



ACADEMIC STUDIES IN SOCIAL SCIENCES AND HUMANITIES

Editors
İbrahim Serbestođlu
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Academic Studies in Social Sciences and Humanities

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FOREWORD

Developments in artificial intelligence technology reveal that humanity has entered a new era. Undoubtedly, our awareness of artificial intelligence is increasing as we encounter the concrete results of studies carried out for many years and as it serves us. In addition to positive sciences such as engineering and health, social sciences have also started to benefit from artificial intelligence. The main problem is how much scientific activities can benefit from artificial intelligence. Making a decision is subject to long discussions. However, there is a fact that the decision needs interdisciplinary cooperation and a holistic view. In other words, scientists must come out of their ivory towers, recognize that their fields of study are not “unique,” and read about different disciplines. Today, when scientific financing wants products focused on service to society, qualified studies and scientists with scientific behavior will stand out and be supported.

Interaction and internationalization in Social and Humanities Sciences are increasing daily in this context. Technology leaves nothing hidden behind closed doors. Libraries and institutes have broken down the walls surrounding them. Electronic resources have facilitated researchers’ mobility and access to data and increased collaboration. As seen in this book, cooperation, and a holistic view also raise the intellectual perspective.

On this occasion, our book, which includes academic studies on Social and Humanities Sciences, aims to present quality articles to serve the scientific world. We would like to thank our esteemed scientists Ayna Isababayeva Apaydın, Betül Özkaya, F. Müge Algan, Faik Ötün, Tuğba Nur, Gül Coşkun Değirmen, Z. Beril Akıncı Vural, Berk Özdava, Hatice Özdoğan Türkyılmaz, Kevser Yuvalı, Ayşegül Keskinkılıç, Muhammed Benli, Fatih Güneş, Mustafa Kara and Nuran Çetin for their articles that will make a sound and open the horizon in the field; we wish you pleasant reading.

Prof. Dr. İbrahim SERBESTOĞLU & Dr. Hakan TAN

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CHAPTER I

ETHOS OF RHYTHM IN ANCIENT GREEK PHILOSOPHY

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“In the beginning was rhythm” Hans von Bülow (Walker, 2010)

1. Introduction

Rhythm as a phenomenon of the organization of a musical act, be it a labor song or a lullaby, was known even in primitive society. At the same period, in fact, using the same musical examples, different effects of rhythm on a person were noticed. Rhythm was the most accessible musical means, it could be tapped with the palms of the hands or with the help of the simplest musical instruments, and it had the most direct and understandable effect on those who took part in this process (musicians and listeners). On the other hand, the rhythm felt like something much more than that could simply be danced or sung. Rhythm was involved in abstractness, which primitive consciousness did not yet understand, and therefore tried to deify. At later stages of the development of society, these ideas took shape mythologically and acquired a complete form in cosmic mythology, and then in the philosophy of the ancient Greeks.

2. Rhythm as Order and Organization of Movement

“The universal harmony and consonance of the spheres, and the stars that are moved through them, and which produce a fuller and more intense melody than anything effected by mortal sounds”, Pythagoras believed (Iamblichus, 1818, pp. XV, 45). Plato saw the cosmos as a well-tuned musical instrument

(Plato, 1969, pp. X, 616e0-617c). One way or another, the ancient Greeks thought that the laws of music, in particular the laws of rhythm, underlie the perfect structure of the cosmos and its movement. These theories have their origins in mythological ideas.

In the ancient Greek pantheon, there was a couple – the progenitors of all gods – Rhea and Kronos, who, among other things, represented the archetype of time, with Rhea personifying the flow of time in its unlimitedness, and Kronos representing the idea of its limitation, since he was considered the god who imposes “bonds” (Plato, Plato in Twelve Volumes, pp. Cratylus, 404a), that is, limiting and structuring. According to Plato, the names of both mean flow or “streams” (Plato, Plato in Twelve Volumes, p. Cratylus 402b). Therefore, time in mythology is, firstly, an eternal flow and constant movement in continuity, and secondly, it is something that is limited within itself and has a structure¹. The structured time is rhythm.

What did ancient thinkers know about the rhythm of time? Generalization of all previous experience of observing natural phenomena (summer-winter, day-night, etc.), including the primitive ones, led to the realization that time is divisible and that it is consistently divided in its movement into fairly equal parts: “every rhythm is measured by a definite movement” (Aristotle, *Problemata*, 1927, pp. *Problemata* V 16, 882 b 2) said Aristotle. Aristoxenus in *Elements of Rhythm* (ch. 6) developed this idea and said that rhythm is time divided by anything that can be rhythmized: “The aforementioned things relate to each other also in that they do not come to be in and of themselves. For the shape, if that which receives it is not present, clearly cannot come to be. In the same way, rhythm cannot come to be in the absence of that which will be rhythmized and which divides time, since time does not divide itself, as we said above, but requires something that will divide it. Therefore, it is necessary that the rhythmized object be divisible into recognizable parts, with which it will divide time” (Marchetti, 2009, p. 65).

We see the same principle of assessing rhythm in music. Plato understands rhythm as the “movement” of sounds (Plato, *Laws*, 1926, p. II 672 e) and as the organization of this movement (Plato, *Republic*, 1969, pp. VII, 522a). He says: “and that the order of motion is called “rhythm,” while the order of voice (in which acute and grave are blended together) is termed “harmony,” and to the combination of these two the name “choristry” is given” (Plato, *Laws*, 1926, pp. II, 665a). So, rhythm is the movement itself and the order of this movement –

¹ In addition, Plato etymologically associated the name Kronos with κόρος, which means “purity (καθαρόν) and unblemished nature of his mind” (Plato, Plato in Twelve Volumes, p. Cratylus 396c).

that is, the same thing that we saw in relation to the more general characteristic of rhythm.

Another idea that philosophical knowledge has come to is that time is divided not by boundaries, but by opposites, from which the idea arose that time is a periodical of opposites. In Heraclitus, in particular, we encounter this thought (Laertius, 1972, pp. IX, 1.8). Not only space, not only nature, but all human life also contains rhythm, as an alternation of events of a polar nature: victory and defeat, joy and grief, etc. For example, rhythm was understood by the poet Archilochus (7th century BC) precisely in this sense (Todorov, 2018, 1/2, p. 35). And judging by the text, the rhythm here is the measured alternation of happiness and unhappiness in a person's fate. From this, we can conclude that rhythm was understood as the sequential repetition of contrasting parts. In music, this idea is present everywhere in the form of all kinds of contrasts at different levels of musical form and musical structure. Thus, the rhythmic structure of music at its smallest level is formed by a contrasting sequence of durations – sounds and pauses. If in this sequence we detect and identify orderly appearing strong beats that divide it into regular time intervals, then the rhythm is organized into a meter. Rhythm may not be metrical, but the meter necessarily contains rhythm. That is, rhythm and meter are different stages of temporal organization. If rhythm is the organization of time, then meter is the organization of rhythm. Ancient philosophy distinguished these stages well. We know this already from the fact that the concepts of rhythm and meter are used in the same texts: “any kind of poetry of its melody, its rhythm and its meter” (Plato, Plato in Twelve Volumes, p. Gorg. 502 c), “speak in rhythm, meter and harmony” (Plato, Plato in Twelve Volumes, p. Vol. 6; R. P. X 601 a), “measured by numbers and must be called rhythms and measures” (Plato, Plato in Twelve Volumes, pp. vol. 9, Phileb. 17d).

But, at the same time, ancient philosophy provides many examples when the difference between rhythm and meter is not fundamental, and in the text one term is replaced by another (Plato, Laws, 1926, pp. VIII 836, III 692 a). Complete identification of rhythm and meter is also found in Aristotle (Met. XIV. 1, 1087 b 34-36).

It was important for philosophy that time can be measured by numbers. Because: “an eternal image, moving according to number, even that which we have named Time” (Plato, Plato in Twelve Volumes, pp. Timaeus, 37d), and rhythms and meters: “are measured by numbers” (Plato, Plato in Twelve Volumes, pp. Philebus, 17d), time was considered a rhythmically ordered phenomenon. This philosophical discovery significantly changed the perspective of considering the phenomenon of rhythm, giving it, on the one hand, a mystical, and on the

other hand, a philosophical and scientific status (Pythagoras, Plato, Aristotle, and Aristoxenus). If the number was considered as a symbol and definition of divine order (Pythagoras), then the absence of a number was perceived as chaos: “the motion that we may call unreasoned and unordered, lacking shape and rhythm and harmony, and everything that has a share of some evil, is deficient in number altogether” (Plato, Plato in Twelve Volumes, pp. vol. 9, *Epinomis* 978a). Therefore “the order of motion is called “rhythm” (Plato, *Laws*, 1926, p. II 665 a), “And gracelessness and evil rhythm and disharmony are akin to evil speaking and the evil temper but the opposites are the symbols and the kin of the opposites, the sober and good disposition” (Plato, *Republic*, 1969, p. III 401a). The concepts of rhythmicity thus become moral phenomena in ancient Greek philosophy, going beyond not only mathematics but also musical aesthetics and becoming ethical concepts².

3. Ethos of Rhythm

Ancient Greek philosophy views music as an ethical means, that is, as a force capable of influencing the morality of both an individual and the entire society. In antiquity, a rather coherent philosophical and musical theory was created, which would later be called the theory (or doctrine) of Ethos: “The starting point of this teaching is quite elementary. It comes down to the affirmation of a causal connection between the movements of the elements of music and certain movements of the soul” (Gruber, 1941, pp. 328-329). This theory is based on identifying the nature of music as a temporary art, that is art that exists in time, and on the awareness of the identity of the temporary nature of music and the temporary nature of mental processes, the identity of “the movement of music and the movement of soul”. This identity, according to philosophers, creates a resonance between music and soul, thanks to which the influence of music on a person becomes possible. The Pseudo-Aristotelian *Problems* pose the question: “Why is it that all things which are perceived by the senses that which is heard alone possesses moral character? For music, even if it is unaccompanied by words, yet has character; whereas a colour and an odour and a savour have not. It is because that which is heard alone has movement” (Aristotle, *Problemata*, 1927, pp. XIX 919b 27 (27-29). And then a similar answer to a similar question: “Why do rhythms and tunes, which after all are only voice resemble moral character, whereas savours do not, not yet colours

² Moreover, Plato’s understanding of rhythm goes beyond even temporal categories, and reaches the archetypal understanding of rhythm as an organizing principle in general, says one passage from the *Laws*, where rhythm (ῥυθμὸν) is understood as proportion (here it was translated as scale) (Plato, *Laws*, 1926, p. V 728 e).

and odours? It is because they are movements” (Aristotle, *Problemata*, 1927, s. XIX 920a 29 (3-5). A similar text in *Politics* (Aristotle, Aristotle in 23 Volumes, 1944, p. VIII 1340a). In music, philosophy reveals its main difference from other types of arts – movement, and action (or activity).

By the time this theory appeared, philosophy had already found out that the movement of time (this is especially clearly manifested in music) is rhythmic and that the movement of music, that is, its rhythm affects the movement of the soul. Hence, it remains to determine which rhythms and meters influence a person in what way, in particular on the morale.

While dealing with the ethos of rhythm, at some point philosophy came to the conclusion that various rhythms are archetypal patterns of emotions and characters of people: “Matters of rhythm and music generally are imitations of the manners of good or bad men” (Plato, *Laws*, 1926, p. VII 798de). This means that the different rhythms, or rather rhythmic formulas, that were used by the ancient Greeks had a different ethos, which they believed reflected a particular human condition. But, if you approach this issue from the other side, which is what philosophers did, then it becomes clear not only the passive connection between music and character, as a reflection of a person’s mental state in music, but also the possibility of actively and consciously using music as the strongest factor of moral influence on person and society. Music, precisely as an ethical and educational tool, was quite actively used in the Pythagorean school. From Iamblichus, we learn that the disciples of Pythagoras: “sung certain pæans, through which they were seen to be delighted, and to become elegant and orderly in their manners” (Iamblichus, 1818, p. XXV 80). The “use” of music was considered ethical and medicinal and was strictly regulated, taking into account the time of day and season (*ibid.*). One of the main Pythagorean followers, Plato, also considered music an effective factor in education. He said: “Education in music is most sovereign, because more than anything else rhythm and harmony find their way to the inmost soul and take strongest hold upon it, bringing with them and imparting grace, if one is rightly trained, and otherwise the contrary” (Plato, *Republic*, 1969, p. III 401de). And Aristotle also attaches especially great importance to the educational functions of rhythm (Aristotle, Aristotle in 23 Volumes, 1944, pp. *Polit.* VIII 7. 1341b, 19—26).

Since during classical antiquity there were dozens of rhythmic formulas and each of them was believed to have its own ethos, philosophers, in particular Plato, demanded knowledge of the rules of harmony and rhythm, firstly, from musicians: “otherwise none of them will ever succeed in attracting the young to virtue by his incantations” (Plato, *Laws*, 1926, p. II 671a), and secondly, from any listener: “We said, I fancy, that the sixty-year-old singers of hymns to

Dionysus ought to be exceptionally keen of perception regarding rhythms and harmonic compositions, in order that when dealing with musical representations of a good kind or a bad, by which the soul is emotionally affected, they may be able to pick out the reproductions of the good kind and of the bad, and having rejected the latter, may produce the other in public, and charm the souls of the children by singing them, and so challenge them all to accompany them in acquiring virtue by means of these representations” (Plato, *Laws*, 1926, p. VII 812 bc).

In this text, Plato points to the intuitive choice of a musical piece that is correct from a moral point of view. But it must be said that long before Plato, philosophy had already systematized rhythms according to their Ethos. Thus, we can give a famous example from the *Life of Pythagoras*, when he calmed down, with the help of the “spondean” rhythm, a violent young man who was breaking into his beloved at night (Iamblichus, 1818, p. XXV 112). The musical and ethical experience that the Pythagorean school had accumulated was apparently lost to one degree or another due to the ban on the written transmission of knowledge. But some part of this teaching did reach later philosophers in oral form, and the main link connecting Pythagoreanism and Plato is considered to be the Pythagorean Damon³, to whom Plato himself repeatedly testifies, referring to his authority in matters of music and, in particular, musical rhythm: “on this point, we will take counsel with Damon, too, as to which are the feet appropriate to illiberality, and insolence or madness or other evils, and what rhythms we must leave for their opposites; and I believe I have heard him obscurely speaking of a foot that he called the enoplios, a composite foot, and a dactyl and a heroic foot, which he arranged, I know not how, to be equal up and down in the interchange of long and short, and unless I am mistaken he used the term iambic, and there was another foot that he called the trochaic, and he added the quantities long and short. And in some of these, I believe, he censured and commended the tempo of the foot no less than the rhythm itself, or else some combination of the two; I can’t say. But, as I said, let this matter be postponed for Damon’s consideration. For to determine the truth of these would require no little discourse. Do you think otherwise?” (Plato, *Republic*, 1969, p. III 400 bc).

If we briefly outline Plato’s main idea regarding rhythm, then it must be said that this philosopher divides rhythms into “noble” ones, which have the most positive impact on a person, and “ignoble” ones, with the opposite effect. It should be noted that Plato takes the same position regarding modes. Strange as it may seem, this division of music was based on geographical reasons. Thus,

³ Damon had the nickname “musician”.

Asia Minor (Lydian and Phrygian) music, which slaves brought with them from conquered lands, was considered by Plato to be harmful from a moral point of view. He talks about the “rhythms of captives and slaves” (Plato, *Laws*, 1926, p. II 669c). On the other hand, music that was originally Greek (Ionian and Dorian music) carried, according to philosophers, the best Ethos. Therefore, Plato recommends not using “slave” rhythms with harmful Ethos. But Plato saw an even greater danger in mixing styles, including rhythms in music. He points this out repeatedly: “Nor would the Muses ever combine in a single piece the cries of beasts and men, the clash of instruments, and noises of all kinds, by way of representing a single object” (Plato, *Laws*, 1926, p. II 669d), but “our poets are inferior as poets to the Muses themselves” (Plato, *Laws*, 1926, p. II 669c), that’s why they often: “rudely sunder rhythm and gesture from tune, putting tuneless words into meter, or leaving time and rhythm without words, and using the bare sound of harp or flute, wherein it is almost impossible to understand what is intended by this wordless rhythm and harmony, or what noteworthy original it represents. Such methods, as one ought to realize, are clownish in the extreme in so far as they exhibit an excessive craving for speed, mechanical accuracy, and the imitation of animals’ sounds, and consequently employ the pipe and the harp without the accompaniment of dance and song” (Plato, *Laws*, 1926, p. II 669de).

Plato, as the greatest systematizer, was outraged by everything that interfered with the creation of a coherent concept: “For the jarring of opposites with one another impedes easy learning” (Plato, *Laws*, 1926, p. VII 812e). In music, such opposites are, first of all, a mixture of different styles, and diversity in sound and rhythm. This applies both to the use of different rhythmic formulas in one work and to *agogique*, that is, to rhythmic unevenness: “But as to divergence of sound and variety in the notes of the harp, when the strings sound the one tune and the composer of the melody another, or when there results a combination of low and high notes, of slow and quick time, of sharp and grave, and all sorts of rhythmical variations are adapted to the notes of the lyre, – no such complications should be employed in dealing with pupils who have to absorb quickly, within three years, the useful elements of music” (Plato, *Laws*, 1926, p. VII 812 de).

If we briefly summarize everything said by ancient philosophy on the topic of the Ethos of rhythm, then it will be a rather laconic formula-recommendation: rhythm should be courageous, and quite solemn. And, most importantly, it should be simple: “Good rhythm wait upon good disposition, not that weakness of head which we euphemistically style goodness of heart, but the truly good and fair disposition of the character and the mind” (Plato, *Republic*, 1969, p. III 400e).

4. Conclusion

“The phenomenon of music is given to us for the sole purpose of bringing order to everything that exists, including here, first of all, to the relationship between man and time” (Stravinsky, 1962, p. 99), said Stravinsky in the 20th century. A similar view of this problem was expressed by Greek philosophy 2500 years earlier when ancient philosophers determined that music, time, and the soul (or psyche) of a person are three phenomena that function according to identical principles. This identity is expressed primarily in the temporal nature of these phenomena and in the laws by which their nature exists. As noted above, even in the early stages of existence, philosophy determined that time is organized by rhythm. The same applies to music, since rhythm, according to ancient philosophers, is the main component of music that forms it. Following this logic, ancient philosophy concluded that the main force that forms the ethos of music is also rhythm. Therefore, philosophers were very attentive to the study of rhythm within the framework of ethical philosophy. Over several centuries, a fairly coherent theory of the ethos of rhythm and meter was developed, based on the views of Pythagoras on this topic. The most useful meters were recognized as those that have a stable, balanced structure and a calm, solemn character, the character that is inherent in truly Greek culture. The metrical musical formulas that were brought by slaves from conquered lands, called “slave rhythms” by Plato and assimilated by Greek culture much later, having a broken rhythm (for example, dotted), and an unbalanced structure, were recognized as rhythms with harmful Ethos.

This approach demonstrates the general tendency of classical Greek philosophy to simplify aesthetic forms. This is caused mainly by the idea of the embodiment of those ideal models that Plato, in particular, believed in, and which, according to philosophers, had a fairly simple structure. In addition, simple and understandable aesthetic images, for example, simple rhythmic formulas, are easily systematized, which is what the entire philosophy of the Middle Classical Era strived for. Therefore, ancient philosophy was inclined to think that music can or even should reflect only those rhythms that are simple and well applicable for medicinal and moral (Pythagoras) and educational and military (Plato and Aristotle) purposes.

It must be said that despite all the beauty in its integrity, this theory turned out to be utopian, precisely in the form and extent to which it was conceived, that is, as a theory of state musical and ethical education. Therefore, the importance of this theory is undeniable from the point of view of its ideological value, but its utilitarianism has been questioned by history itself.

“in hard times, grieve not too much – appreciate the rhythm that controls men’s lives” Archilochus (fr. 128)

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CHAPTER II

A QUALITATIVE RESEARCH ON THE EXAMINATION OF SCIENCE COMMUNICATION IN THE CONTEXT OF TELEVISION ADVERTISEMENTS

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1. Introduction

Since the dawn of their existence, human beings have felt the desire to understand what is happening in the universe, to unravel its secrets, to lead a safer and more comfortable life by controlling nature, and this need paved the way for the birth of science (Utma, 2017: 789). With the industrial revolution, scientific developments began to lead to social, political, economic and cultural changes, even if not all over the world; however, the main interest in scientific knowledge increased in the 20th century as people felt the effects of scientific developments directly and more in their lives (Özdemir & Koçer, 2020: 374; Öztürk, 2021: 228). In this context, science, which surrounds people in all areas of daily life and produces solutions for life, as it becomes understandable and disseminated in society, benefits the quality of life, the creation of new knowledge, the society as a whole, and national welfare (Thomas & Durant, 1987: 2).

In its developmental cycle, science, which affects and transforms society with the changes in the field of technology (Haçikoğlu, 2023: 45), deviates from its purpose to the extent that it is not transmitted; therefore, science communication constitutes one of the basic conditions for the existence of science (Boztepe Taşkiran & Ağca, 2022: 170). To put it more clearly, in

order for science to positively affect a society (to ensure the sustainability of the society as a more democratic, participatory and developed society with a strong economy), first of all, there is a need for the scientific way of thinking to be spread among the broad masses (Dursun, 2010: 11; Utma, 2017: 789). In this context, science communication has been affected by both scientific paradigm changes, the change in the relationship between science and society, and the critical dimension of media studies, and has become a field of study that has significant differences in approach since the 1990s (Dursun, 2010: 2).

The media (such as the Internet, newspapers, magazines, radio, and television) plays an important role in the delivery of science communication studies to the society. It has been stated that individuals, especially children, learn 83% of information about their environment from the media, and even scientists are informed about scientific developments through media tools (Hayes & Grossman, 2010 cited by Özdemir & Koçer, 2020: 388). According to *Scientific Research in the Media* report published by the European Union in 2007, television is one of the sources where people learn science. 61% of the participants in that study stated that they follow scientific developments from television (Akoğlu, 2010: 20). Since television is accessible to almost all segments of society and is often the most preferred means of communication (Alav, 2020: 137; Filiz, 2020: 1473), it is an effective tool that enables science communication to reach all segments of society. At this point, it can be said that the advertisements broadcast on television are frequently broadcast on the screens, have repetitive narration and the permanence of the messages they want to tell, and significantly affect the emotions, thoughts and ultimately behaviors of the audience (Kırel, 2008: 73; Filiz, 2020: 1436). Thus, it is very important to consider television advertisements in terms of explaining science to the society, increasing awareness of science, and creating a perspective on science. In line with these thoughts, the study aims to discuss how science communication is approached in television advertisements within the scope of case studies. In this context, in this study, firstly, the concept of science communication and the relationship between science communication and television advertisements were discussed theoretically; then how science communication was considered in television advertisements was evaluated through television advertisements of 4 different brands. It is thought that this study will both guide the brands that will include information communication in their advertising studies and contribute to the relevant literature by filling an important gap in the Turkish field literature.

2. The Concept of Science Communication

Together with science, which has the power to change the world and occupies a central position in the life of societies, the idea of creating a science policy emerged for the first time in the United States of America, and this policy was put into practice in 1945. It was possible for Türkiye to put forward an official science policy with the “Turkish Science Policy: 1983-2003” report adopted in 1983, but the report was not put into effect (Elmacı, 2015: 56-65; Gelmez Burakgazi, 2017: 246). “National Science and Technology Policies: 2003-2023 Strategy Document” published in 2004 is of great importance in terms of constituting the first document of Türkiye’s official science policy. As a result of all these developments, it has become necessary for people to have knowledge and scientific perspective on science-related issues (Özdemir & Koçer, 2020: 373-374).

The institutionalization of science in Türkiye, on the other hand, has followed the world far behind due to reasons such as the lack of sufficient importance and support for the relationship between science and society, and the relatively late determination of science and technology policies. “Scientific and Technical Research Council of Türkiye”, in other words, “TÜBİTAK”, was established in 1963 and for the first time in this regard, an institutional structure was established outside of universities. The purpose of the establishment of TÜBİTAK is defined as “*To develop, encourage, organize and coordinate research and development activities in positive sciences in Türkiye according to the priorities of the country’s development; to access and ensure that existing scientific and technical information is accessed*” (Gelmez Burakgazi, 2017: 246).

In general, science is such a serious and dissimilar activity that it is defined as a set of incomprehensible activities that scientists perform in laboratories with their white coats, away from all conditions that may distract them, with experimental materials at a desk. However, it is clear that all these images lead us to the wrong points. Because societies that cannot see science as life itself in life will be deprived of balancing the effects of scientific and non-scientific approaches by staying away from the dimension of appreciation of scientific developments and effective decision-making mechanisms, without a general awareness in the field of science. However, science is accepted as a multidimensional concept with its democratic, cultural, economic and social aspects beyond the research and findings of scientists (Gelmez Burakgazi, 2017: 233) and as the main criterion of social development and modernization.

The relationship between science and society is extremely important: while science lives on the resources, talents, and freedoms that society offers, society needs science as a driver of social, economic, and political success (Jucan & Jucan, 2014: 462). However, science, which changes our living conditions and affects our world view by shaping our thoughts, moves away from its purpose to the extent that it is not transmitted; therefore, science communication constitutes one of the basic conditions for the existence of science (Boztepe Taşkıran & Ağca, 2022: 170). To put it more clearly, in order for science to positively affect a society, first of all, it is necessary to spread the scientific way of thinking among the masses (Utma, 2017: 789). Science communication, which started to take shape with research conducted in the United States after the 1950s and in the 1980s in the UK and Western European countries (Özrili, 2023: 288), entered Türkiye's academic agenda in the 1990s and was registered as an official policy in 2004. TÜBİTAK, which provides support to science communication in Türkiye, pioneered the establishment of science centers and science museums in 2008 within the framework of the National Strategy Plan (Özdemir & Koçer, 2020: 373-386), activities that will bring science and society together interactively, such as science cafés and science festivals, and in this sense, it initiated support programs for universities, academics, non-governmental organizations and local governments (Öztunç & Bedir, 2023: 651). As can be seen, it can be said that science communication, as a multidisciplinary field of study since the 1990s, has served to transmit scientific information to increase awareness and interest in science. In this context, Ziman (1984: 58) establishes a strong connection between science and communication and states that the basis of the social functioning of science is the communication system (Gelmez Burakgazi, 2017: 232-235). However, Eise (2019: 2-4) examined the main obstacles faced by researchers in the development of science communication under three headings and listed them as lack of communication training for researchers, lack of incentives for researchers to share their findings, and not enough social scientists in basic science research teams.

Science communication, which constitutes the main point of the most important discussion areas of the 21st century, is an important link between the world of knowledge production and society in general. Thus, the reliability of science actually depends on the reliability of science communication (Weingart & Guenther, 2016: 2). There are various definitions in the literature on science communication. According to Aydınoglu (2020: 61), science communication is *“the production, circulation and use of reliable information among scientists, society, policy makers, industry, the media and other stakeholders.”* According

to Özrili (2023: 283, 289), science communication is “*a dynamic field of activity that includes all activities related to the production of information, the dissemination and use of this produced information, and is affected by social and cultural elements, interacts with them and also affects them.*” According to Süerdem, Öztunç, and Bedir (2023: 363), science communication is “*any process of interaction that brings scientists, scientific findings, scientific institutions and processes together with non-expert segments of society.*” According to Boztepe Taşkıran and Ağca (2022: 168), science communication is “*a discipline that has a number of objectives such as raising awareness of science at the micro level and social scale at the macro level, attributing value to science and the scientific, increasing interest in science, shaping the opinions and attitudes related to science, understanding science, and disseminating scientific culture.*” According to Erdoğan (2007: 21-22), science communication is “*a type of communication that is effective in public’s giving the right decision, being informed, learning about the available options, and making pragmatic and rational decisions.*”

Based on all these definitions, it can be concluded that science communication pursues many goals such as to arouse curiosity about science in the society, to creating a positive attitude towards science, to make sense of and questioning scientific developments, and to increase science awareness (Bilgici, 2016; Bedir, 2020: 198), in other words, science communication acts as a kind of bridge between society and science; between sources, methods and actors (such as governments, public relations experts, universities and research institutions, science journalists, non-governmental organizations, companies, pre-university education institutions, bloggers, media organizations (Weingart & Guenther, 2016: 1; Bedir, 2020: 157). Indeed, in today’s rapidly developing world of science and technology, the science needs the contribution, encouragement and support of the society more and more every day. This need, on the other hand, manifests itself as the need for a more conscious and analytical thinking social structure by assimilating scientific thought in the face of the rise of anti-science movements and pseudoscience, the alienation of large masses from science to science, and the scientific disasters we have encountered from the past to the present (COVID-19, earthquakes, climate change, bird flu, radiation, mucilage, genetically modified foods, and so on) (Gelmez Burakgazi, 2017: 236; Süerdem, Öztunç & Bedir, 2023: 363).

In the report titled “*Communicating Science Effectively*” published in 2017 by the National Academies of Sciences, Engineering and Medicine (NASEM), the goals of effective science communication are classified under five headings. These can be listed as follows: to share the work of scientists, the results they

have reached and the excitement of this whole process with people; to increase respect for science; to develop the understanding that the decision to be made in the face of a problem or situation is scientific; to influence people's world views and behavior patterns; to establish relations with different groups with a scientific perspective while developing solutions to problems affecting society. Burns, O'Connor, and Stocklmayer (2003: 196-198) grouped the individual reactions that are intended to emerge as a result of science communication studies under five headings as interest, appreciation, awareness, opinion formation, and understanding. These individual reactions are considered as the concrete indicators for the success of science communication. However, in addition to these, another issue that determines the success and effectiveness of science communication is the importance given to science communication. It is stated that although the importance given to science communication in terms of practice is increasing day by day, academic interest is still not at a sufficient level (Boztepe Taşkıran & Ağca, 2022: 173).

3. Science Communication and Television Advertisements

There are many resources that play a critical role in science communication studies, and these sources provide communication in different ways. These studies reach the society through scientific journals, science centers, museums, conferences, science competitions, science festivals, science societies, science books, science cafés, public days at universities and research institutions, and media (such as newspapers, magazines, radio, television, Internet, social media, podcasts). All of these sources are important elements that are effective in providing the complex connection between society and scientific knowledge (Burns, O'Connor & Stocklmayer, 2003: 195; Short, 2013: 39; Jucan & Jucan, 2014: 464; Gelmez Burakgazi, 2017: 235-236).

Media is one of the main sources from which individuals obtain information about the outside world (Öztekin & Şahin, 2020: 179). In this context, it is known that individuals, especially children, learn most of the information about science and their environment from the media, and even scientists are informed about scientific developments through media tools (Hayes & Grossman, 2010, cited by Özdemir & Koçer, 2020: 388). It has been stated in many studies that the media has an important and effective position in terms of science communication. In this context, it can be said that the media depends on scientists as a source of information on many issues such as environment, economy, health, and energy. For this reason, most of the news we see in the media is presented in a scientific sense (Karaca et al., 2023: 84).

In other words, the functions of the media in providing science communication, being a basic source of information in accessing scientific information, and playing an intermediary role in ensuring the connection between scientists and scientific institutions and society constitute the reasons for the prominence of the dimension of science communication through the media (Boztepe Taşkıran & Ağca, 2022: 174).

It is important for science communication to analyse how the media, one of the main sources for science to reach the society and the society's understanding of science, conveys science (Öztekin & Şahin, 2020: 178). Özdemir and Koçer, in their 2020 study titled "*Science Communication Practices in Türkiye in the 21st Century*", indicated that although the type of sources that provide science communication is different, the most important communication tool in Türkiye today is television. Since television can be reached by almost all segments of society and is often the most preferred communication tool (Filiz, 2020: 1436), it is an effective tool that enables science communication to reach even people who have nothing to do with science (Utma, 2015: 109). In other words, people from all regions, all ages, all education levels and all socio-economic levels can be informed about scientific issues through television (Özdemir & Koçer, 2020: 385).

It is a known fact that in television as a mass media, limited information is included in a way that people can understand instead of explaining the concepts at length, since visuality is at the forefront. This situation ensures that people's attention is drawn to scientific concepts, albeit a little. According to *Scientific Research in the Media* report published by the European Union in 2007, television is one of the sources where people learn science. 61% of the participants in the study stated that they follow scientific developments from television. The rate of those who want to get information about science from the Internet, which is known as the main source of information today, has been determined as 28%. According to this report, 68% of people trust scientific information on television, while 41% trust newspapers; 26% trust radio; 23% trust the Internet, and 21% trust magazines. When the participants are asked from which tools they would like to receive scientific information, television is by far the leading one (Akoğlu, 2010: 20-28). However, in TÜBİTAK's "Home State of Science" program prepared by METU in 2019, it was indicated that television is an effective tool in science communication (Özdemir & Koçer, 2020: 388). All these findings clearly show that television plays an important role in bringing scientific knowledge to the masses.

Advertisements are the shortest way to present scientists and scientific knowledge processes on television in a way that appeals to all ages. Television

advertisements, as it is known, are one of the most important elements that shape our behavior and daily life (Kellner, 1991: 77). At the same time, advertisements have an impressiveness and widespread viewability that can reach audiences of all age groups, starting from a young age. Especially considering the fact that advertisements have repetitive narration, are frequently broadcast on the screens and the permanence of the messages they want to tell, it is obvious that they significantly affect the feelings and thoughts of the audience. However, advertisements can organize their narrative by using the dynamics of today's world. In addition, the interesting narrative content of advertisements is a factor that increases their attractiveness in the eyes of the audience (Kırel, 2008: 74-79). For this reason, it is very important to consider advertisements not only in terms of marketing and economy, but also in terms of explaining science to the society, creating a perspective on science, increasing the awareness of science, and improving the level of scientific knowledge and attitude of the society towards science (Short, 2013: 39). In other words, advertisements have a critical function in terms of conveying scientific information, the work of scientists, and the message of scientists to all segments of society in an accurate manner, away from all kinds of manipulation. For this reason, if scientific issues are to be discussed in advertisements, it is of great importance that they are reflected in an understandable and accurate way (İçin Akçalı & Yücebaşı, 2013: 365; Karaca et al., 2023: 87).

Science is a tool in the beautification of life, the protection of health, the attractiveness of the body, and the consumption of food in advertisements. In this context, it is seen that scientific elements are frequently used as a means of "raising confidence" and "providing credibility" that can affect the consumer about the information about the products in question, especially in the advertisements of food, detergent, shampoo, toothpaste, and cosmetic products. However, associating these products with science in advertisements aims to convince consumers that they are healthy and harmless (Utma, 2015: 156). In other words, scientific terms, graphics, complex formulas, numerical expressions, experimental processes, and scientists used in advertisements imply that those who consume the promoted product will consume what has been scientifically proven (İçin Akçalı & Yücebaşı, 2013: 364-366). On the other hand, since science guides individuals in finding solutions to social and environmental problems, the references to science in advertisements are also an important factor in the solution proposal to be produced. On the other hand, in the "National Science and Technology Policies: 2003-2023: Strategy Document" prepared by TÜBİTAK and published in 2004, it was deemed necessary to raise

awareness in the society to create the desired future (Özdemir & Koçer, 2020: 379-380). Advertisements can be said to undertake an important part of this awareness-raising task.

Advertisements also serve as an important tool in educating science-literate individuals. In other words, science communication through advertisements has a significant contribution to science literacy. Science literacy, which has become an educational slogan and vision at the beginning of the 21st century, is expressed as “the individual’s understanding of the relationship and interaction between science and society, as well as knowledge of the basic ideas in science and humanities” (Laugksch, 2000: 76-77). Accordingly, individuals in the society must be scientifically literate to keep up with the developing technology, to follow the changing information, and to participate logically in the discussions in the society. The American Association for the Advancement of Science (AAAS, 1989) defines a science-literate individual as “*a person who understands the principles of science, is familiar with the natural world, and uses scientific knowledge and method for individual and social purposes*”. According to this definition, science literacy includes not only the understanding of scientific knowledge and scientific ideas, but also the process of applying this knowledge. In this direction, in this age where technology is developing rapidly and shaping human health and life, individuals should be able to look at scientific content with a critical eye and interpret these contents correctly (Öztekin & Şahin, 2020: 179; Utma, 2017: 797). In addition, in the “2011-2016 Science and Technology Human Resources Strategy and Action Plan” prepared in line with the “National Science and Technology Policies: 2003-2023 Strategy Document”, the importance of the media in terms of gaining science literacy was mentioned (Özdemir & Koçer, 2020: 375), and it was emphasized that those who prepare content in the media should also attach importance to science communication. As can be seen, in today’s world where science is spreading rapidly, it has become mandatory to be literate in science. For example, we have to follow the scientific agenda even when making decisions about how we should protect our family and ourselves from diseases, which products are healthy for our family and ourselves, and which healthy foods we should consume. Such situations are of great importance for science-literate individuals to use technology and knowledge to their advantage (Karaca et al., 2023: 85). More precisely, it can be said that scientifically literate individuals are better equipped to make decisions about health, nutrition, personal safety, etc., and that they are in a better position to make their choices in the face of contradictory (and false “scientific”) advertising claims about products, and thus to manage

their emotions, thoughts, and behaviors more effectively in the rapidly evolving social world (Thomas & Durant, 1987: 5).

4. A Research on the Examination of Science Communication in the Context of Television Advertisements

In this part of the study, the purpose and importance of the research, the method of the research, the research questions, the universe and sample selection, the limitations of the research, the data collection technique, the findings and evaluation of the research are included.

4.1. Purpose and Importance of the Research

Advertisements are the shortest way to present scientists and scientific knowledge processes on television in a way that appeals to all ages. Television advertisements, as it is known, are one of the most important elements that shape our behavior and daily life (Kellner, 1991: 77). At the same time, advertisements have an impressiveness and widespread viewability that can reach audiences of all age groups, starting from a young age. Especially considering the fact that advertisements have repetitive narration, are frequently broadcast on the screens and the permanence of the messages they want to tell, it is obvious that they significantly affect the feelings, thoughts, and behaviors of the audience. In addition, the interesting narrative content of advertisements is a factor that increases their attractiveness in the eyes of the audience (Kirel, 2008: 74-79). For this reason, it is very important to consider advertisements not only in terms of marketing and economy, but also in terms of explaining science to the society, creating a perspective on science, increasing the awareness of science, and improving the level of scientific knowledge and attitude of the society towards science (Short, 2013: 39). Accordingly, this study aims to reveal how science communication is approached in television advertisements through sample cases. It is thought that this study will both elucidate the brands that will include science communication in their advertising studies and contribute to the relevant literature by filling an important gap in the Turkish field literature.

4.2. Research Method

Since it is thought that the advertising works carried out by brands using science communication will be further enlightened within the framework of case studies, it has been deemed appropriate to benefit from qualitative research method in this research. Qualitative research is “the process of collecting, analysing and interpreting data that cannot be expressed meaningfully in

numbers” (Kurtuluş, 2010: 35) and can be designed with many research designs. In this study, “case study” was preferred, which is one of the designs frequently used in qualitative research. Case study, which is also included in the literature with names such as “incidence study”, “situation study”, is defined as “*a method of drawing conclusions by following a phenomenon with its occurrence in its real and natural environment or by obtaining information from the narration of those who have experienced that event*” (İslamoğlu & Alnaçık, 2013: 213). The case study developed by Yin (1981) is divided into three as “*single case study*”, “*multiple case study*” and “*case of intrinsic importance*”. In the multiple case study study, the researcher chooses a situation and examines more than one case study that explains this situation (Ertosun, 2016: 126). In this research, it was decided to apply a multiple case study because it provides the opportunity to examine the subject in depth.

4.3. Research Questions

In the research process, answers were sought to the basic questions determined in line with the literature review and the purpose of the research. These questions are given below (Kirel, 2008; Karaca et al., 2023):

Question 1: Which scientific elements (scientist, subject, scientific experiment, experimental setups, laboratory, microscope, test tubes, etc.) are included in television advertisements that deal with science communication?

Question 2. How are scientific elements presented in television advertisements that deal with science communication?

Question 3: What are the real purposes of including scientific elements in television advertisements that deal with science communication?

4.4. Universe and Sample Selection

In the study, the non-probabilistic judgmental sampling method was used in terms of the subject and structure of the research. In the judgmental sampling method, which is widely preferred in qualitative research, the researcher determines the units to be included in the sample according to his own judgments from a mass that he thinks can represent the universe (Gegez, 2007: 249; Kurtuluş, 2010: 64). Accordingly, it is assumed that the selected sample is suitable for the purpose of the research and will give the information that the researcher is trying to reach. In this context, television advertisements of 4 different brands in which science communication is discussed were determined using the judgemental sampling method.

4.5. Limitations of the Research

In addition to time and cost limitations, each research has other limitations. The main limitation of the research is that this research is carried out only through television advertisements that deal with science communication. Another limitation of the study is that the television advertisements of 4 different brands, which were determined as a sample, were examined only within the scope of the case study.

4.6. Data Collection Method

In qualitative research, many techniques such as observation, interview, personal experiences, written and visual document analysis are used to collect data (Yıldırım & Şimşek, 2011: 285). In this study, it was tried to reach qualitative results by collecting written and visual data from the Internet through document analysis.

4.7. Research Findings and Assessment

In this section, the assessment of the findings obtained as a result of the examination of television advertisements of 4 different brands: “Bingo Automat”, “Dyo Nano: Smoke”, Eti Tutku “Science Proudly Presents” and Yudum Sunflower Oil “Lightness That Blows All of Türkiye” were included.

4.7.1. “Bingo Automat” Television Advertisement

In this advertisement, which was released in 2007, it is seen that a middle-aged male scientist in a white coat, glasses and experimenting with a microscope on a table in a laboratory happily finishes the experiment he is working on. In the advertisement, it is understood that a scientific experiment was carried out to find a more whitening product at a more affordable price and the result of this experiment was positive. After a while, the screen splits into three and the delighted scientist announces the information about the product he found to the company. The male company manager also welcomes the increase in the quality of the product without a negative impact on its price. Later, it is seen that the relationship between the split screens begins in the advertisement and the product is presented first to the company and then to the female consumer. Here, the fact that the scientist presents the product directly to the consumer clearly shows the place of the woman’s position in this transaction. In other words, the place of women in this triangle is consumerism. In fact, with this position, it is seen that the female consumer turns to the company manager and scientist and says “*advertise it then!*” with an attitude indicating that she approves the

product. In this context, it can be said that scientists and scientific experiments are both at the service of consumer culture and presented as beneficial for the discovery and production of only the “highest quality” and “cheapest” products (Kirel, 2008: 93).

4.7.2. “Dyo Nano: Smoke” Television Advertisement

In the Dyo Nano advertisement published in 2007, a male scientist in a white coat, glasses and over middle age, who is in a room, is expected to test the resistance of the product produced with nanotechnology against cigarette smoke. For this, the scientist fills the room painted with Dyo Nano with smoke with the help of a machine and tries to show the audience how Dyo Nano reduces cigarette smoke by experimenting. Meanwhile, the scientist winds the time with the remote-control device in his hand, even though he is conducting an experiment that will be completed in a few minutes. Then, to increase the credibility of the advertisement, animation was used and it was shown how cigarette smoke hit the paint on the wall painted with Dyo Nano and returned. At the end of the advertisement, the scientist confidently stated that the Dyo Nano paint on the wall removes 40% of the toxic gases in the air. In this advertisement film, the reasons why the effect of cleaning toxic gases in the air of the product produced with nanotechnology is measured by a scientist by performing scientific steps is to introduce and make understandable the new form of production such as nanotechnology to the society through science communication (Hürriyet, 2007; Kirel, 2008: 98-100), to indicate how reliable the product is and how important the opportunities created by technological advances are for innovation (Elçi, 2007: 7). In addition, all these scientific processes carried out in the advertisement film in question also contribute significantly to science literacy.

4.7.3. Eti Tutku “Science Proudly Presents” Television Advertisement

In the Eti Tutku advertisement released in 2018, two scientists in white coats consisting of a middle-aged woman and a middle-aged man with glasses, a young man tasting the product, laboratory and experimental setups draw attention (Türkiye’nin Reklamı, 2018). With the experiment carried out in the advertisement, the aim is to emphasize that the refurbished product is even more delicious after passing scientific tests. In the advertisement, the person participating in the experiment cannot understand that the taste of the product has changed when he first looks at it, and then the product is shown to him using various scientific instruments. Then, when it is seen that a scientific result cannot be reached just by looking at it, the person participating in the

experiment is given a taste of the product and an experimental setup is placed on his head. When the participant in the experiment says that the product tastes better, the machine makes a confirmatory sound and flashes a yellow light. In the advertisement, the process is completed by first watching the product, then tasting it and finally watching the result using the experimental setup. In other words, in the advertisement film in question, it is explained in a gradual manner that scientific events go through processes (Karaca et al., 2023: 93). Thus, in this advertisement film, where the hypothesis about the renewal of the taste of Eti Tutku is tested by scientists in a laboratory environment, the accuracy of the hypothesis is proven after the young man who participated in the test as a subject tasted Eti Tutku (Uçar, 2018).

Another striking point in the advertisement is that there are two scientists, one female and the other male. Although the figure of the scientist is generally known by the society as a job done by male individuals, this perception is destroyed in a positive way in the Eti Tutku advertisement, and the message is given that gender is not important in science. In other words, it can be said that two scientists are used in this advertisement in order not to discriminate scientists in terms of gender. Thus, it can be stated that the representation of scientists, who are the most important element of science communication, in advertisements in this way is the most important step in strengthening the bridge between society and science (Özdemir & Koçer, 2020: 381). In addition to these, in this advertisement film, where the renewed taste of Eti Tutku is highlighted, there is a laboratory in the background, which means that the product has been reshaped through scientific processes. It can be said that another reason why these processes are shown to take place in the laboratory environment is that it is desired to state that the advertised product is “healthy”, “harmless” and “reliable” (Karaca et al., 2023: 93).

4.7.4. Yudum Sunflower Oil “Lightness That Blows All of Türkiye” Television Advertisement

In this advertisement, which was released in 2020 and addressed to consumers with the slogan **“I’m light, you’re light, light”** (The Brand Age, n.d.; Yıldırım, 2020: 1326), attention is drawn to the high standards of quality of sunflower oil, which has undergone scientific tests for human health. In the advertisement, the story of a middle-aged female scientist handing sunflower oil, which she has undergone some scientific tests, to a housewife and giving her approval to cook, the housewife cooking for her son using this oil, and then the story of the child eating the delicious food prepared by his mother with Yudum

Sunflower Oil is told in an exaggerated way using a surreal narrative style (Marketing Türkiye, 2020; Uçar, 2020; Yıldırım, 2020: 1326). In the background of the advertisement, which draws attention with its fun and humorous theme, it is seen that scientists are busy doing some experiments in the laboratory. In addition, it is seen that scientific processes such as microscopes, test tubes, and the scientist's visual examination of the product are included in the advertisement film, and thus it is desired to emphasize that the product is reliable and healthy by passing through scientific processes. At the end of the advertisement, it is pointed out that this product has passed various tests with the phrase "*All of Türkiye Flies with Yudum Sunflower Oil, which has been tested and approved by our lightness experts*". In this context, it is implied in the advertisement that a product that has undergone scientific processes can be fed to her child with peace of mind by a sensitive, ingenious, attentive and loving mother. As can be seen, it can be said that this advertisement film (Uçar, 2020), which invites the consumer to the flying journey of lightness, includes laboratories, experimental systems and scientists, and thus science communication makes a significant contribution to establishing a bridge between society and science. Another striking point in the advertisement is that the scientist who conducted the experiments is a woman. Since sunflower oil is a product used in cooking, the fact that the scientist who tested this product was a woman shows that it is necessary to examine advertising from a gender perspective as well as from a scientific perspective. From a gender point of view, it can be said that a female scientist is used in this advertisement film, as the task of cooking is assigned to women. However, it can be concluded from the advertisement that women have a say in the world of science as well as in the kitchen (Karaca et al., 2023: 9).

5. Conclusion

Baudrillard (1997: 61) argues that the contemporary consumer consumes presentations, not products. These presentations reach the masses through advertisements, and television advertisement film narrative contents gain importance in the realization of the presentations. At this point, the narrative content of advertisement films should be interesting, remarkable, creative, original, different, and even surreal (Yıldırım, 2020: 1324). Because such narrative content is a factor that increases the attractiveness of advertisements in the eyes of the audience (Kırel, 2008: 79). For this reason, it is very important to consider advertisements not only in terms of marketing and economy, but also in terms of explaining science to the society, creating a perspective on science, increasing the awareness of science, and improving the level of scientific

knowledge and attitude of the society towards science (Short, 2013: 39). From this point of view, this study aims to reveal how science communication is approached in television advertisements through sample cases. In the study conducted for this purpose, “multiple case study”, which is frequently used in qualitative research, was preferred and television advertisements of 4 different brands in which science communication selected according to the judgmental sampling method were examined.

As a result of the examinations, it was determined that male scientists were featured in the advertisements “Bingo Automat” and “Dyo Nano: Smoke” published in 2007, both male and female scientists were featured in the Eti Tutku “Science Proudly Presents” advertisement released in 2018, and female scientists were featured in Yudum Sunflower Oil “Lightness That Blows All of Türkiye” advertisement released in 2020. Accordingly, it can be said that in recent years, female scientists have been given more space in advertisements featuring science communication than in previous years, and science is no longer an act that belongs only to men. In addition, it is seen that a male company manager and a woman in the position of consumer are featured in the “Bingo Automat” advertisement; a woman and her son are featured in the position of consumers in the “Lightness That Blows All of Türkiye” advertisement, and a male subject is featured who tastes the product in Eti Tutku “Science Proudly Presents” advertisement. In addition, although it was determined that scientific experiments were carried out in the 4 television advertisements examined, it can be stated that scientific experiments were carried out in the laboratory environment in the advertisements “Bingo Automat”, Eti Tutku “Science Proudly Presents” and Yudum Sunflower Oil “Lightness That Blows All of Türkiye” while the scientific experiments took place in the natural environment in the “Dyo Nano: Smoke” advertisement. Thus, it is clearly seen that science, scientists and scientific experiments carried out by scientists with the obligation to prove how ‘perfect’, ‘good’ and ‘positive’ the product is in the examples of advertisement films examined. At this point, it can be said that scientists and scientific experiments are left in the position of an expert, observer, approver or witness in advertisements. On the other hand, in these advertisement film examples, the reason for the cooperation between advertising and science can be explained as the need to obtain approval from the relevant institutes or universities for the advertised product, thus arousing trust in the brand. On the other hand, it can be seen that science is presented in the examples of advertisement films as a means of inducing confidence and credibility that can influence the consumer about the information of experiments and scientists (especially middle-aged

or elderly, men with unkempt hair, white coats and glasses) using tools such as microscopes, test tubes, complex machines, computers, and as an intense persuasive element and generally a proof of the seriousness and technicalness of the production of the product. However, the fact that advertising is often used as a means of validating science and providing trust and prestige to the advertised brand also points to a relationship that needs to be questioned (Çetinkaya, 1993: 94; Kirel, 2008: 74-75).

In the examples of advertisements discussed within the scope of the research, it is clearly seen how scientists and scientific processes are included, how science communication acts as a bridge between society and science, and how scientific communication contributes to scientific communication. Advertisements constitute one of the most effective methods to provide information to individuals at a level they can understand through science communication, to explain scientific information “accurately” and in a “simple” and “understandable” language, and to ensure the transmission of innovations. In addition, the fact that advertisements can attract the attention of individuals of all ages from seven to seventy and that they are widely traceable can facilitate the presentation of scientific concepts. Therefore, it is critical to consider television advertisements in terms of explaining science (Kirel 2008: 77; Karaca et al., 2023: 98). Thus, it can be stated that advertisements that deal with science communication can increase people’s interest in science and make better decisions about their lives by making the structure of science, which is considered overly complex and technical by society, more interesting and simpler (Angler, 2017: 23). At this point, advertisers also have important duties in using scientific language effectively. In addition, it can be said that “*creative advertisements that are far from ordinary*”, in which science communication is represented, will both strengthen science communication and contribute to the scientific and critical thinking of the society and raise awareness in terms of raising scientifically literate individuals (Karaca et al., 2023: 87). In this respect, it is clear that the contribution of advertisements to science literacy is an issue that should be considered.

Although science communication has been examined in many fields in recent years, it is seen that there are very few studies that deal with it in terms of advertising. In this respect, this study is important in terms of revealing how science communication, which has a vital role in modern societies (Burns, O’Connor & Stockmayer, 2003: 198), is approached in television advertisements through case studies. However, it is considered that this study will encourage more academic studies on this subject in the future. On the other

hand, the study cannot reveal the contribution of television advertisements in which science communication is discussed to the education of science-literate individuals. From this point of view, it is thought that conducting quantitative and qualitative researches that will reveal the effect of such advertisements on the education of science-literate individuals will make important contributions to the field in future studies.

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CHAPTER III

MODELLING STOCK MARKET RETURN VOLATILITY: EVIDENCE FROM BIST BANK INDEX*

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1. Introduction

Since the end of the 20th century, the impact of globalization has increased worldwide with the rapid developments in economic, technological and communication fields. This process has led to the integration of financial markets among countries and to a more complex and deepened economic relations. In particular, financial crises, political uncertainties and economic fluctuations occurring in one country may affect other countries and challenge the integrity of financial markets. As a result of globalization, financial markets in Türkiye are in constant interaction with international markets. Volatility in financial markets, which occurs as a result of this interaction, can be expressed as an indicator of risk (Çıtak, 2016:3-17). The concept of volatility is explained as the large fluctuations of a certain variable around its average (Güneş & Saltoğlu, 1998: 14). In the finance literature, the concept of volatility is represented by the standard deviation or variance of the return of an asset and is used to indicate the general risk level of the financial asset (Mazibaş, 2005: 4).

* This study has been prepared using the master thesis titled "Volatility Modeling in Stock Markets: An Application on The BIST Banks Index", completed by the first author at Sırnak University.

There are various factors that cause volatility in financial markets. Uncertainties in national economies, international market interactions arising from product diversity, return distributions, inability to trade, recording market data on the basis of exchange rates, changes in the number of companies and low economic developments are stated as some of the main reasons for volatility (Engle & Rangel, 2008:1188). In addition, with the liberalization of international financial markets, capital increases in developing and developed countries and the orientation of investments to the markets contribute to the formation of volatility in equity markets (De Santis & Imrohoroğlu, 1997: 562). Volatility in financial markets creates economic risk by affecting investment and consumption expenditures, increases costs and disrupts the functioning of the financial system (Bacık et al., 2017: 56). In addition, price volatility plays an important role in investors' investment decisions. When uncertainty and risk are high, making the right investment decisions is challenging for every investor. Investors tend to obtain the highest return with the lowest risk in the periods they invest. While the increase in volatility increases the risk level of the invested asset, markets with low volatility generally offer lower risk, and therefore investors generally gravitate towards these markets (Tuna and Isabetli, 2014: 22; Temizel and Meriç, 2008: 132).

The variability of volatility is generally accepted as an important indicator for investors to understand and evaluate future price movements by reflecting the risk level of a particular asset class or market (Yoloğlu, 2020: 17). During periods of high volatility, investors resort to various strategies to manage uncertainties and minimize possible risks. These strategies can be listed as temporarily suspending or limiting trading transactions, raising trading commissions to control speculation tendencies, analyzing behavioural factors affecting investor decision processes, and controlling and managing risks that may be caused by overconfidence (Temizel and Meriç, 2008: 132-135). Therefore, it is important to understand how volatility affects financial markets in order to make effective investment decisions.

In the previous literature, there are numerous national (e.g., Yıldız, 2016; Koy & Dertli, 2016; Kula & Baykut, 2017; Topaloğlu 2019a, Topaloğlu 2019b, Ege & Nur Topaloğlu, 2020; Gürsoy & Kılınç, 2021; Topaloğlu, 2020; Karpuz, 2023) and international (e.g., Walid et al., 2011; Gabriel, 2012; Birau et al., 2015; Jiang, 2020; Yong et al., 2021; Kashyap, 2023; Dai et al., 2023) studies on volatility modelling in financial markets. However, it is still one of the hot areas of finance literature. Various models have been developed for modelling volatility in financial markets. These models help us understand how the volatile

behaviour of financial assets reacts to market developments. In this context, this study aims to forecast the volatility of the BIST Banking index between February 2000 and July 2023 using symmetric and asymmetric models. As intermediaries between those who provide funds and those who demand them, banks are able to channel savings into investments. Therefore, it is possible that developments in the stock market go hand in hand with the development of the banking system at the aggregate level (Nur Topaloğlu & Ege, 2020). The banking sector in Türkiye has faced various cyclical risks from past to present. These risks have arisen from both internal and external factors. Therefore, we believe that the volatility modelling of the BIST Bank Index in the relevant period will contribute to the literature and the findings obtained are important for investors, bank managers and market participants.

The study is structured as follows. Section 2 presents the methodology, data and analysis method. Section 3 discusses the empirical analysis results and findings of the study. The study is concluded with the conclusion section.

2. Methodology

2.1. Data

The study aims to estimate the return volatility of the BIST Bank Index for the period February 2000-July 2023 with symmetric and asymmetric volatility models. In this context, BIST Bank Index price series data are used on a monthly basis. Secondary data used in the research were obtained from investing.com database. BIST Bank Index started its operations on 27.12.1996 and February 2000, the date when the data can be accessed regularly, was determined as the starting date of the scope of the analysis.

2.2. Estimation Strategy

For the volatility estimation of the BIST Bank Index, firstly, the logarithmic return is calculated by using monthly price series with the formula below.

$$R_t = \ln \left(\frac{P_t}{P_{t-1}} \right) \quad (1)$$

Then, estimation is carried out by following the steps below.

- The stationarity of the series is investigated by ADF, PP and single-break ADF test taking into account the structural break.
- It is examined whether the series conforms to the normal distribution.

- The ARMA initialization model is selected based on the appropriate lag length determined by the Schwarz information criterion.
- It is analyzed whether there are problems of variance and autocorrelation in the error term and whether the series contain non-linearities.
- In order to select the most appropriate model, symmetric and asymmetric models (ARCH, GARCH, APGARCH, TARCH, EGARCH) are tested in various degrees.
- It is examined whether the models that satisfy the significance and parameter conditions solve the problems of changing variance and autocorrelation.
- The Root Mean Square Error (RMSE) coefficient is used to decide which of the models that solve the problems of changing variance and autocorrelation is the most appropriate model.

3. Empirical Results

In this study, firstly, a graphical representation of the price and return series of the index is given among the findings obtained as a result of the analyses carried out to estimate the return volatility of the BIST Bank Index with symmetric and asymmetric volatility models during the period February 2000-July 2023. It is shown in Figure 1.

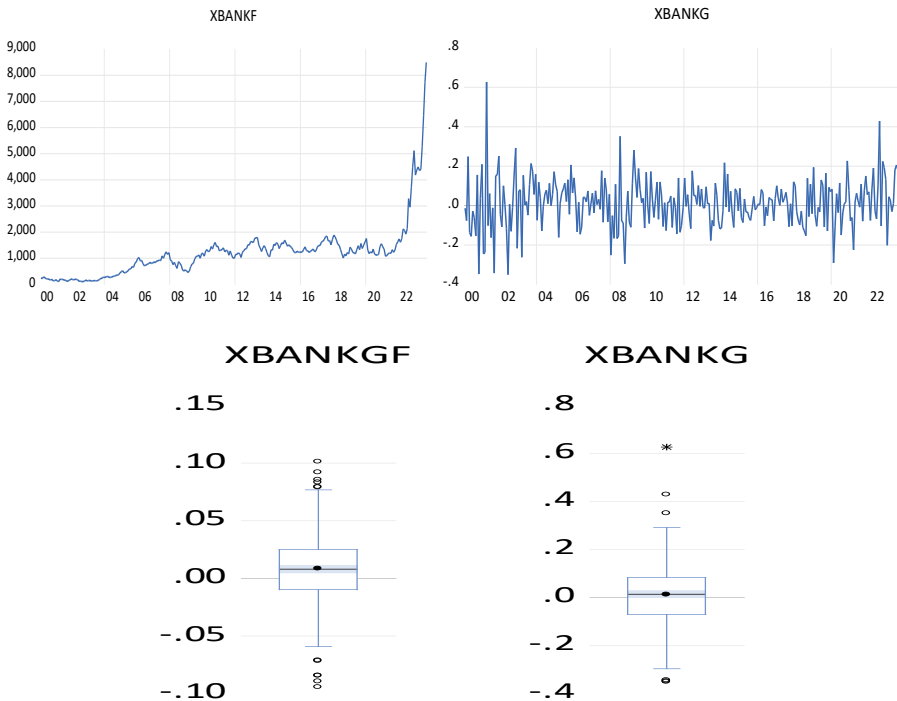


Figure 1: Price and Return Graphs

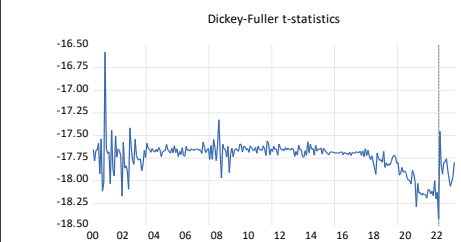
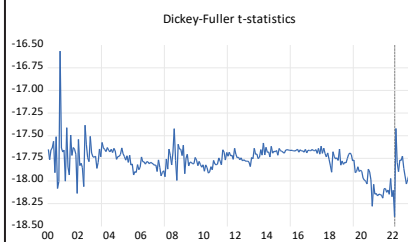
When the price and return graphs of the BIST Bank Index are analyzed, it is observed that the price graphs exhibit an increasing and decreasing trend, whereas the return series fluctuates around an average value. Although the return graph provides information that the series is stationary, this observation should be tested with unit root tests. ADF and PP unit root test results are presented in Table 1.

Table 1: ADF and PP Unit Root Test Results

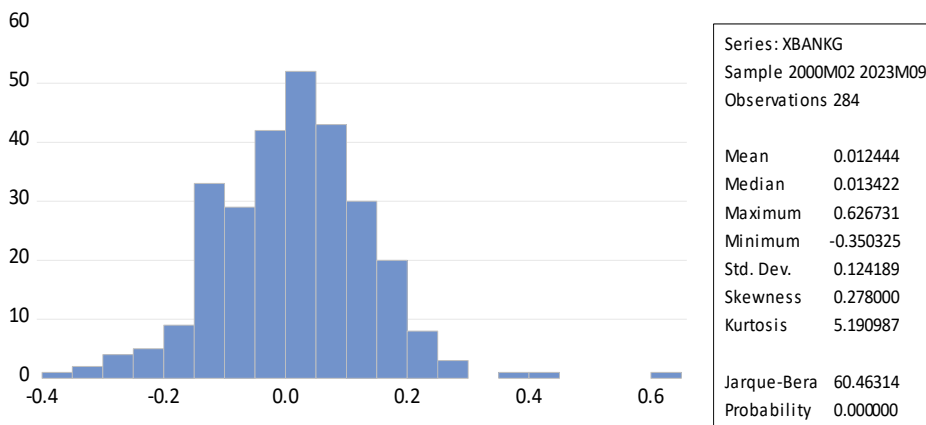
		Test	%	Critical Value	t-statistic	p-value
		Constant	ADF		% 1	-3.453317
	% 5			-2.871546		
	%10			-2.572174		
PP			% 1	-3.453317	-17.89003	0.000
			% 5	-2.871546		
			%10	-2.572174		
Constant and Trend	ADF		% 1	-3.990817	-17.90092	0.000
			% 5	-3.425784		
			%10	-3.136061		
	PP		% 1	-3.990817	-17.91151	0.000
			% 5	-3.425784		
			%10	-3.136061		

When the ADF and PP test values in Table 1 are analyzed, it is observed that the probability value for both constant and constant and trend is less than the critical value of 0.05. Therefore, the null hypothesis stated as “there is a unit root” is rejected. BIST Bank Index return series is found to be stationary. Then, stationarity was re-examined with the ADF unit root test with a single break. The test results are shown in Table 2.

Table 2: Single Break ADF Unit Root Test Results

XBANK			
Constant		Constant and Trend	
t-statistic	-18.42124	t-statistic	-18.39341
p-value	< 0.01	p-value	< 0.01
Critical Value		Critical Value	
% 1	-4.949133	% 1	-5.347598
% 5	-4.443649	% 5	-4.859812
%10	-4.193627	%10	-4.607324
Break Date: August 2022		Break Date: August 2022	
 <p>Dickey-Fuller t-statistics</p>		 <p>Dickey-Fuller t-statistics</p>	

When the single-break ADF test values in Table 2 are analyzed, it is observed that the probability value for both constant and constant and trend is less than the critical value of 0.05. It is determined that the BIST Bank Index return series is stationary. In addition, the break date is observed as August 2022 in both fixed and fixed and trend. This finding supports the ADF and PP test results. Then, it is investigated whether the series exhibits a normal distribution. Findings regarding descriptive statistics are shown in Figure 2.

**Figure 2:** Descriptive Statistics

When the descriptive statistics of the BIST Bank Index return series are analyzed, it is observed that the mean value is 0.012, the maximum value is 0.626 and the minimum value is -0.350. Since the kurtosis coefficient is greater than 3, it exhibits a thick tail, and since the skewness coefficient is greater than zero, it exhibits a right-skewed structure. In addition, it is observed that the J-B probability value is less than the critical value of 0.05 and the null hypothesis stating that “the series are normally distributed” is rejected. The most appropriate ARMA initialization model for the BIST Bank Index return series is determined according to the Schwarz Information Criterion (SIC) and the combinations calculated up to the 5th lag are shown in Table 3.

Table 3: ARMA(p/q) Selection According to SIC

XBANK						
p/q	0	1	2	3	4	5
0	-1.33930	-1.32886	-1.32172	-1.31527	-1.30815	-1.31090
1	-1.32880	-1.32171	-1.31453	-1.30811	-1.30170	-1.30495
2	-1.32178	-1.31469	-1.32218	-1.31992	-1.30901	-1.30421
3	-1.31526	-1.30815	-1.31991	-1.31275	-1.30233	NA
4	-1.30863	-1.30461	-1.31275	-1.30240	-1.29426	-1.32736
5	-1.31220	-1.30513	-1.29893	-1.32470	-1.36544	-1.36865

When Table 3 is analyzed, the ARMA (5,5) model with the lowest coefficient is determined as the most appropriate model for the BIST Bank Index return series according to the SIC. Then, for the ARMA (5,5) model, heteroskedasticity and autocorrelation were analyzed. Autocorrelation test results are shown in Table 4.

Table 4: Autocorrelation Test Results

XBANK		
ARMA (5,5)	Lag 10	Lag 15
AC	0.096	-0.094
PAC	0.096	-0.087
Q-statistic	5.4655	13.070
p-value	0.019	0.042

When Table 4 is analyzed, it is observed that the probability values of the Q statistic for the 10th lag and beyond are smaller than the critical value of 0.05. Therefore, it is determined that there is an autocorrelation problem in the BIST

Bank Index return series ARMA (5,5) model. The results of the ARCH LM heteroscedasticity test are shown in Table 5.

Table 5: ARCH LM Heteroscedasticity Test Results

XBANK		
ARMA (5,5)	Lag 10	Lag 15
F statistic	2.173165	2.329104
F Statistic Prob.	0.0198	0.0040
Obs. R²	20.89793	32.59831
R² Prob.	0.0218	0.0053

Upon analysing Table 5, it is evident that the probability values for the 10th lag and beyond are less than the critical value of 0.05. This indicates the presence of heteroscedasticity in the BIST Bank Index return series ARMA (5,5) model. Table 6 presents the results of the BDS linearity test.

Table 6: BDS Linearity Test Results

	Dimension	BDS Statistic	Std. Error	z- Statistic	P-value
XBANK	2	0.006396	0.004474	1.429483	0.1529
	3	0.015292	0.007123	2.146907	0.0318
	4	0.022225	0.008495	2.616200	0.0089
	5	0.028883	0.008867	3.257363	0.0011
	6	0.036915	0.008563	4.310920	0.0000

When Table 6 is analyzed, it is observed that the BDS test probability values are less than the critical value of 0.05. Therefore, the presence of nonlinearities in the series is detected. Since heteroscedasticity, autocorrelation problems and presence of nonlinearities are detected for the BIST Bank Index return series, it is revealed that ARCH/GARCH models are needed instead of ARMA model in volatility estimation. Symmetric and asymmetric models are tested in various degrees and ARCH (1), GARCH (1,1) and IGARCH (1,1) models are reported which fulfil the conditions required for the models to be valid (significance, carrying negative coefficients, non-significance of probability values). Models that do not fulfil the constraints such as significance, negative coefficient, insignificance of probability values, inability to solve heteroscedasticity and autocorrelation problems are not included in the report. The estimation results for the ARCH (1) model are shown in Table 7.

Table 1: ARCH (1) Volatility Estimating Models Results

Series	Models	Coefficients							
		α_0	α_1	α_2	α_3	β_1	β_2	β_3	γ_1
XBANK	ARCH (p=1, q=0)	0.010	0.171	-	-	-	-	-	-
Error Term Correlogram			ARCH LM						
AC	-0.022	F Statistic		0.286901					
PAC	-0.040	F Statistic Prob.		0.5926					
Q-Statistic	19.017	Obs. R ²		0.288680					
P-value	0.123	R ² Prob.		0.5911					

When Table 7 is analyzed, it is found that the coefficient α_0 is greater than zero and the coefficient α_1 is less than 1 and positive. In addition, when the autocorrelation and heteroscedasticity test results for the ARCH (1) model are analyzed, it is observed that there are no autocorrelation and changing variance problems in the model. Therefore, the ARCH (1) model is valid. According to the ARCH (1) model, it can be said that past shocks in the BIST Bank Index affect the volatility in the current period by 0.17 units. Then, the Engle-Ng sign bias test, which can separate negative and positive shocks affecting the predictability of short-term volatility and shows whether an asymmetric model is required, or symmetric models are sufficient for volatility modelling of a series, is performed. The test results are shown in Table 8.

Table 8: Engle-Ng Sing Bias Test Results for ARCH (1)

BTC	t-stat.	Prob.
Sign Bias	-2.037751	0.0425
Negative Bias	-2.171743	0.0307
Positive Bias	-1.289120	0.1984
Common Bias	6.396267	0.0964

When the Engle-Ng test results are analyzed, it is determined that the probability values only for positive shocks are above the critical value. Therefore, no inference can be made as to whether the ARCH (1) model is sufficient for volatility forecasting. The ARCH (1) model conditional variance plot is shown in Figure 3.

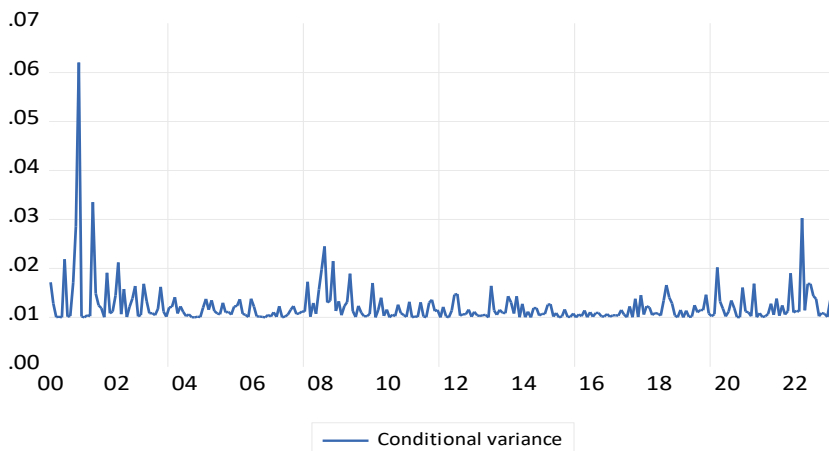


Figure 3: Conditional Heteroscedasticity Graph for ARCH (1)

When the conditional variance graph for BIST Bank Index ARCH (1) is analyzed, the variance took its highest value in 2001, 2022 and 2008 periods, respectively. Then, the forecasting analysis is performed for Theil Inequality Coefficient (TIC), Root Mean Error (RME) and Mean Absolute Error (MAE) coefficients. The results of the analysis are shown in Figure 4.

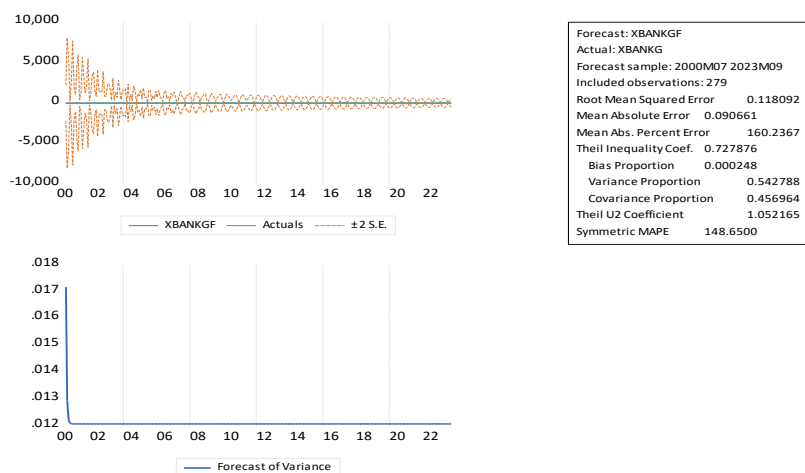


Figure 4: Forecasting Analysis Results for ARCH (1)

It is aimed to select the most appropriate forecasting model by taking into account the TIC, RME and MAE coefficients. According to the forecasting analysis for ARCH (1), it is observed that there is a difference between the actual and predicted series and this difference is within the standard error margin. The estimation results for GARCH (1,1), another model with significance constraints, are shown in Table 9.

Table 2: GARCH (1,1) Volatility Estimating Models Results

Series	Models	Coefficients							
		α_0	α_1	α_2	α_3	β_1	β_2	β_3	γ_1
XBANK	GARCH (p=1, q=1)	0.004	0.144	-	-	0.594	-	-	-
Error Term Correlogram			ARCH LM						
AC	0.006	F Statistic		0.304913					
PAC	0.011	F Statistic Prob.		0.5813					
Q-Statistic	15.898	Obs. R ²		0.306784					
P-value	0.103	R ² Prob.		0.5797					

When Table 9 is analyzed, it is observed that the coefficient α_0 is significant and positive and the coefficients α_1 and β_1 are significant, positive and their sum is less than one. In addition, when the autocorrelation and heteroscedasticity test results for the GARCH (1,1) model are analyzed, it is observed that there are no autocorrelation and heteroscedasticity problems in the model. Therefore, the GARCH (1,1) model is valid. According to the GARCH (1,1) model, 0.14 of the shocks affecting the BIST Bank Index series are due to past period shocks. In addition, the effect of the previous period shocks on volatility is found to be 0.59. Then, the Engle-Ng sign bias test, which can separate negative and positive shocks affecting the predictability of short-term volatility and shows whether an asymmetric model is required, or symmetric models are sufficient for volatility modelling of a series, is performed. The test results are shown in Table 10.

Table 3: Engle-Ng Sing Bias Test Results for GARCH (1,1)

BTC	t-statistics	Probability
Sign Bias	-0.873899	0.3829
Negative Bias	-1.557936	0.1204
Positive Bias	-0.715774	0.4747
Common Bias	3.317266	0.3472

When the Engle-Ng test results are analyzed, it is determined that the probability values for positive and negative shocks are above the critical value. Therefore, the null hypothesis, which states that there is no leverage effect in the series, cannot be rejected. As a result, the GARCH (1,1) model is considered an accurate and valid model for forecasting volatility. The conditional variance plot of the GARCH (1,1) model is shown in Figure 5.

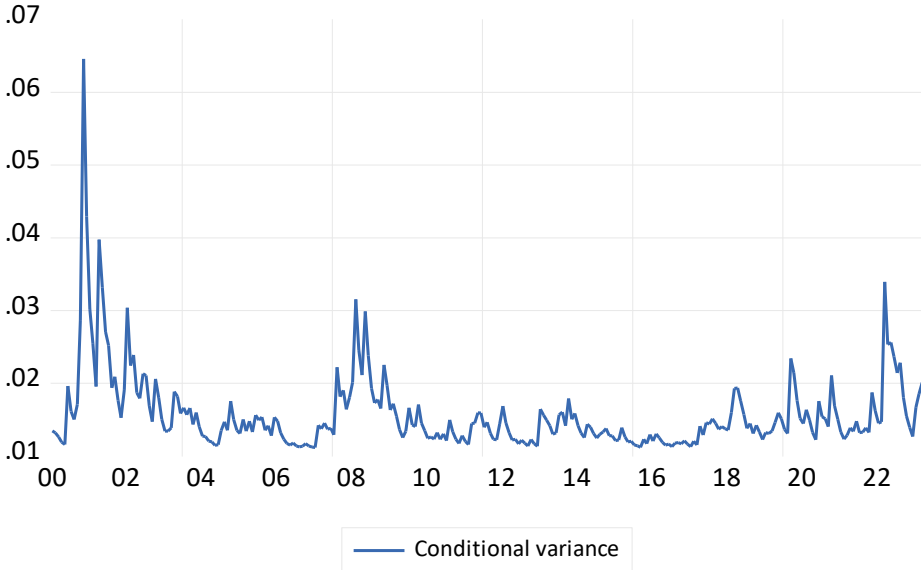


Figure 1: Conditional Heteroscedasticity Graph for GARCH (1,1)

When the conditional variance graph for BIST Bank Index GARCH (1,1) is analyzed, the variance took its highest value in 2001, 2022 and 2008 periods, respectively. Then, the forecasting analysis is performed for TIC, RME and MAE. The results of the analysis are shown in Figure 6.

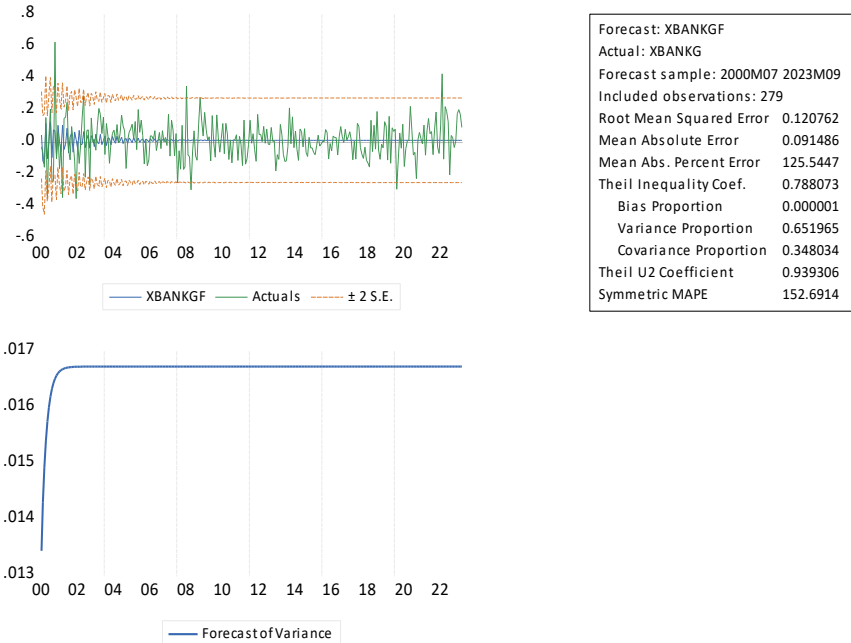


Figure 2: Forecasting Analysis Results for GARCH (1,1)

TIC, RME and MAE are taken into considering in order to select the most appropriate forecasting model. According to the forecasting analysis for GARCH (1,1), it is observed that there is a difference between the actual and predicted series and this difference is mostly within the standard error margin. The estimation results for IGARCH (1,1), another model with significance constraints, are shown in Table 11.

Table 4: IGARCH (1,1) Volatility Estimating Models Results

Series	Models	Coefficients							
		α_0	α_1	α_2	α_3	β_1	β_2	β_3	γ_1
XBANK	IGARCH (p=1, q=1)	0.004	0.125	-	-	0.874	-	-	-
Error Term Correlogram		ARCH LM							
AC	0.002	F Statistic		0.814205					
PAC	0.051	F Statistic Prob.		0.3677					
Q-Statistic	20.023	Obs. R ²		0.817693					
P-value	0.456	R ² Prob.		0.3659					

When Table 11 is analyzed, it is observed that the coefficient α_0 is significant and positive and the coefficients α_1 and β_1 are significant, positive and their sum is less than one. In addition, when the autocorrelation and heteroscedasticity test results for the IGARCH (1,1) model are analyzed, it is observed that there are no autocorrelation and heteroscedasticity problems in the model. Therefore, the IGARCH (1,1) model is valid. According to the IGARCH (1,1) model, 0.12 of the shocks affecting the BIST Bank Index series are caused by past period shocks. In addition, the effect of the previous period shocks on volatility is found to be 0.87. Then, the Engle-Ng Sign Bias test, which can separate negative and positive shocks affecting the predictability of short-term volatility and shows whether an asymmetric model is required for volatility modelling of a series or whether symmetric models are sufficient, is performed. The test results are shown in Table 12.

Table 5: Engle-Ng Sing Bias Test Results for IGARCH (1,1)

BTC	t-statistics	Probability
Sign Bias	-0.695096	0.4876
Negative Bias	-0.564219	0.5731
Positive Bias	-0.794792	0.4274
Common Bias	0.953624	0.8125

When the Engle-Ng test results are analyzed, it is determined that the probability values for positive and negative shocks are above the critical value. Therefore, the null hypothesis, which states that there is no leverage effect in the series, cannot be rejected. As a result, the IGARCH (1,1) model is considered an accurate and valid model for forecasting volatility. The conditional variance plot of the IGARCH (1,1) model is shown in Figure 7.

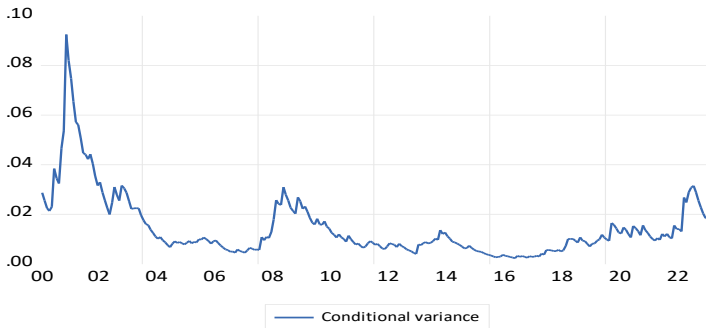


Figure 3: Conditional Heteroscedasticity Graph for IGARCH (1,1)

When the conditional variance graph for BIST Bank Index IGARCH (1,1) is analyzed, the variance took its highest value in 2001, 2022 and 2008 periods, respectively. Then, forecasting analysis is performed to calculate the TIC, RME and MAE. The results of the analysis are shown in Figure 8.

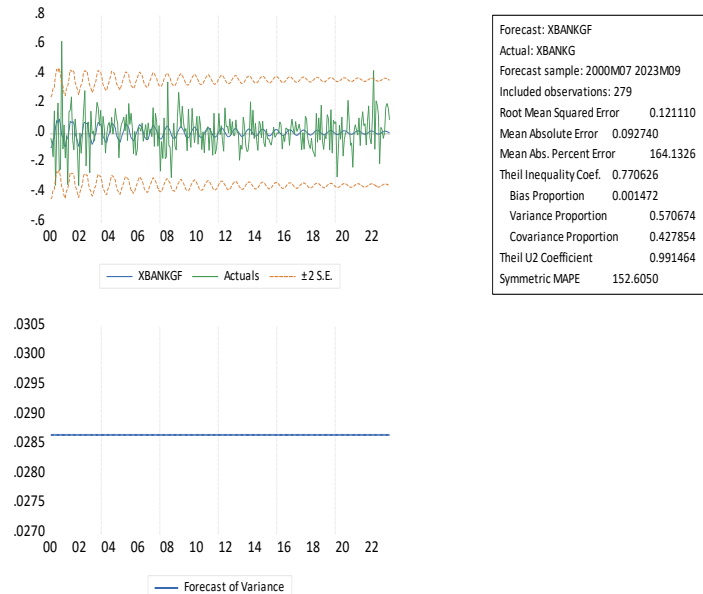


Figure 4: Forecasting Analysis Results for IGARCH (1,1)

According to the forecasting analysis for IGARCH (1,1), it is observed that there is a difference between the actual and predicted series and this difference is mostly within the standard error margin. The most appropriate model that exceeds the significance constraints and is valid is decided by considering the TIC, RME and MAE. The results are shown in Table 13.

Table 13: Choosing the Most Appropriate Volatility Model

Series	Models	TIC	RMSE	MAE
XBANK	ARCH (p=1, q=0)	0.727876	0.118092	0.090661
	GARCH (p=1, q=1)	0.788073	0.120762	0.091486
	IGARCH (p=1, q=1)	0.770626	0.121110	0.092740

When the TIC, RME and MAE are analyzed, it is observed that the lowest coefficients are observed in ARCH (1), GARCH (1,1) and IGARCH (1,1) models, respectively. Accordingly, it can be said that the most appropriate model is ARCH (1), but considering the Sign-Bias test results, it is decided that the most appropriate model is the GARCH (1,1) model for the BIST Bank Index return series in the relevant period. Volatility estimation results are interpreted by considering the GARCH (1,1) model. GARCH (1,1) estimation results are shown in Table 14.

Table 14: BIST Bank Index GARCH (1,1) Model Result

Series	Models	Coefficients							
		α_0	α_1	α_2	α_3	β_1	β_2	β_3	γ_1
XBANK	GARCH (p=1, q=1)	0.004	0.144	-	-	0.594	-	-	-

When the coefficients of the GARCH (1,1) model are analyzed, α_1 coefficient is 0.144 and β_1 coefficient is 0.594. Accordingly, approximately 14% of the shocks affecting the BIST Bank Index series are caused by past period shocks. In addition, it is determined that the effect of the shocks in the period before the current period on volatility is approximately 59%. According to the sum of alpha and beta parameters indicating the persistence of volatility, it can be said that the effect of a shock occurring in the series does not have a long-term persistence in the future. In addition, the duration of the volatility observed in the series can be calculated with the HL (half-life) measure by the following formula.

$$HL = \frac{\ln(0.5)}{\ln(\alpha_1 + \beta_1)} \tag{2}$$

As a result of the HL measure calculations, it can be said that the effect of a shock in the BIST Bank Index series lasts for more than 2 months. According to the conditional variance graph for BIST Bank Index GARCH (1,1), volatility clusters are observed in 2001, 2008 and 2022. This can be explained by the economic crisis in Turkiye in 2001, the global financial crisis in 2008, the COVID-19 pandemic in 2019, and the local and regional events in 2022. The 2001 crisis in Turkiye was caused by structural problems in the banking sector. Inadequacies in the management of private financial institutions, financial problems in public banks and inconsistencies in economic policies are considered among the main causes of the crisis (Kesebir, 2018). The 2008 global financial crisis, which started in the United States and spread across the world, deepened due to interbank distrust, liquidity shortages and bankruptcies of financial institutions. It can be said that crisis-related volatile clustering also occurred in the BIST Bank index.

4. Conclusion

Volatility modeling and propagation in financial markets has been extensively studied in the literature and is still relevant. Especially nowadays, the need to understand and manage volatility has become more important with the increasing uncertainty in the market. Volatility forecasting is important for understanding the price movements of financial assets, measuring and managing risk, and can help us better understand the uncertainties in financial markets and predict future price movements more accurately. Thus, investors can make more rational decisions by making accurate risk assessments.

In this context, the study aims to estimate the return volatility of the BIST Bank Index for the period February 2000-July 2023 with symmetric and asymmetric volatility models. First, the unit root in the series is investigated with ADF, PP and ADF tests with single break. Then, the most appropriate initial model is determined as ARMA (5,5). For the initial model, autocorrelation and heteroscedasticity problems are examined and the presence of nonlinearities in the series is investigated. All these preliminary tests reveal the need for ARCH/GARCH derivative models in volatility forecasting.

Symmetric and asymmetric models are tested in various degrees and ARCH (1), GARCH (1,1) and IGARCH (1,1) models that meet the conditions required for the models to be valid are reported. As a result of the analysis, GARCH (1,1) is found to be the most appropriate model for the BIST Bank Index return series. According to the GARCH (1,1) model, approximately 14% of the shocks in the BIST Bank Index series are caused by past period shocks and 59% by previous

period shocks. These findings suggest that volatility is affected by both past and current period shocks.

According to the HL measure, it is found that the effect of a shock in the BIST Bank Index persists for approximately 2 months. This finding indicates that events in financial markets have a medium-term impact on bank indices. In addition, in line with the results obtained with the GARCH (1,1) model, volatility clusters were observed in the BIST Bank Index in 2001, 2008 and 2022. These clusters are associated with the 2001 Turkish economic crisis, 2008 global financial crisis and 2022 economic fluctuations, respectively.

The findings are important for investors and policymakers who can interpret volatility and use it in their trading decisions. By evaluating the changes in stocks over time, investors can turn high risk into high return opportunities by not acting behaviorally during periods of high risk. In addition, periods of high volatility are generally observed to be periods of crisis. Therefore, volatility may be a leading indicator for the safety and soundness of the banking system. In future studies, it may be recommended to investigate the identification of micro and macro factors that cause volatility.

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CHAPTER IV

RESPONSIBLE GOVERNANCE THE LATEST PHASE IN PUBLIC ADMINISTRATION

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1. Introduction

The role of the state, which is the only effective and powerful authority that determines public policies as a social state and welfare state, has been redefined with the globalization process and the stagnation in the economy. The 1970s and 1980s were the beginning of this transformation. Under the name of more efficient and effective delivery of public services, the state was restructured by shrinking its size and paved the way for the transfer of state duties to the private sector (Balcı, 2005, 1). In the 1990s, with the argument that this role could not be implemented effectively, state and economic relations were designed once again, the concept of governance and the governance model began to take shape, and governance was presented as the new administration model (Bayramoğlu, 2005, 419).

Presenters of the governance model are the World Bank, the United Nations (UN), the Organization for Economic Development and Cooperation (OECD), the World Trade Organization (WTO), the European Union (EU) and the International Monetary Fund (IMF). These transnational organizations changed the role of the state and brought new responsibilities to the state. While the World Bank defined governance as the use of power in the management of a country's economic and social resources, the United Nations Development Program (UNDP) presented governance as the economic, political and administrative authority that a country uses to manage its affairs at all levels. While the OECD defines governance as the use and control capability of political authority in the

evaluation of the country's social and economic development resources (Weiss, 2000, 797), the IMF defines governance as the management of the government by the rule of law and free from corruption (IMF, 2007). The World Bank and OECD have formulated the concept of governance as good governance, in particular how national governments should fulfil their duties. Good governance requires states to be open, transparent, effective, efficient and accountable. The basis of economic and social development is sought in the good governance of states. Transnational organizations have redefined the role of the state so that the state operates more effectively and creates global policies. Thus, the state started to share its power in administration with parties such as transnational organizations, capital and non-governmental organizations.

With these transnational organizations shaping the model, the governance model, in which not only the state will govern the society but also global actors will participate in state management, has claimed to exist at every scale of the political power and management process, local-national, regional-global (Delice, 2013, 2). Börzel and Risse express this process as the completion of the hierarchical deficiencies of weak states by international organizations and define these organizations as shadow hierarchy (2009, 114). Governance while it was presented as a political and administrative model that would stand out with its elements of governing together without a government, was tried to place it on an inviolable status such as the right to trade and human rights (Bayramoğlu, 2005, 40-41). Governance requires the state to be transparent, accountable, equal and fair while carrying out its activities. Governance boosts countries to invite the parties affected by public policies to the decision-making table and aims to advocate national policies. Global actors influences public policies by developing the governance approach, which has consequences such as privatization of public services and minimizing the role of the state in the economy.

Global environmental problems, the COVID-19 pandemic, the development of technology, the rapid transformation in communication channels, immigrant problems and economic crises continue to change expectations from the state. Good governance expectations of global actors are expanding in many policy areas such as environment, health and education. These transnational organizations continue to define the tasks assigned to states and how these tasks are to be performed. A good governance approach is taken to the next level and turns into a responsible governance approach that requires the state to make the right decisions for everyone in the most effective way. In addition to the expectations of global actors, the demands of citizens are also developing and

the role of the state is changing over the years. In this sense, the responsible governance model defines which services the state will provide, and also determines the way these services are delivered.

Requirements such as the development of the concept of governance of transnational organizations, changing expectations of citizens and finding solutions to global problems such as climate change encourage the state to demonstrate responsible governance. Thus, the final transformation in the role of the state is responsible governance. This chapter examines the transformation of the governance approach into responsible governance and reveals the changing role of the state as a result of global policies, especially environmental policies.

2. Transformation of The Governance

The concept of governance was first used in the Sub-Saharan Africa Report prepared by the World Bank in 1989 (World Bank, 1989). In its governance approach, the World Bank defines the public administration structure as independent, effective, accountable and transparent (Güler, 2003, 102). The World Bank also detailed its governance model to clarify the role of the state in its other reports published in 1992, 1994 and 1997. After 1992, the Bank recommended ensuring efficiency in the public sector under the good governance model, creating a suitable environment for the private sector, supporting entrepreneurship, privatizations, reforming public services and using more non-state actors (Güzelsarı, 2004, 14). In its World Development Report: The state in a changing world, published in 1997, the World Bank stated that the state should be given regulatory and guiding powers for the market to function properly (Zabçı, 2002, 161). The World Bank has presented the state's accountability and transparency as indispensable for the global economy and productivity increase, thus closing the implementation of the model to discussion (Güler, 2003, 103). OECD, on the other hand, presented its governance model as a process that combines the public and private sectors and is based on compromise. While OECD moves governance to the global level, the state is replaced by transnational organizations, the private sector is replaced by multinational companies and civil society is replaced by global non-governmental organizations (Güler, 2003, 105). OECD defined the governance model with principles such as accountability, transparency, effectiveness and efficiency, legality, and far-sightedness, and used regulatory reforms to achieve this transformation in the public administrations of countries (Güler, 2003, 107).

While formulating the term governance as a global governance model, the UN has revealed that global economic requirements necessitate the change

of the state and that the state must support the private sector due to these requirements. The UN envisaged the state to create a stable, effective and fair legal and regulatory environment (Güler, 2003, 107-108).

The EU is another global actor contributing to the governance model. With the White Paper on European Governance, the EU has detailed its governance model and principles of good governance; presented as openness, participation, accountability and effectiveness. The EU states that the Union supports increasing the effectiveness of international organizations with its principles of good governance (Delice, 2013, 5). The EU produces Union-wide policies for global problems and ensures that the policies of transnational organizations penetrate the public policies of countries through “external governance” (Lavenex, 2004, 684-685).

The governance approach that the World Bank introduces to public administration; has reached countries and gained a global structure by strengthening its transnational identity with World Bank structural adjustment loans, OECD’s Regulatory Reforms, UN Agenda 21 program and the EU’s good governance and subsidiarity practices. These transnational organizations try to shape the economic and political policies of countries and create a hierarchy structure that limits the power of the state and controls state policies from the outside.

By the 2000s, it was seen that these global actors began to govern ‘cooperatively’ rather than ‘separately’. Global actors such as the World Bank, UN, OECD, EU and WTO have enabled the determination of international policies, especially global trade, with this policy advocacy method, defined as the cooperative governance model. The cooperative governance method, which does not change the theoretical basis of the governance approach but brings a difference to the model in terms of method, has increased its power in the global arena by transnational organizations acting ‘together’. Thus, these global actors, who increased their influence on countries, increased the effects of the policies they wanted to implement (Algan, 2021, 797).

These global actors continue to develop the governance model and ensure the implementation of their global policies in countries. Governance policies, which have starting points such as solving the development problem in countries, contributing to the global economy and increasing productivity, are changing as a result of climate change problems, the COVID-19 pandemic, immigrant problems and ongoing wars and conflicts in the world. The latest governance approaches of global actors and global priorities that ensure a return to responsible governance are discussed with

the latest policies of the OECD, UN and the EU and their new touches on the governance approach.

2.1. The Organisation for Economic Co-operation and Development

Today, the state has to produce policies in many areas and an uncertain environment. While challenges such as a pandemic, digitalization, uncertainties in the global economy, robotics and other emerging technologies, climate change, the increase in the number of immigrants, inequalities, erosion of trust in government, erosion of the tax base and ageing population require the redefinition of the duties of the state, the responsibilities of the state increase (OECD, 2020, 4).

OECD continues to develop the concept of good governance by offering structural reform proposals to countries under the title of public governance. The OECD, which presents reform proposals for the development of the public sector by making data and analyses on a country basis, imposes new duties on the state. OECD, which helps governments to produce strategic policies to strengthen public administration, states that citizens' trust in the government has decreased and a strategy should be determined to regain this trust. To restore trust in the state, it is recommended to increase the performance of public actors, reduce uncertainties in countries, increase the effectiveness of public policies, ensure integrity in public administration, ensure risk management and implement regulatory policies (OECD, 2020, 6).

The OECD evaluates access to justice as a fundamental policy issue and offers suggestions to the government to ensure the effectiveness of justice institutions and to facilitate access to justice. The OECD also offers development-oriented policy recommendations such as activating the business and investment environment, strengthening services, supporting SMEs, and identifying legal needs. The OECD, which sets public sector standards to ensure inclusive growth, gives recommendations to countries to ensure sustainable financial management, strengthen public administration, and create an environment for dialogue on public policies (OECD, 2020, 10-11).

Another term that the OECD has started to use in recent years within the scope of good governance has been "open government". With the term open government, the OECD recommends that processes be open, information sharing, and stakeholder views taken into account during the design and delivery of public policies. It sets out clear and inclusive policy-making methods under the OECD Guiding Principles Guide. These methods are; openness, commitment to public policies, fair management, consensus, active participation, and

consideration of stakeholder views at the earliest stages. OECD states that in the light of these published principles and methods, policy solutions will be produced more comprehensively and the success of public policies will increase (OECD, 2020, 20).

OECD has started a study called Open Government Partnership to ensure and support open governance practices of countries. Under this partnership, the MENA-OECD Open Government Project is carried out. OECD provides governance support to Morocco, Tunisia, Jordan and Libya as part of the MENA-OECD Open Government Project. The project helps countries review and evaluate their policies and practices and supports the implementation of open government principles. Within the scope of the project, public institutions in these countries were evaluated and open government practices that support public effectiveness were suggested.

MENA-OECD Open Government Project sets principles at the central and local levels, strengthens relations with civil society, coordinates public functioning mechanisms, prepares eligibility criteria, makes necessary preparations for assistance to countries, and creates action plans through capacity building and temporary support.

Within the scope of open governance, the OECD recommends creating a transparent, open and fair trading environment for states, providing innovative services, giving importance to digitalization, and working for women's rights and environmental goals (OECD, 2020, 20).

2.2. The United Nations

One of the most important causes of climate change is human-induced greenhouse gas emissions. To reduce this emission, it is the UN Framework Convention on Climate Change, which was one of the outputs of the UN Environment and Development Conference in 1992 (Algan, 2011, 83). The Convention gives countries common obligations to reduce their greenhouse gas emissions, taking into account their situation, development priorities, goals and special conditions. The Convention, which imposes the obligation to keep greenhouse gas emissions at the 1990 level until 2000, entered into force in 1994 with the approval of 50 countries (Algan, 2011, 83).

As the efforts of the countries within the scope of the Convention were not deemed sufficient, the Kyoto Protocol was adopted in 1997, which determined the actions after 2000 to strengthen the obligations to reduce greenhouse gas emissions. The protocol entered into force in 2005. The protocol aims to reduce greenhouse gas emissions through practices such as emission trading, common practices, and clean development mechanisms (Algan, 2011, 83-84).

The Kyoto Protocol obliges the parties to reduce their greenhouse gas emissions by 5.2% between 1990 and 2012. However, 15 EU member states have committed to reduce their emissions by 8% to raise this target. The common target for the EU has also been determined as 8%. The EU has divided this obligation among the member states (Algan, 2011, 85-86).

Another international effort carried out by the UN to combat climate change is the Paris Agreement. The agreement was signed in 2015 and created a new cooperation framework regarding emission reduction (Mazlum, 2019: 7-9). The agreement has set new targets for countries regarding the reduction of long-term temperature increases and greenhouse gas emissions.

The goal of sustainable development is a universal call for the future by the UN. The concept of sustainable development, which gained global recognition with the Environment and Development: Our Common Future Report by the UN in 1987, turned into a 17-target structure in 2015. These goals form a wide network from hunger prevention, climate change, and protection of seas to clean energy. The UN Sustainable Development Goals (SDGs) refer to meeting the needs of society without compromising the ability of future generations (UN, 2015). UN, which creates global policies on sustainability with 169 targets under 17 SDGs, expects countries to implement these global policies. These goals are (UN, 2015):

1. No Poverty
2. Zero Hunger
3. Good Health and Well-being
4. Quality Education
5. Gender Equality
6. Clean Water and Sanitation
7. Affordable and Clean Energy
8. Decent Work and Economic Growth
9. Industry, Innovation and Infrastructure
10. Reduced Inequality
11. Sustainable Cities and Communities
12. Responsible Consumption and Production
13. Climate Action
14. Life Below Water
15. Life On Land
16. Peace, Justice, and Strong Institutions
17. Partnerships for the Goals

The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, provides a shared blueprint for peace and prosperity for people and the planet, now and into the future. Sustainable Development Goals (SDGs) are an urgent call for action by all countries (developed and developing) in a global partnership. They recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth – all while tackling climate change and working to preserve our oceans and forests.

In 2019, the UN expanded the scope and concept of governance for sustainable development. In this context, the UN has expanded its previous principles and added new ones. These principles are (UN, 2019):

1. Competence,
2. Sound policymaking,
3. Collaboration,
4. Integrity,
5. Transparency,
6. Independent oversight,
7. Leaving no one behind,
8. Non-discrimination,
9. Participation,
10. Subsidiarity,
11. Intergenerational equity.

With its expanded scope of governance, the UN invites state institutions to work together with non-state actors to solve problems of global interest. With the mentality of leaving no one behind and non-discrimination, the UN emphasizes the need to determine public policies in a way that protects the dignity of all citizens and does not allow discrimination. To respect, protect and develop people, the state should protect rights and fundamental freedoms, ensure access to public services by general equality conditions, and should not discriminate based on race, colour, gender, language, religion or politics. The participation of all parties affected by public policies in policy-making processes is considered necessary for an effective state administration. Public policies should consider the short-term needs of today's generation and the long-term needs of future generations (UN, 2019).

Cooperative governance efforts of these global actors also continue. The UN, OECD and the World Bank call on the G20 countries and their leaders,

stating that it is necessary to develop appropriate solutions to environmental problems, reduce carbon emissions and plan new practices. These actors demand that G20 governments develop policies sensitive to environmental problems, take measures against climate change, and propose financial and structural reforms for this (Algan, 2021, 815).

With the concept of “environmental justice” developed in recent years, the UN recommends adopting an integrated approach in the fields of nature, climate and energy and evaluating environmental rights within the scope of human rights (UNDP, 2022). Environmental justice is defined as a guiding concept that focuses on environmental issues and promotes justice, accountability and development by highlighting the protection of human rights and the rule of law as well as the protection of environmental rights (UNDP, 2022).

When all these efforts are evaluated, the expectations of global actors from the state to combat climate change and produce solutions to environmental problems; sustainable and flexible planning, increasing the use of low carbon technologies, developing innovation activities, ensuring financial sustainability for low carbon emissions, empowering city governments to implement low carbon and environmentally friendly policies (OECD, BM, Dünya Bankası, 2018).

Global policies put forward to combat environmental problems and climate change increase the responsibilities of the state. In this context, reducing carbon emissions, supporting emission trade, increasing state aid to the energy sector, using renewable energy sources, regulating energy taxation, providing energy savings and increasing energy efficiency are the responsibilities of the state. These responsibilities require comprehensive studies from social life to economic measures. Efforts to combat climate change affect the economic growth of countries, their health, agriculture and energy policies, and the use of energy resources.

The UN states that, in addition to environmental problems, the COVID-19 pandemic, immigrant problems, hunger, wars and conflicts also affect the development agenda. Stating that global productivity, working hours and the economy have still not recovered after the pandemic, the UN also draws attention to the ongoing wars and conflicts in the world and states that people are dying or facing hunger in places such as Ukraine, Afghanistan, Ethiopia, Venezuela, the Sahel region of Africa (UN, 2023). Although the UN has developed global policies for these areas with the targets set under the 17 SDGs, it seems that it is insufficient to prevent these conflicts.

2.3. The European Union

The EU is one of the decisive actors in the field of governance. The EU has adopted the governance model with the White Paper on Governance and envisages that the members of the Union will determine policies with the governance approach. The EU determines policies in many areas, especially environmental and energy issues. Non-discrimination on any issue, especially human rights and gender rights, not leaving anyone behind, and being impartial when determining public policies are the governance principles expected from member countries.

European governance designates the body of rules, procedures and practices that relate to the way powers are exercised in the Union. The objective is to strengthen democracy at the EU level and to bring citizens closer to the EU institutions. European governance is based on the following principles (EU, 2024):

- involving civil society in decision-making;
- ensuring a clear, stable and predictable regulatory framework supporting growth and jobs;
- transparency of the EU institutions;
- implementing consistent and well-managed policies;
- respecting the principles of subsidiarity;
- ensuring that EU institutions and the EU Member States explain and take responsibility for what it does in the EU;
- contributing to the global governance debate to improve the operation of international institutions.

The EU is also struggling with climate change through its Environmental Action Programs. The EU's contributions to the field of green governance are also quite notable. Setting regional targets above global targets, the EU stands out in the field of preventing climate change and finding solutions to environmental problems.

The EU has defined the actions that member states should take to reduce global greenhouse gas emissions by 20-40%. Acting on a plan for carbon emissions trading across the EU, state aid for the energy sector in member states, supporting renewable energy sources, energy taxation, increasing energy savings in heating and cooling buildings, and making environmental agreements with the industrial sector to reduce energy efficiency and emissions are among these actions (Algan, 2011, 86-87). The EU established the Emissions Trading

System (ETS) in 2005 within the framework of the Kyoto Protocol's Clean Development Mechanism and Common Implementation instrument. EU ETS is the first international trading system for carbon dioxide emissions and forms the basis of the EU's strategy to combat climate change (Algan, 2011, 90-91).

While these studies of the EU continue, the Paris Agreement, which constitutes the framework of the post-2020 climate change regime, was accepted in 2015. The agreement entered into force on 4 November 2016, with the ratification of at least 55 countries, which account for 55% of global greenhouse gas emissions.

The Paris Agreement aims to strengthen global resilience against the threat of climate change after 2020 and to keep the global temperature rise below 2°C in the long term. This target requires reducing the use of fossil fuels such as oil and coal and ensuring a return to renewable energy. The agreement also envisages that primarily developed countries should provide financing, technology transfer and capacity-building opportunities to developing countries in need, particularly the Least Developed Countries and Small Island States, to increase the adaptability of countries and reduce greenhouse gas emissions. The Paris Agreement requires developed countries to maintain their emission reduction targets while developing countries increase their emission reduction targets and adopt increased targets (T.C. Dışişleri Bakanlığı, 2022).

The EU aims to comply with the standards set in the energy sector, to establish a common energy market by determining common regulations to be applied throughout Europe, and thus to prevent the expansion of energy monopolies. The EU also wants to increase the attractiveness of the European energy market for foreign private investors with its regulations regarding the energy sector (Lavenex, 2004, 693).

In 2020, the EU adopted the EU Green Deal initiative, the largest environmental program after global obligations. The Green Deal is a set of policy initiatives aimed at making the European Union climate-neutral by 2050. The European Green Deal sets goals such as global warming, ensuring the sustainability of water resources and reducing carbon emissions. The Green Deal is focused on the goals of zeroing net greenhouse gas emissions by 2050, economic growth independent of resource use, and leaving no people and no place behind (EC, 2024).

3. Responsible Governance

Global policies, especially environmental policies determined by transnational organizations such as the UN, EU and OECD, impose new duties

on the nation-state. The implementation of these global policies is imposed by states adopting a “responsible” approach. States that are excluded from international obligations such as the Kyoto Protocol and the Paris Agreement are accused of not acting responsibly towards environmental problems, and the countries that are parties to these agreements are invited to fulfil their global responsibilities.

Today, it does not seem possible for countries to produce policies by ignoring global problems. At this point, it is among the responsibilities of the state to consider regional and global effects while creating national policies and to support policies that will create global value. National policies should be determined by taking into account global economic, environmental, social and technological developments, and states should act responsibly to contribute to global development in all fields of activity, including public service delivery.

Within the scope of responsible governance, the government is expected to produce solutions to environmental problems and climate change, and factors such as reuse and recycling are expected to be taken into account in the management operations (Marcus and Adam, 2009, 16-17). In line with responsible governance, national public policies should provide solutions to the prevention of climate change and support global development. “Green management”, which is one of the important elements of responsible governance, is also considered important for achieving global development goals and leaving a better world to future generations (Siegel, 2010, 5).

Another important concept such as green management in the responsible governance approach is sustainable development. Supporting sustainable development can also be counted among the new responsibilities of the state. While maintaining the ability of natural systems to provide natural resources and ecosystem services, sustainable development, which can be defined as the organizing principle to achieve human development goals, also overlaps with the UN Sustainable Development Goals and the observance of future generations. While carrying out their activities, states need to take measures to protect natural resources, increase the efficiency of energy resources, protect biodiversity, and ensure the safety of all living spaces in sea, land and air.

It is envisaged to use resources efficiently and to invest in the future of the world in line with objectives such as the UN Sustainable Development Goals, determination of social responsibility standards, and environmental impact analysis. It is expected that the rights of future generations should be taken into account while determining public policies, and the effects of decisions on future periods should be well analyzed (Marcus and Adam, 2009, 18). In our

world where climate crises and food transportation problems are experienced, national, regional and global policies are expected to produce policies that will protect future natural resources, not endanger future generations and ensure energy efficiency. In this context, it is envisaged to use resources efficiently and to invest in the future of the world in line with objectives such as the UN Sustainable Development Goals, determining social responsibility standards, and conducting environmental impact analyses.

The expectation of the social parties participating in the decision-making processes with the governance approach and the global actors whose power has increased with the cooperative governance model is that the state exhibits open and responsible governance. In this context, one of the most important elements of responsible governance is to adopt a participatory management approach and to make decisions based on social consensus. Responsible governance approach requires that public policies create social value and benefit the public (Rhodes and John, 2007, 406-407).

While public policies are expected to create social value, these policies should be created in a way that ensures justice and the expectations of all parties should be taken into account. The contribution of the policies to be implemented to social justice is an important element of responsible governance. States' fulfilling their duties such as establishing democracy and protecting minorities in society will ensure that public policies are equal and fair for all segments of society (Linde and Peters, 2020, 293). The state's policy development by considering social justice will ensure the establishment of social trust and contribute to social peace.

Informing the public about the use of public resources, clear and transparent transaction processes, and providing access to public documents are expectations from responsible governance. Open and transparent public policies, as well as processes, and providing necessary information to the public, are important elements for the state to exhibit responsible governance.

Being responsible for the actions of public officials is an important part of responsible governance (Rhodes and John, 2007, 407). Ensuring the correct and ethical use of public resources is as important as the responsibility of public officials. In cases where public resources are not used ethically and correctly, and public policies are not implemented fairly, it is necessary to establish mechanisms where policymakers and implementers will assume responsibility, and carry out necessary audits (Linde and Peters, 2020, 291).

Evaluating the social effects of public policies and predicting the results of the policies to be implemented are considered important in increasing social

welfare. Conducting impact analyses while determining public policies will help ensure the effective use of resources (Marcus and Adam, 2009, 17). Conducting public policy impact analyses and effective use of resources are among the new management responsibilities of the state.

With these elements responsible governance refers to a management approach in which the state will decide by consensus, analyze the effects of the policies it will implement, and create solutions to global problems. Responsible governance is a governance approach in which social justice and social benefit are prioritized in policy-making processes to ensure sustainable development, and decisions are made by evaluating the possible effects of the policies to be implemented with all relevant parties (Algan, 2022, 10-11).

Global environmental problems, especially climate change that our world is facing, are issues that should be dealt with as a priority by countries. Determining the policies that will produce solutions to global environmental problems determines not only the environmental policies of the countries but also the economic and social policies. Therefore responsible governance can be seen as an updated version of good governance that aims to advocate national policies to be more effective and to contribute to global sustainable development.

4. Conclusion

Economic, social and societal developments have caused the role of the state to be redesigned over the years. Global actors, who see the nation-state as inadequate, have penetrated national policies with their governance model and forced states to implement global policies. Governance developed by the World Bank, UN, EU and the OECD was first used to develop the global economy. Over the years, the attention of global actors has shifted to areas such as environmental problems, development management and sustainability, and global policies have been shaped accordingly.

The final touches on the concept of governance came from the OECD, UN and the EU, and new governance principles were added to the previously determined principles. OECD makes prominent recommendations on the concept of open governance, justice, inclusive growth, compliance with global environmental obligations, and protection of women's rights. Continuing to influence national policies through regulatory reforms, the OECD adds the principles of openness, fair management and active participation to the governance principles it had previously determined.

The UN determines global policies with sustainable development and SDGs and puts concepts such as environmental justice, human rights and gender

rights on the agenda of public administrations. The UN, which determines the most comprehensive and effective global policies for global development and prevention of climate change, also develops the concept of global governance. In this context, independent oversight, non-discrimination, leaving no one behind, participation, subsidiarity and intergenerational equality stand out among the UN's new governance principles.

The EU takes the concept of governance to the next level with the development of democracy and justice and stands out with considerations such as the protection of human rights and the observance of gender rights. The EU is among the major actors of "green" governance with its sensitivity to global environmental policies and the EU Green Deal.

All these actors expect states to demonstrate responsible governance with the concept of governance they continue to develop. With responsible governance, not only the duties of states change, but also the way they perform these duties.

Preparation of public policies based on social consensus in a participatory environment, making decisions that will provide social benefit by making impact analysis, and giving importance to social justice has been the management approach expected from the state. Planning public policies by considering future generations, creating global value for these policies and producing solutions to environmental problems are among the responsibilities of the state. Ensuring the effective use of state resources, and developing various responsibility mechanisms by monitoring state officials and state functioning are important elements of responsible governance.

Global actors impose new responsibilities on the nation-state with international obligations such as the UN Sustainable Development Goals, the Kyoto Protocol and the Paris Agreement to combat climate change, protect natural resources, and promote renewable energy resources. Global environmental goals take care of the future of the world and the welfare of societies.

In this context, countries have responsibilities such as reducing carbon emissions, supporting emission trade, supporting the energy sector, and regulating energy taxation. These responsibilities require comprehensive studies from social life to economic measures. Efforts to combat climate change affect the economic growth of countries, their health, agriculture and energy policies, and the use of energy resources.

While the involvement of the global actors who develop the good governance approach and the capital in the administrative decision-making processes of the state is left as another matter of discussion, the responsible

governance approach can be seen as an effective governance approach with its features of ensuring sustainable development, prioritizing social justice and social benefit, increasing the impact of global policies, and seeking the views of all relevant parties. The responsible governance model adds a different dimension to the governance model with the most effective feature of the state making the right decisions on behalf of everyone.

A responsible governance approach, which will contribute to the world's fight against climate change, defines how these services should be provided as well as which services the government will provide. Responsible governance diversifies the responsibilities of the state to ensure social welfare and economic growth, fair management, combating climate change, ensuring the efficiency of energy resources, protecting the future of the world and increasing social welfare, and emerges as the management approach of the upcoming period.

The governance approach has achieved its goal of economic development in favour of global actors. The fight against climate change, the pandemic process, the immigrant problem and changing expectations from governments have transformed the governance approach into a responsible governance approach. Responsible governance, which can be described as the last phase of governance, ensures the implementation of global policies with its structure that transcends the nation-state and defines what and how the state should "leave no one behind". Although the success of national and global policies in term of reducing carbon emissions, solving environmental problems, protecting human rights, democracy, non-discrimination and impartiality is open to debate, responsible governance offers a road map for countries and continue to ensure the influence of global actors in national policies.

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CHAPTER V

CORPORATE REPUTATION ON SOCIAL MEDIA: ON WHAT REPUTATION DRIVERS FORTUNE 500 TURKISH COMPANIES FOCUSED DURING COVID-19 PANDEMIC?

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1. Introduction

Changing and developing market conditions require companies to do more to differentiate themselves from their competitors. Standing out with various corporate communication efforts returns to companies as trust, support and consumers' buying behavior. Companies that provide trust in the eyes of their target audience are also able to gain reputation because of the positive image and successful management of the positive image in the long term. Companies that stand out as better regarded have more preferability. Also these

companies have much higher chances of obtaining loans from banks, allowing the provision of financial and moral support to employees, trade associations and consumers in times of crisis. The corporate reputation, which is the carrier of all material and moral values of the company, can be affected by negativities in a short time, although it has been obtained as a result of long-term planned studies. For this reason, companies should increase their reputation quotient by strengthening their material and moral aspects.

In the digital age we live in, corporate reputation should be handled in a planned manner and represent all values without leaving it to chance. Companies should organize their corporate social media accounts in accordance with corporate culture and corporate identity elements, and include their mission, vision, and strategic values. These planned studies can help to achieve a positive corporate image in short term and a positive corporate reputation in long term. At this point, companies must be able to manage their reputation on social media by taking the six dimensions of RQ into account and pay attention to sharing posts reflecting their reputation platform.

2. Literature Review and Conceptual Model

2.1. Corporate Reputation

Reputation means overall quality or character as seen or judged by people in general (Merriam-Webster Dictionary, 2020). But when interpreted on a corporate basis; it is the acceptance by stakeholders of companies, their corporate identity, performance, and the way it responds to others' behavior (Watson, Kitchen, 2010: 379). It is also a collective representation of a firm's past behavior and outcomes (Fombrun et al.,2000: 242-243) of those who act consistently with a track record of delivering on promises and engendering trust (Murray, White, 2005: 350). Although corporate reputation is the supporter of material values of the company, it also explains the whole of all intangible moral values (Kadıbeşegil, 2015: 59). As can be understood from the definitions, corporate reputation is presented as a concept that exceeds the tangible assets of the company and it explains the necessity of fulfilling responsibilities towards stakeholders in terms of strengthening position in the market and differentiating from competitors and providing competitive advantage (Fombrun, 2018: 154).

The Harris-Fombrun Reputation Quotient (RQ) Model is a comprehensive measuring method of corporate reputation that specifically captures the perceptions of stakeholders such as customers, employees, investors, suppliers, distributors, and the general public. This RQ model with its 6 drivers and 20 attributes in Table 1 also forms the conceptual basis for our research.

Table 1. The Harris- Fombrun RQ Model (Fombrun et al, 2000.)

Reputation Drivers	Content Analysis Attributes
Emotional Appeal	<ul style="list-style-type: none"> • Creates good feelings about the company. • Creates admiration and respect for the company. • Creates trust in the company.
Products & Services	<ul style="list-style-type: none"> • Stands behind the products and services • Develops innovative products and services • Offers high quality products and services. • Offers products and services that are a good value for the money.
Vision & Leadership	<ul style="list-style-type: none"> • Has excellent leadership. • Has a clear vision for the future. • Recognizes and takes advantage of market opportunities.
Workplace Environment	<ul style="list-style-type: none"> • Is well-managed. • Looks like a good place to work for. • Looks like a company that would have good employees.
Social Responsibility	<ul style="list-style-type: none"> • Supports good causes. • Is an environmentally responsible company. • Maintains high standards in the way it treats people.
Financial Performance	<ul style="list-style-type: none"> • Has a strong record of profitability. • Looks like a low-risk investment. • Tends to outperform its competitors. • Looks like a company with strong prospects for future growth.

Corporate reputation can be gained and maintained with the help of long-term consistent and planned management strategies. However, losing all values can happen at once. After the 2001 economic crisis in Turkey, a computer system failure happened at Ziraat Bank which is one of the most established banks in the country. Can Akın Çağlar, general director of Ziraat Bank at that time said, “We lost something that cannot be bought with money” (Kadıbeşegil, 2015: 46-47). This declaration shows the importance of corporate reputation, which must be managed with expertise and strategic planning.

Since reputation depicts an intangible asset that is extremely hard to copy, it is worth managing well with a strategic orientation that defines and preserves the desired corporate positioning. Companies must manage their reputation under the guidance of cultural values, climate, vision, and mission of the company in order to achieve their internal and external goals, to strengthen their reputation in the eyes of stakeholders, and to ensure that the company is supported in times

of crisis and pandemic. Even though a company has many devices, corporate reputation is the strongest device to attract shareholders (Fombrun as cited by Akyan, 2012: 1). Building a strong reputation is only possible through consistent and long-term corporate communication efforts and management strategies. According to Leslie Gaines-Ross, author of the CEO Capital, (as cited by Kadıbeşegil, 2015: 86) managing the reputation is the CEO's job by 50 percent. This management function should be handled in close contact with all departments at the senior management level and should be internalized and implemented by all employees.

Large companies develop good corporate citizenship policies that reflect the basic values of stakeholders, including investors, customers, and employees by developing strategies suitable for their material and moral aspects and increasing their reputation quotient (Fombrun as cited by Watson, Kitchen, 2010: 383). As a result of the reliability they obtain by increasing their corporate reputation quotient, companies can gain higher profitability, customer loyalty, and differentiation from their competitors in the market, employee loyalty, and stakeholder support in times of crisis (Aracı, Genç, 2015: 75). Corporate reputation is acknowledged as one of the determinants of competitive performance, however, to our understanding, the assumed connection between reputation and competitive performance is yet to be ascertained in Turkey and there are still uncertainties about the proper management of reputation especially in family-owned and small sized companies. What has been widely observed is that these non-institutionalized companies in Turkey still suffer so much reputation defects from constant negative media publicity while institutionalized ones with strategic corporate communication understanding flourish on reputation platform.

2.2. Social Media and Social Networks

While Web 2.0 enables users to be more active in the web environment, it also allows the interaction of visitors with companies that have official company websites. Web 2.0 paved the way for the development of the concept of social media and the emergence of social networks. Social media refers to an online communication platform that allows users to interact free of charge using visual and audio multimedia tools (Mohamed et al., 2019: 167). The ongoing rise of social media with technology makes it compulsory for individual users as well as corporate users to take their place in social networks. Social networks act as a bridge in that they bring companies and followers together on a common platform and allow mutual interaction in an interactive way.

The social networks preferred by individual and corporate users are as follows;

- Facebook: Facebook is a social network platform that allows users to interact and share pictures, music, and writings about themselves, as well as play online games, create events and shop. The fact that gradually more followers sign up to Facebook pushes companies to enter into this network (Sarathchandra, Jayarathna, 2016: 110).

- Instagram: Although Instagram was set up to be able to simply share instant photos (Guarda et al. 2019: 40), various filters related to photo sharing were created with the increase of user expectations. Instagram TV, Instagram Direct, hashtag, location, video, Instagram stories, Instagram store features have also been added. Instagram, which has been used extensively in corporate terms, allows companies to inform their followers with photos and videos. It also allows them to increase the recognition of their products/services thanks to the paid advertisements.

- Twitter: It is a microblogging system that emerged with the development of Web 2.0, Twitter allows users to share a lot of information with few characters by “tweeting” (Ceng, 2018: 672), to bring the views of different accounts to their own followers with “retweet”, to give support to their followers by “likes”, to add their personal views on existing posts of different people with “comment” and to create discussion groups with “hashtags”.

- YouTube: Web 2.0 allows users to upload content to social platforms. YouTube is the most widely used platform for audiovisual content (Guarda et al. 2019: 50). In addition to giving users the opportunity to share videos in the accounts with their own channel name, it also offers the features of subscribing to the channels of other users, liking them, opening notifications to be informed of their contents, and creating live broadcasts. Companies are required to take part in this platform because of more individual users uploading videos, people that are less influenced by traditional media (Guarda et al., 2019: 50) and consumers that watch product reviews before buying behavior (Yüksel, 2016: 42).

- LinkedIn: LinkedIn is a social network platform that allows individual users to follow and connect with corporate professionals and provide low-cost solutions with the help of the internet (Lybaert, 2002: 196). While LinkedIn, which is used in professional business life, has similar features to other social networks; its basic intended use is to put forward the work profiles of individuals or companies, to provide information about their activities and works, to inform their connections about their successes and careers, to publish job postings and to provide the necessary qualified personnel.

2.3. Reputation Management on Social Media

Companies of every size can benefit from social media reputation management. In today's conditions, where the competition intensifies day by day; it is vital for companies to differentiate themselves from competitors. Since online reputation management is not shaped exclusively by the contents of company web sites or marketing communication efforts, companies must grasp the importance of being on social media actively. Accordingly, they must pay attention to post strategic content, monitor social media networks such as Facebook, Twitter, Instagram, YouTube, LinkedIn etc. and engage especially with definitive and dominant stakeholders* to shape their perceptions positively.

For companies, the idea of being “unmatched, unique, reliable, reputable” in the minds of stakeholders obliges them to be involved in social media and maintain their current positions. The presence of companies in social media does not mean that they manage their reputation in a planned manner. The untrue content and the random responses to the questions and comments of the consumers can have an unsettling effect (Tokatlı et al. 2017: 40).

Corporate reputation can create trust between consumers and companies and reduce uncertainties in virtual spaces by substituting “information” (Kotha, Rajgopal, Lindova as cited by Floreddu, Cabiddu, 2016: 492). As consumers can communicate with companies directly, whenever they want and at low cost through social media, genuine opinions can be obtained, and the desired level of feedback is provided. Companies can gain the positive perception, trust, and loyalty of stakeholders if and only if they manage to be transparent (Çetintaş, 2014: 78). Social media networks are not orderly one-way channels for communication, but rather uncontrolled arenas for participation that may pose a risk of reputation damage for firms (Dijkmans et al., 2015: 59). For this reason, companies are required to transmit all information transparently about themselves to the media and communicate with consumers and other stakeholders in line with customer relations management principles (Bilbil, Güler, 2017: 383). In this way, the companies can develop a positive image in the minds of stakeholders and build its reputation over time. Otherwise, competitors/consumers can manage the mismanaged reputation with incomplete or incorrect information (Kadıbeşgil, 2015: 134).

* Ronald K. Mitchell, Bradley R. Agle and Donna J. Wood in an article for *The Academy of Management Review* in 1997 proposed a Theory of Stakeholder Identification and Saliency. According to their stakeholder typology, stakeholders can be categorized depending on how much power, legitimacy and urgency they have. While Definitive Stakeholders are the ones who have all three attributes Dominant Stakeholders are the ones who have only power and legitimacy (Mitchell et al, 1997, pp.853-854).

Today many reputable Turkish companies seem to be conscious that their companies would have trouble meeting the needs of their different stakeholders as a result of the major disruption caused by the COVID-19 pandemic and the adoption of social networks might be very helpful if ever faced with crisis, disease or pandemic such as COVID-19. As a result of an abrupt decrease in consumer confidence in traditional advertising, social media has long before attained significance in Turkey as an alternative means of promoting brands and companies.

Social media is a powerful online reputation management tool notably in times of crisis and pandemic. Therefore, on one hand, companies must pay attention to resolve issues timely that affect reputation, post engaging and relevant content, tune into what stakeholders are saying on online business sites like Google and Facebook, share best reviews on social media. On the other hand, they must also pay attention to not being overly promotional with their social media contents. If it is to increase user-generated content and not being overly promotional, then it is also significant to share social media posts and reviews referring to various reputation drivers such as products and services, social responsibility, workplace environment, financial performance, emotional appeal, vision, and leadership.

Depending on the extensive literature and assumptions, we observed a lack of practical study commenced to evaluate reputation management on social media in Covid-19 pandemic. Consequently, our basic research goal is to explore how reputable Turkish companies reflected their reputation on social media and reveal on what reputation drivers they focused in the early stages of pandemic crisis of covid-19.

3. Research

3.1. Methodology

A quantitative content analysis was conducted in order to determine the social media usage of reputable Turkish companies and to reveal to what extent they use their social media accounts in accordance with reputation drivers. Content analysis is a systematic quantitative approach to analyzing the content or meaning of communicative messages that follow a specific process.

Regarding sampling, non-probability sampling strategy was used with main reference to purposive sampling in which researchers rely on their own judgements when choosing members of population to participate in the study. To this end, it was decided upon Fortune 500 Turkey Companies by the researchers who they deem fit to participate in their study. "Purposive sampling is a technique widely used in qualitative research for the identification and selection

of information-rich cases for the most effective use of limited resources” (Patton, 2002 as cited by Palinkans et al., 2015: 534). “This involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest” (Cresswell, Plano Clark, 2011 as cited by Palinkans et al 2015: 534). Depending on the scope and reputation context of this research, Fortune 500 Turkish companies that form the league of giants and are announced as the best companies constitute the sample of our research.

The main aim of this research is to explore how companies use social media in corporate reputation management and to reveal on what reputation drivers they focus in their social media postings. Social media networks reviewed within the research, in terms of widespread use in Turkey and compatibility with nature of the research, are Facebook, Twitter, Instagram, YouTube and LinkedIn. The achievement of the research goal was also guided by the following research questions:

1. Do Fortune 500 Turkish Companies use Facebook, Twitter, Instagram, YouTube, LinkedIn?
2. How actively do Fortune 500 Turkish Companies share posts on Facebook, Twitter, Instagram, YouTube, LinkedIn?
3. On what reputation drivers do Fortune 500 Turkish Companies focus in their Facebook, Twitter, Instagram, YouTube or LinkedIn postings?

The research was carried out in three stages. In the first phase of the research, it was examined whether companies have their own official social media accounts. Since 10 out of 500 companies do not have any social media accounts the research continued with 490 companies. The social media accounts of the companies are primarily identified through the links on their websites. In addition, a comprehensive research has been conducted on social media networks. In the second stage of the research, the number of followers and subscribers of social media accounts were examined, and it was determined whether they share posts actively on the accounts. In the third stage, social media posts were examined by a quantitative content analysis to reveal to what extent these posts contain information about reputation drivers. Within the scope of the research, the posts that companies shared in a six-month period between June 1, 2020 and November 1, 2020 were reviewed. Data were collected quantitatively by preparing coding forms. The collected data were divided and re-coded according to the appropriate frequency ranges and evaluated by frequency analysis. Frequency analysis reveals the frequency of appearance of units or

items in a numerical, percentaged and proportional manner (Bilgin, 2006: 18). All the data obtained from the companies were entered into the SPSS Statistics 22 program, and frequency analysis was executed.

For the reliability of the study, in the coding process, the coding of the first 5 companies was done by two different coders. Whether different coders encoded the same text in the same way was checked, and it was seen that the coding was done 100% in the same way. In addition, the same encoder was asked to re-encode at different times and it was found that these encodings were consistent with each other. The first coding was done by the researcher, and the second by the expert supervisor.

3.2. Results

Research Question 1. Do Fortune 500 Turkish Companies use Facebook, Twitter, Instagram, YouTube, LinkedIn?

Table 2: Social Media Usage of Companies

Social Media Usage of Companies						
	Social Media Usage?				Total	
	Yes		No			
	Frequency (n)	Percent (%)	Frequency (n)	Percent (%)	Frequency (n)	Percent (%)
Facebook	325	66,3	165	33,7	490	100
Instagram	278	56,7	212	43,3	490	100
Twitter	270	55,1	220	44,9	490	100
YouTube	280	57,1	210	42,9	490	100
LinkedIn	324	66,1	166	33,9	490	100

When social media accounts of 490 companies were examined in Table 2, it was seen that companies mainly use Facebook and LinkedIn accounts, and the least used platform is Twitter.

Table 3: Usage Distribution of Social Media Networks

Usage Distribution of Social Media Networks		
	(n)	(%)
Do Not Use Any Social Media Networks	91	18,6
Uses 1 Social Media Networks	65	13,3
Uses 2 Social Media Networks	29	5,9
Uses 3 Social Media Networks	51	10,4
Uses 4 Social Media Networks	69	14,1
Uses 5 Social Media Networks	185	37,8
Total	490	100

As seen in Table 3, 37.8% (n = 185) of the companies in the research use all social media networks (Facebook, Instagram, Twitter, YouTube, LinkedIn), while 18% (n = 91) do not use any of them.

Research Question 2. How actively do Fortune 500 Turkish Companies share posts on Facebook, Twitter, Instagram, YouTube, LinkedIn?

Table 4: Companies' Activity on Social Media

Post Number Values	Activity Rate									
	Facebook		Instagram		Twitter		YouTube		LinkedIn	
	(n)	(%)	(n)	(%)	(n)	(%)	(n)	(%)	(n)	(%)
No posts	57	17,5	30	10,8	53	19,6	113	40,4	102	31,5
1 to 5 posts	14	4,3	9	3,2	12	4,4	72	25,7	27	8,3
6 to 59 posts	120	36,9	113	40,6	103	38,1	85	30,4	144	44,4
60 to 119 posts	82	25,2	76	27,3	57	21,1	6	2,1	41	12,7
120 to 179 posts	19	5,8	20	7,2	22	8,1	1	0,4	4	1,2
180 and above	33	10,2	30	10,8	23	8,5	3	1,1	6	1,9
Total	325	100	278	100	270	100	280	100	324	100

When the companies in research were examined in Table 4 in terms of being active and posting on their social media accounts, it was determined that some of the companies only created their accounts and did not use them.

The activeness of companies in Fortune 500 Turkey list that use Facebook, Instagram, Twitter, YouTube, and LinkedIn was examined. 17.5% (n = 57) of 325 companies using Facebook, 10.8% (n = 30) of 278 companies with Instagram accounts, 19.6% (n = 53) of 270 companies with Twitter accounts, 40.4% (n = 113) of 280 companies with YouTube accounts and 31.5% (n = 102) of 324 companies using LinkedIn do not post anything on these accounts. Companies mostly use Facebook and LinkedIn among these social media networks.

Research Question 3. On what reputation drivers do Fortune 500 Turkish Companies focus in their Facebook, Twitter, Instagram, YouTube or LinkedIn postings?

The posts of 268 companies on Facebook within 6 month period are presented in Table 5 and Table 6 according to their number and content within the scope of reputation drivers.

Table 5: Distribution of Posts on Facebook - 1

Distribution of Posts on Facebook - 1						
	Emotional Appeal		Products and Services		Workplace Environment	
	(n)	(%)	(n)	(%)	(n)	(%)
No Post	1	0,4	54	20,1	120	44,8
1 to 24 posts	115	42,9	122	45,5	141	52,6
25 to 49 posts	73	27,2	38	14,2	5	1,9
50 to 74 posts	40	14,9	18	6,7	1	0,4
75 to 99 posts	17	6,3	9	3,4	0	0
100 to 199 posts	17	6,3	18	6,7	1	0,4
200 to 299 posts	4	1,5	6	2,2	0	0
300 to 399 posts	1	0,4	2	0,7	0	0
400 to 499 posts	0	0	1	0,4	0	0
Total	268	100	268	100	268	100

Table 5 shows, 99.6% (n = 267) of 268 companies with active accounts on Facebook shared emotional appeal content, 79.9% (n = 214) shared products and services content, 55.2% (n = 148) of them shared workplace environment content. It is seen that the companies share mostly emotional appeal content on Facebook.

Table 6: Distribution of Posts on Facebook - 2

Distribution of Posts on Facebook - 2						
	Financial Performance		Vision and Leadership		Social Responsibility	
	(n)	(%)	(n)	(%)	(n)	(%)
No post	188	70,1	186	69,4	148	55,2
1 to 4 posts	76	28,4	59	22	74	27,6
5 to 9 posts	3	1,1	14	5,2	30	11,2
10 to 14 posts	0	0	6	2,2	12	4,5
15 to 19 posts	1	0,4	1	0,4	0	0
20 to 24 posts	0	0	1	0,4	1	0,4
25 to 29 posts	0	0	1	0,4	1	0,4
30 to 34 posts	0	0	0	0	1	0,4
45 to 49 posts	0	0	0	0	1	0,4
Total	268	100	268	100	268	100

It has been determined that companies' posts on financial performance, vision and leadership, and social responsibility subjects are more limited on Facebook, and therefore a more spaced rating scale has been used to obtain meaningful data. Its distribution according to posting rates is given in Table 6 above. Accordingly, 29.9% (n = 80) of these companies shared financial performance content, 30.6% (n = 82) shared vision and leadership content, and 44.8% (n = 120) shared social responsibility content. While the companies post more emotional appeal content on Facebook according to their posting rates, the least shared subject is financial performance.

In Table 7 and Table 8, the posts of 248 companies on Instagram within 6-month period are presented according to their number and content within the scope of reputation drivers.

Table 7: Distribution of Posts on Instagram - 1

Distribution of Posts on Instagram - 1						
	Emotional Appeal		Products and Services		Workplace Environment	
	(n)	(%)	(n)	(%)	(n)	(%)
No posts	0	0	56	22,6	113	45,6
1 to 24 posts	110	44,4	106	42,7	126	50,8
25 to 49 posts	69	27,8	33	13,3	4	1,6
50 to 74 posts	35	14,1	19	7,7	4	1,6
75 to 99 posts	16	6,5	8	3,2	0	0
100 to 199 posts	11	4,4	14	5,6	1	0,4
200 to 299 posts	6	2,4	4	1,6	0	0
300 to 399 posts	1	0,4	3	1,2	0	0
400 to 499 posts	0	0	3	1,2	0	0
500 to 599 posts	0	0	1	0,4	0	0
600 to 699 posts	0	0	0	0	0	0
700 to 799 posts	0	0	1	0,4	0	0
Total	248	100	248	100	248	100

As seen in Table 7, between the 248 companies with active accounts on Instagram, it has been found that 100% (n = 248) shared emotional appeal content, 77.4% (n = 192) shared products and services content, 54.4% (n = 135) shared workplace environment content.

Table 8: Distribution of Posts on Instagram - 2

Distribution of Shares on Instagram - 2						
	Financial Performance		Vision and Leadership		Social Responsibility	
	(n)	(%)	(n)	(%)	(n)	(%)
No post	177	71,4	181	73	134	54
1 to 4 posts	66	26,6	51	20,6	69	27,8
5 to 9 posts	4	1,6	10	4	31	12,5
10 to 14 posts	0	0	4	1,6	11	4,4
15 to 19 posts	1	0,4	0	0	1	0,4
20 to 24 posts	0	0	1	0,4	0	0
25 to 29 posts	0	0	1	0,4	1	0,4
30 to 34 posts	0	0	0	0	1	0,4
Total	248	100	248	100	248	100

Table 8 shows that 28% of these companies ($n = 71$) shared financial performance content, 27% ($n = 67$) shared vision and leadership content, and 46% ($n = 114$) shared social responsibility content. Accordingly, companies post more emotional appeal content on Instagram considering their posting rates. The least posted are financial performance and vision and leadership content.

In Table 9 and Table 10, the posts of 217 companies on Twitter within 6-month period are presented according to their number and content within the scope of reputation drivers.

Table 9: Distribution of Posts on Twitter - 1

Distribution of Shares on Twitter - 1				
	Emotional Appeal		Product and Services	
	(n)	(%)	(n)	(%)
No posts	4	1,8	48	22,1
1 to 24 posts	82	37,8	95	43,8
25 to 49 posts	70	32,3	41	18,9
50 to 74 posts	24	11,1	10	4,6
75 to 99 posts	14	6,5	6	2,8
100 to 199 posts	17	7,8	12	5,5
200 to 299 posts	5	2,3	4	1,8
300 to 399 posts	1	0,5	1	0,5
Total	217	100	217	100

Table 9 shows that 98.2% ($n = 213$) of 217 companies with active accounts on Twitter shared emotional appeal content, 77.9% ($n = 169$) shared product and services content.

Table 10: Distribution of Posts on Twitter - 2

Distribution of Posts on Twitter - 2								
	Workplace Environment		Financial Performance		Vision and Leadership		Social Responsibility	
	(n)	(%)	(n)	(%)	(n)	(%)	(n)	(%)
No posts	103	47,5	147	67,7	136	62,7	120	55,3
1 to 4 posts	61	28,1	66	30,4	60	27,6	56	25,8
5 to 9 posts	29	13,4	1	0,5	11	5,1	30	13,8
10 to 14 posts	10	4,6	1	0,5	7	3,2	7	3,2
15 to 19 posts	7	3,2	1	0,5	1	0,5	0	0
20 to 24 posts	2	0,9	0	0	0	0	2	0,9
25 to 29 posts	0	0	1	0,5	2	0,9	0	0
30 to 34 posts	2	0,9	0	0	0	0	1	0,5
35 to 39 posts	1	0,5	0	0	0	0	0	0
40 to 44 posts	1	0,5	0	0	0	0	0	0
45 to 49 posts	0	0	0	0	0	0	1	0,5
Total	217	100	217	100	217	100	217	100

When the other reputation drivers are examined in Table 10, it is seen that 52.5% (n=114) of the 217 companies shared workplace environment content, 32.3% (n = 70) shared financial performance content, 37.3% (n = 81) shared vision and leadership and % 44.7 (n =97) of them shared social responsibility content.

The posts of 167 companies on YouTube within 6-month period are presented in Table 11 and Table 12 according to their number and content within the scope of reputation drivers.

Table 11: Distribution of Posts on YouTube - 1

Distribution of Posts on YouTube - 1				
	Emotional Appeal		Product and Services	
	(n)	(%)	(n)	(%)
No post	22	13,2	74	44,3
1 to 24 posts	134	80,2	79	47,3
25 to 49 posts	5	3	6	3,6
50 to 74 posts	6	3,6	4	2,4
75 to 99 posts	0	0	2	1,2
100 to 199 posts	0	0	2	1,2
Total	167	100	167	100

Table 11 shows that 86.8% (n = 145) of 167 companies with active accounts on YouTube shared emotional appeal content, 55.7% (n = 93) shared product and services content.

Table 12: Distribution of Posts on YouTube - 2

Distribution of Posts on YouTube - 2								
	Workplace Environment		Financial Performance		Vision and Leadership		Social Responsibility	
	(n)	(%)	(n)	(%)	(n)	(%)	(n)	(%)
No post	138	82,6	160	95,8	131	78,4	128	76,6
1 to 4 posts	22	13,2	7	4,2	27	16,2	34	20,4
5 to 9 posts	4	2,4	0	0	7	4,2	4	2,4
10 to 14 posts	1	0,6	0	0	0	0	0	0
15 to 19 posts	0	0	0	0	2	1,2	0	0
20 to 24 posts	0	0	0	0	0	0	1	0,6
25 to 29 posts	1	0,6	0	0	0	0	0	0
50 to 54 posts	1	0,6	0	0	0	0	0	0
Total	167	100	167	100	167	100	167	100

According to Table 12, 17.4% (n = 29) of companies shared workplace environment content, 4.2% (n = 7) shared financial performance content, 21.6% (n = 36) shared vision and leadership content and 23.4% (n = 39) shared social responsibility content. Companies post more emotional appeal content on YouTube considering their posting rates and the least posted is financial performance content.

The posts of 222 companies on LinkedIn within 6-month period are presented in Table 13 and Table 14 according to their numbers and contents within the scope of reputation drivers.

Table 13: Distribution of Posts on LinkedIn - 1

Distribution of Posts on LinkedIn - 1				
	Emotional Appeal		Product and Services	
	(n)	(%)	(n)	(%)
No posts	6	2,7	94	42,3
1 to 24 posts	124	55,9	116	52,3
25 to 49 posts	60	27	7	3,2
50 to 74 posts	20	9	2	0,9
75 to 99 posts	6	2,7	2	0,9
100 to 199 posts	4	1,8	1	0,5
200 to 299 posts	1	0,5	0	0
300 to 399 posts	1	0,5	0	0
Total	222	100	222	100

As seen in Table 13, 97.3% (n = 216) of the 222 companies with active accounts in LinkedIn shared emotional appeal content, 57.7% (n = 128) shared their products and service content.

Table 14: Distribution of Posts on LinkedIn - 2

Distribution of Posts on LinkedIn – 2								
	Workplace Environment		Financial Performance		Vision and Leadership		Social Responsibility	
	(n)	(%)	(n)	(%)	(n)	(%)	(n)	(%)
No post	80	36	139	62,6	143	64,4	115	51,8
1 to 4 posts	74	33,3	80	36	56	25,2	70	31,5
5 to 9 posts	28	12,6	1	0,5	16	7,2	28	12,6
10 to 14 posts	21	9,5	1	0,5	3	1,4	6	2,7
15 to 19 posts	8	3,6	0	0	2	0,9	0	0
20 to 24 posts	0	0	0	0	0	0	2	0,9
25 to 29 posts	3	1,4	1	0,5	1	0,5	1	0,5
30 to 34 posts	6	2,7	0	0	1	0,5	0	0
35 to 39 posts	1	0,5	0	0	0	0	0	0
150 to 199 posts	1	0,5	0	0	0	0	0	0
Total	222	100	222	100	222	100	222	100

When the other drivers are examined in Table 14, 64% (n = 142) of the companies shared workplace environment content, 37.4% (n = 83) shared financial performance content, 35.6% (n = 79) shared vision and leadership

content, 48.2% (n = 107) shared social responsibility content. Accordingly, companies post more emotional appeal content on LinkedIn considering their posting rates. The least posted are financial performance and vision and leadership content.

4. Conclusion

Since the beginning of the 21st century, the desire to reach more users necessitates the active use of social media for both individual users and companies. For companies, social media has become an important representation field in terms of material and moral aspects such as sustainability reports, ethical approach codes, corporate cultures, climates, vision-mission values. In addition to product quality, price and performance criteria, which are the factors that direct today's users to make purchases, choosing a product that is manufactured by a company that has good citizenship and reputation also gained importance. This situation encourages companies to use social media networks actively, which are the channels to express themselves easily. Companies that manage their social media accounts on the basis of corporate reputation management criteria can stand out from their competitors in the market especially in times of crisis and pandemic. Actually, a well-managed reputation on social media can be a difference maker in shaping the positive perception, driving engagement with stakeholders, and developing long lasting relations with the community. Companies that can do so are gradually becoming more preferable to stakeholders.

In the literature reviews on the concept of reputation and social media reputation management, it is seen that there are different studies carried out in the academy in this field. These studies are as follows;

- In the article titled “A Stage to Engage: Social Media Use and Corporate Reputation” (Dijkmans et al. 2015) featuring KLM Royal Dutch Airlines in its center, the contribution to the corporate reputation of the social media activities on Facebook and Twitter by companies to acquire consumers is measured by the Reputation Quotient developed by Harris-Fombrun (Fombrun et al., 2000). According to the results of the research, the positive use of social media accounts of companies affects the opinions of non-customers. In addition, customers' extensive use of social media also enables them to participate in the activities of the airline company.

- “The Role of Social Media in Corporate Reputation Management – The Results of The Polish Enterprises” (Szwajca, 2017) article aims to reveal the

scope of using social media in the activities of companies in the Polish market. Critical analysis of reports produced by different research centers and analysis of secondary sources are used in the study. As a result of the analysis, it is seen that the companies in the Polish market realize the importance of social media. However, because of their traditional thinking, it is revealed that they consider it as a promotional tool used by marketing and public relations departments. Its contribution to reputation formation cannot be considered unless it is adopted and used by all units in an integrated manner.

- In the article titled “Social Media as Corporate Reputation Creating Medium: A Research on Tour Company’s Social Media Accounts” (Akyazı, 2018); Facebook, Twitter and Instagram accounts of 10 tour companies that are on the Boomsocial list and have the most followers were examined. The number of following, followers, posts and likes in these accounts has been presented. As a result of the research, it has been observed that companies cannot use their social media accounts effectively. Continuous sharing is important as well as meaningful posts. At the same time, the fact that some of the tour companies do not follow any institution or person means that they are not intimate with their stakeholders.

- In the article “Use of Social Media in Reputation Management of Companies: Coronavirus Epidemic Process in Turkey” (Sungunay, 2020), 3 companies which are listed in the “Most Admired Companies of the Business World” review of Capital 2018 Magazine were studied. The way they manage their social media under the title of reputation in the Covid-19 process has been examined by using the Reputation Quotient developed by Harris-Fombrun (Fombrun et al., 2000). The research on the social media accounts were carried out over the following and follower numbers and hashtags.

- In the article adapted from the paper named “The Use of Social Media in The Corporate Branding and Reputation Management Process” (Süllü, 2019) the effects of social media on reputation management in the process of corporate branding were examined. The study was conducted by descriptive survey method. The importance of using social media in creating reputation and corporate branding was explained without including the research.

- The article titled “Organizational Usage of Social Media for Corporate Reputation Management” (Becker, Lee, 2019) aims to examine the relationship between corporate size and organizational actions to adopt social media for ensuring corporate reputation. 198 companies randomly selected from the New York stock exchange were analyzed by cross tables, chi-square analysis and Kruskal-Wallis analysis. The research results reveal that large companies

have more corporate social media accounts than small companies, and large companies respond faster and more frequently than small companies.

Advancing technology, increasing use of social media by companies and various stakeholders create a need for more practical studies on social media reputation management in the academy and in the sector. In this descriptive study, the sample was kept extensive and all of them were included in the research in order to test specific hypotheses derived from theory and previous findings. That is why, the accounts of all Fortune 500 Turkish companies with 5 different social media networks (Facebook, Twitter, YouTube, LinkedIn, Instagram) were examined within 6-month period in this study. Consequently, due to massive sampling strategy and data set the study required a lot of elaboration. The social media posts of companies in the research were examined within the scope of emotional appeal, products and services, workplace environment, financial performance, vision and leadership, social responsibility, which are 6 drivers of Reputation Quotient developed by Harris-Fombrun (Fombrun et al., 2000). The study differs from other studies in terms of massive sampling strategy and content.

The research on the social media accounts of 490 companies, which are on Fortune 500 list and have social media accounts shows that 33.7% (n = 165) of them did not have a Facebook account, 43.3% (n = 212) didn't have an Instagram account, 44.9% (n = 220) didn't have a Twitter account, 42.9% (n=210) didn't have YouTube account, 33.9% (n = 166) of them did not have a LinkedIn account.

It is observed that at least half of the companies included in the research are not active in using social media. While 37.8% (n = 185) of 490 companies have an account in all social media networks (Facebook, Instagram, Twitter, YouTube, LinkedIn) within the scope of the research, 18.6% (n = 91) of 490 companies does not have any account on social media.

17.5% (n = 57) of 325 companies with Facebook accounts, 10.8% (n = 30) of 278 companies with Instagram accounts, 19.6% (n = 53) of 270 companies with Twitter accounts 40.4% (n = 113) of 280 companies with YouTube accounts and 31.5% (n = 102) of 324 companies with LinkedIn accounts did not share any posts on their accounts. Facebook is the most used social media networks with 268 companies sharing posts, and YouTube is the least used social media networks with 168 companies.

Considering the posts made by the companies within 6-month period, 33 companies on Facebook, 30 companies on Instagram, 23 companies on Twitter,

3 companies on YouTube and 6 companies in LinkedIn make an average of 1 post every day and have 180 or more posts in total among all the companies examined.

In the research conducted within reputation drivers, it is observed that companies use their social media accounts for primarily emotional appeal content. Posts with emotional appeal content are followed by product and services content. Number of posts of financial performance, vision and leadership are lower.

It is observed that the posts of companies from their social media accounts within the scope of reputation drivers do not have a proportional distribution. Companies use social media to promote themselves, their products and services, but they do not share enough about all reputation drivers. This situation causes the relevant target audiences to obtain information about the company on social media only on certain issues. While the rate of emotional, product and service content is higher, the rate of other reputation driver content is lower. This might definitely be due to the major disruption and closedown caused by the COVID-19 pandemic. Corona Virus pandemic, a great concern all over the World, has already crashed the global economy and affected almost all the sectors. As result, even the most reputable companies in Turkey have channelled to hard selling efforts and have been overly promotional on social media subsequently following with empathic emotional appeal contents reflecting the spirit of the Covid-19 pandemic.

However, the stakeholders of companies are not only those who will buy their own products or services but also others. In today's conditions where technological visibility is increasing, companies need to demonstrate integrated reputation management by making social media posts that will appeal to all stakeholders. Therefore, social media strategies should be created by taking all reputation drivers into account. For instance, sharing posts of workplace environments along with emotional appeal, product and service contents; shows that the company is an employee-centered company with successful employees. Sharing posts about vision and leadership; shows that the managers guide the employees to achieve the vision and mission values of the company. Sharing posts about social responsibility shows that in addition to its focus on sales and profit, which are the main reasons for its existence as a company; the company has the status of a corporate citizen who is responsible for the environment in which it operates and attaches importance to human relations. The posts related to financial performance is an indication that the company has a low risk-high profit score against its stakeholders who want to invest and that it will carry

out more promising studies in the future. The fact that a company makes social media posts in accordance with all categories is the result of the importance it attached to online corporate reputation management efforts.

Importance of the planned management of corporate reputation is revealed since it is not only a supporter of the tangible values of the company but also the carrier of intangible moral values. At this point, the companies that manage their corporate reputation may be protected by their stakeholders with various supports such as loan granting by banks in times of crisis, being preferred by their consumers, and sharing support in response to negative news about the company on social media. All these efforts reveal the moral aspect of reputation by stakeholders for companies that can be corporate citizens as well as caring about sales and profitability.

Kadıbeşegil's "If companies cannot manage their reputation then it is managed by their competitors" (Kadıbeşegil, 2015, 134) quote emphasizes the importance of sensitive and planned work in reputation management of companies. At this point, due to its increasing importance in today's conditions, together with all its fields of activity, the importance of the same monophonism in social media accounts and equal post sharing in 6 drivers of the reputation scale developed by Harris-Fombrun (Fombrun et al., 2000) is revealed. Because reputation is obtained as a result of planned studies in the long term can be lost with mistakes made in the short term.

In line with the results obtained within the study, suggestions that can be made on social media in corporate reputation management for private / public sector companies and for further academic studies are as follows:

- ♦ Companies should determine their target audiences they address with target audience analysis. The social media usage habits of the target audiences are very important in determining the social media strategies of the companies.

- ♦ Companies that determine the age group, interests, social media networks, and social media time intervals of the target audiences they address, should decide which social media networks they should be in.

- ♦ Companies should actively use their social media accounts and manage each social media network in harmony with both their website and other social media networks.

- ♦ In order to adapt to the dynamics required by the selected social media networks and the target audience, companies must post transparently at specified time intervals, without stepping out of corporate lines and in a way that will create a monophonism.

♦ At the same time, in the emerging market conditions, it may be beneficial for companies to make posts for potential consumers as well as their current followers, so that they can continue their existence and increase their market shares, as they gain the sympathy of more consumers.

♦ Making appropriate posts on special occasions such as social events, religious and official holidays, in which the masses show interest, can positively contribute to the image of the companies in the minds of the followers.

♦ As social media provides the opportunity for quick and mutual interaction, companies should provide feedback to the positive and negative comments and questions of the followers as quickly as possible by the authority of the subject within the framework of the corporate values.

♦ In times of sectoral or corporate crisis, companies should inform their followers by providing accurate and transparent information without wasting time.

♦ From an academic point of view, re-examining the subject of the study, the Fortune 500 Turkey list, by adhering to the same study characteristics in the following years may be useful in revealing the change in the use of social media in corporate reputation management over the years.

♦ Conducting the same research among the Fortune 500 list companies that are located abroad can contribute academically to the literature in terms of comparing the reputation perceptions of followers and companies in Turkey and in other countries.

♦ Increasing the studies on social media management and reputation management and sharing these results with companies in the sectors is important for both academia-sector cooperation and the availability of data.

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CHAPTER VI

FOLLOWING THE TRAILS OF TRADITION IN CONTEMPORARY ART: FROM ADNAN ÇOKER TO HÜSAMETTİN KOÇAN*

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1. Introduction

In this essay, an evaluation is tried to be made on the subject of the reinterpretation of tradition by contemporary artists via deep examinations of the works of Adnan Çoker and Hüsamettin Koçan, who are thought to locate “tradition” in the centre of their art and to establish a relationship with tradition in different ways and means.

‘Tradition’ is a concept that contains all codes of culture inside and makes them remain together. Tradition is a notion that reminds us of the past/history and keeps our memories alive. Although modernism suggests that a new culture should be invented with reference to the idea that traditional arts have faded away and keep their distance from the past, modern/contemporary art has made use of tradition and other culture’s accumulations, quotes from them, and has created a new synthesis of spirit and art.

Tradition is one of the most problematic concepts in the history of modernization. The period started in the 18th Century with Ottoman

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Modernisation and has continued with the Republican Period until today. On the one hand, artists desired to become away from tradition, and on the other hand, they built relationships with tradition in various ways; and, in certain periods, they put forward concepts like memory, recollection, tradition, past, history, and identity that provide a basis for a critique of modernity nearly in every period. There have been different reasons/motives for artists to develop a relationship with the past and tradition, which affect political, social, and cultural circumstances. Regarding the evaluations made by Zeynep Yasa Yaman (1998: 130-131; 2004: 15-17), the first is the approach that came up in the Early Republican Period, which we can consider as “weakening the relationship with the past”. This carries the same meaning as forming a new future and acquiring a new recollection, and it presents a futuristic approach. Another one is directly related to the abstract art movements that appeared after World War II, and it remained on the agenda for a long time along the axis of ‘East-West synthesis’ and ‘nationality-universality’.

Within the discussions of globalization and postmodernism that accelerated beginning from the 1980s, issues like participation of the past in life, pluralism, differences, local cultures, and identity policies are given importance; perception of time and space changed regarding the idea of punctuation of time created by internet age; global communication increased; and, tradition was handled in a different dimension with its both positive and negative sides. In this period, many like Adnan Çoker, Burhan Doğançay, Erol Akyavaş, Ömer Uluç, Murat Morova, Ergin İnan, and Hüsametdin Koçan¹ made activities of Ottoman/Seljukian/Byzantine/Anatolian archaeology, evaluated data of Islamic/Christian cultures with a different point of view, and settling up with the formal history then they searched for codes of social/cultural recollection and codes/genetics of tradition by problematizing the concept of “recollection” in their approaches to past, present and future. With memories, connotations, and recollection enforcements, they have tried to reveal the logic of being “the other” by examining the layers composing the Turkish Republic in different dimensions. The questioning of the identity by Turkish artists was not only the search for a “national identity”, but also it had variations that have “historical”, “cultural”, “social”, and “personal” levels. According to Yasa Yaman (2004: 19; 2011: 135), this questioning became evident as being directed to two separate ways of seeking identity, having the forms of ‘making activities of Turkey/Ottoman/ Islamic archaeology’ and ‘judging the Republican culture and ideology that loosen the ties with Ottoman Empire’.

¹ For a detailed evaluation of the use of “tradition” in A. Çoker, B. Doğançay, E. Akyavaş, Ö. Uluç, E. İnan and H. Koçan’s art see Özdoğan Türkyılmaz 2013.

2. The Trails of Tradition in Adnan Çoker's Art

Adnan Çoker searched for a synthesis constituted by local sources, calligraphy, and abstract in the 1950s, the first period of his art. After the 1970s, the artist who tended to minimalistic research dealt with the constructive elements of Byzantine, Seljukian, and Ottoman architecture in relation to the East-West synthesis perception within various combinations in the framework of problems like balance-symmetry-light-degradation-replication-regression, space-surface/deepness-perspective (Yasa Yaman 2011: 185). The artist explains the 'light elements' and 'metallic impact' as "inspirations come from the traditional and the popular as well may be the view of machine world people and a kind of interpretation of it" (Çoker 1973).

Çoker's art aims to get to the core of the social culture and, in this way, to interpret it with its contemporary sides via contemporary plastic language and to express the mystical spirit which units Seljukian - Byzantine - Anatolian cultures in its widest dimensions (Aksüğür 1979: 11).

2.1. Abstract Expressionism and Calligraphic Impacts

After graduating from the Academy of Fine Arts (Istanbul) in 1951, Adnan Çoker continued his analysis around cubism until he went to Paris in 1955. Çoker's interest in calligraphy started in 1951 (Figure 1). In this period, he was not only directed to the abstract, but he was also seeking a synthesis among local abstract resources. He produced his works in a manner trying to make a synthesis of ancient writing and local resources with the abstract (Alparslan 1988: 83; Aksüğür Duben 1989: 9).

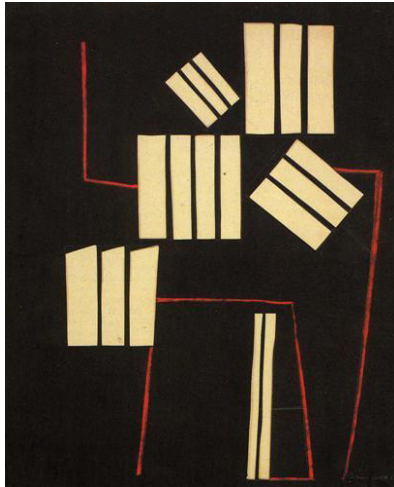


Figure 1: Adnan Çoker, *Hüsn-ü Hat and Espas*, 1955, paper and crayon (Decoupage), 55.80 x 45.60 cm.

Until the year 1964, his characteristic features, calligraphy and interest in rhythm, and his concerns regarding the structure continued under the effect of abstract expressionist manner (Tansuğ 1979: 11; Aksüğüdür Duben 1989: 10-11). Çoker, in this period of his art, was directed to calligraphic forms with the concern of ‘relying on the tradition’. The calligraphic forms in these works, which have cross-references to Klee’s linear abstractions, differ from the general tendency of its period with its sharp geometry, which reminds kufic rather than arabesque (Sadak 1994: 320).

Towards the end of the 1960s, his desire to surround/rule the motion by restricting his gestural, quick, expressive peinture environment with geometry became evident (Yasa Yaman 2011: 184).

2.2. Minimalistic Approaches and Architecture

After 1968 (Figure 2), a new period for the artist, who left abstract expressionism aside and started a structuring period with a minimalistic and constructivist tendency over the effect of black backgrounds, began. With his works in this period, which can be called “Black Paintings”, it is observed that he gave up the method of working with the accompaniment of music and approaches of action painting or gesture painting that he used until then. The Ottoman-Seljukian-Byzantine architectural motifs that the artist used in this period form a geometrical arrangement by covering all the painting surfaces (Aksüğüdür 1979: 10-11). The infrastructure of Islamic art, especially its decoration, which is based on ‘geometry’ and the concept of ‘light’, a symbol of God, saints, eternity, kindness, and fertility for centuries, became in Çoker’s area of investigation-evaluation.



Figure 2: Adnan Çoker, *Variation*, 1969, oil paint on a canvas and collage, 55 x 46 cm.

It can be said that Çoker illustrated an unreachable mystery within the comprehensible appearances of geometry and light (Kuban 1994: 152). The mystic and religious atmosphere, philosophical thought, and symbolical meaning cannot be separated from the cultural connotations of the chosen forms (Aksüğür 1979: 11; Tansuğ 1979: 10; Kuban 1994: 152). Çoker suggests that he willingly applied the architectural forms around him to discard the linear structure of abstract expressionism and used them as a ‘trampoline in the direction of structural investigation’, and he was not seeking an Islamic culture accumulation; however, the forms are attributed with cultural meanings and their connotations cannot be denied (Aksüğür 1979: 11).

The artist handled the abstract and concrete not as an opposition but as a togetherness of “mathematics-architecture-perspective”, which does not correspond to the object. Accordingly, he was directed to investigate the structure of Byzantine, Ottoman, and Seljukian architecture in relation to the perception of East-West synthesis, one of the period’s most important discussion subjects. In this period, it is witnessed that he built the idea of eternity, which both had roots reaching deep into the Renaissance perspective and flattened and repeated the different looks of the Islamic point of view in a unique way (Sadak 1994: 323; Yasa Yaman 2011: 184-185). Çoker handled problems like light-shape-colour-symmetry-balance-degradation-replication-regression and space-surface/deepness-perspective-form in different combinations. He made variations that emphasized the principles of “simple form, clear colour” and “structural-symmetry” especially on further expansions of symmetry and balance. There is no opposition, no priority among the shapes, forms that shine with an internal light in the dark space; however, while they move away from each other, they create a musical sensation and strengthen the feeling of regression (Yasa Yaman 2011: 184-185). The artist almost carried the essential structural elements such as dome, arch, recess, pediment, Turkish triangle, column, window, door, and minaret; the details of specific architectural units or the forms created by decoration elements to the molecular expression in the 1980s (Figure 3). In this way, he disambiguates the historical silhouette of İstanbul and the aesthetics of the machine era with baroque and mystique light, colours like purple, lavender, pink, grey, and yellow, and a metallic impact (Köksal 1986: 47; 1988: 47; 1989a: 47; Yasa Yaman 2011: 185).

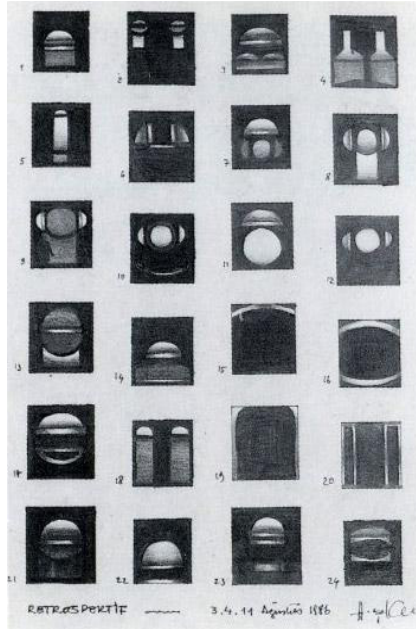


Figure 3: Adnan Çoker, *Retrospective*, 1986, flomaster and coloured pencil on paper, 26.90 x 21.00 cm. Artist Collection.

Adnan Çoker's statement in 1982, "My perception serves as starting points to me. For instance, in the beginning, my perception of music and architecture was shaped by specific spatial relationships. In the shaping process, intellectual one has a greater share." explains the sources of his art (Anonymous 1982: 5-6). The ties of principles like monumentality, symmetry, and degradation are apparent not only with Seljukian but also with Ottoman tradition. What is not apparent enough is the handling of the concepts 'beyond-the-time' and 'non-gravity'. He problematizes the perception of linear time, the operation of the laws of gravity and the concept of space. Nazan İpşiroğlu asks if he relates these concepts, which are also within the contemporary arts' area of interest, with the tradition or not. By adding the explanation, "Muqarnas and Turkish triangle, which are among the Seljukian and Ottoman architectural elements, with their 'pending' situation, look as if they got rid of the gravity. Again, the idea of leaving the path of linear time in architecture and the tendency of 'time freeze' can be related to both Ottoman tradition and Far East philosophy. Çoker aims to reach a contemporary synthesis between universal values and our monumental resources" İpşiroğlu draws attention to the relation that the artist creates with the tradition within different dimensions (1996: 19-20; 1997: 137, 141-143; 2010: 462).

Within the period stretching from the 1980s to the 1990s, the increasing effect of the solid monumentality of Byzantine, Seljukian and Ottoman buildings within the absolute balance and peace atmosphere created by symmetric composition schemes (Figure 4) was continued to be observed in the increasing sizes of the paintings. Many different combinations were created by placing the square, rectangle, triangle forms, etc., which are seen in monumental-sized canvases, into a composition with an intense mathematical structure and a subtly calculated setup (Koçak 1988: 84; Köksal 1988: 47; İnal 2003: 49).

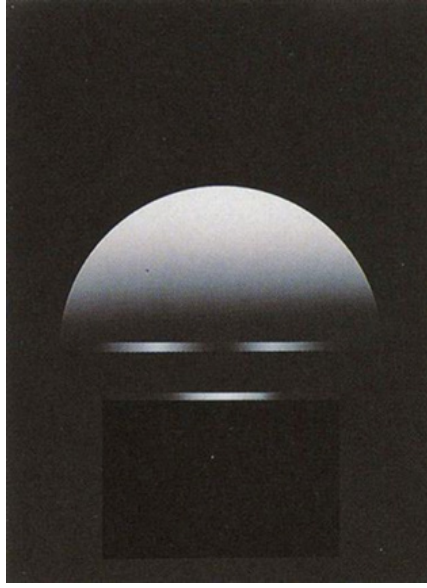


Figure 4. Adnan Çoker, *Ayasofya* (from *Kubbeler* Series), 1993, serigraphy (Printing: Süleyman Saim Tekcan Studio), 67 x 50 cm.

2.3. Master-Apprentice Relationship

As Adnan Çoker expresses his admiration for Great Architect Sinan with his words, “he is the summary of Turkish architecture”, he created his paintings parallel to the tradition of Sinan as if he would love to reflect this idea. It is well known that Great Architect Sinan investigated dome form to catch up with the perfect central inner space and to have harmony between the inner space and the external appearance of the building. In this case, it can be said that Çoker continues the tradition of Great Architect Sinan either deliberately or instinctively. According to İpşiroğlu, the tie that was created between the tradition of Great Architect Sinan and Çoker’s works is not limited to his cross-references to the tradition by using architectural motifs and even more, the usage of symmetry as a basic element that shapes the composition. It is possible

to establish a deeper bond with this tradition in his paintings. The starting point of Çoker's secret quest was also the "dome" form (1995: 30; 1997: 142; 2010: 460-461).

In the 1990s, the artist created series like *The Vaults* (Figure 4), *Minimals and Variations*, and *Plus Elements* and in the 2000s, *Missing Signs of the Zodiac*, *Structure and Instinct (VLAM Project - together with Mustafa Ata)*, *Structural Rhythm*.

In the *VLAM Project* (Vitruvius Leonardo Adnan Çoker Mustafa Ata), which was a joint work of Adnan Çoker and his student Mustafa Ata, the pieces of a whole, which include history, architecture, philosophy and art history were questioned. The idea of the project was aroused in 1994 while Çoker and Ata were talking about Leonardo da Vinci as two friends, master-apprentice and teacher-student. The work *Vitruvian Man*, which was created in 1490 by Leonardo after he was influenced by the section;

...There should be a great harmony between the elements of a temple and the general size of the whole. Again, naturally, the central point in the human body is the navel. When a man lies on his back by expanding his arms and legs, the tips of his fingers and toes will touch the circumference drawn by the compass in his navel. It is possible to obtain a square shape from the human body as well as a circular one. If we measure the distance between the top of the head and the sole of the foot and the distance between two expanded arms, we can see that the length and the width are equal, just as they are in square-shaped objects. (Quoted by Sadak 2002).

which appeared in a work named *De Architectura*, written by the early age architecture Vitruvius 25 B.C., was inspired by Çoker and Ata for their project. Like the human-centred perception of Leonardo's Renaissance humanism and Vitruvius' intersection of proportion, balance and order in the human body, Ata and Çoker had different adventures, but they concurred their arts which meet in the axis of the past and the tradition in this project (Gören 2001: 8; Altunok 2002; Giray 2002; Sadak 2002; 2010: 14).

3. The Trails of Tradition in Hüsamettin Koçan's Art

The starting points for Hüsamettin Koçan's art are the concepts of identity, culture, tradition and recollection, and the history of Anatolia. From the time of his studentship, it can be observed that Koçan handled the symbols/images related to these concepts basically via different styles and techniques.

The works of Koçan produced during the 1970s with watercolour technique, the prototypes of expressionist style which would be shaped during his next years can be seen. It can be observed that, in the 1980s, the figures having bulky forms and archaic appearance in these works of him would be dealt with solutions emphasizing the effect of third dimension (Özsezgin 1990: 50). The artist used not only oil painting but also glass-bottom painting technique so as to create his figure abstractions in the latent/mysterious atmosphere of the organic forms enlightened by a mystique light and shaped by metallic colour textures (Köksal 1985: 49; 1989b: 12). These ancient torsos enlightened in this dark ‘baroque’ space by themselves and the connotation elements belonging to primitive cultures are evaluated cognitively and held as the existence course of a mysterious image that is isolated from a real body. The next works of the artist, in which he approached the basis of the Anatolian folk art and traditions from the point of a belief or ritual, actually include the transformation processes of this image. The adventure of these bodies, which had no identity and moved around the extent/space, continued until the end of the 1980s (Özsezgin 1992: 50-51; 2005: 14, Yasa Yaman 1995: 43; 2005: 32-33).

According to Yasa Yaman (2005: 31), Koçan underlined and problematized the cultural existences and crossings of the symbols/images which resist within life despite the differences of time, circumstances and geographies, keeping their meanings or gaining new contents by undergoing changes. The permeability between today and the past and his choice of looking at history from today’s perspective synthesizes his art with tradition. Koçan fed the iconological content of his art not only with ‘the history of Anatolia’ but also with ‘his own history’. The history of Anatolia does not carry a mythological meaning. In other words, it is not related to mythology; however, it is related to the reflections or scenes/traces of material history created by the mythological world in Anatolia (Yasa Yaman 1995: 47; 2005: 30-31). While the layers of his own history fed the artist, he created new images by visualizing the geography and the culture in which he was born and grew up as a basic issue of his works (Aliçavuşoğlu 2007: 3). Koçan aimed to avoid uncertainty via the questioning of the identity which was getting clear and clear, and to record the certain ones to the memory (Yasa Yaman 1995: 47).

Koçan benefited from both ‘his own history’ and ‘art history’ in various ways to follow the traces of collective or personal recollection. The human evokes the universe, and Koçan wanted to question the historical non-recollection and individualism without identity. The sources that mainly fed the artist’s works are fairy tales, spells, and charms that leave traces in his mind and the childhood

period he lived in Baksı village of Bayburt. The pictures shaped by Anatolian legends and folk tales, the figures like shahmaran, mermaid, Hüsrev and Şirin, Köroğlu, Shah İsmail etc.; forms and motifs seen in Shamanism and Alevi/Bektashi culture like lion (God's lion Ali), Sword of Ali, bullhead, ram horn, eagle, peacock, lovebird, pigeon etc.; usually the symbols of power and kindness or the charm images created against malignity are some of the elements that constitute this resource. Especially in the paintings based on calligraphy, sacred words turn into human, lion, and bird figures and subjects like Amentu Ship, Ashab-ı Kehf, and the Secret of Ali are held.

All these motifs and symbols constitute the iconographic dictionary of Koçan. The symbols and motifs of the folk art, little colour stains, dots, flowers and leaves, numbers that are believed to have charms, and symbolic motifs like circle, moon and sling, etc. take their places in Koçan's works. These are the objects via which he creates ties with nature, history, tradition and art. Koçan makes a contemporary synthesis of the parts of a body, like a hand and eye, and their charming, protective and religious meanings by benefiting from the traditional patterns, and he brings them to our day. Within the history of art, after passing a period which he spent creating works that touched Ancient Egypt, "Vitruvian Man" and Leonardo's "The Work on the Proportions of a Man", he reached up today. In this period, while the artist was building the "human/body" demonstration and the indicant of perfection, material and spiritual association of the creation, he continued to use them as the most important symbols for the latent messages within the time. All of these are 'the ideogram, the cypher' for understanding his art (Koçan 1984: 17; Aliçavuşoğlu 2005: 33; Yasa Yaman 2005: 33-36).

3.1. The Visual History of Anatolia

Starting from the 1990s, the artist brought his exposition of space-place in his paintings to a different level, and he placed investigation and examination of the historical layers that constitute the recollection of Anatolia -which would result in the construction of Baksı Museum in 2004- to the centre of his art. During this period, he planned to prepare a corpus by handling all civilizations in Anatolia as one fascicle for each, starting from pre-historic ones to the Republican Period under the series he called "The Visual History of Anatolia". Koçan aimed to examine the depth of the time by looking from his era at the disorganization of historical geography as a result of handovers. These cultures continued side by side and interlaced with each other just as the opposite of the idea that they only cumulated one after another, the traditions, and the tragedy

of what was lived (Köksal 1990: 36; Yasa Yaman 2005: 32). From the very beginning, he frequently stated that he would shape every fascicle with the maturation of a long investigation-examination-thinking process, this was the project of his life. This project would most probably take a lifetime to complete. The artist intended to question the historical ‘truths’, to stretch beyond the official ideologies, the transitivity and continuity of the culture, to investigate the unstable nature of the human being, and, most importantly, to create ‘a subjective Anatolian history’ of his own against the ‘official history’ (Çağdaş 1994: 55; Zeytinoğlu 1994: 130; Antmen 1998: 197-199).

3.1.1. Fascicle 1: The Visual History of Anatolian Civilizations (1993)²

In this first fascicle of the series “The Visual History of Anatolia” (Figure 5), which has the subject matter on the anonymous recollection of Anatolia, references were given to the rich cultural history of Anatolia via an archaeological excavation in some sort by making cross-references to extensive identity seek, subjective history, cultural accumulation and local resources. The artist, who made cross-references to the points that touched each other where the cultures that are chronologically perceived as fading away when the other came to the stage, tried to present the history of civilization that has disengagements, denials and acceptances inside in a perspicuous way. The artist told his story from left to right with the record-keeping method seen frequently in Ancient Egypt, civilizations of Mesopotamia, and Roman paintings and reliefs. The rich cultural mosaic of Anatolia is represented via the method that was planned to go deep into the history by mentioning various civilizations that ruled over Anatolia for nearly four hundred years, such as Ottoman, Seljukian, Byzantine, Roman, Ion, Hittite civilizations, etc. The busts on the upper section of a bisected tape are shown as cut from the nose level. In the upper section, some borrowings from the cultures of the mentioned period, a dot having a symbolic meaning, a colour, a photograph, a sling, a bird, a piece of cloth, etc. However, the colour dots on the lower section are used as codes for the material heritage shown on the upper section. In the archaeological excavations that started in the Republican period, the layers can be reached perspicuously and have gone down to the Palaeolithic period. The artist chose the ‘glory’ that impressed him during the Ottoman period. On the contrary, this effect is reflected in his works as a simplification that offers peace and a sense of being temporary. During the Seljukian period, the characteristics that impressed him were ‘nomadism’ and ‘tolerance’. In Byzantine, however, ‘the situation of being devastated’ grabbed his attention in

² This fascicle was displayed for the first time on 15th-19th September 1993 during the 3rd Istanbul Art Fair and then on 7th-31st March 1994 in İş Bank Ankara Art Gallery.

the first place. According to Koçan, both nature's and people's attacks against Byzantine can come into question. The artist chooses this attacking issue as the first thing he needs to face. In the part about Byzantine within the series, features referencing icons and the 'golden effect' on the colours can be seen. So as to represent Rome, 'marble' was chosen. Another characteristic of the series is that the material and technique of the artist became diversified. It is witnessed that Koçan gives a 'time-bearing' function to the natural materials like mud, sand, leaf etc. (Anonymous 1993: 106; Yasa Yaman 1995: 50-51; Antmen 1998: 197-200; Balabanlılar 2000: 113; Öndin 2001: 56).

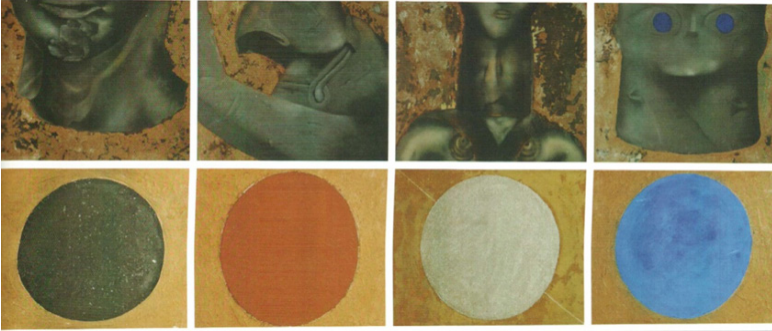


Figure 5: Hüsamettin Koçan, *Visual History of Anatolia Fascicle I: Visual History of Anatolian Civilizations*, 1993, mixed technique, 135 x 668 cm. Ali Akkanat Collection.

3.1.2. Fascicle 2: Ottoman (1994)³

The Ottoman constitutes the second fascicle of the project. The artist brought the Ottoman together in this fascicle under three main headings: *Signs of Sovereignty*, *Signs of Congregation* and *Turban*. The canvases under the heading of *Signs of Sovereignty* are handled within two sections similar to the arrangement of the previous fascicle. The line passing through the middle of the canvas divides it into two pieces, the upper and lower sections. On the upper parts, which are situated above this line, portraits of the sultans, which are the symbols of Ottoman rule, are placed in leaves; on the lower parts, the symbolized implicated codes of the ruling period belong to that sultan. The placement of portraits on the upper section and the placement of the symbols that belong to these rulings bring Kapıdağlı Konstantin's composition arrangements to mind.

The artist states that the aesthetics he used in the "Ottoman" exhibition may connote traditional aesthetics in a sense, and miniature forms of shadow-

³ This fascicle was on display for the first time on 30th March-29th April 1994 in Yıldız Palace Silahhane Building and then on 20th May-5th June 1994 in Red Tower Alanya.

play take part in the exhibition's starting point. Koçan expresses that he made use of Ottoman data; however, he did not use them within a proper plan or program; some symbols appeared in some works by themselves, and he brought some of them to this day by organizing them within a coding system which was specific to him (Zeytinoğlu quotes from Koçan 1995: 35). The 'leaf' which was used frequently in the works included in the exhibition has its place in the visual history both as a form and as a painting surface. For example, it can be seen that in Ottoman plates and in congregations, some sacred words and codes were written on mulberry leaves. On the other hand, in folk arts, the tradition of drawing a form of a leaf, representing temporariness and monumentality and putting the photos of the people far away, away from home, can be seen (Şengel 1995: 53-54). The artist stated that he used postcards that were produced from Kapıdağlı Konstantin's sultan portraits, albums and other sources for sultan portraits that he placed in leaves (Zeytinoğlu 1994: 128; Şengel 1995: 73).

3.1.3. Fascicle 3: *The Seljukids (1995)*⁴

The exhibition consists of three main themes, which are symbolized by three different colours: "Pastoral", "Sea", and "Brick". "Pastoral" represents hope, the people coming from the white moors of Central Asia to Anatolia with the hope of finding a new living place. For this reason, its colour is 'white'. The colour 'blue' represents these people's first meeting with the sea in Anatolia (Figure 6). The event that Anatolia had a new structure after they united with *the other* and the colour 'red', which is the colour of the brick, one of the most significant characteristics of Seljukian architecture, give this section its colour. In a part of the shipyard, there is an arrangement where 198 swords, each having 10 kg of weight and 165 cm of height, are stuck into the floor, and a wall entirely covered with mirrors stands. The motifs on the artist's canvases give some clues about the Seljukian *way of seeing the cultures around* various animal figures that we can see similar ones on the tiles of Kubadabad Palace, and motifs belong to Shaman and nomadic cultures, tent forms and the paintings of fleets, boats and ships which they see for the first time when they meet with the sea. According to Koçan's explanation, all these motifs and forms are included in his canvases because they show the clear attitudes of the Seljukids towards concepts, objects and cultures that 'belong to the other'. "The Seljukids did not deny anything and borrowed numerous things from Islam, nomadic culture, Shaman traditions, and Roman and Byzantine cultures. They internalized the things 'belong to the other' as its own cultural heritage simultaneously adopted them, used them without any

⁴ This fascicle was displayed on 22nd July-1st October 1995 in Alanya Seljukian Shipyard.

complex and converted them.” Koçan appraised this manner of the Seljukids as a postmodern manner in some sort. Koçan stated that he creates his works using the material cumulated throughout the centuries to refer to this manner. For instance, the dome or tent forms symbolized the stretched, hung and waxed clothes that reduced to two dimensions are designed for this exhibition based on this cumulation (Anonymous 1995: 18; Beykal 1995: 15; Çağdaş 1995: 46-47; Koçan 1995: 204-205; Turay 1995: 96, 99-102).



Figure 6: Hüsamettin Koçan, *Visual History of Anatolia Fascicle II: Seljukids* (General View), 1995, mixed media, 192 – 220 x 60 cm each. Artist Collection.

3.2. *Anti-Rusts* (1998)

It is an exhibition in which the hand figure is used as a main theme. Some symbolic meanings of ‘hand’ are frequently used in traditional cultures. Having its place in Christian and Islamic mythology, the ‘hand’ and the eye motifs are associated with the evil eye. On the other hand, in many beliefs, the future and the past are written in the palm, and the one who knows how to read them may uncover the secret of the time. In many cultures, one can raise estimations by palm-reading. In other respects, the hand is an organ with various functions:

it touches, remembers, knows, searches, sees, produces, demolishes, ruins and reconstitutes (Sezgin 1998: 23).

3.3. *Broken Pieces of the Melancholy (2000)*

The source of inspiration for the artist for this exhibition was a piece of glass which made his dog's paw bleed while they were walking on the beach in Dragos, İstanbul. The broken pieces of glass that were spread out through the beach made the artist think about the night, the people who drank alcohol in the bottles, their motives for breaking the bottles, and the feeling/concept of 'violence' and 'to break/to be broken'. All these feelings and ideas not only constitute a starting point for the exhibition but also create the name of it. Although the artist set out from a current event that he experienced, he again arrived at the past and the history. In the works displayed in the exhibition, it is possible to see the traces of folk painting tradition and traditional under-glass technique. On the other hand, there are references to icons and frescos belonging to Byzantine culture, and a connection with the mosaic technique is established. Colourfulness and liveliness are their indicators. The problems of deposition and of the notion of belonging to a place, which are the subjects in Koçan's field of interest, can be observed in this exhibition again (Aliçavuşoğlu 2000b: 1; Pak 2000b: 22; Gezgin 2001: 41).

3.4. *Find Me (2000)*

Koçan's exhibition *Find Me* (Figure 7) has the characteristics of a journey, starting from 'getting lost' and 'hiding in the time' themes, stretching through a line beginning from 8000 B.C. to our day, and in the passages of the history without knowing any bounds between the cultures. The exhibition offers a panorama varied from Byzantine icons to leaves having Ottoman motifs, and the elements of Anatolian folk art like Shahmaran, mermaid, hand, etc., and from bullhead dating back to 8000 B.C. to breastfeeding female figurine which is in Anatolian Civilizations Museum⁵ made 3000 B.C. By interlacing all these things with each other, in a sense, the artist achieved the culture aggregation which the official history has never achieved with the language of art (Aliçavuşoğlu 2000a: 6; Balabanlılar 2000: 112-113; Pak 2000a: 23).

⁵ The researchers stated that this figurine is at the Ankara Ethnography Museum; however, it stands at the collection of Anatolian Civilizations Museum in Ankara.

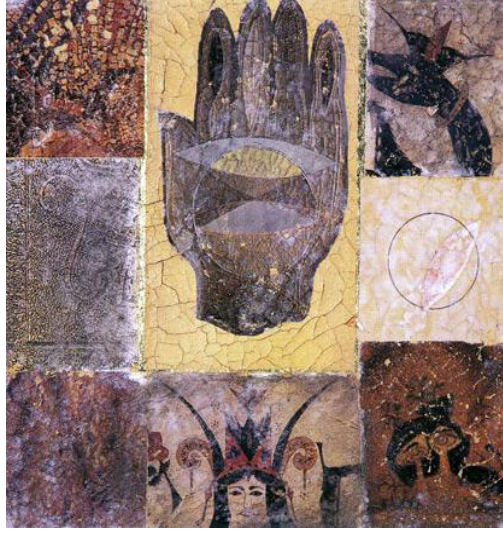


Figure 7: Hüsamettin Koçan, *Find Me*, 2000.

3.5. Seven Exhibitions One Greeting (2005)⁶

The exhibition named *Seven Exhibitions One Greeting* was arranged under the seven titles *Paintings for the Blind*, *Mystery of Shaman*, *Panegyric for 125 (123+2) Artists*, *Fragile Faces/Nine Glances*, *Enchanted Hands/Sculptures*, *References* and *Bakşı Composition*.

3.5.1. Fragile Faces /9 Glances, Enchanted Hands/Sculptures

There is always an infrastructure perception and a meaning emphasis not overshadowed by the plural production in the figure-oriented art of Koçan. On a line lying down from *Fragile Faces* to *Enchanted Hands* to the other works, there is an axis which does not deteriorate and fall apart with technique application differences, and there is a fictional figure axis which always shows itself. The fact that it is not abstract fiction moves this figure to a point different from the common interpretation styles. The fact that the rituals related to the ancient folk culture and the motifs special to Shaman belief have a large share in the source of the aspect of Koçan, which moves the figure and the pieces of the figure to the centre, has an impact on the fact that he expels the accustomed fictions. The figure fictions of the artist are accompanied by a colourful cosmogony, which spreads over a very large geography on the map of the world and meanwhile covers the cultural traditions of Inner Asia (Özsezgin 2005: 14). The artist, expanding the metaphors he formed over “hand” with his *Anti-Rusts* previously

⁶ This exhibition was opened between 12th March and 15th April 2005 in Gallery Artist, Istanbul.

by focusing this time on faces and body, opens out the doors of a mysterious, curtained, and a distant world in *Fragile Faces*, which he achieved by putting a creative interpretation on folk paintings and traditional under-glass technique. Face, as a metaphor with quite mystic connotations, perhaps representing human sensitivity at the most, refers to the Shaman culture, the charms and mystery constituted by the Hurufism tradition, and the beliefs of ancient Anatolia. While *Fragile Faces* is designed on the one hand as hand mirrors, various charm motifs, and Masha'Allahs, etc., which have been carried from history to the present time and joined in our daily lives; on the other hand, it reminds the cubist structure analysts of the modern art, being placed in a frame (Aksel 2005: 14; Antmen 2005: 23; Yasa Yaman 2005: 65-66). Similarly, the *9 Glances* series, which is reflected onto wood, connotes the colourful and masked faces of Shaman. These 9 Shaman glances, which combine calligraphy, illuminated manuscripts, and miniature arts on turquoise, brick, black cherry, and olive-coloured backgrounds, have been reproduced 41 times (Yasa Yaman 2005: 66).

3.5.2. *Painting for the Blind*

In the *Paintings for the Blind* series taking part in the exhibition, the white paintings where imperceptible faces and bodies are formed with a mere pattern reflect an occasional simplicity, silence, and quietness. The works in the series are compositions that suggest first touch and then sight. The artist uses the under-glass technique and pattern-using method frequently applied in Islamic painting. The paintings are cleaned of colours, and a relief effect is created by designing them in the form of white reflections and relievos on a white background. This design requires performing the actions of seeing and thinking by making use of the sense of touch (Yasa Yaman 2005: 62-64). The works in this series, which have joined in the paintings, were formed by Koçan using soil, sometimes on the back face and sometimes on the surface of the canvas. In the recent period, works by Koçan turned into a sensitive expression of soil, geography, face, body, and skin, like the others, as an abstract area which bears the recollection of all times (Antmen 2005: 23).

3.5.3. *Panegyric for 125 Artists*

The *Panegyric for 125 Artists* consists of the works of Koçan in the form of 41 pieces and three different series, performed for acknowledgements to the support given by 123 + 2 artists by granting their works⁷ previously for the

⁷With the aim of supporting Baksı Museum, the works of 125 artists were displayed with the given the name "Shaman's Diary" in Proje 4L Contemporary Art Museum on 16th March-3rd April 2004.

Baksı Museum project. While only one unit of the circle, which is located in the centre of the first portrait and which is divided into 41, is red; two units of the circle are emphasized in red in the second portrait, and three units of the circle are emphasized in red in the third one. Thus, a meaningful system, which is completed by means of articulating them from the first portrait to the last portrait, rises. It is distinguished that each of the portraits in the series, which emphasizes the role of solidarity in art, the museum creating the cultural recollection in a very implicit and deliberate manner, has common characteristics. Koçan, emphasizing the artist's role in creating the cultural recollection with this series, presents a panegyric for the solidarity among the artists (Antmen 2005: 23; Güçhan 2005: 35-36).

With his works in this series, Koçan combines the day/the current with the arts by associating the other artists with Shaman tradition and ritual in a way. In Koçan's paintings, abstract figures like the ones in folk art occur. Although the presentation of these seems to be unreasonable, they reflect the internal truth. On the other hand, the presentation of the figures reminds Leonardo da Vinci's "Vitruvius Man" presentation. Leonardo also visualized the ideal proportions by dividing the human being into a circle and rectangular, having its arms and legs opened and closed in his figure. The bodily signs of the Koçan's figures, however, are not only proportional and arithmetical, but they also refer to substantial experiences and the substantial symbolic worlds of these. In other words, Koçan placed human or the concept of 'insan-ı kâmil' into the centre of his art. The artist, getting in touch with the number 41 within this context, presents a piece from his body, which is made of the number 41 that contains similar sacred/religious meanings with their blessing and preserving natures in various religions, cultures, and traditions; a gift he made with own fair hands, to the other artists (Yasa Yaman 2005: 58-59).

3.5.4. Mystery of Shaman

Another series taking part in the exhibition is *The Mystery of Shaman*. The paintings of this series contain codes from the Shamanist culture and traditions. A shaman is a person who has certain elements, exorcises evil spirits, cures patients, guides, and gives advice to people. Shaman represents the power between the earth and the sky. The spirit of Shaman may leave his body for a certain time, and the spirit gaining its freedom can go around both in the world of God and in the world of spirits. Thus, imaginary entities and non-imaginary entities can meet within the identity of a Shaman. A shaman is a person who brings together an ordinary person and the celestial powers which he cannot reach through a "spiritual journey". Shaman transforms himself during all such

rituals, plays the role of different identities wearing a mask, plays magical drums which bear paintings and ideograms representing the earth and the sky on them, and wears interesting clothes which bear bells, rattles, and various accessories on them. It is possible that the ‘round’ and ‘circle’ used by the artist in order to express the body parts, such as the head, eyes, chest, heart, and uterus, etc. of the figures in this series may be his referral to the drum of Shaman, to the spirits moving around freely, and cyclic time. Besides these, it requires a special effort to decipher many codes such as eagle egg, holy tree, moon, etc. and to find out the ‘mystery’ of the paintings, lifting various veils (Aliçavuşoğlu 2005: 33; Aksel 2005: 14; Özder 2005: 45; Yasa Yaman 2005: 60-61).

3.6. *Salt-Taste Exhibition (2007)*⁸

The *Salt-Taste* exhibition held in Çankırı Salt Cave has a special place among the exhibitions of the artist. The artist transformed the Salt Cave into an exhibition place (Figure 8), entering between the layers where he made the Anatolian archaeology exhibition. The Salt Cave, located 150 meters below the surface, has been in use actively since the Hittite era, and production has been continuing until today since that era. The fact that Koçan moved this historical place, which is located in the depths of the ‘earth’, to the ‘present time’ layer takes the main problematic of the art out of being an imaginary journey among layers and makes it a part of these layers (Zeytinoğlu 2013: 34-36).



Figure 8: Hüsametttin Koçan, *Salt-Taste* (General View), 2006-2007.

⁸ The Salt-Taste exhibition was held in Çankırı Salt Cave on 7th-18th April 2007 as the centre of the event and in İstanbul Garage of Art on 10th-30th April 2007 and 20th April-16th May 2007 in Ankara Siyah Beyaz Art Gallery simultaneously.

The works in the exhibition were produced with a mixed technique in which the artist performed the traditional under-glass technique, which he has been using for a long, making use of artificial materials and materials which are special to the present time, such as salt, copper, and silicone, without using glass, with a new interpretation. Grotesques in monumental sizes; various elements which have cultural/symbolic aspects such as bird, tiger, wolf, bear, flower, fruit, leaf, face, and eye; motifs of Shaman culture; symbols of Ottomans and Seljuqs; and motifs pertaining to the personal life of the artist from village to city are used in the works. Visual projections from under glass painting tradition to shadow play and calligraphic figure implications appear in the pieces (Aliçavuşoğlu 2007: 3; Alphan 2007: 7; Anonymous 2007: 72; Antmen 2007: 21; Özsezgin 2007: 26; Sönmez 2007: 48-49).

With his exhibitions *Ottoman Yıldız Palace Silahhane building*, *Seljuq* at Alanya Shipyard, and *Salt-Taste* in Çankırı Salt Cave, Hüsametdin Koçan carried his settlement with history and cultural tradition to the place itself, to the ‘real scenes’ outside the centre, beyond form, content, and material; and with these exhibitions, he introduced not only the creation conditions of the art but also its exposing conditions to questioning (Antmen 2007: 21; Özsezgin 2007: 26-30).

3.7. Hüsametdin Koçan “41 Steps” Retrospective Exhibition (2013)⁹

It is possible to view all the adventure of art from painting to sculpture in this retrospective exhibition taking place following the forty-one exhibitions held by the artist up to now (Zeytinoğlu 2013: 38). With the number ‘41’ in the name of the exhibition, besides the number of the exhibitions of the artist, there may be a referral to the enchanted and symbolic meaning of this number. We can see that Koçan seeks lifelong research-examination-exploring at the technique and material level in this examination. While new figures, motifs, and codes belonging to the Shaman culture are added to the previous ones each time in Anatolian mythology, it is the first time that 2.5-meter-high giant metal sculptures confront us. It is possible to see the process from the Shamanic discourse to experimentality on these sculptures by the artist.

4. Evaluation and Conclusion

The styles adopted by the two artists who have nourished from ‘tradition’ and interpreted the ‘tradition’ with contemporary eyes reveal dissimilarities besides their similar characteristics.

⁹ Hüsametdin Koçan’s “41 Steps” Retrospective Exhibition was held on 12th February-30th March 2013 in İş Bank Kibele Art Gallery, Istanbul.

Adnan Çoker, having performed research examinations abroad for a long, sought synthesis between local resources, calligraphy, and abstractions during the first periods of his art. The bond established by the artist with Seljuq's, Byzantium's, and Ottoman's background and tradition is mostly related to the understanding of East-West synthesis. The artist tended towards minimalist research after the 1970s and dealt with the structural elements of the architecture of different cultures prevailing over the Anatolian geography with various combinations within the framework of problems such as balance-symmetry-reduction-repetition. The purpose of Çoker's art is to get to the core of the social culture and to interpret it with contemporary plastic speech, together with its contemporary aspects, and to express the mystic spirit which combines Ottoman-Seljuq-Byzantine-Anatolian culture with its largest aspects.

Hüsametdin Koçan's art is nested with visual illusions from folk painting and Shaman tradition to shadow play and calligraphic figure implications. The artist produced a series which travels between the historical layers, forming the recollection of the Anatolian geography where he was born and grew up, beginning in the 1990s. With diversified materials and techniques, he achieved an archaeology that carries the tradition to the present.

On the other hand, even though there are different aspects and methods of the relationships they established with 'tradition', it is remarkable that both Çoker and Koçan produced works that glorify the Vitruvian Man by Leonardo (Figure 9-10). While *Project VLAM* by Çoker and his student mostly establish bonds with the understanding of Renaissance humanism placing the human in the centre, the works by Koçan in his exhibition *Seven Exhibitions One Greeting* mostly establish bonds with the concept of 'insan-ı kâmil' understanding of the Islamic philosophy and Shaman tradition.

In conclusion, all the efforts of both of the artists observed as performing Ottoman/Seljukian/Byzantine/Anatolian archaeology, evaluating the data of Islamic/Christian culture in a new light, settling with the official history, deciphering the codes of social/cultural recollection and tradition, etc. have reflected both on their speeches and their art structures.



Figure 9: Adnan Çoker, *VLAM (Vitruvius Leonardo Adnan Çoker Mustafa Ata)*, 1994-1996, mixed technique on canvas, 150 x 150 cm.

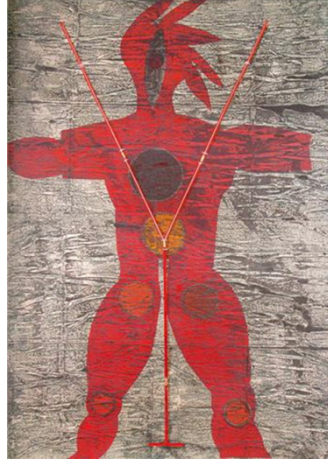


Figure 10: Hüsametttin Koçan, *Mystery of Shaman*, 2004-2005, acrylic on canvas, 140 x 50 cm. Artist Collection.

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CHAPTER VII

CHILDREN IN NEED OF PROTECTION, FAMILY CARE SERVICE

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1. Introduction

The family is the first and most important environment for a child. The physical, mental, and emotional health of children is closely linked to their family environment. The family bears numerous responsibilities toward the child, including fostering safe and healthy relationships, understanding and fulfilling the child's needs, and offering abundant love and attention. When these responsibilities are met, the child has the opportunity to become a healthy individual. However, some families may not fulfill these responsibilities adequately or at all. The primary reason for this phenomenon is attributed to the social changes occurring worldwide, which bring forth a myriad of social issues including poverty, unemployment, migration, violence, escalating substance addiction, and mental health problems. This affects the already disadvantaged groups the most. Children are one of these disadvantaged groups. To prevent this, each state has created a system and services. The services created in this context are divided into two categories: family-oriented care and institutional care. This study discusses the care provided through family-oriented services, which are provided primarily for the child.

2. Reasons for the Need for Protection

In the broadest sense, a child in need of protection is defined as a child who lacks the conditions essential for his or her healthy development in all areas and whose circumstances, according to societal norms, constitute a risk that requires intervention (Tuncer & Erdoğan, 2018).

According to the Child Protection Act, *“a child in need of protection is characterized as a child whose physical, mental, moral, social and emotional development and personal safety are at risk, including cases where the child is neglected, abused or a victim of crime”* (Çocuk Koruma Kanunu, 2005).

According to the Social Services Act, a child in need of protection is defined as *“a child whose physical, mental and moral development or personal safety is endangered; a child who is deprived of one or both parents or whose parents’ identity is unknown; a child who has been abandoned by his or her parents; a child who has been neglected by his or her parents; a child who has been left unprotected against various social dangers and harmful behaviors such as prostitution, begging, alcohol or drug consumption, and who has become involved in vagrancy”* (Sosyal Hizmetler Kanunu, 1983).

3. The Concept of a Child in Need of Protection

Today, the number of studies conducted to support the healthy development of children is increasing day by day. Most of these studies support the child growing up in the family for healthy development. However, in some cases, the necessary conditions for the child to grow up in the family cannot be provided (Davarcı & Zengin, 2019).

As an institution, the family has responsibilities such as nurturing and protecting the child from birth, facilitating the child’s integration into society, promoting the development of the child’s interests and abilities, teaching the child the norms and rules of society, and equipping the child with the skills necessary for life as a contributing member of society (Keten, 2017). Failure to address children’s physical, mental, and spiritual needs in a timely and sufficient manner has a significant impact on their development, giving rise to the concept of children in need of protection.

In Türkiye, the main reasons for the intervention of protection and care services for children are cases of neglect and abuse, abandonment, loss of parents, divorce, the presence of undesirable habits such as alcohol and drug abuse, and economic and social deprivation (Yavuz, 2016).

2.1. Neglect and Abuse

While the family is often regarded as the cornerstone institution that is crucial for the physical and psychological development of children, providing them with care, protection, and a sense of trust, it is imperative to recognize that in certain cases the family environment can also become a setting where individuals are subjected to physical and psychological harm and where instances of violence may occur (Keten, 2017). Thus, the concept of a child in need of protection, previously associated with circumstances such as abandonment or loss of parents or lack of caregivers, has been broadened to include cases of neglect and abuse (Keten, 2017).

Problematic situations experienced within the family, neglect, or abuse negatively affect the physical, mental, and spiritual development of children and cause the need for protection of children. The state provides various services for children in need of protection.

4. Services Offered for Children in Need of Protection

In Türkiye, services for children in need of protection are provided by the Directorate General of Child Services of the Ministry of Family and Social Policies. In this context, the services provided for children are divided into two parts: family-oriented care and institutional care. Family-oriented services are implemented through socio-economic support services, foster care, and adoption. Institutional care, on the other hand, is provided by institutions such as child support centers, nurseries, orphanages, child homes, and child homes building complexes.

The family has a great influence on the child's social life, health, and psychological well-being. Therefore, the family is the primary consideration when determining the appropriate service model. If the child can lead a healthy life within the family, a range of social and economic support services are implemented; however, if maintaining a healthy life within the family is not feasible, foster care and adoption services are utilized to provide the child with a new family environment. When family-oriented care is not possible, children are referred to appropriate institutions to benefit from institutional services.

4.1. Family-Oriented Service Models

4.1.1. Social and Economic Support Services

Social and Economic Support Services are primarily aimed at providing social and economic support to families of children who are

experiencing social and financial difficulties to enable the child to remain within the family unit, thereby reducing the need for protective measures. Families are provided with economic support according to the child's age and educational level.

Families receiving assistance are continuously and regularly monitored by professional staff designated by the institutions. Counseling services are provided by professional staff and families are helped to become self-sufficient as soon as possible (Arslan & Kayıran, 2021).

In a study conducted by Ersoy and Hurasan (2017) on children's participation in social activities in families receiving social and economic assistance for at least 6 months, families reported that their children participated more in social activities after receiving social and economic assistance (Ersoy & Hurasan, 2017).

In a study conducted by Şirin (2021) on the family functions of individuals who received social and economic support services, various sub-dimensions were examined, including problem-solving, communication, roles, behavioral control, general functions, and providing necessary attention. Accordingly, as the duration of receiving social and economic support services increased, a positive increase was observed in the sub-dimensions of problem-solving, communication, roles, behavioral control, and general functions (Şirin, 2021).

According to the 2022 data from the Ministry of Family and Social Services, the number of children supported by their families without being taken into care was 154,853 (Aile ve Sosyal Hizmetler Bakanlığı, 2023).

4.1.2. Foster Family

In situations where the child's care cannot be temporarily facilitated by the biological family, alternative care services are provided either by the child's immediate community or by relatives who assume care responsibilities until the child can be reunited with the biological family. Alternatively, care may be provided by another family not related to the child by blood (Şahin, 2019).

In Türkiye, until 2012, foster family services were implemented only through the temporary foster family model. However, with the enactment of the Regulation on Foster Families on December 12, 2012, under number 28497, additional models such as foster families composed of relatives or people from the child's immediate environment, temporary foster families, and specialized foster families have been introduced and implemented (Yıldırım alp & Hız, 2018).

4.1.3. Adoption

Adoption facilitates the child's integration as a permanent and full member of another family, particularly in cases where the parents are legally or factually unknown, or where the child has biological parents but the family is unable to provide a nurturing environment conducive to the child's well-being. Functions such as security, protection, and care that are not available to the adopted child from his or her biological parents are provided to the child in the environment of the adoptive family. As an heir of the adoptive family, the adopted child takes the surname of the adoptive family and comes under its custody (Davarcı & Zengin, 2019).

Adoption is a model of care with legal, social, and psychological content (Keten, 2017).

In the case of adoption of a child, the adoption must be in the best interest of the child, the child must have been cared for and educated by the adopter for at least 1 year. The adopter must be at least 18 years older than the adopted child and must be mentally competent. For joint adoption, the spouses must have been married for at least 5 years or be over 35 years of age. In a single adoption, the adopter must be at least 30 years old. If the person to be adopted is under guardianship, the consent of the appropriate guardianship and supervision authorities must also be obtained (Özdemir & Ruhi, 2018). From the moment the adoption procedure is carried out, these families are continuously monitored. The families are informed about the biological and mental health of the child and the child's previous family life (Duran, 2021).

Adoption is subdivided in terms of the adopter and the adopted. For the adopter, these are joint adoption, single-parent adoption, and step adoption; for the adoptee, these are full adoption, limited adoption, and mixed adoption.

4.1.3.2. Effects of the Adoption Process on Individuals

While the adoption process has a legal dimension, it has a psychosocial impact on the family and the child to be adopted. Individuals who decide to adopt a child because they do not have a biological child may experience depression, guilt, introversion, disappointment, and anger (Taşağal, 2022). In addition, the long duration of the process and the difficulties that may be encountered in the legal stages may wear individuals down.

In the adoption process, factors such as the cultural characteristics of the adoptive family, their expectations of the adopted child, and their interactions with the adopted child significantly influence the psychosocial journey of the adopted child. In addition, the experiences the child has had

within the biological family or while in institutional care before adoption have a significant impact. Children who face challenges during this process may experience difficulties in their relationship with the adoptive family, and they may express anger with their birth family through their interactions with the adoptive family (Taşağal, 2022).

According to the year-end data of the Ministry of Family and Social Services for 2022, the total number of adopted children was 18,947 (Aile ve Sosyal Hizmetler Bakanlığı, 2023).

5. Conclusion

The family-oriented services examined in this study are delivered with the primary goal of serving the best interests of the child. These services have many positive effects in theory and practice. Nevertheless, there are many problems, especially at the point of dissemination and implementation. These problems can be examined under the headings of the lack of awareness of society on this issue, the problems experienced by families in providing services, and the implementation of the service.

Raising society's awareness and informing them about family-oriented services will help both the dissemination of these services and their correct implementation. According to Taşağaldı's (2022) research, women who used social and economic support services reported feelings of embarrassment and shyness throughout the application process. In addition, the participants stated that they did not have adequate information about the service. The researcher noted that the focus was on the economic aspect of the service rather than the social aspect. In a study conducted by Tanrıverdi (2022) on foster families, the results showed that while some families who accepted foster care received appreciation from their social circles, others experienced negative reactions, and some families chose not to disclose their role as foster families to those around them (Tanrıverdi, 2022).

The steps involved in providing services can also wear on families in this process. Families may experience social and emotional problems, especially at the point of legal proceedings. To prevent this, families should be informed in detail about the stages of the service and receive social and emotional support from the institution and professional staff. Although these are included in the services, the research shows that there are problems at the point of implementation.

Inadequacies in the implementation of services were also reported in many studies. In Taşağaldı's (2022) study, it was found that the majority of the participants were able to cover their most basic needs with the amount provided,

but they perceived the payment as insufficient. In Tanrıverdi's (2022) study on foster families, participants stated that the amount paid to foster families should be increased. In addition, many of the participants in the study stated that they did not receive training for foster families. In Kaya's (2019) study on professionals' perspectives, it was highlighted that professionals in the field also face training deficiencies when it comes to training foster families and that more effective training could be provided to families involved in foster care by addressing these gaps. More than half of the participants stated that there were difficulties in expanding and developing the service due to the level of knowledge and training of professionals.

There are also studies on the satisfaction of people who benefit from these services. In a study conducted by Edebali (2020), which focused on individuals who received social and economic support services, it was found that many families who received support experienced a significant economic improvement in their lives as a result of this service. The study concluded that social and economic support services are effective in reducing poverty levels among vulnerable families, promoting self-sufficiency, and protecting families from economic risks. Çetin (2022), in his study of the adoption processes of adoptive families, asked adoptive persons about their life after adoption. Most of the participants (65%) stated that they felt an indescribable emotion when they first met the child they were going to adopt. Other participants reported feeling excited, emotional, happy, scared, fascinated, and confused. Almost all participants (92.9%) reported that they became accustomed to their adopted child within the first month. The impact of the post-adoption process on family life was rated positively by the participants. Of the participants, 28.5% stated that they learned a lot from each other, 21.9% stated that their lives changed and they were happy in all areas, 8.8% stated that they focused on their children and organized their lives accordingly, 23.4% stated that what was missing before was now complete, and 17.5% stated that they began to live a more planned life. In addition, when the participants were asked whether there was a difference in the problems they experienced in their family life before and after adoption, 34.3% stated that before there was loneliness and unhappiness in their lives, but now they were full of hope, 20% stated that before they had the problem of childlessness, but now they had the fear of loss, 15.7% stated that the arguments over small things stopped and the child was the priority, 5% stated that their responsibilities increased, 22.1% stated that filial love solved every problem and made them forget all problem. Despite all these problems experienced in the provision and implementation of services, there have been great developments

and changes in these services from the past to the present. Although the promotion and dissemination of services have been slow, many people are now aware of them. These services are expected to become more widespread and receive more positive opinions as a result of upcoming regulations in legislation, increased supervision and training during implementation, social and psychological support for families, and cooperation with the institution.

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CHAPTER VIII

ECONOMIC GROWTH AND LOGISTICS PERFORMANCE: A DATA-DRIVEN ANALYSIS

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1. Introduction

The effectiveness and reliability of logistics systems are essential for economic growth and prosperity in today's worldwide economy. The interconnection of markets is supported by the movement of information, goods, and services both domestically and internationally, making trade and commerce easier. However, the significance of logistics extends beyond the mere transportation of goods and services. Logistics systems, encompassing transportation, warehousing, inventory management, and the intricate networks that connect producers with consumers, play a pivotal role in determining a country's competitive edge in the international market.

One crucial point that frequently arises when nations go on their developmental journeys is whether logistical performance and economic indicators—most notably GDP per capita—are causally related. The link in question bears significant consequences for policy formulation, allocation of resources, and strategic development agendas.

Based on both qualitative and quantitative data, the Logistics Performance Index (LPI), a benchmarking tool created by the World Bank, thoroughly assesses a nation's "friendliness" to logistics. However, GDP per capita, a widely used

indicator, measures the average economic production per individual and provides insight into a country's overall life and financial health. An understanding of the interaction between these two variables provides a glimpse into the mutually beneficial relationship between efficient logistics systems and general economic prosperity.

The relationship between GDP and the LPI is complex. While there is a strong inclination to consider logistics performance as a driver for economic growth, it is equally essential to recognize that a nation's GDP can influence its logistics capabilities. Countries with a higher GDP often have more financial resources to invest in critical infrastructure such as roads, ports, airports, and railways. Efficient infrastructure is a significant component of the LPI, as it directly affects the speed, reliability, and efficiency of transporting goods (Rodrigue, 2020). Furthermore, higher-income nations tend to adopt and implement the latest technologies faster (UNCTAD, 2021). In the logistics realm, this could mean advanced tracking systems, efficient warehouse management tools, and state-of-the-art shipping and delivery mechanisms, all of which can enhance a country's LPI score. Countries with higher GDPs also often have more sophisticated and efficient customs procedures due to better technological systems, training, and sometimes less corruption. Efficient customs operations mean faster clearance times and reduced costs, positively influencing the LPI (WTO/WCO, 2022). Moreover, a strong economy often translates to more significant demands for higher-quality services (Hoekman and Mattoo, 2008). As a result, logistics providers in wealthier nations might be more incentivized to offer top-tier services, further improving the LPI score. Also, developed economies with higher GDPs generally have a more established regulatory environment that can ensure that logistics operations are streamlined, transparent, and efficient. A conducive regulatory environment can foster better logistics practices, as reflected in the LPI (Jaller et al., 2020). Besides, a nation's wealth can often be directed towards better educational and training facilities. Regarding logistics, specialized training can improve the quality and efficiency of services, subsequently boosting the LPI (Shramenko et al., 2020). A higher GDP often correlates with a more competitive market environment. In such markets, logistics providers strive to outdo each other in terms of cost, quality, and efficiency, improving logistics performance overall (Aziz et al., 2015). Economies with higher GDPs also often have a complex industrial base that demands more sophisticated and integrated logistics services. This complexity can drive innovations and optimizations in the logistics sector, enhancing the overall LPI (Moldabekova et al., 2015; Magazzino et al., 2021).

On the other hand, LPI encapsulates various elements of a country's logistics proficiency, including infrastructure, customs efficiency, tracking, timeliness, and the quality of logistics services. A strong LPI score indicates that a nation has a robust logistics backbone, which can substantially impact its economic growth in several ways. Efficient logistics systems reduce the time and cost of moving goods across borders (Wiederer, 2013). This ease of trade can increase exports and imports, enhancing a country's trade balance and overall economic growth. Countries with a high LPI score are more attractive to foreign investors. Efficient logistics systems signal a conducive environment for business, reducing operational complexities and costs (Kovács et al., 2017). This can lead to higher levels of FDI, which in turn can spur economic growth. Furthermore, efficient logistics operations can lower the costs of transporting goods (Yekimov, 2023). These savings can translate to competitive pricing for consumers and higher profit margins for businesses, stimulating economic activity. A high LPI score also often corresponds to reliable supply chains (Aboul-Dahab and Ibrahim, 2020). Reliable logistics systems ensure that businesses can maintain lean inventories, reduce stockouts, and minimize holding costs. Such efficiencies can boost the productivity and profitability of businesses. Moreover, an efficient and expanding logistics sector can lead to job creation, both directly within the logistics industry and indirectly in sectors that rely on logistics, such as manufacturing, agriculture, and retail (Maggi et al., 2008). Effective logistics systems allow for a broader distribution of goods, ensuring that consumers, even in remote areas, can access to a diverse range of products. This increased market access can stimulate demand and consumption, driving economic growth. A competitive logistics sector, reflected in a high LPI score, can foster innovation (Soosay and Hyland, 2004; Kamali, 2018). Logistics companies in such environments might invest in new technologies and innovative solutions to improve their services further, leading to a ripple effect of technological advancement and economic growth. Efficient logistics systems can also provide a buffer during economic downturns. In the face of external shocks, countries with strong logistics can adapt more swiftly, sourcing goods from alternative locations or leveraging their logistics capabilities to pivot to new markets or sectors (De Leeuw and Wiers, 2015; Sarimsakov and Gaffarov, 2019). Moreover, countries that perform well in LPI are often better positioned in the global market. Efficient logistics can enhance the competitiveness of domestic industries by reducing production and distribution costs, making them more attractive internationally (Shpileva and Serhii, 2019).

It is important to note that while there is a general trend of higher GDPs correlating with better logistics performance, this is not an absolute rule. Several factors, including governance, policies, geographical challenges, and historical contexts, can play a role. However, understanding the influence of GDP on logistics performance can be crucial for policymakers, businesses, and stakeholders aiming to optimize logistics systems and, by extension, boost economic growth. Similarly, the LPI provides more than just a measure of logistics performance; it offers a lens into a nation's economic potential. While a strong LPI score alone does not guarantee growth, it does lay a foundational infrastructure that, when coupled with other conducive factors like sound governance, skilled labor, and market demand, can substantially drive economic progress.

As discussed, although there is a known association between GDP per capita and logistics performance, more sophisticated analytical techniques are needed to determine a causal relationship. This paper uses the Directed Acyclic Graphs (DAGs) method to explore this complex web. The ability of DAGs to both describe and infer causal structures from data offers a sophisticated framework for analyzing the directionality and nature of the link between GDP per capita and logistical performance. This study aims to provide a complete understanding of the potential influence of nations' economic standing on logistics systems by analyzing data for 2019 from both developed and developing nations.

This study aspires to provide stakeholders and policymakers with practical insights and clarify academic curiosities by thoroughly examining this causation paradigm. After all, comprehending the mechanisms underlying advancement is not merely theoretical but also essential in a global community aiming for sustainable economic growth and development.

2. Directed Acyclic Graphs

In the economic literature, parameters and structure of economic models are often identified based on economic theory and researchers' intuition-driven studies. However, theory often fails to provide sufficient information to define the causal structure between the variables under study and can be said to be quite heterogeneous. Additionally, since the causal structure is theoretically determined by the statistical properties of the data, the observational data-based causal structure cannot be determined by theory-driven models, leading to incorrect causal inferences (Kwon & Bessler, 2011). Therefore, rather than "deductive causality" arising from innate ideas or assumed behaviors' mathematics, "inductive causality" that helps create causal graphs based on

observational data and conditional independencies between variables can contribute to accurate determinations of relationships between variables (Li et al., 2013; Benli, 2019).

Directed Acyclic Graphs (DAGs) are commonly used in causal modeling and can be defined as directed graphs (digraphs) that do not contain directed cycles. The ordered pair (V, E) , where V is a collection of vertices (variables or nodes), and E is a set of directed edges (arrows) linking the vertices, is used to represent a directed graph (DG) or digraph. Adjacent variables are connected by the edges. Take the directed graph $G = (V, E)$ as an example, where $V = \{K, L, M\}$ and $E = \{(L, K), (M, K)\}$. G is shown in Figure 1(a), where there are no cycles because starting and ending at the same vertex is not conceivable. As a result, G is known as a DAG. Whereas $E' = \{(L, K), (K, M), (M, L)\}$ and $V = \{K, L, M\}$, $G' = (V, E')$ is not acyclic. G' is depicted in Figure 1(b), and it has cycles because there is a path from L to K that returns via M to L . Since circular graphs cannot be identified, we limit our attention to acyclic graphs in this work (Li et al., 2013; Benli, 2018).

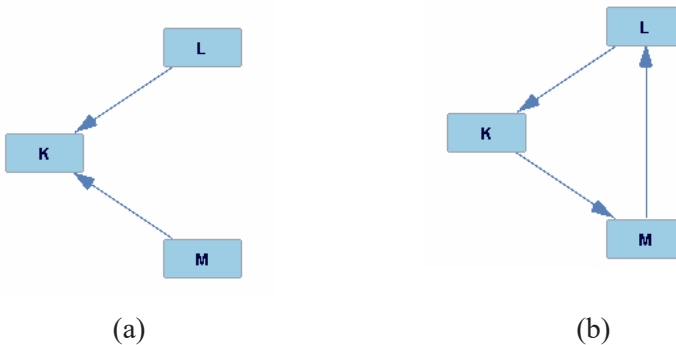


Figure 1. Example of Directed Graphs

Several strategies, including PC (Partial Correlation), GES (Greedy Equivalence Search), and FCI (Fast Causal Inference) algorithms, are presented in the machine learning literature for DAG identification (Soremekun and Malgwi, 2012). We employ the PC method in this study since it is the most used algorithm in the literature.

In order to create directed graphs, Spirtes et al. (2000) created the PC method, which integrated the concept of d-separation (directional separation)¹. An undirected graph with connections between every variable is the first step in this process. Then, iteratively, it removes edges with a stepwise testing process, evaluating zero correlation or zero partial (conditional) correlation with Fisher's

¹ The definition of d-separation can be found in Pearl (1995).

z-test. The idea of sepset is used to identify the final directed edges² (Benli, 2018).

The PC algorithm's edge inclusion/exclusion and edge direction correctness can be less dependable based on Monte Carlo simulations, especially when working with small sample sizes (Sprites et al., 2000; Awokuse and Bessler, 2003; Demiralp and Hoover, 2003; Zhang et al., 2006). Higher significance levels (e.g., 0.2 for sample sizes below 100 and 0.1 for sample sizes between 100 and 300) are suggested by Sprites et al. (2000) as a potential solution to this problem, which may improve performance in such scenarios (Awokuse & Bessler, 2003; Soremekun and Malgwi, 2012, also mentioned in Zhang et al., 2006; Benli, 2018).

We choose a 30 percent significance level due to the relatively modest number of observations in our dataset (40 developing and 36 developed nations). This choice also allows for a clear and unambiguous directed ordering of most variables in our analysis. We use the TETRAD VII software, which gives us access to the PC method and its expansions, to do the estimations in this work. In addition to LISREL, EQS, and AMOS, MIM and WinMine are also useful tools for predicting DAGs from data. A thorough study of three software programs that carry out DAG estimates can be found in Haughton et al. (2006).

3. Data

The variables frequently utilized in the body of current literature served as the basis for the selection of indicators in this study. We use cross-sectional data for 2019 (the most recent data available for the majority of countries) and five indicator variables in our research. The following variables are the focus of the empirical analysis: Logistics performance index (1=low to 5=high), GDP per capita (constant 2015 US\$), gross fixed capital formation (% of GDP), trade (% of GDP), foreign direct investment net inflows (% of GDP), and research and development expenditure (% of GDP). The analysis covers 40 developing countries and 36 developed countries. For each particular set of nations, and for all countries, we build a DAG to investigate any changes or shifts in the direction of effects in various contexts. Table 1 lists the definitions and data sources of the variables included in the analysis, while Table 2 presents the list of the countries studied (39 developing and 35 developed).

² The conditioning variable(s) linked to the eliminated edges between two variables are referred to as the sepset. The sepset becomes an empty set when these edges are eliminated because there is no longer zero-order conditioning information (Awokuse & Bessler, 2003).

Table 1. Definitions and Data Sources for the Variables Used in the Analysis

Variable	Symbol	Definition	Data Source
Income	<i>Real_GDP_PC</i>	GDP per capita (constant 2015 US\$)	The Worldbank (WB) – World Development Indicators (WDI)
LPI	<i>LPI</i>	Logistics performance index: Efficiency of the customs clearance process (1=low to 5=high)	WB - WDI
Foreign Direct Investment	<i>FDI</i>	Foreign direct investment, net inflows (% of GDP)	WB - WDI
Trade Openness	<i>TRADE</i>	The sum of exports and imports of goods and services (% of GDP)	WB - WDI
R&D Expenditure	<i>R & D</i>	Research and development expenditure (% of GDP)	WB - WDI
Domestic Investment	<i>INV</i>	Gross fixed capital formation (% of GDP)	WB - WDI

Table 2. Countries Studied

Developed		Developing	
Australia	Lithuania	Argentina	Mexico
Austria	Luxembourg	Armenia	Moldova
Belgium	Malta	Belarus	Mongolia
Bulgaria	New Zealand	Bosnia and Herzegovina	Montenegro
Canada	Norway	Brazil	North Macedonia
Croatia	Poland	Burkina Faso	Oman
Cyprus	Portugal	Chile	Pakistan
Czechia	Romania	China	Russian Federation
Denmark	Slovak Republic	Colombia	Rwanda
Estonia	Slovenia	El Salvador	Serbia
Finland	Spain	Georgia	Singapore
France	Sweden	Guatemala	South Africa
Germany	Switzerland	Hong Kong SAR, China	Thailand
Greece	United Kingdom	Iran, Islamic Rep.	Tunisia
Hungary	United States	Israel	Turkiye
Iceland		Kazakhstan	United Arab Emirates
Ireland		Korea, Rep.	Uruguay
Italy		Kyrgyz Republic	Uzbekistan
Japan		Mali	Vietnam
Latvia		Mauritius	

4. Findings

This section contains our discussion of the DAG analysis's findings. As a starting point, we first provide the results for the case of all countries. We set a thirty percent significance level, giving our analysis a clear directed ordering. Figure 2 shows the pattern produced by the PC algorithm.

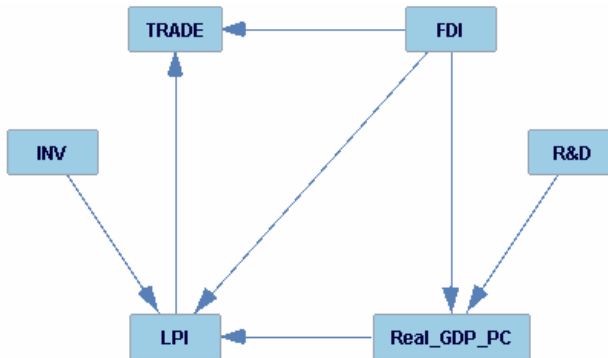


Figure 2. The Directed Graph at a 30% Significance Level (Whole Sample)

Examining the pattern that the PC algorithm produced indicates that *Real_GDP_PC*, *FDI*, and *INV* have directed effects on *LPI*, which directly triggers *TRADE*. The PC algorithm also illustrates a pathway from *FDI* and *R & D* to *LPI* through the intermediary of *Real_GDP_PC*.

Nonetheless, the 74-country model shown in Figure 2 may represent a variety of reactions; high-income countries may react differently to these variables than do less developed ones. As such, we perform a similar analysis with subgroups of 35 developed and 39 developing nations.

Figure 3 displays the DAG pattern generated by the PC for developing nations. The PC algorithm's output reveals that *Real_GDP_PC* has a directed impact on *LPI*. Through the intermediary of *Real_GDP_PC*, the PC algorithm also shows a path from *TRADE* and *R & D* to *LPI*.

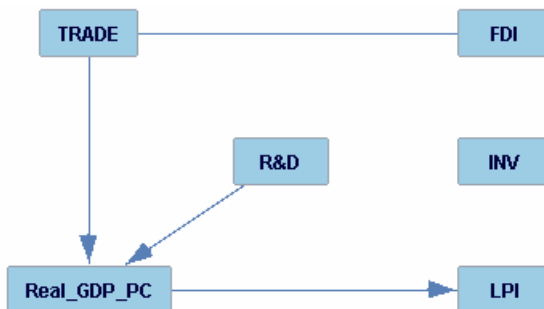


Figure 3. The Directed Graph at a 30% Significance Level (Developing Countries)

Figure 4 displays the DAG pattern generated by the PC algorithm for developed countries at a 30 percent significance level for edge removal. Similar to the findings from the analysis of developing countries, *Real_GDP_PC* has a directed impact on *LPI*. Furthermore, *R & D* has a directed effect on *LPI*, while it indirectly affects *LPI* through its impact on *Real_GDP_PC*, which is also the intermediary in the causal path from *INV* to *LPI*.

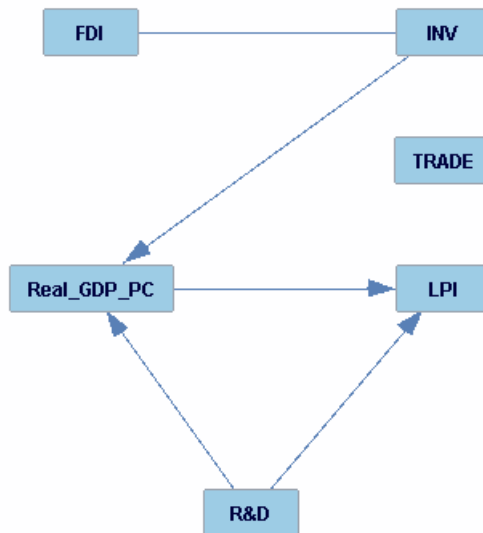


Figure 4. The Directed Graph at a 30% Significance Level (Developed Countries)

Furthermore, the DAG estimated using the PC algorithm reveals no association between other variables under consideration. In other words, *FDI* and *TRADE* are considered marginally independent as they have no common cause with other variables in the system. This also contradicts the findings for developing nations, where *TRADE* is a direct contributor to *Real_GDP_PC*, and there is a causal path from *TRADE* to *LPI* via *Real_GDP_PC*. The same argument can also be made for *INV* as it has an indirect effect on *LPI* through *Real_GDP_PC* in the case of developed countries, while it can be considered marginally independent in the case of developing countries.

5. Conclusion

The nexus between national economic indicators and the LPI has often been perceived as multifaceted and intricate. By employing DAGs as a methodological tool, this study has successfully deciphered this complexity across 74 nations, segmented into developed and developing categories.

Our findings reveal that the economic stature of nations, as denoted by GDP per capita, foreign direct investment, and domestic investment, plays a paramount role in determining their logistics performance. Notably, the causal pathways influencing LPI exhibit variations based on a country's development status. For instance, in developing countries, income per capita manifests as a linchpin in LPI determination, serving as a conduit for influences from other factors like trade and R&D expenditure. This suggests that improving income levels in these countries might be a keystone for enhancing logistical competencies.

Conversely, in developed nations, the tapestry is slightly different. While per capita income continues influencing LPI, R&D expenditure emerges as another direct and influential factor. This dual influence, both direct and indirect through its effect on income per capita, implies that fostering research and innovation can serve as a catalyst for logistical advancement in developed nations.

In essence, the study's findings underscore the need for a nuanced approach to logistics policymaking that is cognizant of a country's economic backdrop. As nations navigate the challenges of globalization and strive for economic and logistical optimization, it becomes imperative to tailor strategies to their unique economic landscapes. By doing so, nations can not only enhance their logistical performance but also fuel broader economic growth and development.

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CHAPTER IX

THE OTHER FEMALES: THE RISE OF THIRD WORLD FEMINISM AND THE ENIGMA OF GLOBAL SISTERHOOD

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1. Introduction

The feminist discourse faces challenges in being inclusive, as it does not adequately address the needs and experiences of women from various racial, cultural, and linguistic origins. The preceding waves of feminism mostly centred around the concerns of white middle-class women, while neglecting to acknowledge the marginalisation endured by the Third World women who were additionally exposed to colonial enforcements. Presently, women residing in the Third World face marginalisation as they confront the many obstacles resulting from both colonisation and patriarchal structures within their colonised communities. The patriarchal system facilitates the subjugation of women, exerting control over their physical and spiritual realms. Furthermore, while the colonial structure permits the exploitation of women to advance the interests of males, feminist ideologies that focus on the Eurocentric viewpoint lack recognition of the specific difficulties experienced by the women of colour, thereby underscoring the inapplicability of the global sisterhood.

Insofar as the experiences and needs of women from diverse racial, cultural, and linguistic backgrounds remain inadequately addressed, feminist discourse continues to struggle with inclusivity, decades after the occurrence of one of the most powerful marches of women's activism in America around the 1970s. The first and second waves of feminism exhibit a strong focus on the current challenges experienced by white women belonging to the middle-class. Nevertheless, these groups do not sufficiently confront the lack of power

experienced by women of colour who were subjected to colonial discourse. As a result, women from the Third World face marginalisation and struggle with the combined difficulties caused by colonisation and the male-dominated structures present in colonised cultures. The authoritarian colonial structure, which serves as the bedrock of Third World feminism, allows for the exploitation of women for the advancement of male interests, whilst the patriarchal system facilitates the physical and spiritual subjugation of women. Moreover, the rights of women are vulnerable to many forms of mistreatment that contribute to the reinforcement of the colonial framework and the perpetuation of systems of oppression. Colonialism and the consequent merging of patriarchal systems between the coloniser and the colonised society create a self-reinforcing cycle that perpetuates the marginalisation of women in various areas, including educational, political, legal, and economic fields. Under colonial patriarchy, women, regardless of their ethnicity, are compelled to conform to the established norms and structures of the dominant society. Therefore, feminist ideologies that focus on the Western or Eurocentric viewpoint lack recognition of the specific difficulties experienced by women of colour, whether they live in developing/underdeveloped states or in first/second world countries. This paper provides a thorough examination of the causes that led to the unavoidable occurrence of a third wave of feminism. It emphasises the exclusive characteristics of the worldwide sisterhood that Western feminists claim to have created, especially when it comes to women of colour from the countries of the Third World.

2. Third World Feminism and the Quasi-Global Sisterhood

Prior to delineating the distinctions between Third World women and their supposed counterparts in the Western world, it is imperative to provide a clear definition of the phrase “Third World”. The term is used to refer to a number of different correspondences in various writings. One factor contributing to this separation is geographical position, which distinguishes the inhabitants of these countries from those residing in more advantaged continents such as Europe. Furthermore, a different perspective emphasises that the countries in consideration are less affluent and advanced compared to Western nations. This stark reality ultimately determines which voices are given the opportunity to speak and be acknowledged in international settings. Still another reference is the fact that the countries were named by the conquerors or colonisers of the past on purpose, but without any intention of discrimination or other forms of marginalisation. Ama Ata Aidoo (as cited in Katrak, 2006) challenges the final classification and views the terms ‘third world’ along with ‘postcolonial’

as deliberate distortions of the truth by powerful societies. Aidoo perceives the term 'third' as an indication of approaching failure, and she contends that acknowledging such abstractions does not validate them. She also identifies numerous grotesque and ludicrous aspects within the concept of the Third World. In fact, Aidoo also critiques the terminology used, highlighting that the majority of the correspondences do not align with reality, but rather lead to unsuccessful outcomes, incompetence, insufficiency, and primitiveness. Given these circumstances, it would be inequitable to juxtapose Western feminisms with feminisms in countries in the Third World¹. Hence, the assumption that privileged middle-class white women serve as universal examples of feminism cannot be universally applied to all women worldwide, particularly those living in or associated with the Third World.

The late twentieth century witnessed a surge in opposition towards Western feminism due to its hypocritical nature. This form of feminism primarily focuses on the issues faced by white middle-class women, such as social, economic, and judicial inequalities, while disregarding the issues and disparities experienced by women of colour in different parts of the globe. Consequently, this gave rise to a new perspective in feminism. Third World feminism, a recently developed concept, faced the apathy of white middle-class women who were striving to establish a universal sisterhood but they were unsuccessful in understanding and sharing the feelings of their so-called sisters in the countries of the Third World on their specific indigenous concerns. According to Chris Weedon (2007), the main goals of second wave feminism in the late 1960s and 1970s were twofold: to analyse literature as a tool for both reinforcing and questioning the male-centric depictions of women in fictional works, and to explore and analyse the distinct characteristics of women's literature. Nevertheless, the second wave feminists displayed a tendency towards exclusion and marginalisation, as they primarily focused on the challenges faced inside their own white societies. Consequently, they prioritised their own privileges and neglected the inclusion of their fellow women in their pursuit of equality. This treatment is unequivocally racist towards individuals who are not of the same race, and hence, it is also discriminatory towards them based on their perceived lack of civilization. Barbara Smith (1979) articulates the necessity of eliminating racism from the perspectives of Western women by offering a new definition of feminism: The correlation between racism and feminism can be readily elucidated by the fundamental definition of feminism, which is basically a political ideology and set of actions aimed at liberating women from many

¹ Henceforth, the nations that were colonised by Britain, particularly in South Africa.

forms of oppression, including women of different races, working-class women, impoverished women, women with disabilities, lesbian women, and elderly women along with white, financially advantaged heterosexual women. Any ideology that falls short of this ideal of complete liberation cannot be considered feminism, but rather represents a mere pursuit of personal power and influence by women. To fully encompass women in all situations, a decisive action must be implemented. All women everywhere need to acknowledge and value both the similarities and the distinctions. Concerning the notion of women, it is apparent that the term is employed to denote those who possess the biological characteristics of femininity from birth. Nonetheless, many, particularly those who embrace second wave feminism, are ignorant of the fact that the biological composition is essentially the only thing that sets them apart from women in the Third World. Undoubtedly, there are further shared characteristics between the two categories of women; one such example is the clear observation that both groups experience oppression. However, the distinction rests in the manner in which they are subjugated. The assumption that women are a pre-existing, unified group with uniform interests and aspirations, irrespective of their social status, ethnicity, or racial background, suggests a concept of gender or sexual differentiation, or even patriarchy, that can be applied universally and across cultural boundaries (Mohanty, 1984).

Upon careful examination of the actual circumstances faced by women in the Third World and those in privileged Western societies, it becomes evident that there are significant differences. The women in the Third World tend to be uneducated, confined to domestic roles, apathetic, inconsequential, dependent, and strongly tied to their families, traditions, and inherent culture. On the other hand, the privileged Western women have the opportunity to make decisions regarding their own lives, are educated, analytical, focused on their careers, and inquisitive, among other qualities. For instance, Tsitsi Dangarembga, a prolific Zimbabwean writer and film director, presents her notions on the challenges she has faced as an African writer as follows:

In Germany there are “writers” and there are “African writers.” And I was never invited to a literary event, except maybe the Frankfurt Book Fair-but then only as an “African writer.” ... Well, I have a problem with segregation. I mean, if I am an African person at a meeting of writers, I don’t have a problem. But if the writers meet and the African writers are supposed to go to their own special “African events,” I have a problem. And that’s how it was in Germany. (Lee & Dangarembga, 2006, pp. 148 - 149)

Moreover, white women, if not in all affluent Western countries, have autonomy over their sexual choices, while women from the Third World are ensnared in their own bodies with regard to sexuality. The question at hand is how these two groups of women, who merely share the common characteristic of being female, can be evaluated as a single homogeneous entity? Hence, it is an indisputable reality that over the course of feminism's history, numerous manifestations have emerged, each shaping and conceptualising itself in response to the particular regions' exigencies, political climates, cultural identities, traditions, and confluences; thus, the overarching framework of Third World feminism encompasses a multitude of feminist perspectives. Feminism represents the political manifestation of the worries and desires of women from various geographical areas, social classes, countries, and ethnicities. The presence of diverse feminisms that are formulated by women themselves and are attuned to the particular demands and issues of various women is essential. This variety stems from a shared resistance to gender discrimination and hierarchy, which serves as the initial stage in formulating and implementing a political agenda (Çağatay et al., 1986). Third World women make a significant effort to demonstrate that feminism is not limited to industrialised nations or middle-class white women by implementing this philosophy in their personal lives. Subsequently, they have depicted their respective oppressions, communities, cultures, customs, and cultural identities via personal encounters and independent governance. Essentially, they have attempted to resist the process of Westernisation, which has excluded them from participating in global platforms. They have strived to have a voice within their own country using their native language, as a means of opposing the colonisation that has marginalised their national, societal, conventional, and cultural identities.

Beyond the concept of women as it pertains to Third World feminisms, the consequences of colonialism, decolonization, and the postcolonial era encompass a multitude of other consequences, such as assimilation, schooling, culture, and language. Furthermore, numerous sexual conceptions, including the enduring repercussions of the prevailing patriarchy, objectification, isolation, traditional gender roles, and women's resistance efforts, further restrict the mobility of women in countries in the Third World. None of the Western forms of feminism proved effective in addressing the aforementioned challenges. For example, the Marxist Feminist theory primarily focuses on achieving gender equality in labour and wages and aims to establish a framework for a socialist society. However, this theory does not address the needs of women of colour, particularly those from underdeveloped and developing countries. It primarily

benefits privileged women from developed countries. Marxism unequivocally opposes capitalism and its detrimental impact on individuals. Consequently, the Marxist feminist theory primarily focuses on the dual labour burden faced by women, encompassing domestic work, childbearing and nurturing, as well as wage labour. Its objective is to establish a gender-neutral and equitable lifestyle in opposition to capitalist endeavours. Nevertheless, the malfunctioning of Marxist feminist theory in Third World countries becomes even more evident, for the advancements, particularly following the Second World War, have facilitated the expansion of industrial hubs that attract the men of the time away from rural villages, so diverting their workforce from subsistence agriculture. The escalating movement of males to urban areas, mining sites, export-oriented agriculture, or overseas employment has resulted in a significant surge in the number of households headed by females (Dankelman & Davidson, 1988). It seems that although Marxist feminist theory has protected the rights of white middle-class women and saved their lives, it has left Third World women with no other choice than to work harder and harder because their fathers or husbands have left the family to seek higher wages and escape their current poverty. Due to this reality, women have undertaken employment both within and outside their households in order to sustain their livelihoods, which has undoubtedly added to their significant responsibilities. Moreover, it is of the utmost significance for Marxist feminist theory to address the substantial prevalence of female enslavement in emerging economies of the Third World. Regarding the issue of slavery in the Third World, it is difficult to believe that proponents and practitioners of this theory do so adequately. Therefore, it appears hard to support the Marxist feminist theory's positive impacts on women in Third World nations; its application has been limited to a Eurocentric perspective rather than being global.

Radical feminism emerged as another movement during the 1960s, as part of the second wave of feminism. The radical feminists' assertion posits the presence a universally applicable patriarchal structure which classifies and renders decisions with respect to women. Specifically, this system exercises power over women by exploiting their reproductive capacity as a form of sexual property. Women are categorised and ascribed significance based on their ability to engage in productive and reproductive activities. Furthermore, all historical societies have been patriarchal, for "the military, industry, technology, university, science, political office, and finance – in short, every avenue of power within the society, including the coercive force of the police, is entirely in male hands" (Millet, 2000, p. 25). However, the issue at hand is that there is no universally

prevalent patriarchal system worldwide, as each nation possesses its own distinct structure, culture, and tradition. These factors contribute to the formation of unique patriarchal societies that confine women in various ways. Furthermore, notable scholars such as Shulamith Firestone (1972) have proposed and advocated for the replacement of the class system with a sex-based hierarchy to achieve true gender equality. This perspective suggests that women's autonomy over their bodies would eliminate all forms of social stratification. However, it is important to note that this ideal is unattainable in Third World countries due to ongoing practises such as female genital mutilation and limited access to birth control. Consequently, Willis (1984) levelled an accusation against the radical feminist movement, asserting that it predominantly consisted of individuals from white and middle-class backgrounds, for "most black and working-class women could not accept the abstraction of feminist issues from race and class issues, since the latter were so central to their lives" (p. 95). Therefore, the victimisation of women under the patriarchal system varies based on factors such as geographical location, cultural norms, traditional practises, current circumstances, and economic conditions.

The insufficiency of Western feminisms for Third World countries can be exemplified in numerous ways. Despite the perception that the term "feminism" is inherently Western and lacks relevance and coherence for individuals outside privileged Western societies, it is imperative to elucidate the principles and portrayals of Third World feminisms as articulated by Third World women in their writings. Evidently, these feminisms originate primarily from the repercussions of colonial rule, encompassing elements such as assimilation, discrimination, tradition, and linguistic and educational barriers. The issue of language is a significant challenge for the inhabitants of colonised countries, as they face the dilemma of choosing between English and their native language before engaging in writing or speaking activities. "Colonization imposed a severe linguistic violence in disrupting integral links between language and culture. The denigration, at times, erasures of native languages, had severe cultural and psychological impacts on people's self-respect, identities, and values" (Katrak, 2006, p. 27). The psychological and cultural influences on individuals' self-esteem, sense of self, and principles are well acknowledged, since one's social status is determined by the proficiency of their English language skills. Furthermore, being compelled to utilise the language of another nation in official settings leads to feelings of insecurity and a lack of confidence in one's own country. These problems should not be disregarded, as these individuals are subjected to oppression in ways that privileged individuals

have not previously experienced. The language of a nation is a source of pride and a defining characteristic of its people. Furthermore, it also comprises the largest component of their culture. Due to the predominantly oral nature of many languages in the Third World, the British colonisers have largely ignored them. Consequently, these people's identities as well as heritages, customs, and inherent worth have been overlooked, and they have been compelled to adopt an entirely novel and ill-fitting pseudo-identity. As Katrak (2006) asserts, "the 'dark continent' [is] supposedly brought into history, and given a culture and civilization by [the] Europeans" (pp. 27 – 28). These people not only experience cultural erasure, but their autonomy is also severely undermined since "to speak is to exist absolutely for the other" (Fanon, 2008, p. 8). This is undoubtedly the outcome of post-colonialism that encompasses both genders. To illustrate the feminist perspective of this outcome, it is clear that women in these places are marginalised and deprived of knowledge, as many of them are unable to express their own oppressions in English. Nevertheless, these women are denied the opportunity to receive education, and they are also incapable of advocating for their rights within their respective nations. How can individuals ensure their voices are heard on the global stage when their native language is often disregarded? Therefore, the necessity for an impartial perspective is unavoidable. By focusing on speaking to the subaltern woman, rather than speaking for or listening to her, the postcolonial intellectual deliberately sheds the advantages associated with being a woman. This process of systematic unlearning entails acquiring the necessary skills to analyse and evaluate postcolonial discourse using its most effective methods, rather than merely replacing the absent representation of the colonised (Spivak, 1988). Once more, the correlation between language and alienation is underscored, illustrating how women residing in Third World countries are rendered foreign in their own homelands simply because they do not possess fluency in the language of the colonisers. Consequently, they are unable to articulate their own perspectives on their oppressions, necessitating the support of external voices to advocate for them on an international scale. As Spivak maintains, it is not possible to truly represent the experiences of marginalised individuals. Instead, it is important to engage in dialogue with them, fostering empathy and understanding. This involves distancing oneself from one's own cultural background and identity, and actively integrating into the cultures and conditions of women in the Third World. It is essential for both Western and marginalised Third World women to come together and work in harmony, with the goal of eradicating the benefits and disadvantages imposed by the colonizer's purportedly enlightening methods.

Education is another major issue that prevents individuals in the Third World from acting in ways that are consistent with their own traditions. The implementation of educational initiatives in these nations is hindered by a multitude of challenges, such as destitution, insufficient school facilities, child labour, prohibitively expensive tuition, non-native cultural curricula, political censorship of dissenting viewpoints regarding colonial policies, and inadequate access to education. One major obstacle that hinders youngsters from obtaining education is poverty. The majority of children are unable to access formal education, while a small fraction who do have the opportunity to attend school are compelled to discontinue their studies due to financial constraints. This poses a significant challenge for female learners, as they are expected to assume their mothers' responsibilities in domestic activities while their mothers work in agricultural areas to contribute to their families' financial well-being (Nestvogel, 1995, p. 207). Thus, rather than engaging in formal education, females acquire knowledge and skills necessary for adulthood at a remarkably young age. In comparison to girls, boys have a greater advantage in terms of being able to work and earn money to cover their school fees. However, it is important to note that this privilege is not morally justifiable, as these boys are still children and are subjected to early abuse and exploitation through child labour. Yet, while the situation cannot be justified, it is certain that boys attend education programmes for a longer time than girls.

The language utilised in the classrooms poses an additional challenge for the students, since they struggle to comprehend it. The presence of this obstacle hinders students from comprehending the course's objective, as they must overcome a linguistic barrier before grasping the offered material. In addition, Standard English is the designated language of communication in Third World countries, granting pupils who learn it the opportunity to attain official recognition. As Katrak (2006) argues, "[n]ot having the ability to read and write [S]tandard English is a serious disadvantage, and renders one marginal in various ways" (p. 26). The increased educational opportunities for male students are a direct cause of this situation. After acquiring proficiency in the language, they systematically exclude and oppress female learners, compelling them to prematurely abandon their education compared to their male counterparts, and exert dominance over them in all conceivable spheres.

Students must also contend with an inappropriate curriculum. Rather than adhering to the cultural conventions of the present society, it predominantly draws inspiration from the norms observed in industrialised nations. This naturally results in children feeling alienated. They are considered to be on

par with individuals who are citizens of Western societies. Similarly, this issue facilitates the employment of people from industrialised nations in Third World countries, often resulting in the displacement of local inhabitants. Nestvogel's (1995) research in Third World countries suggests that the applied curricula are "an instrument in the hands of the established elite who fear competition from [the] highly educated social groups" (p. 211). In fact, another reason why the chosen education programmes are inadequate is the improbability of enhancing one's education in their home nation. In addition, the scarcity of job prospects prompts the colonisers to make decisions on behalf of these people, seeing it more advantageous for them to remain uneducated, as they would ultimately be unable to pursue careers in their respective fields. For the most part, they are doomed to be slaves or to toil in agricultural areas.

In addition, patriarchy is unquestionably a defining characteristic of the societies of the Third World. Nevertheless, they exhibit a modest divergence compared to the ones that comprise Western civilizations. In Third World nations, patriarchal civilizations are driven by colonisers, resulting in women from these countries being doubly colonised and subjugated when compared to men. The norms are determined by the coloniser, who expects the colonised men to enforce them upon their women. Chitsike (1995) also argues that "[w]omen's subordination is rooted in customs and beliefs that are produced or shared by particular societies" (p. 20). As a result, the system designates specific goals for women, reducing them to mere objects of sexual satisfaction. They are supposed to handle domestic responsibilities, care for their partners and children, engage in physical work in the fields, and bear children, among other duties. As a result of these gender roles, which include femaleness, wifehood, mothering, and daughterhood, women are estranged from their families, communities, nations, and physical selves. In a society where male dominance is easily forced on women, irrespective of their race, colour, or culture, it is undeniable that these norms are constructed based on a masculine mindset. Hence, in a nation where the indigenous population is rendered powerless by the aforementioned barriers, it is plausible to assert that certain gender roles are deliberately constructed by the colonisers.

These women, who lack access to education and are trapped in poverty and ignorance, are rendered powerless in a society that is detrimental to their well-being. The hardships of the women are compounded by both their men and the coloniser, who dictate the appropriate attitudes that the native men should adopt. Furthermore, these women are explicitly informed that it is a cultural imperative for them to exhibit obedience towards their male counterparts and to adopt a subservient and average position within the society, on which Chitsike

(1995) challenges the rationale behind this cultural restriction, questioning its rationality:

What is 'cultural' about a woman earning all the food through her sweat in the fields, and preparing that food for her husband and children to sustain them when the man is drinking the day away? Is it 'cultural' to be beaten to pulp and protect the man who has done it? (p. 20)

These women are compelled to undergo terrible activities, such as female genital mutilation, as part of religious practises. This occurs from a young age until they are married, with the intention of certifying their virginity. The treatment is highly painful and results in significant bleeding. Moreover, in the event of their husbands' demise, certain women are compelled to enter into a new marital union with one of their deceased husbands' kin. Alternatively, if they choose not to remarry, they are subjected to the authority of their sons. According to Chitsike (1995), numerous women are evicted from their residences by their own sons.

Childbirth poses an additional strain for women, as there are no restrictions on the number of children they can bear. Men are regarded as powerful and prolific within their culture so long as they exert pressure on their wives to bear additional offspring. As a result, they are labelled affluent. This issue regarding childbearing provides cultural proof of the youth and fecundity of women. Furthermore, while not limited to Third World nations, the practice of males having multiple wives is permitted, potentially due to considerations of reproductive health and potency. On the contrary, clandestine affairs are met with severe repercussions from both male authorities and society at large.

3. Conclusion

Aside from the patriarchal system, schooling, language in question, ethnic backgrounds, identity, conventions, and customs all contribute to women's estrangement from their unique beings. As a consequence of this estrangement, they are considered outcasts within their unique society. Women, subjected to societal norms and prevailing practises, seek means of survival and actively oppose their predetermined fate. Third World feminism entails advocating for the protection and support of women who experience abuse in nations classified as Third World. The ineffectiveness and unsuitability of Eurocentric styles of feminism stemming from the discriminatory, ethnic, traditional, and exclusionary attitudes led to the formation of these schools. The supporters of these schools aim to redefine the notion of woman and challenge existing assumptions. They seek to demonstrate that not all women experience

oppression under identical circumstances. Furthermore, they make a strong effort to persuade others that feminism necessitates complete equality between genders and within the female sex.

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CHAPTER X

CHILDREN IN NEED OF PROTECTION: INSTITUTIONAL CARE SERVICES

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1. Introduction

All areas of children’s development need to be met in a healthy and appropriate manner. It is the responsibility of particularly the family, society, and the State to provide these healthy and appropriate conditions. In a world of continuous development and change, societies face numerous challenges, and the child population is the most affected by these complexities. Cases where children face obstacles in accessing basic needs and rights, are deprived of family support and care, and are vulnerable to social risks indicate the need for their protection.

The emergence of the concept of children in need of protection is linked to outcomes and challenges within the health and education sectors, the economic landscape, and the political and social systems of countries (Başar, 2023). The Protection of Child Rights Act (2005) specifically defines a child in need of protection as “a child whose physical, mental, moral, social and emotional development and personal safety are at risk, who is neglected or abused, or who is a victim of crime” (Çocuk Koruma Kanunu, 2005). The adoption of appropriate social service models is necessary to promote the development of children in need of protection, to meet their needs within the framework of the Child Rights Act, and to facilitate their integration into society. For children in

need of protection, social investigations are initiated, and care-within-family-oriented services are provided if the child's protection in the family environment does not pose a problem. In cases where the use of this service is not possible, institutional care services are provided for the child. In the provision of protection and care services for children, priority is given to care-within-family-oriented services. However, for children who cannot benefit from these services, the establishment of a system to provide the necessary care and protection is necessary. This study explains the functioning of institutional care services for children in need of protection.

2. Services for Children in Need of Protection

The fundamental policy of child protection systems in Turkey is to ensure that children grow up in a secure family environment with comprehensive developmental support. In this context, the priority of support and service activities is to focus on these children and enable them to remain with their families. These initiatives are manifested through social and economic support services (Aile ve Sosyal Politikalar Bakanlığı, 2023).

Children referred to the Ministry of Family and Social Welfare for various reasons are assessed to determine the most appropriate social service model that is in the best interest of the children. Among the social service models, alternative care services are divided into two main categories: family-oriented care and institutional care. The possibilities of placing referred children in a family context are assessed. Then, services are provided through foster care and adoption services within this spectrum. Children who cannot benefit from care-within-family-oriented services are referred to a range of institutional care services, including children's homes, residential care, and specialized children's homes, which are designed to closely mimic the family environment, depending on the reason for taking them into care, age and gender characteristics (Aile ve Sosyal Politikalar Bakanlığı, 2023).

3. Types of Institutional Care Providing Services for Children in Need of Protection

Children who do not have a family for various reasons, who have had to move away from their families, who have not had the opportunity to grow up in their own families, and who need care should be taken under protection, their well-being should be improved, and their adaptation and reintegration into society should be facilitated (Dacarcı & Zengin, 2019).

The main objective is to provide support to every child in need of protection within a family environment. Therefore, priority is given to ensuring that children in need of protection can maintain their residence within their biological family. Social and Economic Support Services (SES) have been developed specifically for this purpose and aim to reintegrate the child into the family unit through the provision of in-kind, cash, and psychosocial support services in cases where families cannot meet their basic needs and main their lives due to impoverishment. In situations where living with the biological family is not feasible, foster care within extended family networks is the primary placement option. The state assumes responsibility for meeting the educational, clothing, and school transportation needs of children in foster care. Although the primary goal is to ensure that the child continues to live in the family environment by providing economic and social support to the family, children who cannot live with their biological families are provided with adoption services, which is a long-term care model that takes into account their best interests. As a last resort, when family-oriented or foster care is not possible, children are placed in child homes and child homes building complexes, which are home-like institutions that try to emulate the family environment (Kılıç, 2019).

In Turkey, until the 2000s, child protection and care services were historically structured within the paradigm of institutional care, mainly through the establishment of orphanages and children's homes. While children's homes provide services to meet the educational and biopsychosocial needs of children in need of protection between the ages of 0-12 and girls who have reached the age of 12, if necessary, orphanages have become institutions that provide services to protect children in need of protection between the ages of 13-18, ensure their care and equip them with skills to integrate as productive members of society by helping them to find a profession. In the institutional care model organized in the form of children's homes and orphanages, it has been observed that large buildings and the communal living structure, inadequate staffing, and centralized and authoritarian institutional management have negative consequences on the care and protection of children. As a result, this form of institutional care came to be referred to as "barracks-type" care. Recognizing the inadequacy of this model in meeting the developmental needs of children, a paradigm shift has occurred and new approaches are being explored to replace the barracks-type care models (Erbay & Çalıř, 2022).

With home-type institutions, where children can continue the family environment they are familiar with or where children who have never had a family environment can experience the family environment, children will be

able to learn concepts such as friendship, neighborhood, and community by becoming aware of social realities within society. In addition, these home-like institutions allow children to actively participate in social life, cultivating self-confidence and instilling hope for the future (Bahadır, 2018). In this context, since 2005, the home-like service model has been given priority over the former barracks-type institutions characterized by large physical structures and ward systems. By June 2017, as part of the service transformation, all children's homes and orphanages had been reconfigured into child homes and child homes building complexes in line with the home-type service model (Çocuk Hizmetleri Genel Müdürlüğü, 2023).

According to the data provided by the Ministry of Family and Social Services of the Republic of Turkey Directorate General of Child Services at the end of 2022, 14,141 children were in institutional care, while 154,853 children received family support without being formally placed in care (Ail ve Sosyal Hizmetler Bakanlığı, 2022).

3.1. Child Homes Coordination Center

The Child Homes Coordination Center is responsible for planning activities related to child homes at the provincial level. They are established to ensure coordination between child homes. All procedures and expenditures necessary for the opening and operation of child homes are carried out, monitored, and supervised in these centers. These centers organize activities aimed at determining the admission of children to child homes and facilitating their smooth adaptation to these institutions (T.C. Resmi Gazete: 31945, 2022). Within the child homes buildings complex, there is an administrative building that serves as a hub for the general administration and operations of the institution (Ceyhan, 2022).

3.2. Child Protection, First Intervention, and Assessment Unit

The Child Protection, First Intervention, and Assessment Units operate under the jurisdiction of the Provincial Directorates of the Ministry of Family and Social Services. These units have a minimum capacity of 6 and a maximum capacity of 20. They function as units, where children in need of protection or involved in criminal activities are reported to the competent courts within a maximum of 5 days for a request for urgent protection decisions, and based on court orders, appropriate social service interventions, are determined within a timeframe not exceeding 8 days, then the unit assumes responsibility for the care and supervision of the child until placement with the family or use of institutional care models. Services are individualized, taking into account the

gender of the children and the reasons for their referral to the units. Procedures for children aged 0-6 who are referred to the units are carried out in facilities appropriate to their situation (Aile ve Sosyal Hizmetler Bakanlığı, 2012).

Upon admission to the Child Protection, First Intervention, and Assessment Units, professional staff conduct a preliminary interview with the child. This preliminary interview includes a psychosocial assessment, initiation of the social investigation process for the family and environment, and an individualized implementation plan is made for the child. In addition, a comprehensive health assessment of the child is carried out during the admission process, and legal proceedings are closely monitored throughout the child's stay in the unit (Aile ve Sosyal Hizmetler Bakanlığı, 2012).

Children are referred to these units through various channels, including self-referral by the child, the family or the social environment, or instructions from the Public Prosecutor's Office after the statement taken at the police and gendarmerie units (Bilgin & Yetimoğlu, 2018).

3.3. Child Homes

Child homes represent the most recent development of the institutional care model within the child protection system, in line with the welfare state concept in Turkey. This model stands out as the most effective approach to preparing children for life (Bakılcı, 2019). The child home service is a service model that takes place in a home environment where 5 to 8 children between the ages of 0 and 18 are housed together in apartments or separate buildings in residential areas near hospitals and schools, with priority given to the provincial center, in places that are suitable for raising children with the social, cultural, and physical structure of each province. A key requirement is that the age difference between the youngest and oldest children in the same home must not exceed 3 years, while there is no age difference requirement for siblings living together (Gökdoğan Şahin, 2019).

Eligibility criteria for placement in child homes include the absence of serious health problems and severe mental or psychological disabilities. If such conditions requiring special attention arise during a child's stay in child homes, the coordinating body decides whether the child should continue to stay in the home or be transferred to a more appropriate institution (Bahadır, 2018).

In contrast to the outdated barracks-type care institutions, where children experienced social isolation that hindered their adjustment to post-institutional life, child homes actively support the development of healthy social relationships.

This is achieved by providing opportunities for children to participate in social activities and engage with the outside community (Alptekin, 2020). In addition, child homes aim to provide an environment where basic needs are met and a sense of security is fostered, thereby avoiding the negative effects of living in overcrowded groups. Child homes do not bear the names of associations, private individuals, and foundations, and do not display signs that suggest that they are homes for children in need of protection. This deliberate approach ensures that children grow up as integral members of society, free from stigmatization and marginalization (Şepitçi Sarıbaş, 2022).

The limited number of staff in child homes, coupled with the stability of staff, produces positive outcomes for children in terms of fostering positive attachments, developing a sense of trust, and facilitating personal growth. The consistency of staff allows for individualized attention, where staff who understand the unique differences among children can build closer and more genuine relationships. In addition, the fact that children are close in age and siblings are not separated from each other helps children living in children's homes to have a high degree of relationship and sharing and to support each other emotionally (Şepitçi Sarıbaş, 2022).

3.4. Child Homes Building Complex

The child homes building complexes are comprehensive organizations consisting of several residential social service units located on the same campus and providing care for children in need of protection. Each house within these complexes caters to the needs of 10-12 children between the ages of 3 and 12. Another aim of these facilities is to provide care services in structures that are away from the negativities caused by barracks-type care activities and closer to the family environment (Özaydın Demirbaş, 2019).

As institutional care models have been restructured, efforts have been made to improve the qualifications of staff working in these settings. As a result, strict criteria have been established for the selection of staff responsible for the welfare of children in the child homes building complexes. These are: Graduates of "Child Development", "Care", "Health Services", "Social Work" departments of vocational and technical secondary schools; graduates of "Child Development and Education", "Social Services", "Family and Consumer Sciences", "Home and Institutional Services" or "Social Support Services" programs and equivalent associate degree programs; and graduates of "Counseling and Guidance", "Psychology", "Sociology", "Child Development", "Teaching", "Family

and Consumer Sciences” and “Social Work” departments of undergraduate programs are preferred. In addition, individuals with pedagogical training from an associate or bachelor’s degree program, as well as those with certificates from training organized by the Ministry of National Education in the field of child care, are eligible to work as caregivers. Childcare workers must be over 22 years of age and have knowledge and skills in food preparation and cooking (T.C. Resmi Gazete: 31945, 2022).

In 2019, the implementation of the Child Support, Development, and Education Program (ÇODEP) was initiated to support the development of children under protection and care in child homes and child homes building complexes. This program aims to establish and maintain standards of personal care, professional practices, resource utilization, staff qualifications, and management structure following the obligations of the Convention on the Rights of the Child (Aile ve Sosyal Hizmetler Bakanlığı, 2023). The program also includes activities for children to spend quality time with guidelines for implementing the program, increasing the capacity of staff providing services to children, and strengthening the bond between staff and children (Çocuk Hizmetleri Genel Müdürlüğü, 2020).

As part of the Child Support, Development and Education Program (ÇODEP), a Psychosocial Support Book was developed to address the psychosocial support component. This book includes basic information on child growth and development, principles of effective communication, disciplinary practices with children, situations requiring psychosocial support, tips for handling risky situations, and psychosocial interventions and group counseling activities to enhance the capacity of professionals and caregivers to effectively address the psychosocial support needs of children receiving protection and care services in institutional settings. In addition to the Psychosocial Support Book, a “Psychosocial Assessment Form” was also developed as an integral part of the program. This form serves as a tool for identifying risks, strengths, and problem areas in a child’s life upon admission to the service and is completed by the child’s home or group supervisor within the first 10 days of admission and is updated every 3 months. The form can be completed again within one month with the information obtained about the child. The data collected through this form guides the preparation of a comprehensive report detailing the child’s profile. Appropriate interventions, based on the report, are designed to support the child in specific areas, with guidance provided by the Psychosocial Support Book (Aile ve Sosyal Hizmetler Bakanlığı, 2023).

3.5. Child Support Centers / Specialized Child Homes Building Complexes

Child Support Centers are designed to meet the basic needs of children who are determined to need psychosocial, who are involved in crime, who are victims of crime, or who are exposed to social dangers on the street, to identify their physical, social, psychological and emotional needs and to carry out the necessary interventions, to facilitate their reunification with their family and close environment or their adaptation to other social service models, to provide temporary with care and protection (Aile ve Sosyal Hizmetler Bakanlığı, 2019). Child Support Centers have made notable advances in child welfare, particularly in terms of specialized care tailored to gender and age groups, such as 11-14 and 15-18. Areas of specialization include children who are victims of crime, unaccompanied asylum-seeking children, pregnant children, and child mothers, children with drug addictions, children involved in criminal activities, and children living on the street (Bayyar, 2022).

At the end of 2014, the Anka Child Support Program was launched to meet the psychosocial support and intervention needs of children receiving protection and care services in Child Support Centers (ÇODEM). The program is designed for children in ÇODEMs and their families. By taking into account the individual differences and needs of children, the Anka Child Support Program aims to minimize the trauma resulting from negative life experiences and to develop positive attitudes and behavioral changes (Çocuk Hizmetleri Genel Müdürlüğü, 2019).

In a comprehensive overview of the Anka Child Support Program, the first step is to complete the BİRDEF within the first 10 days. Subsequently, an implementation plan is designed based on the child's needs and risks identified through the BİRDEF results. This implementation plan includes group work, individual counseling, and family interventions tailored to the child's specific risks and needs. All activities are conducted within a supportive environment and with basic counseling skills. In the case of internal challenges, crisis intervention follows institutional principles. After three months of the child's stay in the institution, the BİRDEF monitoring form is completed for continuous monitoring and evaluation and a new implementation plan is issued (Aile ve Sosyal Hizmetler Bakanlığı, 2023).

It is noteworthy that Child Support Centers are not explicitly mentioned in the "Regulation on Planning and Working Procedures of Child Protection Services and Principles of Child Care Institutions", which was published in the Official Gazette on September 6, 2022. Article 44(1) of the Regulation explicitly

states the repeal of the “Regulation on Child Support Centers”. However, the lack of explicit naming and the repeal of the regulation do not imply the closure or termination of the services of these centers. Article 3.1.ğ. of the regulation issued in 2022, while describing Child Home Sites, includes the phrase “Child Homes Buildings Complex specialized according to the psychosocial needs of children or the situation of being involved in crime”, while Article 3.1.s. of the same regulation describes specialization as “Structuring Child Home Sites for the special protection of children, their age and gender status, their psychosocial needs and their initial admission procedures”. These two articles of the regulation suggest that, as of September 2022, Child Support Centers will be integrated with Child Homes Buildings Complex and will continue to provide services under the designation of “Specialized Child Homes Buildings Complex” (Ceyhan, 2022).

4. Conclusion

Family-oriented services are a priority in the provision of services to children in need of protection. However, there will always be a need for institutional care for children who cannot benefit from family-oriented services. This study has attempted to introduce institutional care services.

The transformation of orphanages and nurseries into homes of compassion reflects the ongoing development and adaptation within institutional care services for children. Ceyhan’s (2022) research on the social skills of individuals with institutional care experience revealed that those who received support from former institutional care services, such as orphanages or nurseries, had lower social skills. This finding may be attributed to the shift toward home-like settings, where small numbers of children share rooms in apartments or separate buildings, fostering a family atmosphere. The personalized care provided by trained staff, who offer constant support and involvement, contributes significantly to this positive outcome (Ceyhan, 2022).

According to the Ministry of Family and Social Services 2023-2028 Turkey Children’s Rights Strategy Document and Action Plan, there is an intention to expand the Child Support, Development and Education Program nationwide to ensure effective use of the program according to children’s ages, developmental stages, and needs. Expanding the program throughout Turkey will strengthen the institutional infrastructure and capacity and ultimately improve the quality of services provided to children (Aile ve Sosyal Hizmetler Bakanlığı, 2023).

The improvement of institutional care services, both in terms of quality and quantity, has been pursued through the implementation of specialized child

homes building complexes, which are strategically divided into specialized areas to meet the individual needs of children. This transformation of the Child Support Centers has fostered a complementary relationship among institutional care services, ensuring an integrated approach to service delivery. The Anka Child Support Program has played a pivotal role in regulating psychosocial support and interventions, adopting an interdisciplinary approach while adhering to international standards within institutions. In a study conducted by K ok (2019) that analyzed the strengths of Child Support Centers, participants identified Anka as a key strength of the centers (K ok, 2019). Bayyar's (2022) study further supported this, concluding that Anka facilitates collaboration among professional staff and instills a uniform understanding of service delivery by addressing individual needs. The same study also emphasized that Anka's family-oriented approach helps children maintain communication with their parents, strengthens family bonds, and promotes the perception of the family as a safe space. It was also concluded that group activities improve children's social skills and provide them with opportunities to express themselves.

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CHAPTER XI

SUSTAINABLE FINANCE: A NEW PARADIGM IN FINANCE

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1. Introduction

The current financial system has been significantly influenced by the industrial revolution, which used manufacturing methods in factories that relied on fossil fuels for economic growth. During that period, low understanding of natural resources and the environment was attributed to the emphasis placed on economic growth and development, neglecting a comprehensive approach that includes environmental sustainability and the welfare of future generations.

A new perspective is emerging about the connection between environmental challenges and the financial system, with a focus on aligning the financial system with sustainable development objectives. Sustainability indexes have been created on many stock exchanges worldwide, such as “Borsa İstanbul (BİST),” to include firms that adhere to sustainability standards and encourage low-carbon investments. Many firms worldwide use sustainability motivated green bonds to finance investments in clean energy, energy efficiency, and resource efficiency, resulting in beneficial environmental and climatic impacts.

The financial system has transformed from being isolated to being part of a wider ecosystem where money, welfare, and planet saving efforts are interconnected. The financial system must align with sustainable development objectives for the world to progress towards sustainability, address global warming, prevent environmental destruction, and enhance human welfare

(Care, Trotta & Rizello, 2018). This research is inspired by the need to increase the ongoing studies to comprehend the possibilities, obstacles and opportunities for sustainability in finance.

2. Sustainability Concepts

The issue of sustainability was first highlighted during a UN's meeting organized by the "World Commission on Environment and Development" in 1987. Sustainable development targets fulfilling current demands without ignoring next generations' welfare. A sustainability-oriented financial system aligns with broader sustainable development objectives to enhance social and environmental welfare for present and future generations. Sustainable finance involves policies set at the institutional level that focus on managerial decisions aiming to maximize a firm's social, environmental, and financial objectives via an integrated approach. Sustainable development is an umbrella term which encompasses sustainable corporate finance, sustainable finance and sustainable market economy. Figure 1 provides an analytical synthesis of sustainability-related ideas.



Figure 1. Sustainability-Related Concepts

Source: Soppe, 2008

Sustainable finance typology	Value created	Ranking of factors	Horizon
Sustainable Finance 1.0	Shareholder value	$F > S \text{ and } E$	Short term
Sustainable Finance 2.0	Stakeholder value	$T = F + S + E$	Medium term
Sustainable Finance 3.0	Common good value	$S \text{ and } E > F$	Long term

*F=Financial value, S=Social Impact,
E=Environmental Impact, T= Total Value

Figure 2. Development Stages of Sustainable Finance

Source: Schoenmaker, D. (2017).

Sustainable finance has progressed through many stages in recent decades. The goal is to shift from focusing on short-term profits to creating long-term value. Financial and non-financial firms often adhere to the shareholder model, focusing on maximizing profits as their main goal. One first step in sustainable finance is financial institutions avoiding investments in firms with very negative impacts, such as those engaged in tobacco, cluster bombs, or whale hunting (Sustainable Finance 1.0). Some corporations are integrating social and environmental issues into the stakeholder model, known as Sustainable Finance 2.0. “The clash between the shareholder and stakeholder models raises problems such as whether lawmakers should allow a shareholder-focused firm to buy a stakeholder-focused company and if we should prioritize safeguarding enterprises that have made greater progress in sustainability. A notable progress is the shift from detecting danger to seeing opportunity. Financial firms are transitioning from avoiding highly unsustainable businesses for risk management reasons (Sustainable Finance 1.0 and 2.0) to concentrating on investing in sustainable companies and projects to create value for society at large (Sustainable Finance 3.0)” (Schoenmaker, 2017).

3. Seeking a Different Perspective on Finance

The economic crisis in 2008 has sparked a discussion over the significance of “traditional finance” according to many authors. Several writers and academics argue that the crisis occurred due to poorly implemented ideas and a systemic failure within the economic profession. Academics, politicians, and practitioners are together working to integrate environmental and social considerations into firms’ decision-making processes and assessments (Soppe, 2008, Cunho et al., 2021, Dougard, 2020)

The 2008 financial crisis has sparked criticism over the conventional or classical finance rooted in theoretical models, which rely on assumed conditions about complete rationality and intricate quantitative theories. In recent decades, different perspectives have emerged challenging the fundamental principles of the orthodox viewpoint. Mathematical and statistical models relying on ideal information in an ideal environment are inadequate for explaining real-world financial phenomena. The discussion on these topics reveals significant deficiencies in conventional finance, which relies on a positivist methodology and quantitative models. This leads to the development of theories and models that do not incorporate ethical factors, resulting in a notable disconnect between objective facts and subjective values. Several researchers have suggested that the assumptions of theoretical constructions are insufficient for understanding certain real-world events (Nedopil et al., 2021). Green Finance related innovations have been introduced in financial systems simultaneously. This occurrence confirms that the purpose of finance is to serve the economy. Figure 3 provides examples of financial innovations associated with sustainable financing.

Retail banking	
Green mortgages	These mortgages offer retail customers lower interest rates than those on the market for clients that purchase new energy efficient homes and/or invest in retrofits, energy efficient appliances, or green power. Banks can also offer coverage of the cost of switching a house from conventional to green power, as well as allowing the inclusion of this benefit when marketing the product.
Green home equity loans	These loans also provide clients with a lower rate that can motivate households to install residential renewable energy technologies. In order to do so, banks have partnered with technology providers and environmental NGOs.
Green commercial building loans	Arrangements are given to green commercial buildings that have lower energy consumption, reduced waste, and less pollution than traditional buildings. Some appraisers are now identifying reduced operating expenses, improved performance, and longer lifetimes.
Green car loans	These loans encourage customers to purchase cars with high fuel efficiency by offering low interest rates. Most green car loans are being offered by credit unions.
Green cards	Credit cards companies offer to make NGO donations equal to approximately one-half percent of every purchase, balance transfer, or cash advance made by the card owner.

Corporate and investment banking

Green project finance	Banks have started to create service divisions or teams devoted to large-scale renewable energy finance projects. They have also started to employ groundbreaking financing measures for large-scale clean fuel and renewable energy projects.
Green securitization	Different environmental securitization techniques have begun to appear. Example: Forest bonds
Green venture capital and private equity	More importance is being given to environmental issues when financing companies through the capital market. Banks can be a profitable assistant with IPOs for clean technology providers, carbon credit developers, and firms promoting environmental products and services. Banks can also establish a capital base for environmental projects through specialized private equity units.
Green indices	Banks have developed indices that take into account future environmental opportunities and threats. Example: Merrill Lynch has developed an energy efficiency index that focuses solely on energy conservation and demand side management.
Carbon commodities	Thanks to the EU Emissions Trading Scheme, an arrangement has put over 12,000 European industrial sites under a carbon constraint. In order to serve their clients' compliance needs, or to supply a tradable product to the banks' desks, most banks obtain carbon credits.

Asset management	
Green fiscal funds	Dutch banks benefit from an initiative launched in 1995: By purchasing shares in a green fund, or investing money in a green bank, citizens are exempted from paying capital gains tax and receive a discount on income tax. As a result, investors can accept a lower interest rate on their investment and banks can offer green loans at a lower cost.
Green investment funds	Investment funds have evolved through 3 levels: 1. Funds solely employ exclusionary social and/or environmental criteria; 2. Funds use positive criteria that concentrate on progressive social and/or environmental policies and practices; 3. Funds apply both exclusionary and positive criteria to assess and select potential investments.
Carbon funds	A carbon fund receives money from investors to purchase CO ₂ emission reduction credits from existing emission reduction projects, or invest in new projects that will generate a stream of CO ₂ emission reduction credits. As for countries that have carbon funds driven by Kyoto objectives, private carbon funds offer companies a cost-effective compliance instrument, and also provide investors with the possibility of profit returns, marketing, and CSR opportunities.
Insurance	
Green insurance	This type of insurance covers two areas: 1. Insurance products that differentiate insurance premiums according to their environmental characteristics; 2. Insurance tailored for clean technology and emission reducing activities. Example: Green home insurance where attractive rates are provided for energy efficient buildings
Carbon insurance	This insurance aims to reduce the risk in emission reduction transactions and low-carbon project assessments, and to manage carbon credit price volatility.
Weather derivatives	
Weather derivatives	A range of derivative products have also been created to help companies whose activities are highly dependent on weather related conditions to cope with variability in their revenues. Weather derivatives, currently offered by Goldman Sachs, are financial instruments that can be used to reduce risk associated with adverse or unpredictable weather conditions. Wind power derivatives are similar instruments, which enable wind power producers to hedge against unfavorable wind conditions. Payments are eventually made to either the wind producer if revenues fall below a pre-determined level or the derivative providers if performance exceeds expectations. ABN AMRO, Rabobank, and Goldman Sachs are all active in these markets.

Figure 3. New Financial Instruments for Sustainable Finance

Source: Noh et al., 2019, pp:48-50

4. Conclusion

The classic finance strategy relies on assumptions of rationality and diversified expectations while disregarding errors in individual's decision making process. Classical finance theoreticians see the field of finance under myopic assumptions that complete individual rationality leads to optimum efficiency in financial decision-making. The behavioral finance perspective broadens the scope of conventional theories related to finance. Analyses have started to examine how the behaviors of economic players influence financial choices, enhancing conventional models with game-theoretic strategies across many circumstances. In sustainable corporate finance, the financial policy aims for sustainability by prioritizing the well-being of future generations. The sustainable finance method focuses on accomplishing long-term financial objectives. Classical finance prioritizes risk and return, whereas sustainable finance also involves social, environmental and financial aspects. The transition from the shareholder model to the stakeholder model is occurring, with the latter being a more comprehensive concept. This novel approach to sustainable corporate financing focuses on generating long-term benefit for the broader society.

One may inquire: "What is the rationale for finance to support sustainable development?" The financial system should deploy cash efficiently and productively. Finance may allocate investments to environmentally friendly and sustainable enterprises and initiatives, so speeding up the shift to a clean energy-friendly, renewable energy focused economy. Sustainable finance examines the relationship between finance (investment and lending) and economic, social, and environmental challenges. Finance may help make strategic judgments on the trade-offs between sustainable objectives in the allocation role. Investors have the ability to exercise influence on the firms they invest in. Long-term investors may guide organizations toward sustainable business practices. Finance excels in assessing risk for value and may assist in managing the existing uncertainty surrounding planetary health concerns, such as the effects of fossil fuel gases on global warming.

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CHAPTER XII

AN EVALUATION ON THE ECONOMIC IMPACT OF BREXIT

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1. Introduction

On June 23, 2016, a majority of the UK population voted in favor of the UK's withdrawal from the EU. The term "Brexit" has been used to refer to the British withdrawal from the European Union. In January 2020, the UK officially withdrew from the EU and started discussions to establish new bilateral agreements. The possible scenarios include a "free trade deal" with each nation, a "no-deal" situation or the possibility of the UK exiting the EU but yet maintaining membership in the European Customs Union (ECU).

If the UK disintegrates from the EU, Turkey, as a member nation in the European Customs Union (ECU), would be significantly impacted, particularly in the event of a "no-deal" scenario. Within the ECU framework, member nations do not impose tariffs on each other, and they impose identical levies on third countries that are not part of the ECU. Given the significant commercial relationship between the EU and the UK, Turkey will incur substantial expenses unless a new trade deal with favorable conditions is established between Turkey and the UK. The expenses will arise either directly from increased tariffs imposed on Turkey or indirectly from the UK's reduced duties on nations that compete with Turkey. According to a research by UNCTAD (2019), Turkey is projected to have significant negative consequences, with a 24% decline in its overall exports to the UK in the event of a "no-deal Brexit" (Nicita et al, 2019). This would make Turkey the second most affected country after the European Union. The automotive industry will see the most detrimental impact in Turkey.

In the event of a “no-deal” scenario between Turkey and the UK, the commercial ties between the two countries would be governed by the rules of the World commercial Organization (WTO), rather than the norms of the European Customs Union (ECU), as both countries are members of the WTO. According to WTO regulations, if a member nation chooses to reduce (or raise) the import tax on a particular product from another country, it must likewise apply this lower (or higher) tax to all other member states of the WTO. This highlights a fundamental concept of the World Trade Organization (WTO) known as the “most favored nation (MFN) rule.” Simply put, the Most-Favored Nation (MFN) rule mandates that a member of the World economic Organization (WTO) must impose identical terms and conditions on all its economic dealings with other WTO members. The only instances that deviate from this norm are preferential trade agreements, regional free trade regions, and customs unions. The United Kingdom is a significant export market for Turkey, ranking second only to Germany Remarkably, Turkey has a higher volume of exports than imports from the United Kingdom, which is a rarity among wealthy nations. Therefore, there is a trade surplus in the trade with the UK.

According to the 1996 European Customs Union (ECU) agreement, Turkey has the privilege to export processed agricultural and industrial products to EU nations, including the UK, without any tariff rate (European Commission, 2020). However, agricultural items are subject to a specified tariff rate. Following Brexit, there will be a shift in which higher rates of World Trade Organization (WTO) will be implemented based on the Most Favored Nation (MFN) rule

As a developing economy, Turkey, which is a member of BRICET relies significantly on a development strategy driven by the exports. It aims to enhance its competitiveness in global commerce. The effect of Brexit on commerce is likely to be challenging for Turkey due to the increasing tariff rates on exports to the UK (Gamawa, 2019).

2. Analysis and Evaluation of the Economic Impact of Brexit

In relation to the United Kingdom’s departure from the European Union, three potential scenarios have been predicted. These scenarios are accompanied by economic evaluations, which may be found in the following sections below;

- The United Kingdom implements a higher tariff rate.
- A bilateral Free Trade Agreement is established between the United Kingdom and Turkey.
- The United Kingdom remains a member of the European Customs Union (ECU).

2.1 “United Kingdom Implements an Increased Tariff Rate”

Customs charges or import tariffs are often used as key instruments in international trade policy. These levies are levied by the government when imported commodities cross the country’s borders. A tariff is a schedule of tax rates that are imposed on different items. The implementation of a tax on land vehicles imported into the UK will have significant implications for production, consumption, commerce, government income, and redistribution. (Busch & Matthes, 2016).

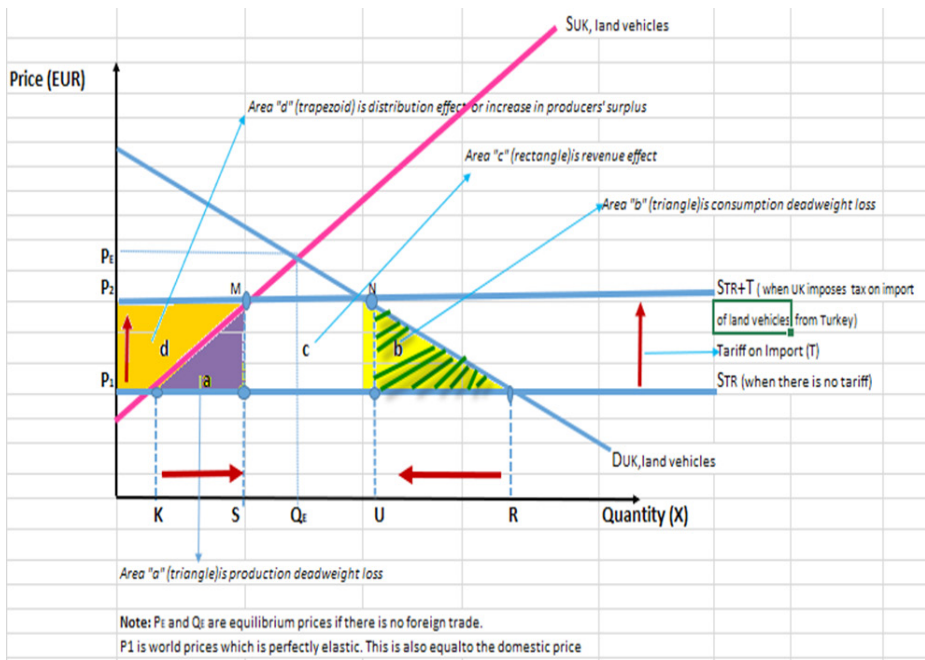


Figure 1. General Impacts of a Tariff

The Output Effect: The more elastic or horizontally sloped the supply curve, the greater the rise in domestic output resulting from a price increase. Following the implementation of the tariff, there is a rise in domestic output. However, this is accompanied by a decrease in the marginal efficiency of resources. The tariffs provide a certain degree of protection to domestic businesses, but this comes at the expense of rising actual prices. Instead, these resources might be allocated towards the manufacturing of items for export, resulting in a higher marginal efficiency.

Consumption Effect: Simultaneously, the increase in prices after the implementation of tariffs results in a reduction in demand, specifically a decline in IURI (Index of Unweighted Retail Indices). The demand elasticity of land

vehicles increases as consumption decreases. Area “b” signifies the economic inefficiency caused by higher pricing (from P1 to P2) and the consequent distortion in consumption patterns, leading to deadweight loss.

Trade Effect: The combined sum of regions “a” and “b” shows the impact of international trade. There has been a decline in imports from IKRI to IMNI. This occurs due to the rise in domestic production of IKSI and the decline in consumption of IURI. This refers to the financial expense associated with implementing a tariff.

The revenue effect refers to the amount of revenue collected by the government, denoted as “c”, which is calculated by multiplying the total tax revenue (T) by the marginal net income (IMNI).

Figure 2 provides a concise overview of the impact of a tariff on consumer welfare, producer welfare, and total surplus, both before and after its implementation. Under a tariff, two parties benefit: producers and the government. Consumers suffer from the escalating prices after the implementation of tariffs. The overall impact on total welfare will result in a decrease equal to the combined areas of triangles D and F. Overall, global wellbeing is adversely impacted by the implementation of tariffs.

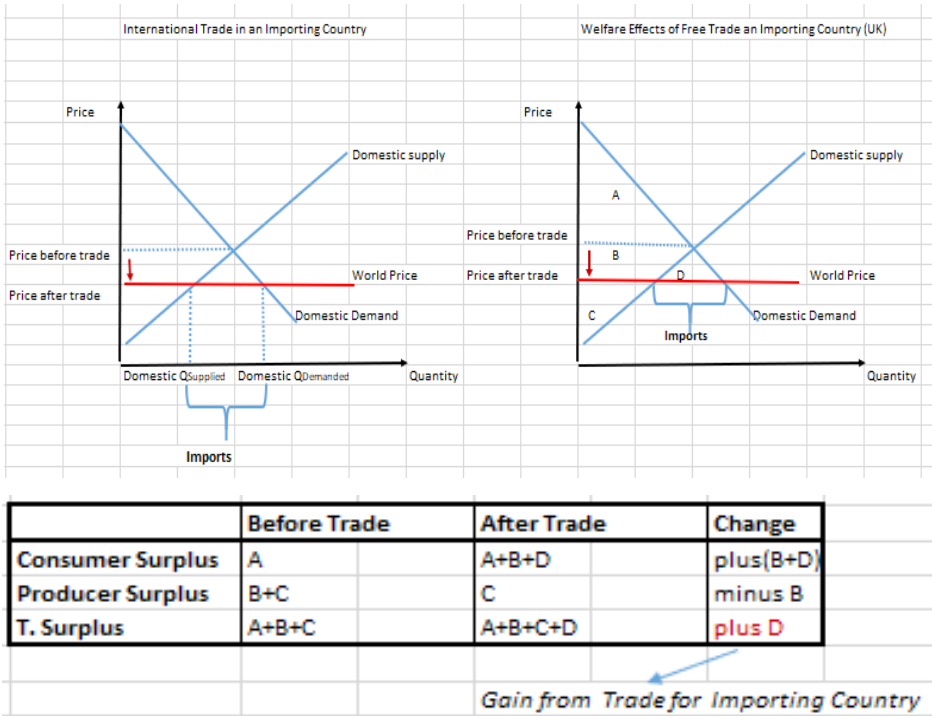


Figure 3. Impacts of Free Trade on Import Country

Free trade leads to an increase in domestic prices, since the volume of exports is determined by the differential between domestic supply and demand. Producers benefit from the combined regions of B and D, while consumers see a reduction in excess specifically in the area of B. The aggregate wellbeing in Turkey increases by the magnitude of D, as seen in Figure 4.

In both nations, free trade has a good impact on the overall wellbeing of each country. This aligns with the notion of comparative advantage, which states that everyone may experience improved well-being. The profits from trade are created by differences in opportunity cost and comparative advantage. This will further foster interdependence among countries. When each country focuses on its manufacturing advantage with low cost, the overall outcome in the economy increases. (Krugman & Obstfeld, 2017).

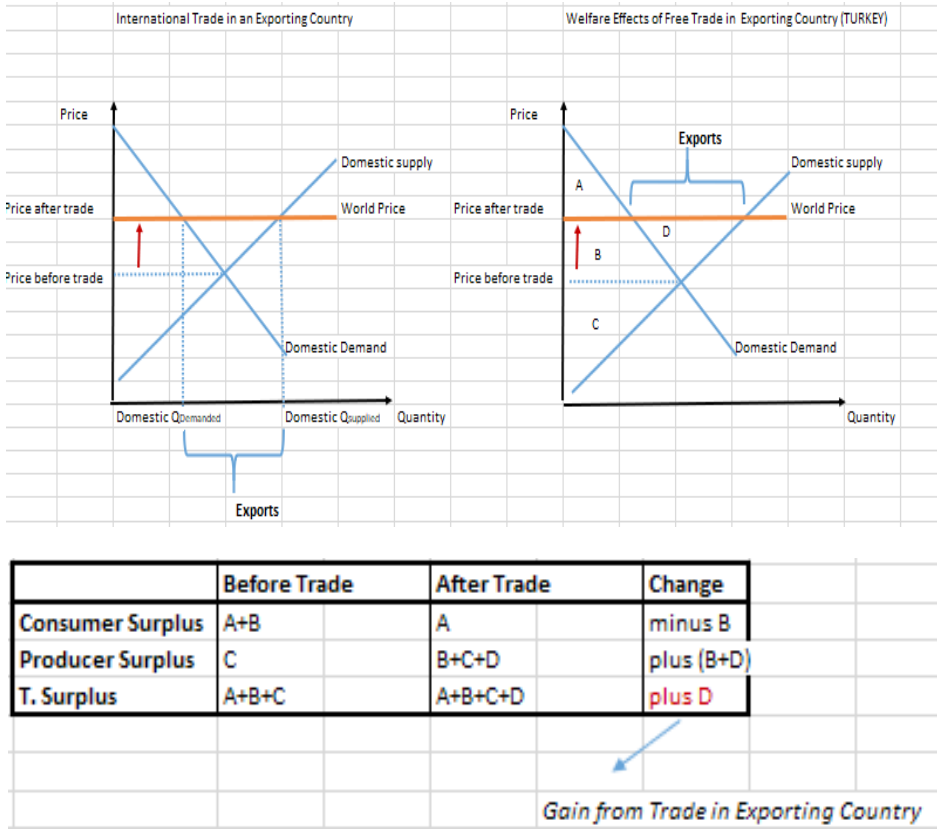


Figure 4. The impact of free trade on the export country

2.3 “The United Kingdom remains a member of the European Customs Union (ECU)”

The philosophy of economic union pertains to the strategy of exclusively removing or decreasing obstacles or constraints among states that unite. Preferential trade agreements facilitate the reduction of trade obstacles between member states. A free trade area is a kind of economic integration in which all obstacles, including tariffs, are eliminated among member countries. However, each member country maintains its own tariff policies for dealing with countries outside the free trade area. The United Kingdom currently has established free trade regions with some South Asian nations. A customs union between the European Union (EU) and Turkey eliminates tariffs among member states, while imposing uniform tariff rates on non-member countries. The words “common market” and “economic union” are broader in scope and are not within the focus of this research. A common market encompasses the unrestricted flow of capital

and labor, whereas an economic union extends beyond trade policies to align all aspects of monetary and fiscal policy (Bloom et al., 2019)

The member nations in a customs union experience two types of consequences: trade producing effects, which are good, and trade diverting effects, which are bad. The trade-creating impact of the European Customs Union (ECU) arises from the increased trade volume and improved production efficiency resulting from each nation specializing in its comparative advantage and reduced opportunity cost. The trade diversion impact of the ECU arises due to the uniform tariff rate imposed on nations outside the ECU. If this nation, which is not a member of the ECU, has a more efficient manufacturing process than the member countries, then there is a trade diverting impact. Overall, if the positive impacts of trade creation (green area e+ f) outweigh the negative impacts of trade diversion (red area h), a customs union is advantageous for all parties involved, leading to an overall increase in total welfare for all nations.

Figure 5 shows that when the ECU includes both Turkey (TR) and the United Kingdom (UK), the price of the vehicle will reduce to P2. The United Kingdom has the ability to import goods from a non-European Customs Union (ECU) country for P3 due to the implementation of a standardized tariff rate for this particular nation. Let's assume that this country, which is not a member of the European Customs Union (ECU), offers the lowest pricing for land vehicles, making it relatively more favorable. Implementing a uniform tariff for non-ECU nations may result in increased costs for importing goods from this particular country, namely at a rate of P3. Due to the absence of tariffs resulting from the European Customs Union (ECU), the purchase of land vehicles from Turkey (TR) by the United Kingdom (UK) is now comparatively more affordable. The "trade creation" impact of the ECU is quantified by the green area. If this non-ECU nation were also a member of the ECU, the UK might purchase for a lower price of P1 instead of P2. The "trade diverting" impact of the ECU is quantified by the red area. If the magnitude of the red region is less than that of the combined green area, it is logical for the United Kingdom to remain in the European Customs Union (ECU) as it did before. If the trade diverting impact of the European Customs Union (ECU) outweighs the trade producing effect for the United Kingdom (UK), it would not be beneficial for the UK to remain in the ECU.

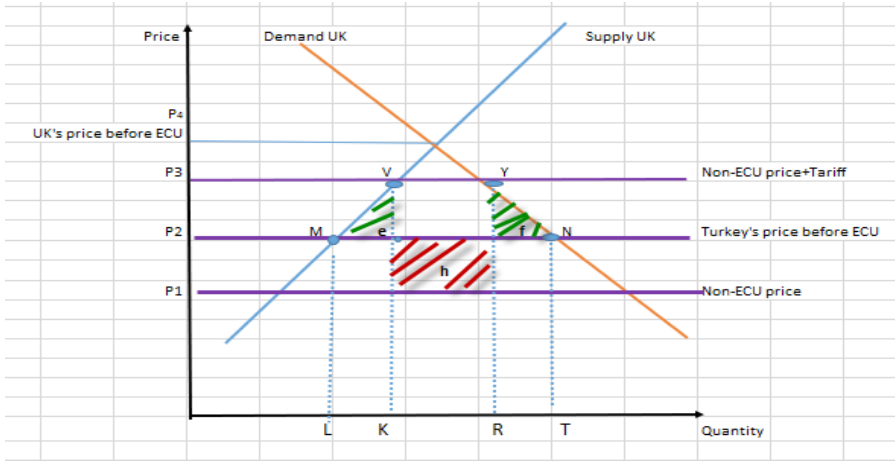


Figure 5. The effects of a customs union on trade including trade creation and trade diversion.

3. Conclusions

The purpose of this study is to examine the impact of Brexit on Turkey’s trade with the United Kingdom. For this aim, comprehensive economic assessments were carried out to determine the costs and advantages for both the importing nation (UK) and exporting country (Turkey) under various predicted outcomes. Regarding the UK’s exit process, three possibilities have been predicted based on the evaluations below.

a) The current Most Favored Nation (MFN) rate, which is the tariff rate applicable to all World Trade Organization (WTO) member nations, is 11% for importing vehicles from non-ECU countries. The United Kingdom has the option to establish a new most favored nation (MFN) rate at a level that is equivalent to or more than 11%, regardless of the ECU. It is also possible for this rate to be lower than 11%. After Brexit, the UK will classify EU nations and Turkey as third countries. Consequently, the UK will impose higher tariffs, which will be more than the previous zero tariff under the European Currency Unit (ECU). If the tariff is set too high, it will have a detrimental impact on the overall economic well-being of both nations, making it the most unfavorable case. Since the United Kingdom is a significant purchaser of Turkey’s automotive exports, the majority of the tariff burden will be transferred to Turkey, compelling them to offer their products at lower costs. Turkey must identify other markets to export land vehicles.

b) A bilateral free trade agreement between Turkey and the UK is contingent upon the UK concluding discussions over new trade arrangements with the European Union. According to the statutes of the European Customs Union (ECU), if the European Union (EU) has a free trade deal with a third nation, such as the United Kingdom (UK), Turkey is prohibited from entering into a separate agreement. Despite the presence of this existing hindrance, both sides are eager to establish a bilateral free trade agreement due to the substantial trade volume (including autos, clothing, and electrical appliances) between Turkey and the UK during the last decade. This circumstance is optimal since both sides will benefit by using their respective comparative advantages. The United Kingdom and Turkey have a longstanding and mutually beneficial commercial relationship.

c) The UK's departure from the EU while maintaining membership in the Customs Union is comparable to Turkey's position in the ECU. Adopting a policy of remaining outside the European Union while maintaining the United Kingdom's position alone in the European Customs Union (ECU) is a viable option due to the following reasons. Opting out of the customs union will inevitably result in the establishment of a physical border between Northern Ireland and Republic of Ireland. Furthermore, the European Union is now engaged in continuing discussions with significant trade countries (Hassan et al., 2024). If these discussions lead to the establishment of new agreements, adhering to the same conditions for UK will be more rational. The customs union will have a good impact on the wellbeing of both the UK and Turkey, making it the second-best option.

Overall, in the near term, it is anticipated that key industries such as the automobile industry would see a negative impact. The outcome in the near future will depend on the manner in which a trade customs agreement is achieved between the European Union and the United Kingdom. Turkey, being a member of the European Customs Union (ECU), has the option to either adopt this new framework or negotiate a separate trade deal with the United Kingdom (UK) that would be more advantageous in order to maintain its competitive advantage. From a long-term perspective, Brexit may be seen as both a potential danger and an opportunity, particularly in terms of establishing a new framework for trade partnerships.

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CHAPTER XIII

LOOKING FOR INNIS IN THE ARAB SPRING

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1. Introduction

Political movements demand that the foundations of the political structure be shaken and consequently replaced. These movements gain meaning and significance to the extent that people make efforts to transform existing political relations. It is not possible for actions that are not aimed at transforming political relations, in other words those that do not problematise the established political relations and their positions, but instead ascribe themselves to a political movement, to initiate a revolutionary or reformist transformation. The Arab Spring is an example of this. With the support of social media, Arab Spring activists assumed that they had fostered global cooperation for their actions. This, in turn, intensified their opposition to the existing political order. However, their reliance on social media led them to a misconception that a more democratic system could be readily achieved through online platforms. This study argues that the Arab movement could not have been transformed into a spring, or at least the question of whose spring the movement represents remains open for theoretical discussion. The theoretical framework of the study is based on Innis's contextual approach to communication and his central concept of communication bias.

The impact of events such as the Arab Spring goes far beyond the region and affects the whole world, and the dynamics driving such movements and crises seem to be more rooted in the interplay between the neglect of human rights in these regions and the goals of global capitalism. It is well known that

the problems of these regions are directly linked to these very goals. The global centres of powers, constantly seeking new and permanent markets, have a vision for these local geographies that prioritises the satisfaction of their own economic and political needs.

To effectively evaluate the role of communication technologies in these events, it is first necessary to have a clear understanding of their emergence, development, and evolution. A framework outlining these historical stages will prove useful.

Available information suggests that the Arab Spring demonstrations were initially ignited by revelations of corruption by national leaders, as revealed in the Wikileaks documents in 2010. These revelations fuelled growing tensions in these densely populated countries, especially among the poor, the unemployed and the youth. It is also important to recognise that these countries are ruled by authoritarian regimes at various levels. In essence, there was already a simmering political and social discontent in these societies, creating an environment with an interest in rising up and changing the order.

The Arab Spring arguably began with the self-immolation of Mohamed Bouazizi, a Tunisian university graduate and street vendor, on 14 December 2010, in protest against unemployment and government mistreatment. Images of the act, widely circulated on Facebook, sparked public outrage and protests in some regions.

A prevalent narrative suggests that social media played a key role in mobilising Arab populations. An analysis of these movements in terms of organisation, public awareness, and class composition reveals these characteristics:

- Mobilisation through social media: Participants come together mainly through social media platforms.
- Mass participation: The demonstrations were mass.
- Class representation: People from both the middle and lower classes participated.
- Leaderless structure: The Arab Spring initially lacked a centralised or factionalised leadership structure.
- Anonymous crowds: The protests initially exhibited a degree of anonymity among participants.
- Focus on immediate grievances: Initial demands centered on addressing unemployment, corruption, and the removal of existing leaders, with a less pronounced focus on broader democratic reforms.

- Uncertain political goals: The long-term political goals of the movement remained unclear. Demands for regime change or restructuring were not directly and fully articulated.
- The emergence of religious figures: While initially leaderless, religious figures began to play a more prominent role in some protest movements. These figures were present from the beginning but became more influential over time.
- Uncertain trajectory: While it is difficult to predict the ultimate political direction of such movements, concerns have been raised about a potential shift towards religiously-oriented governance.

2. Social Media and Arab Spring

Examining the role of communication technologies in the Arab Spring necessitates addressing two fundamental questions:

1. Factors contributing to social media's effectiveness: What factors facilitated the successful utilization of social media by the the Arab Spring activists?
2. Impact of social media on activists: How did social media use influence the Arab Spring activists and their movements?

The 21st century has witnessed a shift from the 20th century nation-state and its politically oriented mass media to a globalised landscape dominated by supranational capital and digital media. The new media are aligned with global capital and the new global political structures associated with it, and often serve as a means of fostering the interests of global capital. Analyses of the development and function of social media that do not consider the influence of global capital are arguably limited. In today's world, social media messages reflect, at least implicitly, the existing ownership interests of global capital as powerful entities. Consequently, because of the association of social media with global capital, social media had latent and/or non-latent direct effects on activists.

1.1. Building upon this observation, we can extend our first question from a specific situation to a more abstract level. Why were social media platforms introduced in the first place? By exploring this broadened question, we can develop a more conceptual explanation of the factors driving the widespread adoption of social media.

The most important feature of digital media is that it encompasses both the temporal and spatial categories of access. This feature of digital media provides

omnipresence, a similarity and a sense of freedom for users. In this way, it is assumed or believed that the limits to time, space and identity are surpassed.

1.2. Building upon the previous analysis, we can now shift our focus to the user's perspective. The second question, which initially focused on a specific situation, can be broadened to an abstract level: How do individuals integrate with the social media? As with the first question, we can arrive at a conceptual explanation for the second.

If social media did not exist, could the demonstrations in the region take place in this way? We can easily answer "no" to this question. The social media, which made it possible to have easy access to time and space and to overcome the problems arising from various characteristics, such as identity problems, showed that these people were under similar oppression as a result of the authoritarian regimes, or more clearly, that they were not alone. In other words, social media has acted as a psychological cushion. Having determined this, it is possible to answer the two specific questions stated above:

1. What factors facilitated the successful utilization of social media by the Arab Spring activists? Some possible reasons are anger arising from oppression and a desire for change.

2. How did social media use influence the Arab Spring activists and their movements? Some possible effects include a feeling of solidarity, a stronger sense of collective identity, enhanced communication and coordination, and the ability to raise awareness.

The questions above have been transformed into abstract questions from which we can extract information that will enable us to comprehend the situation in a more general framework.

1.1. Why were social media introduced in the first place? This question is aimed at understanding the current political economic structure, in other words, the sender.

1.2. How do individuals integrate with the social media? This question is aimed at understanding social media users, in other words, the receiver.

By unifying these two questions into a single question, we can create a more general framework that fosters a comprehensive understanding of the relation between the Arab Spring and the media. Oskay's question "Why do

the media undertake these effects?" (Kurtoğlu, 2002: 11), which he poses in order to make us think about the mass media, is an appropriate question for this search. Again, Oskay's question "How are the masses seen in the broadcasting and programming policies of the mass media?" (Oskay, 1993: 378) has the same meaning. Basically, the questions here are as for new media/social media as they are as relevant for traditional media.

The following news provides an answer to the questions discussed above in both concrete and abstract dimensions. In May 2011, Tony Cartalucci reported that Michael Posner, Assistant Secretary of State, stated that the U.S. government was providing assistance to freedom fighters in Tunisia, Egypt, Syria and Lebanon to resist the authorities, including training seminars for activists to mobilise the masses (Avar, 2011: 26-28).

In 2011, The United States Secretary of State Hillary Clinton emphasized in a conference at George Washington University that: "In Egypt on Facebook and Twitter journalists posted on-the-spot reports. Protestors' next moves were coordinated. And citizens of all stripes shared their hopes and fears about this pivotal moment in the history of their country." (uspolicy.be).

The messages of US leaders reveal a clear intention to utilize social media platforms to achieve America's political objectives. In this context, the question "Why do the media undertake these effects?" posed above becomes of critical importance. While social media has replaced traditional media, it continues to undertake some of the tasks expected of mass media. The term "citizens," emphasized by Clinton, specifically in terms of hopes and fears, represents the target audience that social media seeks to emotionally influence.

The U.S. political mission can be understood through two distinct lenses. The first pertains directly to the United States' own political objectives. The second dimension focuses on the indirect promotion of U.S. interests. In this second dimension, the US strategically uses social media as a means of influencing activists to pursue goals that ultimately align with American interests. Social media, as highlighted by the U.S., facilitated the channeling of public discontent, accumulated over decades, into visible demonstrations and demands. By amplifying these voices, the U.S. fosters a sense of agency among regional populations who perceive their actions as a unique expression of their own political will. However, it is crucial to recognise that these seemingly independent political aspirations often serve as mediators to achieve the indirect political objectives of the U.S.

With expressions such as "day of rage", the Arab peoples wanted to express through social media the negative feelings they had been accumulating and

camouflaging for years. On the other hand, since they did not direct their actions towards transforming the established political relations, in other words, they did not problematise their class position in the context of the established political order, it was not possible for them to initiate a revolutionary or reformist change. They focused on overcoming problems such as unemployment, poverty, etc., but they did not emphasise the capitalist system that created these problems. The main problem here is that the structural and contextual features of social media, and indeed of all media in general, which transform their hostility in favour of global power, are not recognised or are ignored by these people and by most people in general.

3. Innis and His Concept of Bias

The Canadian social scientist Harold Innis draws attention to the concept of “bias” in his analysis of the relationship between the media and society in different civilisations. Innis’s concept of bias is central to this study. In order to fully understand what Innis means by the concept of bias, we need information about his life.

“Innis, a Canadian political economist, is known for his studies on the fur trade, cod fisheries and the lumber industry, which in his later work were linked up with broader processes of imperial and colonial political economy and with even broader civilizational processes of writing, communication and dialogue” (Isin, 2000: 6-7). Timisi argues that Innis expands the focus of classical economic theory, which traditionally emphasises market and economic forces, to encompass technology, history, culture, and their associated institutions (2003:42).

Innis (1894-1952) focused on communication and media studies from the end of the Second World War until his death (Innis, 2004:133). The global conjuncture of the post-World War II period can be seen as influential in this regard. In this period, communication became synonymous with contemporaneity in the struggle against underdevelopment, and the media, as a factor of power and breakthrough, was given a new function in shaping contemporary attitudes (Mattelart, 2005: 75). It was during this period that Innis produced “*Empire and Communications*” (1950), “*The Bias of Communication*” (1951) and “*Changing Concept of Time*” (1952), in which he provided a comprehensive theoretical analysis of the impact of communication technologies (Hardt, 1992: 202).

In the preface to Innis’s first book, “*Empire and Communications*”, editor Godfery points out that (Innis, 2006: 12-13):

Innis describes the organisation of empires according to two models. The military imperialist model focuses on conquering territory and expanding physical space (spatial). In contrast, the theocratic imperialist model prioritizes spreading religion and maintaining its influence over time (temporal). According to Innis, in empires, an old technology aligns with existing beliefs and organisations, while a new technology emerges in opposition. The old technology determines that moment, while the new one connects to new factors and powers, as well as existing beliefs and organisations.

Innis's distinction between light and durable media, based on the organisation of empires, is summarised by Godfery (media-studies.ca): Comparatively, the media that support the military conquest of space are lighter, reducing the constraints of distance. The media that support theocratic empires are relatively durable, favouring concepts of eternal life and endless dynasties.

Innis argues that lightweight media such as papyrus and paper spread information easily due to their portability, making spatial expansion less challenging, while durable media such as parchment, clay, and stone prioritise long-term information preservation through permanence and resistance to degradation, but are not easily transportable (Yüksel, 2007: 22).

The way in which Innis formulates his basic arguments about the organisation of communication and the media from the structures of political and social organisation shows that he relies on a deductive approach.

Innis argues that in the historical process, people and institutions are given certain perspectives through dominant frames, and therefore we live in a world where bias, not impartiality, makes sense (Yüksel, 2007: 18). The concept of bias on which Innis bases his historical perspective is also central to his analysis of communication and media. He develops his historical perspective, his concept of bias and his analysis of the media through time-space dualism.

In his other book, "The Bias of Communication" (1951), he develops the concept of bias. The introduction to the book, written by Heyer and Crowley, states that: "Bias is literally and figuratively the centre-piece, the work in which Innis charts his guiding concepts for both communication history and modern media studies. ... These communication biases as a first and last point from which we can assess the character of a civilization" (Innis, 2003: xv-xvi).

While social bias favours the media that is predisposed to it, the media, due to its predisposition to social bias, reinforces the bias by filtering out messages that do not comply with the bias, which is a double determinism (Yüksel, 2007: 21). This double determinism, where social bias and media bias dominate each

other, pushes the media and society away from a state of balance. Innis states that depending on the characteristics of the communication tool, it will transmit information in space (if it is light and portable) or in time (if it is heavy and immobile) (Innis, 2003: 33).

Edward Comor notes that Innis analyses the media in the context of power relations and modes of production, and stresses that his approach to the media is dialectical materialist (Yüksel, 2007: 15).

Innis has at least two basic arguments that are noteworthy for this work:

1. In certain periods, certain media become compatible with the characteristics of certain power structures (Yüksel, 2007: 29).

2. Since a communication means is not an abstract technology separate from society, but emerges from social biases, it is inconsistent to assume that it can fundamentally alter society in any way independently of that same society (Yüksel, 2007: 43).

Given Innis's assessment of the relationship between media, power and society, it was unlikely that the "forgotten people" (Wallerstein, 2011 Nov.), the activists for this study who integrated with social media, could initiate political change in a democratic context.

Based on Innis's two main arguments, we can ask the following questions about the Arab Spring:

1. What power structures did social media align itself with in this process?
2. On the basis of what kind of social context did social media become effective?

In relation to social media and power structures;

The hegemonic powers co-opted social media skillfully, turning it into a means that aligned with their agenda, and empowered them to manipulate the political landscape of the Arab world, effectively transforming some of the US demands into popular demands within the region.

Long isolated from contemporary life under autocratic regimes, the Arab peoples used social media to build a common movement. However, given that capital produces and manages social media, it's unlikely their actions could be entirely independent of the demands of global capital in the region. This raises the challenge for social media-driven movements to transcend the control of global structures and achieve true autonomy.

In relation to social media and social context;

The rhetoric of globalisation glorifying human rights and identity values based on democracy and freedom in local areas has not been transformed into reality since the beginning of globalisation and has dragged these areas into constant turmoil or war. The belief that local needs and values could be won through the means of globalisation, and the efforts to find them, have not gone beyond demonstrations. Movements organised through social media have found it difficult to transcend the control of the global structure and gain meaningful independence. Moreover, the widespread acceptance of capitalist values as saviours in the societies where the protests took place, in other words, the attribution of sanctity to global power, delayed the understanding that the situation in the region was not only related to the region and authoritarian regimes. The ability of these regions to overcome their anti-democratic context through social media did not become a reality, both because social media is authorised to reinforce this context and because it is controllable.

In relation to the two main arguments at issue here, it is also necessary to evaluate such actions in the context of the concepts of tactics, strategy and space. Following Michel de Certeau's concept of "tactics" in his book "The Practice of Everyday Life" (1984), Düzcan analyses the nature of perspectives specific to the global world (2011). Düzcan evaluates Certeau's concept of tactics as a set of manoeuvres against the dominant strategies of everyday life and defines tactics as movement within the enemy's field of vision (2011: 263).

Regarding the relationship between tactics and space, Certeau states the following (1984: 36-37):

"The division of space makes possible a panoptic practice proceeding from a place whence the eye can transform foreign forces into objects that can be observed and measured, ... The space of a tactic is the space of the other. Thus it must play on and with a terrain imposed on it and organized by the law of a foreign power."

Foucault, on the other hand, says that power is individually embodied in corporeal bodies through technologies he calls disciplinary society and regulatory controls, and that it governs people individually, making each individual a policeman who extends power not from the outside in, but from the inside out (tr.wikipedia.org). According to Foucault, power is now a technology of power and appears in the form of biopower (tr.wikipedia.org).

These evaluations are important in explaining that the natural/sui generis power of the phenomenon of power in global space is achieved through a

panoptic control of space, that is, a control that is adapted to all distances. From here it is possible to see the power structures in which social media are integrated and the extent to which the actions carried out through social media can become independent of global strategies.

Innis has developed a original paradigm based on the dualism of fixity-flexibility, i.e. stability- changeability, in relation to social structure and means of communication (2006). One of the basic concepts in understanding Innis is 'bias' and the other is 'context'. Innis has tried to show that biases and habits throughout history have gradually made societies fixed/static, creating a social context that is stable and difficult to change.

Innis (2003, 2004 & 2006) uses examples from the history of civilisations to show the role of new communication tools in transforming of societies in relation to the social structure/context. He analyses the role of new communication tools not in terms of technological determinism, but in terms of whether the social context allows these tools to reshape social relations. Innis argues that different social structures in an external/peripheral position that have joined a society can destabilise it and change their own position to the extent of their flexibility in using new communication tools. To the extent that new communication media to which the society in a stable position does not attach sufficient importance in relation to its self-sufficiency, can be used functionally by societies in an external/peripheral position, they begin to pull these societies into a superior position by gradually bringing them to the forefront in the practice of life. This process reverses the position of the stable society and even brings it to the breaking point. Therefore, Innis explains that the social context is crucial in determining what a society is biased towards, and that at some point in history these biases may cause that society to lose its central position.

On the other hand, Innis (2003, 2004 & 2006) talks about the characteristics that make a society temporal or spatial, and adds that this is in fact related to the characteristics of that society in which it shows/develops bias. This is also valid for the relationship of that society to the means of communication. When a society changes the means of communication to which it is biased, it gains the potential to transform into a spatial society if it is temporal or a temporal society if it is spatial, depending on the characteristics of the means.

As a result, Innis emphasised a reciprocal relationship on the context-bias axis, stating both that a social structure/context determines what a society will be biased towards, and that the choices a society makes on the basis of its bias are crucial in transforming that society. It should be emphasised that in this way he was trying to explain that communication means and, more generally,

technology cannot determine or change the qualities of societies independently of the (social) context, and was keeping his paradigm separate from the technological determinant paradigm.

4. A Revaluation of the Arab Spring from the Perspective of Innis

Based on the above assessments of Innis's conceptualisations, it can be argued that new communication means/media cannot play a central role in the transformation of a society due to their specific characteristics, regardless of the social structure/context in which they are used. This argument is particularly worth discussing in the context of the Arab Spring, which is seen as having taken place under the influence of social media. At this point, the question of how new media should be evaluated in terms of space and time becomes important. Social media are widely used around the world. However, what Innis means here by spatial societies is that in order to ensure the expansion of space/area, the society in a particular space/area produces its own communication medium and through these means creates relative superiority over other societies and leads to monopolisation. Therefore, the new communication tools/media that an existing power functionalises to produce and reproduce its sovereign space has a high potential to position that power as a spatial emperor. However, a new media structure produced by that power, with its distribution area is determined and its algorithms and patterns are chosen by that power, is unlikely to provide those who limit themselves to using these media with the potential to transcend the space or time they are in. Therefore, it is obvious that those who limit themselves to the mere use of new media will not be able to bring about a radical transformation in the global space and time under panoptic control.

The process of monopolisation essentially refers to the concentration of information in the hands of that monopoly. Godfrey explains that Innis states that societies that constitute information monopolies gradually acquire a fixed/stable character over time, but that new and different means of communication/media produced in areas outside these monopolies allow for a flexible social structure in those areas and consequently give that society a cognitive flexibility that enables it to position itself as a counterforce to information monopolies (2003: 11). Therefore "the conservative power of monopolies compels the development of technological revolutions in the media of communication in marginal areas" (Innis, 2004: 74).

As a result, the Arab Spring could only have transformed the region in a unique way if it had its own communication means/media. It is well known that

the Arab Spring was carried out in the belief that transformation in the region could be achieved through social media, which is a derivative of the new media developed by the global power on the basis of information technologies. In this case, the expectation that social media would be highly influential in the Arab geography and that the actions developed and supported by social media would lead to reform or revolution was not a rational expectation. Moreover, if we follow Innis's arguments, it is understandable that such actions to be developed through social media will only feed the global power centres that have always maintained their pressure on the region. Global power centres, which are today's information monopolies, facilitate their regional domination by collecting a lot of data (big data) through new communication means/media. This strengthens their position as information monopolies. To return to Innis, this problem is not only due to the power of the new communication means/media, but also to the inflexibility and lack of openness to change of the societies that carry out their actions in the name of democracy. Social context is as important as media control in transforming societies.

Innis highlights the double-edged sword of the relationship between power and the media. He notes that the media are dependent on power, but that this dependence can also be turned against power.

Innis links the ideal relationship between the means of communication and society to the balance between the existing spatial and temporal means of communication (Yüksel, 2007: 33). "He regarded in apocalyptic terms the current imbalance whereby space is overwhelming time. Innisian "balance", then, is not one of fixity or stability. Rather, it is a dynamic, ever shifting, wrought by struggle and tension, achieved through countervailing power or opposition" (Babe, 2008: 14). Innis refers to the absolute dominance of a certain means of communication as a "monopoly of knowledge" and argues that the monopoly of knowledge monopolises social knowledge (Yüksel, 2007: 33). The problem here is that absolutes upset the balance of society.

In his book "Changing Concept of Time", Innis states that: "Each medium has its significance for the type of script, and in turn for the type of monopoly of knowledge which will be built and which will destroy the conditions suited to creative thought and be displaced by a new medium with its peculiar type of monopoly of knowledge" (2004: 74). In this context, it is possible to explain why print media in the US have not lost (and should not lose) their importance to electronic media, and why it is not reasonable to expect a change in the geography of the Arab Spring, where electronic media are dominant.

One of the key factors for successful transformation in the local/periphery, despite existing power structures in the centre, is how the centre manages the media and maintains a balance between information monopolies. While the media cannot create independent power, it reflects the qualities of the dominant power. When this balance is disturbed, the media become a threat to the central power. However, a loss of power by the centre doesn't automatically translate into a direct gain for the local/periphery. For real transformation to take place at the local level, it needs its own media. Without such media, the local voice lacks a medium to directly reflect its qualities and aspirations. Innis defines the local/periphery in terms of the settlement of civilisations (Egypt, Babylon, Rome). The geographical place where the civilisations settled is the centre, and the local areas are the periphery of that centre. In today's global world, one of the local areas/peripheries is the geography of the Arab Spring.

Stamps states that each new monopoly of knowledge creates a position for a new point of conflict and as a result, as in the history of Western civilisation, a dangerous dialectic emerges (Yüksel, 2007: 34). If a society cannot overcome its temporal or spatial bias, the need for change increases as its imbalance increases, but it also becomes vulnerable to change because its stability increases. (Innis, 2006: 13). All this means is that the society becomes vulnerable to crises.

Innis defines technology as an extension of human physical capabilities and communication technology as an extension of human consciousness (Güngör, 2011: 152). Therefore, in order to be able to talk about the determinism of societies rather than the determinism of technology (technology as subject), technology must be reduced from its subject position to the object position, in other words, it must be transformed into a functional object that is a door/medium of human consciousness opening to the outside world. It is important to understand whether the Arab movement, which has gained a regional dimension, uses the new communication technology/social media as a tool/object or whether the movement posits to it as a subject, in order to discuss whether the movement has a social character. In other words, did the movement come together through technology (technology as subject) or did the movement use technology as a tool to come together (technology as object). Remembering that the movement was driven by technology, it can be argued that it was used to create a certain state of consciousness (technology as subject) rather than using it as a tool (technology as object). Therefore, the movement, which made the mistake of basing itself on the new media and determining the content of the movement from there, turned

into a target board commanded by the new media while trying to problematise the political order.

Taking new media as a reference essentially means that people are trapped in the context they are situated in. It is a kind of captivity. Architect Robert Venturi argues that the buildings offered for people's use are built through market-oriented architecture and people are accustomed to it/made to fit it, but they are not aware that architecture that is truly produced for people, architecture that prioritises their needs and well-being, is not being used (Anderson, 1998: 36). Through his critique of the standardisation (in architecture) that modernity has brought to human life, Venturi highlights the difference between the standard that is for people and the people who are made to adapt to it. This situation can also be seen in the above discussion of the relationship between the Arab movement (standard) and new communication technologies. The Arab people, under the command of the new communication technologies, also revealed their problems as standard (political) problems rather than their original aspects. In doing so, they overlooked the fact that the problems they are experiencing have developed due to their own social context/bias as well as political administrations. To put it more clearly, they were trapped by the new communication tools/social media in the context in which they live and were drawn to a point far away from grasping their own problems in their original form.

Especially in the (new) capitalism that developed after the Second World War, the presentation and adoption of modernisation as a phenomenon of uniformity/standardisation across the globe through (new) communication tools has led to the positioning of human existence as an element of the market. This feature of the new communication tools/social media, which has the capacity (context) to turn the anger of societies against their own political order in favour of global power, is difficult to notice in a world culture where standardisation is adopted as contemporarisation, as in the Arab movement.

On the other hand, psychiatrist Kayaalp states that the process of transferring and evaluating objective reality in everyday life is under the invisible guidance of psychic reality and explains that this invisible/'blind spot' is actually the field of impulses whose effects are in a sense masked (Kurtoğlu, 2002: 10). From this perspective, it can be argued that social media manage people's anger by activating these masked impulses. In conclusion, if social media had been the object/tool and the people the subject, the Arab Spring could have initiated a decisive/specific/contextual transformation in the region, but this was not the case.

5. Discussion and Conclusion

5.1. *The Way the Arab Spring was*

Wayne analyses media representations through the tensions that reshape the struggle between capital and labour. Similarly, we can try to understand the Arab movement through these tensions (2009: 193):

- The tension between activists' actions to achieve certain living standards and their mobilisation by the media.
- The tension between the reality of the action and its manipulation by those in technological control.
- The tension between participating in an action and being an object to be controlled and exploited.

These tensions seem to be relevant in evaluating not only media contents, but also real-life contents that come to life through the media, as in the Arab Spring. In Innis's terms, we can also read these tensions as tensions between global capital/centre and Arab people/periphery. Since the tensions between global capital and its media and the Arab people could not be overcome in the current global and local context, there was no valid reason to be optimistic about the path the Arab Spring would take.

Gauchet analyses the phenomenon of power in the connection between creation and detachment from it (2000: 60): "The fundamental problem of ruling power, ever since its detachment from creation and given to society, has been the question of whose power it is. The recognition of society's power over itself cannot be achieved without recognising the existence of a ruling power that governs society." The Arab Spring has failed to open the door to a more democratic region. Instead of enduring the heavy oppression of other people, there is a growing need in the region to accept the servitude of the Creator as a third option. Following this process, religious leaders were brought to the forefront as a tool for manipulation of global strategies, and after the Arab movement, which did not produce the hoped-for results, the peoples of the region embraced these leaders, contrary to the essence of the movement. Thus, Innis's concepts of context and bias become clear how important/relevant, they are even in today's changing context. The (religious) bias of time-based empires still continue to exist today in the same geography and the Arab people are unable to move to a state of balance. On the other hand, by becoming independent of everything, global powers with their independent structure/context of time and space, position the whole world as a periphery.

This situation is similar to the massive spread of saviour religions among people who were the lowest classes of society in regions that remained outside the spatial expansion of empires, because the security of these people was disregarded by space-biased empires (Innis, 2006: 165).

These tensions are also reminiscent of Toynbee's comments in his "Study of History", although his remarks have been criticised for their empirical inadequacy (Anderson, 2009: 13): Even if a global political authority dependent on the hegemony of a single power is authorised to lead the world out of the Cold War situation, it is understood that technology-based universality will lead the whole globe to destruction. Faced with this situation, people will seek a new universal religion to secure their own future.

The results of the elections held in various countries of the region after the Arab Spring show that the political and social centres in the region are maintaining a religious-based paradigm, that is, they are maintaining (or increasing) the bias of the societies of the region, which are unable to break out of their existing historical context, and thus maintaining (or increasing) their unbalanced situation. In reality, this bias is not unique to the Arab region. As global power transcends time and space, it pushes the whole world to the periphery into a biased position. This situation, as Toynbee notes, means that a technological universe run by a single hegemonic power leaves all the people of the world feeling insecure. As has happened throughout the history of civilisations, as the Arab Spring has shown, the search for a power to take refuge in such a situation could potentially lead the world to search for a new religion. The technological universe is in reality predetermined and calculated, which is why technology itself is incapable of initiating and realising a social transformation on a level that promotes balance, if it is used passively. Technology ultimately serves as a tool for global capital, the producer class. The rest of the world utilizes the same tool, but with the primary aim of securing their place and integrating in the globalized world. This suggests that technology's impact extends far beyond being a mere tool for them. In this case, the global producer can easily rule an entire peripheral world. Returning here to Innis's concept of context, what that social context allows and does not allow is the crucial point for a social transformation. If a society prioritises technology as a purpose of life rather than a tool, as is the case in much of the world today, then that society is unlikely to change. On the contrary, this approach can entrench existing biases and positions, making them even more controllable and manipulable by vested interests.

The expectations of the Arab Spring have not been fulfilled. One of the reasons for this was that the movement was not able to develop as an action

involving all class positions. Wallerstein, one of those who had high expectations for the success of the movement, described the Arab Spring as a second wind of change for social justice around the world after the 1968 movement (Wallerstein, 2011 Dec.). Wallerstein stated that in the Arab movement, as in the 1968 movement, activists formed horizontal decision-making processes rather than being guided by vertical decision-making processes (Wallerstein, 2011 Nov.). However, it is known that different social classes did not coexist in the 1968 movements as they did in the Arab Spring. Therefore, the fact that these movements were not led by vertical decision-making processes, even if true, was not enough to achieve results. After the 1968 movements, the crises arising from imperialism and the capitalist relations of production have still not been resolved (Mandel, 1995: 247). The same is true of the aftermath of the Arab Spring. After the movement, the region continues to produce problems in an order determined by capitalist relations of production. Since the technology produced and managed by global power allows for panoptic control of who acts with whom, where and how, the global powers at the top of the vertical hierarchy have the potential to leverage this detailed analysis in local, regional and global decision-making, including war and peace. While it is crucial to avoid being dominated by vertical decision-making processes, the success of the movement depends fundamentally on the participation of certain countries/capitals in these very processes. Therefore, as long as societies that do not participate in vertical decision-making processes do not develop their own technologies, 'global democracy' seems to come to life in the sense given to it by the global powers.

This dependence on global platforms highlights the challenges for social movements. For example, Wael Ghonim, a Google employee and marketing manager for the Middle East, utilised the Facebook platform to create the "We are all Khaled Said" page in memory of a victim of police brutality (en.wikipedia.org). This social media campaign, built on a platform not under local control, became a rallying point for demonstrations in Egypt. This case exemplifies how, without their own technological tools, social movements can become reliant on the very structures they might aim to challenge.

In the Arab Spring, activists who came together with the support of new communication technologies tried to form a stance against the political authorities in the region, not by representing specific class structures, but rather as a classless structure. However, the main force they were confronting was global capital, which distinguished itself from the rest of the world by transcending time- and space-biased media and establishing a unique balance. In the aftermath of the movement to the present day, although some experts describe the Arab Spring

as an unfinished movement, political life in the region has shifted towards a religious axis, in other words, bias has increased and balance has decreased.

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