role of the parents who sent their *lives* to the front for the homeland without hesitation in achieving this victory, considering that their children would not be able to return, is one of the rarest and unforgettable examples that make national values functional in the context of integration. As a matter of fact, just as the Turkish people defend their homeland together, without discrimination and differentiation, powerful nations of the world attack to divide and share the homeland. Victory, of course, belongs to the Mehmetçik who said *I'll either be a martyr or a veteran...* and acted with the motto *Either independence or death*.

Although not as much as the Çanakkale victory, the struggle against the coup attempt on the night of July 15 is, of course, a victory that cannot be underestimated and that will set an example and inspire (for) future generations. Despite being an incomparable situation stemming from social, economic and technological differences, the Turkish people, inspired by the noble spirit of their ancestors, ensured that the centers of evil were suppressed, their voices cut off, and they could not even find a hole to hide. Of course, in the minds of our people who dream of being a martyr or a veteran while lying unarmed in front of the tanks, facing the bullets, were our *grandfathers* and *grandmothers*, who were hungry, thirsty, sleepless,

sometimes with a bayonet because there was no bullet, and ran towards the enemy with the desire to be martyrs. Therefore, this living *Çanakkale Spirit* will crown the achievements of our grandchildren in the future as well as being at the forefront of the values that contributed to the success we achieved on the night of July 15th.

1.6. Charismatic Leader

Charisma should be understood as extraordinary abilities or an extraordinary ability of any person that is believed to differentiate a leader from other people, that cannot be acquired through hard work ⁸. Weber actually referred directly to the concept of leadership with this definition. There is a focus on the individual rather than the social, and in this approach, it is understood that a *God-given*, transcendent value is attributed to the individual with its innate and extraordinary expressions. Therefore, the charismatic leader, especially in religious matters, has proven that s/he can be very effective in the political field, with the combination of charisma and leadership.

“In the meantime, I make a call to my people, and that is this: I invite our nation to the squares of our provinces, to the airports, and let's gather as a nation in the squares and at the airport, and let that minority group come with their tanks and artillery, let them do whatever they want to the people there. I have never known a power above the power of the people.”

While both the President and the Commander-in-Chief, Recep Tayyip Erdoğan, made these statements via his mobile phone on the night of July 15, some of the people had already taken to the streets. However, the movement that made the real impact and revealed the reaction of the public accelerated after this speech and grew like an avalanche in a short time. All the people outside were shouting to the whole world that they were behind the leader of the people gathered in the squares in all settlements of Turkey and that they would always support them.

Well, why did the people rush to the squares at the cost of losing their lives, and took it upon themselves to protect the homeland with just a statement by President Erdoğan? The answer to this question is actually multidimensional. However, President Recep Tayyip Erdoğan, who has proven himself to be a *charismatic leader* many times and in many different

⁸ (Weber 2020:136)

events, took steps to prevent the terrorist organization by putting his own life on the line that night as a leader who integrates with his people. As always, in this unexpected and unfortunate event, President Erdoğan, who could not get help and support from world powers, had to struggle with those who provided all kinds of support to FETO and stabbed them in the back, and only the Turkish people stood by Erdoğan's side. The people who envision the future of the country and the survival of the state in the person of the President, and therefore see a unity of fate between the President's safety of life and his own future visions, also sloganising the expression of *Stand tall!, do not bow, this nation is with you!*, did not delay in reaping the fruits of their integration with their leader, and now they look to the future more confidently. At this point, the fact that people took to the streets on the night of July 15, even without waiting for a call, can be explained by the effect on citizens of President Erdoğan's policy of *solving problems by prioritizing the nation*⁹.

1.7. National Anthem

National Anthems are one of the most precious values that symbolize independence and freedom. Being *national*, it functions to integrate the people. As a matter of fact, our National Anthem has undertaken the most important encouraging task for a nation by ensuring the people unite, integrate, have hope and look to the future with hope, as it did before the establishment of the Turkish Republic. In the last years of the Ottoman Empire, where we saw this function most clearly and effectively, the people, who went through a very difficult process, were forced to watch helplessly and desperately as a huge state, which had not been under the domination of any power for centuries, came to these days independently and freely, was melting away day by day, when the whole of the homeland began to be divided by the occupying forces.

“Fear not; For the crimson banner that proudly ripples in this glorious dawn, shall not fade,

Before the last fiery hearth that is ablaze within my homeland is extinguished.”

With these verses, our National Poet Mehmet Akif Ersoy contributed to the people's continued struggle in unity and solidarity as a translator to the

⁹ (Miş et al. 2016:30)

common feelings of the people and instilled hope for their future.

It is possible to see the integrative effect of our National Anthem in many events. Our Anthem, which is sung by all people in unison, especially when it comes to *national feelings*, is one of the most important values that are a common point in all kinds of international socio-cultural, political and sportive events. In this context, the fact that the Turkish people stand against FETO as one, as it is an international, multi-faceted organization, is due to the desire to coexist and live together, which stems from our National Anthem, like many other national values. The National Anthem, written with the aim of reflecting the national struggle spirit more strongly, especially before the War of Independence, was read at every opportunity by the Turkish people who filled the streets on the night of July 15, adding spirit to our *national struggle* against FETO.

1.8. *Us versus Them*

Orientalism, defined as the construction of the East by the West from the perspective of the West, has led to the formation of an unreal, non-existent East perception. It is a natural result that Western and Eastern socio-cultural values are naturally found in the basis of the concept of *Us* and *Them*. Thus, starting from the ideas of *marginalization* or *trivialisation*, *Eurocentrism* ¹⁰, which is generally defined as a cultural phenomenon that sees the histories and cultures of non-Western societies from a European or Western perspective, emerged.

The exploitation mentality of the Western powers is the mainstay of the *marginalization project*. When we look at the world map, especially Africa, and as we get closer to the present, the Middle East are regions that are mostly exploited due to their underground riches and geopolitical importance. The West, which considers the intervention on its own borders as a reason for war, can benefit itself by drawing the borders of the lands it uses freely and ruthlessly, with a ruler. In both colonial and post-colonial periods, they tried to legitimize the use of all material and non-material resources of non-Western societies for the development and economic welfare of their own societies by using the concept of *civilization*. In order to colonize the countries in the African or Asian continents, Western countries tried to show the reason for their existence in those regions/countries as bringing *civilization* to *non-civilized* non-Western societies ¹¹.

¹⁰ (Pokhrel 2011:321)

¹¹ (Aksoy 2019:49)

The Turkish people, as a result of their centuries-old experience, knew how to use the advantage of being familiar with the exploitation mentality of the West in the victory against FETO, which seems to have occurred with a similar mentality, and did not fall into the trap. It is an extremely important finding to say that being *us* against *them* and uniting in the defense of the homeland saved the Turkish people from a great stalemate and whirlpool on the night of July 15, and turned an irreparable defeat into an admirable victory. Our nation, which was under attack from both inside and outside with various mischief-makers, showed the whole world once again on the night of July 15 and afterwards that it learned to act with the feelings of unity and solidarity when it comes to national values, even though it had to go through great troubles within the borders of the country.

We had the opportunity to observe very clearly that the concept of *us* is also included in the perspective of the parallel religious structure. Many citizens have been exposed to their statements and behaviors claiming that they are equipped with *the most accurate* information and that they believe they are superior to *ordinary people*. Although they themselves do not deny that they have these feelings and thoughts, it is possible to observe the duality of pride and arrogance in everything they do.

2. Sacred-Religious Values

When it comes to sacred, the first thing that comes to mind is religion and religious values¹². In this context, it is seen that a significant part of the definitions on religion are shaped by the explanations for the concept of the sacred, and in the researches on the origin of religion, the concept of the sacred is shown as the source of religion or the concept of the sacred is centralized in explaining religions¹³. In the context of two different concepts that are intertwined in this way, according to Otto, the sacred, which is a terrifying phenomenon, expresses its shocking side in the face of human experience and the omnipotence left behind by its mysteriousness, with its admirable characterization, it expresses an irresistible attraction, ecstasy and drunkenness in the face of the mysterious¹⁴. As a matter of fact, it is used to mean a transcendent quality believed to be found in a divine, supernatural being or power or in some beings as a result of contact with it¹⁵. Therefore, many values attributed to sacred exist in daily life and people see these

¹² (Güneş 2012:76)

¹³ (Yıldırım 2007:59)

¹⁴ (Otto 2017:30)

¹⁵ (Kirman ve Özbolat 2017:21)

sacred values as important parts of their lives.

Religious-sacred values, as well as national values, are extremely important in the identity formation of both an individual and a whole nation. If we take it in the context of Turkey, national values draw attention to the emphasis on Turkishness, while sacred and religious values draw attention to the emphasis on Islam. According to Eliade, who points out that the sacred can exist in everything, the sacred that emerges through something other than itself can manifest through myths, objects or symbols¹⁶. In this context, with the emphasis that it can be sacred in national values, here, only religious values are referred to. Therefore, in times of social crisis, it is extremely important to mention the functional aspects of national existence, as national and religious-sacred values constitute the elements that enable the nation to integrate and act within the framework of common mind.

On the night of the treacherous coup attempt, the Turkish people, taking strength from national and religious-sacred values, succeeded in demonstrating their identity once again by defying FETO and therefore the international forces they backed. What is unknown or overlooked about the Turkish people is the evaluation of death as a reward for the sake of sacred values. Since the risk of dying for the sake of religion, homeland, nation, state, flag and all our values binds us together, because of the belief that dying on this path promises us eternal life, on the night of July 15, with our salats, our prayers,

*“The horizons of the West may be bound with walls of steel,
But my borders are guarded by the mighty bosom of a believer.
Bellow out, do not be afraid! And think: how can this fiery faith ever
be extinguished,
By that battered, single-fanged monster you call "civilization"?”*

and with the spirit and belief in lines above, it is an undoubted fact that we, as a people, can overcome all kinds of difficult situations, and we can eliminate any attack that plagues our freedom and homeland.

2.1. Religious Fraternity

Religion, which is defined as a belief system that includes the idea of the sacred, metaphysical values or the idea of god as a supernatural power and envisions a way of life for believers, has the power to create a number of

¹⁶ (Eliade 2020:38)

groups and institutions by connecting believers¹⁷. Religion integrates people into society, explains why people die, why they become poor or sick. In this respect, religion is an indispensable part of society¹⁸. Therefore, religion comes first among the institutions and values most suitable for abuse. Abuse of values means that an individual or group abuses, misuses and exploits the feelings, thoughts, beliefs and actions of another individual or group in respect to values¹⁹. As a matter of fact, the fact that the foundations of FETO's attempt to do such a thing are solid, is based on its deceiving the Turkish people with religious exploitation.

Religion and religious values affect life with their multidimensionality and functionality in both individual and social contexts, and they are ahead of other institutions in many areas in sociology. Therefore, it can be said that the religious dimension is two-sided in the context of the coup attempt and the elimination of the coup. The religious dimension, which took place in the form of exploitation in the context of FETO, was seen as an argument for integration on the basis of religious fraternity, which ensures unity and solidarity among the people. It is a correct finding to say that the religion of Islam, whose belief is based on the existence and oneness of Allah, and whose purpose in social life is unity, solidarity and brotherhood, fulfilled the same function on the night of the coup as it united the people in previous times. So much so that *the believers are only brothers*, in the verse (Hucurat, 49/10), attention is drawn to the unity of Muslims in the common value of Islam.

“My religious fellows. Today, it is our greatest duty to do our part to protect the law of our nation. It is never acceptable to trample the unity, peace and welfare of the country and nation, and to violate the national will with force and violence. As the spiritual guides of our nation, we stand with our nation against all kinds of illegal initiatives. I invite you all to resist this great betrayal of our people from our minarets, symbols of freedom, without resorting to violence. Greetings and our nation will be invited to protect its law.”

Making his statement, the President of Religious Affairs, Mehmet Gormez, referred to sacred values in order to gather the people under the roof of religious feelings.

¹⁷ (Kirman 2011:87)

¹⁸ (Bird 2019:21)

¹⁹ (Okumuş 2014:21)

2.2. Martyrs and War Veterans

Martyrdom in Islamic belief represents the transition to eternal life after death. Martyrs who lost their lives in this world for the sake of values considered sacred, but who were rewarded with an eternal and high life in the other world, deserve this sanctity, which is not given to everyone, but only those who are kneaded with the Islamic faith, are also registered with the verse. *As a matter of fact, do not say that those who are killed in the way of Allah are dead. Because they are alive, but you do not realize it* (Bakara 2/154), *Do not think that those who are killed in the way of Allah are dead! On the contrary, they are always alive, provided for in the presence of their Lord* (Âl-i Ĩmran 169), with the verses of Allah, attention is drawn to the fact that people who risk their lives for the sake of Allah and their homeland will lead their lives in a way that ordinary people cannot understand.

The belief in martyrdom is at the forefront among the values that have rendered FETO's attempt to seize the country fruitless and unsuccessful. As a matter of fact, the safety of life of the people who flocked to the squares in the name of their homeland, freedom and religion was secondary for that moment, and it was the belief that martyrdom means an eternal life that enabled those who filled the streets to take their place against the coup with their inner peace. Therefore, some of the people competing to set a barrier in front of the terrorist organization became a martyr and tasted the feeling of *immortality*, while others took the title of veteran with the thought of *I wish I was a martyr*. A study on July 15 (*July 15 The Victory of the National Will Research Report*) shows that the demand for the title of veteran, which has a moral value for the people, comes right after the material demands.

2.3. Call to Resistance: Salâ

Salâ, which corresponds to the word meanings of prayer and salaah in Arabic, containing phrases of reverence and prayer especially for the Prophet Muhammed and other religious leaders who are important in Islam, arranged in various forms, wishing Allah's mercy and greetings, praising Muhammed, wishing for his intercession, praying for his family members and relatives, is referred to as the general name of the lyrics, which contain sentences of reverence and prayer arranged in various ways, with a specific composition or read freely²⁰. It is a phenomenon that should be evaluated both in terms of culture and religion, to remind the days and nights that are considered important in terms of religion, to inform about a death that has occurred and

²⁰ (Alkan 2015:83)

the funeral prayer to be performed.

FETO's treacherous coup attempt on July 15 was prevented by the brave resistance of the dear people. The salâs against FETO, one of the pillars of this resistance, which are read in all mosques in Turkey, are among the most important symbols of the epic of heroism, unity and resistance. Calling the people to resist the traitors and to be one heart and one wrist, the salas fulfilled their function of integrating people, from a religious point of view, that night.

“I became azan, I did not cease, I became a flag, I did not descend, I became a martyr, I did not die. My name is Muslim, my surname is Turkish.”

It is one of the most beautiful expressions that summarizes July 15 from the perspective of the people.

2.4. Takbîr: Saying *Allahuekber*

In the dictionary, takbîr, which means to *exalt*, to *accept that Allah is great*, refers to the sentence Allâhüekber, or to say it, which means that *Allah is exalted and superior to everything in terms of His essence, attributes and actions* ²¹. However, perhaps most importantly, takbîr, which encourages the people to act in unity and solidarity with common feelings, is also important with its representation of Islamic unity. So much so that with takbîr, the nationality difference disappears and everyone starts to fight arm in arm for the sake of their religion, homeland, in short, their sacred values.

The people, who groaned in the streets with takbîrs on that night, when the traitors showed their true faces, proved to the whole world, especially FETO, that a nation was born again, and that with the property and life of this nation, it protected the independence and freedom of its country, and claimed democracy and its own national will. Takbîr, which is considered extremely important in Islamic culture, is a religious value that Muslims apply both in their celebrations and in difficult situations. As a matter of fact, the takbîr, which contributed to the unity of the Muslims gathered for integration on the night of July 15, was shouted unanimously for celebration after the victory was achieved.

²¹ (Anonim t.y.-c:341)

2.5. The Holy Quran

From the moment the treacherous FETO attempt started, the most read surah in Quran is undoubtedly the Fetih (Surah of the Conquest). The Surah, which takes its name from the word *conquest*, mainly deals with the Hodaybiyya treaty between the Prophet and the Meccan polytheists in the sixth year of the Hijra, jihad, the hypocrites remaining from the war, and the good news that Mecca will be conquered.

“Verily We have granted thee a manifest Victory; That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;

And that Allah may help thee with powerful help.

It is He Who sent down Tranquillity into the hearts of the Believers, that they may add faith to their faith;- for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom;

That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them;- and that is, in the sight of Allah, the highest achievement (for man);

And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.

For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom (Fetih 29/1-7).”

The people, who took refuge in Allah with prayers, salahs, takbirs, and finally the Qur'an, both laid down their lives for the failure of the treacherous coup attempt and aspired to the help of their Creator in line with their religious beliefs. Just like our ancestors who fought with Allah for the sake of Allah, the people who made the night of July 15 epic, shouting out

“The horizons of the West may be bound with walls of steel,

But my borders are guarded by the mighty bosom of a believer.

Bellow out, do not be afraid! And think: how can this fiery faith ever be extinguished,

By that battered, single-fanged monster you call "civilization"?”

succeeded in adding a new one to their history full of victories.

Conclusion

FETO (The Fethullahist Terrorist Organization), on the 15th of July, concealing itself, looking different from what it is and claiming to have qualities that seemed different from what it had, *polyhedron*, and arranging its affairs by methods and tactics such as polytheism, lies, blackmail, threats, intimidation, knowing how to hide his secret agenda with *taqiyya*, and having nothing to do with Islam from afar, attempted a coup to seize the country and give it to their bosses. With dreams, mysteries, deception of inter-religious dialogue, and insidious plans to deceive the public, the coup attempt of FETO, which aims to create a new and modified *Moderate Islam* by constructing the religion of Islam in its own way, and to bring a so-called *prophet* to its head, was suppressed thanks to the strong resistance of the people, love of homeland-nation-flag, devotion to religion, conscious behavior, trust in its leader, and its interlocking. Thus, Turkey overcame great danger and achieved an epic victory.

In the historical process and unfortunately still today, many different reasons, mostly religious, political, ethnic, economic, geopolitical and socio-cultural are used, sometimes directly or indirectly, internally and externally, to create a chaotic environment. Unfortunately, many initiatives achieve their goals. In the context of Turkey, such an attempt was carried out by the treacherous FETO on the night of July 15, 2016 and was eliminated thanks to the brave people, institutions and administrators. The international, armed, occupier, treacherous, insidious, bloody terrorist organization FETO, with the help of global powers, tried to start a civil war in the country and seize the country, but failed in the face of the resistance of the people.

Although President Recep Tayyip Erdoğan, Prime Minister Binali Yıldırım, ministers and deputies who were in the Grand National Assembly of Turkey that night, officials from many institutions, especially the Presidency of Religious Affairs, and other elements did their best to prevent the coup attempt, it should not be forgotten that the most important argument that should not be ignored is the public. The people, who took it as their duty to protect the homeland by saying *Allahuekber* on the streets, reciting the *National Anthem*, reading and listening to the *Qur'an*, and disregarding their lives, knew how to stand against the enemy in unity and solidarity on the night of 15 July. The people, who realized that they had to defend the independence and the republic, which was the cornerstone of the resistance, and did not think about the possibilities and conditions of the situation they were in in order to take office, knew how to take care of the legacy their ancestor left to the youth. Just like in Çanakkale, that night, the people left all their political, economic

and religious differences aside and managed to become the resistance fighters fighting only on behalf of Turkey and defeated their enemy.

The people, who fulfilled the order (to take to the squares) of President Recep Tayyip Erdoğan, who has established a throne in the hearts of the majority of the people with the services he has done for many years, as a result of their trust in their leader, on the night of July 15 and afterwards, at the risk of becoming martyrs and veterans, knew how to become *one heart and one body*, and prevented the treacherous FETO, which dreamed of taking over the country. Many feelings and thoughts such as unity- togetherness, integration, religious brotherhood, and patriotism brought success on behalf of the people and an epic was written that cannot be seen in the world. In other words, Turkey has united and interlocked against FETO and the forces behind it by showing its will for the homeland, flag and religion.

FETO, which managed to deceive both the political power and the public until the night of July 15, 2016, with its efforts that it was a religious and national formation for all these years, demanded absolute loyalty by stealing questions, blackmailing, plotting, detecting people's soft bellies (weaknesses). They sought to take over the minds, bodies and spirits of people, especially young people, and to benefit from their *meat* and *milk* until they die. They were partially successful. They left behind many innocent victims. But there was one thing they forgot: *the power of the people*.

I used to say Asim's generation, generation is the truth! Here he did not trample, he will not trample his honor!

In fact, years ago, by saying the lines above, Mehmet Akif Ersoy predicted that this power would emerge in case of need and would definitely bring success and victory.

Surrendering one's mind to someone else, being a servant to a human being, especially using a *mediator* in matters of belief, are among the reasons that lead people to go wrong. Unfortunately, the civilian-military-police-politician who believed in Gülen, the ringleader of the FETO who attempted the coup, showed an unconditional and unquestioning surrender with great weakness. People who believed in the lie that Gülen, who took on the role of a prophet, would help them admit to heaven, realized too late that they had fallen into a big quagmire. Those who understood earlier were also aware that they were embarking on a road of no return. There is not much to be done for those who forget their homeland in pursuit of benefits, do not care about the chaos in the country, and only think about themselves, they have

already proven that they are lacking in character, honor and faith. The important thing is to save the others and the new generation.

The treacherous coup attempt on 15 July was repelled. With the experience of such coup attempts, of which we have seen many examples and types in our recent past, it is inevitable to take measures to prevent future generations from being exposed to similar treachery and not be deceived. Unfortunately, it was realized too late that FETO, which claims to be a religious community even though it is not, and carries out so-called religious and national activities and actions in a way that attracts the public, has views, thoughts and actions that contradict the religion of Islam. Families have a great responsibility, especially in order to prevent the youth from participating in engaging such harmful, destructive activities. However, it should be kept in mind that this bitter experience will play a saving role for future generations. It is among the most basic duties of families to follow up the children meticulously, to research their friend groups, to take a detailed examination of the communities they belong to or to be, and perhaps most importantly, to ensure that they learn the religion of Islam from the right sources.

Even with positive guidance from various sources, the common values that lead the people to act in unity and solidarity by using their own initiative and saying stop to the centers of evil can be considered as tools that lead to success. Therefore, while referring to this process, as a method, articles, academic books and reports written on the night of July 15 were evaluated and movies, TV series and documentaries were also watched. In conclusion, it would not be wrong to say that the great victory won against the formation of a terrorist organization, which is rare in the world, is based on the national and spiritual values of the Turkish people, which have been passed down from generation to generation for centuries and eventually multiplied and turned into cultural wealth.

As Arif Nihat Asya said, we must act in unity and togetherness so that the minarets are not left without prayer, the sky is not left without the milky way, the country that is kneaded with Islam is not without Muslims, the jihad squares are not left empty as on the night of July 15, the masses waiting for heroes are not deprived of heroes like Ömer Halisdemir, realizing how important it is to act in unity and solidarity, risking one's life for the homeland is the best response to terrorist organizations with such coup plans.

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Chapter 18

Metadramatic Elements in Henrik Ibsen's *Rosmersholm*

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Introduction and Background Info about Ibsen and *Rosmersholm*

Henrik Ibsen is the playwright who is accepted as the father of modern drama. Norwegian playwright Ibsen revises Western drama and he puts new items in modern drama by getting benefits from the Greek tragedies, Aristotle and Plato. For Ibsen, drama represents the dialectics of mind and subject matter must be philosophically serious but from real life. Ibsen's creation of *Rosmersholm* is quite Aristotelian. Holm means island, city or home and *Rosmersholm* orderly consists of individual, family, city and state.

Ibsen's journey in creating his works is really surprising and fruitful. He is quite meticulous about his writing plan. He is a well-known artist with his unbelievable creativity and as Richard Hornby declares, Ibsen is one of the realist playwrights who "focuses on the work itself, on making it seem fitting and right." (1986, p. 18) Hornby also reports "[...] Ibsen said that, while writing his plays, he felt as if he were watching them take place on a stage. There is indeed a certain passivity to creative writing at least from subjective viewpoint of the author, who feels more that he is being acted upon than that he is "doing" something." (1986, p. 18) Magdelene Craft, a master degree student, presents her thesis about Ibsen's techniques and explains his plan in detail:

Ibsen had now settled down to a definite working plan. He gives two years to the planning and execution of a play. During the actual writing, he neither reads nor talks, associates with his family only at meal times, lives absolutely with the characters who are coming into being. He carries much of the scenario in his mind, but jots down dialogue for the important scenes, and is especially careful of stage settings, which we find complete for nearly every act in the rough draft which always preceded his play. (1917, p. 18)

Ibsen's main purpose is to reflect the real life on the stage as Otto Reinert states: "Dramatic conventions change, but staging "reality" remains their purpose. Ibsen's achievement was to write mimetic plays that were better crafted, richer and more cogent in language, and more responsive to audiences' concerns than both the popular and the literary dramas of his time." (2010, p. 213) In Hornby's opinion, realistic playwrights, like Ibsen, may get inspiration from the real life events but they don't write it as it is in real life; they write it "to have an independent life" (1986, p. 18) for themselves. He mentions about Ibsen that he wrote his plays about Norway when he was in Italy; not in Norway. (Hornby 1986, 18) He kills action in favour of ideas. Binary oppositions are quite important to Ibsen, as the life itself is full of binary

opposition such as good vs evil, dark vs light, old vs new etc. Reinert explains this fact by referring to Plato:

There was a binary cast to Ibsen's mind. He stages opposites, alternatives, complementaries, the mystic Maximos' s "sign against sign." These binaries do not split the play in two, but rather define their unity as a fixed, unresolved dialectic. They turn conflict into a single mental datum and make a whole out of the split while keeping it intact. The sensory phenomena have been subjected to the law of *discors concordia rerum*, "the harmonious discord of things," a concept that belongs to Plato's changeless realm of ideas and qualifies as the "higher" (ideational) kind of mimesis. (2010, p. 216)

In addition to binary oppositions and mimesis, Henrik Ibsen borrowed catharsis from Greek tragedy. At the end of Ibsen's a few plays (such as *The Wild Duck*, *Rosmersholm*, *The Master Builder*), we feel the ambiguity and Reinert connects this situation with his talent on creating catastrophic scenes and being ahead of his time:

What endures in Ibsen's drama is what endures in the plays of Aeschylus, Sophocles, and Euripides: their catastrophes, rather than their plot resolutions. The downfall of the protagonist in Greek tragedy may not take us to whatever precise psychic effect Aristotle thought catharsis had[...] Ibsen's plays link to both the future and the past, for in great drama, whatever the changes in subject matter and form and mode and technique and language, there is nothing new tinder the sun. It makes sense to recognize our contemporary obsession with ambiguity in the endings *oi [...]**The Wild Duck*, *Rosmersholm*, and *The Master Builder* Their non-closures are arrested instances of something like Derrida's signifiers in infinitely regressive displacement. Ibsen, like other modernists ahead of their times, could not help anticipating postmodernism. (2010, p. 218)

In Ibsen's understanding of catharsis, there is ambiguity. To take *Rosmersholm* as an example, it is quite clear that Rebecca and Rosmer have an ambiguous ending. Rosmer and Rebecca decide to go to the same way with Beata, Rosmer's dead wife, and they go to mill-race hand in hand. But there is no other sign or explanation about their end except from the white horse, the element of superstition referring to the death. The readers just can imagine or

guess that they commit suicide and bring an end to their life, like Beata. Errol Durbach supports this idea by claiming that: “What Sophocles and Ibsen generate in the audience is that same sensation we feel in the theatres of Pinter and Beckett — an uncertainty, both ancient and familiar, that force upon us the complexity of existence and compels a dialogue between the dramatist and ourselves: “a questioning,” as Steiner puts it, “which deepens into self-questioning.”” (2006, p. 129) Supporting Durbach about his claim of self-questioning, Allen also adds regeneration problem of Ibsen’s characters. Allen states that: “It has to do with the problem of regeneration—the problem that in one form or another cons[t]itutes the core of Ibsen's greatest plays. In his delineation of the moral world, Ibsen represents, as the result of the operation of two forces, the spiritual awakening of the individual who has been sunk in illusion, hypocrisy, or falsehood.” (1918, p. 221)

Rosmersholm is a good example of modern drama showing the struggle of the protagonist between the past and the future. Rosmer is the modern character who is in dilemma between Rebecca, the representative of the new, reformist future, and Kroll, the representative of the religious and gloomy past. Rosmer is a character who is fighting for the announcement of his self-liberating and this self-liberating is the signifier of his self-realization in fact, as Bahee Hadaegh mentions: “Modern drama is then a voyage of solitude, a descent into the interior self to seek spiritual liberty.” (2012, p. 29)

Hadaegh thinks that Ibsen is very successful to create an imaginary world for the characters’ journey and self-liberation in addition to the fact that the structure of his plays is quite Romantic: “The structure of Ibsen’s plays conforms to the model of the Romantic quest as the settings are appropriate for the imagination and fanciful journey of the self. The characters depart from the outward world and seek self liberation in the wild nature and the solitude of the mountains.” (2012, p. 30) Supporting to Ibsen’s Romantic side, Jan Sjavik asserts: “Ibsen was shaped by the idealism of the national Romantics, for whom the pictorial arts were a major focus. One of her book’s many contributions is Moi’s groundbreaking explication of the relationship between nineteenth-century visual culture and the dramas created by Ibsen, who himself was a decent painter and had considered making art his career.” (2006, p. 424) Keeping in mind that Ibsen was affected from Romantics will be useful to analyze gothic elements in *Rosmersholm*. As an all-rounder, Henrik Ibsen created unprecedented works of art, including especially dramas. Thanks to his painting sense, Ibsen was quite meticulous about creating the stage design, colors, lighting and stage props. Craft supports this idea:

There is much more which might be offered in support of the theory of Ibsen's potential technique. As has been said, the surest proof lies in the reading of his dramas in the order of their appearance. Not a single reading, but many readings. For the mature work of the great Norwegian is like the paintings of some of the older Dutch masters; while marvellous to look at from a distance, it is equally marvellous to him who studies its careful reproduction of fabrics beneath the magnifying glass. (1917, p. 31)

In the following part of my paper, I will focus on Ibsen's stage design, stage props, colors etc to demonstrate metadramatic elements which he used in *Rosmersholm*. Metadrama, interchangeably used with metatheatre, is defined as "drama about drama; it occurs whenever the subject of a play turns out to be, in some sense drama itself." by Richard Hornby (Hornby 1986, 31) and he also declares "[...] drama is a subsystem of *theatre*, which includes a multitude of performance practices that are nonverbal." (1986, p. 21) Hornby's idea of drama about having nonverbal practices for multifunctional purpose supports that it is worth to analyze Ibsen's plays in terms of metadramatic elements. As one of the great playwrights, Ibsen composes his plays with multifunctional sides and finding metadramatic elements in his plays, including *Rosmersholm*, will not be surprising. Hornby illuminates that "Great playwrights tend to be more consciously metadramatic than ordinary ones, and their plays to employ metadramatic devices more obviously, because the great playwright conceives his mission to be one of altering the norms and standards by which his audience views the world, and is thus more likely to attack those norms frontally." (1986, p. 32) While doing this kind of analysis, it is also impossible to ignore the symbolism. Because these kinds of elements are closely related with symbolism and all of them symbolize something in real life. I will do this by focusing on the crucial parts in each act and especially quoting from the scene descriptions.

A Focus on Metadramatic Elements in *Rosmersholm*

Rosmersholm is not as popular as Ibsen's other plays, such as *A Doll's House*, *Hedda Gabler*, *Master Builder*, *The Wild Duck*; but it is as striking as the others and it is from the same period with *Hedda Gabler* as his later realistic plays. *Rosmersholm* was analyzed by many critics in terms of various points, but it was not studied as metadrama by any critics. Only Richard Hornby gives place to it shortly while analyzing *The Master Builder* in his book *Drama, Metadrama and Perception*. In that part he just mentions about Rebecca West's manner when she describes how Rosmer's wife goes mad because of her and underlines the conclusion of her speech:

Her conclusion—“That’s the way these things *do* happen” is a profound insight, but again, is meant to be taken as a straight truth by the audience, as is her whole speech. The audience may well be shocked by Rebecca’s compulsion, but they experience no disorientation themselves. The psychology here is vivid, pitiable, even terrifying, but definitely *understood*. It is still realistic, in the sense of being clear and comprehensible. (Hornby 1986, 166)

But he did not state anything about any metadramatic elements which I am planning to write about. I will give my focus on the stage, scene, stage props, symbols, colors while analyzing it.

In Act I, the action takes place in the sitting room of Rosmersholm, “*an old manorhouse in the neighbourhood of a small town on a fjord in western Norway.*”(Ibsen 2001, 3) From the very beginning of the play, Ibsen prepares us to read a respectable family story and the fjord gives the tips about the sources of the events or problems in this respectable family. In her master’s thesis, Claudia Horntvedt mentions about the importance of water in Rosmersholm: “*Rosmersholm* abounds in the symbolism and imagism of water, the supernatural, and the way the two rule and gain power over the protagonists’ psyche. The manor-house of Rosmersholm seems to be a gloomy mystical place, where temporality and space blend together in a *sub specie aeternitatis, sui generis.*” (2008, p. 70)

The play opens with the description of the sitting room:
a spacious room, comfortably furnished in old-fashioned style. In the foreground, against the right-hand wall, is a stove decorated with sprigs of fresh birch and wild flowers. Farther back, a door. In the back wall folding doors leading into the entrance hall. In the left-hand wall a window, in front of which is a stand filled with flowers and plants. Near the stove stand a table, a couch and an easy-chair. The walls are hung round with portraits, dating from various periods, of clergymen, military officers and other officials in uniform. (Ibsen 2001, 3)

Furnishing in old-fashioned style reminds the fact that this house belongs to an old respectable family and the members of this family are quite loyal to their traditions and cults though they are “old-fashioned”. In this scene, Ibsen puts a great many flowers and plants to show that this manor house is lively and the people in this house are struggling to freshen themselves with new people, new

approaches and life styles, especially Rosmer as the owner of the old manor house although he is quite addicted to the heritages of his respectable family.

The walls of this sitting room are covered with the portraits of clergymen and officers survived in different periods of time. These portraits have a dominant role in this scene. They stand for Rosmer's ancestors and they remind Rosmer his social statue and duty on this earth. Despite the fact that Rosmer is quite eager to announce his new ideas about the society, he is handicapped and alienated by these dominant figures in his own house and they remind him that he is a clergy man who must complete his mission. Behzad Ghaderi Sohi states about this room "which throws light on the character of the owner as a man alien to happiness and mostly dominated by the inhibitions of a fragmented culture that gives the first priority to fulfilment of duty." (2003, p. 196)

In the remainder of the description of the sitting room, we meet Rebecca West and Mrs. Helseth in a summer evening: "It is a summer evening, after sunset. **REBECCA WEST** is sitting by the window crocheting a large white woollen shawl, which is nearly completed. From time to time she peeps out of window through the flowers. **MRS. HELSETH** comes in from the right." (Ibsen 2001, p.3) There is a paradox within the description of scene in Act I. While the room is furnished in old-fashioned style and the walls are hung with portraits of clergymen and officers in uniform, on the other hand there are flowers in front of this room symbolizing the freshness and Rebecca West, the young and beautiful woman representing the reforms, is sitting in this room. Thomas F. Van Laan explains this conflict with the "deeper layer" idea:

The deeper layer is suggested at once by the opening picture of the setting within which Rebecca West sits, alone and silent, crocheting her shawl near the window. Within this picture, the spacious, old-fashioned room, its high, thick walls and "old and more recent portraits of clergymen, officers and government officials in uniform" [...] sharply conflict with the fresh flowers and cut branches, the glow of summer twilight streaming through the open window, and the human, youthful freshness of Rebecca. (1963, p. 151).

This conflict is realized even by Kroll, Rosmer's brother-in-law, when he comes to Rosmersholm to see Rosmer about some issues. He catches the details in the room by looking around the room and he understands that these changes are Rebecca's reforms. But Rebecca claims that Rosmer is happy to see such fresh flowers in this room:

Kroll (*coming into the room*). You are always so kind. (*Looks round the room.*) Is John up in his room?

Rebecca. No, he has gone out for a walk. He is later than usual of coming in, but he is sure to be back directly. (*Points to the sofa.*) Do sit down and wait for him.

Kroll (*putting down his hat*). Thank you. (*Sits down and looks about him.*) How charmingly pretty you have made the old room look! Flowers everywhere!

Rebecca. Mr. Rosmer is so fond of having fresh flowers about him.

Kroll. And so are you, I should say.

Rebecca. Yes, I am. I think their scent has such a delicious effect on one—and till lately we had to deny ourselves that pleasure, you know. (Ibsen 2001, 5-6)

As it is implied in the quotation above and many sources agree, Rebecca seems like the foreigner who brings fresh and new life to the old manor house. Hortvert supports this claim by stating that: “Rebecca seemingly represents the very “new time consciousness”, which she ideologically and metaphorically simulates through her speech. Her mission at Rosmersholm transcends the mere infatuation she has with the inheritor of the estate, former Pastor John Rosmer. [...] She brings to the scene the vitality and freshness of the wild nature of Finnmark” (2008, p. 73).

The other most important element to take into consideration is the white shawl which Rebecca is crocheting. It is “a large white woollen shawl, which is nearly completed.” (Ibsen 2001,3) As it is mentioned earlier, all of these elements are put on the stage with a great caution by Ibsen. The colour of this large woollen shawl is quite meaningful. White symbolizes clean and pure in general. But this white shawl cooperates with the white horses at the end of this play. White horses are told Mrs Helseth, “a figure who is, among other things, highly superstitious, given to banal moralistic judgements” (2006, p. 379):

Rebecca (*folding up her work*). They cling to their dead a long time at Rosmersholm.

Mrs. Helseth. If you ask me, miss, I should say it is the dead that cling to Rosmersholm a long time.

Rebecca (*looking at her*). The dead?

Mrs. Helseth. Yes, one might almost say that they don't seem to be able to tear themselves away from those they have left behind.

Rebecca. What puts that idea into your head?

Mrs. Helseth. Well, otherwise I know the White Horses would not be seen here.

Rebecca. Tell me, Mrs. Helseth—what is this superstition about the White Horses? (Ibsen 2001, 4)

The implied meaning for the white horses is the death. Karen Weir explains the connection between the white shawl and white horses and death by referring to different critics:

This “large, white thing” becomes important at the end of the play when it is linked to the “white horses” of Rosmersholm who appear at Rosmersholm when someone is about to die. These white horses are a recurring symbol throughout the play. Orley Holtan explains, “The white horse is a symbol that has its roots in Norse mythology. The horse as a warning of death is a common motif in Scandinavian folklore and mythology” [...]. In addition, Pavel Fraenkl contends that the purpose of the white horse is absolutely essential to the play. “Without white horses, without the death-ritual that ties itself to them, and without the connected mystic tradition that lies behind this conception, there is no drama that can rightly be called Rosmersholm[...].”(2006, p. 13)

In Act I, another important part which should be paid attention is the introduction of Brendel. Brendel is the most interesting and crazy character in the play. He appears and disappears suddenly. He seems to be “a grotesque and uncanny figure” (Sohi, 199) throughout the play. Brendel is introduced to the reader as Rosmer’s old tutor with this description: “**BRENDEL** is a good-looking man with grey hair and beard; somewhat emaciated, but active and alert; he is dressed like a common tramp, in a threadbare frock coat, shoes with holes in them, and no visible linen at his neck or wrists. He wears a pair of old black gloves, carries a dirty soft hat under his arm, and has a walking-stick in his hand.” (Ibsen 2001,16-17)

His appearance and language signal that he combines a great many qualifications under his both good looking and messy appearance. He utters many words in different languages such as “Nach Belieben” (Ibsen 2001, p.18), “A la bonne heure” (p.20) and he behaves like “a Greek philosopher”: “his present bombastic babbling which sketches him as a parody of a well-versed rhetorician support the fact that he is more like a burlesque imitation of a Greek philosopher or, to be more precise, a parody of Socrates.” (Sohi 2003, 200)

A different approach to Brendel is about his being a gothic character plus to grotesque. He suddenly appears and vanishes like a ghost. He speaks to himself

without any meaning to the others around him. Horntvedt writes about Brendel: “Brendel has the function of prolepsis in the text with fatidic overtones. After he leaves just as suddenly as he appeared, with the bounty of new clothes and money, he prompts Rosmer to disclose to Kroll the truth about his liberal thinking he newly embraced and his apostasy as well.” (2008, p. 77)

Act two opens in Rosmer’s study. This scene is quite different from the scene in act I though there is one common point:

SCENE. ROSMER’S study. The door into it is in the lefthand wall. At the back of the room is a doorway with a curtain drawn back from it, leading to his bedroom. On the right, a window, in front of which is a writing-table strewn with books and papers. Bookshelves and cupboards on the walls. Homely furniture. On the left, an old fashioned sofa with a table in front of it. **ROSMER**, wearing a smoking-jacket, is sitting at the writing-table on a highbacked chair. He is cutting and turning over the leaves of a magazine, and dipping into it here and there. (Ibsen 2001, 28)

As it is seen clearly in the description, the study is quite different from the sitting room in act one. There is just one common point and it is the old fashioned sofa. This room underlines the fact that Rosmer is a real intellectual person who likes reading and writing in a great deal. Books and papers are the representatives of the new world opened to Rosmer thanks to Rebecca. But there is one thing which still reminds the past to Rosmer in his study: the old fashioned sofa. Ibsen shows the audience and the reader via this old sofa that even in the most private places, it is impossible to get rid of the past.

In Act II, Peter Mortensgaard is introduced to us: “**PETER MORTENSGAARD** comes in softly and quietly, by the door on the left. He is a short, slightly built man with sparse reddish hair and beard.” (Ibsen 2001, 39) He is the representative of radical left and he wants to get Rosmer to his own ideological side. Like Kroll, he reminds Rosmer about his past, especially Beata’s death. Before her death, Beata leaves a letter to Mortensgaard about Rosmer and this letter becomes a turning point in Rosmer’s life, especially in the further parts of the play.

One of the most striking parts in Act II and throughout the play is the scene which Rosmer proposes to Rebecca. This moment is also the most paradoxical and disappointing one because Rebecca rejects his proposal. Rosmer finds the freedom in Rebecca because he feels getting rid of the sad effects of his tragic past and he can talk about anything with her, so he does not hesitate proposing to her:

Rosmer. Do you understand what is in my Mind, then? Do you not know? Do you not see how I could best win my freedom from all these harrowing memories from the whole sad past?

Rebecca. Tell me!

Rosmer. By setting up, in opposition to them, a new and living reality.

Rebecca (*feeling for the back of the chair*). A living—? What do you mean?

Rosmer (*coming closer to her*). Rebecca—suppose I asked you now—will you be my second wife?

Rebecca (*is speechless for a moment, then gives a cry of joy*). Your wife! Yours—! I! **Rosmer.** Yes—let us try what that will do. We two shall be one. There must no longer be any empty place left by the dead in this house.

Rebecca. I—in Beata’s place—?

Rosmer. And then that chapter of my life will be closed—completely closed, never to be reopened.

Rebecca (*in a low, trembling voice*). Do you think so, John?

Rosmer. It must be so! It must! I cannot—I will not— go through life with a dead body on my back. Help me to throw it off, Rebecca; and then let us stifle all memories in our sense of freedom, in joy, in passion. You shall be to me the only wife I have ever had.

Rebecca (*controlling herself*). Never speak of this, again. I will never be your wife. (Ibsen 2001, 50-51)

If the attention is paid to the stage directions in the parentheses, it will be clearly seen how a conflicting character Rebecca is. When Rosmer asks her to be his second wife, she cries in joy but she rejects the proposal with a trembling voice and controlling herself. As a reaction to this reply, Rosmer gets shocked:

Rosmer. What! Never? Do you think, then, that you could not learn to love me? Is not our friendship already tinged with love?

Rebecca (*stopping her ears, as if in fear*). Don’t speak like that, John! Don’t say such things!

Rosmer (*catching her by the arm*). It is true! There is a growing possibility in the tie that is between us. I can see that you feel that, as well as I—do you not, Rebecca? (Ibsen 2001, 51)

Rosmer keeps Rebecca’s arm because he does not want to leave his freedom: “Rosmer’s insistence to keep his love relation with Rebecca pure is another

example of Ibsen's recurrent theme of conscious withdrawing from the material/ social world to attain authentic self" (Hadaegh 2012, 31)

In Act III, the scene again opens in the sitting room. Rebecca and Mrs Helseth are busy with their own works and the sun is shining: "SCENE-The sitting-room at Rosmersholm. The window and the hall-door are open. The morning sun is seen shining outside. **REBECCA**, dressed as in **ACT I**, is standing by the window, watering and arranging the flowers. Her work is lying on the armchair. **MRS. HELSETH** is going round the room with a feather brush, dusting the furniture." (Ibsen 2001, p. 52) In this act, a long dialogue passes between Rebecca and Mrs Helseth. In this dialogue, Mrs Helseth fondles an important detail about Rosmersholm:

Mrs. Helseth. Little children do not cry at Rosmersholm, Miss West.

Rebecca (*looking at her*). Not cry?

Mrs. Helseth. No. In this house, little children have never been known to cry, as long as any one can remember.

Rebecca. That is very strange.

Mrs. Helseth. Yes, isn't it, miss? But it runs in the family. And there is another thing that is just as strange; when they grow up they never laugh—never laugh, all their lives.

Rebecca. But that would be extraordinary. (Ibsen 2001, 55)

This confession shows that Rosmersholm loses the Dionysian joy and it is diving into the hopeless situation. It is a place where there is no laugh and a place where the little children no cry. Ibsen creates such a world that no one does his/her activity to catch the life and enjoy it. He doesn't give any place to the Dionysian style in Rosmersholm, except from Brendel. He is the only character who enjoys the life and lives it however he wants. He is not under the pressure of the past or future or society.

Another important detail which is read in Act III is the origin and past of Rebecca. She is from Finmark, "extreme north" (Sohi 2003, 197) and has an ambiguous past: "**Rebecca.** When I came down here from Finmark with Dr. West, it seemed to me that a new, great, wide world was opened to me. Dr. West had given me an erratic sort of education—had taught me all the odds and ends that I knew about life then." (Ibsen 2001, p. 68) Sohi explains about Rebecca: "Rebecca West whose passionate radicalism is highlighted by her immoral background- there are hints in the text that she is probably an illegitimate child and a former mistress to her stepfather/ teacher- comes to

Rosmersholm ambitious to break through the dull monotony of this sombre house.” (Sohi 2003, 197)

At the end of Act III, we witness an amazing scene. While Rebecca does not believe in the White Horses in Act One, she says to Mrs Helseth that she sees White Horses in Act III. It demonstrates that Rebecca starts to become a gothic character, like Mrs Helseth, who is talking about the ghosts and death:

Rebecca. Yes, but to-day I have had a fright, Mrs. Helseth.

Mrs. Helseth. A fright! Good heavens-how?

Rebecca. I fancy I have had a glimpse of the White Horse.

Mrs. Helseth. Of the White Horse! In broad daylight!

Rebecca. Ah! they are out both early and late, the White Horses of Rosmersholm.

(Ibsen 2001, 72)

The last act of the play, Act IV, opens again in the same room: “**SCENE.**- The same room in the late evening. The lamp, with a shade on it, is burning on the table. **REBECCA** is standing by the table, packing some small articles in a travelling-bag. Her cloak, hat, and the white crocheted shawl are hanging on the back of the couch.” (Ibsen 2001, p.73) The lamp and the crocheted shawl are the repeated props on the stage. The lamp is mentioned a few times in Act I and it is shown again in Act IV. The lamp function to brighten the room and Rebecca’s function in that house is the same. She brightens the old house and freshens the gloomy atmosphere. The white shawl is mentioned in the other acts except from the second act, but in Act IV it is completed and hung on the back of the chair signalling that its mission is completed in this house and it is ready to leave. And the time is evening, everywhere is dark and for a closing scene it is the best as Brendel declares: “**Brendel.** The dark night is best. Peace be with you!” (Ibsen 2001, 84)

While Rebecca is leaving the stage, Rosmersholm, white shawl is seen again. Rebecca is about to leave Rosmersholm and she “*takes up her shawl slowly, throws it over her head*” (Ibsen 2001, p.86). When Rosmer realizes that Rebecca is quite decided to go, he also decides to go with her. But where they are going is quite gothic: they are going to the same way with Beata- the millrace and it means that they are going to death. Mrs Helseth, like “the messenger who reports the catastrophe in Greek tragedy” (Van Laan 2006, 380) reports the end of the play with these words:

Mrs. Helseth. Good heavens! What is that white thing—! As I am a living soul, they are both out on the foot-bridge! God forgive the sinful creatures—if they are not in each other's arms! (*Gives a wild scream.*) Ah!—they are over—both of them! Over into the mill-race! Help! help! (*Her knees tremble, she holds on shakily to the back of a chair and can scarcely get her words out.*) No. No help here. The dead woman has taken them. (Ibsen 2001, 88)

Van Laan collects the ideas about the white shawl within these words:

Ibsen's use of Rebecca's white shawl suggests the reliability of her later understanding of the symbol. Even when Rebecca had rejected the White Horse, she could be seen busily folding up the shawl; she becomes more and more preoccupied with it as she phrases her more perceptive interpretations of the White Horse. When she and Rosmer prepare to go to the bridge to their death, she pauses; perhaps, she suggests, his desire to accompany her is only a delusion, only one of the white horses. "It may be so," Rosmer agrees; "For we can never escape from them—we of this house." [...] Then Rebecca, her white shawl draped over her head and about her body [...] takes his hand and they go out together. The shawl implies that the act which Rosmer and Rebecca view as a victory may be in reality more of a defeat, and the implication is strengthened by Madam Helseth in the final speech of the play. She sees Rebecca and Rosmer upon the bridge, sees also "that white thing there!" [...] What she sees is the shawl, but in her mind swells up the superstitious fear of the White Horse that brings death to Rosmersholm. Seemingly, the White Horse, like the dead wife, has taken them. Ancestral scruples, the forces of the past, imaged in the personal pasts of Rebecca and Rosmer, have apparently destroyed those who tried to free themselves. (1963, p. 157)

At the end of the play, Rosmer follows Rebecca leaving his past behind. He firstly experiences the Dionysian joy throughout the death. He enjoys going to the death with because he feels himself free following his freedom symbol Rebecca. He leaves the social world behind and he goes forward to his free future though it is hidden in the death. The white shawl takes them to their end and it completes its mission as the co-operator of White Horses –the death-, the superstitious figures told by Mrs Helseth. Ibsen's driving his characters to commit suicide in order to get their freedom is another point to mention about:

By allowing Rosmer and Rebekka to carry out their suicide as an open confirmation of their previous selves, Ibsen's tragedy renders human life as a conflict field where imagination, emotions, will and reason are included in a game of freedom and being bound to life or death. The greatness of this tragedy is its shocking break with what is common. The concluding suicide is an awakening that may cause the audience to sense the eternal and irresolvable conflict between the greatness and impotence in man. However, the playwright hardly considered this as something he would encourage doing in the form of a concrete act. (Ystad 1999, 7)

Conclusion

To conclude the paper, *Rosmersholm* is a great play to analyze many topics in it. But metadramatic elements have an extra importance because all of them hide a different secret in themselves. As it is mentioned before, this topic is closely related with the symbolism and Ibsen's great talent in symbolism. He plans each of his mature plays for two years and he meticulously puts the props on the stage. It will be better to finish the paper by quoting from Van Laan again in order to give the entire message in a combined paragraph:

What Ibsen has done is to establish at the beginning of *Rosmersholm* values calculated to win the attention, interest, and involvement of his spectators. He provides for them a concrete realization of the point of view which they are liable to already possess when they come to the theatre. But from this original basis, he subtly and slowly shifts their understanding and attitudes until they must ultimately perceive and accept the completely opposite point of view as well. This structural pattern may be used merely to teach, to alter an audience from one belief to another, and such Ibsen had tended to do in his early problem plays. But in *Rosmersholm*, he has adapted his pattern to the purposes of art. In *Rosmersholm*, Ibsen has managed to control his material so that both the original and the final attitudes remain relevant. The entire action must ultimately be seen with the double view confirmed by the last event of the play. (1963, p. 163)

As Van Laan asserts in the paragraph above, Ibsen is a great playwright and he thinks every detail to attract the audiences' attention and to push them to think about the other possibilities. His talent in description draws a fascinating picture not only on the stage but also in audiences' mind, so they feel like in real life. As a realist playwright, Ibsen demonstrated his ability about drawing a

real life picture on the stage, not only in terms of the story but also in terms of the stage, sound, stage props, lighting etc. in his all plays and succeeded to catch the attention of both literary world and the audiences.

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Chapter 19

Theory-Practice Mediation Through Deliberation or Hegemony

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Democracy as an Institution of Society

Democracy in its pure form is a process of formulating objectives for the development of viable, good decisions within a cultural community. Functioning democracies require long-lasting institutions that grant societal stability despite the continuous change in the actors' motives for action. This requires that the structures of political institutions keep pace with the degree of societal complexity, so that the preferences of those affected converge with the motives for action of the decision-makers.

In this process, our political preferences are influenced by our highly personal experiences. We arrive at a genuine personality of our own through the socially pre-constituted conditions of action. There is no personality without socialisation. Consequently, our positions in democratic decision-making in society are also influenced by these determinants. Personal knowledge and action competences on the one hand, social institutions and norms on the other have an impact on every decision (Demir, 2017b). Whenever we are called upon to contribute to collective decision-making with our partisanship, we rely on these conditions for action. The question is therefore, how do we reach a genuinely personal decision not despite but thanks to these conditions of action? In the following, we will deal with the democratic formation of the process of formulating objectives and decision-making, into which personal character traits and cultural preferences are part of it. How can we, as individuals, create a culture of responsibility within a modern community in which personal preferences coincide with collective goals and norms?

An answer to this question can be developed from examining the concepts of participation and representation; in the first case, institutions of direct democracy and in the second case, indirect participation in the institutions of representative democracy are in the center of considerations. Direct democracy in its purely radical form would mean that citizens are involved in every decision. Since no society can remain fully assembled for every issue at all times, direct grassroots democracy is not suitable for complex societies. The finite nature of our resources contrasts inefficiently and ineffectively with the motivation for grassroots participation. It also does not work because not every person has developed good quality of solutions for every issue in our highly differentiated subsystems (Demir, 2022e:286-290; Demir, 2022a: 14-15).

The other solution to this problem is representation or representative democracy. For this, voters are selected, they themselves are divided into different constituencies and into different organisations in these constituencies, such as the political parties. This is not only due to the desire of citizens to

participate in socially important issues, but also to the fact and consequences of the functional differentiation of society. Societies are not homogeneous entities. Rather, they are the result of a series of contingencies, constraints and normative objectives, such as sovereignty, notions of rights and participation (Demir, 2022). Precisely because we practically divide ourselves into different subsystems of society, it by no means follows that we actually pursue the same goals with the same motives and instruments.

One consequence of this lack of clarity is polarisation. The first question is, who is to decide what is wise, what is also good in the long run and what promotes the community? Regardless of the (possibility of) answer, it is certain that representation based on membership of a community prevents it from being characterised by general but particular interests and ideas. A community remains a community as long as it clearly demarcates itself from the other communities. Consequently, policy participation through the prism of community interests and ideas remains in tension with the goal of solving global problems that require a global perspective. As long as actors remain in their culturally coded and often non-reflective filter bubbles, compromise remains a question of power. Power, in turn, is not a good basis for consensus (Demir, 2023d). Expressed with the understanding of the Geneva developmental psychologist, this means that our decisions today are dominated by the cognitive, perspective schemata in our world of experience. These schemata are both information storage space and information ladder (Demir, 2023a). They are storage space in that they dichotomise all previous experiences, including those of our ancestors, into particular preferences; attack/defence, friend/foe, good/evil, right/wrong etc. The problem is that in many cases they fail to offer adequate orientation. There is not only good and evil, but also the category of justice, which in many cases cannot be assigned to either friend or foe. A good example of this is the stranger (Bauman, 1992). Strangers can be assigned to both categories. In this case, instead of a good orientation, schemas create the sensed of insecurity, uncertainty, fear, anger and resentment, which then provides a basis for polarization in society.

One possible solution to these problems is Jürgen Habermas' discourse ethics and Chantal Mouffe's agonistic democracy. These are two normative approaches of democracy. In democracies with a *low* level of legitimacy, we experience the practical consequences in *low* capacity of institutions providing an answer to the question of the actors about for further communication despite a temporal loss, defeat and/or weak representation of interests (Luhmann, 1997: capt. II). Where this is the case, the practical consequences are experienced in everyday life in the rise of populism, extremism, fundamentalism, all of which

drive polarisation in society. Democracies, on the other hand, are not oases. Even in democracies there are, for example, protest movements against privatisation, antagonistic positions on issues about for example the foundations of a humane economy. But in one case, those affected have democratic, legal and economic channels of mediating their questions. In the other case, the answers given are challenged by inappropriate means.

Political philosophy is the discipline in which the question of the conditions of power and legitimacy is posed. In terms of democratic theory, for example, the question arises as to the conditions of legitimacy of the formation of wills and decisions. How are legitimate interests of members of minorities to be preserved in electoral systems based on a majority principle? The approaches developed here offer different ideas on how society, the public should be understood and constituted according to which norms. For example, if we were to follow the principles of Habermas' discourse ethics and/or Mouffe's agonistic democracy, we would live in a different type of society today. Both provide answers to the question why the democracy they favour is a better form of will and decision making. Both present a theory of democracy that seeks to provide general answers to the practical problems of society. At the same time, Habermas understands democracy as a mediation process of theory with practice, while Mouffe wants to converge theory in practice (Demir, 2022b; 2022c; Demir, 2022f; Demir, 2022g).

In the following, Habermas's discourse ethics and Mouffe's critique of Habermas's discourse ethics as well as her alternative will be discussed first by presenting their texts as closely as possible to the two texts themselves, interpreting them according to the idea of hermeneutics. First, the background of Habermas' theory will be reconstructed in its main features. Then the principles of discourse theory will be explained in their referential contexts. After that, Chantal Mouffe's discussion of Jürgen Habermas' discourse ethics will be introduced. She formulates her critique from the perspective of an agonistic model of democracy, which she sees as the practice of a hegemonic power structure (Mouffe, 2008). She distinguishes between antagonism, which manifests itself among two enemies in politics, and agonism, which manifests itself in competition between two opponents in politics. The aim of agonistic model of democracy is to transform antagonism into agonism.

Demystifying the order of creation and the history of salvation

Religion and moral philosophy are among the most important, long-lasting institutions of society. Biblical traditions provided models of action, narratives and reasons for accepting the commandments that emerged from them. These

narratives promised rightful redemption -God is judge and redeemer at the same time. And the reasons for this idea of redemption in them were written in a certain language, syntax and structure, and therefore also open to criticism. Although these are general images of the world and of human being, they were initially communicated within a particular culture and likewise only acquired their typifying effects as general models of action starting from this cultural sphere (Habermas, 1996: 17). According to Habermas, this rational generality structure with a specific assignment to a particular culture and action was adopted by moral philosophy with two learning effects as a result of the increasing weakening of religious interpretations as motives for action for secularised people in modern world cities with their pluralistic lifestyles (Demir, 2017: 42-40).

First, commandments in the holy books could also be understood as God's comprehensive and omnipresent commands, to which obedience is to be rendered unconditionally. Although they contain cosmological, theological ideas, their core lies in the exemplary way of life exemplified by the respective prophets (Weber, 1980: 321-346). They are exemplary idealised ways of life for an ethically peaceful coexistence according to the general commandments. Their specific expectation lay in the communication structure; on the one hand, the individual is supposed to strive for transcendence with a highly personal orientation towards general commandments, and on the other hand, he or she is supposed to pursue this goal as the particular member of the congregational community of believers (Habermas, 1987: 299-332). In the orientation towards general commandments, Habermas sees the path of justice, according to which every person wants to be treated equally with all other persons according to their differences. On the other hand, with an orientation towards the motives for action of the members of the community of believers, the individual shows solidarity with comrades who want to be treated equally in their differences. Equality in the ethical community and justice in the general commandments is thus the hallmark of the communication structure of these religious traditions, which was later incorporated into moral theories (Habermas, 1996: 17-19).

Secondly, with the transition to modernity with its emphasis on rationality and freedom, this generation of meaning, a kind of master foil is eroding into a self-determined, pluralistic way of life. Instead of the stories of salvation, modern man takes freedom of action, and instead of sacred truths, rational reasons satisfying the criterion of objectivity as the basis for decision-making. Habermas attributes the emergence of moral realism, utilitarianism, moral functionalism and metaethically based scepticism to this change (Habermas, 1996: 21-22).

These approaches are different answers to the question of how the individual of modern times, in the face of new conditions for action, can transform the

reasonable and true commandments of God into the reasonable, true and objective reasons for moral action. For the answer, the concepts of *will* and *reason* were recommended by these moral philosophical approaches. Reason, for example, appears in empiricism as the source for the insight of a self-commitment to commonality, tradition. Thanks to it, the individual adheres to rules of prudence, recognises the resulting common benefits and contributes to solidarity. The difference with religious commandments lies in the logic of justification; believers did not commit themselves out of a cost-benefit calculation, but they adhered to God's commandments, the force of which they recognised in society, but both neither the true reasons of God's unconditional demands, nor the objectively rational reasons of their own self-commitment to these commandments were hardly accessible to them. Indeed, a God who neither elevates nor engenders respect, because the actor knows believes him to be only an artefact of his reasoning, can neither bind, oblige, nor engender contempt. Moral obligations, in other words, must be able to point to a higher authority with coercion in order to have the desired effect on the actors.

But how is this authority to be generated if, in the face of the disenchantment, rationalisation and weakening of religious commitments, we have no more than the concepts of will and reason at our disposal. Habermas' answer is that we should give ourselves the rules of coexistence out of this insight, by making proposals to each other in a deliberation and allowing ourselves to be convinced of their goodness (Habermas, 1996: 37). For this purpose, Habermas differentiates reason into insight (*Einsicht*) and cognition (*Erkenntnis*). In contrast to counterintuitive cognition, insight takes place within a pre-constituted life-world in which actors are guided by pragmatic reasons. Insight is the coming to consciousness of the hitherto below the threshold of the unconscious and non-conscious, non-contextualised facts in a lifeworld that are now being examined (Demir, 2021a: 109-111). In this life-world, the actor might be able to access the reasons for self-commitment to the common through insight; the person is able to access the insight based on the given conditions of action, which is the best option for objective, subjective and intersubjectively shared reasons. The person who has the access in to that insight can rely on the acceptance of his reasons by his comrades thanks to shared self-evident facts in this life-world.

Especially since insight is bound to self-evident facts within a certain, culturally tightly woven and pre-constituted lifeworld, it would suffice in determining the rules about common life, about the conditions of a solidarity and corresponding the reasons applied within this lifeworld (Habermas, 1987: 172-290). But as soon as questions of acceptability in general, questions of justice, i.e. a solidarity in global dimensions arise, according to Habermas, in addition to insights, cognition are needed that have

a validity beyond the boundaries of one's own community. For what is valid within a community of solidarity can only expect reasonable acceptance by those concerned if the reasons for the insight are consistent with the cognition in the wider world (Habermas, 1996: 40). The question is what is to happen when an ambiguity, indeterminacy, difference, opposition, tension between questions of solidarity, acceptance within one's own cultural community and questions of justice, acceptability arise. Which norm should apply in such a norm collision?

Habermas proposes an absolute priority of the just over the good. By the good is meant the norms of solidarity that have a potency for universal validity beyond one's own cultural community. The unconditional primacy of the just over the good should thus serve to find a consensus among all concerned (Habermas, 1991: 167). This consensus, however, is only possible if the reasons given for accepting the norm of the good not only provide a reasonable answer to the question of what is good for us as members of a community, but also a truly good answer to the question of what is in the equal interest of all those possibly affected (Habermas, 1991: 124; Günther, 1988: 50). This proposal, inspired by Kant's categorical imperative, seeks to mediate the obligations of solidarity within a cultural community with a rational self-commitment to abstract principles of justice in the presence of all those who may be affected (Demir, 2022b). This requires the perspective of a citizen who, thanks to his good insights, knowledge and corresponding good prospects in life, refrains from his immediate egoistic interests and is motivated to submit to the principles of justice as a member of a wider communicative community structure. In doing so, Habermas expects that under certain conditions every human being can contribute to its emergence (Habermas, 1996: 41-44).

Even assuming the rule of an absolute process of justice from the solidary good, the question still remains unanswered as to how we as contemporaries should have known, given the plurality of motives for action, what exactly is in the interest of all those possibly affected from an abstract, philosophical observer's perspective? Every human being can be wrong. Every insight is falsifiable. Every institution is subject to change. Consequently, only God would know a reasonable answer to this question. Habermas' answer is:

“Only those affected by this can, from the perspective of those involved in practical deliberations, become clear in each case about what is equally for all. (...) What is lifted up as the good in the just is the form of an intersubjectively shared ethos in general and thus the structure of belonging to a community, which has admittedly cast off the ethical shackles of an exclusive community.”(Habermas, 1996: 45)

In other words, it is not a question of a concrete answer, but of a communication structure from which we reasonably assume that a self-determined answer to this question can be generated when it is applied.

Principles of discourse ethics

This communication structure includes Kant's recognition that a law acquires moral validity under the reasonable assumption of voluntary consent from each person who may be affected (46). In this, those affected must imagine themselves as legislators and as subjects of the law at the same time. Self-determination as the expression of the law-subject's will in solidarity and self-realisation as the symbol of the cognition of a law-making actor with a claim to moral action are the two basic arrows of this communication structure. To establish it, actors are in a deliberation; in this deliberation, actors first have their random goals, preferences, value orientations subjected to a critical assessment by each other (Habermas, 1991). It is true that, as legislators, they are supposed to bind their will to these interests and norms of all others out of practical reason, which can withstand a common scrutiny. But not the less, the particular will must be able to survive the test of generalisation, namely whether the norm to be adopted and/or applied would be accepted by every person possibly affected as the law by which they are guided. This deliberative situation is what Habermas calls rational discourses aimed at reaching an understanding, in which all those possibly affected participate (Habermas, 1996: 48). These are to be guided by the discourse principle >D<, "according to which only those norms may claim validity which could find the consent of all those concerned as participants in a practical discourse."(Habermas, 1996: 49)

Two consequences are worth highlighting (Habermas, 1996: 50-55). First, >D< is the principle of discourse ethics. If actors of our time orient themselves to a more abstract principle instead of the religious plan of salvation of the Redeeming God, then an ethics is needed whose principles at least satisfy the sense of solidarity and justice of those concerned. The loss of the old orientation goes hand in hand with a lengthening of the path between the moral principle (like >D< as the principle of discourse ethics) and the practically performed action, like the universalisation principle >U< still to be introduced. The institutions of modern societies are based on this separation: politics is not law, and law is not science. Courts are not at the same time executive authorities. This separation means that a distinction should be made between morally reasonable, intentional judgement and action, so that the pastor can preach water and drink wine without being accused of inconsistency. All people know that smoking is harmful. But that does not stop some people from smoking. All people know that

plastic harms the environment. All people know that moral action is better. But these facts do not give rise to an ought. Between knowledge, norm and action, there is in fact no imperative and immediately following urge to act. On the contrary, reflection, i.e. delaying the thought process from action itself, is part of the knowledge of every insightful person. A difference between what is morally preferred and what is ethically desirable, between fallible reason of the deliberating subjects, is a prerequisite for the functioning of modern institutions. In this respect, >D< forms the principle of discourse ethics, the de facto separation in society between judgement and action, and reinforces this trend in that discourse ethics distinguishes between theoretical and applied discourses.

Secondly, the new constellation of rationality and morality also results in another differentiation: moral judgements generate their obligatory motivation because they are whispered to the affected in a voice that lifts, elevates and refers to the will, which is still addressable but generalised. Their obligatory prescriptions outlast the actor's crises if they survive the moral test therein on issues of self-determination and value orientation. Their success can be measured by the moral autonomy of the actor despite de facto heteronomy in everyday life. The actor acts under self-determined moral maxims despite the incompatibility of pragmatic interests, context-dependent value orientations (Habermas, 1996: 48). It is precisely this tension that makes the actor an iron cage, as Max Weber called it.

With the linguistic turn, the content of moral commitments can be stated less and less with reference to creators, but in descriptive statements (Habermas, 1998: 25-37). They can be judged in terms of true and false. At the same time, descriptive propositions say nothing about how things should be. They describe the actual state of affairs. Our understanding of truth and morality is shaped on the one hand by religious concepts, scientific, reliable, objective descriptions of facts and on the other hand the resulting understanding of justifications. However, the question remains unanswered in this understanding of truth and justification as to what the validity of moral propositions can be measured against. Habermas' answer is that normative propositions can neither be qualified according to true or false, nor can they be justified, because objectively speaking moral objects or facts only exist if there is someone who follows them out of intrinsic motives (Habermas, 1996: 52).

But since motive verification does not lead to a justification of the generation of moral judgements, Habermas suggests another way; first of all, with the expression *truth* is the expectation expressed that what is said should be valid in every context. At the same time, even language-theoretical, linguistic justifications cannot be understood independently of contextual conditions. Truth

remains bound to the practice of discursive of justifications. Therefore, instead of an understanding of moral justification, a pragmatic conception of justification is to be practised according to the criteria of correctness, sincerity and truthfulness, which together do not grant truth but rational acceptability. “The correctness of moral norms (or general normative statements) and singular precepts can then be understood by analogy with the truth of assertoric propositions.” (Habermas, 1996: 54)

However, both statements are generated by a certain procedure in the discourses. Thus the epistemological conception of truth in the sense of *valid in every context* is no longer to be sought in the content of the statements themselves, but in the structure of the justification of these statements. The mode of generation and not the generation of the statement itself is in the foreground of the consideration. For this Habermas suggests >D< - it is valid in every context. On the other hand, acceptance can be sought in the sense of an insight into the contents themselves, which can be tested for correctness in their proportions. For this, every social world is constitutive in its own way. Every justification is valid within the boundaries of the social world, which is pre-constituted by the motives, practice and language of its actors. The actors only give their consent to the content of statements if the intention and assertion communicated therein is considered worthy of recognition according to common norms.

“What eludes our disposition is the moral point of view that imposes itself on us, not a moral order assumed to exist independently of our descriptions. It is not the social world as such that is beyond our disposition, but the structures and procedures of a process of argumentation that serves at the same time the production and discovery of norms of a properly regulated coexistence.” (Habermas, 1996: 55)

Habermas proposes discourse ethics to actors who approach their conflicts neither according to a legal law nor according to a factual-sociological compromise, but rather strive for consensus according to principles developed in deliberation. These actors first realise that ethics as principles of motives for action within a community is not a good basis for consensus with actors from other communities. Therefore, they are factually forced to seek common ground in the communication structures that apply to all participants. This common ground should also motivate them to act in a communicative, understanding-oriented way. At the same time, Habermas expects consensus in transcendently good but in communicative action, in the argumentations of the communicatively acting actors (Habermas, 1996: 56-58).

“In the pragmatic presuppositions of rational discourse or deliberation, namely, the normative content of the insinuations made in communicative action is generalised, abstracted and de-restricted, i.e. extended to an inclusive community which, in principle, does not exclude any subject capable of speech and action but which could make relevant contributions. This idea shows the way out of that situation where the participants have lost the ontotheological support and have to draw their normative orientations, so to speak, entirely from themselves.” (Habermas (1996): 58).

The moral in these discourses can be justified with three considerations. >D< is supposed to stand for the fact that the discourses are to be guided only by norms that could find the consent of all those possibly affected, generated out of communicative action (a). >D< is thus the condition for the validity of the binding norms under the prerequisite of their justification that is capable of consent. Once consent has been obtained, >D< must now be operationalised with the universalisation principle >U< (b). >U< should indicate the rule for justification of moral norms (59). According to >U< , a norm is valid precisely “if the probable consequences and side-effects which are likely to result from its general observance for the interests and value orientations of everyone could be accepted without constraint by all those concerned together.” (Habermas, 1996: 60) Finally, these principles are now to be applied in concrete deliberations. These deliberations must be organised around argumentation practice of the argument-counter-argument kind. Habermas ties the argumentation process to four conditions. These are openness, equality, sincerity and non-coercion. By openness is meant that anyone who wants to make a relevant contribution is allowed to participate in the discourse. Equality means the realistic chance of being able to make contributions. Sincerity is meant to guarantee that the participants in the discourse mean what they say. Finally, non-coercion means that communication must be free of constraints, both external and internal. Contributions should be guided solely by inner persuasion of better arguments.

“Now, if everyone (... adheres to this), in practical discourses, (a) because of the publicity and inclusion of all concerned and (b) because of the communicative equality of the participants, only reasons can come to the fore that take into account equally the interests and value orientations of everyone; and because of the absence of (c) deception and (d) coercion, only reasons for agreeing to a disputed norm can be decisive. Finally, under the premise of the mutual orientation towards understanding assumed by everyone, this 'uncoerced' acceptance can only take place 'jointly'.” (Habermas, 1996, 62)

Agonistic Model of Democracy

Mouffe sees in theories of deliberative democracy an attempt to rescue the ideology of liberalism with the liberal values of democracy (Mouffe, 2000: 83). Mouffe attributes this to Habermas' thesis that individual fundamental rights and popular sovereignty are of equal origin (Mouffe, 2000: 85, cf. Habermas, 1998: 107, 155, 176). Proponents of deliberative democracy assume the possibility of justifiability of authority and the legitimacy of certain forms of public argumentation, as well as the rationality of this justifiability, which Habermas treats under the concept of *communicative rationality* (Mouffe, 2000: 86). Therefore, Habermas would according to Mouffe try to consider the results emerging from ideal discourses as rational, justified and legitimised;

”the more equal and impartial, the more open the process is, and the less the participants are coerced and ready to be guided by the force of the better argument, the more likely truly generalizable interests will be accepted by all those relevantly affected.”(Mouffe, 2000: 88)

On this basis, Mouffe wants to highlight two issues. The first issue concerns the difference between politics and ethics. For example, John Rawls (1975) as represent of deliberation does not want to have established a metaphysical but political liberalism, although he would make a distinction between the private and the public sphere in vain and seek consensus with his theory of justice in the public sphere alone (90). Habermas, for his part, distinguishes between ethics and morality. According to Mouffe, both want to transform the political commitment to democracy into a legitimate contract among unequals based on the division of labour, which is why they separate politics from the public sphere and seek consensus according to this negotiated contract in the sphere of the neutral. Politics, however, was and is not a sphere of the neutral where agreement on the basic principles of justice are negotiated (Mouffe, 2000: 92).

The second issue concerns the relationship between private and political autonomy. Rawls and Habermas would deny the paradoxical character of modern democracy, according to which democracy is in an irreconcilable tension with the logic of liberalism. This tension is bridged in liberalism, on the one hand, with the search for an ultimate rationality (reasonable in Rawls and communicative rationality in Habermas) and, on the other hand, with the separation of pluralistic policy outcomes from value predictors (Rawls, 1975: 205). Populism, polarisation and depolarisation, recognisable in fundamentalist movements, are some results of this separation of politics from the public.

In search of a solution, Mouffe take a look first at Michael Oakeshott, who assumes that in the power of political institutions, instead of a final rational consent, there is a continuous recognition of *cives* of *res publica* (Oakeshott,

1995: 180-184). Therefore, instead of a privatisation and/or neutralisation of the political, what is needed are according to Mouffe democratically minded individuals who are committed to the appropriate institutions, lifestyles, discourses and values (Mouffe, 2000: 95-96).

“To seriously tackle those problems, the only way is to envisage democratic citizenship from a different perspective, one that puts the emphasis on the types of practices and not the forms of argumentation. In *The Return of the Political*, I have argued that the reflections on civil association developed by Michael Oakeshott in *On Human Conduct* are very pertinent for envisaging the modern form of political community and the type of bond uniting democratic citizens, the specific language of civil intercourse that he calls the *res publica*. But we can also take inspiration from Wittgenstein who, as I have shown, provides very important insights for a critique of rationalism. Indeed in his later work he has highlighted the fact that, in order to have agreement in opinions, there must first be agreement in forms of life. In his view, to agree on the definition of a term is not enough and we need agreement in the way we use it. This means that procedures should be envisaged as a complex ensemble of practices. It is because they are inscribed in shared forms of life and agreements in judgements that procedures can be accepted and followed. They cannot be seen as rules that are created on the basis of principles and then applied to specific cases. Rules for Wittgenstein are always abridgements of practices, they are inseparable from specific forms of life. This indicates that a strict separation between 'procedural' and 'substantial' or between 'moral' and 'ethical', separations which are central to the Habermasian approach, cannot be maintained. Procedures always involve substantial ethical commitments, and there can never be such a thing as purely neutral procedures.” (Mouffe, 2000: 97)

From this perspective, what is needed is less rationality and much more the embedding of citizens in the institutions of democracy in which they are passionately engaged. Liberal approaches to democracy are unable to recognise the paradox in the antagonism between value systems and politics. Therefore, in liberal approach the political collapses into ethics.

Instead, Mouffe proposes an agonistic model of democracy. According to this, we should first recognise the reciprocity (and not the mediation) of legality and legitimacy (Schmitt, 2012). The social is constituted by objective power relations (Demir, 2022d). Every time social objectivity converges with the constitution of power, a constellation emerges that Mouffe, borrowing from A. Gramsci, calls hegemony (Mouffe, 2000: 99; Gramsci, 1991). In contrast to the deliberative conception of democracy, the degree of democracy would correspond to the degree of power in the social. The more power in the social, the more democracy.

Consequently, the question is how people in the social can each develop forms of power that themselves promote the values of democracy. How can people in the social be empowered for the democratic exercise of power (Mouffe, 2000: 100)?

Mouffe draws two conclusions from this debate. She distinguishes between antagonism and agonism on the one hand (politics) and the political on the other. Antagonism is expressed in the struggle between two enemies, which Mouffe assigns to the political. Agonism, on the other hand, is fought in the competition between two opponents, whom she assigns to politics. Legitimate power as the medium of democracy complements hegemony with authority as the medium of the social. Therefore, a hegemonic order with an agonistic pluralism is needed.

To clarify this, she makes a distinction between politics and the political. By the political, she refers to the antagonisms inherent in human relations with their many forms in the social, political and private. By politics, on the other hand, she means the totality of practices, discourses and institutions with a (self-)mission to produce an order with its many forms of conflict and compromise. Politics is therefore a field of negotiation, of compromise, of antagonism, but also of compromise. Politics does not consist in the search for consensus through communicative rationality, but in the attempt to create a unity of conflict and diversity. Politics creates institutions that allow for a legitimate distinction between us and them that is compatible with the values of a pluralistic democracy.

“Envisaged from the point of view of 'agonistic pluralism', the aim of democratic politics is to construct the 'hem' in such a (101) way that it is no longer perceived as an enemy to be destroyed, but as an 'adversary', that is, somebody whose ideas we combat but whose right to defend those ideas we do not put into question. This is the real meaning of liberal-democratic tolerance...” (Mouffe, 2000: 102)

So the question would be how antagonism can or should be transformed into agonism? A pluralist democracy defies authoritarian orders, according to whatever rationality they may be legitimised. Even in a disenchanted world, every consensus remains a temporary result of the existing hegemony, which implies social exclusion every time. Pluralist democracy is thus the constitutive space for dissent.

Conclusions

The word democracy consisting of *demos* (people, the people) and *kratein* (leadership) is developed from the ancient Greek language, which with a little imagination could be translated as the community of people making joint decisions. It is worth pointing out that women, strangers, slaves were excluded from this community. Democracy meant the participation of heads of households

in public affairs. Notwithstanding, the ancient Greek concept of democracy points to the desire to establish institutions for the formation of wills among the equal and free within a culturally close-knit community.

The Greek democratic aspiration ended as a result of, among other things, the accumulation of power in the hands of those who bore arms. This led to a change in the objective of society; no longer social equality within a community of the free, but justice adopted as a more abstract form of objective and the power of definition placed in the hands of those who bore arms. In this constellation, the response to the demand for justice has never been so unjust. This response can be seen as the consequence of the constellation of tension between conditions for action and motives for action. In fact, society reached a high level of complexity on the one hand with the development of participation opportunities, educational and decision-making institutions and on the other hand with the development of an internally differentiated army and self-sufficient budgets. The direct democratic institutions no longer seem to be sufficient for this level of complexity of society. Instead of a convergence of theory and practice, the solution was found in monarchies, kingdoms, the establishment of aristocracies and despotic oligarchies.

All these forms of state are based on the idea of representation, which already logically means delegation of personal responsibility. The logic of a democratic culture relies on the exercise of the highly personal responsibility of the respective unjustifiable person himself. It does not want to delegate, but to participate directly. In contrast, representation proceeds from the idea of aggregation; not every person has to be present at every political decision. Rather, it is sufficient for the representatives of that person's group to participate in the decision that is socially, logically, factually and temporally the optimal solution. Accordingly, based on the affiliation of an actor to a certain social class, we can anticipate his preferences in an election, for example, on the storage of online data, on the increase of income and/or sales tax, on the determination of quotas (quotas for women in parliament, foreigners in the country) or quite simply on the building of a school. To put it bluntly; a person who is young, rich, male, white, European and Christian votes differently than a person who is old, poor, female, black, non-European and non-Christian. Consensus is seen by the deliberative democracy approach as the optimal proposed solution to this constellation.

Following the binary logic, there are two ideal-typical answers to the question of how good decisions can be made in the common; democracy as the constitutional condition of the common institutions of a people, or democracy as the culture of the common decision-making of a people. In the first approach, it

is the institutions that determine how people respond to given inputs. In the second approach, the individual is empowered to find, nurture and develop the institutions necessary for that culture.

Having reached this point, the fundamental question is whether these considerations are not already based on the logic of the old conditions of action, which are already in dissonance with the intentions of those affected by them today. Habermas' deliberative democracy and Mouffe's agonistic model of democracy are answers to this question. They are based on the principle that when interaction situations/conditions of action lead to behavioural uncertainty, we have to ask ourselves how we can return to trajectories of certainty with the help of certain practices, conventions and institutions. How can we ensure a mediation or convergence of theory with practice. Is there really a principle of hope, as Block said, or are we lost in hedonism (1974)?

Indeed, institutions and norms, as well as the sanctions imposed to maintain them, are put in place to avoid and/or prevent early recognisable and avoidable harm. But how do we recognise if and when a norm has moved from the function of reducing and preventing negative externalities to being part of the (re)production of difficulties, obstacles and problems? This question points to the need for evaluations; evaluations of solutions, institutions and norms. This can be done at the theoretical level through normative evaluation and/or at the empirical level through social research. In both cases, it is advisable to rationalise when the conditions of action for the creation and maintenance of norms no longer coincide with the actors' intentions for action, especially since the results of action (populism, polarisation, protests, unresolved international, global problems) are perceived as the cause of uncertainty. In other words, any dissonance between conditions of action and intentions of action is the reason for rationalisation.

Building on this, three conclusions can be drawn. First of all, Habermas reconstructs a basis for his discourse ethics from religious traditions and moral theories, which, as a result of the rationalisation of motives for action, do not provide a convincing basis for a new consensus (Habermas, 1996: 56). He assumes that especially today there is a need for an ethical, moral consensus. His question is how are we to reach consensus with those whose values we do not share. For the answer, he proposes the concept of the *Other* in *Die Einbeziehung des Anderen* (English: *The Inclusion of the Other*). With this, he wants to put otherness, diversity (ethics, ethnicity and gender) on the one hand and the differences created by social stratification on the other hand into a communication. It is about respect for everyone and therefore also about the assumption of responsibility in solidarity by every human being for every fellow

human being. Since moral theories are about solidarity in the specific and justice in the general, Habermas wants the concept of *the other* to encompass not only the other as someone on the border of one's own community, but also otherness as a whole. Seen in this way, a responsible personality mediates the principles of solidarity with those of justice in his actions. This would not only minimise marginalisation and discrimination, but also include the persona of otherness as a constituting identity in the common world. Inclusion therefore does not mean enclosing oneself within one's own four walls or closing oneself off from others, but rather opening up one's own borders on the basis of abstract legal principles for the entry of friends, enemies and strangers.

For this, Habermas distinguishes between ethics and justice on the level of ideas. However, this distinction is political, a question of practical discourse in the public sphere. What is removed from politics is the discourse principle >D<, according to which norms are supposed to raise validity with the possibility of consent among all those possibly affected, which is itself a question of practical discourses. In this, theory-practice mediation also takes place. The disadvantage of this mediation is that it is both too static and relies on experts. This disadvantage is removed in Mouffe's concept of hegemony, in which theory and practice are not only mediated, i.e. set in a communication, but also merged. Power, according to Max Weber's logic as the ability to assert one's own will, is here transformed into a theoretical question of a practical mediation of the factual viability of this claim to power with the preferred, shared and desired values and norms.

Second, Habermas' ideal speech situation as a regulative idea is at the beginning of Mouffe's critique of Habermas' discourse ethics (Habermas, 1996: 88). Although deliberative democracy sees itself as an alternative to existing democracy, especially direct democracy, it is, according to Mouffe, a well-known conservative idea. Conservative theories of representative democracy assume democracy as a will-forming process through an aggregation of preferences made in elections and votes with the corresponding party and electoral system. This understanding of democracy carries the danger of reducing democracy to the process of dealing with the preferences of interest groups (Mouffe, 2000: 81-82). The question would have to be how can we strengthen social institutions in such a way that those affected are themselves empowered to act in accordance with democracy.

Mouffe seeks an answer to this question primarily not in the institutions but in the empowerment of the people. Drawing on the one hand from Michael Oakeshott's conception of *cives in res publica* and on the other hand Michel Foucault's concept of power, as a phenomenon liquefied in any type of relations,

as well as Antonio Gramsci's understanding of will-formation and decision-making through hegemony, Mouffe formulates a substantial critique of Habermas' discourse ethics (Foucault, 2013; 2015 Gramsci, 1991). Mouffe would agree with the part about disenchantment of world religions. But that is not the point at all. Rather, it is about an understanding of theory-practice relationship. In contrast to Habermas, she does not want to lead theory to consensus with practice through rational communication, where all tension would be eradicated, but rather seeks the convergence of theory with practice in the competition for power. This convergence is called hegemony. Democracy is the culture of the actors to find a tense way of dealing with questions of their society in an given time. Not consensus but dissent is what is to be striven for.

Thirdly, from this perspective, Mouffe's first critique is that (a) the concept of the public sphere is separated in totality among liberals, (b) the sphere of politics is abstracted from the interests of those concerned, assigned instead to the economy, to the sphere of metaphysics, and (c) finally, politics is removed from the private sphere and tasked with a futile search for consensus in the public sphere, which separates it from action and reduces it to communication. The second critique is about the tension between politics as the sphere of conflict and compromise on the one hand and the ethics of this politics on the other. Accordingly, Habermas assumes a mediation between politics and ethics, although it is a fundamentally antagonistic dissent. Therefore, instead of a recognition of this dissent, Habermas assumes the necessity of a search for consensus and wants to establish a consensus once it has been found (Mouffe, 2000: 90-93).

This criticism is not justified; first of all every consensus is already logically limited in time, fact and object. Hence Habermas fallibilism. Instead of fixed results, Habermas proposes for the time being fixed structures that are themselves the subject of discourse. To that extent, this critique seems far-fetched. On the other hand, Habermas' concept of the public sphere does indeed assume the possibility of consensus, but not in the questions of the political, but politics as the setting of practices, institutions, discourses. On this 2nd order, consensus is possible, desirable and necessary. Without these stabilising institutions, at least on a temporal dimension, a culture of trust would not be possible. This is the experience of Habermas' generation. Therefore, Habermas develops an answer to the question of how, in the constitution of a democratic republic, law and politics can stabilise each other, instead of their decoupling, as proposed in systems theory by Luhmann. Therefore, Habermas sees a convergence of theory with practice not in hegemony but in deliberations conducted through discourse ethics.

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Chapter 20

The Role Of Green Accounting in Ensuring Environmental Sustainability: A Literature Review

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Introduction

Environmental issues have become a major global concern in recent years, due to the increasing number of obvious environmental hazards to the future of humanity. In this case, businesses want to have a financial management system that includes the environmental effects as well as the financial results arising from their activities. For this reason, researchers focus on the necessity of including new environmental processes and data in the General Accounting System. In this way, the use of natural resources will be defined, and the amount of natural resource use can be determined.

Since accounting is an open system, it is in constant interaction with its environment. In line with this interaction, accounting-related issues are constantly changing. Recently, increasing environmental problems have led to the emergence of new methods, principles, and criteria in accounting, considering ecological, technological, economic, and sociological environmental conditions (Apali and Acun, 2019).

Although green accounting as a concept attracts great attention in western countries such as the United States (USA), United Kingdom (UK), Italy and Spain, it is a concept that is trying to fill its technical infrastructure in developing countries (Egbunike and Okoro, 2018).

Green accounting, which is essentially the "new" field of accounting, tries to combine ethical, social responsibility and ecological issues. Especially in recent years, the new role of accounting has been reviewed and the interest in new subjects has increased. The interest in green accounting stems from the responsibility of accounting to society and the importance of publishing information about the social activities of companies (Kostovski and Mirsic, 2015). In this case, it would not be wrong to say that green accounting is a new system in accounting that provides both cost and benefit to businesses.

Green accounting should not be thought of only as recording environmental costs. Green accounting also includes environmental management costs resulting from the integration of polluted areas clean-up, environmental penalties or taxes, green technology purchase, waste treatment and environmental externalities (Gonzalez and Peña-Vinces, 2022). However, the integration of green accounting into the accounting system seems difficult. The United Nations has been working on system development to integrate environmental and economic accounting since the early 1990s (Qiu, 2007). Due to the importance of both environmental protection and economic development, environmental audit and accounting are important. To assess the acceptable amount of environmental degradation and level of improvement, a detailed analysis of the benefits and costs of environmental damage is required (Toke and Kalpande, 2022).

Conceptual Framework

The need for environmental sustainability has become increasingly important as companies and governments become aware of the impact of economic activities on the environment. The concept of sustainability refers to meeting the needs of the present generation without compromising the ability of future generations to meet their own needs. Ensuring sustainability requires a balance between economic, social, and environmental considerations. This has led to the emergence of green accounting as an area that integrates environmental considerations into accounting practices. Green accounting aims to measure and report the environmental costs and benefits of economic activities to promote environmental sustainability and corporate social responsibility.

The conceptual framework of the study includes the explanation of the terms green accounting and environmental sustainability.

Green Accounting

Environment provides all types of raw materials and inputs for the manufacturing industry. It would not be wrong to consider the economy as a subset of the environment. Environmental impacts on business processes are evaluated with accounting and reporting analyses. Environmental records require more than an ordinary reporting analysis.

Green accounting has many meanings and uses. Basically, green accounting can be considered as the intersection of national income accounting, financial accounting, cost, and management accounting. It is thought that the green accounting application can be used as a management accounting tool for internal business decisions.

United States Environmental Protection Agency (EPA) defined green accounting in three dimensions as “macro level”, “financial accounting level” and management accounting level. At the macro level, green accounting is the measurable consumption of renewable/non-renewable national natural resources, while at the financial accounting level, green accounting is the process of reporting environmental data of enterprises. At the management accounting level, examines the connection of the business with the environment in relation to issues such as cost, production process and planning (Süklüm, 2019).

In the literature, the distinction between green accounting and environmental accounting takes place on the axis of policies implemented by the state. While the accounting policies applied by the enterprises regarding the environment are expressed as environmental accounting, the policies applied by the government, including carbon accounting, are defined as green accounting (Bezirci et al., 2011).

Green Accounting can be considered as an accounting practice that includes the company's commitment to the impact of operational activities by including environmental costs in the company's expenses (Suryani and Jumaida, 2022). In this case, companies need to change the way they do business and turn directly to greening to benefit from technology to protect resources and the environment (Carmines, 2007). The purpose of green accounting is to record the environment's contribution to human well-being and changes in its ability to contribute (Cairns, 2009). Green accounting ensures that business management is permanently involved in environmental issues and measures the environmental dimensions that affect the sustainability of businesses (Chamorro Gonzalez and Herrera Mendoza, 2021).

The financial goal of green accounting is theoretically the sustainability of both economic activities and the social community and environment in which the company operates (Arellano Arellano, 2022). Environmental damage will adversely affect the macroeconomics. A country's gross domestic product will be affected by changes in the environment, climate, and resources (Chandy, 2019). From this point of view, giving importance to green accounting will positively affect countries and regions in macroeconomic terms.

Green accounting has developed as a concept that prioritizes efficiency and effectiveness in the sustainable use of resources in the production process to harmonize the company's development with environmental functions and to benefit society (Choiriah and Lysandra, 2022). In a different definition, green accounting is defined as the process of determining, calculating, controlling, analyzing, and reporting the costs arising from the business-environment relationship as a result of the prevention, limitation and elimination of the effects of ecological disasters affecting the business (Vasile, Cristina and Mihaela, 2008). Today, environmental performance reporting is generally carried out as a part of traditional financial reporting or environmental reports, in the form of "Pollution Release and Transfer Registers (PRTR)" (Yılmaz and Şahin, 2011).

Environmental Sustainability

Environmental sustainability, monitoring the state of the physical world; It includes efforts to manage the direct and indirect effects of large-scale human initiatives such as agriculture, transportation, and manufacturing, and to inform individuals' personal preferences for consumption and behavior (Woodruff and Mankoff, 2008). Environmental sustainability aims to sustain global life support systems indefinitely (which essentially means systems that sustain human life) (Goodland, 1995). The ideal situation of environmental sustainability is that natural resources can renew themselves and be used without compromising the

life cycle of production (Oláh et al., 2020). In summary, it is possible to define environmental sustainability as maintaining important environmental functions and thus maintaining the capacity of the capital stock to provide these functions (Ekins, 2011).

Environmental sustainability aims to allow the ecosystem to continue to produce the services necessary to meet these needs while allowing societal needs to be met. It considers the continuity of a balance, flexibility and interdependence that reduces biodiversity (Morelli, 2011).

Environmental sustainability programs include, (Sutton, 2004):

- Actions to reduce the use of physical resources,
- Adopting the “recycle everything/buy recycled” approach,
- Using renewable resources instead of exhaustible resources,
- Redesign of production processes and products to eliminate the production of toxic substances and
- Conservation and restoration of natural habitats that are valuable for their livability or beauty.

Environmental sustainability is addressed through three assessment methods.



Figure 1 Environmental Sustainability Valuation Methods

According to Figure 1, the planetary boundaries define “a safe workplace for humanity. The internal biophysical processes that regulate its stability define the world system”. Life Cycle Assessment is defined as “measuring all relevant emissions and resources consumed and associated environmental and health impacts and resource depletion issues associated with any good or service”. Many environmental targets and indicators exist in the regulatory context to encourage regulators to make decisions towards a livable and sustainable place for people.

They offer a human-centered perspective of society. There are many such targets and indicators at different decision levels. Among them, the Sustainable Development Goals (SDGs) are the most recent targets published by the United Nations. They are part of a plan of action that will mobilize all nations to “heal and secure our planet” and “put the world on a sustainable and resilient path”. In the SDGs, 17 goals have been identified, supported by 169 goals to be achieved by 2030 (Dong and Hauschild, 2017).

Another method used in the valuation of environmental sustainability is carbon accounting, which includes measuring and reporting greenhouse gas emissions. Carbon accounting can help companies identify areas where they can reduce their carbon footprint (using renewable energy sources or implementing energy-efficient practices). Carbon accounting can also help companies understand the potential financial risks associated with climate change, such as regulatory changes, carbon taxes and market changes.

Rationale for Green Accounting

With the idea that traditional accounting methods are insufficient to determine all the costs and benefits of economic activities, the necessity of green accounting has emerged. Traditional accounting practices focus primarily on financial performance and do not consider the environmental costs associated with economic activities. As environmental costs are often externalized and borne by society and the environment, this leads to an underestimation of the true cost of economic activities.

Green accounting aims to solve this problem by integrating environmental considerations into accounting practices. Green accounting provides a more accurate picture of the true costs and benefits of economic activities, considering the environmental impacts of economic activities. This can help businesses make more informed decisions and enable policymakers to develop more effective policies to promote environmental sustainability.

Green accounting faces several challenges that must be addressed for its effective implementation. One of the main challenges is the lack of standardization and consistency in green accounting practices. Standardized methodologies and reporting frameworks are needed to ensure comparability. This can make it difficult for companies to compare their environmental performance with their peers. It is also difficult to quantify some environmental impacts, such as biodiversity loss or the impact of ecosystem degradation. This can make it difficult to fully account for the environmental costs and benefits of economic activities.

Literature Review

In the literature, there are two studies in which the subjects of "environmental sustainability" and "green accounting" are examined together. These are: "Accounting Going Green: The Move Toward Environmental Sustainability in Vietnamese Manufacturing Firms" published in 2023 by Tu Thanh Hoai, Nha Nguyen Minh, Hien Vo Van, and Nguyen Phong Nguyen, and "Economic" published by Mohammad Mahdi Rounaghi in 2019. analysis of using green accounting and environmental accounting to identify environmental costs and sustainability indicators”.

Hoai et al. (2023) examines the extent to which environmental sustainability practices are integrated into accounting practices of Vietnamese manufacturing firms. The study was carried out by surveying 394 Vietnamese production facilities. A mixed-method approach was used, combining survey data with interviews and document analysis, to understand the current state of environmental accounting practices in firms. The results show that although environmental sustainability is becoming more important to Vietnamese manufacturing firms, there is still a gap between the adoption of sustainability practices and their integration into accounting systems. In addition, several factors have been identified that hinder the integration of environmental sustainability into accounting practices, including lack of awareness and knowledge, limited resources, and lack of regulatory support. As a result, it is suggested in the study that Vietnamese manufacturing companies adopt a more proactive approach to environmental sustainability by integrating sustainability practices into their accounting systems and creating a culture of sustainability in their organizations. Additionally, the study suggests that policy makers and regulators should provide more support to promote the adoption of sustainable accounting practices among Vietnamese firms. Overall, the study provides insight into the challenges and opportunities of integrating environmental sustainability into accounting practices in the context of Vietnamese manufacturing firms.

The study by Rounaghi (2019) provides conceptual information about “environmental sustainability” and “green accounting”. The study firstly defined green accounting and then conveyed the advantages of green accounting and its advantages over the traditional accounting system. The study, which gives information about environmental sustainability, its types, and benefits, finally talked about environmental auditing. This article has an important place in the literature as it is the first study to deal with the issues of “environmental sustainability” and “green accounting” together.

Methods and Findings

Compared to developed countries where green accounting practices are observed at the international level, there are fewer studies on the subject in developing countries such as Turkey. The method of the study was designed according to bibliometric principles. For this purpose, the methodology of the study was conveyed by following the method in accordance with the figure given below.

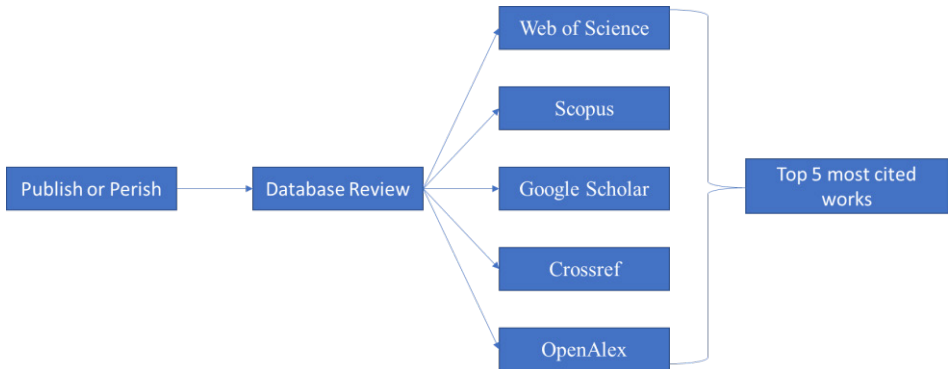


Figure 2 Literature Review Model

As it can be understood when the figure is examined, the databases were scanned using the "Publish or Perish" program. These databases are Web of Science, Scopus, Google Scholar, Crossref and Open Alex. In the databases, the first 200 studies with the highest number of citations are listed by writing "green accounting" in the title line. The top 5 most cited studies from each database were explained and made available for future research. In case of overlapping of the same studies in the databases, although the study was specified, no explanation was given. Accordingly, the most cited studies in databases are given below.

The study titled "Accounting for Eco-Efficiency", written by Stefan Schaltegger in 2018, has 2 citations. The research was compiled from the Crossref database and published in the journal "Green Accounting".

The study titled "Bridging the Gap between Green Accounting and Black Ink" written by Daniel Blake Rubenstein in 1992, has 90 citations. The research was compiled from the OpenAlex database and published in the journal "Accounting Organizations and Society".

The study titled "Bridging the Gap between Green Accounting and Black Ink" written by Daniel Blake Rubenstein in 1992, has 80 citations. The research was compiled from the Scopus database and published in the journal "Accounting, Organizations and Society".

The study titled "Bridging the Gap between Green Accounting and Black Ink" written by Daniel Blake Rubenstein in 1992, has 48 citations. The research was

compiled from the Web of Science database and published in the journal "Accounting Organizations and Society".

The study titled "Doxic sunglasses: A response to "Green Accounting and Green Eyeshades: Twenty Years Later" written by Crawford Spence, Nihel Chabrak and Richard Pucci in 2013, has 11 citations. The research was compiled from the Crossref database and published in the journal "Critical Perspectives on Accounting".

The study titled "Environmental Green Accounting and Auditing Practice", written by Nur eny Lolo, Muh. Rum in 2019, has 1 citation. The research was compiled from the Crossref database and published in the "Research Journal of Finance and Accounting".

The study titled "Farm Level Environmental Indicators; Are They Useful? An Overview of Green Accounting Systems for European Farms" written by Niels Halberg, Gerwin Verschuur and Gillian Goodlass in 2005, has 101 citations. The research was compiled from the Scopus database and published in the journal "Agriculture, Ecosystems and Environment".

The study titled "Farm Level Environmental Indicators; Are They Useful? An Overview of Green Accounting Systems for European Farms" by Niels Halberg, Gerwin Verschuur and Gillian Goodlass in 2005, has 90 citations. The research was compiled from the Web of Science database and published in the journal "Agriculture Ecosystems & Environment".

The study titled "Farm Level Environmental Indicators; Are They Useful? An Overview of Green Accounting Systems for European Farms" by Niels Halberg, Gerwin Verschuur and Gillian Goodlass in 2005, has 225 citations. The research was compiled from the Google database and published in the journal "Agriculture, Ecosystems & Environment".

The study titled "Green Accounting and Economic Policy", written by Salah El Serafy in 1997, has 180 citations. The research was compiled from the Google database and published in the journal "Ecological Economics".

The study titled "Green Accounting and Economic Policy", written by Sarah El Serafy in 1997, has 72 citations. The research was compiled from the OpenAlex database and published in the journal "Ecological Economics".

The study titled "Green Accounting and Green Eyeshades Twenty Years Later Rejoinder to Critics" written by Daniel Thornton in 2013, has 2 citations. The research was compiled from the Crossref database and published in the journal "Critical Perspectives on Accounting".

The study titled "Green Accounting and Green Eyeshades Twenty Years Later Rejoinder to Critics" written by Daniel Thornton in 2013, has 71 citations. The

research was compiled from the Google database and published in the journal "Critical Perspectives on Accounting".

The study titled "Green Accounting and Green Eyeshades Twenty Years Later Rejoinder to Critics" written by Daniel Thornton in 2013, has 17 citations. The research was compiled from the Crossref database and published in the journal "Critical Perspectives on Accounting".

The study titled "Green Accounting: A Primer" written by Richard Fleischman and Karen Schuele in 2006, has 102 citations. The research was compiled from the Google database and published in the "Journal of Accounting Education".

The study titled "Green Accounting: Cosmetic Irrelevance or Radical Agenda for Change?" written by David Owen, Rob Gray and Jan Bebbington in 1997, has 174 citations. The research was compiled from the OpenAlex database and published in the "Asia-pacific Journal of Accounting & Economics".

The study titled "It was 20 Years Ago Today, Sgt Pepper, Accounting, Auditing & Accountability Journal, Green Accounting and The Blue Meanies" written by Rob Gray and Richard Laughlin in 2012, has 63 citations. The research was compiled from the Web of Science database and published in the "Accounting Auditing & Accountability Journal".

The study titled "It was 20 Years Ago Today, Sgt Pepper, Accounting, Auditing & Accountability Journal, Green Accounting and The Blue Meanies" written by Rob Gray and Richard Laughlin in 2012, has 89 citations. The research was compiled from the Scopus database and published in the "Accounting, Auditing and Accountability Journal".

The study titled "The Accountant will have a Central Role in Saving the Planet. Really? A Reflection on Green Accounting and Green Eyeshades Twenty Years Later" written by Craig Deegan in 2013, has 56 citations. The research was compiled from the Scopus database and published in the journal "Critical Perspectives on Accounting".

The study titled "The Accountant will have a Central Role in Saving the Planet. Really? A Reflection on Green Accounting and Green Eyeshades Twenty Years Later" written by Craig Deegan in 2013, has 42 citations. The research was compiled from the Web of Science database and published in the journal "Critical Perspectives on Accounting".

The study titled "The Accountant will have a Central Role in Saving the Planet. Really? A Reflection on Green Accounting and Green Eyeshades Twenty Years Later" written by Craig Deegan in 2013, has 64 citations. The research was compiled from the OpenAlex database and published in the journal "Critical Perspectives on Accounting".

The study titled "The Direction of Green Accounting Policy: Critical Reflections", written by Sonja Gallhofer and Jim Haslam in 1997, has 147 citations. The research was compiled from the Google database and published in the "Accounting, Auditing & Accountability Journal".

The study titled "The Direction of Green Accounting Policy: Critical Reflections", written by Sonja Gallhofer and Jim Haslam in 1997, has 121 citations. The research was compiled from the OpenAlex database and published in the journal "Accounting, auditing & accountability".

The study titled "The Direction of Green Accounting Policy: Critical Reflections", written by Sonja Gallhofer and Jim Haslam in 1997, has 64 citations. The research was compiled from the Scopus database and published in the "Accounting, Auditing & Accountability Journal".

The study titled "Green Accounting and Economic Policy" written by Salah El Serafy in 1997, has 41 citations. The research was compiled from the Web of Science database and published in the journal "Ecological Economics".

As can be seen from the studies given above, green accounting has been used frequently in the academic literature in recent years.

In addition, a search was made on the academic search site lens.org (2023) regarding the words “green accounting” and “environmental sustainability”. The search process was carried out only by writing “green accounting” in the titles. Accordingly, 689 studies were conducted in the field of "green accounting". All studies received 2,088 citations. 12,479 studies were carried out in the field of "environmental sustainability". All the studies received 124,478 citations.

The table showing the country groups in which the studies in the fields of “green accounting” and “environmental sustainability” are published is given below.

Table 1 Number of Studies by Country Groups

Country group Statistics	OECD		BRICS		European Union		G20	
	Green Accounting	Env. Sustainab	Green Accounting	Env. Sustainab.	Green Accounting	Env. Sustainab.	Green Accounting	Env. Sustainab.
Number of Studies	52	3.130	36	1.055	17	1.181	124	3.472
Number of Citations	1.316	75.803	39	20.799	294	26.428	1.090	76.575
Citation/Year	45,37	2.297	1,34	630,27	10,13	800,84	37,58	2.320
Citation/Study	25,30	24,21	1,08	19,71	17,29	22,37	8,79	22,05
Author/Study	1,28	1,47	1,89	2,21	1,55	2,07	1,61	1,77

When the table is examined, it is seen that the studies in the field of "environmental sustainability" are more than the studies in the field of "green accounting". It is an expected result that the number of studies conducted especially in G20 and OECD countries is much higher than in other country groups.

The graph showing the distribution of the types of work done in the field of green accounting by years is given below.

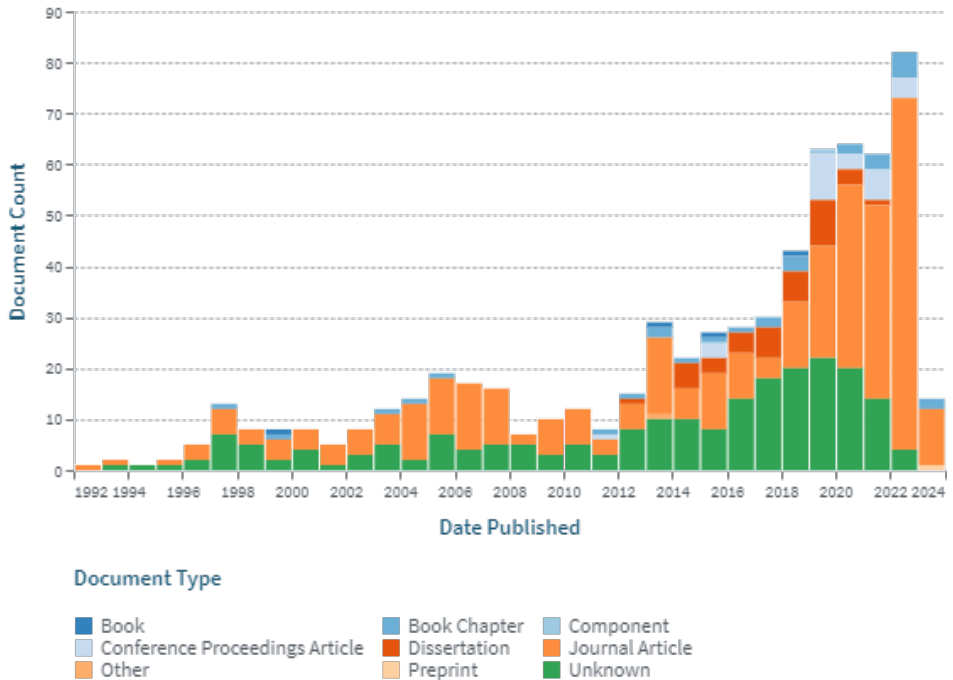


Figure 3 Distribution of Studies by Years

When the figure is examined, it is striking that the number of journal articles is excessive. In addition to this, it is seen that there are a considerable number of studies given as unknown.

Other variables that researchers working in the field of green accounting and "environmental sustainability" often include in their research are given below.

East and North America countries, it is seen that green accounting studies are intensified.

In addition, the graphic showing the 20 countries that have done the most work in the field of "environmental sustainability" is given below.



Figure 6 Countries Working in Environmental Sustainability

When the figure is examined, it is understood that the country that has done the most work in the field of Environmental sustainability is the USA. Looking at the graph, it is seen that the studies have shifted from far eastern countries to the American continent.

Conclusion

The literature reviewed in this study highlights the vital role green accounting can play in promoting environmental sustainability. Emphasizing the measurement and reporting of the environmental impacts of economic activities, green accounting provides a framework that enables businesses, governments, and other organizations to better understand their environmental performance and take steps to reduce negative impacts while promoting positive impacts.

One of the key advantages of green accounting is that it allows organizations to identify areas of environmental risk and opportunity that might otherwise go unnoticed. By tracking and analyzing environmental data, organizations can identify inefficiencies in their operations, identify potential cost savings through resource efficiency measures, and evaluate the environmental and social benefits of different products and services. This can help reduce waste and pollution, conserve natural resources and improve overall sustainability.

Another important benefit of green accounting is its ability to support decision-making at all levels. Green accounting enables organizations to make more informed decisions about their operations and investments by providing

accurate and reliable environmental data. For example, companies can use environmental performance data to inform product design and development or to evaluate the environmental impact of different supply chain options. Governments can use similar data to design and implement policies that promote more sustainable business practices.

However, while the benefits of green accounting are clear, there are several challenges that must be addressed to ensure its success. One of the main challenges is the lack of standardized methods for measuring and reporting environmental data. This makes it difficult to make comparisons between organizations or sectors. Another challenge is the cost and complexity of implementing green accounting systems, which can be a barrier for small organizations or those with limited resources.

Despite these challenges, the literature shows that green accounting is a crucial tool for promoting environmental sustainability. To realize its full potential, organizations must prioritize the collection and analysis of accurate environmental data and work to integrate green accounting into their broader sustainability strategies. Governments can also play an important role by developing policies and regulations that encourage the adoption of green accounting practices and by providing financial and technical support to organizations implementing them.

Development and improvement can be successful when fully focused on nature and the environment. As the 21st century continues to witness environmental exploitation to achieve maximum benefits, the need to protect nature is gaining importance among more and more organizations, governments, and associations. The main purpose is not just to protect, but to spread the idea of protection to wider audiences by raising awareness. As this awareness program grows exponentially, managers need to consider development as a whole. In recent years, developments in science and technology with globalization have caused more pollution of the environment and the awareness of green/environmental protection has gained more importance. As a result, a new branch of accounting, which is called green accounting, environmental accounting, resource accounting or integrated accounting, has emerged in terms of businesses, which are one of the important stakeholders of its environment.

As elsewhere in environmental economics, the technological and physical aspects of environmental use must be explicitly analyzed. The key insight is that natural resources are a form of capital. Therefore, green accounting has an increasingly important use. In fact, green accounting can be considered as a new addition to environmental protection policy.

Green accounting is a rapidly developing field that aims to integrate environmental considerations into traditional accounting practices. In recent years, researchers and practitioners have developed various methods and frameworks to measure and report environmental impacts and sustainability performance. In this study, some of the main trends and controversies in green accounting research, as well as the challenges and opportunities faced by businesses and policy makers trying to integrate environmental sustainability into their accounting practices are discussed.

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