

REVIEWS IN SOCIAL AND HUMANITIES SCIENCE

Methodology, Research and Application

Editor

Prof. Dr. İbrahim SERBESTOĞLU

Social Sciences



LIVRE DE LYON

2022

Reviews in Social and Humanities Science

Methodology, Research and Application

Editor

Prof. Dr. İbrahim SERBESTOĞLU



LIVRE DE LYON

Lyon 2022

Reviews in Social and Humanities Science

Methodology, Research and Application

Editor

Prof. Dr. İbrahim SERBESTOĞLU



LIVRE DE LYON

Lyon 2022

Editor • Prof. Dr. İbrahim Serbestoğlu • Orcid: 0000-0001-7431-1678

Cover Design • Point Desing

Book Layout • Jeyanthi Subash.

First Published • March 2022, Lyon

ISBN: 978-2-38236-256-3

copyright © 2022 by Livre de Lyon

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without prior written permission from the Publisher.

Publisher • Livre de Lyon

Address • 37 rue marietton, 69009, Lyon France

website • <http://www.livredelyon.com>

e-mail • livredelyon@gmail.com



Contents

PREFACE		i
CHAPTER I	THE FRENCH INTEREST IN THE ANTIQUITIES ON 19 th CENTURY OTTOMAN CYPRUS CEMİL ÇELİK	1
CHAPTER II	CULTURAL IDENTITY IN SAM SELVON'S THE LONELY LONDONERS & BEKİR YILDIZ'S TÜRKLER ALMANYA'DA YUSUF ZİYAETTİN TURAN	31
CHAPTER III	STYLISTIC ANALYSIS OF ANACHRONISMS AND ANACHORISMS IN TO THE HERMITAGE UFUK ŞAHİN	53
CHAPTER IV	THE EVOLUTION OF THE IMAGE OF VAMPIRE FROM MONSTER TO HERO AZİME PEKŞEN YAKAR	105
CHAPTER V	THE EFFECT OF SOCIAL MEDIA ON CONSUMER BEHAVIOR: THE CASE OF ÇANAKKALE MERVE ERDOĞAN & YAĞMUR AKARSU	123
CHAPTER VI	EVALUATION OF SPONSORSHIP STUDIES OF FOUR AND FIVE STAR HOTELS IN ÇEŞME DISTRICT NÜKHET ADALET AKPULAT	145
CHAPTER VII	FUNDAMENTAL GROUND OF PREDICTION BASED PREVENTION MODEL DEVELOPED FOR THE GENOMIST PROJECT İNCİ ZAHİR GÖKBAY	161

CHAPTER VIII	NEUROLEADERSHIP RÂ'NA ÖZYURT KAPTANOĞLU & BORA GÜNDÜZYELİ	185
CHAPTER IX	CONSUMER SOCIOLOGY: CASE OF MCDONALDIZATION OF STARBUCKS SERİM PAKER	197
CHAPTER X	THE RELATIONSHIP BETWEEN PRESENTEEISM AND JOB SATISFACTION: A RESEARCH IN INSURANCE AGENCIES IN BURSA CITY NİLÜFER RÜZGAR	215

Preface

Globalization turns the world into a cosmopolitan village on the one hand, and empowers those who dominate information, on the other. Interestingly, the production of knowledge is faster in industrialized and rationalized countries. However, there are a substantial number of underdeveloped or developing country citizens among those who produce knowledge. Human rights, democracy and the rule of law attract not only capital but also people. It is the result of a natural cycle that societies where human dignity is protected and human beings are valued are scientifically advanced. Countries with this vision have made significant progress not only in positive sciences, but also in social sciences.

Turkey is still in its infancy in this respect. The problems seen in societies where rationality is not dominant, discourses between merit and loyalty are not translated into action, and where no one can produce solutions in their own field of work, have also engulfed Turkish society. However, despite all of this, important studies are not emerging within the possibilities. As a matter of fact, this study, which consists of ten valuable articles, is an important step in the field of Social and Human Sciences in Turkey.

Cemil Çelik explains the imperial interest in antiquity, which is a sign of French imperialism, in the example of Cyprus. Yusuf Ziyaettin Turan makes valuable observations on cultural identity, an important field of study in recent years. Ufuk Şahin dwells on anachronism; Azime Pekşen Yakar examines how the vampire image turns into a hero. Merve Erdoğan and Yağmur Akarsu shed light on the impact of social media, which has become an indispensable medium of our age, on consumer behavior in the example of Çanakkale. Nükhet Adalet Akpulat has examined the sponsorship activities of hotels, which are one of the important sources of income in our country. İnci Zaim Gökbay, while analyzing the prediction-based prevention project; Râna Özyurt Kaptanoğlu and Bora

Gündüzyeli examine the development of the brain-focused leadership style in their article titled Neuroleadership. Serim Paker presents a study on Consumer Sociology; Nilüfer Rüzgar emphasized on job satisfaction.

I hope that these original studies, which fill important gaps in the field and open up new horizons, will contribute to the development of Social and Human Sciences in Turkey.

Prof. Dr. İbrahim SERBESTOĞLU
Editor

CHAPTER I

THE FRENCH INTEREST IN THE ANTIQUITIES ON 19th CENTURY OTTOMAN CYPRUS

Cemil ÇELİK

Dr., e-mail: cemilcelik736@yahoo.com.tr

ORCID: 0000-0002-8831-0913

1. Introduction

French interest in Ottoman Cyprus and its antiquities in the 19th century formed a part of the longstanding French interest in the Latins of the Levant, together with, from the 16th c. onwards, considerable interest in the remains of Greco-Roman antiquity. The French interest in Cyprus and the Levant had its origin in the Medieval French involvement and leadership in the Crusades, together with the establishment of the Lusignan lordship then Kingdom on Cyprus from 1192 established by the French knight from the duchy of Aquitaine, Guy de Lusignan [c. 1150-1194]. He went from France to the Holy Land to join his older brother Amalric who had married the daughter of Baldwin of Ibelin, and, through Guy's marriage to Sibylla, Guy became the Latin King of Jerusalem, first crowned in August 1186. He relinquished the crown in May 1192 and went to Cyprus with his following and became Lord of Cyprus in 1192, through its purchase from Richard I., the Lion Heart. The Lusignans also ruled Acre-Akko from 1268 until the fall of the city in 1291. The Lusignan dynasty on Cyprus used the French language at court and ruled Cyprus for nearly three centuries until the Venetian acquisition of 1489 (Makhairas, 1932).

The actions of the French Crusaders were recorded in song and in chronicles, such as the late 12th c. *Old French Crusade Cycle*; Ralph

of Caen's *Gesta Tancredi*; the *Chanson d'Antioche*; in Latin in Guibert of Nogent's 1107-1108 *Dei Gesta per Francos*; Robert de Clari [1170-1216] *De la Conquête de Constantinople*; William of Tyre's Latin chronicle translated by the 1230's into Old French; Sire Jean de Joinville's [1224-1317] *Vie de Saint Louis*; the so-called Templar of Tyre's, *Gestes des Chiprois*; Henri de Valenciennes; *Histoire de l'empereur Henri de Constantinople*; Guillaume de Machaut's *Prise d'Alexandrie*; and Jean Froissart's *Chroniques* in the 14th century and in the 16th century Sébastien Mamerot's *Les Passages d'Outremer*. The crusade anthology entitled *Gesta Dei per Francos*, published in 1611 by Jacques Bongars, seigneur de Bauldry et de La Chesnaye, diplomat, classical scholar and student of the Crusades, was a work that was then consummated *in extensio* between 1841 and 1906 in the sixteen volumes of sources *Recueil des Historiens des Croisades* published by the Académie des Inscriptions et Belles Lettres in Paris; while at the same time there was increasing interest in the Crusades and the return to the Catholic Gothic, through the constructions of Neo-Gothic French architecture including the Basilica of Saint-Clotilde, Paris 1846-1857, and King Louis-Philippe's Chapelle royale de Dreux.

From as early as 1627 when Nicolas-Claude Fabri de Peiresc [1580-1637] received three manuscripts from Cyprus sent to him by the French vice consul, manuscripts from Cyprus were collected for French collectors. The French consulate in Aleppo appointed the vice-consul to Cyprus, a post held by Balthazar Sauvan to 1675, when he was promoted to consul, with the Cyprus mission raised to a consulate, and a post he held until 1691 (Duteil-Loizidou, 1991: I, 15). Consul Sauvan sent Colbert Greek manuscripts, and in 1671 assisted the Dominican monk Johan-Michael Wansleben working for Colbert, who arrived in Larnaca on the 13th of June and left on the 26th of June, who acquired 47 manuscripts: 6 Greek, 18 Arabic, 8 Syriac, 1 Ethiopic, 1 Armenian, and 16 Coptic-Arabic, originating from the Coptic church in Nicosia and the monastery of St. Macarius, these were sent to France (Hamilton, 2018: 23, 76).

Napoleon's 1798 expedition to the Orient, and its party of 180 *savants*-learned scientific researchers' and three years of research work

in Egypt, and publications including the 4-volume *Mémoires sur l'Égypte publiés pendant les campagnes du Général Bonaparte dans les années 1798 and 1799* of 1798–1801, published in Cairo at the French inst. d'Égypte, and reprinted in Paris 1799–1803 [Years VIII–XI], followed by the monumental *Description de l'Égypte, ou Recueil des observations et des recherches qui ont été faites en Égypte pendant l'expédition de l'armée française*, Paris, in 23 volumes published between 1809 and 1821, was, with the exception of works on the Holy City of Jerusalem, the first sustained intensive scholarly attempt by the Occident to address the Orient, its pasts and present. The founding of the Louvre Museum in 1793, today containing 380,000 objects [35,000 on display]¹, in part, a French national response to the founding forty years earlier of the British Museum with 71,000 objects [today 8,000,000 objects, 80,000 objects on display]², had considerable consequences in respect to antiquities in Ottoman territory and the often destructive search for them and their removal illegally and otherwise, fuelled by competitive nationalisms and establishing presence, publicity for, and priority in, the expected 19th c. dismemberment of Ottoman territory. In consequence of the defeat of French forces in Egypt in 1801, only about 50 objects entered the Louvre collections from *l'expédition de l'armée française*, many more, including the trilingual Rosetta Stone discovered by the French which the British confiscated from a plague infested French ship in Alexandria harbour in 1801, were brought to the British Museum.³

2. The First Half of the Nineteenth Century

It can be noted that the French search for and removal of antiquities from Ottoman Cyprus in the 19th century occurred within this context

¹ I have appreciated the assistance of Terrance M. P. Duggan in the matter of French translations for, and editing of, this article.
<https://museums.eu/museum/details/702/louvre-museum>

² https://www.britishmuseum.org/sites/default/files/2019-10/fact_sheet_bm_collection.pdf

³ <https://blog.britishmuseum.org/everything-you-ever-wanted-to-know-about-the-rosetta-stone/>

of their longstanding interest in Cyprus. The French were in the 19th century, managing the Ottoman quarantine station (BOA. HR.TO. 589/09; BOA. A. MKT. NZD. 264/92), there was a Roman Catholic Vicariat-General, and a convent of French nuns established in Ottoman Larnaca in 1844-1845 (KŞS. 38, 191/2; N.A. FO. 195/102, 467; N.A. FO. 78/621, 158); the French consul on Cyprus in effect was head of the Catholic community on the island (N.A. FO. 78/715, 203-204), and also acted at times as banker to the Greek orthodox community (BOA. HR. MKT., 344/9; BOA. HR. MKT. 189/54; BOA. HR. MKT. 213/7); while Frenchmen also mapped the island (BOA. HR. MKT. 322/05), devised canals (BOA. HR. MKT. 102/84), offered to build a harbor (BOA. HR. MKT. 580/86), bought large areas of land (BOA. HR. MKT. 553/05; KŞS. 41, 125/1) and the intention to link the island through a regular French ferry-boat system (N.A. FO. 78/661A, 190-191), while the French consul requested of the Ottoman authorities both the population registers and the tax registers of the island (BOA. HR. MKT. 132/62) and opposed the arrival of Circassian refugees (BOA. HR. MKT. 351/4). In consequence of these points, the French had both indicated the intent and in part brought into being on Ottoman Cyprus before 1878, much of the infrastructure of a French colony.

In providing a chronological account it can also be noted that those Frenchmen that came to Cyprus with an interest in the island's antiquities can be divided into three main groups: those sent by the French state to serve on the island in a diplomatic capacity; those sent to the island by the French state for other purposes, and, those Frenchmen who came independently to the island.

During the first half of the nineteenth century there was great interest taken by French researchers in the antiquities of Cyprus and in the Medieval Lusignan gothic remains. The reborn Catholic, romantic writer and Knight of the Order of the Hospitaller Knights of St. John from 1788 and Knight of the Order of Jerusalem, François-René, vicomte de Chateaubriand [1768-1848] in his *Itinéraire de Paris à Jérusalem*, Paris, 1811, passing Cyprus in 1806, remarked on Cyprus's antiquities, as at Cythera; while Jacques Marie Joseph Louis de Mas Latrie in January 1846 wrote from Nicosia, *Je recherché par tout les traces et les souvenirs de*

nos anciens Français de Chypre, (Mas Latrie, 1846: 503)⁴ and his article appeared in the *Magasin Pittoresque* in May, 1847, entitled, *Monuments français de l'Île de Chypre* (Mas Latrie: 1847: 145-147; 219-224). Indeed, the first professional archaeological research on Ottoman Cyprus was carried out by French experts, with their activities supported by French governments, both royalist and republican. While this resulted in French scientists visiting Ottoman Cyprus, it also made the Levant and Cyprus one of the focal points, together with somewhat later *Al Jazâ'ir* taken from Ottoman sovereignty in 1830 and three years after the conquest, in 1833 the French Ministry of War had requested, in institutional terms, the Academy of Inscriptions and Belles Lettres to set up a research programme on the history and archaeology of Algeria (see: Effros, 2018) and for the French archaeological movement (Ulbrich, 2001: 94). A fundamental factor behind this development was, undoubtedly, together with the longstanding religious-historical association between France and the Levant noted above, the establishment of the Louvre Museum and the rapid assembly of its collections of antiquities (Marangou, 2000: 51). With this aim, Louis Nicolas Philippe Auguste, comte de Forbin [1777-1841], the director of the Musée Royal came to Cyprus by ship in January 1818, following his visits to Egypt, Syria and Jaffa, and left for İstanbul after staying on the island for three days (MMA. CCC, 1818: 16a, 128), in the course of his tour to purchase Greek and Roman works of art for the Louvre.

The interest of the French in the antiquities of Ottoman Cyprus grew. Fornelli, who served as French Consular agent at Limassol for a long period, from 1821 to after 1836, carried out excavations in order to search for antiquities, and activities aimed at making discoveries in historic areas. The administrative rulers of the island made a complaint concerning these activities to the French Consul on Cyprus from 1835-40, Antoine Louis Vasse de Saint-Ouen, in 1837 (MMA. CCC, 1837: 21).

⁴ Of course, to what extent the ancient French of Cyprus, as a ruling minority, retained French, rather than acculturating to Levantine manners and culture over the course of nearly 300 years on Cyprus, as was likewise the case with the Latins of the Holy Land over a shorter period of rule, remains an ongoing subject of investigation and debate.

Dagobert Fourcade, French consul between 1839 and 1845, carried out the search for antiquities concentrating on the inscriptions of the Paphos region and his successors as French consuls, Theodore Goëpp [1845-1848] and Eugène Tastu [1848-1862], also acquired some antiquities on Cyprus, and sent them to the Louvre (Masson, 1992: 123; Marongou, 2000: 51-53). The French scholar Jacques Marie Joseph Louis de Mas Latrie [1815-97], arrived in Cyprus on the 29th of October 1845 having already published several articles on Lusignan Cyprus (Mas Latrie, 1844a: 121-142- 413-437; 1844b: 301-330; Mas Latrie, 1845: 485-521), shortly after the stele of Sargon II's discovery at Larnaca (Merrillees, 2016: 355). He “*came in order to complete his History of the Lusignans which will be published at the expense of the French Government.*”⁵ and stayed for three months and carried out research in the ancient town of Idalium. He obtained a small collection of antiquities, with the British consul, Niven Kerr, facilitating his acquisition in 1845 of “*une belle tête de Vénus en marbre de Paros*”, said to have been found in Kition and eventually became the possession in France of François Benjamin Marie Delessert [1817-1868] (Merrillees, 2016: 367; Mas Latrie, 1846:505; Amandry & Hermary&Masson, 1987: 3-15). After subsequently visiting Syria, Palestine and Egypt (Mas Latrie 1846: regarding Cyprus 503-544), Louis de Mas Latrie donated much of his collection on his return to France in early April 1846 to the “*Cabinet des Antiquités*” (Marangou, 2000: 28, 33). An account of his discoveries was given in *The Athenaeum*, June 13th 1846, No. 972, p. 611, both informative and tending to increase rivalry in obtaining antiquities from Ottoman territory for the British Museum: “*At the last sitting of the Academy of Inscriptions and Belles Lettres, in Paris, M. Lenormant laid before that body several objects of antiquity, - which have been discovered on Cyprus, and brought home by M. De Mas-Latrie, recently employed on a literary mission to that island. The most important of these were found at Dali, - which this young savant conjectures to be the ancient Idalia. These are heads, of small full length statues, representing, under various forms*

⁵ Merrillees, 2016: 360, recorded in a consular dispatch by Niven Kerr on the antiquities of Cyprus, and forwarded in a letter dated 7th April 1846 from the Foreign Office to the British Museum (in the B.M.). The work was entitled, (Mas-Latrie, 1852-1861); followed by, (Mas-Latrie, 1873), and, (Mas-Latrie 1881).

and characters of Art, the Cyprian Venus. They form a very curious series. The earliest of the figures are of the rudest kind—presenting nothing better than a gross idol. Those of the second period Show a great advance in Art—exhibiting traces of the Phoenician and Assyrian influence. One head is remarkable for the influence of Egyptian on Cypriote Art which it attests. The third period—that of the art’s perfection—is represented, in M. de Mas-Latrie’s collection, by a fine head of Venus, in white marble, of very pure workmanship⁶. Amongst the collection—the whole of which M. de Mas-Latrie has presented to the Cabinet of Medals and Antiquities, in the Bibliothèque Royale—is, also, a head of Hercules, found in the ruins of Paléa Famagouste, which has been recognised as the Hercules Salaminus—of which no representation has been hitherto known to exist but on medals. — Another fact of interest results from the mission of M. de Mas-Latrie, in the discovery in Cyprus of an Assyrian monument—to which he has called the attention of the Minister of Public Instruction. In digging between the Marine and the Upper towns at Larnaca, a large stone of basalt was exposed—seven feet in height by two and a half in width and one in thickness—covered with inscriptions, in the arrow-head letter; and having on its upper surface the image in relief of a prince or priest bearing a sceptre in the left hand. “I am wholly unskilled,” says M. de Mas-Latrie, in his report to the Minister, “to appreciate the nature, age, or historical value of this monument. But I see the cuneiform character,—I perceive in the costume and attitude of the graven figure the same style as the bas-reliefs discovered by M. Botta in Mesopotamia—and I recognise, therefore, an ancient tomb, and one of the very rare monuments of the sway of the Assyrians in the island of Cyprus.” The academy of Inscriptions is about to apply to the Minister to secure this valuable monument for the Assyrian Gallery in the Louvre. [it is said there was an Ottoman offer to buy it, but for less than 20 pounds (Merrillees, 2016: 370)]⁷, which was rejected, and it was sold for 50 pounds to the

⁶ As noted above, said to be from Kition.

⁷ The Ottoman offer to purchase, if it actually occurred at this date, and was not just a rumour broadcast to establish a price, or a later invention, was presumably because it was in the possession of the first United States Consul on Cyprus Marino Mattei, [1832 or 1834 to 1850], (Merrillees, 2016: 363). Research in the Ottoman archives to date has failed to produce any evidence in support this claim made by Merrillees However, the British consul on Cyprus Niven Kerr, on behalf

Königliche Museen zu Berlin in August, before it could be bought for the Louvre]. – *We may mention, too, that a ship of the state has arrived at Bassorah [Basra], dispatched by the French government to bring home [sic. to take away] the sculptures found in the excavations on the site of the ancient Nineveh.*”

On 31 of December 1845, the British consul Niven Kerr wrote to the Earl of Aberdeen on the matter of the interest taken by both the French and the Prussian governments in this year in the antiquities and history of Cyprus and implicitly indicating the need for a British response to these:

“Your Lordship my annual report on this consulate regretting the necessity of my not confining it to a strictly commercial one, owing to the small extent of British trade with Cyprus, and have ventured to exceed those limits as the French and Prussian Governments have each sent employees here during the past year with a view of collecting details of the history and antiquities of the Island, I have consequently compiled a general outline of the actual state of Cyprus, and although extremely inferior as it will be to the work about to be published by Monsieur de Mas Latrie, the employee of the French Minister of Instruction, I flatter myself as to the correctness of the statement which I now most respectfully submit to your Lordship.” (N.A. FO. 78/621, 149–150).

In 1849, Honoré Théodoric d’Albert, Duc de Luynes [1802–1867], archaeologist, numismatist, photographer, art collector, and patron, who donated his collection of coins, medals, engraved gems and Greek vases to the Cabinet des Médailles, bought various antiquities said to originate from the Ambelliri Hill, west of the city of Idalium [Dali] found by a local farmer and which were bought by a French collector, including the repoussé electrum-gold and silver, 8th century. B.C. Phoenician-Chypro-archaïque I, vase, decorated with finely wrought motifs, purchased by the Louvre from the Duc de Luynes collection in 1853.⁸ Another example of an electrum vase, said to be from this same source was presented by Louis Félicien Joseph Caignart de Saulcy to the Louvre in 1851 [see below].

of the British Museum, made an initial offer of £20, recorded in a letter of 22 June 1846, which was rejected. N.A. FO. 78/661A, 116–117.

⁸ Louvre AO 20134 <https://collections.louvre.fr/ark:/53355/cl010144849>

2. From 1850 to 1869

In 1850 the Duc de Luynes bought from M. Aimé Peretié, the chancellor of the French consulate in Beirut, the bronze tablet, said to have been found by villagers at Dali [Dalium-Idalie, Adalia (Dezobry, 1861: 588), Idalium]. The rapid publishing of the Dali Tablet by the Duc de Luynes, (in his *Numismatique et Inscriptions Cypriotes*, 1852: 39-42, Pl. VIII et IX), and the attempts at translation by numerous scientists, played an important role in new researches at Dali, for the understanding of the Cypriot alphabet and language, realised through the discovery of the Idalion bilingual, a Cypriot-Phoenician inscription on a stone plaque found at Dali in 1869 by British consul and manager of the Larnaca branch of the Imperial Ottoman Bank, Robert Hamilton Lang (Ulbrich, 2001: 94; Lang, 1878: 30).⁹ In 1862, the Duke presented the 489-479 B.C. Dali Tablet - Idalion bronze tablet - the Plaque of Onasilos, inscribed on both sides in the Arcado-Cypriot syllabary to the Bibliothèque Nationale de France [BNF].¹⁰

The orientalist Louis Félicien Joseph Caignart de Saulcy visited Cyprus in 1850 and subsequently donated many objects to Louvre. He toured the ancient remains, discovered antiquities and bought them, including an electrum and silver coated vase in Larnaca (Marangou, 2000: 29). This Phoenician electrum and silver object in the Louvre today, *Département des antiquités orientales*, dated to the 8th-7th centuries B.C., said to have been found on the Acropolis of Idalion by villagers, and, is said to have been acquired for its weight in gold in the bazaar in Larnaca by Eugène Tastu [1817-1893], the French Consul in Cyprus (Merrillees, 2016).¹¹ It was bought from him by Louis Félicien de Saulcy and was presented to the Louvre in 1851.¹² The sultan himself was con-

⁹ Given to the “Bibliothèque Nationale de France”, together with all of his collection in 1862.

¹⁰ https://commons.wikimedia.org/wiki/File:Decree_Stasicypros_CdM.jpg

¹¹ Louvre AO 20135 = AO 5974 = N 3454. On this see, Merrillees who indicates Kition, rather than Dali may have been the findspot

¹² <https://collections.louvre.fr/ark:/53355/cl010171082> where Dali is the suggested findspot.

cerned with how this antiquity of Ottoman Cyprus was removed from the island and he ordered an impartial investigation by the district governorship of Cyprus into how this had occurred in late May 1852 (BOA. A.} MKT. UM. 290/30). The reply was given on the 7 July 1852 and Sultan Abdulaziz responded to this, warning Edhem Paşa, the Governor of Cyprus, that care should be taken to prevent antiquities being sold to the foreigners (BOA. İ. DH. 257/15845). The earliest antiquity discovered in Cyprus, of those in the Louvre up to this date, is reported to have been donated by de Saulcy in 1852 (Hermay, 1989: 4).

Claude Sosthène Grasset d'Orcet [1828-1900], sculptor-draughtsman, writer, and a photographer¹³ came to Cyprus about 1856 (Bonato, 2012:44). He also worked in Phoenicia with Ernest Renan in 1860 and he undertook the search for antiquities on Cyprus, received a consular post when he settled on the island from 1860 onwards, and he hosted the expedition led by comte Charles Jean Melchior de Vogüé in 1862 (Bonato 2012: 44-46).

Baron Alban Emmanuel Guillaume Rey [1837-1916] visited Cyprus frequently from 1857 (Bonato, 2012: 44) due to his interest in crusader architecture and history, Claude Sosthène Grasset d'Orcet was his guide on Cyprus, again in 1859-1860 with the photographer Louis de Clerq [1836-1901], who photographed in Nicosia, in Famagusta, and Kiti (Bonato, 2012: 41). He wrote the first study of the Crusader castles and fortifications of Syria and Cyprus, *Étude sur les monuments de l'architecture militaire des croisés en Syrie et dans l'île de Chypre et Les colonies franques de Syrie aux XIIe et XIIIe siècles*, of 1871. He also sent some antiquities from Cyprus to the Louvre, e.g. in 1860, *Don d'une statue d'homme en pierre, ancien style phénicien, provenant de Larnaca, expédiée par Rey* (Archives des musées nationaux, 2015: 62).

From the 1860's onwards French governments support increased for archaeological research conducted on Cyprus (Ulbrich, 2001: 94). *On January 20, 1862, Count de Marikor was appointed as the French consul of Cyprus* (BOA. A.}DVN. DVE. 27/3; KŞS. 46, 126/3). Louis Dumesnil

¹³ <https://www.metmuseum.org/art/collection/search/828466> For a further example, from 1862 of a Roman imperial funerary stele, (Bonato, 2012: Fig. 12, a).

de Maricourt [Comte de Maricourt 1806-1865], came to Cyprus from Moscow as French consul on Cyprus in March 1862, and took a most considerable interest in the antiquities of the island until dying of cholera in July 1865 (KŞS. 46, 126/3; KŞS. 47, 111/1; Özkul, 2013: 250; Bonato, 2010a: 105-108). He acquired various antiquities, establishing his own collection and was involved in the discovery of the sanctuary of the “Goddess of the Salt-Lake” near Kition (Bonato, 2010b: 113-120).

Another example of this French interest was the persistent encouragement between 1862 and 1865 given to this research by the French Breton philologist, historian, philosopher and author of *Vie de Jésus* of 1863, a work inspired by an archaeological expedition to Phoenicia in 1860-1861, Joseph Ernest Renan [1823-1892].¹⁴ This resulted in a team, which he was unable to lead, comprising: the orientalist, comte Charles Jean Mechloir de Vogüé [1829-1916],¹⁵ whose ancestor participated in the Third Crusade, the epigrapher William Henry Waddington [1826-1894] and the architect Edmond Clément Marie Duthoit [1837-1889] who, on the advice given by Claude Sosthène Grasset d'Orcet, came to the island for research (Severis, 2001: 33), and contributed to the work of Joseph Ernest Renan entitled “*Mission de Phénicie*” of 1864 (Marangou, 2000: 34, 52; Bonato, 2010b: 113-114). Within the scope of this research, Edmond Duthoit was employed in Cyprus between February and May 1862 on behalf of France, in order to gather information about the antiquities on the island¹⁶. While Vogüé and Waddington went on to Ottoman Beirut, Syria and Jerusalem (Vogüé, 1864), Duthoit remained

¹⁴ In 1862 professor of Hebraic, Chaldean and Syrian Languages at the Collège de France; founder in 1867 of *Corpus Inscriptionum Semeticarum*.

¹⁵ Who, following his travels from 1853 to 1854 in around Greece, Turkey, Syria and Palestine, with his interest in Christian architecture, had published the first modern survey of the extant Frankish churches in the (Vogüé, 1860). He knew Greek, Latin, Phoenician, Syriac, and Hebrew, and his “Inscriptions cypriotes inédites” was published in the (Vogüé, 1868: 491-502). He became the French Ambassador to the Porte, 1871-1875.

¹⁶ These works include the drawing of the vase of Amathus by Duthoit in 1862, view, section and measurement, and overhead, <http://www.hellenicaworld.com/Cyprus/Drawings/en/CyprusDrawings0067.html>

on Cyprus, and carried out research on his own (Counts, 2012: 45-46)¹⁷ and during this period he dispatched to the Louvre 235 antiquities in 52 boxes (Bonato, 2010b:113). Jean Mechloir de Vogüé also donated a fragment of an inscribed marble plaque from Larnaca, [Citium] to the Louvre, No. I. 2726.¹⁸



The Amathus Vase *in-situ* drawn by Luigi Mayer in 1792 before its removal to the Louvre. A coloured aquatint illustration published.

Mayer, 1803: npn. facing 21) .

¹⁷ "The French have also been making excavations in Cyprus: the result is told in a letter from M. Melchior de Vogüé to M. Renan. At Agios Photis, near Golgos, at Arsos, and at Malloura, trenches have been discovered, filled with fragments of statues of all sizes and dates. As the writer observes, it is evident that at some period or other, perhaps the fourth century (A.D.), all the statues of a locality have been systematically broken up and thrown into trenches dug in the vicinity of the temples that once contained them." (Burgess, 1863: 12).

¹⁸ Bas&Waddington, 1847: 633, *Ile de Cypre*. I, 2726. *Citium*, (Larnaca). *Copie de l'auteur. Sur un fragment de plaque de marbre, trouvé à Larnaca, et donné par M. de Vogüé au musée du Louvre.*

An Ottoman archive document of the 11 Cemâziyelevvel 1281 [October 12, 1864] states that Abito, a French citizen on Cyprus wanted to look for antiquities on the island and permission was requested from the French Embassy. He was granted permission provided he paid the costs for this research himself and that he did not subsequently make any demands, and that he followed the necessary rules and followed the new procedures (BOA. MVL. 794/57).

Edmund Duthoit came back to Cyprus for a second time between May and September 1865, and conducted work relating to the transfer of the 3.20 metre diameter, 1.90 m. high, monolithic 13 ton (Hermay, 2015: 9) stone vase from Amathus to France by the French sailing transport frigate, “*La Perdrix*,” commanded by the Comte de Vögue (Severis 2001, 32; Louvre No. AO 22897). The removal of the Amathus Vase, a product of Phoenician civilisation that was depicted by Luigi Mayer in 1792 (Fig. 1) “*In the neighbourhood of this city [Limisso] Mr. Mayer discovered an ancient vase, thirty feet in circumference, and nine inches thick. It is of stone, and its external surface is very hard, but on the inside the sandy particles easily rub off on the fingers, and emit a smell resembling petroleum. This vase stands in a very lonely spot, occasionally visited only by persons in pursuit of game, to whom the bull that appears in the hollow of one of the ears has sometimes served as a mark to shoot at for wagers, or as a trial of their skill.*” (Mayer, 1803: 21–22). A drawing of the vase was made by Claude Sosthène Grasset d’Orcet in 1859 (Bonato 2012: 46, Fig. 11), and also by Edmund Duthoit in 1862, in the preparatory work for its removal to the Louvre Museum where it was placed July 13, 1866, is considered a turning point for French researchers and archaeologists in Cyprus (Marangou, 2000: 35). The Louvre museum oddly notes, “*During his voyage in 1865, Duthoit persuaded the Ottoman authorities to give the [the larger of the two, see below] vase to France*¹⁹. Taking the monolithic vase down

¹⁹ This was not of course the case. Edmund Duthoit did not “*persuade the Ottoman authorities.*” The French embassy in Constantinople, not Edmund Duthoit, was responsible for securing the permission, and the Mouette steam corvette with the French sailing transport frigate, “*La Perdrix*,” commanded by the Comte de Vögue, were dispatched on behalf of the *Directeur des Musées*, charged with conveying the vase to France.

from the acropolis and installing it aboard the ship was a technical feat for the carpenters of the French imperial navy.”²⁰ By order of Sultan Abdulaziz [r. 1861-1876] in May 1865, special permission had been granted, in order that the French subjects who was interested in antiquities, who were appointed by the French Emperor Napoleon III, would be able to remove antiquities from the Tuzla district in 1865 (Ayar, 2012: 354).

A 4 May 1865 order to the Governorship of Cyprus states that Dütua [Edmund Duthoit], was given permission, so long as the regulations were followed, to search for antiquities on Cyprus. The document makes clear that in the case of the finding of any duplicate antiquities, one of them was to go the Devlet-i Aliye Museum. It also, importantly records the long-standing rule of the state that unique artifacts and very large historical artifacts were to be left *in situ*, while permission from the landowner had to be obtained when searching non-state land (BOA. HR. MKT. 532/40, 6; BOA. BEO.VGG. d. 386, 129/84).

During the removal of the Amathus vase in 1865 a smaller but similar rock-cut vase near to it, was to be removed to the Imperial Museum in İstanbul, following the standard Ottoman legal practice that if there were two similar antiquities found, one of which had to go to the *Müze-i Hümayun*, was smashed. On this George Jeffrey wrote: “*Vase de Amathonte au Louvre:-De Mes Latrîe in “l’île de Chypre” says that the two vases of Amathus were cut out of the rock and the one carried to Paris was detached from its base for the purpose of transport. At the present day there are no traces of the remains of the second vase which were left behind by the French explorers of 1866. An account of the proceedings of Lieut. Eugène Magen who carried off the vase now in the Louvre appeared in the Journal of the Societî d’Agen in 1867.*” (Jeffrey, 1918: 356; see also, BOA. VGG. d. 386, 577/1). However, Gen. L. de Cesnola related in 1877 that parts of this other smaller rock-cut vase still remained visible (The Cesnola Collection, 1877: 38-39, in this the claim that possession of the Amathus vase was taken by comte Charles Jean Mechloir de Vogüé in 1862, is again repeated, when in fact it came into French from Ottoman possession in 1865). This second smaller rock-cut vase was either deliberately smashed to make the Amanthus vase

²⁰ <https://www.louvre.fr/en/oeuvre-notices/vase-amathus>

unique, or it was smashed accidentally during the removal of the larger vase (Kiely& Merrillees, 249, fn 24).

Edmond Duthoit conducted excavations and he discovered near Athienou, on the site of the city of Golgoi, “*about 5[00] to 600 heads of all sizes, from 0,03 to 0,50 (m.), of all periods, of all styles and of all types, as well as thousands and thousands of fragments of all kinds.*” (Hermay & Mertens, 2014: 17), and the draped “Apollo of Malloura.” The Louvre Museum acquired more than five hundred sculptures from his excavations. He was also concerned with the Medieval graves of the French knights buried on Ottoman Cyprus, as the following Ottoman records indicate:

To the Cyprus Governorship, dated 13 Rebîülâhir 1282- 5 September 1865:

Several ancient graves were unearthed around Limassol in Cyprus. French inscriptions were seen on these tombstones. During this period, the French Monsieur Dötva [Edmond Duthoit], who was in charge of artefact research in Cyprus, was informed. As a result of the examination made by him, it was understood that these tombs were old French tombs. The French consul was asked to deliver these gravestones to the French embassy so that they could be transported to France and the existing bones taken to the Catholic cemetery in Cyprus. As it was understood from the writings on them that these graves were old French graves, the order was given to transfer the tombstones to France and to give a license for the burial of the bones in the Catholic cemetery (BOA. HR. MKT. 525/41).

Dated 24 Cemâziyelâhir 1282 [14 November 1865] *The foundations of old buildings were seen in the field on the land belonging to the “Orta Mes-cid” foundation in Limassol and they were excavated by its trustee. Some of the stones were inscribed, and thereupon, the Deputy French Consul of Limassol, Monsieur Yorgi İkama, called these stones French tombstones and he prevented the removal of the stones by the trustee of the foundation. The situation has been reported to the administration by the Cyprus Foundations administration. The matter was raised by the Governor of the Ottoman administration as to if the land was foundation land and whether it would be abandoned (BOA. HR. MKT. 536/36; BOA. VGG. d. 386, 582/3).*

Instituted by Sultan Abdulaziz in 1851, Edmond Duthoit was subsequently named an Officer of the Order of the Médjidié.

Although it has been said that the leg of a bronze statue 2.1 m. high of a *kouros*-Apollo of c. 460-450 B.C., cast in sections that was discovered intact by villagers in the Pidas dry river bed near Tamassos in 1836, and which fell apart as “*They tied their kouros to an oxcart and dragged it away, and in the process the head, arms, and legs fell off.*” (Mattusch, 2019: 3, 14, fn. 15 regarding the similarity in composition of the alloy content, including trace gold, between the head and the leg.) it was not bought by M. Mattei Sancti, and was taken to France by Edmond Duthoit in 1862/3 and then presented to the Louvre (Williams, 2009: 114). It was seen in 1862, by Edmond Duthoit, but neither bought nor taken. (Merrillees, 2016: 365) It is the case from the Louvre inventory No. 2191, that the bronze leg remained in the possession of the Mattei family on Cyprus and it was actually given to the Louvre by them in 1884.²¹ The famous bronze head of this statue was bought by Antonio Vondiziano [1753-1838], British Vice Consul in Larnaca 1799-1838, and sent to the Smyrna/Izmir merchant from 1818-1851 Henry Perigal Borrell [1795-1851] (Merrillees, 2016: 366), seller of musical clocks, coin collector, especially those of Asia Minor, and of classical inscriptions²², from whom the head was bought in 1838 or 1839 for the sixth Duke of Devonshire who kept it at Chatsworth House, Derbyshire, hence its name, the “*Chatsworth Head.*” It was bought from the Duke of Devonshire by the British treasury for the British Museum in 1958²³.

Successive French governments took direct initiatives for the enriching of their museums in relation to the antiquities of Cyprus.

Ottoman documents of the 11 Cemâziyelevvel 1281 and of, 25 Cemâziyelevvel 1281- 12 and 26 October, 1864, record that the Frenchman Abito requested permission to search for antiquities in parts of the island. Permission for this research was requested by the French embassy. This issue was discussed in the “*Meclis-i Vâlâ-yı Ahkâm-ı Adliyye*” [supreme council of judicial ordinances], and it was decided to grant permission, as long as his expenses belong to him, he made no further demands,

²¹ <https://collections.louvre.fr/en/ark:/53355/cl010258524>

²² Who assembled the Borrell numismatic collection, largely from Anatolia by 1833, with more than 2,200 examples in the British Museum <https://www.britishmuseum.org/collection/term/BIOG87468?page=19>

²³ https://www.britishmuseum.org/collection/object/G_1958-0418-1

and, that he obeyed all of rules and he followed the new antiquities procedure (BOA. MVL. 794/57).

In 1867 sultan Abdulaziz visited France, the first Ottoman sultan do so, visiting the *Exposition Universelle* in Paris. The Emperor of the French (1852 to 1870), Napoleon III made a request in 1867 to exchange the 16th century 'green'-bronze cannon, identified in Famagusta castle, for new ones, in order to take the original bronze cannon to the French Museum of Ancient Weapons.

It was requested by the French embassy that a cannon made of green bronze in Magosa Castle, which was made by the French, be placed in the French Arms Museum and replaced by a new cannon.

In answer, it was decided by the Sultan to give the cannon as a gift without demanding anything in return. 20 Receb 1284 [17 November 1867] (BOA. HR. MKT. 595/41)

The translation of the motion given from the French Embassy dated October 9, 1867:

Set in a green bronze cannon, a salamander shape in gold, 3.45 cm long, and a lily flower in relief on the neck, of a cannon in the Famagusta castle on Cyprus. The Latin words meaning, (in fact "waste and destroy," but translated as) "beller ve mahvederim" were written on it. It was understood from this sign by the consul who was there, that this work dates from the time of Ferdinand I, one of the kings of France. Since the cannon is a historical monument, the French Embassy asked to put it in the French weapons museum and replace it with some new cannons.

As it was not appropriate to refuse the request for this, the response given was the gift of the cannon by the sultan without any request in return 12 Shaban 1284 [9 December 1867] (BOA. İ. HR. 229/13430).

Presenting of the historical artifact as a gift 23 Shaban 1284 [20 December 1867] (BOA. HR. MKT. 598/96)

4. Further French Activity Concerning Antiquities on Ottoman Cyprus to 1878

Another diplomat who conducted archaeological activities in Cyprus was Count Dominique Albert Édouard Tiburce Colonna-Ceccaldi [1832-

1892], who was at the French consulate in Larnaca between 1866 and 1869 (Masson, 1992: 123, 126). The date of appointment of Ceccaldi in the Ottoman records is the 20 December 1865 (KŞS. 47, 111/1; Özkul, 2012: 250). He is recognised as the first consul to publish the results of archaeological research undertaken on Cyprus. He found the Ottoman island to be quite rich in antiquities and requested a license to search for these immediately on his arrival in Cyprus. Permission was given for him to search for antiquities in parts of the island which is dated 21 October 1866 [Annex-1] (BOA. HR. MKT. 561/42; BOA. BEO. VGG. d. 386, 176/47). With the assistance of villagers, consul Ceccaldi ventured into numerous excavations, and he sold some of the pieces he obtained to the Louvre. Max Ohnefalsch-Richter who identified the Sanctuary of Aphrodite at Idalion in 1887, stated that the brothers Colonna-Ceccaldi had found and emptied a cistern filled with limestone sculptures on the lower terrace which were sold to the Louvre in 1869 for 400 French Franks (Ohnefalsch-Richter, 1888: 54; Masson, 1992: 128). The Louvre also received in 1869 a Greek inscription found on Cyprus, offered by Waddington and sent by consul Colonna-Ceccaldi (Monnot, 2015: 62). The antiquities discovered as a result of his excavations were published as a set, in several volumes, entitled, “*Revue Archéologique de Découvertes en Chypre*”, from 1871 (Ceccaldi, 1871: 361-372; Ceccaldi 1872: 221-228; Ceccaldi 1873: 18-30) by his brother, M. Georges Colonna-Ceccaldi (1840-1879) who was attached for a time to the French Consul-ate-Général in Beirut. (*Revue Archéologique*, 1879: 384-388) He was a banker, dealer in antiquities and agent of the American Consul, General Louis Palma di Cesnola. He excavated a burial ground by Amathus on the American Consul's behalf in 1875. Georges Colonna-Ceccaldi also authored, *Un Sarcophage d'Athienau (Chypre)*, Paris, Didier & Cie, 1873, and in 1882 his book, entitled, “*Monuments Antiques de Chypre, de Syrie et d'Égypte*”, was published posthumously in Paris, Didier & Cie (Ceccaldi, 1882: 17-18; Cheal, 1978: 4).

In November 20th 1876 a *New York Times* article related that General di Cesnola had received an offer from the British Museum of £10,000 or 50,000 U.S.\$ in gold, for the 1500 objects of: gold, silver, gems, bronze, alabaster and terra cotta, found beneath the Temple at Kurium, Cyprus,

and that the offer was valid for three days. The article also noted that General di Cesnola had also received an offer for the Kurium finds and some other selected pieces from his collection from the French Government, of 300,000 francs or 60,000 U.S.\$ in gold. The trustees of the Metropolitan Museum New York requested from its readers donations of 11,000 U.S.\$ by the evening of 20th November to secure for a total of 60,000 U.S.\$ in gold, these artifacts thought to date from before 650 B.C., for the Metropolitan Museum, as *'the Trustees of the Metropolitan Museum of Art feel that it is of the utmost importance not only to the museum itself and to the City, but to the educational interests of the country, that this collection in its entirety should be permanently placed in New York.'*²⁴

5. The Larnaca-Tuzla Customs House

In the aftermath of the fly-whisk incident of the 29th of April 1827 which resulted in the loss of Ottoman regency of Algeria to French occupation, after the French government requested an official apology from Hussein Dey which the ruler of Ottoman territory, although semi-independent, refused to give. And at a time when French influence and policy in respect to the Ottoman Levant seemed close to realisation, with the Suez canal nearing completion and the French occupation of Djibouti from 1862 onwards, the base around which French Somaliland was constructed; together with increasing French influence in Syria; there were a series of incidents between Frenchmen and the Ottoman customs house officials at Tuzla, Larnaca, in all probability concerning the smuggling of antiquities through the customs house, and the issue of diplomatic immunity from search, even though there was a strong probability antiquities which were found and/or purchased on Cyprus were being smuggled abroad that are recorded in Ottoman archival documents.

The translation of the letter dated April the 19th 1863 sent from the Hariciye Nezareti to the French Embassy records:

²⁴ *"Antiquities of Cyprus. The Cesnola Treasures. In order to save them to America and the Metropolitan Museum, 11,000 U.S.\$ must be raised today,"* New York Times, November 20th 1876.

An incident took place between a person named Gustav, a French subject, and the officials in Tuzla. Gustav did not have 4 chests checked at the customs. While he was about to board a ship, customs officials asked him to go to customs to have the boxes checked. Although Gustav acted against the law and tried to shoot with a gun at customs officials, some French people there prevented this. The French consul of Cyprus [comte de Maricourt] was informed of the situation and the consul expressed his regret. However, during this period Gustav had left the island. Hariciye Nezareti requested the French embassy to do whatever was necessary to Gustav concerning this incident (BOA. HR. TO. 487/57).

And again, in the summary of a letter sent by the Hariciye Nezareti to the French Embassy dated 7th of July 1863

The customs officer intervened in the situation where a French citizen named Amede was transporting and secretly loading the ferry from Larnaca. Thereupon, Amede's son battered the [investigating] customs officer. After these developments, the situation was reported to the French consul there [comte de Maricourt]. However, the consul did not intervene. A few days later, with the help of several French lords and French consuls who were there to cross to Beirut, they transferred and loaded all their belongings onto the ferry without having the customs inspect and check their baggage (BOA. HR. MKT. 448/28) The French consul, using his diplomatic identity, took the goods he wanted [those of himself and his party] out of the island without any problems in customs.

An official report relates: *In addition to the acts against the [Ottoman] customs law of the French consul in Tuzla [comte de Maricourt] and one of the merchants, they [the French] had behaviour like beating the customs officials and pointing weapons at them. These events were reported to Istanbul in reports written on the 29th of March 1863 and the 25th of June 1863. Before there was an answer concerning these, a new incident occurred, by the Cyprus Ministerial Office. In another incident reported by the Rusûmat Administration on June the 30th 1863, 5 crates, 4 large handbags and a mold were taken off the pier by French persons in Larnaca from the ship belonging to the Austrian Lloyd company, working between the [Ottoman] ports of Alexandria-Beirut-Larnaka. Seeing the situation, the guard warned these people and asked for this baggage to be brought to the customs. The French consul [however] assigned 4 people and carried all this material to their homes. This kind*

of behavior of the French consul is against the customs law. Other consuls and citizens obey the customs law. The customs [officials] were left helpless in these events. (BOA. HR. MKT. 452/43).

The different responses by the French citizens smuggling, one, his son beating up the Ottoman customs official, and drawing a pistol on Ottoman customs house officials, and then evading punishment, and the French consul at the time, comte de Maricourt and his friends and consular assignees, was due to the law of the consuls, as their belongings could not be searched at customs (BOA. HR. MKT. 587/66). In these cases, amongst others, chests and other baggage were passing through the Ottoman Tuzla customs house without being checked. In one case due to violence and the threat thereof, in the others, due to diplomatic immunity, but through either route of intimidation, antiquities were leaving Ottoman territory in the possession of French citizens through the Tuzla customs house, an entirely unsatisfactory situation, lacking in respect for both the Ottoman state, its laws, and its customs officials.

Following these incidents in the Tuzla Customs-house the French Embassy in İstanbul sent the following to the Ottoman Ministry of Foreign Affairs-Hariciye Nezareti, dated the 10 of July 1863:

I have received the letter of complaint concerning Marikor, the French Consul to Cyprus, from the Tuzla Customs office. This letter arrived as I was about to forward the complaint concerning the rough treatment of French citizens and even the French consul by the Customs officers of Cyprus and their stance of taking actions without listening to anyone, around these dates. A complaint was made by Monsieur Marikor to the Embassy on this matter. Moreover, the consul had notified the ambassador that he had intervened in the inappropriate incidents which had taken place at both Tuzla and Lemosun customs. I would have expected a more restrained approach to the matter than this letter by the Sublime Porte, which is based on a complaint by an ill-intentioned official. I would like to state that the consul possesses authority on the matter of preventing the complaints of the customs administration, which is referred to in the letter, pursuant to the "la fon" article, and that aspersions have been cast upon him for this reason. I regret to say that I cannot overlook the statements made by our consul in Tuzla. It has been stated by the consul that, despite him carrying out what he was required to do in line with

his duties, the officials located there have continuously made false accusations against him and stated that they ensure he is relieved of his duties. In his complaint, it should be taken into account that the consul was reported following the incidents which took place. Ottoman State officials should treat our consul in the appropriate manner. A translator from the Embassy has been assigned to forward explanations concerning the circumstances which have caused the matter to be notified in writing to your Ministry. (BOA. HR. TO. 200/25).

The French diplomatic reply to the Ottoman protest, unsurprisingly says nothing concerning the French consul's actions protecting French citizens smuggling, through his use of consular immunity, and it also makes no comment concerning the physical intimidation and weapon drawn by Frenchmen to intimidate Ottoman customs officials. It apportioned the blame entirely upon *an ill-intentioned* [un-named Ottoman] *official*, as though the intimidation of Ottoman officials on Ottoman territory by Frenchmen was a matter of no concern.

That attention was certainly given by Ottoman customs-house officials to the export of antiquities from Cyprus, not least following the investigation ordered by the sultan a decade earlier, is clearly shown in the surviving correspondence about a chest containing ancient carved stone reliefs. These were found near Tuzla in the course of Joseph Ernest Renan and comte Charles Jean Mechloir de Vogüe's research in 1862 on Cyprus. Even though Edmond Duthoit had requested that the chest containing them be released for it to be sent to France, this chest of antiquities had remained in the Tuzla customs-house for three years. This was because, even though the French Embassy had requested of the Ottoman Ministry of Foreign Affairs on the 20th of August, 1865, that there be no difficulties in exporting the chest, it was the case that without the presence Joseph Ernest Renan, the owner, or a decree of the sultan permitting its export, the chest had to remain in the customs-house, as recorded in an official document addressed to the Cyprus governorship and the Trust of Rûsumat, dated, 13 Rebîulâhir 1282 [5 September 1865] which stated it was the rule that antiquities to be taken from the island with official permission had to be accompanied by the legal owner, so the chest containing the antiquities should not be exported [until these conditions were met] (BOA. HR. MKT. 525/47).

6. Conclusions

It can be understood that the French in the 19th century particularly, but not only, played a considerable part in the collection of antiquities from Ottoman Cyprus, through purchase and through excavation, and their removal, both legally, with Ottoman permission, and illegally, smuggled out of the island. While Europeans commonly thought that the Ottomans had no real interest in the antiquities on Ottoman Cyprus, as elsewhere in Ottoman territory, this was not the case, as official Ottoman administrative documents and longstanding Ottoman custom and law on this matter clearly show. The repeatedly expressed 19th century French view that Lusignan 12th to 15th century Cyprus, was in effect to be understood as a former French colony in the Levant, doubtless also played a part in legitimising in the minds of Frenchmen the removal of antiquities from what was formerly territory ruled by the Lusignans, and, at that time, like other Europeans, because these Frenchmen thought themselves to be the legitimate inheritors of the civilisations of Greco-Roman antiquity, and so had a particular claim upon the heritage of antiquity on the island.

References

Archive Documents

(BOA.) Presidency of the Republic of Turkey Directorate of State Archives, Ottoman Archives

BOA. A.}DVN. DVE. 27/3.

BOA. A. MKT. NZD. 264/92.

BOA. A.} MKT. UM. 290/30.

BOA. BEO. VGG. d. 386.

BOA. HR. MKT. 53/05; 102/84; 132/62; 189/54; 213/7; 322/05; 344/9; 351/4; 448/28; 452/43; 525/41; 525/47; 532/40; 536/36; 561/42; 580/86; 587/66; 595/41; 598/96.

BOA. HR. TO. 200/25; 487/57; 589/09.

BOA. İ. DH. 257/15845.

BOA. İ. HR. 229/13430.

BOA. MVL. 794/57.

(MAA.) (Cyprus National Archive and Research Centre Documents/Kyrenia/TRNC)

Correspondance Consulaire et Commerciale (CCC), Larnaca, (Archives du Ministère des Affaires Étrangères).

16a, 1814-1824; 19, 1837-1844.

KŞS. (Kıbrıs Şer'iyye Sicili-Cyprus Shari'a Court Registers).

38; 46; 47.

(N.A.) National Archive, Kew/London

FO. 78/621; 78/661A; 78/715; 195/102.

Periodicals

Harper's Weekly, XXI, 1046, Supplement, January 13th 1877.

New York Times, November 20th 1876.

The Athenaeum, June 13th 1846.

Published Sources

Amandry, M. & Hermay, A. & Masson, O. (1987). "Les premières antiquités chypriotes du Cabinet des Médailles et la mission Mas Latrie en 1845-1846". *Cahiers du Centre d'Etudes Chypriotes*. 8, 3-16.

Ayar, M. (2012). "XIX. Yüzyılın İkinci Yarısında Tuzla (Larnaka): Ticaret, Ticaret Mahkemesi ve Konsolosluklar". *Histories of Ottoman Larnaca*, (Eds.) Evangelia Balta-Theoharis Stavrides-Ioanis Theocharides, The Isis Press: İstanbul.

Bas, P. L. & Waddington, W. H. (1847;). *Inscriptions grecques et latines recueillies en Grèce et en Asie Mineure*. F. Didot: Paris.

- Bonato, L. (2010a). "Louis Dumesnil de Maricourt. Consul de France à Larnaca et 'excellent homme' (15 mars 1862 – 26 juillet 1865)". *Thetis*, 16-17, 105-111.
- Bonato, L. (2010b). "La France et l'Archéologie Chypriote pendant la gestion du consul Louis Dumesnil de Maricourt (1862-1865)". *Thetis*, 16-17, 113-120.
- Bonato, L. (2012). "Chypre, Cyprus, Zypern, Cipro, Cypern, Κύπρος... Les Voyageurs Européens À Chypre Au XIX^e Siècle". *Cahier du Centre d'Études Chypriotes*, 42, 24-86.
- Burges, W. (1863). "Notes on some recent French Archaeological Publications". *The Gentleman's Magazine and Historical Review*, CCXIV, 3-12.
- Ceccaldi, G. C. (1871). "Découvertes en Chypre". *Revue Archéologique*, 23, 361-372.
- Ceccaldi, G. C. (1872). "Découvertes en Chypre". *Revue Archéologique*, 24, 221-228.
- Ceccaldi, G. C. (1873). "La Patère d'italie". *Revue Archéologique*, 25, 18-30.
- Ceccaldi, G. C. (1879). (Notice Nécrologique). *Revue Archéologique*, 38, 384-388.
- Ceccaldi, G. C. (1882). *Monuments antiques de Chypre, de Syrie et d'Égypte*. Librairie Academique: Paris.
- Chateaubriand, F-A. (1802). *Génie du christianisme ou Beautés de la Religion Chrétienne*. Migneret: Paris.
- Chateaubriand, F.R. de. (1814). *Travels in Greece, Palestine, Egypt, and Barbary, during the years 1806 and 1807*. trs. Frederic Shoberl, H. Colburn: London.
- Cheal, C. L. (1978). *Early Hellenistic Architecture and Sculpture in: Tumulus 77 at Salamis*, Brown University Phd.
- Derek, B. C. (2012). "A History of Archaeological Activity in the Athienou Region", *Crossroads and Boundaries: The Archaeology of Past and Present in the Malloura Valley, Cyprus*. (Eds.) Toumazou, M. K. & Kardulias P. N., & Derek B. C. (Annual Of The American Schools Of Oriental Research), 65, 45-54.

- Dezobry, C. (1861). *Dictionnaire général de biographie et d'histoire, de mythologie, de géographie ancienne et moderne comparée, des antiquités et des institutions grecques*. E. Magdeleine et Cie: Paris.
- Duteil-Loizidou, A. P. (1991). *Consulat de France à Larnaca, Documents inédits pour servir à l'histoire de Chypre. Vol. 1 (1660-1696)*, (Eds.) Cyprus Research Centre: Nicosie.
- Effros, B. (2018). *Incidental Archaeologists: French Officers and the Rediscovery of Roman North Africa*. Cornell University Press: Ithaca.
- Hamilton, A. (2018). (Eds.) *Johann Michael Wansleben's Travels in the Levant, 1671-74: An Annotated Edition of His Italian Report*. Brill, Leiden.
- Hermay, A. (1989). *Musée du Louvre, Département des antiquités orientales. Catalogue des antiquités de Chypre Sculptures*, RMN: Paris.
- Hermay, A. & Mertens, J. R. (2014). *The Cesnola Collection of Cypriot Art: Stone Sculpture*. The Metropolitan Museum of Art, New York, Yale University Press: New Haven and London.
- Hermay, A. (2015). "Amathus, Capital of Kingdom nad City State", *Lemesos: A History of Limassol in Cyprus from Antiquity to the Ottoman Conquest*. (Eds.) Nicolaou-Konnari, A.& Schabel, C. Cambridge Scholars Publishing: Newcastle, 1-48.
- Jeffery, G. (1918). *A Description of the Historic Monuments of Cyprus: Studies in the Archaeology and Architecture of the Island*, Government Printing Office: Nicosia.
- Kiely, T. & Merrill, R. S. (2012). "The archaeological Interests of Samuel Brown, Government Engineer, and his circle of Acquaintances in Late 19th Century Cyprus". *Cahier du Centre d'Études Chypriotes* 42, 245-272.
- Lang, R. H. (1878). *Cyprus: Its History, Its Present Resources, and Future Prospects*. Macmillan and Co.: London.
- Makhairas, L. (1932). *Recital Concerning the Sweet Land of Cyprus Entitled 'Chronicle'*. trs. Richard MacGillivray Dawkins, I-II: Oxford.
- Marangou, A. G. (2000). *The Consul Luigi Palma di Cesnola, 1832-1904: Life & Deeds*. Cultural Center of the Popular Bank Group: Nicosia.
- Mas-Latrie, L. de. (1844b). "Des relations politiques et commerciales de l'Asie Mineure avec l'île de Chypre, sous le règne des princes de la maison de Lusignan". *Bibliothèque de l'Ecole des Chartes*, 1, 301-330.

- Mas-Latrie, L. de. (1844a). "Notice sur les monnaies et les sceaux des rois de Chypre de la maison de Lusignan". *Bibliothèque de l'Ecole des Chartes*, V, 118-142.
- Mas Latrie, L. de. (1844a). "Notice sur les monnaies et les sceaux des rois de Chypre de la maison de Lusignan". *Bibliothèque de l'école des Chartes*, V, 413-437.
- Mas-Latrie, L. de. (1845). "Des relations politiques et commerciales de l'Asie Mineure avec l'île de Chypre, sous le règne des princes de la maison de Lusignan". *Bibliothèque de l'école des Chartes*. VI, 485-521.
- Mas-Latrie, L. de. (1846). "Notes d'un voyage archéologique en Orient. Extraits de rapports adressés à Mr le ministre de l'Instruction publique". *Bibliothèque de l'école des Chartes*, VII, 489-544.
- Mas-Latrie, L. de. (1847). "Monuments français de l'île de Chypre". *Magasin Pittoresque*, M. Édouard Charton, XV, 145-147; 219-224.
- Mas-Latrie, L. de. (1852-1861). *Histoire De L'île De Chypre Sous Le Règne Des Princes De La Maison De Lusignan*, I-II-III: Paris.
- Mas-Latrie, L. de. (1873). *Nouvelles preuves de l'Histoire de Chypre sous le règne des princes de la maison de Lusignan*, Jaques Marie Joseph Louis: Paris.
- Mas-Latrie, L. de. (1881). *Généalogie des rois de Chypre de la famille de Lusignan*. BNF, Venise.
- Masson, O. (1992). "Diplomates et amateurs d'antiquités à Chypre vers 1866-1878". *Journal des Savants*, 1(1), 123-154.
- Mattusch, C. C. (2019). *Greek Bronze Statuary: From the Beginnings Through the Fifth Century B.C.*. Cornell University Press: Ithaca.
- Mayer, L. (1803). *Views in the Ottoman Empire, chiefly in Caramania, a part of Asia Minor hitherto unexplored; with some curious selections from the islands of Rhodes and Cyprus*. R. Bowyer: London.
- Merrillees, R. S. (2016). "Studies on the provenances of the stele of Sargon II from Larnaca (Kition) and the two so-called Dhali (Idalion) silver bowls in the Louvre". *Cahiers du Centre d'Études Chypriotes*, 46, 349-386.
- Monnot, Corinne Jouys Barbelin et Guillaume. (2015). Archives des musées nationaux, Département des Antiquités grecques et romaines du musée du Louvre (Série A) Répertoire numérique détaillé n 20140044,

- Archives nationales (France), Pierrefitte-sur-Seine, 2015. @ https://www.siv.archives-nationales.culture.gouv.fr/siv/rechercheconsultation/consultation/ir/pdfIR.action?irId=FRAN_IR_053904.
- Ohnefalsch-Richter M. (1888). "Topographical studies in Cyprus, District II. Idalion". *Owl*, 6, 54-56.
- Özkul, A. E. (2013). "The Consuls And Their Activities In Cyprus Under The Ottoman Administration (1571-1878)". *Turkish Studies*, 8(2), 239-283.
- Severis, R. C. (2001). "Edmond Duthoit: an artist and ethnographer in Cyprus, 1862, 1865". *Cyprus in the 19th Century AD Fact, Fancy and Fiction*, Oxbow Books: Oxford, 32-49.
- Ulbrich, A. (2001). "Archaeology of Cult? Cypriot Sanctuaries in 19th Century Archaeology". *Cyprus in the 19th Century AD Fact, Fancy and Fiction*, Oxbow Books: Oxford, 93-106.
- Vogüé, C. J. M. de. (1860). *Holy Land, Les églises de la Terre Sainte*. Librairie de Victor Didron: Paris.
- Vogüé, C. J. M. de. (1864). *Le Temple de Jérusalem: monographie du Haram-ech-Chérif, suivie d'un essai sur la topographie de la Ville-sainte*. Noblet & Baudry: Paris.
- Vogüé, C. J. M. de. (1868). "Inscriptions Cypriotes Inédites". *Journal Asiatique*, XI, 491-502.
- Williams, D. (2009). *Masterpieces of Classical Art*. University of Texas Press: Austin.

Online Resources

<https://www.britishmuseum.org/collection/term/BIOG87468?page=19> (accessed 11.04.2021).

https://www.britishmuseum.org/collection/object/G_1958-0418-1 (accessed 09.04.2021).

<https://collections.louvre.fr/en/ark:/53355/cl010258524> (accessed 06.08.2021).

<https://collections.louvre.fr/ark:/53355/cl010144849> (accessed 06.08.2021).

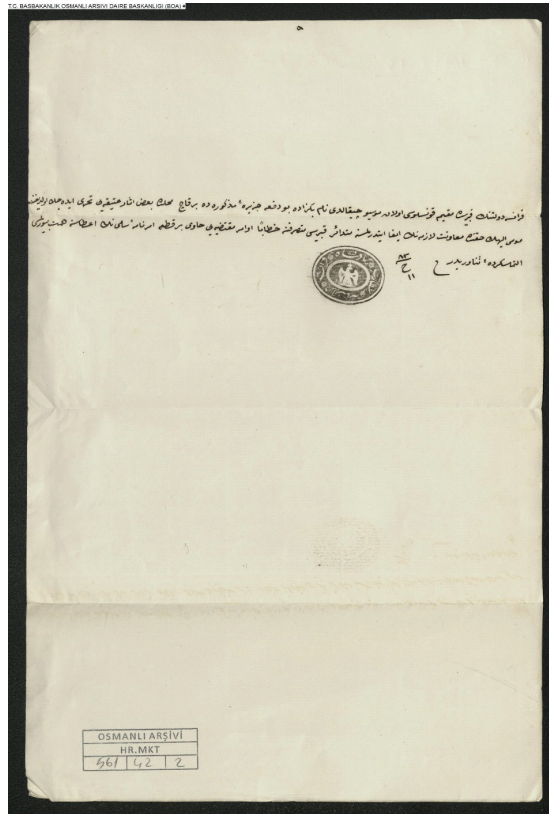
<https://collections.louvre.fr/ark:/53355/cl010171082> (accessed_06.08.2021).

<https://collections.louvre.fr/en/ark:/53355/cl010118485> (accessed_06.08.2021).

https://commons.wikimedia.org/wiki/File:Decree_Stasicypros_CdM.jpg (accessed 11.12.2021).

<http://www.hellenicaworld.com/Cyprus/Drawings/en/CyprusDrawings0067.html> (accessed_06.06.2021)

<https://www.metmuseum.org/art/collection/search/828466> (accessed_06.09.2021).



CHAPTER II

CULTURAL IDENTITY IN SAM SELVON'S *THE LONELY LONDONERS* & BEKİR YILDIZ'S *TÜRKLER ALMANYA'DA*

Yusuf Ziyaettin TURAN

(Asst. Prof.Dr.), Uşak University, e-mail: yusufz.turan@usak.edu.tr

ORCID: 0000-001-9551-3594

1. Introduction

In this paper, *The Lonely Londoners* (1956) by the Trinidadian author Sam Selvon and *Türkler Almanya'da* (*Turks in Germany* - 1966) by Turkish author Bekir Yıldız are compared and contrasted from the similar and different respects concerning cultural identity. The main reason to choose these novels for this study is that they have striking parallelisms as they are one of the first representatives of postcolonial and immigrant literatures, they both have culturally alienated working class characters and both novels represent the real life stories of their authors. As a subject matter, *The Lonely Londoners* deals with the West Indian immigrants coming to London aftermath of the 2nd World War in the decolonization period. Likewise, *Türkler Almanya'da* tells the story of Turkish immigrants who go to Germany in the beginning of 1960's as foreign workers. Though their migration and dwelling stories are different, in *The Lonely Londoners* the characters are ex-colonized people trying to make a living in old capital of the British Empire and in *Türkler Almanya'da* the characters are the import workers trying to gain economic prosperity in Germany, all the characters in both novels have similar social and cultural problems and difficulties in the country that they migrated. In time, these predicaments of the characters in both novels turn out a struggle of

survival and protecting their cultural identities that accompanied them with their journey to the host country. The underlying reason for this work power immigration from underdeveloped countries to the industrially developed European countries is generally related to the effects of 2nd World War. In other words “in the aftermath of the 2nd World War, the warring countries which suffered immense casualties and destruction during the war needed labour force to rebuild the war-torn countries and to revive their economies” (Töngür & Çevik, 2021: 906). So, both *The Lonely Londoners* and *Türkler Almanya’da* tell the stories of these immigrant working class characters who feel themselves denigrated and alienated by the people of European host country.

On the other hand, the parallelisms between the both novels stated above have not been yet enough. There is also a striking point related to the periodical timing of migrations of the characters in both novels. *The Lonely Londoners* tells Moses’s story in London just after the 2nd World War in the beginning of 1950’s compatible with Selvon’s own migration story to London in 1950 (Encyclopedia Britannica) while *Türkler Almanya’da* depicts Yüce’s Germany work life after the 2nd World War in the beginning of 1960’s compatible with Yıldız’s own experience in Germany (Doğan, 2003: 58). So, the both novels deal with almost the same periods of the twentieth century and they can be read as autobiographic novels.

Next, to make a convenient structure for the present paper, firstly some brief information will be given below on postcolonial literary theory for a better understanding of migration to a foreign country and its reflections on cultural identity that are dominant issues for the both novels. Later, since its publication date is earlier, firstly *The Lonely Londoners* and then *Türkler Almanya’da* (*Turks in Germany*) will be evaluated according to the theoretical background discussed below. Lastly, in the conclusion section the striking similarities and differences of both novels concerning cultural identity will be evaluated briefly.

Every person “is expected to attain the necessary knowledge acquired through reason to overcome inequality of natural differences among people” (Alkan, 2020b: 220). So, social development is possible if there is an intellectual civilization free of prejudices and superstitions.

According to Condorcet, the increasing cohesion of world culture would cause the advancement of history in order that humans would become a truly cosmopolitan whole rather than being divided into various cultural groups (Outram, 2013: 65). The starting of British colonialism goes back to the early 16th century to find new markets for free trade, to seize other countries' wealth, to gain supremacy over other colonial European states. (Çelikel, 2011: 19). Besides, Westerners take on the so-called 'civilizing mission' as a duty because they believe in their own civilization's supremacy. For this reason, Western ideology has created arbitrary borders between itself and the 'other' and has named the 'other's land as the 'Orient' and 'the land of the barbarians' (Bernasconi, 2012: 152).

The term 'other' refers to the category of people considered as different from the dominant social group (Murfin and Ray, 2009: 359). In this context, the discourse of 'othering' has been created especially during the colonial period and in literature. In terms of colonial studies, the term 'othering' is used in work *Orientalism* (1979) by Edward Said. Through this discourse, the East is regarded as the opposite of the West. The East is also otherized to state the supremacy of the West's identity. In regard to this discourse, "East Asian, South Asian and Middle Eastern cultures are considered as irrational, static and underdeveloped as the opposite of the Western cultures which are rational, dynamic and developed" (Alkan, 2020c: 135). Ania Loomba states that Edward Said's thesis of *Orientalism* is a vision of political reality that considers the binary opposition between the strange orient as the East and the familiar Europe as the West (1998: 47). Likewise, John McLeod says that the East is regarded as the 'other' while the West has a superior rank in *Orientalism* (2000: 41). The hegemony of the West uses orientalism to portray the East as the inferior 'other' of the West in order to strengthen the superior civilization of the West (Moore-Gilbert, 1997: 39). Edward Said's basic understanding of the term orientalism is expressed as follows:

"Although the West uses orientalism as the discipline to learn, discover, and practise the Orient, Edward Said expresses that he has been using that word as a collection of vocabularies, images

and dreams available to everyone who tries to say what lies the east of the dividing line.” (1979: 73)

Edward Said states that the discourse of orientalism is a way of recreating the desired reality of the non-Western world: “Western cultural institutions are responsible for the creation of those ‘others’, the Orientals, whose very difference from the Occident helps establish that binary opposition by which Europe’s own identity can be established” (Ashcroft and Ahluwalia, 2001: 63). Similarly, Elleke Boehmer argues that the European is portrayed in relation to an ‘other’ (2005: 77). In this context, colonized people are defined as less human, savage man, headless mass or less civilized in contrast to the supremacy of Europe. To establish binary distinction between the colonizer and the colonized in terms of colonial discourse, the colonized subject is described as the ‘other’ by the colonizer’s culture (Ashcroft, Griffiths and Tiffin, 1998: 169). Therefore, to ensure the hegemony of the colonizer over the colonized people, the description of the two sides during the colonial encounter is used through discourse. John McLeod identifies the Orient’s core stereotypes by saying that the Orient is strange (abnormal), timeless (backward), corrupt (untrustworthy), and feminine (submissive) which paves the way to the conclusion that the Orient needs the West to be civilized towards the higher moral ideals well-maintained in the West (2000: 44-6).

During the decolonization years after the Second World War, “colonies became independent through national liberation movement of the 1960s which launched the period of post-colonialism. Many migrants went to European countries not only for security but also to increase their social and economic opportunities” (Alkan, 2020a: 602). After independence, the validity of colonialism becomes a part of the identity of the post-colonial immigrant, and therefore, immigrants, who carry their colonial identity on themselves, cannot escape being foreigners in the society and culture they migrated to and are also regarded as the ‘other’ (Çelikel, 2011: 64).

According to Bhabha, in the process of ‘othering’ in the post-colonial period, the colonized subject rejects the situation that has grabbed her or him so that s/he is equal to the dominant subject and produces ambiva-

lence by imitating the colonizer. Bhabha states that in the case of ambivalence, the representations of the host culture not only cause an identity crisis in the individual by otherizing the 'other' person but also lead her or him, who tries to avoid being otherized, into imitation (1994: 38). Stuart Hall argues the discourse of 'othering' through the concepts of identity and representation. Hall states that centralist representational attitudes in metropolitan regards excluded people as the 'other': "We are not only formed differently, but also the 'other' according to classifications reflecting Western knowledge within such regimes. They have the power to see us and experience us as the other" (Hall, 1990: 225). Hall expresses that this process occurs through consent.

When the post-colonial migration intensifies in the 1950s, many novels about migration and immigrants begin to be published. As stated above, in this study depending on their publishing dates firstly Sam Selvon's *The Lonely Londoners* (1956) and then Bekir Yıldız's *Türkler Almanya'da* (*Turks in Germany* - 1966) will be discussed in terms of cultural identity problems.

2. Cultural Identity in *The Lonely Londoners*

Sam Selvon was born in Trinidad in 1923, educated at Naparima College in San Fernando, and migrated to England in 1950s. *The Lonely Londoners* describes the survival struggles and cultural identity crises of Trinidadians who immigrated to England in the 1950s. In Selvon's narrative, immigrant characters enter an Englishing process. Selvon's immigrant characters are not individuals who perish in London's dominant culture, but individuals who transform English according to their own cultural needs. This creolised English turns into a tool that holds together individuals with different national identities, such as Trinidadians and Jamaicans. On the other hand, Selvon's characters are not the only ones transforming English. Novelist Selvon's voice is also a creolised voice speaking English with Trinidadian grammar:

"One grim winter evening, when it had a kind of unrealness about London, with a fog sleeping restlessly over the city and the

lights showing in the blur as if it is not London at all but some strange place on another planet, Moses Aloetta hop on a number 46 bus... to go to Waterloo to meet a fellar who was coming from Trinidad.” (Selvon, 2006: 1)

The protagonist of the novel, Moses, who has settled in London before, goes to meet a Trinidadian immigrant he has never met, showing that from the very beginning of the novel, immigrants have to be in solidarity with each other in this “unreal” and “blur” foreign city. Yet for Moses, who is expected to help the newly arrived immigrant, London is still a strange, unreal and grim city. In the new culture he learned in this grim city, Moses has to survive with Trinidadian values, and he is obliged to meet the expectations of the same Trinidadian values. Therefore, besides the culture he acquired in his new homeland, it is the culture that still follows him that determines his relationship with London. However, in this blur city, the vehicle that enables him to stand on his own feet and to pursue his own values is a bus. Here, Selvon uses the image of the bus as a means of communication in order to contribute to his seeing his “fictional discourse as a means of public transport, a tool of language forms and language functions of the people” (McLeod, 2004: 31).

The westernization project targeted by colonial practices creates a pre-prepared Orientalist image of the East in the mind of the Westerner, while restructuring the image of the West in the mind of the Easterner. Here, the West represents the colonialist when perceived as a set of values rather than a geographical term, and the East represents the exploited. As a result, immigrant characters who speak creolised English experience an identity crisis and have difficulties in expressing themselves within the Western culture they are trying to integrate. On the one hand, they try to integrate with the host culture, which is their former colonizer, on the other hand, they strive to live within the Western values system created in their mind by the Westernization project. On the other hand, the British, who embraced the legacy of the empire, are witnessing the transformation of their language by post-colonial immigrants. The metropolis is also being transformed, “due to the manipulative actions transmitted by the immigrants from their own culture, who communicate with the space

in the context of social, cultural and personal factors - 'Trinidadian style' - belonging to other places and times" (McLeod, 2004: 26). This powerful transformation makes London so Trinidad-like that when Moses reaches Waterloo, he is filled with homesickness:

"When he get to Waterloo he hop off and went in the station, and right away in that big station he had a feeling of homesickness that he never felt in the nine-ten years he in this country. For the old Waterloo is a place where you see people crying goodbye and kissing welcome, and he hardly have time to sit down on a bench before this feeling of nostalgia hit him and he was surprise." (Selvon, 2006: 4)

In her preface to the 2006 edition of *The Lonely Londoners*, Susheila Nasta states that Selvon's London is "a city like a labyrinth", and that Selvon's rootless and ignorant characters soon learned to survive and redefine it in this city (2006: v). The city plan of London, where immigrants lost their way, is not only a physical labyrinth, but also turns into a cultural labyrinth. In this novel by Selvon, London, a center of attraction for immigrants, becomes a nightmare for immigrants. The glitz of London is an illusion for postcolonial immigrants. The picture is often bleak, as immigrants face difficulties in sheltering and employment, and landlords and employers hinder their efforts for prejudice and racist reasons. In this novel, Selvon transforms the adventures of illiterate Caribbean immigrants' integration with London into a literary text, while creating a black colony in the centre of the city and translating the street language Caribbean immigrants has brought with them into English. This means decolonization in fiction and style, linguistically and culturally, and redefining its own culture in the capital of the empire. Selvon's power and importance as a novelist lies in the fact that he knows the colonial language and the language of the colonizer at the same rate, but by writing the language of the colonizer with the understanding of the local language of the Caribbean, he shows that while the local language and culture hybridize, he also hybridizes the language and culture of the colonizer.

Caribbean immigrants, whose culture and language hybridized during the colonial period, use the language of the colonizer in their own way, while developing new language codes to create English that they can only understand among themselves. By transforming Caribbean English, which is the most important indicator of mutual hybridization, into the narrative language of the novel, Selvon emphasizes that not only the characters in the novel but also he is an immigrant. In this context, Selvon shows that, instead of a vernacular language, a hybridized and West Atlantic origin English is a tool that connects immigrants more. While colonialism hybridizes the local language and culture, the local culture finds the opportunity to express itself in the language of the colonizer by hybridizing English. In this respect, Selvon's novel is not only a novel that tells the stories of postcolonial immigrants and depicts their cultural contradictions and loneliness but also the language he uses makes the novelist's presence felt as a post-colonial immigrant. Hybridized English becomes the common language of Jamaican Tolroy and Trinidadian Moses, both postcolonial immigrants:

"Boy, I expect my mother to come," Tolroy says, in a nervous way, as if he frighten at the idea.

"You send for she?" Mosses say.

"Yes," Tolroy say.

"Ah, I wish I was like allyou Jamaican," Moses say, "Allyou could live on two-three pound a week, and save up Money in a suitcase under the bed, then when you have enough Money you sending for the family. I can't save a cent out of my pay." (Selvon, 2006: 5)

Although their expectations in London, who migrated in the post-colonial period with the same concerns, vary, the agreement of immigrants from two different nations sharing similar destinies is provided by the creolised English, which has become a common communication tool.

It is Jamaican values that determine the way Tolroy, who survived in London, relates to his new homeland, as when Moses greets a new immigrant from Trinidad. Instead of integrating with the culture of his new homeland, he uses the experience he gained from the struggle for life in London to bring new immigrants to London. However, for the host culture, from the general point of view of orientalist thought, they are all black and other. A journalist who wants to interview Jamaican immigrants at the station mistakes Moses as a Jamaican, who is waiting for the Trinidadian he will meet, giving an example of this generalizing and marginalizing approach:

“Excuse me sir, have you just arrived from Jamaica?”

And Moses don't know why but he tell the fellar yes.

“Would you like to tell me what conditions there are like?”

Now Moses don't know a damn thing about Jamaica – Moses come from Trinidad, which is a thousand miles from Jamaica, but the English people believe that everybody who come from the West Indies come from Jamaica.” (Selvon, 2006: 7)

Selvon, one of the pioneers of contemporary post-colonial writers in the use of language, deals with the struggles of the novel characters for their survival rather than describing their cultural contradictions. The hybrid language, which turns into only a tool in the struggle for survival, which is the main concern of the immigrant, turns into a level that drags him into both ridiculous and sad situations in the tragicomic adventure of the immigrant, who can neither integrate with the host culture nor return to his own culture. This tragicomic level where the immigrant is located adds the struggle for survival to the culture and identity problems that the immigrant finds himself in after migration. The fear of unemployment passes over the fear of losing the culture and identity of the immigrant, who suddenly finds himself in a completely different cultural universe after immigration:

“A job mean place to sleep, food to eat, cigarette to smoke. And even though it have Welfare State in the background, when a man out of work he like a fish out of water gasping for breath.” (Selvon, 2006: 27)

Selvon's novelist narrator is a narrator who has adopted the immigrant's hybrid language and only tells about the immigrant's struggle for survival. The language used in this narrative, on the other hand, tells all of these contradictions with the hybridization of the language, rather than the cultural contradictions and identity problems of the novel's immigrant characters. On the other hand, as it will be discussed later below, in Yıldız's *Türkler Almanya'da* this hybridization of the characters never happens. Then, it is this feature that makes Selvon important among contemporary post-colonial writers. While Selvon's characters push aside the colonialist's language dominance and establish their own sovereignty over the colonizer's language, as a serious act, it contains the indicators of counter-colonialism, but also causes loss of meaning. In the novel, this loss of meaning is described as “evaporation” in the dialogue of Galahad and Moses:

“The only thing,” Galahad say when they was in the tube going to the Water, “is that I find when I talk smoke coming out my mouth.”

“Is so it is in this country,” Moses say. “Sometimes the words freeze and you have to melt it to hear the talk.” (Selvon, 2006: 15)

The vapour coming out of his mouth while speaking turns into a metaphor of lost cultural meanings. Language, which is the most important indicator of cultural identity, disappears like the vapour coming out of the mouth while speaking. This disappearance also characterizes the disappearance of cultural identity. According to Moses, the vapour coming out of his mouth represents the freezing of spoken words. In other words, the words of immigrants hang in the air. The only way to make themselves heard is to melt the frozen words by speaking English in a way specific

to their hybridizing cultural identities. Therefore, the first cultural shock that Galahad experienced was that he saw the words coming out of his mouth as vapour as well as hearing them with his ears. Thus, Sam Selvon's immigrants from Trinidad carry a hybridized English during the colonial period, along with their own culture, moral values, local dress, to London, where they immigrated after colonialism. However, the air they breathe in London constantly reminds them that they are the other. The breath emanating from his nose not only has the same colour as the dark fog of London, but also accentuates Moses' skin colour: "When Moses sit down and pay his fare he take out a white handkerchief and blow his nose. The handkerchief turn black and Moses watch it and curse the fog" (Selvon, 2006: 1). As it's a common point in both novels that are studied in this paper, the image of "black" will be further discussed in the section of Cultural Identity in *Türkler Almanya'da* below. Next, the English language of Selvon's immigrants, reflecting their local usage, is not only an indicator of their ethnic identity but also of identity problems. As Moses speaks Trinidadian English, the colour of his skin metaphorically smears on the handkerchief he wipes his nose with. Moses curses London's famous "fog" for this blackness. However, it is London that makes it blacker, in other words, that makes its difference even more felt. According to White, it is not surprising that writers use the theme of migration to "explore and understand human nature", thus "ambiguity" and language games, "metaphor" and "metonymy" in language use, as in Selvon's example, "in the experience of migration" is the most common personal reaction (1995: 6). The creolised voice encountered in Selvon's experimental use of language becomes a narrative tool that allows him to anticipate an emerging national consciousness, while overcoming the fissures that separated the formerly East Indian and Black populations.

Therefore, Selvon's narrative highlights the identity crisis of the immigrant by emphasizing the hybrid identity with the English he uses. For the immigrant, who is struggling to survive, the concern of protecting his cultural identity remains in the background, and language, which turns into a means of integration with the host culture, in other words, to maintain his existence, gives him a new cultural identity. However, this hybridization is not unilateral, as can be seen in the structure of the

English language they use, but a hybridization that has also started to be seen in the language of the host culture. In this context, this novel exemplifies cultural hybridization and the identity crisis of the postcolonial immigrant through the stories of postcolonial immigrants from the West Atlantic.

After discussing cultural identity in Selvon's *The Lonely Londoners* above, as stated in the "Introduction" section above, the same subject will be evaluated on Yıldız's *Türkler Almanya'da* below.

3. Cultural Identity in *Türkler Almanya'da*

Bekir Yıldız is one of the leading authors of Immigrant Literature in Turkey and *Türkler Almanya'da* (*Turks in Germany*) is the first novel of this genre in Turkish Literature (Koyuncu & Asutay, 2018: 2). *Türkler Almanya'da*, like *The Lonely Londoners* discussed above, is an autobiographic novel and it tells Bekir Yıldız's work experiences for four years in Germany. Like Yıldız himself, the protagonist Yüce goes to Federal Germany in the early 1960's as a guest worker (Töngür & Çevik, 221: 905). So, the act of migration in *Türkler Almanya'da* doesn't emerge from decolonization movement as it is in *The Lonely Londoners* stated above, but from totally financial base. In his first year in Germany, Yüce is alone but later his wife comes to Germany with their two daughters to support him economically. At the beginning, like Yıldız himself, Yüce works different factories in difficult situations and positions. After that, he begins to work in a printing factory as a printing staff. With the help of his wife, he manages to collect the amount of money for a printing machine in four years. Then, again like the author Yıldız himself, Yüce buys a printing machine from the factory that he worked in Germany and comes back to Turkey. At this point, Yıldız's protagonist Yüce differs from Selvon's Moses. Because, though Moses wants to come back to his homeland one day after collecting some money, he never returns back.

As stated above, when Yüce and his friends set off to Germany to work as a foreign worker, the immigration conditions are hard to stand from the very beginning. For example, when they get off the train that

took them from İstanbul to Munich, a Turkish translator helping German authorities makes that announcement:

“Welcome. Here is the city of Munich in Germany. Shortly after, some of you will get on a train for Heidelberg. Some people will meet you there. You will go to the factory. You will learn the rest there. Take care each other. Some of you is lost. If something happens to you like that you shouldn't be chewed up and you shouldn't make a lot of noise. Nobody will look at you. In these situations, stand icy, here motionless people take attention, so people will understand that you are a foreigner.” (Yıldız, 2012: 21)

So, alienation and othering for Turkish workers begin with their first arrival in Germany. This notification is subversive and it is the voice of superior nation towards the submissive one. On the other hand, it resembles the voice of coloniser towards the colonised that is obvious in *The Lonely Londoners* discussed above. It is further put forward in the words of Turkish butler like this:

“Everybody has to wear pyjamas. You are not allowed to walk around with your under drawers. Urgently, you should get pyjamas. Accidentally if a German comes to shack, the ones who doesn't wear pyjamas had better not roam around. If not, then they will begin propaganda.” (Yıldız, 2012: 33)

The words of the butler above are very derogatory towards Turkish workers and it reaches the peak when the main character Yüce succeeds with the printing machine unexpectedly, German masters at factory astonish very much. Yüce comments this as follows: “A hidden message underlying to this astonishment is that they are proud and selfish. To a German, the cleverest nation is the Germans and the rest is untalented, idiot and scratchy” (Yıldız, 2012: 62). Furthermore, after coming to Germany a few months later, Yüce begins a friendship with a German woman called Erica. However, this relationship does not go on after a few meetings at

cafes and after a few exchanged letters. It ends up futile soon. Yüce comments his relationship with Erica to his Turkish fellow Nihat like this:

“Nihat, you know why I quit Erica. We cannot unite. Our blood types are different. Then, I look for the character before making love. Erica is not a type that can be totally ignored but she constantly denies the other and makes herself acknowledged. I liked her outspokenness but her claims that she knows everything as a German was her biggest fault. On my behalf, I learned too much from her and I feel lucky myself for this. Otherwise, I had to accept her dominance. It runs in German’s blood. Firstly they make accept that to the ones closer them and then to their environment. Then, with the power of gun they want to dominate the world. It is always same in the history. In this respect, I’m not Erica’s first target.” (Yıldız, 2012: 69-70)

Yüce’s words above are particularly striking for postcolonial discourse. Erica’s behaviour towards Yüce in their short relationship represents the authority and resembles the colonizer’s voice in *The Lonely Londoners*. She wants to make Yüce submissive as the colonized subjects. However, Yüce does not accept this small treatment of power struggle over him, which resembles again the relationship between the colonizer and the colonized. On the contrary of Erica’s wish, he reacts her way of behaviour and chooses to be free from her pressure with the expense of ending up their relationship. The derogatory discourse in *Türkler Almanya’da* is not limited with this example. Besides, like the “black” image discussed in *The Lonely Londoners* above, when Turkish workers are coming to Germany for the first time, they feel ashamed of their black faces:

“We are both ashamed and scared to walk around the train. Fear comes from that our bond to our group is not flexible. Shame comes from our long beard and from our *black face* which is coloured from the coke wind that our locomotive makes on our journey from İstanbul to Belgrade.” (my emphasis) (Yıldız, 2012: 21)

The image of black colour is not limited with only this example. Yüce also states that “when I get off the car my face, hands are *jet-black* with the stuff that I carried from the car (my emphasis) (Yıldız, 2012: 31). Lastly, Yüce describes a fight scene in the middle of the street between a Turkish couple as follows: “The man got crazy, like his *black face* everything came him dark at that moment” (my emphasis) (Yıldız, 2012: 175). In the examples above, it should be noticed that the image of black colour is always related to Turkish workers as it is with Trinidadian and Jamaican people in *The Lonely Londoners* discussed above. The Turkish people are related to black and dark images in contrast to the whiteness of German people. So again, it resembles and sounds the dichotomy of black and white in colonial discourse.

Moreover, the predicaments of Turkish workers in *Türkler Almanya'da* and characters' reactions to them are not limited with the examples above. Like Yüce's reaction to Erica's authoritative behaviour and not accepting her manners stated above, there are also the moments that the Turkish workers react cooperatively towards economic, social and cultural pressures on them in Germany. For example, once one of the Turkish workers, Osman Bey, dies, German factory authorities suggest to bury the body in Germany instead of spending 3800 DM to send it back to Turkey. However, a group of Turkish workers come together and collect the necessary money for sending the corpse back to his family in Turkey. The conversation between Yüce and factory director is like that:

“We don't think the money. We can send 1100 DM to his family in Turkey instead of spending it on funeral. We will collect the necessary amount among us.”

“But everybody should give more or less 100DM for it. Then, there is also an easier way to do it. We can burn the corpse here and send the ashes to Turkey in a bag.”

This time standing on foot, “Sir, you prioritize the money first but we there are values over the money for us. We won't give our corpse without his family's consent.” (Yıldız, 2012: 47)

In fact, the speech above represents a cultural clash between German factory directors and Turkish workers. This clash leads to an identity crisis for Turkish workers at the same time. However, instead of surrendering the discourse and imposition of the dominant, the workers come together and unite each other against the threats to their cultural and national values. This uniting of comrades against the menaces towards the whole race and its values is similar to Selvon's characters' reaction to British colonial discourse in *The Lonely Londoners* discussed above. Again like the ones in *The Lonely Londoners*, the characters in *Türkler Almanya'da* react to the cultural differences between two nations' point of views on different topics. This clash further leads to conserving the domestic and national identity among the Turkish workers as it is seen in *The Lonely Londoners*. In another words, Turkish workers are not willingly to hybridize their cultural identity with the German values. The protagonist Yüce explains how Turkish workers are able to collect money and live in the hard and pricey conditions of Germany though:

“We, in Germany do not live like the Germans but like the workmen coming from Anatolia to İstanbul for civil work. The workman who works in civil work does not spend anything on except food and drink and confines himself to a cellar. Then, he buys a cow with the money he collected and comes back to his village. It is similar with the workers who buy car from Germany and come back to Turkey.” (Yıldız, 2012: 128)

Other examples of cultural clash between Turkish and German workers are seen, for example, in eating habits. When Turkish workers begin to work at the factories, they are served pork meat, but most of them reject to eat it (Yıldız, 2012: 32). Turkish workers like to eat lamb but Germans like pork (Yıldız, 2012: 106). As for religious perspective, Turkish workers pray and fast whereas German workers go to church once a week (Yıldız, 2012: 110). In regard to flirtations, Turkish workers want to stay alone, for example in cafes when they are among fellows whereas German girls want to accompany them in those places too (Yıldız, 2012: 114). Furthermore, anti-hybridization among Turkish workers discussed

above hits the top by not learning German except a few words and phrases for their basic needs and interests (Yıldız, 2012: 131). One of the major factors that results for this anti-hybridization, like the ones in *The Lonely Londoners*, is that Turkish workers have to do the jobs that Germans reject to do. For instance, in Osman Bey's dead incident stated above, he is forced to work with toxic chemicals that German workers reject (Yıldız, 2012: 44).

Of course, as it is in every occasion, there are exceptions of anti-hybridization among Turkish workers. The ones who do not protect their national identity in Germany begin to lead a way of life different from both Turkish and German. For example, the protagonist Yüce criticizes some Turkish fellow workers who indulge in nightlife not with their rationale but instincts:

"But when we watch out their private lives, the Eastern side is striking and it is easily understandable that they spend their life like coins. Particularly, the ones who come directly from their Turkish villages to Germany without any adaptation to any city life are perplexed there. They are dispersed either in a way in which they will indulge in the night life like a puppet in a vulgarity competition or they will confine themselves to the shacks supposing them as a palace which is better than their homes in their villages." (Yıldız, 2012: 130)

The most striking point above is Yüce's point of view over his fellow workers who have lost their cultural and national identity in Germany. According to Yüce, they lead neither a way of life like the Turkish ones which was dominant previously nor they live like the Germans. So, they are, by Bahabha's words, in the third space. However, this in-between situation and life style is not confirmed by both Turkish and German workers and also by the Turkish families of these workers. Besides, by losing their national identity, they cannot achieve a cultural identity in Germany. This kind of Turkish workers' life style can only be a passage-way for their children who will be born and lead a whole life in Germany. However, the scope and extend of this study is limited only with the lives

and work experiences of the workers of the novels *The Lonely Londoners* by Samuel Selvon and *Türkler Almanya'da* by Bekir Yıldız. In the conclusion section below, the overall similarities and differences of these two novels will be compared and contrasted through cultural identity which has been traced in separate sections above for each novel.

4. Conclusion

As stated above, cultural identity is a common theme in both *The Lonely Londoners* and *Türkler Almanya'da* (*Turks in Germany*) focused on for this paper. However, the cause and the handling of the theme in two novels are different. Initially, Selvon's *The Lonely Londoners* is a postcolonial novel that deals with the survival struggle of the working class black people in the beginning of 1950's just after 2nd World War in London that was formerly the capital of British Empire. On the other hand, *Türkler Almanya'da* is a migration novel that tells the stories of Turkish workers going to Germany in the beginning of 1960's aftermath the 2nd World War. Though the cause of the characters' migration to a foreign country is different, there are striking similarities for the conditions that lie beneath. The characters in both novels migrate to European countries, it is England in *The Lonely Londoners* and it is Germany in *Türkler Almanya'da*, to fulfil the work-force lack just after the 2nd World War. Besides, both novels are read autobiographically at the same time because they represent their authors' real life experiences. The characters coming from a different country and origin in both novels come across cultural and racial alienation in native identities of the new country they have immigrated into. However, characters' alienation in their own native identity and hybridization responses to these forces differ in both novels.

The post-colonial novel not only has brought stylistic innovations to the English novel, but also has placed characters from the former colonies and colonial cultural elements at the centre of novels written in English. Hybridization, cultural conflicts, identity problems and alienation are the most distinctive features of the novel of this period. For this reason, different from Yıldız's *Türkler Almanya'da*, Selvon's *The Lonely Londoners* deals with the in-betweenness, hybridization, identity crises

and cultural conflicts of post-colonial individuals. At the same time, it is a hybrid novel consisting of the combination of two languages and two cultures, reflecting the cultural identity problems of post-colonial immigrants. Thus, the history of colonialism has hybridized not only the culture of the colonized but also the culture of the colonizer. The post-colonial British novel redefines the post-colonial British cultural identity and deals with the stories of the characters with this new identity. Hence, representing the cultures hybridized by colonialism and imperialism, post-colonial immigrants appear in Selvon's *The Lonely Londoners* as individuals who has started to hybridize the imperial centre like themselves and introduce new definitions to British cultural identity. In the post-colonial period, with the ex-colonies starting to immigrate into the imperial centre, the cultures colonized by the British colonialism with the mission of civilization become a part of the British culture.

So, different from *Türkler Almanya'da*, in *The Lonely Londoners*, including the protagonist Moses, the characters are motivated to lead their rest life in London. There is no a second option on this matter for them. In other words, they have to survive in England because of the conditions back home. So, in England they managed to establish their own life. Moreover, their national identities have a cultural integration and become hybridized. Besides, they speak creolized English. On the other hand, the characters of *Türkler Almanya'da*, including the protagonist Yüce, come to Germany only to work there for a while. After collecting some Deutsche Mark in Germany, they all plan to go back to Turkey to their former lives. Hence, in *Türkler Almanya'da* the characters are never motivated to lead their rest life in Germany as it is in *The Lonely Londoners*. Besides, the characters' de-motivation to establish a living in Germany in *Türkler Almanya'da* also de-motivates their learning Germany, and they never achieve a hybridized language level as it is in *The Lonely Londoners*. This situation also leads to cultural prejudices between Turkish and German workers. And as it is observed above, these prejudices never cease throughout the entire book. So, like language, Turkish worker characters in Yıldız's *Türkler Almanya'da* never gain a new cultural identity as the ones manage in Selvon's *The Lonely Londoners*.

References

- Alkan, H. (2020a). A Transnational Approach to Salman Rushdie's *Midnight's Children*. *International Journal of Social, Political and Economic Research*, 7(3), 601-607. <https://doi.org/10.46291/IJOSPERvol7iss3pp601-607>
- Alkan, H. (2020b). The Discourse of 'Othering' in E.M. Forster's *A Passage to India*. E. İslamoğlu and E. Alp (Eds.), in *Sosyal Bilimlerde Yeni Araştırmalar-IV* (pp. 219-228). Ankara: Berikan Yayınevi. https://ubaksymposium.org/dokumanlar/4_kitap_bolumu.pdf
- Alkan, H. (2020c). The Discourse of 'Othering' in Hanif Kureishi's *The Buddha of Suburbia*. M. Muntazır (Ed.), in *3rd International New York Conference on Evolving Trends in Interdisciplinary Research & Practices* (pp. 134-140). Adıyaman: IKSAD Publishing House. https://3a4a6dff-f30e-4e65-a2b8-55bcf5c2244c.filesusr.com/ugd/614b1f_7d35fb27d6e84babb7ebf6aa42879cf0.pdf
- Ashcroft, B. and Ahluwalia, P. (2001). *Edward Said*. London: Routledge.
- Ashcroft, B., Griffiths, G., and Tiffin, H. (1998). *Key Concepts in Post-Colonial Studies*. London: Routledge.
- Bernasconi, R. (2012). Othering. *Critical Communities and Aesthetic Practices: Contributions to Phenomenology*, 64, 151-157.
- Bhabha, H. K. (1994). *The Location of Culture*. New York: Routledge.
- Boehmer, E. (2005). *Colonial and Postcolonial Literature*. New York: Oxford University Press.
- Britannica, T. Editors of Encyclopaedia (2021, May 16). Samuel Selvon. Encyclopedia Britannica. <https://www.britannica.com/biography/Samuel-Selvon>
- Çelikel, M. A. (2011). *Sömürgecilik Sonrası İngiliz Romanında Kültür ve Kimlik*. İstanbul: Bilge Kültür Sanat.
- Doğan, A. (2003). Almanya'daki Türk İşçilerini Konu Alan Romanlar (Türkler Almanya'da, Sancı... Sancı..., A'nın Gizli Yaşamı) Üzerine Bir Değerlendirme. *Türkbilig*, (6), 56-68. Retrieved from <https://dergipark.org.tr/pub/turkbilig/issue/52781/696935>

- Hall, S. (1990). Cultural Identity and Diaspora. R. Jonathan (Ed.), in *Identity: Community, Culture, Difference* (pp. 222-237). London: Lawrence & Wishart.
- Koyuncu, G. & Asutay, H. (2018). Bekir Yıldız'ın Gözünden Türkler Almanya'da. *Akademik Bakış Dergisi*, 69, 1-11. <http://www.akademikbakis.org>
- Loomba, A. (1998). *Colonialism/ Postcolonialism*. London: Routledge.
- McLeod, J. (2000). *Beginning Postcolonialism*. Manchester: Manchester University Press.
- McLeod, J. (2004). *Postcolonial London: Rewriting the Metropolis*. London: Routledge.
- Moore-Gilbert, B. (1997). *Postcolonial Theory*. London: Verso.
- Murfin, R. and Ray, S. M. (2009). *The Bedford Glossary of Critical and Literary Terms*. Boston: Bedford/St.Martin's.
- Nasta, S. (Ed.). (2006). "Introduction" in Selvon, Sam. *The Lonely Londoners*. London: Penguin Modern Classics. v-xvii.
- Outram, D. (2013) *The Enlightenment*. New York: Cambridge University Press.
- Said, E. (1979). *Orientalism*. London: Vintage.
- Selvon, S. (2006). *The Lonely Londoners*. London: Penguin Modern Classics.
- Töngür, A. N. & Çevik, Y. (2021). Passages of Economic Migrants in Caryl Phillips' The Final Passage And Türkler Almanya'da by Bekir Yıldız. *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi*, 61(2), 904-919. DOI: 10.33171/dtcjournal.2021.61.2.12
- White, P. (1995). Geography, Literature and Migration. R. King, J. Connel and P. White (Eds.), in *Writing Across Worlds: Literature and Migration* (pp. 1-19). London & New York: Routledge.
- Yıldız, B. (2012). *Türkler Almanya'da*. İstanbul: Everest.

CHAPTER III

STYLISTIC ANALYSIS OF ANACHRONISMS AND ANACHORISMS IN *TO THE HERMITAGE*

Ufuk ŞAHİN

(Asst. Prof. Dr.) Atatürk University, Turkey

e-mail: ufuk.sahin@atauni.edu.tr

ORCID: 0000-0001-5268-756X

1. Introduction

The term anachronism (Latin *anachronismus*, from Greek *anakhronismos*, from *anakhronizein*) can be broken down into two parts: while the prefix “ana-” means “against, up and back”, “khronos” means “time”. This com-pound concept basically refers to “error in chronology”, “a wrong time”. (Skeat 2013: 16, Anachronism 2017, Anachronism (Literary Devices, Definition and Examples of Literary T Jererms) 2018)emy Tambling. defines anachronism as:

Being made to feel anachronistic may be equivalent to feeling dumped, but it gives opportunities, and allows for irony. Thinking about ‘anachronism’ means considering what is out of time, what resists chronology. Some people try ensuring punctuality by setting their watches a few minutes fast, so they are mentally aware of two readings of time at once: watch time and real time. Anachrony starts with such a double perception of time. (Tambling 2010: 1, emphasis in original)

He also explicates that:

Borges uses Cervantes in his first avowed work of fiction, 'Pierre Menard, Author of the Quixote' (1939). The novella shows that to work on *any* text of the past is anachronistic, but there is no choice: no writing can be of the present [...] writing it in the twentieth century is almost impossible, anachronistic. (2010: 10, emphasis and italic in original)

For Frida Buhre, the term anachronism refers to "the non-rectilinear, non-chronological mode of time in which various temporalities function in ways out if the ordinary, out of its bounds." (2015: 7) She also argues that chronology "is always a fiction (albeit a powerful one) and its rectilinearity is never complete: it always leaks or overflows with anachronisms." (2015: 13-14)

As for Luca Zan, he briefly explains the term as: "[...] anachronism tends to project the present and its characteristics on the past." (2016: 574)

Nick Jardine in his article titled "Uses and Abuses of Anachronism in the History of the Sciences" offers his version of the definition to anachronism:

Interpretive anachronism applies categories from one period to deeds or works from a period from which those categories were absent. It is a species of a more general kind of displacement, namely the imposition of categories originating in one culture or society onto deeds or works of a culture to which those categories are alien. (2000: 253)

The term is also defined in the *Cambridge Advanced Learner's Dictionary* as:

Anachronism noun [C] a person, thing or idea which exists out of its time in history, especially one which happened or existed later than the period being shown, discussed, etc. (2008: 46, emphasis in original)

And in *A Dictionary of Stylistics*, Katie Wales expands on the term by giving an example from one of the remarkable works of Old English literature:

In literary and film studies **anachronism** is usually used critically to refer to any event or object which shows some discrepancy in temporal placing with respect to the period described. It is not a term, however, which can be usefully applied to medieval literature, since it reflects a concern for chronology and perspective that developed much later. Hence the characters in the Old English poem *Beowulf*, ostensibly set in the non-Christian Scandinavia of the sixth century, speak easily of the Christian God. (Wales 2011: 17, emphasis in original)

From Justin Sider's perspective,

Anachronism is produced in representational art and narrative through the overlap of multiple temporal frames—as *when a face is at once historical and iconic, when the narrative of a solitary life presses against the longue durée of a political institution, or when incommensurate historical moments run alongside one another in the same textual space.* (2016: 458, italics in original)

To put it simply, an anachronism may be a person, event, object, custom, animal, plant, belief system, philosophical idea, musical style, material, verbal expression, even a slang word, that is, something or someone that is associated with a particular period in time that is placed outside its proper temporal boundary.

Although anachronisms are often considered as errors, authors sometimes use them on purpose to call their readers' attention to chronology, history, and everything related to time. Seppo Knuuttila shares the same opinion: "When anachronism is examined as a trope, like metaphor, metonym, etc., then it is no longer only an error – which it can be – but a consciously chosen means of expression through which relations between the past, present and future are organized." (2008: 271)

Thus, anachronisms can be intentional or unintentional. Authors of intentional anachronisms deliberately put historical events, fashions, technology, etc. in the wrong place and time to create a special artistic effect for rhetoric, comedy, humour or shock, and also to attract their readers'

attention. Such anachronisms may also be introduced into a literary or artistic work to make the contemporary audience engage more readily in a particular historical period. On the contrary, what authors of unintentional anachronisms do is considered to be mistakes usually as a result of their carelessness or lack of awareness. However, if readers detect any of these mistakes, this might abuse their trust in the authors, and cause the works to be seen unrealistic, so they can suddenly be taken out of the story. (Anachronism (Literary Devices) 2018, Anachronism (Literary Terms) 2018) On the other hand, we need to consider the possibility that some readers may not notice these anachronisms, or even if they notice any, they may ignore them since they are more likely to be fascinated by just reading.

J. A. Cuddon in his *Dictionary of Literary Terms and Literary Theory* reveals two other reasons why authors prefer to use the trope anachronism and gives three most known examples from literature:

Anachronism (Gk ‘back-timing’) In literature anachronisms may be used deliberately to distance events and to underline a universal verisimilitude and timelessness – to prevent something being ‘dated’. Shakespeare adopted this device several times. Two classic examples are the references to the clock in *Julius Caesar* and to billiards in *Antony and Cleopatra*. Shaw also does it in *Androcles and the Lion* when the Emperor is referred to as ‘The Defender of the Faith’. (1998: 33, emphasis in original)

Bradbury’s other significant device, trick or trap he sets for his readers is anachorism which is defined in *Dictionary of Literary Terms and Literary Theory* as: “(Gk ‘something misplaced’) An action, scene or character placed where it does not belong.” (Cuddon 1998: 33)

Tim Cresswell in his *On the Move: Mobility in the Modern Western World* (2006) compares anachronism with anachorism. For him, “While anachronism is a logical category (a thing out of time), anachorism is a social and cultural category – a thing out of place or without place entirely.” (2006: 55)

In addition to Cuddon’s and Cresswell’s definition, some online sources give some alternative and extra explanations to the term:

Collins English Dictionary → anachorism (from ANA- + *khōros* place) geographical misplacement, something located in an incongruous position. (2019)

Wiktionary → anachorism (Modelled on *anachronism*, with Ancient Greek *χῶρος* (*khōros*, ‘country’)). Something that is incongruous with the spirit of the country. (2018)

Webster Dictionary → Anachorism (noun) an error in regard to the place of an event or a thing; a referring something to a wrong place. (2019)

The Online Dictionary of Language Terminology (odlt) (2019) → Anachorism (1) In writing, it is when you put something in the wrong place (e.g. writing a short story about Amazonian tigers); as opposed to anachronism, which is when you put something in the wrong time.

Differently from other dictionaries, the odlt gives a second explanation to the term: “Using a foreign word in English (e.g. ‘That’s very skookum’)”.

Both anachronism and anachorism are one of the remarkable features adopted by Malcolm Bradbury in his last novel, *To the Hermitage* (2000). However, it should be appreciated that unlike most of the writers, Bradbury frankly indicates even in the Introduction that he will make some deliberate changes in historical and real events, dates or figures throughout the novel. The first person narrator Bradbury (Şahin, 2017: 421-422)’s completing Bo’s remarks “*We must not always believe what we read in books.*” (54) with “*Especially my books.*” (54) in the 5th chapter can also be considered as one of his clues or his approval of this trick or tactic.

He presents most, if not all, of his examples in individual sentences of the narrator Bradbury in the 3rd, 4th, 6th, and 30th chapters. His other anachronisms, as well as anachorisms, appear in the rules for visitors of the Little Hermitage in the 10th chapter, within his fictional paper called “A Paper that is not a Paper” in the 11th chapter, and Diderot’s dream

scene in the 20th chapter. Conversations in the 5th and 12th chapters also host anachronisms and anachorisms.

Although the two conversations under consideration are much longer, for the sake of saving space, and following the aim of the present study, I will prefer to cite and analyze only the sections which contain anachronistic and anachoristic features. Having the same attitude, I will make do with explaining only anachronistic and anachoristic feature of Diderot's dream scene although it spans four pages.

Moreover, in most, if not all, chapters of the novel Bradbury uses some Swedish, Russian, Finnish, French and German words depending on the characters, places, or context. However, for convenience again, I shall give only the examples within the conversation between the main character-Bradbury, Bo and Alma in the 5th chapter since this conversation offers other examples for anachorism and anachronism as well.

Reaching more diligent and detailed analysis of any example that we discuss and explaining the effect it has in the context of its use, and in creating the stylistic fabric of the text will require us to call upon various tools such as prioritizing, cooperative principles, conversation analysis (CA), Roman Jakobson's axis of selection and combination, transitivity, among others.

2. Stylistic Analysis of Anachronisms and Anachorisms

Bradbury's first anachronism appears in the 3rd chapter in the sentence "In 1618 it was launched, here in the harbour in front of me" (Bradbury 2000: 28) where he says a Swedish vessel called *Vasa* was launched in 1618, but this vessel was built between 1626 and 1628 and launched in 1628 and like *Titanic*, sank on her maiden voyage (Håfors 2010: 1).

According to Lesley Jeffries:

The English clause has an information structure which generally puts new and important information into the final position in a clause, so that the reader/hearer has a sense of where to look for the salient information when reading/listening [...] Note that

although there is a further element (Adverbial), this is an optional clause element and is not normally the carrier of the *most* important new information in the clause. (2010: 77, *italic in original*)

Similarly, Leech, Deuchar and Hoogenraad explain that “Adverbials (A) and peripheral elements (cj, ij, and Voc) tend to be optional parts of the clause.” (1982: 84)

Bearing in mind, then aforementioned, the pronoun “it” which refers to the Vasa Vessel is in the object position in the active sentence. While transforming the active sentence into a passive one, it becomes the subject of the passive sentence. This also causes the information structure to change. The focus of the passive sentence is on the predicator “was launched” because the final elements (here, in the harbour and in front of me) are optional Adverbials.

To use a participant name from Michael Halliday’s transitivity model, particularly from the material process which is the process of doing (Simpson 2004: 22), the Actor is lost in the transformation to passive. The readers are not given a clear sense of who launched the vessel. Since the prepositional phrase (PP) of agency (by him/her, etc.) is optional in the passive sentence, Bradbury omits it and draws the readers’ attention to the process, not the person(s) who launched the vessel.

As an adverb of time, the adjunct “In 1618” (PP) is placed before the hub of the clause (i.e. the Subject and Predicator elements of the main clause) and it modifies the whole sentence to indicate the launching date of Vasa. Other PPs such as “here”, “in the harbour” and “in front of me” come after the hub. Since adjuncts are placed on either side of the hub, these elements are called “equivalent constituents”. (Simpson 2004: 63)

“Here”, “in front of”, and “me” function as deixes and they are placed on either side of the PP “in the harbour”. Therefore, they imply a proximal relationship to the referent, so reveal that the first person narrator, the main character Bradbury is positioned so close to the vessel. These deictic elements help the reader create or visualize the fictional world, and recontextualize real speech behaviour. They also provide the narrator Bradbury with creating a warm atmosphere between himself and his

readers. So, the reader might trust him, and not have a suspicion about the date he gives.

There is certainly a great deal of talk in *To the Hermitage*. Almost every chapter accommodates a dialogue. In most of the dialogues, because they may sometimes be distracting, Bradbury prefers not to use dialogue tags such as “he said”, “she declared” although they help the readers to identify who, in a conversation between two or more characters, is speaking. Moreover, while in prose, dialogues are often placed in quotation marks, again in almost all dialogues, Bradbury does not adopt quotation marks. Instead, he prefers to use the capitalized pronouns (HE, SHE and ME) before the words the characters should say. The main reason that lies behind is the narrator Bradbury’s aim to retire from the scene for a while so that the characters can speak freely. The novel’s 5th chapter presents us with a good example for these important features:

[...]

HE

Nej, because the Catholics thought he was a freethinker. The Vatican banned his works. Finally they had to bury him in an unconsecrated graveyard with the suicides.

ME

I can imagine in Sweden that’s quite a crowded place.

SHE

Well, our weather does not suit us. Really we were born for bright skies and sun, only we don’t have them here. In summer we try hard to be happy. Only in the winter do we remember how very terrible life really is.

HE

It's the same graveyard where Olaf Palme was buried. You must go there.

ME

And then I'll find Descartes' tomb?

HE

Nej, nej. They dug him up again. He was taken off to Copenhagen. In a brass coffin two and a half feet long.

ME

He was quite a lot bigger than that, surely?

HE

But most of him was missing. He had become a kind of secular saint. People had been stealing his bones.

ME

So I need to go to Copenhagen?

SHE

Yes, of course you must, it's a beautiful place. Only he is not there, of course. (Bradbury 2000: 57)

[...]

Another remarkable feature that attracts attention is the graphological foregrounding in most of the novel's dialogues. Bradbury does not change the font size, however, to separate them from the main text, he uses cap-

italized pronouns for the interlocutors, as indicated above, and italicized items, especially when the characters speak in Swedish, Russian, etc. He also adopts, at times, some italicized stage directions to aid interpretation as in the subsequent section of the conversation given above:

HE

No. Not at all.

(He raises his glass, of water.)

May I propose a toast to welcome you to Sweden. *Skal!*

SHE

Jo, jo, skal!

ME

Yes, indeed, *skal!* So where is he now? (Bradbury 2000: 58)

What makes the dialogue in the 5th chapter different from others is its anachorisms. When Bo proposes a toast to welcome the main character Bradbury, they all say “skal!” which means “shell” instead of “skål” which means “cheers” in Swedish. This may be considered as one of Bradbury’s examples for anachorism because Bradbury both uses a Swedish word in English text and he uses the word “skal” which is inappropriate in this context. If the readers do not know Swedish, and the meaning of the word “skal”, they will not be aware of this alteration. However, this might also result from Bradbury’s preference for the use of the English spelling of the word.

Another anachoristic feature in this conversation is hidden in Bo Luneberg’s remarks:

Finally they had to bury him in an unconsecrated graveyard with the suicides.

It's the same graveyard where Olaf Palme was buried. You must go there.

Bradbury deliberately changes the cemetery where Descartes was first buried, and where one of the Prime Ministers of Sweden, Swedish Social Democrat Olof Palme's grave is, but Olof Palme did not commit suicide (Björck et al. 2001: 27). He was assassinated in 1986 and his grave is in the churchyard of Adolf Fredrik Church dedicated to Saint Olof (Palme's grave vandalised 2007) and where Descartes was buried before his remains were taken to France.

Bo also says to the main character Bradbury that Descartes's corpse was taken to Copenhagen after Sweden, but he was not taken to Copenhagen, but France (Boakes 1984: 88, Proctor and Roland 2003: 81) In his *From Darwin to Behaviourism: Psychology and Minds of Animals* Robert Boakes clearly states that:

[...] Descartes was persuaded to go to Sweden to instruct young Queen Christina in philosophy. In 1650, within months of his arrival in Stockholm, he died of an illness severely aggravated, it has been said, by having to begin the queen's lessons at five o'clock in the morning. He was buried in the cemetery for the distinguished foreigners. Sixteen years later, his body was exhumed, as it had been decided by various friends and disciples that it would be more fitting for his bodily remains to rest in France; perhaps they did not respect as seriously as he might have wished. (1984: 88)

To describe the graveyard where Descartes was first buried, Bradbury uses the adjective "unconsecrated" which means "not having been made or declared sacred: not consecrated" (Unconsecrated 2018). However, as Boakes indicates, "He was buried in the cemetery for the distinguished foreigners." (Boakes 1984: 88)

Therefore, such misinformation also serves as an example for both anachorism and anachronism.

It is also worth noting that Bo mispronounces the Swedish Prime Minister's name. Instead of saying "Olof Palme", he says "Olaf Palme". This can be considered as another anachorism in the same conversation.

The use of question marks at the end of the declarative sentences is another important feature of this specially anachorism-rich conversation. Although the readers do not have any auditory clues to understand the tone in written dialogue, the question marks show that these sentences end with a rising intonation to invite the listeners to agreement or action. Thus, in the above dialogue, the interlocutor “ME (Bradbury)” adopts these examples of informal, non-standard English grammar to ask for verification, to invite Bo and Alma to consider his remarks as an invitation to an agreement. However, at every turn, he falls short of his goal, and cannot get any satisfactory response. Both Bo and Alma avoid giving a more informative or direct answer.

The readers and also the main character Bradbury possibly get the first impression that Bo and Alma do not know a more informative and proper answer, but when they find the right answer later on (on page 61), they will realize that Bo and Alma just employ certain delaying tactics.

Special mention should also be made here that Bradbury presents his character Bo Luneberg in detail at the beginning of the same chapter, and emphasizes how he is an important person, so he creates him as a man who possesses sound knowledge, and who is reliable. From a cognitive stylistic approach, this description of Bo causes the readers to form a mental model or an image schema in their minds and to have some expectations about Bo and his character. However, when they encounter a totally different stimulus, namely when Bo does not give any appropriate or satisfactory responses to Bradbury’s questions, they will be more likely to get confused, so the schema will be disrupted. Besides, later on, Bo commits five anachorisms and one anachronism in the same conversation. This can make matters worse because, if the readers realize or explore all these misdirections, their confusion will increase a lot, and then the mental picture of Bo in their minds will even die out. However, if the readers believe in him because of his features already presented by Bradbury, they might recognize neither of his tricks or traps.

According to Michael Toolan:

[S]everal procedures for the analysis of naturally-occurring conversation are also valuable to the study of dialogue in fictional texts.

Fictional dialogue is an artificial version of talk, partly shaped by a variety of aesthetic and thematic intentions and conventions [...] crucial structural and functional principles and patterns are at work in fictional dialogue as they are in natural conversation. (1985: 193)

Following Toolan, in this fictionally constructed dialogue, the main character Bradbury initiates a question and answer exchange to elicit a reply from his interlocutors, and they (Bo and Alma) do what is expected of them, and give answers to the main character Bradbury's questions as in a natural talk. Bo seems so supportive, cooperative and also informative with his responses to the main character Bradbury's questions:

ME

And then I'll find Descartes' tomb?

HE

Nej, nej. They dug him up again. He was taken off to Copenhagen. In a brass coffin two and a half feet long.

However, as the readers will soon realize that both Bo and Alma are indeed un-cooperative. Instead of giving right or explicit answer to Bradbury's question about the place of Descartes's grave, they prefer to hedge, they do not give the right amount of information about it. Bradbury still expects support from his interlocutors, especially from Bo. He innocently and tirelessly continues to try to get the right information, but Bo appears to be inattentive. He disregards Bradbury's efforts. Even if the excitement of suspense heightens with every question and answer, both the main character Bradbury and the readers have to be a bit more patient to learn the current resting place of Descartes.

Since Bo's main concern is Diderot and the Diderot Project, not Descartes and his tomb, he pays no attention to Bradbury's attempts to find Descartes's tomb, so he violates Paul Grice's Maxim of Quality with his unexpectedly misleading or inappropriate answers. He, so to say, jabbars

and play with Bradbury's as well as the readers' patience. This also leads to the violation of Maxim of Quantity.

Moreover, Alma frequently interrupts the conversation to warn her husband about some dandruff on his jacket, to insist that Bradbury should eat herring, and to give information about important characteristics of Swedish people, etc. This trick or tactic can be considered as "red herring", a literary device defined as "a kind of fallacy that is an irrelevant topic introduced in an argument to divert the attention of listeners or readers from the original issue" (Red Herring 2019)

Bradbury's pun combines two unrelated meanings of the "herring" (a fish species "herring" and a literary device "red herring") and serves his purpose of teaching his readers about the red herring by giving a good example for it: Alma consistently presses the character Bradbury for eating Baltic herring to divert Bo's and especially Bradbury's attention away from the main topic of the conversation at that moment.

It is also noticeable that despite Bo's inattentiveness and Alma's red herrings, there is no silence or breakdown within the conversation. The fictional interactants go on talking. Astonished also with this, the readers witness Bradbury's baffled capitulation to Alma's insistence on Baltic herring at the end of the conversation.

As a matter of fact, the emphasis on the idea that we should not believe what we read in books at the beginning of the conversation, Bo and Alma's hedges and Alma's red herrings make us think that they both deliberately violate Grice's maxims.

To take a different approach, although at first glance, Bradbury seems he does not or cannot awaken to Bo's jabbering or misdirections, or he does not care about Bo's delaying tactics and Alma's red herrings, he actually employs a kind of an interactive tactic or strategy to get the right answer since his ultimate goal is to learn where Descartes's actual grave is.

It also appears that the reason why Bradbury fleshes out Bo and Alma as characters who delay the right answer is to give detailed information to the readers about the posthumous or postmortem adventures of Descartes, his funerals and disinterments of his corpse, and thus this

enables Bradbury to parody the Death of the Author, to put forward his theory called “Postmortemism”. (Şahin 2017: 415)

It is also worth noting here that although the main character Bradbury asks whether he should go Copenhagen to find Descartes’s grave or not, Alma ignores the context of the earlier part of the conversation, and treats Bradbury’s question as if Bradbury inquires whether he should go there for sightseeing or to see Copenhagen attractions, and says that Bradbury has to go there since it is a beautiful city to visit. However, she, then, indicates Descartes’s grave is not there:

ME

So I need to go to Copenhagen?

SHE

Yes, of course you must, it’s a beautiful place. Only he is not there, of course.

Not only does this create a comic effect, but it also causes the violation of Maxim of Relevance because when someone asks his/her interlocutor a question, s/he should give the right answer with regard to the question.

Another example to his intentional anachronisms the novel offers is seen in the dialogue between Tzarina and Diderot on Day One in the 12th chapter:

[...]

SHE

I understand you are an atheist, the man who believes in nothing.

HE

Precisely. But I disbelieve with the very greatest conviction, Your Highness.

SHE

So is your morality the same as a believer's?

HE

Why not, if one is an honest man?

SHE

Do you practise that morality?

HE

Like many of us, I do my best.

SHE

You don't rape, don't murder, don't pillage?

HE

I promise you, very rarely.

SHE

Then why not accept religion? (Bradbury 2000: 174-175)

[...]

This part of the conversation is indeed between Diderot and the Maréchale in *Dialogues of Diderot, Conversation of a Philosopher with the Maréchale De* — (written in 1774, published in 1777):

[...] She said to me:

Are you not M Crudeli?

Crudeli: Yes.

Maréchale: The man who believes in nothing?

Crudeli: I am.

Maréchale: But your morals are the same as a believer's.

Crudeli: Why not, if that believer is an honest man?

Maréchale: And you put that morality into practice?

Crudeli: As well as I can.

Maréchale: What! You do not steal, or kill, or pillage?

Crudeli: Very rarely.

Maréchale: Then what do you get out of not believing?

Crudeli: Nothing; but does one believe in order to get something out of it? (Diderot 1927: 167)

[...]

The reason why this conversation is anachronistic is two-fold: one is the gap between the publication date of *To the Hermitage* (2000) and *Dialogues of Diderot, Conversation of a Philosopher with the Maréchale De —* (1777). The other is the gap between the date of Diderot's visit to Russia between 1773 and 1774, and the publication date of *Dialogues of Diderot, Conversation of a Philosopher with the Maréchale De —* in 1777.

From CA perspective, Bradbury casts two interactants as in the original fictional conversation: Tzarina and Diderot. The central and key feature of the very conversation is the unequal status of these two participants. Tzarina is undoubtedly the dominating, managerial and superior interactant, and Diderot is equally undoubtedly the dominated, subservient and inferior one. She manifests her evident superiority, and callous, controlling, and dominant interactive behaviour with her questions which enable her to determine the topic of discussion.

He uses the pronoun “she” for Tzarina instead of the French noun “Maréchale” that denotes wife of a Marshall and pronoun “he” for Diderot instead of “crudeli” (Latin - plural form of *crudele* which means “cruel” in English) (Crudele 2019). As for in the French version of the conversation, the proper noun “Diderot” is used.

Apart from the change in the interactants, Bradbury makes some other important changes in the selection of words. It looks like most, if not all, changes are a result of the translation from French to English. However, especially the word “rape” is worth dwelling on. Bradbury uses this word instead of the word “steal”. When the readers read or see Diderot’s answer (“very rarely”) to Mme La Maréchale’s question, they are more likely to be atrophied by it. They may react the word “steal” in some way, but since “raping” is a much more serious crime than “stealing” both before the law and within a community, their reaction will be more.

Another word he changes is the word “kill”. Instead of this word, he uses the word “murder”. Although the end result is the same: the loss of (human) life, while sentencing, the law makes the difference between these two crimes. To understand this difference, we had better look up the definitions of these words: While the word “kill” is defined as: “Verb DEATH 1 to cause someone or something to die” (Kill 2008: 788), the word “murder” is defined as “verb 1 to commit the crime of intentionally killing a person” (Murder 2008: 936). So, killing is a broad term that encompasses all instances of loss of life, whether a human or an animal, whether accidental, intentional or planned. A person may be killed in a car accident, in a natural disaster, or in a workplace because of ignorance, or he/she may be killed by another human being, whereas murder is plan-

ned and intentional killing of a person. Namely, a person dies because of malicious intent and action of another person.

The alteration of interactants and some words makes this anachronistic example anachoristic as well.

Another deliberate/intentional anachronism occurs in the 6th chapter in which Diderot writes postcards to his family: "Not since he left the elegant if bombarded (Frederick of Prussia again) streets of Dresden has he had the time to write his postcards home." (Bradbury 2000: 73)

However, postcards were first used in the 1800s, to be more precise, the first official postcard was printed in October 1869 by Austria. Some other countries in Europe, such as Germany, the United Kingdom, and Canada followed Austria. As for the international delivery of postcards, it needed a little more time: "However, it wasn't until an agreement reached at the first Postal Congress that allowed postal cards to be sent internationally, which took effect July 1, 1875." (A Brief History of the Postcard 2016) So, in the 1770s it was not possible to send a postcard from one country to another.

The anachronistic sentence begins with a negative adverbial "not since" which is usually used to be restrictive, emphatic and dramatic. Bradbury prefers this adverbial as a means of stress or emphasis to achieve rhetorical effect in the first part of the sentence, and the inversion comes in the second part. It modifies the pronoun "he". At the end of the sentence, he uses another adjunct element, the adverb of place "home". Since adjunct elements "not since" and "home" are placed on either side of the hub, he presents us with equivalent constituents.

He inserts an elliptical construction "the elegant if bombarded (Frederick of Prussia again) streets of Dresden" between the Adjunct element, Adverbial clause "Not since he left" and the auxiliary verb "has". "[T] he elegant if bombarded (Frederick of Prussia again) streets of Dresden" is an adjective phrase (AjP) in which he places two elliptical constructions: "if bombarded" and "Frederick of Prussia". "if bombarded" is an Adverbial non-finite and verb-less clause. In this kind of clause, the subject(s) with that of the superordinate clause and an appropriate form of "be" are ellipped. He uses such elliptical constructions to be economical with words, gets rid of redundancies, and repetitive phrasing to prevent his

readers from wasting time for such certain predictable words and phrases because they can mentally fill them in based on the context, and their grammar knowledge.

According to the 7th definition of “if” given by the *Oxford Advanced Learner’s Dictionary*, it is “used before an adjective to introduce a contrast”. (2005: 771) In the light of this definition, Bradbury wants to say that although the streets of Dresden had been bombarded by Frederick of Prussia, they were still elegant.

He prefers to reveal the Actor who bombarded Dresden in brackets “(Frederick of Prussia again)”. Probably, this is one of the narrator Bradbury’s interruptions which indicates that he contacts his readers. The use of Adverb “again” implies that Frederick of Prussia had bombarded Dresden before, but Bradbury is not giving the exact number of bombarding.

To describe the streets of Dresden, he selects the adjective “elegant” whose second meaning is “elegant 2 (of clothes, places, and things) attractive and designed well” from among synonymous adjectives or adjectives with similar meanings such as “stylish” and “beautiful”. (Elegant 2005: 494)

The verb phrase (VP) “has he had the time to write his postcards home” includes an infinitive clause “to write his postcards home” since the verb “write” is non-finite and in the infinitive form. The infinitive particle “to” precedes it. Even though it lacks a finite verb, it has its own direct object “his postcards” and adjunct element, adverb of place “home”. The clause functions as an infinitive of purpose because it explains for what Diderot has had time.

The noun phrase (NP) “the time” carries the focus of the sentence because it is the last main clause element and after this element, there is a subordinate clause, so the readers are highly likely to pay attention to the fact that in spite of his busy schedule in Russia, Diderot has eventually had time to write “his postcards home”.

The adverb of place “home” is used to refer to his family, namely his wife and daughter. He writes to his family about his health, his promise to travel to the Great Wall of China, his aim to change Russia, his advice to his wife and Falcone’s discountenance, etc.

Interestingly, Bradbury prefers the word “letter” on the next page:

Utterly delighted he'll have created a gossiping frenzy of indignation and gossip all over Paris, he picks up a second sheet. And so he sets down **another letter**, more reflective, intelligent, rebuking, mercurial, for this one's to his charming, his philosophical, his not always enthusiastic mistress Sophie (Bradbury 2000: 73, my emphasis).

His remarks "he picks up a second sheet. And so he sets down another letter" have two implications. First, Diderot picks the first sheet for his family and another for Sophie Volland. Second, this means that Diderot has written the first letter to someone else because earlier Diderot has had the time to write his postcards home.

From a cognitive stylistic perspective, when the readers see or read the words "postcard" and "letter", different images will appear in their minds because postcards have limited space, and they are usually posted without an envelope, so everyone can see what has been written on it. The things Diderot has written to his wife and daughter are not private or intimate. On the other hand, letters are usually put in an envelope and have enough room for writing more special things. This can lead them to infer that Diderot does not want to spend so much time or does not have a lot to write to his family, especially to his wife, but he allocates more time for writing letters to his mistress Sophie Volland since he has a lot to say to her or more intimate things like his hopes and dreams. This can also be understood from his letter closing "lovingly".

Thus, Bradbury deliberately uses the word "postcard" instead of "sheet" or "letter" to reflect the degree of affinity between Diderot and his wife, also his daughter. In this case, in addition to its anachronism, it has also an anachoristic feature.

Bradbury prefers to start the 10th chapter with the parody of "Nakaz", with an extremely funny guide or requirements for visitors to the Hermitage Museum, which he actually fabricated himself. The rules of "Nakaz" of Catherine II, also called "Instruction of Catherine the Great", are actually a political, social, legal, and philosophical document written as a guide for the deputies to Legislative Commission of 1767. (Instruction of Catherine the Great 2018)

Thus, it is another anachronistic and anachoristic example in the novel. It is an anachronism because he replaces or juxtaposes the rules or principles of “Nakaz” (1767) with the entrance rules of the Hermitage Museum written much later, and it is anachorism because he replaces principles of “Nakaz” with the museum’s entrance rules and the entrance rules with his fabrications.

The rules are graphologically deviant as well. Bradbury draws readers’ attention to the rules first by giving them at the beginning of the 10th chapter, and then the reader can easily recognize the difference in the font size. He chooses a smaller font size so that his readers can only engage with these rules.

He chooses a capitalized small print in the title to represent an increase in the narrator’s volume and prefers to write the first letters of the words in the title bigger than the rest: “NAKAZ”, “LITTLE”, and “HERMITAGE”. By doing so, he puts the stress on these letters. In other words, the narrator articulates these letters more strongly than the others to draw the readers’ attention to these three words. Thus, if the readers do not read every single rule or they have no knowledge about Russian history and “Nakaz”, they can easily equate the word “Nakaz” with the Little Hermitage and suppose that it is the name given to its entrance rules.

Bradbury also achieves this goal by using a colon after the word “Nakaz” since one of the purposes of this punctuation mark is to explain or illustrate a term, a word, or a clause and to draw attention to the clause that follows it. So, his readers may look at the explanation given after the colon, not the word “Nakaz”, and may not recognize Bradbury’s anachronism and anachorism, and thereby, they might not feel suspicious about the information given by the narrator. However, when they start to read the rules, they can easily understand that these cannot be the rules for visitors to the museum.

On the other hand, some readers may just focus on the title, but not on the rest. Since the rules are written in a smaller font size to separate them from the rest of the text, after reading the title, the readers may prefer to read the main text instead of the rules. Some readers may not even be interested in the title because although the first letters of three

words in the title bigger than the rest, the capitalized words are still in the smaller type size, they may cause a lack of interest.

Another graphological deviation can be seen in the labels for the rules. They are in italics (*Rule one, Rule two, ... Rule ten*) since Bradbury wants to stress them as well. They also give the impression that the narrator Bradbury reads or itemizes them to his narratees by stressing.

Although he uses the plural form of the noun “visitor” in the title, it looks like Bradbury makes up the rules such as three, four, five, six, seven, nine, and ten for the old philosopher Diderot, who visits the museum for the first time, but the rules such as one, two, eight are generic ones in which he uses the determiner “any” to refer to an unlimited or an indefinite number of people, and the indefinite pronoun “anyone”.

He prefers a formal auxiliary verb “shall” in passive constructions in the first two rules to express compulsion. The visitors have to leave all their properties which make them superior to others at the door. This reminds us of one of the principles of “The Instruction (Nakaz)”: “all men should be considered equal before the law.” (Instruction of Catherine the Great, 2018) Instead of using “shall” in the following rules, he prefers imperative forms. Besides, he starts the third rule with “please” to be polite, however, he finds it unnecessary to use it in the others except for the rule eight in which he prefers “should” in the passive form.

These characteristics of the rules are well enough to prompt us to go further, to analyze every single rule in its own right because doing so allows us to discover more of the linguistic and stylistic richness of Bradbury’s every fake rule, and provides us with bringing to light his other anachronistic as well as anachoristic example(s) and possible intentions behind them:

Rule one

All ranks and titles shall be surrendered on entering, along with all hats and swords.

Bradbury uses the verb “surrender” both for abstract terms “ranks” and “titles” and for tangible items like “hats” and “swords”. In some cases,

“hats” and “swords” are the signs of rank or title. So, he wants to equate abstract terms with concrete ones. Namely, he sees ranks and titles as items that can be left at the door or cloakroom. Thus, this can be considered well within the realm of ontological metaphors which are defined as “ways of viewing events, activities, emotions, ideas, etc., as entities and substances.” by George Lakoff and Mark Johnson (1980: 25). They also identify such ontological metaphors as entity metaphors in which “an abstraction is represented as a concrete physical object”. (Entity Metaphor 2018, Lakoff and Johnson 1980: 27-28)

Rule two

All ambitions and pretensions, based on prerogatives of birth, rank, hierarchy or any other claim to precedence, shall also be discarded at the door.

He uses the verb “discard” which means “to throw something away or get rid of it because you no longer want or need it” (Discard 2008: 399). As in the first rule, he treats abstract terms such as “ambitions and pretensions, based on prerogatives of birth, rank, hierarchy or any other claim to precedence” like items that can be discarded at the door. So, he again uses an ontological/entity metaphor since he replaces outdoor clothing such as coats, raincoats, and outdoor jackets, and large hand baggage such as bags, rucksacks, and cases, umbrellas with some abstract properties. By doing so, he intends to say that visitors to the museum do not need any rank, title, etc. inside. They need to be only themselves as human beings.

Rule three

Please enjoy yourself, but try not to break anything, spoil anything, or chew anything.

The use of the reflexive pronoun “yourself” indicates that the subject of the verb “enjoy” is “you” and it refers to one person. It looks like Bradbury wants to address these rules to a particular person, highly likely to Did-

erot, not all the visitors. He connects two sentences with the coordinating conjunction “but” to express contrast. The verb phrases after “but”: “try not to break anything, spoil anything, or chew anything” create an impression that Bradbury is closely acquainted with this person (Diderot), and knows that he, as a clumsy or maybe a drunk person, can break something precious.

Such a person can break or spoil something, but the last verb “chew” which is defined as “1 to crush food into smaller, softer pieces with the teeth so that it can be swallowed, 2 to bite something with your teeth, usually in order to taste its flavour” (Chew 2008: 233) is not expected in this context, so it creates confusion. The readers may infer that the person that Bradbury addresses has the potential for chewing some works of art in the museum. This reminds us of Diderot’s materialist ideas he put forward, especially in his *Conversation between D’Alembert and Diderot*. (Şahin, 2018: 10) Suffice it to say here that Bradbury has already mentioned these ideas in the 8th chapter, on page 103.

Rule four

Sit, stand, wander about, or do anything you please, without worrying about anyone.

Bradbury uses short imperative clauses composed of only verbs such as “sit”, “stand”, and a verb plus preposition “wander about” to give some options to the visitor(s), and then with the help of the coordinating conjunction “or”, he gives another option, a freedom to the visitor(s) to do anything they like.

However, as the readers will see in the following rules, the visitor(s) are not free that much. Although this rule gives them the freedom to do anything at their pleasure “without worrying about anyone”, there are some limits to this freedom.

If the singular reflexive pronoun “yourself” in the previous rule is taken into consideration, this rule, especially the PP “without worrying about anyone” seems to be conflicting with the rules such as rule five, six, and seven because Diderot is informed that he can do anything he

pleases in the fourth rule, but, in the following rules, he is warned about speaking moderately not to make himself “a nuisance to others, or give anyone a headache”, or about making “sighs, yawns, other clear displays of boredom”, and so on.

Rule five

Speak with moderation, and not too often, so that you never make yourself a nuisance to others, or give anyone a headache.

The verb “speak” is in the imperative form. Bradbury wants Diderot to speak reasonably and very rarely without being extreme because he knows him well enough, and knows that he likes speaking too much without thinking of language rules and style. (Şahin, 2018: 2) For this reason, he prefers the noun “moderation”. He uses the subordinating conjunction “so that” to express the purpose of his warning.

He changes the idiom “make a nuisance of oneself” into “make yourself a nuisance to others”, which can be considered as a slip of the tongue as well, but he refers to the same meaning: “to become a source of disruption, irritation or difficulty (for someone or something) (Make a nuisance of oneself 2018) So, if Diderot does not take these warnings seriously, he will disturb other visitors, so he will be disgraced by them.

With the help of the coordinating conjunction “or”, he gives another choice or makes another warning to the visitor(s): “[so that you never] give anyone a headache”. Instead of saying, for example, “to exasperate someone” or “to irritate someone intensely” or a single verb such as anger, and annoy, he prefers these two different idioms in the same sentence to mean the same thing and to express his warning more clearly and effectively. Also, instead of using the negative form of the auxiliary “do” in the simple present tense (do not), he uses the adverb “never” to mean “not at any time, not on any occasion” (Never 2008: 956).

Rule six

Argue if you have to, but always without rage or heat.

This rule also starts with an imperative verb “argue”. It means “to speak angrily to someone, telling them you disagree with them.” (Argue 2008: 67). When the readers encounter this verb, they might wonder why a visitor whose mere aim is usually to see works of art argues with someone in the Little Hermitage.

Bradbury, as a person who fabricated these rules, gives the visitor(s) a right to argue with others, but if they have to. He marks out the limits after the coordinating conjunction “but”: They can argue, but without violent anger, because such anger can cause them to lose their control, and as a result of this, they can cause physical or financial damage since the Little Hermitage hosts a lot of invaluable works of art, and they can also hurt other visitor(s).

He prefers “heat” with its 4th meaning in *Longman Dictionary of Contemporary English*: “strong feelings, especially of anger or excitement” (2009: 815), and the noun “rage” defined in *Cambridge Advanced Learner’s Dictionary* as “a period of) extreme or violent anger” (2008: 1171) to emphasize the intensity or level of angriness that is difficult to control.

Rule seven

Avoid making sighs, yawns, or other clear displays of boredom.

He uses the verb “avoid” in an imperative form as well. Since it is one of the verbs followed by gerunds or nouns, he turns the verb “make” into a gerund, and uses the noun forms of the verbs “yawn” and “display”. This rule is one of the confusing or comic rules of the palace because formal rules for a palace or museum cannot include a rule like this. Nowhere sets up a rule that puts a ban on making sighs, yawning or “other displays of boredom”. The use of the adjective “clear” gives the idea that the museum administration takes the visitor(s) boredom naturally. If a palace is full of artworks like the Little Hermitage, while examining these works, some people may get bored after a while. However, they have to conceal or camouflage this boredom so that nobody can notice it. This also implies that even if they do not enjoy their visit, they have to pretend to be impressed.

Rule eight

Innocent games and entertainments proposed by current members of the court should always be accepted by others.

Rule eight has a long-phrase for its subject “Innocent games and entertainments proposed by current members of the court”. Courts are known to be the places of intrigues, particularly political ones. By choosing the word “innocent” from a pool of adjectives, Bradbury wants to emphasize that if the games and entertainments proposed by current members of the Little Hermitage, the visitors should participate in them, or from another vantage point, he intends to say that even if some court members usually plot against other members, they offer only “innocent” games and entertainments to the visitors. Bradbury prefers to omit the relative pronoun and the finite form of “to be” to be economical and uses only the past participle form of the verb “propose” to produce a passive structure. He also prefers to show the actors (current members of the court), but not precisely because the readers do not know or do not need to know all current members of the court. He does not give the readers a clear identity or the names of the court members because it is highly probable that he also does not know them.

The verb phrase has also a passive structure “should always be accepted”. He prefers the modal verb “should” to indicate that the best or the right thing for the visitors to do is to accept the games and entertainments proposed. If they do not, they are more likely to be punished.

He, again, shows the actors who should accept these games and entertainments, but does not specify their identities because it would be difficult for him to give the names or identities of all visitors, so he chooses the word “others” to refer to people that are different to the court members. To put it another way, he intends to see the court members as “self” and the visitors as “others”. Admittedly, the binary opposition “self” and “other” is one of the accentuated themes in *To the Hermitage*. (Şahin, 2018: 5)

Rule nine

Eat slowly, and arrive with a good appetite. Drink with pleasure and moderation, so that when you leave, you can walk from the room steadily and without assistance.

He starts the rule nine with an imperative form, but a suggestion “Eat slowly” and with the help of the coordinating conjunction “and”, he adds another one “arrive with a good appetite” so that the visitor(s) can eat more in the Little Hermitage. However, there seems to be a mistake in the temporal order of two actions: “eat slowly” and “arrive with good appetite”. The temporal progression requires Bradbury to give the latter (arrive with a good appetite) first, so the former should have come after, and if the clause “arrive with a good appetite” came first, it would cover both eating and drinking. However, if the order of his suggestions remains the same, this means that Bradbury’s suggestion or warning “eat slowly” not just for the court, but for anywhere or anytime.

In the second sentence which is related to “drinking”, Bradbury again warns visitors, particularly Diderot about drinking not too much because if he drinks too much, with the effect of his old age as well, he will need help.

Rule ten

Leave all quarrels, dirty linen, political arguments, ideologies and conspiracies at the door. Above all, remember that, before you leave, what’s gone in at one ear should already have gone out of the other.

Rule ten is also introduced by using the imperative form “leave”. The things the visitor(s) should leave at the door are treated as tangible things such as coats, jackets, and umbrellas, so he adopts an ontological/entity metaphor again.

The adjective phrase and idiom “dirty linen” is an abstract metaphor. Although the adjective “dirty” describes a concrete, tangible thing “linen”,

it is abstracted by Bradbury to mean “One’s personal, intimate, or private matters or secrets, especially that which may be embarrassing if made public” or “scandal, unpleasant private matters”. (Dirty linen, 2018)

The dependent clause or noun clause “what’s gone in at one ear should already have gone out of the other” acts as the subject of the main clause to the subordinating clause “before you leave”. It contains the contracted auxiliary “[ha]s”, and the main verb “gone”, also two prepositions “in” and “at”, and an NP “one ear”. The use of the contracted auxiliary “[ha]s”, and an informal idiom “go in one ear and out the other”, even if with a different version, reveals that Bradbury uses an informal language rather than a formal one although, under normal conditions, the language of a court or museum’s entrance rules should be formal. Moreover, his use of the idiom with a different version can be considered as one of his slips of the tongue in the novel.

“Above all” is also an idiom that means “most importantly”. (Above all 2008: 4) By using “above all”, the idiom “what’s gone in at one ear should already have gone out of the other”, and also “should”, Bradbury emphasizes that the most important thing that should be kept in mind is that the rules listed are only applicable within the boundaries of the court, and the best or the right thing to do is to forget them while leaving because they will not work in another place. In addition, the main clause “remember that” functions as an important reminder for the visitor(s) to attach importance to these ten rules, but only inside the court.

After listing ten rules for visitors to the Little Hermitage, he gives some extra explanations. The first part includes:

If any member of the court or a court visitor should break any of the above rules, for each offence witnessed by two others he - and this does not exclude ladies - must drink a glass of fresh water and read aloud an entire page of the *Telemachiad* by Trediakovsky. (Bradbury 2000: 133)

So, if the court member(s) and the visitor(s) break(s) the rules listed, they will be punished with drinking a glass of water and reading aloud an entire page of the *Telemachiad*. In fact, the work written by François Fénelon,

and translated into Russian by Russian literary theoretician and poet Vasily Kirillovich Trediakovsky is *The Adventures of Telemachus, The Son of Ulysses* (first appeared in 1699, and translated by Trediakovsky in 1766). (De Salignac De La Mothe Fénelon, 1997, Vasily Kirillovich Trediakovsky, 2018) It is a French prose epic about Ulysses's son, Telemachus. As for *Telemachiad*, also called *The Song of Telemachus*, it covers the first four books of Homer's epic poem *Odyssey* (written in 800 BC), James Joyce also alludes to *Odyssey* in his novel *Ulysses* (1922) and calls the first part "Telemachus". (Odyssey, 2018) This example of anachronism may stem from Bradbury's inadvertence or misremembering, or he may deliberately replace the former with the latter and thus adopts also an anachorism. It is not so obvious. Whether it be intentional or unintentional, it is an anachronism within anachronism just like Chinese boxes or Matryoshka Dolls.

In either case, the method of punishment is quite ridiculous, though difficult to serve. Nevertheless, he gives his readers, the court members, and visitors a glimmer of hope by using "should" in a conditional sentence to express that breaking the rules is possible, but not very likely.

The subject of the if clause "any member of the court or a court visitor" indicates that the rules are not just for visitors, but also court members, even if this is inconsistent with the title "Nakaz: These are the rules for visitors entering the Little Hermitage".

Within the PP "for each offence witnessed by two others", Bradbury prefers the noun "offence" which is used for "an illegal act; a crime" (Offence, 2008: 984). When all the rules are taken into consideration, this word seems not to be in its home, it is not expected for the itemized court rules because an offence (an illegal act) requires a legal punishment, not Bradbury's choices which create a comic effect. The reduced relative pronoun and also the reduction of the passive verb form to the past participle "witnessed by others" also implies that if any of the visitors or court members violates any of the rules, and if they are not caught red-handed, then there is no problem, but if they are, then they have to serve the sentence which they will probably not encounter anywhere else or during their lifetime.

In the main clause, he chooses the masculine pronoun "he" to refer to anyone or a court visitor, but then he remembers the female visitors and

uses the plural form of the noun “lady” to be polite. However, he prefers to give the sentence in which the word “ladies” appears between “em dashes” which are used to separate inessential information from the rest of the sentence. For this reason, it looks like he wants his readers to focus on the pronoun “he” not the “ladies”, and by doing so, he means again a particular person, namely Diderot.

When the readers confront the punishment method “must drink a glass of fresh water and read aloud an entire page of the *Telemachiad* by Trediakovsky” for the person who violates any of the rules, it is more than likely that they will be surprised. By making up such a confusing, or to some extent humorous, punishment for the visitor(s), whether he means Homer’s epic poem *Telemachiad* or Fenelon’s prose epic *The Adventures of Telemachus*, *The Son of Ulysses* or Trediakovsky’s translation, Bradbury implies that to read all aloud, especially at once or without hesitation, a person should have a vital capacity, and to ensure this that person “must drink a glass of fresh water”.

In the second part of the explanations, he prefers the pronoun “anyone” in the subject position to refer to any court member or visitor: “Anyone failing three of these rules shall be compelled to learn by heart at least six lines of the poem.” As in the previous statement, instead of saying “anyone who fails”, he prefers an elliptical structure and omits the relative pronoun “who”, so he turns it into an AjP which functions as a subject since the sentence is in the passive form. A formal auxiliary verb “shall” in a passive sentence is used to express compulsion, as in the first two rules. The sentence also accommodates an infinitive clause “to learn”.

He chooses a formal verb “compel” which means “to force someone to do something” (Compel 2008: 281) from a pool of synonymous verbs such as oblige and necessitate. The verb “oblige” is also formal, but since it means “if you are obliged to do something, you have to do it because the situation, the law, a duty etc makes it necessary” (Oblige 2009: 1200), Bradbury does not prefer it. Another synonymous verb is “necessitate” which means “FORMAL to cause something to be needed, or to make something necessary” (Necessitate, 2008: 950). This definition reveals that this verb belongs to a different context since the adjective “necessary” is used for something that is “needed in order to achieve a particular

result". (Necessary, 2008: 949) So, it becomes clear why Bradbury does not choose this verb as well.

Another point that should be made here is that from the second punishment method which is memorizing "at least six lines of the poem", and from the first punishment, the readers may conclude that the poem, no matter which, is not so easy to learn or to read.

In the last explanation: "Anyone breaking the tenth rule will never again be admitted to the Little Hermitage", he uses an elliptical structure "anyone breaking" as in the previous one. The VP "will never again be admitted to the Little Hermitage" implies that among the ten rules, the most important one is the tenth because, although other two penalties are also difficult to complete, this one forbids the visitor(s) from visiting the Little Hermitage for the second time and more, or at any time. The use of the adverb "never" and "again" too, indicates this fact.

It is also interesting to note that after warning the visitors as well as court members, by giving three confusing, also surprising punishment methods, he prefers to say just "welcome". When the readers see or read this unglamorous greeting, they might catch a glimpse of an arch smile on the narrator Bradbury's face.

That Bradbury alternates between appealing to Diderot in some of the rules, which is implied by the use of reflexive pronoun "yourself" appeared in the third and fifth rule, and to the people who visit the Little Hermitage and court members in the others can make readers confused. They can also wonder why he prefers this way of announcing the rules for visitors. However, if the readers do not pay much attention to these rules, they may not recognize such features of the rules. So, it can be considered as one of the examples that show that Bradbury tries his readers' vigilance or that he plays with them.

He commits his another anachronism in the 11th chapter of the novel while giving the date of Descartes's death: "He soon caught a chill and died of it, at the age of fifty-six" (Bradbury 2000: 150), but Descartes lived between 1596 and 1650. (Cottingham, 1992: 22, 56), so died at the age of fifty-four.

The anachronistic sentence is composed of two clauses tied together with the coordinating conjunction "and". The adjunct element "at the

age of fifty-six” is a “trailing constituent” since it comes after the hub of the clause. (Simpson, 2004: 63) It is an adverbial phrase (AvP) given at the end of the sentence and separated by a comma and yet can be omitted without making the sentence ungrammatical. For this reason, this disposable unit might cause the readers not to dwell much on the anachronistic element “fifty-six”, so it is more likely to remain undetected by the readers.

This also gives the impression that this part of the sentence is the narrator Bradbury’s afterthought.

Tambling, citing Freud, refers to dream as anachronistic as well as anachoristic:

Freud comments on logical connections in dreams being reproduced by simultaneity in time, instancing Raphael’s reproduction in a single group of all the philosophers or poets on Parnassus. Freud’s imagination makes the example an instance of anachronism (not using the word) when saying that these people ‘were never in fact assembled in a single hall or on a single mountain-top’. (2010: 6)

Based on his determination, Diderot’s dream scene in the 20th chapter can also be considered as both anachronistic and anachoristic. The spatial relationships, signalled particularly with deictics bring Diderot, Tzarina, Mademoiselle de l’Espinasse and Doctor Bordeu together in a single room, and for a short while, in a river although Diderot is actually in Narishkin’s Palace, Tzarina in Hermitage and Mademoiselle de l’Espinasse and Doctor Bordeu in France. Even at some moments of the dream, they talk to each other.

Adjuncts used in this dream scene express location and spatial relationship and they are composed of prepositional and adverb phrases to indicate place and directionality. A selection of deictic elements includes, but is not limited to:

here

between

down at

beside

somewhere in the room

before him

The sentences given below accommodate both some of the abovementioned deictic elements and certain verb phrases such as “come close”, “come here”, “bring” which also express movement towards the speaking source, namely Tzarina who wants Diderot to get much closer:

‘Come close, Mr Philosopher,’ she says. ‘I’m sure you know very well why you were really called here?’

‘Oh, come here, sir. I felt you would bring me sunshine—’

Frankly, she spreads her legs wide. Obedient, he works himself between. She smiles gently down at him. (Bradbury 2000: 254)

Besides, the VP “joined them” uttered by the narrator shows that while Diderot and Tzarina are in a bed and talking to each other, Mademoiselle de l’Espinasse appears beside the bed, and in the last example, Doctor Bordeu also joins them:

‘So does that mean in dreams we become completely without reason?’ asks the charming Mademoiselle de l’Espinasse, who has suddenly joined them and is sitting beside his bed in the river. (Bradbury 2000: 255)

‘Not quite, what we are looking at is a picture of things that have been taken from experience and entirely reconstructed in

the mind,' explains Doctor Bordeu, who stands with his hat off somewhere in the room. (Bradbury 2000: 255)

It is also worth noting in passing that although Diderot goes to Tzarina's room in the court, at some moment of the dream, the setting changes into a river, and the narrator mentions Diderot's bed, not Tzarina's: "Mademoiselle de l'Espinasse, who has suddenly joined them and is sitting beside his bed in the river". This instantaneous change in setting is one of the remarkable features attributed to dreams.

Differently from the examples studied above, the anachronism in the 9th chapter actually takes its source from Bradbury's own fiction. In the sentence "Russian roubles, Ukrainian hryvnia, Hungarian forints, Swedish kronor, German Deutschmarks, it's all the same to them. Chinese rinimbi, Thai bahts, Slakan vloskan, Cambodian wong; if it clinks or crackles, it pours straight into their wallets." (Bradbury, 2000: 117), he lists some foreign currencies including "Slakan vloskan". However, Bradbury's Slaka is an imaginary communist country, both in his *Rates of Exchange* (1983) and *Why Come to Slaka?* (1986). *Rates of Exchange* is about Dr. Angus Petworth's travels in an eastern European country, Slaka, at the height of the Cold War (1947-1991), and *Why Come to Slaka?* is a guide to this imaginary, mysterious, chaotic as well as a comic country. So, Slaka does not really exist. Bradbury himself indicates in the first pages of *Rates of Exchange* in Author's Note that: "You will not find Slaka, Glit, or Nogod on any map, so you will probably never make the trip there." (1983), and thus, such currency as vloskan. If the readers are not vigilant enough, if they are not informed of real currencies enough, and if they are not strict followers of Bradbury, or if they have not read *Rates of Exchange* and *Why Come to Slaka?* before *To the Hermitage*, they may fail to notice this anachronism because he gives "Slakan vloskan" along with six real currencies.

The other two currencies (Chinese rinimbi and Cambodian wong) are examples of anachronism because the currency of China is not rinimbi, but renminbi, and the currency of Cambodia is not wong, but riel. This anachronism may stem from the narrator Bradbury's misremembering and his confusion the Cambodian currency with one of the com-

mon surnames, for example, in China. If he intentionally commits this anachorism, then his aim behind it is to blur the line between fact and fiction, which is one of the matters in hand. Fact and fiction become more similar so that the readers are no longer sure that they are different.

Before discussing other anachronistic and/or anachoristic examples in the novel, a few remarks have to be made also here about writing all the currency names with lower case except for German *Deutschmark*. This nicety relates to the German capitalization rules according to which all the names have to be written in upper case.

Bradbury's another anachronistic feature comes from several "then" chapters: the 4th, the 6th and the 30th chapter, where he indicates that the Russian calendar is different from the western calendar. In fact, it is a real-life anachronism. In 1582, Pope Gregory issued the papal bull to restore the vernal equinox according to which the day following the 5th of October was to become the 15th of October. In accordance with this change, 10 days were removed from the calendar in France in 1582, and 11 days in the UK in 1752. As for in Russia, it took much longer to switch to the new system and 13 days were omitted in 1918. (Change From Julian to Gregorian Calendar, 2018, Gregorian Calendar, 2018)

The sentence in the 4th chapter "Now even time is different; somewhere or other eleven human days have disappeared from the western calendar and spiralled away into the strange wastes of the cosmos." (49) is composed of three clauses: "Now even time is different", "somewhere or other eleven human days have disappeared from the western calendar", and "spiralled away into the strange wastes of the cosmos" which is connected to the subject of the second clause by the coordinating conjunction "and".

The adjunct element "now" is an adverb which means at/from this moment, but not before. Bradbury uses it at the beginning of the sentence as an anticipatory constituent. When Diderot arrived in St. Petersburg, he had to adapt to the Russian calendar, namely the Julian calendar, since Russia switched to the Gregorian calendar in 1918.

The focus of the first clause is the adjective "different". Because he wants to both identify and draw his readers' attention to one of the differences between Russia and western Europe, Bradbury uses another

adverb “even”. By doing so, he wants to say that there are many differences between these two parties, and unexpectedly or surprisingly, the concept of time is even different. He, himself, is so surprised or confused by this fact that he wants his readers to witness his confusion or he wants his readers to get surprised as well. The use of the semicolon, which indicates a pause, too, reveals this bewilderment. After that, he explains this fact to his readers with the other two clauses.

His aim to use the “or other” within the phrase “somewhere or other” is to add vagueness to the preceding adverb “somewhere”. (Somewhere or other, 2018) Both this adjunct element at the beginning of the second clause and the PPs “from the western calendar”, “away into the strange wastes of the cosmos” as its final elements show us he prefers equivalent constituents since the weighting of the elements on either side of the hub is balanced.

The AjP “eleven human days” shows that he prefers to choose the number of days omitted from the UK calendar, and uses the word “human” as an adjective before the plural noun “days” because a certain number of days were removed from the calendar system by human beings to reach an accurate measurement of a year. In fact, it is not necessary to use such a noun as an adjective to describe days since only human beings make sense of hours, days, years, or any other measurement types of time, so the adjective “human” can be considered as an example for tautology.

The VP “have disappeared” contains the new information, so the focus of the clause is on this constituent since the final component of the clause is a PP which starts at “from” and includes the NP “the western calendar”, which implies that up until then, only western countries omitted days from their calendar system.

Another focus is on the second VP “spiralled away” because again the constituent that comes after is a PP which starts at “into” and also includes the NP “the strange wastes of the cosmos”. He chooses the adjective “strange” to describe “the wastes of the cosmos” to express the unusual or undefinable objects or things in the vacuum of space such as the astrophysicist Clyde Tombaugh’s ashes, asteroids, copper sent to the space by the USA, the Environmental Satellite (Envisat), and Voyager 1 and 2. He uses the plural form of the word “waste” (wastes) which

means “UNWANTED MATTER 3 unwanted matter or material of any type, often that which is left after useful substances or parts have been removed” (Waste 2008: 1638), so by using the noun “wastes” and the verb “spiral” which means “to move in a continuous curve that gets nearer to or further from its central point as it goes round” (Spiral 2009: 1695), he attributes tangible characteristics to time, particularly to “eleven human days”. For this reason, it is one of his examples for the ontological/entity metaphors. As the last element, he prefers the word “cosmos” rather than the word “universe” to indicate “an orderly or harmonious systematic universe”. (Cosmos 2018)

Bradbury also mentions this real-life anachronism in several sentences on the first page of chapter 6:

- (1) The day on the true calendar is Friday, 8 October Gregorian.
- (2) Here they call it something quite different.
- (3) Somewhere in the lost days between two calendars his sixtieth birthday has spiralled into the void.
- (4) Or perhaps the whole thing’s the other way round, and he’s going to be sixty twice, giving his miserable ageing a double birth. (Bradbury 2000: 65)

The reason why Bradbury calls the Gregorian Calendar “the true calendar” in the sentence (1) is to indicate the fact that the Julian Calendar did not reflect the actual time properly, especially when it comes to the calculation of the leap years. For this reason, it was replaced by the Gregorian Calendar in 1582. The Julian Calendar is now called the Old Style and the Gregorian the New Style. (Change From Julian to Gregorian Calendar, 2018, Calendar, 2018).

Diderot had arrived in St Petersburg on the eve of the wedding between the Grand Duke Paul Petrovich and the Princess Wilhelmina Louisa of Hesse-Darmstadt. (Furbank, 1992: 375) The royal wedding took place on 29 September 1773. (Natalia Alexeievna of Russia, 2018)

So, his arriving date is 28 September 1773. When we convert it into the Gregorian calendar, that is, when we add 10 days (since France removed 10 days from the calendar), it turns into 8 October 1773. If we convert it on the basis of the new calendar system of the UK, we should add 11 days, so it turns into 9 September 1773.

Thus, Bradbury, this time, prefers to take the French calendar system as a basis of his calendar conversion, but if we think that he adds 11 days to match the Russian calendar to the UK calendar system in 1773 as in the sentence “Now even time is different; somewhere or other eleven human days have disappeared from the western calendar and spiralled away into the strange wastes of the cosmos.” (Bradbury, 2000: 49) in the 4th chapter, there is Bradbury’s own anachronism here. However, it is quite difficult to determine whether Bradbury uses this anachronism (un)intentionally or not.

Bradbury uses the adverb “here” at the beginning of the sentence (2) as an anticipatory constituent to refer to Russia, and once again to emphasize that it is Russia, whose even calendar system is “quite different” from that of the western countries.

He prefers to place adverbial “somewhere” at the beginning of the sentence (3), and after that to mean the days omitted from the Julian Calendar, uses an AjP “the lost days” within a PP starting with “in”. His use of the adjective “lost” to mean the omitted days implies us that those days still exist somewhere, but they cannot be found because “if something is lost, you had it but cannot now find” (Lost, 2009: 1038) However, the major point he wants to make is the difference between two calendars: the Julian and Gregorian Calendar, namely the east and the west, to show Russia as a country that does not follow the developments.

The AjP “his sixtieth birthday” is the subject of the sentence. Since Diderot was born on the 5th October 1713, he had no opportunity to celebrate his sixtieth birthday in France because he was on the road, and in Russia, because as mentioned above, he could reach Russia on the 8th October 1773 (or on the 9th October 1773) The focus of the sentence (3) is on the VP “has spiralled” since the final constituent is a PP “into the void”. As in the above example, he prefers to use “spiral” as a verb which is his another ontological/entity metaphor. The adjunct “some-

where in the lost days between two calendars” at the beginning and the final PP “into the void” makes the sentence have equivalent constituents. It is in the present perfect tense to reflect the fact that the process in which bits of matter float around the emptier areas of the universe for a long time occurred at an indefinite time in the past or began in the past and has continued to the present time, or will sometimes continue forever. Instead of “into the strange wastes of the cosmos” in the previous example, or “space”, he prefers PP “into the void” in this sentence. The word “void” labelled as “formal or literary” and defined as “a large hole or empty space” in the *Cambridge Advanced Learner’s Dictionary* (2008: 1625) is used to emphasize the vastness, hugeness, and emptiness of the space.

A coordinating conjunction “and” connects elements of the sentence (4) that are equally important. Bradbury also connects this sentence to the previous one by “or”, but he prefers to give two sentences separately, which gives the impression of spoken language. He offers his readers a possibility to see this fact from a different perspective or to look at the bright side: Diderot did not miss his birthday, on the contrary, he had the chance to celebrate it “twice, giving his miserable ageing a double birth”.

That he starts a new sentence with “or” also implies that this possibility comes into his mind after the idea he gives in the previous sentence. As a new idea hits him, he puts it on paper. So, this can be considered as a clue that like Denis Diderot in *Jacques the Fatalist*, he shows himself in the process of writing his novel. (Şahin, 2018:4)

“[G]iving his miserable ageing a double birth” is subordinate to the main clause and comes after the hub, so the sentence has trailing constituents. Jeffries in her *Critical Stylistics* states that:

English has the capacity to include subordinate phrases and clauses at all levels, and more than one level of subordination [...] but the ideological point to make here is that the lower the level of the subordination, the less amenable the structure is to scrutiny and/or objection or disagreement by the reader/hearer. In some cases, this inaccessibility goes as far as causing a presupposition, [...] but even where no presupposition exists, the emphasis of

the proposition is inevitably on the higher-level clause elements.
(2010: 78)

The reader is thus invited to focus more on “he’s going to be sixty twice” than his “double birth”, which is, after all, the explanation to the previous part.

“[M]iserable ageing” is an AjP which reflects the fact that as he is getting older, Diderot becomes less healthy and available, so this feels both Diderot himself and the narrator Bradbury, also even the readers unhappy. Since his ageing is already “miserable”, a double birth will duplicate this misery and unhappiness. For this reason, according to Bradbury, there is no sense of having a double birth at the age of sixty.

In another example of different calendar systems in the 30th chapter: “The last pages of the calendar, which turn differently here, have finally turned, and strange new creatures seem to appear over the horizon as the new book of pages dawns” (Bradbury, 2000: 397), Bradbury prefers a long noun phrase (“The last pages of the calendar, which turn differently here”) as the subject of the sentence. The relative clause starting at “which” comes after this NP, so appears between Subject and Predicate of the main clause. It is separated from the rest of the sentence by commas, so it is a non-restrictive relative clause that contains information that can be removed without affecting the meaning or structure of the sentence. Bradbury uses the coordinating conjunction “and”, and after that, he produces another sentence, so the readers are more likely to focus on the VPs “have finally turned” and “seem to appear” since they are the last main clause elements. The subordinate clause “as the new book of pages dawns” is adverbial in terms of both meaning and function. Since it is optional and mobile, we can place it before “strange new creatures”. The sentence has trailing constituents because both the PP “over the horizon” and the subordinate clause “as the new book of pages dawns” follow the Subject and the Predicator.

Unlike the examples given above, Bradbury gives the difference in the calendar system of Russia this time in the subordinate clause, so he invites his readers to focus more on that the last days of the year have passed, the arrival of the new year and also on the appearance of strange

new creatures, most probably some indigenous animals Diderot has not seen before in France, than on this difference because he may find it unnecessary to indicate it again and again.

In the subordinate clause “as the new book of pages dawns”, he also wants to allude to Diderot’s *Jacques the Fatalist*, to Jacques’s fatalist idea, particularly his former master’s motto “all human destinies are written in advance on a great scroll”. (Şahin 2018: 7) The metaphor denotes that a new year is coming, so new destinies, new beginnings will dawn like a new day.

According to Knuuttila, “[...] historical events can clearly be understood from a latter-day perspective, when the interpreter comprehends what they are doing.” (2008: 268) Likewise, Frida Buhre, citing also from Sara Edenheim, states that:

The anachronistic mode of naming against time, of using the present concept to name the past (and possibly also the future), is often seen as doing injustice to the past. As Sara Edenheim discusses in *The Anachronism: Against the Historical Mania* (2011) the anachronism is often acknowledged as impossible to avoid (indeed, how could anybody hope to name the past accurately? To be able to erase the differences between the us in the now and the they in the then?) [...] I argue that chronology reduces the past to a means-end relationship, where the past becomes a means to inform the present on what to do in whatever particularity of the present. (2015: 12)

So, before concluding the analysis section of the article, it should also be noted that Bradbury, like an interpreter of a historical event, commits another obvious anachronism in the formation of the novel’s chapters as “then” and “now” to establish a cause and effect relationship between the past and the present. By bringing past and present to the same time level using the present tense in both “then” and “now” chapters, Bradbury also wants to create a timeless environment lacking a specific time period, to make *To the Hermitage* a timeless work because as a trope that speaks against time, anachronism can be considered as a kind of channel to timelessness.

3. Conclusion

Anachronisms are often considered to be the errors of chronology or timeline in a literary work. The literature on anachronism presents us with two types: intentional and unintentional anachronisms. Intentional anachronisms are one of the ways taken by writers to create historically inaccurate stories, to create a special artistic effect, to draw readers' attention to chronology, history, etc. and sometimes to establish a cause and effect relationship between the past and present. As for unintentional anachronisms, they stem from authors' lack of awareness or sometimes lack of knowledge. Related to anachronism, the term anachorism simply refers to an error regarding the place of an event, a thing, a character, even a word.

In *To the Hermitage*, except for three examples, what we do know is that Bradbury mostly adopts deliberate, intentional anachronisms and anachorisms. As indicated before, he already confesses in the Introduction that he will make some deliberate changes in some historical and real events, dates or figures. By doing so, he takes a subtle step against the risk of noticeability of his changes and tries not to let down his readers.

It is good to repeat here that while some of his examples such as the Russian calendar system, and the formation of the novel's chapters as "now" and "then" are obvious and easily identifiable, others such as the launching date of Vessel Vasa, Descartes's age of death, the cemetery he was buried, Diderot's sending postcards to his family in 1773, the dialogue between Tzarina and Diderot are difficult to detect. Thus, even if the readers keep Bradbury's warning in their minds, they may have difficulty in realizing Bradbury's ingenious and well-hidden anachronisms and anachorisms, especially if they are captivated by the story; more important events, things or characters. Even if they realize, they may not dwell on them because these are issues that might not attract a great deal of readers' attention or even issues that the readers might not care about.

Upon a close stylistic as well as semantic examination of the examples, it appears that Bradbury's primary aim is to try his readers' vigilance to invite his readers to focus on a particular historical period or literary work itself or to play with them as Diderot did, especially in his *Jacques*

the Fatalist and *Rameau's Nephew* (Şahin, 2018: 424), to make *To the Hermitage* more readable, and more enjoyable for both his readers and as an author, himself. Moreover, especially in the dialogues, even if some of them are wrong, he gives some important information to his readers, via his characters, thereby he may push the readers to do some diligent research.

His anachronisms and anachorisms also enable him to reflect the fact that during the course of our lives, we people, the historians are unexceptional, relate the same events, circumstances or experiences differently since we recall them differently at different times, at different ages and we see or evaluate them from different perspectives.

Bearing this idea in mind, whether Bradbury's anachronisms and anachorisms stem from his inattentiveness or misremembering or whether they are deliberately committed by him, they play the lead to blur the line between fact and fiction, whereby he proves that the historical events are actually fictional, which is one of the primary aims of historiographic metafiction.

Besides, as a writer of fiction, he seems he still wants to have control or authority over his work despite the death of the author. Thus, by this authority granted to him by himself, he changes some events, persons, dates, etc. and can show his readers that he can make up the plot after his own heart.

Last but not least, he uses the present tense in both narratives, which brings the past and the present to the same level. This unquestionably anachronistic example helps him establish a cause and effect relationship between the past and the present and to make *To the Hermitage* a timeless work, not belonging to a specific time period.

References

- Above all. (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.
- A Brief History of the Postcard (Postcard Terminology) Pre-Postcard Era 1840-1869. Available at: http://www.libanpostcard.com/postcard_history.html (accessed 14 March 2016).

Anachorism. Collins English Dictionary, Online. Available at: <https://www.collinsdictionary.com/dictionary/english/anachorism> (accessed 17 January 2019).

Wiktionary. Available at: <https://en.wiktionary.org/wiki/anachorism> (accessed 17 January 2019).

Webster Dictionary. Available at: <https://www.definitions.net/definition/anachorism> (accessed 17 January 2019).

The Online Dictionary of Language Terminology. Available at: <http://www.odlt.org/> (accessed 10 February 2019).

Anachronism. (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press. Available at: <https://www.etymonline.com/search?q=anachronism> (accessed 4 January 2017)

Literary Devices, Literary Devices, Terms, and Elements. Available at: <http://www.literarydevices.com/anachronism/> (accessed 9 August 2018).

Literary Terms. Available at: <https://literaryterms.net/anachronism/> (accessed 9 August 2018).

Literary Devices, Definition and Examples of Literary Terms, Available at: <https://literarydevices.net/anachronism/> (accessed 9 August 2018).

Argue (Def. 1). 2008. *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.

Björck, I., Davidsson, B., Boldt, J., Olson, M., Rosenberg, G, Selimovic, J. and Wallenstein, H. (2001). *Sweden a pocket guide, Facts, tips and advice for new residents*. The Swedish Integration Board, Norrköping. Sweden. Available at: http://www.immi.se/sverigeguiden/sverigepocket_engelska.pdf (accessed 25 June 2017).

Boakes, Robert. 1984. *From Darwin to Behaviourism: Psychology and Minds of Animals*. Cambridge University Press. Available at: <https://books.google.com.tr/books?id=iaQ5AAAAIAAJ&printsec=frontcover&dq=From+Darwin+to+Behaviourism:+Psychology+and+Minds+of+Animals&hl=tr&sa=X&ved=0ahUKewiqhKnHiMDfAhUN3qQKHdEDDCkQ6AEIKDAA#v=snippet&q=descartes%20died&f=false> (accessed 27 December 2018).

- Buhre, F. (2015). *Speaking the Anachronisms, Arendt, Politics, Temporality*. Litteraturvetenskapliga Institutionen. Uppsala Universitet.
- Bradbury, M. (1983). *Rates of Exchange*. Penguin Books.
- Bradbury, M. (1986). *Why Come to Slaka?*. Picador.
- Bradbury, M. (2000). *To the Hermitage*. The Overlook Press, Woodstock and New York.
- Calendar. *The Columbia Encyclopedia*, 6th Ed., Available at: <https://www.encyclopedia.com/sports-and-everyday-life/days-and-holidays/days-months-holidays-and-festivals/calendar> (accessed 3 July 2018).
- Change From Julian to Gregorian Calendar. Available at: <https://www.timeanddate.com/calendar/julian-gregorian-switch.html> (accessed 3 July 2018).
- Chew (Def.1 and Def.2). (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.
- Compel (Def.1). (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.
- Cosmos. *Merriam-Webster.com*. Merriam-Webster, n.d. Web. (accessed 13 September 2018).
- Cottingham, J. (1992). *The Cambridge Companion to Descartes*. (Ed.). Cambridge University Press.
- Cresswell, T. (2006). *On the Move: Mobility in the Modern Western World*. Routledge, Taylor & Francis Group.
- Crudele. (2019). University of Notre Dame. William Whitaker. Available at: <http://archives.nd.edu/cgi-bin/wordz.pl?keyword=crudele> (accessed 10 October 2019).
- Cuddon, J. A. (1998). *Dictionary of Literary Terms and Literary Theory*, Revised by C. E. Preston, Penguin Books.
- De Salignac De La Mothe Fénelon, François. (1997). *The Adventures of Telemachus, the Son of Ulysses*. O. M. Brack (Ed.). Tobias Smollett (Trans.). University of Georgia Press. Available at: <http://www.jstor.org/stable/j.ctt46nctz>.
- Discard (Def.1). (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.

- Diderot, D. (1927 [1777]). *Dialogues, Conversation of a Philosopher with the Maréchale De—*. trans. Francis Birrell. G. Routledge.
- Dirty linen. (2018). (laundry). (n.d.) *Farlex Dictionary of Idioms*. (2015). Available at <https://idioms.thefreedictionary.com/laundry>. (accessed 9 November 2018).
- Elegant (Def. 2). (2005). *Oxford Advanced Learner's Dictionary*. 7th Edition. Oxford University Press.
- Entity Metaphor. (2018). Glossary of Linguistic Terms. Available at <https://glossary.sil.org/term/entity-metaphor> (accessed 14 September 2018).
- Furbank, P. N. (1992). *Diderot, A Critical Biography*. Alfred A. Knopf, Inc., New York.
- Gregorian calendar. (2018). *Encyclopædia Britannica. Encyclopædia Britannica Online*. Encyclopædia Britannica Inc. Web. Available at <https://www.britannica.com/topic/Gregorian-calendar> (accessed 3 July 2018).
- Håfors, B. (2010). *Conservation of the Swedish Warship Vasa from 1628*, 2nd Edition, Sweden. Available at: https://gupea.ub.gu.se/bitstream/2077/23215/6/gupea_2077_23215_6.pdf (accessed 26 May 2015).
- Heat (Def. 4). (2009). *Longman Dictionary of Contemporary English, for Advanced Learners*. New Edition, Pearson Education Limited.
- If (Def. 7). (2005). *Oxford Advanced Learner's Dictionary*. 7th Edition. Oxford University Press.
- Instruction of Catherine the Great. (2018). *Encyclopædia Britannica. Encyclopædia Britannica Online*. Encyclopædia Britannica Inc. Web. Available at: <https://www.britannica.com/event/Instruction-of-Catherine-the-Great> (accessed 26 September 2018).
- Jardine, N. (2000). Uses and Abuses of Anachronism in the History of the Sciences. *History of Science* 38, 3, 121, 251-270.
- Jeffries, L. (2010). *Critical Stylistics. The Power of English*. Palgrave Macmillan. England.
- Kill (Def.1). (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.

- Knuuttila, S. (2008). Memory, Anachronism, and Articulation. *Trames*. 12(62/57), 3, 264-275.
- Lakoff, G. and Johnson, M. (1980). *Metaphors We Live By*. The University of Chicago Press. Chicago and London.
- Leech, G., Deuchar, M. and Hoogenraad, R. (1982). *English Grammar for Today. A New Introduction*. Macmillan Education Ltd.
- Lost (Def. 2). (2009). *Longman Dictionary of Contemporary English, for Advanced Learners*. New Edition, Pearson Education Limited.
- Make a nuisance of oneself. (2015). *Farlex Dictionary of Idioms*. Available at: <https://idioms.thefreedictionary.com/make+a+nuisance+of+oneself> (accessed 29 November 2018).
- Murder (Def.1). (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.
- Natalia Alexeievna of Russia. Available at [https://www.revolvy.com/page/Natalia-Alexeievna-\(Wilhelmina-Louisa-of-Hesse%252DDarmstadt\)](https://www.revolvy.com/page/Natalia-Alexeievna-(Wilhelmina-Louisa-of-Hesse%252DDarmstadt)) (accessed September 17, 2018).
- Necessary (Def. 1). (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.
- Necessitate. (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.
- Never. (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.
- Oblige (Def. 1). (2009). *Longman Dictionary of Contemporary English, for Advanced Learners*. New Edition, Pearson Education Limited.
- Odyssey. (2018). The Editors of Encyclopedia Britannica. Encyclopedia Britannica, Inc., Available at: <https://www.britannica.com/topic/Odyssey-epic-by-Homer> (accessed 21 November 2018).
- Offence (Def.1). (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.
- Palme's grave vandalised. (2007). *The Local*, Available at: <https://www.thelocal.se/20070117/6117> (accessed 18 May 2017).
- Proctor, J. and Roland, N. (2003). *The Rough Guide to Sweden*. 3rd Ed. Rough Guide Travel Guides Available at: <https://books.google.com.tr/books?id=PgxgwGSwFrEC&pg=PA81&lpg=PA81&dq=Olof+palme,+his+grave+in+the+churchyard+of+Adolf+Fredrik+Church>

&source=bl&ots=x-JPg8BVP&sig=oc3MJS9RUC8JQDsmt1limc1sHE&hl=tr&sa=X&ved=0ahUKEwjb2OCqxPnTAhVFVSwKHdpJDMcQ6AEIPDAD#v=onepage&q=Olof%20palme%2C%20his%20grave%20in%20the%20churchyard%20of%20Adolf%20Fredrik%20Church&f=false (accessed 18 May 2017).

Red Herring. Literary Devices, Definition and Examples of Literary Terms. Available at: <https://literarydevices.net/red-herring/> (accessed 23 May 2019).

Rage (Def. 1). (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.

Sider, J. (2016). 'Modern- Antiques,' Ballad Imitation, and the Aesthetics of Anachronism. *Victorian Poetry*, Volume 54, Number 4, pp. 455-475.

Simpson, Paul. (2004). *Stylistics, A resource book for students*. Routledge. London and New York.

Skeat, W.W. (2013). *A Concise Etymological Dictionary of the English Language*. Forgotten Books. Available at: www.forgottenbooks.com (accessed 25 March 2016).

Somewhere or other. (2014). *Collins English Dictionary – Complete and Unabridged, 12th Edition 2014*. Available at: <https://www.thefreedictionary.com/somewhere+or+other> (accessed 13 September 2018).

Spiral (Def. 1). (2009). *Longman Dictionary of Contemporary English, for Advanced Learners*. New Edition, Pearson Education Limited.

Şahin, U. (2017). Still Alive?. *The Journal of Academic Social Science Studies*, Number: 61, p. 413-427, Autumn III. Doi number: <http://dx.doi.org/10.9761/JASSS7283>.

Şahin, U. (2018). On the Trail of Diderot. *International Journal of Humanities and Social Science*. Vol. 8, No. 1. pp. 1-14. ISSN 2220-8488 (Print), 2221-0989 (Online)

Tambling, J. (2010). *On anachronism*. Manchester University Press. Manchester and New York.

Toolan, M. (1985). Analysing Fictional Dialogue. *Language & Communication*. Vol. 5. No. 3. pp. 193-206.

- Unconsecrated. *Merriam-Webster.com*. Merriam-Webster, n.d. Web. (accessed 16 August 2018).
- Vasily Kirillovich Trediakovsky. (2018). The Editors of Encyclopedia Britannica. Encyclopedia Britannica, Inc., Available at: <https://www.britannica.com/biography/Vasily-Kirillovich-Trediakovsky> (accessed 21 November 2018).
- Void. (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.
- Wales, K. (2011). *A Dictionary of Stylistics*. Third Edition. Pearson Education Limited.
- Waste (Def. 3). (2008). *Cambridge Advanced Learner's Dictionary*, Third Edition. Cambridge University Press.
- Zan, L. (2016). Complexity, anachronism and time-parochialism: historicising strategy while strategising history. *Business History*, 58:4, 571-596.

CHAPTER IV

THE EVOLUTION OF THE IMAGE OF VAMPIRE FROM MONSTER TO HERO

Azime PEKŞEN YAKAR

(Asst. Prof. Dr.), Ankara Science University,

e-mail: azimepeksen@hotmail.com

ORCID: 0000-0002-5727-813X

1. Introduction

Vampires are recent phenomena in the contemporary world. They are in popular literary works, movies, and digital and board games. Particularly, there has been a lot of hype around vampire fiction and cinema. This book chapter aims to offer an analysis of the vampire protagonists in John William Polidori's *The Vampyre*, Joseph Sheridan Le Fanu's *Car-milla*, and Chelsea Quinn Yarbro's *Hotel Transylvania*. By following the traces of vampire in fiction, this chapter presents the evolution of the vampire character from monster to hero in various representations of three pioneering examples.

Gothic is a complex term in itself. When it is Gothic literature, it is even more problematical. Jerrold E. Hogle (2002) states that "Gothic fiction is hardly "Gothic" and believes Gothic "is an entirely post-medieval and even post-Renaissance phenomenon" (p. 1). However, generally, the term Gothic amalgamates the archaic and medieval as aesthetic styles. Clery (2002) refers to the origins of the Gothic and states that, "the Gothic age was a long period of barbarism, superstition, and anarchy dimly stretching from fifth century AD, when Visigoth invaders precipitate the fall of the Roman Empire, to the Renaissance and the revival of classical learning" (p. 21). Still, Gothic literature does not have a comprehensive definition because it

scattered its ingredients into various modes, among them aspects of the more realistic Victorian novel. Yet it also reasserted itself across the nineteenth century in flamboyant plays and scattered operas, short stories or fantastic tales for magazines and newspapers, “sensation” novels for women and the literate working class, portions of poetry or painting, and substantial resurgences of full-fledged Gothic novels – all of which were satirized for their excesses, as they had also been in Romantic times, now that the Gothic mode had become relatively familiar. (Hogle, 2002, p. 1)

As suggested by Hogle (2002), Gothic fiction is diverse in the mediums it employs, and it denies generalizations. However, there are also certain elements that can be observed in a Gothic literary work. For instance, a Gothic tale or novel often takes place in a castle, a remote palace, an abbey, a graveyard, an old house or a city. In these places, there are some hidden paths, gardens or secrets which are set to haunt the readers both psychologically and physically (Hogle, 2002, p. 2). The haunting may be in different forms such as ghosts, spectres, and vampires. They “rise from within the antiquated space to manifest unresolved crimes or conflicts that can no longer be buried from view” (Hogle, 2002, p. 2). In this aspect, Gothic literature mingles the possibilities of the supernatural and the laws of traditional reality (Hogle, 2002, pp. 2-3). Therefore, it can be asserted that Gothic fiction employs the supernatural, but it also contains the realities of its time. As Marshall (2002) notes,

[i]n an age like the Victorian, when novels and novelists were frequently items of public debate, or themselves deliberately entered into the discussion of political and social matters, the lines began to blur, the novel not only informs, but is context, part of the texture through which lives are lived and understood. (p. 1)

Despite its supernatural content, Gothic fiction is also reflective of the conflicts and events of its time. Especially, as McCormack (1991) sustains, Irish Gothic literature is more loyal to its contemporary conflicts: “Irish Gothic fiction is remarkably explicit in the way it demonstrates its

attachment to history and to politics" (p. 833). Irish Gothic fiction deals with such issues as politics and religion "in a variety of guises" (Punter, 2002, p. 107). These guises may be embodied in a vampire's relationships, fights, and conflict.

In fact, Irish Gothic is generally identified with Bram Stoker's seminal novel *Dracula* (1897). However, neither Stoker is the first Irish Gothic writer nor *Dracula* is the first example of Irish Gothic tradition. In 1872, *In A Glass Darkly* includes Joseph Sheridan Le Fanu's novella *Carmilla*, in which he created a lesbian vampire named Carmilla.

There are quite a few theories regarding the origins of vampires, most of which assert that an exact and unique origin cannot be provided. Most scholars agreed upon the idea of the multiplicity of origins of the vampire, which are "thoroughly dispersed across history and across place" (Gelder, 1994, p. 24). Montague Summers's two seminal books, *The Vampire: His Kith and Kin* (1928) and *The Vampire in Europe* (1929) also claim that the vampire's origin is ancient and state that it is everywhere (as cited in Gelder, 1994, p. 25).

In general terms, it can be stated that the vampire is often associated with Transylvania especially with the great success of Bram Stoker's *Dracula*. However, Transylvania is a late setting for the vampire as ancient Greece is much more associated with the vampire motif, which can be also observed in the first vampire short story, namely, Dr. John William Polidori's *The Vampyre*.

2. John William Polidori's *The Vampyre*

John William Polidori's *The Vampyre* has an interesting and complex history. In 1816, Polidori accompanied Lord Byron as his physician and companion on a Grand Tour of the Continent (Morrison and Baldick, 1997, p. viii). In Geneva, they met Percy Bysshe Shelley, Mary Shelley, and Claire Clairmont, and during their stay at Villa Diodati, Byron suggested that everyone would write a story after reading J. B. B. Eyries's collection of Gothic and horror stories, *Tales of the Dead* (Gelder, 1994, p. 26; Ellis, 2000, p. 181; Morrison and Baldick, 1997, p. ix). Byron's literary challenge urges Mary Shelley to write *Frankenstein; or, The Modern Prometheus*, and

Byron himself wrote a fragment of *Augustus Darvell*, in which a mysterious man wanders around the ruins of Ephesus and demands that his death should be concealed (Morrison and Baldick, 1997, p. ix). Claire Clairmont and Percy Shelley did not write anything, yet Polidori wrote *The Vampyre*. It was first published as "A Tale by Lord Byron" in the *New Monthly Magazine* (viii). With the help of Byron's name, *The Vampyre*

not only launched a vampire craze that still shows no sign of subsiding, but also helped to put the *New Monthly* itself on the road to success, making it the natural repository of macabre short stories for the next twenty years. (Morrison and Baldick, 1997, p. viii)

It is renowned that there are earlier representations of vampires in English literature such as Robert Southley's poem *Thalaba the Destroyer* (1801), Byron's own poem *The Giaour* (1813), and Samuel Taylor Coleridge's *Christabel* (1816) (Morrison and Baldick, 1997, p. xi). These romantic poets

were engaged, along with many other writers of their generation, in the imaginative explanation of folk beliefs, rescuing them from the degraded category of 'vulgar superstitions' and finding in them depths of moral and psychological significance that lay beyond the grasp of conventional rationality. (Morrison and Baldick, 1997, p. xi)

Even though there are earlier examples of vampire fiction, Polidori's work is ground-breaking in its leading the way for a fresh understanding of the subgenre. Therefore, it can be maintained that the romantic revival of the vampire fiction is pioneered by Polidori's *The Vampyre*. Despite the fact that the story is first credited as Byron's literary piece, Byron disowns the authorship of the text, and Polidori owns the authority accordingly. Still, Polidori is accused of plagiarism of Byron's unfinished *Augustus Darvell*.

Polidori's *The Vampyre* is innovative in its application of the change in vampire figure. As Ellis (2000) notes,

[t]he vampire remains the exotic, oriental, vulgar, folkloric, perverse, supernatural, superstitious, and to the sceptic, faintly ridiculous: but in Polidori's hands, he is now also a seductive rake, resident in an aristocrat culture and at home in the metropolis. (p. 183)

The vampire, traditionally described blood-sucking monster, now transforms into a romantic and seductive libertine due to Polidori's characterization of the vampire, Lord Ruthven.

Taking place in the 1800s, the story describes a mysterious man called Lord Ruthven. He becomes immediately famous among people due to his cool manners as well as his introvert nature. Aubrey, caught by the mystery he creates, accompanies him in his journey to Rome and observes Ruthven:

Lord Ruthven in his carriage, and amidst the various wild and rich scenes of nature, was always the same: his eye spoke less than his lip; and though Aubrey was near the object of his curiosity, he obtained no greater gratification from it than the constant excitement of vainly wishing to break that mystery, which to his exalted imagination began to assume the appearance of something supernatural. (Polidori, 1997, p. 7)

Evidently, Aubrey admires Lord Ruthven, yet he realizes that Lord Ruthven is much more different from what he seems in London. To Aubrey, Lord Ruthven's appearance denotes that he is "something supernatural." While they are in Rome, Aubrey receives a letter from his guardians, warning him about Lord Ruthven's dangerous nature:

His guardians insisted upon his immediately leaving his friend, and urged, that his character was dreadfully vicious, for that the possession of irresistible powers of seduction, rendered his licentious habits more dangerous to society. (Polidori, 1997, p. 7)

Lord Ruthven agrees upon Aubrey's separation, and Aubrey goes on his journey in Athens where he meets Ianthe, with whom he falls in

love. Ianthe warns him about the vampire who “feed[s] upon the life of a lovely female to prolong his existence for the ensuing months” (9). Aubrey’s “blood run[s] cold, whilst he attempt[s] to laugh her out of such idle and horrible fantasies” (9). Here, it is understood that Aubrey is characterized as a representative of the Age of Reason. As a rational man of his Age, he tends to ignore the existence of supernatural beings such as vampires. Nevertheless, Ianthe insists and depicts the vampires in detail. Hearing the description of the vampire, Aubrey immediately fits Ianthe’s description to the image of Lord Ruthven. Later, leaving for archaeological excursions, Aubrey hears a scream and encounters the dead body of Ianthe:

There was no colour of upon her cheek, not even upon her lip; yet there was a stillness about her face that seemed almost as attaching as the life that once dwelt there; - upon her neck and breast was blood, and upon her throat were the marks of teeth having opened the vein: - to this the men pointed, crying, simultaneously struck with horror, ‘a Vampyre, a Vampyre!’ (Polidori, 1997, p. 12)

Ianthe’s death by a vampire deteriorates Aubrey’s health both mentally and physically, which puts him bed with delirious intervals. Lord Ruthven visits Aubrey to take care of him. After Aubrey recovers from this trauma, they go to their next destination where Lord Ruthven is shot and his health declines. Before dying, he persuades Aubrey that he should not tell anybody about his death for a year and a day. Aubrey swears, and Ruthven dies. Nevertheless, his dead body mysteriously disappears. Aubrey returns to London and learns that Ruthven is also there. Aubrey’s mental state begins to deteriorate once again, and he is haunted by the image of Lord Ruthven and his oath. His sufferings end when he is informed about his sister’s wedding. When he realizes that Earl of Marsden is actually Lord Ruthven, he ultimately goes mad and tells his sister not to marry him but cannot tell the reasons because of his oath. He is considered mad and kept by the physicians. When the time has come, he reveals that Ruthven is a vampire, but it is too late to save his sister from

this marriage: "Lord Ruthven had disappeared, and Aubrey's sister had glutted the thirst of a VAMPYRE!" (Polidori, 1997, p. 23).

In Polidori's innovative short story, the vampire Lord Ruthven is not only a monstrous and dangerous creature but also a seducer and a womanizer, who feeds upon young and beautiful women. He is described as a "sexual predator" as he employs his sexual appeal and seduction skills as his vampiric device (Ellis, 2000, p. 183). However, his main focus in his vampirism is not basically sexual. For instance, he turns down the romantic advances of Lady Mercer at the very beginning of the story since his main target is innocent and virtuous women. He approaches them with his fake virtue and seduces them through his "winning tongue" (3):

Who could resist his power? His tongue had dangers and toils to recount – could – speak of himself as of an individual having no sympathy with any being on the crowded earth, save with her to whom he addressed himself; – could tell how, since he knew her, his existence had begun to seem worthy of preservation, if it were merely that he might listen to her soothing accents; – in fine, he knew so well how to use the serpent's art, or such was the will of fate, that he gained her affections. (Polidori, 1997, pp. 21-22)

His power of seduction obviously "derives from his use of language," that is, "his mastery of the rhetoric of Byronic poetics" (Bainbridge, 2006, p. 21). In his presentation of Lord Ruthven's use of language, Polidori uses two distinctive characteristics of Byron's literary works: "exciting romance narrative and sympathy-evoking self-presentation" (Bainbridge, 2006, p. 21). In this case, one can remark that Lord Ruthven seduces Miss Aubrey by making her believe that she is the only one to save him from his corrupted situation (Bainbridge, 2006, p. 21-23). In a way, Lord Ruthven empowers Miss Aubrey, through which he achieves to seduce her.

An equally important point to consider is that Lord Ruthven's seductions do not intend to achieve sexual intercourse. His seduction is mainly verbal, and his rhetorical talent aids him to tempt women (Ellis, 2000, p. 183). Still, his seductions do not aim at sex directly, yet virtue. Sub-

sequently, Lord Ruthven's identity both as a rake and a vampire is used as a device to reveal the hypocritical complexity of moral judgment. In Ellis's (2000) words, it is suggested that "the life of the morally virtuous is really a kind of hypocrisy, that moral certainty masks a more fluid construction of not virtue but vice" (p. 183).

Furthermore, James Twitchell (1980) elaborates on the sexual content in vampire fiction and claims that the vampire "is loaded with sexual excitement; yet there is no mention of sexuality. It is sex without genitalia, sex without love – better yet, sex without mention" (p. 88). Likewise, in *The Vampyre*, there is no direct reference to sex. Yet, blood-sucking can be assessed as a sexual activity. In this aspect, such depiction of sexuality can be interpreted as a kind of power struggle. In this fight for power, women occupy the weak position. They are disempowered and presented as passive, fragile, and weak since they are the victims whose blood is sucked in this process. The vampire, however, is the powerful figure, who is active and invincible.

In this context, it is noted that the construction of masculinity and femininity in the tale attributes specific roles to each sex. It affirms women's passivity while it encourages men's masculine power. Nevertheless, as Ellis (2000) points out, Aubrey is attributed both feminine and masculine qualities: "both rakish masculinity and feminine passivity coalesce in Aubrey" (p. 184). Aubrey is characterized as a romance hero. He is presented as reasonable and realistic, yet he is sometimes described as a man with fanciful notions of life. Aubrey's sense of judgment decreases especially when he observes Lord Ruthven:

He watched him; and the very impossibility of forming an idea of the character of a man entirely absorbed in himself, who gave few other signs of his observation of external objects, than the tacit assent to their existence, implied by the avoidance of their contract: allowing his imagination to picture everything that flattered its propensity to extravagant ideas, he soon formed this object into the hero of a romance, and determined to observe the offspring of his fancy, rather than the person before him. (Polidori, 1997, p. 5)

Lord Ruthven's existence haunts Aubrey and impresses him so much that he cannot perceive anything but his own desires. Ellis (2000) explains it as such: "Ruthven induces in Aubrey a solipsistic retirement from the real world into a land of reverie and dream, where the mind's expansive powers might go unchecked" (p. 184). Aubrey, who is hazy in his perception of Lord Ruthven, is in total control of Lord Ruthven's vampiric allure. Therefore, it would not be an exaggeration to state that Aubrey is also seduced by Lord Ruthven. In this case, Aubrey's masculinity is challenged and subdued by Lord Ruthven.

3. Joseph Sheridan Le Fanu's *Carmilla*

Joseph Sheridan Le Fanu (1814-1873) is arguably one of the major literary figures among Victorian authors of Gothic and supernatural fiction. He is much praised for his suggestive depictions of setting, "powerful evocation of foreboding and dread and convincing use of supernatural elements" (Bomarito, 2006, p.1). He is also known as a journalist and an editor, but he is better known with his Gothic literary works and some sensation novels such as *Wylder's Hand*, *Uncle Silas*, *The Rose and the Key*, and *Carmilla* (Punter and Byron, 2011, p. 137). He wrote under the pseudonyms of Charles de Cresserons and Reverend Francis Purcell (Bomarito, 2006, p. 1). His style is highly important in Irish Gothic tradition due to his innovations and additions to the genre. Le Fanu employs traditional techniques and themes together with the elements of psychological fiction (Bomarito, 2006, p. 2). To give an example, Le Fanu frequently uses the character Dr. Martin Hesselius, a German physician who specialized in mental disorders, to create an oscillation between the traditional Gothic and the psychological phenomenon (McCormack, 1980, p. 188; Bomarito, 2006, p. 2). *Carmilla* is arguably his finest work in which he combines the traditional aspects of Gothic fiction and the psychological conflicts and mental problems of a person.

Carmilla is presented as one of the casebooks of Dr. Hesselius, a specialist in psychological disorders. Laura, one of the protagonists of the novel, narrates the story. The novel begins with Laura's description of her childhood and their castle, which is isolated and has a gloomy atmosphere:

I have said the nearest inhabited village because there is, only three miles westward, that is to say in the direction of General Spielsdorf's schloss, a ruined village, with its quaint little church, now roofless, in the aisle of which are the mouldering tombs of the proud family of Karnstein, now extinct, who once owned the equally desolate chateau which, in the thick of the forest, overlooks the silent ruins of the town. (Le Fanu, 2009)

Laura lives in this isolated castle, which is in the middle of a forest in Styria. One day, Laura has a kind of vision of a woman and tells she is bitten. Since there are no wounds on her body, her cry is ignored. Years later from this event, Carmilla comes to Laura's house to be under the guardianship of the family. Both Carmilla and Laura remember each other from Laura's earlier vision. They get along well with each other. Yet, Carmilla's mood changes so quickly that she could seem bizarre and disturbing. She sometimes makes unexpected romantic and erotic advances to Laura.

Moreover, Carmilla avoids talking about herself and her past. She sleepwalks at night. She is almost a mystery to Laura. Later on, Laura finds a picture of Mircalla, Countess Karnstein, who displays so much resemblance to Carmilla. Laura begins to see visions of a cat-like beast, which haunts and discomforts her enormously. In order to find a cure to these visions, Laura and her father pay a visit to the General whose niece also experiences such visions. While they are looking for the tomb of Mircalla Karstein, they encounter Carmilla. The General attacks Carmilla, yet Carmilla is able to escape. It is revealed that Carmilla is actually the vampire Mircalla. They are later companied by Vodenburg, who has coped with the vampires successfully so far. He locates the tomb of Carmilla/Mircalla, and they destroy the body. It is informed that all is settled, and Laura and her father go on a holiday to recover.

There are quite a lot of readings and interpretations of *Carmilla*, each of which focuses on a different aspect of the story. For instance, it is regarded as an adaptation of Coleridge's *Christabel* (Nethercott, 1949, p. 33, Twitchell, 1985, p. 129). The reason for this assumption is probably the fact that both *Carmilla* and *Christabel* employ similar motifs of Gothic literature and a female protagonist. Nevertheless, unlike *Christa-*

bel, *Carmilla* is mostly regarded as an erotic story of a lesbian vampire, who drains the life from the young girl Laura.

Interestingly, a vampire is embodied in a female body, which denotes Victorian norms and ideals for good/bad woman. The vampire figure describes the female body as monstrous because it reveals “the ways that Western culture simultaneously hates, fears and fetishes the female body” (Dijkstra, 1996, p. 443). Thus, the novella reflects the views of sexuality and the gender relations within Victorian societal norms. In the Victorian Age, women are definitively categorized into rigid groups as “angel in the house” and “fallen woman.” Le Fanu exemplifies the stereotypical representation of women in the characters of Laura and Carmilla. As Guyant (2011) states, “Le Fanu’s women can be either victims or victimizers; rather than functioning in the text as mythic icons of femininity, they are representations of the varied nature of real women” (p. 123). Laura is described as an obedient, fragile, weak and beautiful girl, who has the characteristics of traditional angel in the house. However, Carmilla embodies the opposite features. She falls under the category of fallen woman in Victorian binary opposition of angel in the house/fallen woman. In this regard, she is rebellious, powerful, and monstrous.

Additionally, it is significant to note that Carmilla is doubly othered because she is both a vampire and a lesbian. Thus, it can be stated that her lesbianism and vampirism are “an interchange, a sharing an identification, that breaks down the boundaries of familial roles and the sanctioned hierarchy of marriage” (Auerbach, 1995, p. 47). Her active sexuality is also an important factor contributing to her masculine power:

She used to place her pretty arms about my neck, draw me to her, and laying her cheek to mine, murmur with her lips near my ear, “Dearest your little heart is wounded; think me not cruel because I obey the irresistible law of my strength and weakness; if your dear heart is wounded, my wild heart bleeds with yours [...] seek to know no more of me and mine, but trust me with all our loving spirit.” And when she had spoken such a rhapsody, she would press me more closely in her trembling embrace, and her lips in soft kisses glow upon my cheeks. (Le Fanu, 2009, p. v)

These depictions indicate a kind of erotic love. The form of blood-sucking is changed in *Carmilla* for Carmilla takes the blood of Laura not from her neck but from her breast. The breast imagery can be useful in interpreting the relationship between Laura and Carmilla. The breast imagery may denote that their love goes beyond an erotic love of a lesbian couple and turns into a love between a mother and a child. In this case, Laura assumes the role of a mother, who nourishes the child, Carmilla. This imagery makes their relationship even more problematical. Carmilla is first presented as a monstrous vampire, who feeds on Laura. It is noted that "the confusion in *Carmilla* is our confusion also. [. . .] It is an erotic love; one of slow gravitation towards sensuality and forbidden terrains, and one that enhances the feelings of the mystery of lesbian-i[sm] and non-penetrative sexual love" (Gladwell, 1992, p. 16). Le Fanu does not openly answer the mystery of this relationship, but still it can be concluded that "Carmilla comes home to share not only the domestic present, but lost mothers and dreams, weaving herself so tightly into Laura's perceptions that without a cumbersome parade of male authorities to stop her narrative, her story would never end" (Auerbach, 1995, p. 45).

Carmilla's vampiric sexuality provides her with the power she is denied by the patriarchal network of meanings. Nevertheless, Carmilla's power cannot be tolerated in Victorian society in which man is associated with power and women with submission. Therefore, she must be discarded so as to maintain the social order. Consequently, Carmilla is destroyed by the men without the presence of Laura:

The body, therefore, in accordance with the ancient practice, was raised, and a sharp stake driven through the heart of the vampire, who uttered a piercing shriek at the moment, in all respects such as might escape from a living person in the last agony. Then the head was struck off, and a torrent of blood flowed from the severed neck. The body and head was next placed on a pile of wood, and reduced to ashes, which were thrown upon the river and borne away, and that territory has never since been plagued by the visits of a vampire. (Le Fanu, 2009, p. xv)

The men who destroy her are the representatives of government, religion, and military which are “the structures in Victorian society that found female passion so unacceptable” (Guyant, 2011, p. 143). Guyant (2011) further explains that “[t]hey identify female friendships as dangerous, being particularly fearful of the knowledge that women pass between each other, and they respond by severing the friendship and withholding knowledge from Laura” (p. 143). Therefore, Carmilla’s destruction completed by men circulates the patriarchal discourse and strengthens it. Since staking of a vampire means “nailing down something gone wild” (Signorotti, 1996, p. 614), Carmilla’s destruction means her sexuality is controlled and will not harm Victorian norms. In other words, the present order is maintained.

4. Chelsea Quinn Yarbro’s *Hotel Transylvania*

Chelsea Quinn Yarbro is a contemporary writer of many popular novels. She has published more than fifty books and sixty short stories. Her literary oeuvre includes “horror, science fiction, fantasy, thriller, mystery, historical romantic suspense, young adult and westerns” (Wolf, 1997, p. 326). Moreover, she is an occultist and “has studied everything from alchemy to zoomancy and in the late 1970s occasionally worked as a professional tarot card reader and palmist at the Magic Cellar in San Francisco” (“Biography”). Yarbro has been bestowed a literary knighthood by the Transylvanian Society of Dracula and later she is awarded the Grand Master award by the World Horror Association (“Biography”).

Yarbro’s most popular work is her vampire novel series including the Count Saint-Germain as the protagonist: *Hotel Transylvania* (1977), *The Palace* (1978), *Blood Games* (1979), *Path of the Eclipse* (1981), *Tempting Fate* (1982), *Out of the House of Life* (1990), *Darker Jewels* (1993), *Better in the Dark* (1993), *Mansions of Darkness* (1996), and *Writ in Blood* (1997). *Hotel Transylvania* tells the story of a vampire, Le Comte de Saint-Germain, who is a member of the court of Louis XV. He is in love with a beautiful young lady Madeline de Montalia, who is the target of Satan-worshippers. However, the heroic

Saint-Germain saves her from this dangerous situation and changes her into a vampire. *Hotel Transylvania*'s plot seems an ordinary one among other vampire novels. It includes a noble vampire and a "damsel in distress" to be rescued. However, it is not the plot, but the characterization of the vampire is innovative. He is not an anti-hero but an admirable and socially-committed hero. Therefore, *Hotel Transylvania* is generally categorized in the group of "The Heroic Vampire" novels (Wolf, 1997, p. 326).

The heroic vampire is a novel concept generally established by the vampire fiction novelists of the 1970s such as Anne Rice, Suzy Mckee Charnas, and C. Quinn Yarbro. The heroic vampire is the opposite of the villainous vampire of Bram Stoker's *Dracula*. In heroic vampire fiction, the vampire does not represent "the absolute evil; [i]nstead, the reader is meant to sympathize with the creature" (Wolf, 1997, p. 326). Saint-Germain, for example, is more flesh and blood character. He is almost a human being, but an immortal one: "I drink the Elixir of Life and I do not die. I cannot die" (Yarbro, 2012, p. 168). In addition, he is not proud of his vampiric nature. On the contrary, he questions what being a vampire means, and he sometimes feels he is cursed. Saint-Germain feels he is the other. Upon Madeline de Montalia's questioning the elixir of life, he reveals he is believed to be cursed and outcasted:

"If I drink too deeply..." He came toward her and touched her shoulders. When he spoke again, his voice was very low. "I drink too deeply, or too often, you will become as I am when you die. And you will be thought unclean and unhallowed, and you will be hounded by misguided ones, and despised by the world." (Yarbro, 2012, p. 171)

When she asks if he has ever been despised, he answers, "I have been. But I have learned" (Yarbro, 2012, p. 171). Innovatively, Yarbro's vampire St. Germain "manages unlike most vampires, to maintain a sense of superior humanity over bloodlust" (Karg and Spaite, 2009, p. 176). Saint-Germain is described as

suave, sophisticated, and genuinely concerned about other human beings; in effect, he is a vampire with a soul. Both undead and immortal, he is acutely aware of the frailty of human life, and he does his best to respect the living while abhorring the evils that mankind brings upon itself. (Karg and Spaite, 2009, p. 176)

Saint-Germain is also emotionally vulnerable (Swift, 2009, p. 156). He feeds upon human beings, but “he never takes more blood than he needs – and then only from willing victims” (Wolf, 1997, p. 326), and in return, he provides them with erotic pleasure. Moreover, he is a socially-committed vampire. He was trained to be a physician in Egypt long ago, and now he is willing to use his knowledge of medicine for people’s sake. As Auerbach (1995) suggests, “he [Saint-Germain] thus often serves as the representative of culture and rationality in societies where both have been lost (pp. 148-149).

Most critics state that *Hotel Transylvania* cannot be categorized in Gothic or Horror fiction because it lacks a Gothic setting and other characteristics of the genre (Swift, 2009, p. 157). They claim that it is a historical romance including a vampire rather than a Gothic novel. In terms of setting, critics prove right because *Hotel Transylvania* does not have a gothic setting and atmosphere (Swift, 2009, p. 157). In the novel, *Hotel Transylvania* is described as

a box of jewels for some colossal goddess. Every passage was lighted with fine beeswax candles, each chandelier glowed so brightly it seemed to be alive. The Great Hall had been expanded in the latest mode, and a gallery had been added for those who wished to promenade. (Yarbro, 2012, p. 145)

Hotel Transylvania is not an isolated Gothic castle, but only a hotel, which can easily be encountered in the historical romances as the host of balls. The vampire Saint-Germain is not characterized as a cruel victimizer but a helpful, sympathetic, emotional, and socially-committed one. In fact, Chelsea Quinn Yarbro also admits that her genuine interest is

not the Gothic, but the historical fiction (Swift, 2009, p. 157). As Swift (2009) discusses, Yarbro “put[s] the vampires in because, as she once said, they sell” (p. 157). Therefore, it can be stated that Yarbro models her vampire Saint-Germain on a historical figure – “mysterious character of the same name who lived from approximately 1710 to 1784 in France” (Karg and Spaite, 2009, p. 176). Little is known about the real Saint-Germain, but he is thought to have had “magical powers and to have been millenia old” (Karg and Spaite, 2009, p. 176).

Yarbro’s *Hotel Transylvania* is innovative in its contribution of a sympathetic, fragile, socially-committed, and heroic vampire to vampire fiction. Based on a historical figure about whom little is known, Saint-Germain is an extraordinary example among his contemporaries and ancients. Creating a charming and inspiring vampire, Yarbro contributes considerably to the vampire fiction although her main interest is historical fiction. Her *Saint-Germain Series* are evaluated as very successful and innovative in vampire fiction.

5. Conclusion

By examining the representations of the protagonists in three influential literary works of vampire fiction, I have demonstrated the evolution of the vampire character. In John Polidori’s *The Vampyre*, Lord Ruthven is represented as a charismatic vampire who is able to seduce women and feed on them. He is presented not only as a cold-blooded monster but also as a womanizer. In this aspect, Polidori invents a novel type of vampire, who is not only a monster but a charismatic character. J. Sheridan Le Fanu’s *Carmilla* offers another representation of a vampire protagonist. In his novella, the vampire figure is a lesbian woman. In his female lesbian vampire, Le Fanu discusses Victorian views upon sexuality, gender, and women. Chelsea Quinn Yarbro’s *Hotel Transylvania* is a contemporary novel including a vampire protagonist, Saint-Germain, who is characterized as heroic, humane, attractive, and sensitive. In conclusion, the evolution of vampire figures in these three revolutionary literary works of vampire fiction has been discussed with regard to the concerns, conflicts, and fears of the century they were written in.

References

Primary Sources:

Polidori, J. W. (1997). *The Vampyre*. In R. Morrison & Baldick, C. (Eds.), *The Vampyre and Other Tales of the Macabre* (pp. 1-25). Oxford: Oxford University Press.

Le Fanu, J. S. (2009). *Carmilla*. Kansas: Valancourt.

Yarbro, C. Q. (2012). *Hotel Transylvania*. London: Hachette.

Secondary Sources:

Auerbach, N. (1995). *Our Vampires, Ourselves*. Chicago: The University of Chicago Press.

Bainbridge, S. (2006). Lord Ruthven's Power: Polidori's 'The Vampyre', Doubles and the Byronic Imagination. *Byron J*, 34(1), 21-34.

"Biography." (n. d.). The Official Chelsea Quinn Yarbro Website. Retrieved from www.chelseaquinnyarbro.net/bio.html

Bomarito, J. (Ed.). (2006). *A Gale Critical Companion to Gothic Literature*. Vol. 3. New York: Thomson Gale.

Clery, E. J. (2002). The genesis of "Gothic" fiction. In J. E. Hogle (Ed.), *The Cambridge Companion to Gothic Literature* (pp. 21-41). Cambridge: Cambridge University Press.

Dijkstra, B. (1996). *Evil Sisters: The Threat of Female Sexuality and the Cult of Manhood*. New York: Knopf.

Ellis, M. (2000). *The History of Gothic Fiction*. Edinburg: Edinburgh University Press.

Gelder, K. (1994). *Reading the Vampire*. London: Routledge.

Gladwell, A. O. (Ed.). (1992). *Blood & Roses: The Vampire in 19th Century Literature*. London: Creation Press.

Guyant, L. V. (2011). *Vixen, Virgin or Vamp? Female Characters in Vampire Literature Past and Present*. Retrieved from ProQuest Dissertations & Theses Global.

Hogle, J. E. (2002). Introduction: the Gothic in western culture. In J. E. Hogle (Ed.), *The Cambridge Companion to Gothic Literature* (pp. 1-21). Cambridge: Cambridge UP.

- Karg, B. & Spaite, A. (Eds.). (2009). *The Everything Vampire Book: From Vlad the Impaler to The Vampire Lestat – A History of Vampire in Literature, Film, and Legend*. Avon: Adams Media.
- Marshall, G. (2002). *Victorian Fiction*. New York: Oxford University Press.
- McCormack, W. J. (1980). *Sheridan Le Fanu and Victorian Ireland*. Oxford: Clarendon Press.
- McCormack, W. J. (1991). Irish Gothic and After (1820-1945). In S. Deane (Ed.), *The Field Day Anthology of Irish Writing* (pp. 831-884). Vol. 2. Derry: Field Day Press.
- Morrison, R. & Baldick, C. (1997). Introduction. In R. Morrison & Baldick, C. (Eds.), *The Vampyre and Other Tales of the Macabre* (pp. vii-xxvi). Oxford: Oxford University Press.
- Nethercott, A. H. (1949, August). Coleridge's "Christabel" and Le Fanu's *Carmilla*. *Modern Philology*, 41(1), 32-38.
- Punter, D. & Byron, G. (Eds.). (2011). *The Gothic*. Malden: Blackwell Press.
- Punter, D. (2002). Scottish and Irish Gothic. In J. E. Hogle (Ed.), *The Cambridge Companion to Gothic Literature* (pp. 105-125). Cambridge: Cambridge University Press.
- Signorotti, E. (1996, Fall). Repossessing the Body: Transgressive Desire in *Carmilla* and *Dracula*. *Criticism*, 38(4), 607-632.
- Swift, S. F. (2009). Toward the Vampire As Savior: Chelsea Quinn Yarbro's Saint-Germain Series Compared with Edward Bulwer-Lytton's Zanoni. In L. G. Heldreth & Pharr, M. (Eds.), *The Blood is the Life: Vampires in Literature*. Bowling Green: Bowling Green University Press.
- Twitchell, J. (1980). The Vampirse Myth. *American Imago*, 37(1), 83-92.
- Twitchell, J. (1985). *Living Dead: A Study of the Vampire in Romantic Literature*. Durham: Duke University Press.
- Wolf, L. (1997). *Blood Thirst: 100 Years of Vampire Fiction*. L. Wolf (Ed.). Oxford: Oxford University Press.

CHAPTER V

THE EFFECT OF SOCIAL MEDIA ON CONSUMER BEHAVIOR: THE CASE OF ÇANAKKALE

Merve ERDOĞAN¹ & Yağmur AKARSU²

¹(Research Assistant) Çanakkale Onsekiz Mart University

e-mail: merveerdogan@comu.edu.tr

ORCID:0000-0002-2866-9633

²(Lecturer) Çanakkale Onsekiz Mart University

e-mail: yagmurakarsu@comu.edu.tr

ORCID: 0000-0002-9277-5019

1-Introduction

With the rapid development of the internet, the population has developed a new form of interaction and communication. With the internet, which has become an integral part of our daily lives, social media networks have gradually increased their importance for consumers. Businesses that realize this, aims to increase product sales by promoting its products through these channels. Social media addiction of consumers also indicates that their purchasing behavior may change. Because consumers spend most of their free time on social media. Online social networks have penetrated the marketing strategies of businesses and in this way, an environment for consumers to share their knowledge, opinions and experiences with each other has emerged (Yomsa, 2021:68).

In the era of globalization, social media is growing rapidly and businesses are also being digitally influenced by social media. The increase in the use of social media changes the purchasing decision process of consumers. People can edit and share different content via social media. The use of social media allows consumers to directly share their views

on products, leaving comments and make suggestions (Kalam and Islam, 2020: 2414).

Under the development of technological conditions, companies have turned to different alternative promotional practices. In today's conditions, consumers can be viewed as mobile consumers. Therefore, companies can reach more consumers by using social media marketing. Consumers, who are the decision makers of the markets, give up the traditional shopping environment through social media and provide a rapid transition to online shopping (Dwivedi et al., 2021:2).

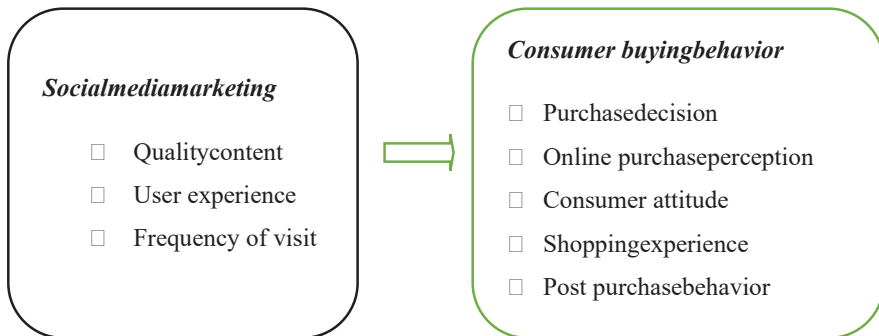
Technology that provides innovation in every field is also very important for the marketing sector. The advantages of technology provide many opportunities to consumers through advertisements. Especially in recent years, thanks to social media such as Facebook, Twitter, Instagram, where consumers spend a lot of time, consumer habits have changed and it has been observed that shopping is done through these social networks. The important thing here is, of course, the effect of social media. Advertisements cause new regulations regarding the consumption perception of individuals (Appel et al., 2020: 80).

Social media provides consumers information that will help them on various purchasing decisions with the increasing number of users by enabling them to socialize. The increasing use of internet with the developing technology and accordingly the widespread use of social media causes some changes. Social media spreads faster than mass media such as television, newspaper and radio and is accepted among individuals. Thanks to social media, communication can be transferred to other individuals in seconds (Bharucha, 2018: 73).

The development of social media has also significantly increased digital advertising and marketing. Since the messages given on social media are versatile, consumer habits have also changed over time. Today, the consumption expenditures of individuals and the factors affecting them are gradually changing. Undoubtedly one of these factors is social media. The main reason why social media networks are so effective is, of course, the increase in the number of users day by day (Chen et al., 2011:20).

Through social networks, companies can monitor consumers. With the development and strengthening of social media, it is observed that consumer behavior is shaped.

Table 1: The Relationship Between Social Media and Consumer Behaviors



Source: Jacinto et al. Social Media Marketing Towards Consumer Buying Behavior: A Case in Panabo City (2021: 24).

In Table 1, the relationship between social media marketing and consumer purchasing behaviors is given. As seen in the table, social media marketing varies depending on quality content, user experience and frequency of visit; on the other hand, consumer purchasing behavior is affected by purchasing decision, online purchasing perception, consumer attitude, shopping experience and post-purchase behavior.

Social media, which offers various alternatives to collect information, also affects the way consumers collect information about products and shopping. Consumers often search on social media sites related to the products and services they want to buy. At the same time, consumers influence the purchasing decisions of other consumers through social media (Akar et al., 2015: 11; Qi, 2020: 2).

Consumers are people who buy the products they want in line with their needs and consume them. Consumer behavior is affected by different internal and external factors. These behaviors are also the purchase, use and evaluation of products and services (Valaskov et al., 2015: 174).

Consumer behavior can be classified in five stages (Chopra and Gupta, 2020: 1944).

- 1- Problem recognition
2. The pursuit of knowledge
3. Evaluation of alternatives,
4. Final decision
5. Post-purchase decisions

Figure 1: The effect of digital marketing on consumer behavior

Source: (Alghizzawi, 2019: 25).

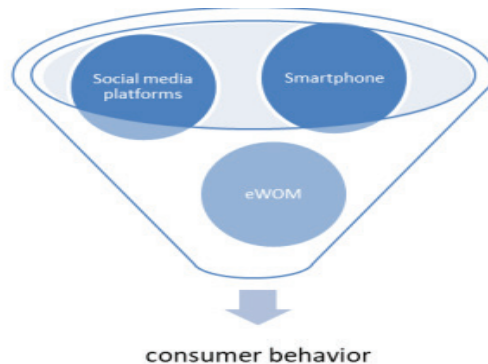


Figure 1 shows the effects of different types of marketing on consumer behavior. Accordingly, social media platforms, smartphones and Electronic word-of-mouth (Ewom) influence consumer behavior. According to this, social media platforms, smartphones and Electronic word-of-mouth (Ewom) influence consumer behavior.

This study aims to determine the effect of social media on consumer behavior as well as the effectiveness of social media on pre-purchase behaviors of participants. In this study, 237 people were surveyed online. The questionnaire prepared for the study was applied in the province of Çanakkale in February 2022. The questionnaire consists of multi answer-

rable and multiple-choice questions. There are 21 questions in total in the survey. In the preparation of the survey, the activities of the households using social media were observed.

2.Literature Review

Çakır et al. (2013) conducted a study to determine the impact of mobile social media on young consumers. In the study, a questionnaire was applied to 350 students studying at Abant İzzet Baysal University Gerede School of Applied Sciences, but 156 valid questionnaires were analyzed. The survey questions were analyzed using the SPSS package program. According to the results of the analysis, 40.6% of the participants spend between 1 and 3 hours on social media. In addition, it is among the findings that social media has a great effect on young students.

Aytan and Telci (2014) investigated the interactions of the applications made by the brands on the consumers on social media. In the study, 465 people participated in the online survey conducted between 28.04.2014 and 05.05.2014. The data were analyzed using the SPSS statistical package program. In terms of the outcome, it was observed that 80.6% of the participants, that is, 401 people, used the internet for participation in social networks. In addition, it has been reached that the participants follow the brands from their social media accounts due to their interest in the brands.

Kazancı and Başgöze (2015) conducted a research on the purchasing perceptions of social media users in Turkey. In the study, a questionnaire was implemented to 455 people, but 417 valid questionnaires were included in the analysis. Surveys were conducted online and face-to-face. According to the outcomes of the analysis, a positive and important relationship was found between social media perception and brand credibility. In addition, it is among the results of the research that there is a positive connection between social media perception and consumers' purchasing perceptions.

Nolcheska (2017) investigated the level of influence of social networks on consumers' behavior. In the study, an online questionnaire was applied to 120 Facebook users in Macedonia. The data were analyzed using the

SPPS statistical package program. According to the results of the research, it has been found that trust, perceived usefulness, convenience and society have positive effects on consumers' purchasing decisions.

Yanar and Yılmaz (2017) investigated the effect of social media networks on consumer behavior before and after purchasing. In the study, a questionnaire was applied to 697 people, both online and face-to-face. The data were analyzed using the SPPS statistical package program. In the research, it was seen that 53.9% of the participants follow social media to get information about the products or brands they want to buy. In addition, it has been found that there is a relationship between the behaviors of the participants before or after purchasing the product and their social media engagement.

Efendioğlu (2019) examined the effects of consumers on purchasing intentions through social media networks. In the study, a face-to-face questionnaire was applied to 409 people living in Gaziantep. The data were analyzed using the AMOS and SPPS statistical package program. According to the results of the research, the majority of the participants said that they spend 1 to 2 hours a day on social media. In addition, consumer participation, personalized impressions and sharing satisfaction have a positive effect on consumers' purchase intentions.

İnce and Koçak (2019) investigated the effects of media and other external factors on young consumers' purchasing intentions. Within the scope of the study, a face-to-face questionnaire was applied to 300 students studying at Karabuk University. According to the results of the research, 59.3% of the participants stated that they would buy the product of that brand again if they were satisfied with a product they purchased. In addition, the brand loyalty of the participants is at a moderate level and the participants stated that they will be affected by environmental factors.

Chopra and Gupta (2020) investigated the effects of social media networks on consumer purchasing behavior. In the study, an online questionnaire was applied to 13 people living in New Delhi. According to the results of the research, 49.6% of the participants spend 0-2 hours a day on social media. In addition, 46.7% of the participants believe that social media affects the vision of brands, and 46% of the participants

agree that social media networks positively affect consumers' purchasing behavior.

Ertürk, Aktepe (2020) investigated the effects of social media networks on purchasing intentions of higher education students in Turkey and Iran. In the study, a face-to-face questionnaire was applied to a total of 800 students, 400 of whom were educated in Iran and 400 in Turkey. The data were analyzed using the SPSS statistical package program. According to the results of the research, Iranian participants do more research on social media networks before purchasing products or services than Turkish participants. In addition, Iranian participants are more prominent than Turkish participants in expressing their satisfaction or dissatisfaction after purchasing the product or service.

Ho and Cheng (2020) examined the relationship between relationship quality and social support on the sales intentions of social media users. In the research, a face-to-face questionnaire was applied to 296 people studying at the University of Malaysia. Data were analyzed by SEM and PLS methods. According to the results of the research, it has been reached that relationship quality and social support are considered necessary to manage shopping processes on sales intention.

Kalam and Islam (2020) investigated the effects of social networks and social media satisfaction on consumers' purchase intentions. In the study, a face-to-face survey was applied to 100 consumers living in Malaysia. According to the results of the research, it has been found that social media networks have positive and significant effects on the purchasing decisions of the participants. In addition, it is among the findings of the research that the shopping made over social media networks is safe for Malaysian consumers.

Jacinto et al. (2021) investigated the role of social media marketing on consumer purchasing behavior. In the study, a face-to-face questionnaire was applied to 399 people living in Panabo. According to the results of the research, it has been found that Social Media Marketing in Panabo City is high and for these reasons, social media networks are frequently visited by consumers. It is also among the findings that social media networks help meet the specific needs of consumers and improve consumer trust, loyalty and customer satisfaction.

3.Research Method, Application and Sampling

Quantitative data analysis method was used in the study. Descriptive statistics technique was used to analyze the data. In the first part of the study, the demographic characteristics of the participants were determined. In other parts of the study, questions were asked about how often the participants use their social media accounts and how many minutes they spend on social media on average per day and how to learn the effectiveness of social media in the pre-purchase behavior of the participants. The study was carried out using an online questionnaire on 237 participants aged 18-46 and over, residing in Çanakkale. Random sampling technique was used in the study.

4.Measurement Tools and Tests Used

This research investigates the effectiveness of social media in the consumer behavior of the people of Çanakkale before purchasing a product. After reviewing the literature, the research questions were created by observing the social media usage activities of households and by using the scale questions in the “Pre-Purchase Consumer Behaviors in Social Media” section of master’s thesis named “The Effects of Social Media on Consumer Behaviors: A Study on Social Media Users in Turkey” by İşlek (2012). Instead of using a 5-point Likert scale, multiple choice questions consisting of «Yes», «No», «I am undecided» were used. The first six questions asked to collect data were aimed at measuring the socio-demographic characteristics of the participants. The seventh and eighth questions are aimed at learning the average daily time spent by the participants on social media and which social media tools they use and how often. Other questions are aimed at measuring the effectiveness of social media in the pre-purchase behavior of the participants.

5.Research Questions

- 1- How many hours a day do the participants spend on the internet?

- 2- What is the social media usage frequency of the participants?
- 3- How do the comments made from social media links affect the purchasing behavior of the participants?
- 4- How does the promotion of a product on social media affect the purchasing behavior of the participants?

6. Empirical Findings

In the study, frequency analysis and percentage values were used to reach the demographic characteristics of the participants, the frequency of social media use, the time they spent on the internet and other data to measure the effectiveness of social media in the pre-purchase behavior of the participants. The data were interpreted with the descriptive statistical method.

Table 1. Frequency and Percent Values of Gender of Participants

		N (Total Number)	Percent (%)
Gender	Male	152	64,1
	Female	85	35,9
	<i>Total</i>	<i>237</i>	<i>100,0</i>

64,1 % of the participants are females (N=152). 35,9 % of the participants are males (N=85).

Table 2. Frequency and Percent Values of Participants Age Range

		N (Total Number)	Percent (%)
Age Range	18-25	85	35,9
	26-35	74	31,2
	36-45	47	19,8
	Above 46	31	13,1
	<i>Total</i>	<i>237</i>	<i>100,0</i>

Age range of participants is 35,9 % (N=85) 18-25 age, 31,2 % (N=74) 26-35 age, %19,8'i (N=47) 36-45 age and 13,1 % (N=31) 46 and over.

Table3. Frequency and Percent Values of Participants' Educational Status

		N (Total Number)	Percent (%)
Educational status	Primary School	15	6,3
	High School	51	21,5
	Associate Degree	44	18,6
	University	101	42,6
	Master	20	8,4
	Doctorate	6	2,5
	Total	237	100,0

Educational status of participants are; 6,3 % (N=15) primary school, 21,5 % (N=51) high school, 18,6 % (N=44) associate degree, 42,6 % (N=101) university, 8,4 % (N=20)master, 2,5 % (N=6) doctorate.

Table 4. Frequency and Percentage Values of Participants' Marital Status

		N	Percent (%)
Marital status	Married	100	42,2
	Single	137	57,8
	Total	237	100,0

42,2 % of participants of the research are marrieds (N= 100) and 57,8 % aresingles (N=137).

Table5. Frequency and Percent Values of Participants' Profession Groups

		N	Percent (%)
Profession Groups	Unemployed	95	40,1
	Private Sector	69	29,1
	Public Sector	51	21,5
	Self-employment	15	6,3
	Retired	7	3
	<i>Total</i>	<i>237</i>	<i>100,0</i>

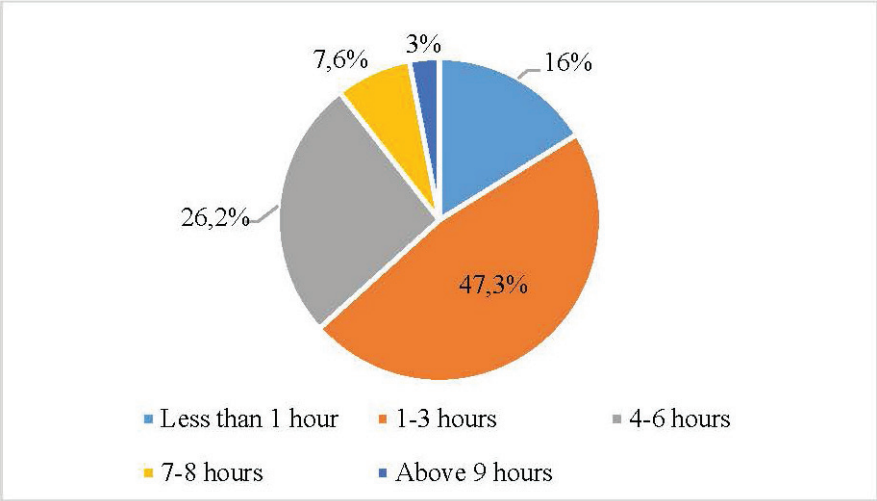
Profession groups of participants are; unemployed 40,1%(N=95), private sector 29,1% (N=69), public sector 21,5% (N=51), self-employment 6,3% (N=15) and retired 3%(N=7).

Table6. Frequency and Percent Values of Participants' Income Status

		N	Percent (%)
Income Status	0-4000 TL	111	46,8
	4001 TL- 8000 TL	63	26,6
	8001TL -12000 TL	44	18,6
	Above 12001 TL	19	8
	<i>Total</i>	<i>237</i>	<i>100,0</i>

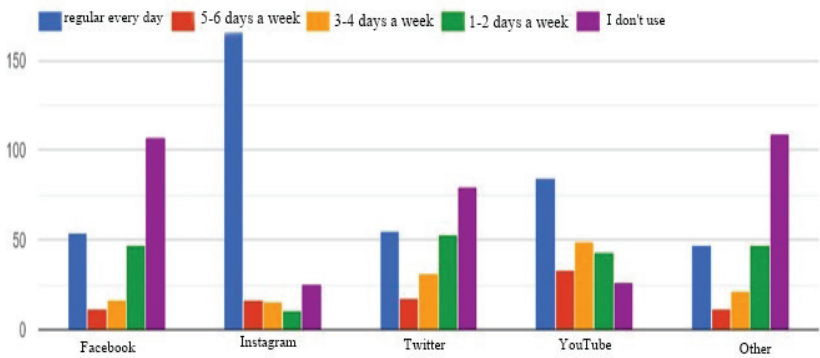
Income status of participants are; 46,8%(N=111) 0-4000 TL, 26,6%(N=63) 4001 TL-8000 TL, 18,6%(N=44) 8001 TL- 12000TL and 8% (N=19) 12001 TL and over.

Table 7. Time Spent on Internet



Time spent on internet of participants is; 47,3% (N=112) 1-3 hours, 26,2% (N=62) 4-6 hours, 16% (N=38) less than 1 hour, 7,6 % (N=18) 7-8 hours and 3% (N=7) 9 hours and over. According to these results, the first research question about how many hours the participants spend on the internet per day was also answered.

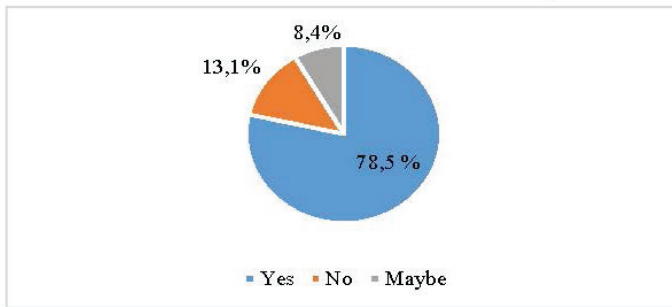
Table 8. Social Media Usage Frequency



When we look at the frequency of Facebook use of the participants in Table 8, it is seen that 107 people do not use Facebook at all, while 54 people use Facebook regularly every day. While 167 of the participants

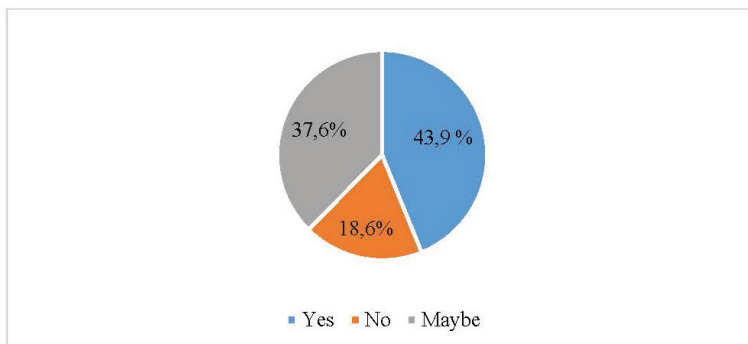
use Instagram regularly every day, it is seen that 26 people do not prefer to use Instagram. It is seen that 80 of the participants never use Twitter and 55 of them use Twitter regularly every day. On the other hand, 85 people use Youtube regularly every day, and 49 people use it 3-4 days a week. It turns out that 109 of the participants do not use other social media accounts, while 47 people use other social media accounts regularly every day and 1-2 days a week. According to these results, the second research question is “What is the frequency of social media use of the participants?” the question has been answered.

Table 9. Social Media Research Before Purchasing a Product



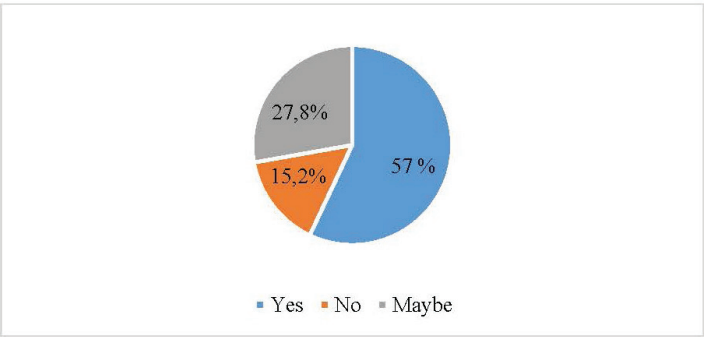
78.5% (186 people) of the participants do research on social media before purchasing a product/service, 13.1% (31 people) do not research, and 8.4% (20 people) are undecided about whether or not to do research on social media before purchasing the product/service.

Table 10. Graphical Data for Reliable Information on Social Media About the Product



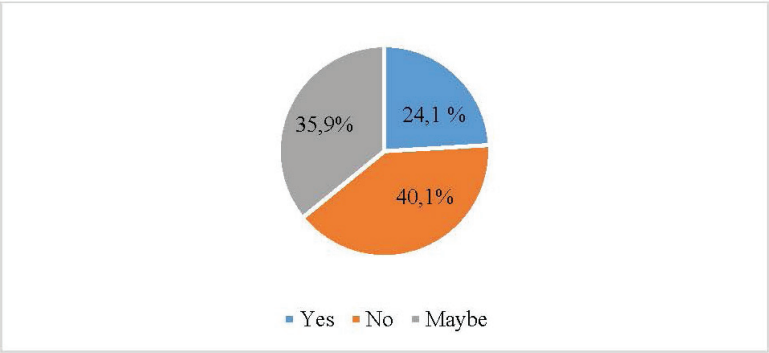
While 43.9% (104 people) of the participants think that they will reach reliable information on the social media about the product/service they will buy, 18.6% (44 people) think that they cannot reach reliable data. It turns out that 37.6% (89 people) of the participants are indecisive about this situation.

Table 11. Reliability of Consumer Generated Information on Social Media



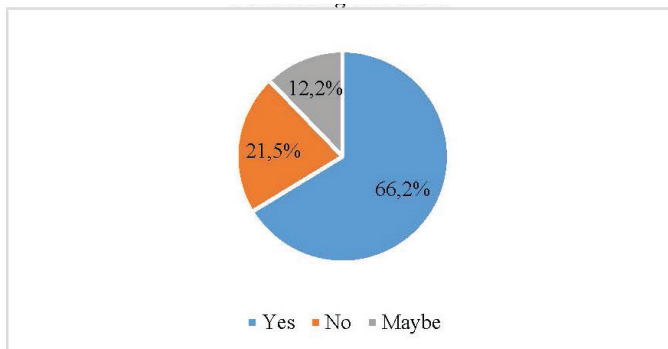
It is seen that 57% of the participants (135 people) who participated in the study trust that information if the information on the social media about the product/service they will buy is created by the consumer, and 15.2% (36 people) do not find the information reliable. In addition, 27.8% (66 people) of the participants stated that they were undecided about this situation.

Table 12. Reliability of Seller-Generated Information on Social Media



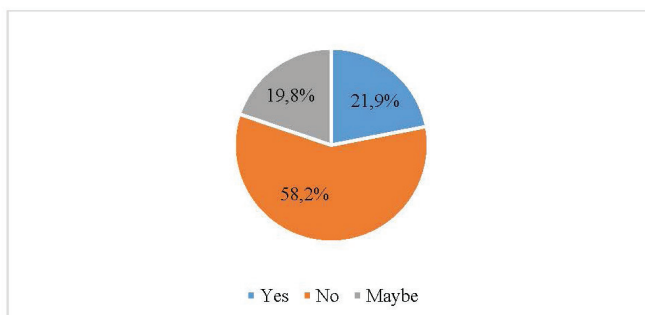
24.1% of the participants (57 people) stated that if the information on the social media about the product/service they would buy was created by the seller, they trusted that information. However, 40.1% (95 people) of the participants stated that the information about a product they saw on social media was created by the seller, causing distrust. It is seen that 35.9% of the participants (85 people) are undecided about this situation.

Table 13. Reliability in Reviews of Familiar People Before Purchasing a Product



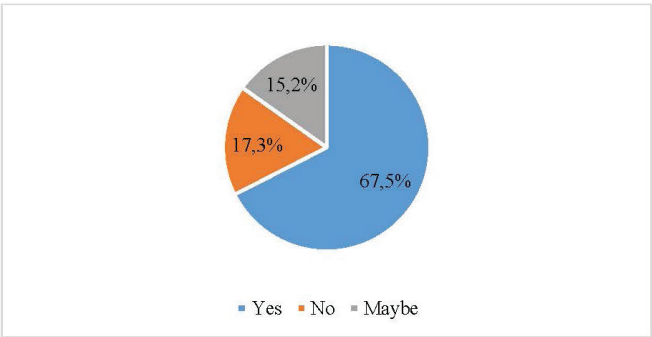
It turns out that 66.2% (157 people) of the participants give importance to the recommendations of the people they know before on the social media regarding the product/service they will purchase. It is seen that 21.5% (51 people) of the participants do not care about these recommendations. 12.2% of the participants (29 people) remain undecided on this situation.

Table 14. Product Promotion and Consumption Relationship of Celebrities in Social Media



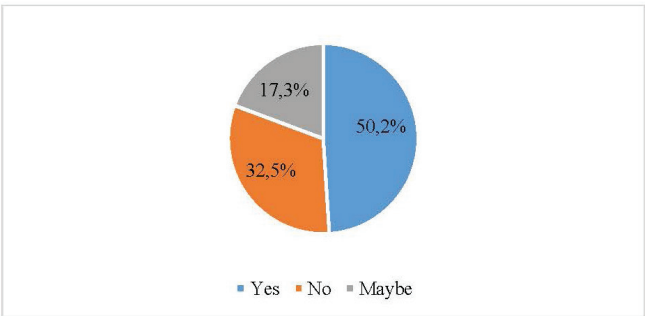
It turns out that the promotion of a product by a famous person on social media does not have any effect on 58.2% (138 people) of the participants to buy that product. It is revealed that 21.9% of the participants (52 people) have a positive motivation to promote a product on social media by a famous person and to buy that product. 19.8% of the participants state that they are indecisive about this situation. According to these results, the fourth research question was also answered.

Table 15. Preferring the Products of the Brands Followed on Social Media



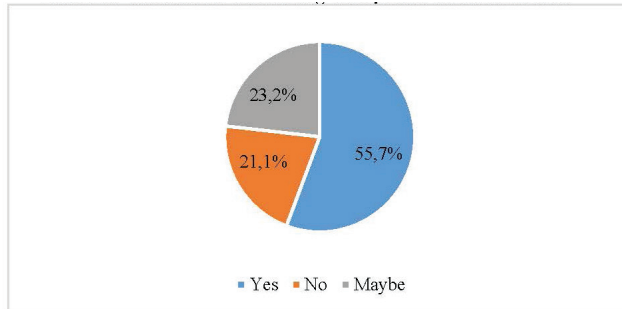
It is seen that 67.5% (160 people) of the participants prefer to buy the products of the companies/brands that I like and follow on social media tools, and 17.3% (41 people) do not want to buy these products. It is seen that 15.2% (36 people) of the participants gave the answer of being undecided to this situation.

Table 16. Communication of Companies with Consumers on Social Media



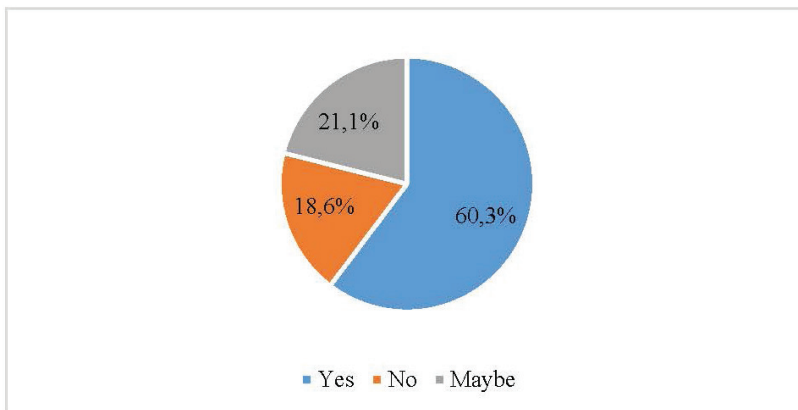
It is revealed that when a company/brand communicates with people on social media, it affects 50.2% of the participants (119 people) positively, while 32.2% (77 people) negatively affect them. In addition, 17.3% (41 people) of the participants are undecided about this situation.

Table 17. Consumers Contacting Companies on Social Media



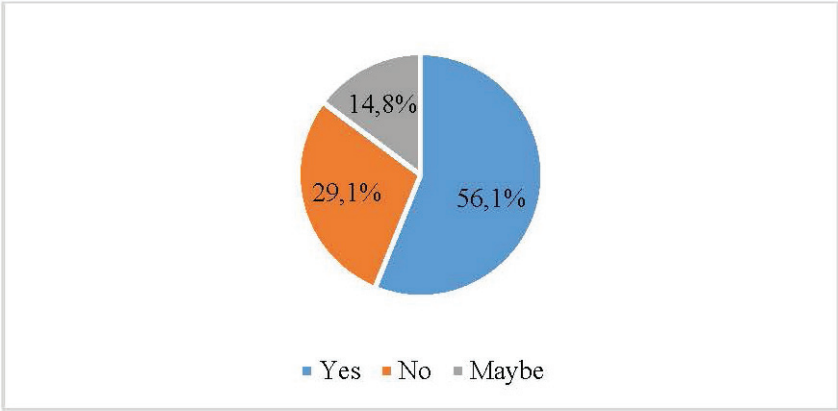
55.7% of the participants (132 people) approve that social media sites are a suitable place for consumers to communicate with companies/brands. However, it is seen that 21.1% (50 people) of the participants gave the answer as negative, and 23.2% (55 people) as undecided.

Table 18. The Effect of Campaigns Organized by Companies on Social Media on Consumption



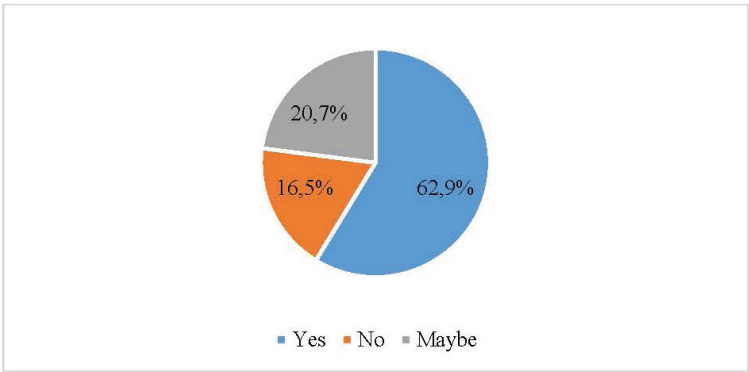
While the campaigns organized by the companies in the social media positively affect the purchase of the product/service by 60.3% (143 people) of the participants, they affect 18.6% (44 people) negatively. It is seen that 21.1% (50 people) of the participants are undecided about this situation.

Table 19.Income Increase-Social Media Consumption Relationship



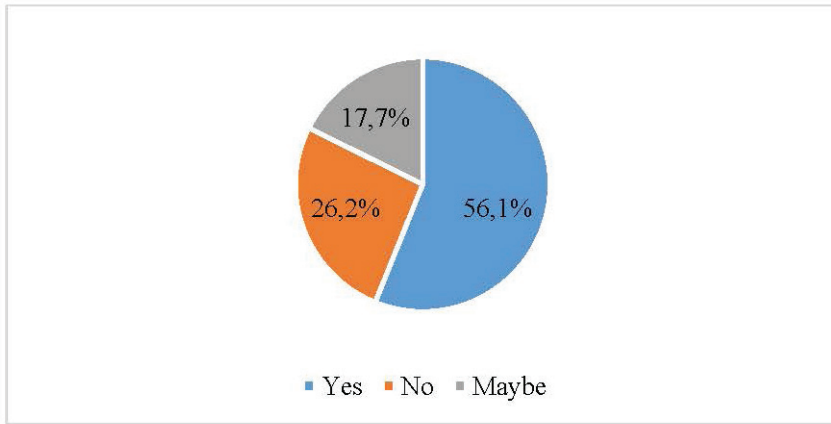
56.1% (133 people) of the participants stated that the amount of products/ services they would buy via social media increased if their income increased, while 29.1% (69 people) stated that the amount of products/services they would buy via social media did not increase if their income increased. , 14.8% (35 people) of the participants gave the answer as undecided.

Table 20.Impact of Comment on Social Media Links



62.9% (149 people) of the participants stated that the comments made from their social media links had a positive effect on purchasing the product/service, 16.5% (39 people) of the participants were not affected by this, 20.7% (49 people) of the participants emerges as a result of the data that is undecided. According to these results, the third research question was also answered.

Table 21. Seeing the Product to be Purchased on Social Media



When 56.1% (133 people) of the participants see the product or service they want to buy on social media, they want to buy the product, 26.2% (62 people) do not want it, 17.7% (42 people) do not want to buy the product or service. situation remains undecided.

7. Conclusion and Recommendations

In this study on the people of Çanakkale, the effectiveness of social media was determined in the consumer behavior of the participants before purchasing a product. In the study, the demographical features of the participants, how often they use their social media accounts, how many minutes they spend on social media on average per day, and the impact of social media in pre-purchase consumer behavior were investigated.

In terms of the data obtained in the study, most of the people of Çanakkale spend about one to three hours on the internet during

the day. A large proportion of the participants regularly use Instagram, a social media platform, every day. According to the outcomes of the data, most of the participants do research on social media before purchasing a product, and when they see the product or facility they want to purchase on social media, they want to buy the product more. Comments made from social media links positively affect the product or facility purchasing behavior of most participants. The greater part of the participants suppose that they will reach reliable knowledge on social media about the product or facility they will buy. According to the outcomes obtained from the study data, the greater part of the participants give importance to the creation of the knowledge on the social media about the product or facility they will buy, and they pay attention to the recommendations of the people they know about the product. However, the creation of this knowledge about the product or facility by the seller causes distrust in most of the participants. It is observed that the promotion of a product by a famous person on social media platforms does not affect the purchasing behavior of most of the participants. It has been showed that the increase in the income levels of the participants also increases the product or service they will purchase through social media. Most of the participants prefer to buy products sold by companies and brands that they like and follow on social media platforms. It is among the knowledge obtained as a consequence of the data that companies or brands communicate with people through social media, which is important for the participants and positively affects them in terms of purchasing. Additionally, it is showed that the campaign organization of companies or brands through social media has a positive influence on the purchase of a product or service by most of the participants.

In the light of the information obtained from the data, it is observed that social media is an important way for both consumers and producers to communicate. It turns out that the impact of social media on purchasing behavior is generally positive. It is predicted that the effect of social media on people in purchasing processes will continue in the coming years. For this reason, it is important for both consumers and producers to increase and update the studies on this subject.

References

- Akar, E., Yüksel, H., F., Bulut, Z., A., (2015), "The Impact of Social Influence on the Decision-Making Process of Sports Consumers on Facebook", *Internet Applications and Management* 6(2), 5-27.
- Alghizzawi, M. (2019). The Role of Digital Marketing in Consumer Behavior: A Survey. *Int. J. Inf. Technol. Lang. Stud*, 3(1), 24-31.
- Appel, G., Grewal, L., Hadi, R., & Stephen, A., (2020), "The Future of Social Media in Marketing", *Journal of the Academy of Marketing Science*, 48, 79-95.
- Aytan, C., Telci, E. E., (2014), "Markaların Sosyal Medya Kullanımının Tüketici Davranışı Üzerindeki Etkileri", *The Turkish Online Journal of Design, Art and Communication*, 4(4), 1-15.
- Bharucha, J., (2018), "Social Media and Young Consumers Behavior", *International Journal of Supply Chain Management*, 7(6), 72-81.
- Chen, Y., Fay, S., Wang, Q., (2011), "The Role of Marketing in Social Media: How Online Consumer Reviews Evolve", *Journal of Interactive Marketing*, 1-32.
- Chopta, C., Gupta, S., (2020), "Impact Of Social Media On Consumer Behaviour", *International Journal of Creative Research Thoughts (IJCRT)*, 8(6), 1943-1961.
- Çakır, F., Çakır, M., Eru, O., (2013), "The Effect Of The Social Media on Young Consumers' Consumption Expenditure", *International Journal Of Social Sciences and Humanity Studies*, 5(2), 86-96.
- Dwivedi, Y. K., Ismagilova, E., Hughes, D. L., Carlson, J., Filieri, R., Jacobson, J., ... & Wang, Y. (2021). Setting the Future of Digital and Social Media Marketing Research: Perspectives and Research Propositions. *International Journal of Information Management*, 59, 102168.
- Efendioğlu, H., İ., (2019), "The Impact of Conspicuous Consumption in Social Media on Purchasing Intentions", *İşletme Araştırmaları Dergisi*, 11(3), 2176-2190.
- Ertürk, R., Aktepe, C., (2020), "Sosyal Medyanın Tüketicilerin Satınalma Davranışları Üzerinde Etkisi: Türkiye ve İran'daki Üniversite Öğrencileri Üzerine Bir Uygulama", *İşletme Araştırmaları Dergisi*, 12(4), 4289-4304.

- Ho, R.C., Cheng, R., (2020), "The Impact of Relationship Quality and Social Support on Social Media Users' Sellingintention", *Int. J. Internet Marketing and Advertising*, 14 (4) .433–453.
- İnce, M.,Koçak, M. C., (2019), "Medya ve Diğer Dış Etkenlerin Gençlerin Satın Alma Davranışları Üzerindeki Etkisi" *Anemon Muş Alparslan Üniversitesi Sosyal Bilimler Dergisi*, 7(6), 203-210.
- İşlek, M. S. (2012). *Sosyal Medyanın Tüketici Davranışlarına Etkileri: Türkiye'deki Sosyal Medya Kullanıcıları Üzerine Bir Araştırma* (Master's thesis, Sosyal Bilimler Enstitüsü).
- Jacinto, N.J.X., Mpintado, S.J., Ibañez, M.L..J., Dagohoy, R. G., Buladaco, M. V. M., (2021), "Social Media Marketing Towards Consumer BuyingBehavior: A Case in Panabo City", *International Journal of ResearchandInnovation in SocialScience (IJRISS)*, V(II), 22,30.
- Kalam, K., K., Islam, M., (2020), "Influence of Social Network and Social Media towardSatisfactionthrough Consumer PurchaseDecision: Analyticalstudy on Malaysia's Consumer", *AustralianJournal of Business Science Design &Literature*, 13(1), 1-12.
- Kazancı, Ş., Başgöze, P. (2015), "Sosyal Medya Algısının, Marka Kredibilitesinin Ve Marka Prestijinin Satın Alma Eğilimi Üzerine Etkileri", *Ankara Üniversitesi SBF Dergisi*, 70(2), 435- 456.
- Nolcheska, V.,(2017), "The Influence of Social Networks on Consumer Behavior", *Balkan and NearEastern Journal of Social Sciences*, 3(4), 75-87.
- Qi, X. L. (2020). The Influence of Social Media on Buy Decision-making of Young Chinese Consumers. In *E3S Web of Conferences* (Vol. 218, p. 01037). EDP Sciences.
- Valaskova, K., Kramarova, K., & Bartosova, V., (2015), Multi Criteria Models Used in Slovak Consumer Market for Business Decision Making, *Procedia Economics and Finance*, 26, 174–182.
- Yanar, K., Yılmaz K.G., (2017), "Sosyal Medyanın Satın Alma Öncesi ve Sonrası Tüketici Davranışına Etkisi Üzerine Bir Araştırma", *Yönetim, Ekonomi ve Pazarlama Araştırmaları Dergisi*, 1(2), 24-40.
- Yomsa, M., (2021), "A Study On Social Media And Consumer Behaviour with Special Reference to East Siang District of Ap", *International Journal of Advanced Research in Commerce, Management & Social Science*, 02(1), 68-76.

CHAPTER VI

EVALUATION OF SPONSORSHIP STUDIES OF FOUR AND FIVE STAR HOTELS IN ÇEŞME DISTRICT

Associate Professor N khet Adalet AKPULAT

Ege University, Cesme Tourism Faculty

nukhet.adalet.akpulat@ege.edu.tr

ORCID: 0000-0002-8015-8267.

Introduction

Competition between businesses accelerated after the industrial revolution and the efforts of businesses to stand out in the eyes of consumers intensified. Therefore, issues such as advertising, reputation building, image and brand have become even more important. Sponsorship supports these efforts of businesses to stand out in the eyes of consumers and plays an important role in making a difference in the market. For this reason, all businesses, including tourism businesses, need to carry out sponsorship activities to achieve success in the market.

Okay (1998) evaluated the aims of sponsorship under three main headings. These; marketing purposes, public relations purposes, advertising purposes. On the other hand, Jalley et al, they state that sponsorship has two main communication purposes, which are to create brand awareness and attitude towards the brand. The authors state that many sponsorship evaluations focus on the evaluation of the process, consumer awareness of event sponsors, and the effect of this awareness on corporate image or attitudes (Cited by Yılmaz, 2007: p.590.; Jalleh et al., 2002, p.37).

Advertising is defined as the act of influencing customers, selling goods, marketing services or increasing the demand for them in

order to make a profit directly (Kazancı, 1982, 28). As stated here, advertising aims to increase the demand for the product in a long or short time. However, Crimmins and Horns (1996) state that the main purpose of sponsorship is to increase sympathy and trust towards the brand, and sales will increase accordingly. It is possible for businesses to increase sales, which is the main purpose of advertising, if they provide long-term sympathy and trust by supporting their advertising work with sponsorship activities, no matter what field they operate in. Here, the sponsorship's support for advertising activities is clearly understood.

Karpat (1998:106-107) states that sponsorship is one of the most appropriate tools to create image and reputation. Corporate reputation is the collective imagination of an organization's past images (either through communication or by induction with past experiences) that has formed in the individual over time (Cited by Er, 2008; Cornelissen, 2004:25). As explained in the definition, it is very important for institutions to carry out sponsorship activities and build an image in the minds of consumers in terms of corporate social responsibility formation. For this reason, sponsorship activities are of great importance in addition to the works such as advertising, corporate reputation, image brand that tourism enterprises have done over time.

In the literature part of the study, what sponsorship is, its aims and application areas are mentioned. In the second part, the thoughts and activities of the managers of the five-star hotels in Çeşme district about the sponsorship activities are examined.

Literature

1. The Concept of Sponsorship and Its Development in History

Although sponsorship is a concept that is being heard frequently today, its history dates back to very old times. Okay (1998:262-370) states that sponsorship emerges from the concept of *maecenas* and that concept of *maecenas* is called the activities of protecting and supporting

artists. He says that the first initiator of the concept of *maecenas* was Gaius Clinius Maecenas, the adviser to the Roman emperor Augustus, and it was expressed as “*maecenas*” due to its similarity to his name. He also states that this practice, which emerged between 70 BC and 80 BC, at first only aimed to support artists, then turned into a mutually beneficial practice. Aktaş (2008) summarizes the history of sponsorship with the following statements. “Maecenas’ special interest and support for art and artists was continued by the forward-thinking nobles and statesmen who came after him, and helped spread this practice. As a result of similar supports, Khorasan, Baghdad and Cordoba, the capital city of the Umayyads, became a home of science and art. Supported artists also helped supporters to be recognized more and talked positively about themselves by writing poems, drawing pictures, and sometimes being with them at proms and dinners. Mozart and Beethoven are also artists who benefited from the help of the nobility (Bülbül, 2004:86). As mentioned, the historical roots of sponsorship, which is accepted as one of the effective tools in public relations, are based on practices such as protection and support activities in the past. However, in today’s business world, sponsorship is expressed as an area of activity that meets the needs of the combination of public relations, advertising and marketing (Taşdemir, 2001: 97). Although there are different definitions for sponsorship, which has a very important place today, we see that the definitions have similar characteristics.

“Sponsorship is one of the most important methods used to finance sports, arts and humanitarian or social events. While defining sponsorship, Pope (1998) used the expression “providing a set of resources such as money, labor and material directly by an organization (sponsor) to an individual, authority or an entity (sponsored)”. However, he adds that it is necessary for both parties to gain benefits in this aid. Pope (1998) states that the sponsor should also gain profit in line with the promotional strategy he has designed in advance to achieve marketing or media purposes. While the sponsor realizes its objectives, the activities of the sponsored are also carried out. (Pope, 1998).

According to another definition, sponsorship; it is the provision of resources (such as money, manpower, equipment) for an event or activity

that are directed to an event or activity by an organization rather than directly by an enterprise (Sandler, and Shani 1989, 10).

According to Kazancı, "Sponsorship is not an application that has rules and principles on its own, but is a set of techniques involved in public relations for companies. Sponsorship is neither advertising, propaganda nor marketing in itself. All marketing techniques have an impact and share within the scope of sponsorship. Sponsorship is an application that benefits both parties by making use of all these techniques" (2004: 66).

According to Bruhn, "Sponsorship is the whole of the planning, organization, implementation and control phases of all activities, providing financial or equipment support for activities or organizations in the sportive, cultural and social fields that the institutions, organizations or individuals have done in order to achieve their goals" (cited in Okay, 1998:232).

Sponsorship is an activity, in kind or in cash, for an event, person and organization and provides a commercial feedback to the sponsor (Meenaghan, 1991: 36).

As can be understood from the definitions, sponsorship is important in terms of being successful in the market today. When we evaluate the definitions made, we see that there are two parties; supporting and supported in sponsorship, and the supporting party supports in terms of money, material or equipment. The one who is supported gains convenience in terms of the possibilities of realizing the activity in which it is involved. The supporter also makes his name known in this way. In conclusion, it is possible to say that sponsorship is a business relationship that benefits both parties.

Ryan and Fahy (2012:1139) in their study, in which they examined the sponsorship literature, stated that various approaches to sponsorship were accepted more dominantly between certain dates over time.

**Table 1. Idea of Sponsorship According
to Certain Approaches Over Time**

Time Range	Sponsorship Consideration	Sponsorship Approaches
Before 1980	Sponsorship as philanthropy	Philanthropic approach
1980s	Sponsorship as an investment	Market centered approach
Early 1990s	Sponsorship as a Purpose	Consumer-centered approach
late 1990s	Sponsorship as a competitive advantage	Strategic Sourcing Approach
Early 2000s	Sponsorship as interaction	Relationship and Network approach
Nowadays	Sponsorship as interaction	Relationship and Network approach

(Source: Ryan and Fahy, 2012:1139)

2. Causes and Purposes of Development of Sponsorship

There are various reasons why the concept of *maecenas*, which emerged with the support of artists in prehistoric times, has spread so much today. In his research, Meenaghan lists the reasons for the spread of sponsorship as (1991:5); the restrictive policies of governments on alcohol and cigarette advertisements, the very high cost of advertising in the media, the increase in leisure time and the emergence of new opportunities to spend time, the proof that sponsorship is successful, the promotion of sponsorship practices in the media too often, television becomes inefficient due to zapping.

The sponsoring institution, person or business tries to fulfill its specific goals in return for the monetary or other support it provides. These purposes have been evaluated by different researchers.

Okay evaluates the purposes of sponsorship in three groups in general (Okay, 1998):

- Public relations purposes of the sponsorship; to reinforce the corporate identity, to announce the name of the organization to the target groups, to reinforce the corporate image, to gain the goodwill of the public, to attract the attention of the media, to develop internal relations and to create entertainment opportunities.
- Advertising purposes of the sponsorship; announcing products that are prohibited from being advertised in the media, supporting the advertised products, using other advertising opportunities,
- Marketing purposes of the sponsorship; Placing a product on the market, changing the marketing policy, promoting a new product, supporting the use of the product, supporting the vendors, contributing to international marketing activities.

Sponsorship Categories

Sponsorship is divided into certain categories according to different classifications.

In terms of the type of contribution made by the sponsor: The sponsoring party can contribute financially, material-equipment and service. With the sponsorship of the service, information assistance (know-how) can be provided to the supported party, it also provides the personnel trained in its service and undertakes all kinds of organizational services (such as sending invitations) related to the supported activity (Graniser, 2003: 50).

In terms of the number of sponsors: It can be divided into main sponsor and co-sponsor (Fidan, 2009: 99). Main Sponsor; person, business or organization is the main supporter. It can be more than one main sponsor in large-scale or international organizations. Main sponsors can get naming rights due to the high support. If we give an example of this; Vodafone Turkey gave its name to the newly built stadium with the sponsorship agreement with Beşiktaş Gymnastics Club.

Co-Sponsor; is when more than two sponsors co-sponsor an activity. There may be more than one sponsor, but each organization is the only sponsor in its field. An organization's transportation sponsor, communication sponsor, etc. are only one. For example, the communication sponsor of an organization is one of two communication companies. It cannot be both at the same time.

In terms of the type of sponsor: It can be divided into Professional sponsors, semi-professional sponsors and classical sponsors. In professional sponsors, organizations appear as sponsors in the realization of sporting, cultural and social activities and in various fields (For example, sports equipment manufacturers, car manufacturers, beverage manufacturers) due to the type of product and service activities they offer (Fidan, 2009: 100).

3. Sponsorship Application Areas

Sponsorship application areas are a subject studied by different authors. We see that the classifications basically intersect at similar points. Aktaş (2008:233) divides the sponsorship areas as sports sponsorship, culture and arts sponsorship, social sponsorship, broadcast sponsorship, adventure-travel sponsorship. Şahin et al. (2003:5) divide the sponsorship areas into three as sports, music, art and education. Meenaghan (1983: 9); in the definition of sponsorship; emphasized that they support activities such as sports, musical events, festivals and fairs (1983:9). Tengilimoğlu and Öztürk (2004: 209) state that sponsorship areas are spread over a wide range of areas such as sports, culture, art, education, environment, adventure and travel. In the light of all these data; we see that the application areas of sponsorship are spread over a wide range. Within the scope of this study, the most common sponsorship application areas will be mentioned. These; sports sponsorship, culture and arts sponsorship, education sponsorship and social sponsorship.

• Sports Sponsorship:

In the world of marketing, with the recent desire of companies to add some additional value to consumers and the assertion of how effective

their marketing efforts will be in achieving success in this direction, nowadays, it has pushed businesses to some searches and as a result, the concept of sports sponsorship gained importance in 1975's (Soyer, 2003:62). Another reason that distinguishes sports sponsorship from other types of sponsorship and brings it to the fore is that it enables brands to easily reach both the people in the area where the activity takes place and the people watching the activities on the screen (Taşkın and Kosat, 2016: 1).

• **Culture-Art Sponsorship:**

It is an important and effective type of sponsorship, although not all cultural and artistic events reach the target audience as much as sports. There are also situations where it is more advantageous than sports in terms of giving prestige and reputation to the sponsor (Aktaş, 2008: 238-239). We see that tourism enterprises also sponsor in the field of culture and art. For example, the Martı Group, which owns the Istanbul Martı hotel, sponsors in order to protect the cultural and historical heritage where it establishes business. It is the founder of the festival, which was held in the theater in the ancient city of Phasesis in Antalya Kemer. It has also been the main sponsor of the festival, which has been held every year since 1996 (<https://turizmguncel.com>: 9.3.2014). Holdings serving in different sectors also sponsor culture and art. An example of this is; it supports artistic projects with the Istanbul Culture and Art Foundation, founded by Nejat Eczacıbaşı. This foundation has been organizing the Istanbul Culture and Music Festival for 47 years. The main sponsor of the Festival is E.C.A., owned by Eczacıbaşı holding. (<https://www.the-brandage.com/the-marmara-otelleri-iksvnin-resmi-konaklama-sponsoru-oldu>) Date of Access: 10.12.2021.

• **Education Sponsorship-Environmental Sponsorship:**

Education sponsorship is a type of sponsorship included in social sponsorship activities. It can be done in the form of building schools in places in need and giving scholarships to young people whose economic situ-

ation is not good (Bulu, 2009). Organizations that come together with children and youth through sponsorship can convey various messages about them by announcing the organizations and the products and services they offer to a large part of their potential customers in the future (Bennett and Gabriel, 1999:42).

• **Environmental Sponsorship activities include:**

Organizing competitions (painting, photography, composition), campaigns (planting trees and cleaning) and aid programs (protecting endangered plants and animals)

To carry out informative activities (preparing a TV program, publishing a book, opening an exhibition, making a slide show),

Donating the income of sports events or concerts is also included (Bülbül, 2004: 83).

• **Social Sponsorship:**

Sensitivity towards a particular disease that may pose a serious threat to the living environment, rehabilitation, support for substance addictions, establishing aid centres for children and the elderly, carrying out social assistance activities, and carrying out activities that will help immigrants, refugees and foreign nationals are considered within the scope of social sponsorship (Peltekoglu, 2014:394). The solution of the issues that need to be dealt with in the social sense in the society by the businesses through sponsorship is called social sponsorship.

Sponsorship in Turkey is a communication tool whose importance has started to be understood recently. As the importance of sponsor companies in Turkey is understood and their number increases, it can be expected that the budget allocated to sponsorship will reach the world average. Sponsorship; It is frequently preferred by institutions in projects on research, development and archeology. It is essential to select the right projects in line with the strategy and maintain them for a long time in order to provide sufficient perception to the public (Şahin et al., 2003: 5).

Tourism businesses can strengthen their advertisements by planning their sponsorship activities in line with their business policies, they can support corporate image and brand studies.

Sponsorship activities within the framework of integrated marketing communication; it will provide a long-term benefit to businesses by supporting all marketing efforts.

4. Research

Research Method

Semi-structured interview technique, one of the qualitative research techniques, was used in the research.

The semi-structured interview technique is slightly more flexible than the structured interview technique. In this technique, the researcher can affect the flow of the interview with different side or sub-questions depending on the flow of the interview, which includes the questions that he/she plans to ask in advance, and can enable the person to open and elaborate their answers (Türnüklü, 2000: 547). The most important convenience provided by the semi-structured interview technique to the researcher is that it provides more systematic and comparable information since the interview is carried out in accordance with the pre-prepared interview protocol (Yıldırım and Şimşek, 1999: 283). Based on these reasons, semi-structured interview method is used. For this purpose, the research form was prepared by the researcher, the research form was sent to two experts and arrangements were made in line with the expert opinions.

According to the data obtained from Çeşme Tourism Information Directorate, there are thirteen 4-5 star hotels. Since the research was conducted out of season, it was first checked whether they were active by calling the enterprises, and it was determined that ten of them were active. Six managers were interviewed by visiting these enterprises by the researcher. Six managers who could not be interviewed were telephoned, but no appointment could be made for meeting. The managers who could not be interviewed were asked to respond by sending e-mails, but no response was received.

Table 2: Demographic data of the participants

Gender	6 Male		
Age	38-43-44-53-56-58		
Education level	1Primary Education	4 Undergraduate	1 Postgraduate
Position in the business	1 Business owner	4 Senior manager	1 Workplace officer
Ownership of the business	4 Independent business	2 International chained	

Research Analysis

For the research analysis, first of all, the demographic data of the participants were evaluated, then the answers given were evaluated in general, and finally, direct quotations were made from the interview.

When the demographic data of the participants were evaluated; it was seen that their ages ranged between 38 and 58, 4 of them were undergraduate, 1 of them was postgraduate, 1 of them was primary school graduate, and all of them were male. Of the interviewees, 4 were senior managers, 1 was the owner of the business, and 1 was a workplace officer.

According to the general evaluation, the participants were asked what sponsorship means to you;

Three participants answered, "It is a commercial business agreement that provides mutual benefit to both parties." Two participants answered, "It is the support of an activity that is not directly related to the normal activities of the person or organization." A participant answered: "To create a respectable impression about the organization or person by providing financial support on a matter of public interest or a private event."

Three of the five non-sponsoring businesses stated that their budget was not sufficient as their reason for not sponsoring. Two international companies stated that the brand has its own policy. Promotion tools that businesses prefer to use; advertising (4 businesses), Direct marketing (3) business and public relations (1 processing).

The interviews with the managers of the six companies participating in the research are given below.

1. Participant: He is an independent business authority and defines sponsorship as a mutually beneficial commercial business agreement for both parties. Participant; states that they are not involved in sponsorship activities and that they do not intend to sponsor in the future. The reason for this is that the operating budget is not sufficient for sponsorship. He is stated that the promotional tools preferred by the business are advertising and direct marketing.

2. Participant: The participant, who is a business manager affiliated with the international chain, states that the sponsorship activities are determined by the international chain. He says that it is not possible for them to carry out sponsorship activities of their own will, and therefore they cannot do it despite their will. The official states that they want to provide support to some educational institutions in the district with their existing personnel, such as painting buildings and renovations, but that the institutions prefer financial aid, so the study could not be carried out. He also states that they may engage in sponsorship activities in the future. The official states that they use public relations as promotional tools.

3. Participant: Another hotel business manager affiliated with an international chain, defines sponsorship as "it is supporting an event that is not directly related to the normal activities of the person or organization." Stating that they are not involved in sponsorship activities, the official stated that they will be able to sponsor in the future. He says that the reason for not doing sponsorship work is related to the policy of the international brand. The promotional tools they prefer to use are advertising and personal selling.

4. Participant: 4. Participant works as a workplace officer in an independent business. It defines sponsorship as: "To create a respectable impression about the organization or person by providing financial support to a special event on a subject of public interest." He states that they do not sponsor and do not plan to do so in the future. "They show that their budget is not enough and it is time consuming" as the reasons for not sponsoring. The promotional tool they prefer to use is advertising.

The official cites the short season and the low income as a reason for not sponsoring.

5. Participant: The participant, who is the senior manager of the independent hotel business, defines sponsorship as: "Commercial business agreement that provides mutual benefit to both parties." He said that they had not done any sponsorship work before because their budget was not sufficient. Expressing that they do not plan to organize sponsorship activities in the future, the participant states that the promotional tools they use are advertising and direct marketing.

6. Participant: The participant, who is the senior manager of another independent business, defines sponsorship as. "It is the support of an activity that is not directly related to the normal activities of the person or the organization." He states that they are engaged in authorized sponsorship activities. Expressing that they have made 1-3 sponsorships in the last five years, the participant said that these sponsorships are education and festival sponsorships. He states that they sponsor the Çeşme Anatolian High School Young Chefs Compete competition and organize public training meetings at the hotel.

Conclusion and Discussion

As a result of the interviews, it is understood that one of the six 4 or 5 star hotel businesses is involved in sponsorship activities. Two of the five hotel businesses that do not carry out sponsorship work say that these decisions are taken by the chain managers because they are affiliated with an international chain. The manager of one of the international chain enterprises stated that they wanted to help the district in terms of service (such as painting and renovating the educational institution), but they could not do so because the other party asked for financial assistance. He stated that they would be able to help in these matters if appropriate conditions were realized in time. The other four companies that do not sponsor state that they do not intend to sponsor in the future. The results show that the 4 and 5 star accommodation businesses in the district do not give the necessary importance to the sponsorship activities. It is possible for business managers to support public relations, image creation

and advertising efforts by using the long-term impact of sponsorship efforts. These studies will provide significant benefits for both the business and Çeşme.

BIBLIOGRAPHY

- Aktaş, H. (2008). Halkla İlişkiler, Edit (Kalender, Ahmet ve Mehmet Fidan), Bir iletişim Aracı Olarak Sponsorluk, Tablet Yayınları. Konya.
- Bülbül, A.R. (2004). Halkla İlişkiler. Ankara: Nobel Yayın Dağıtım.
- Cornelissen, J. (2004). Corporate communications: Theory and practice. London:
- Fidan, Z.. (2009). Kurum İmajının Oluşum Sürecinde Sponsorluk Faaliyetlerinin Rolü Üzerine Teorik ve Uygulamalı Bir Araştırma. Yayınlanmamış Yüksek Lisans Tezi, Selçuk Üniversitesi Sosyal Bilimler Enstitüsü, Konya.
- Karpat, I. (1999), Bankacılık Sektöründen Örneklerle Kurumsal Reklâm, Yayınevi Yayıncılık, İstanbul.
- Kazancı, M. (2004), Kamuda ve Özel Kesimde Halkla İlişkiler, Turhan Kitabevi, Ankara.
- Kazancı, M. (1982). Halkla İlişkiler, Savaş Yayınevi, Ankara.
- Meenaghan, J.A. (1983). Commercial Sponsorship, European Journal of Marketing, Vol. 7 No. 7, 5-73.
- Okay, A., 2005, Halkla İlişkiler, 2. Basım: Der Yayınevi, İstanbul.
- Pope, N. (1998)2. Overview of Current Sponsorship Thought, The Cyber-journal of Sport Marketing, 2(1), 1-7.
- Rosson, P., Gassman, H. (2002), Who Are We Now? M&As and Corporate Visual Identity Choice, Erişim: 16.08.2021, <http://cibs.management.dal.ca/a013-papers/DP-195.pdf>.
- Ryan, A. ve Fahy, J. (2012). Evolving Priorities In Sponsorship: From Media Management To Network Management, Journal of Marketing Management, 28(9-10), 1132-1158.
- Sandler, D.M. & Shani, D., (1989). Olympic Sponsorship Vs. "Ambush" Marketing: Who Gets The Gold, Journal of Advertising Research, August/September 1989, Vol:29, No:4.

- Soyer, F., Can F. (2010). Sporda Sponsorluğun Hukuki Temelleri Ve Türkiye'deki Mevcut Durum Üzerine Bir İnceleme, 238Uluslararası İnsan Bilimleri Dergisi, C.7, S.1.
- Şahin, M., Koç, S., Yılgin, A.. (2003). Beden Eğitimi ve Sporda Sponsorluk. Ankara: Nobel Yayın Dağıtım.
- Taşdemir, E. (2001). Hedef Kitleye Ulaşmada Etkili Bir Araç: Sponsorluk, Selçuk Üniversitesi, İletişim Fakültesi Akademik Dergisi, 2 (1). 97-106.
- Taşkın, E. ve Kosat, A. (2016). Tüketicilerdeki Spor Sponsorluğu Algısının Marka Değeri Üzerine Etkisi, Dumlupınar Üniversitesi Sosyal Bilimler Dergisi, Afro-Avrasya Özel sayısı, 1-17.
- Türnüklü, Abbas. (2000). Kuram ve Uygulamada Eğitim Yönetimi, Sayı:24 s: 543-559.
- Yıldırım, A. ve Şimşek H. (1999). Sosyal Bilimlerde Nitel Araştırma Yöntemleri, Ankara: Seçkin Kitabevi.
- Yıldırım, A. ve Şimşek ,H. (2016), Sosyal Bilimlerde Nitel Araştırma Yöntemleri, Seçkin Yayıncılık: Ankara.
- Yılmaz, R. A “Marka Farkındalığı Oluşturmada Sponsorluk ve Rolü: Eskişehir Sinema Günleri’ne Yönelik Bir Değerlendirme” Sosyal Bilimler Dergisi 2007/1..587-607.

CHAPTER VII

FUNDAMENTAL GROUND OF PREDICTION BASED PREVENTION MODEL DEVELOPED FOR THE GENOMIST PROJECT

İnci ZAIM GÖKBAY

(Asst Prof. Dr.) İstanbul University, Informatics Department

e-mail: inci.gokbay@istanbul.edu.tr

ORCID: 0000-0002-4488-1642

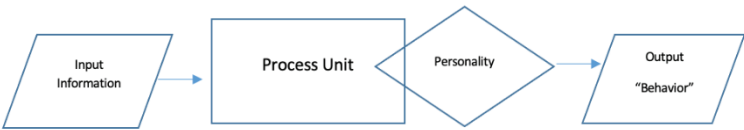
1. Introduction

In recent years, with the help of artificial intelligence algorithms, prediction-based prevention of criminal behavior before the occurrence of a crime is a field where many researchers have been working on. This cumulative information-based multidisciplinary field has a deep history. Studies about profiling and crime are being carried out by psychiatrists, psychologists, forensic scientists, sociologists, neurologists and even mathematicians and engineers. A complete description of behavior has never been made (Drummond, 1981). However, in psychology, behavior consists of an organism's external reactions to its environment. On this basis, behavior may be assumed to be an output function of any organism's complex system.

To denote empirical demonstrations of cause and effect relationships between environment and behavior, Skinner (1953) the used the term functional analysis. Although the term function has two different meanings in the behavior analysis literature, it also evokes different responses through somewhat different uses in other disciplines such as medicine, mathematics, physics and biology. The first meaning conveys the effect that a behavior has on the environment, and the second one describes a

relationship between two variables in which one varies given the presence or absence of the other.

Figure 1: Function of Behavior



In the light of these, behavior is the output function of a processor unit including personality, as shown in Figure 1, which may be defined as a sum of character (shaped with the interactions of family, neighborhood, peer relationships, education, immigration, poverty, unequal conditions, etc.) and temperament (caused by epigenetic, prenatal, child rearing practices). Character may be formulated as (1) :

$$f(character) = \lim_{d(experience)} \frac{f(character + d(experience)) - f(character)}{d(experience)} \tag{1}$$

Temperament is epigenetic, originating in the genes, but it is also affected by child-rearing practices. According to the psychobiological model, temperament represents constitutionally based individual differences in emotional and motor reactivity, as well as self-regulation, demonstrating consistency across situations and relative stability over time (Rothbart, 1981). Character defines individual differences in our self-object relationships which start with family interactions, and from this point of view, surroundings have the power to shape the character of a new-born as formulated in Eq. 1 (Cloninger, Svrakic, & Przybeck, 1998). Personality arises from interactions between forward information that carries the situation in which the individual is placed and backward information processes that take place inside the individual.

As the individual will have positive or negative experiences in their life, character will evolve into a new function, which will have new boundary conditions for the processing unit. Experiences may be shaped by family, and then, the school and neighborhood environment for a limited

time. The timeline where the new-born becomes a child has the initial conditions and boundaries of family interactions, from the childhood period to becoming an adult, and the school and neighborhood environments, peer relationships, poverty, immigration and unequal conditions for life will be the updated boundaries. For an individual, after all, developments experienced with the integral function of personality, their attitude towards life, beliefs, temperament and peer relationships force the individual to have new experiments. The cycle of life posits that happy children will have the chance to grow up to happy, prosocial, talented and prosperous individuals, while unfortunately, victimized-abused children will grow up to victimize others. In conclusion, we may state that criminal behavior is a response of a criminal mind and personality.

1.1. *Family Environment*

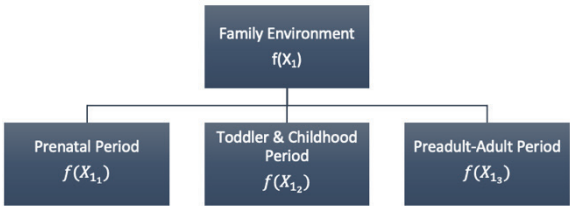
In 1976, Gunn and Robertson conducted research on Prison Medical Service to describe men's criminal behavior in a meaningful way (Gunn & Robertson, 1976). They had interviews with 30 individuals who were apprehended for theft, fraud, sex offence, violence, drinking and drug addiction (-sellers). However, for drinking and sex, they faced legality and illegality because of the law or the society's culture. They found definite evidence of substantial gains by persistent fraud and persistent theft. Since behavior is a function of a person in a social context, at end of their research, the authors concluded that the predictions will always account for only a portion of the variance until development of satisfactory measures of the context in which the person will behave.

In another study by Yochelson and Samenow, criminals coming from a wide range of backgrounds were investigated (Yochelson & Samenow, 1993) one-to-one without any information except the type of crime. The ages in their population varied from fifteen to fifty-five including drug users and nonusers. In the study, they were able to get into the sexual desires of a criminal who was apprehended for rape. They realized that, when he was a boy, he had been hurt by his mother's sexual restrictiveness. As the therapies continued, the authors viewed that the rape was an attempt to prove that he was not a boy with an inferior penis. They

also had a chance to examine a thief who was a soldier. He accepted that he became a soldier to run from his family. He had pretensions of being hero.

Studies cited below and many cross-sectional and longitudinal studies accept the importance of the prenatal, new-born and toddler periods. The Family Environment will be later called a main branch of the prediction-based prevention mathematical model. The main branch and sub-branch views and mathematical relationships are shown in Figure 2 and Equation 2, respectively.

Figure 2: Family Environment Main Branch and Sub-branch View.



$$f(X_1) = \sum_{i=1}^n \sum_{j=1}^m \sum_{k=1}^l X_{1_i} X_{1_2_j} X_{1_3_k}$$

(2)

1.1.1.1. Prenatal Risks

Alcohol, nicotine or substance addiction in pregnancy can cause nervous system dysfunction, morphogenesis, growth deficiency, hyperactivity disorder, low IQ, maladaptive behaviors such as poor judgment and distractibility and difficulty in perceiving social cues (Conry, 1997; Stratton, Howe, & Battaglia, 1996; Tarter, Hegedus, Goldstein, Shelly, & Alterman, 1984).

In 1973, Jones and Smith (1973) published a case study about 3 American Indian chronic alcoholic women. The birth weights were

1300 g, 2020 g and 2260 g. All new-borns were judged to have a cardiac anomaly, further emphasizing the frequency of this defect in fetal alcohol syndrome (FAS). There are also studies that proved neurological impairments, including learning disabilities, impulsivity, poor judgement, increased susceptibility to criminal behavior and victimization. Individuals with Fetal Alcohol Syndrome show problems related to attention and impulsivity, including attention deficit and hyperactivity disorder (ADHD) and can put themselves into dangerous situations without thinking of the consequences. They do not learn from their experiences.

Smoking is the most important risk factor in pregnancy. Although there have been numerous studies, prenatal nicotine exposure is an immense and worldwide problem. Studies support a relationship between developmental tobacco smoke exposure and neuro-behavioral effects including behavioral problems, attention deficit disorders, hyperactivity, learning disabilities and increased risk of smoking later in life (Buka, Shenassa, & Niaura, 2003; Conry, 1997; Ernst, Moolchan, & Robinson, 2001; Hellström-Lindh & Nordberg, 2002). Morley et al. (1995) found a complex relationship between maternal pregnancy smoking and elevated blood pressure in the offspring. Toschke et al. (2003) found a strong relationship between maternal smoking during pregnancy and overweight or obesity at 5–6 years of age. However, the most disappointing effect of smoking or consuming is that it is the first step for experimenting with drugs, and ultimately becoming heavy users.

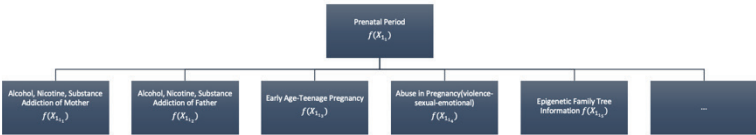
Studies carried out in 1990s observed that, among over one million female teenagers, 1 out of 10 over the age 15 became pregnant each year, and approximately 50% of these teens gave birth, while 40% had abortions (Hillard, 1990; Institute, 1994; Moore, 2001). There are many reasons for teenage pregnancy in the literature such as early age menarche (Chen et al., 2007), early first sexual activity age (Satin et al., 1994), absence of a biological father (Ellis et al., 2003), socio-economic status, educational attainment, cultural factors and family structure (Brennan, McDonald, & Shlomowitz, 2005; Ganatra & Hirve, 2002; Goonewardene & Waduge, 2009; A. Sharma, Verma, Khatri, & Kannan, 2001; A. K. Sharma, Verma, Khatri, & Kannan, 2002; Weerasekera, 1997). Many case studies proved that teenage mothers are more likely to experience pre-term birth, low

birthweight and neonatal death than infants born to older age women because of their inherent biological immaturity. In teenage pregnancies, fetal complications occur more commonly. They have a tendency for lower birth weight (mean difference -24 g, 95% confidence interval -40 to -7), infection, growth restriction and an increased risk of sudden infant death syndrome (odds ratio 1.32, 95% confidence interval 1.18 to 1.47 for under 15s) (Balayla, Azoulay, Assayag, Benjamin, & Abenheim, 2011).

Epigenetic factors are also very important in behaviors. Gibbons showed that high Monoamine Oxidase A (MAOA) levels lead to lower levels of dopamine and serotonin in the brain (2004). This predisposes the individual to violent behavior, aggression and risk-taking in animals and humans. Meyer et al. (2006) reported that people with *MAOA-L* were more likely to have a smaller limbic system - the hippocampus, amygdala, anterior thalamic nuclei and limbic cortex—which has a role in emotion, behavior and long-term memory.

In conclusion, the prenatal period will be later called as the main branch of prenatal risks for the prediction-based prevention mathematical model. The main branch and sub-branch views and mathematical relationships are shown in Figure 3. This branch will serve mainly to the temperament function and also the first input values for the personality function in the model (Figure 1, Eq. 1).

Figure 3: Prenatal Period Environment
Main Branch and Sub-branch View.



1.1.1.2. *New-born to Teen Risks*

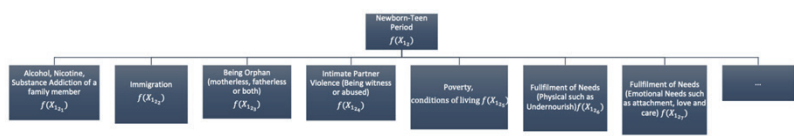
Many studies on infant behavior analysis and preferences. Some studies pointed out that infants prefer to look at those who are physically attractive (Slater et al., 1998), who make eye contact (Farroni, Csi-

bra, Simion, & Johnson, 2002) and prefer prosocial (helping) individuals rather than antisocial (hindering) individuals (Hamlin, Wynn, & Bloom, 2007). This may show that infants may prefer some individuals rather than others. Fundamentally, as studies have proven, infants have an impulsive preference for admired behaviors, while regrettably, family and other environments may change the preference attitudes. There are studies that demonstrated links between early physical abuse and numerous other subsequent social and psychological problems in addition to links between early physical abuse and later aggression and delinquency. In a longitudinal study, 310 low-income, male subjects were followed from infancy until the age of 6 years. The results showed the importance of the caregiving environment during infancy in relation to the development of externalizing disorders at school entry (Shaw, Owens, Giovannelli, & Winslow, 2001). For example, early sexual activity (Small & Luster, 1994), internalizing mental health problems such as depression and anxiety (Cicchetti & Rogosch, 1997; Rogosch, Cicchetti, & Aber, 1995) and being the victim or perpetrator of violence in romantic relationships (Arias, 2004; Riggs, O'Leary, & Breslin, 1990). Likewise, physical aggression, stealing and vandalism, precocious drinking and sexual behavior, resistance to authority, impulsiveness, running away from home, escaping from school and cruelty to animals are illegal acts that are based on childhood indicators (Widom, 1989).

According to the systems theory, all members of a family are interdependent, they influence nuclear family members and other related family members, and they are also influenced by them. Furthermore, from the circle of violence point of view, the ones who are victimized will grow up to victimize others. The first chain of violence circle -starts in the prenatal period and continues- is intimate partner violence (IPV). Estimations indicate that 1.5 million women are raped and/or physically assaulted by an intimate partner every year in the United States, with many victimized more than once (Zuckerman, Augustyn, Groves, & Parker, 1995). The number of children exposed to IPV is unknown, but they become silent witnesses or hidden victims. In 1980s, shelters for battered women began to expand their services to children (Graham-Bermann & Hughes, 2003).

Although there is no clear pattern to relationships there are studies that reported the differences in internalizing and externalizing problems. A psychological trauma occurs when an event elicits fear, helplessness and overstimulation as well as when an event is identified by the observer as traumatic (Pynoos, 1994). Thus, children who observe the same event will not have similar reactions. Some children may experience sadness and anxiety but some of them may act aggressively. For example, Mickey and Mallory were killers with childhood histories of physical and sexual abuse, bad parenting and poor education. John Wayne Gacy had an abusive childhood and struggled with his sexuality, and when he had become an adult, he murdered 33 boys and young men. Even case studies have been collected on a small number of serial killers, and the literature has clues on their lives that would have helped identify their homicidal tendencies before they had committed violent crimes. And as conclusion family depending upon its genetic and sociological cultural structure is the most important fact on children’s behavioral disorders. There are also studies showing the positive influence of neighborhood and environment. One longitudinal study called the Kungai Project shows the importance of neighborhood relationships and environment interactions. This branch will serve both to the personality function and temperament function in the model (Figure 1, Eq.1).

Figure 4: New-born to Teenager Period Environment
Main Branch and Sub-branch View.



1.2. Ecology (Neighborhood, Residential Condition and School Interactions)

The concept of resilience describes children who have demonstrated successful adaptation despite exposure to adversity. It is the capacity to transcend adversity and transform it into an opportunity for growth.

Children of parents with a mental disorder –such as schizophrenia or depression– have more behavioral and social problems than children with parents who do not have mental health problems. Similarly, children living in a high-risk neighborhood will tend to have behavioral and social problems. Individuals have strong bonds with their environmental Conditions, including their neighbors and physical conditions. Magnusson (1988) summarized the importance of neighborhood influence as *“Behavior cannot be understood in isolation from environmental conditions in which it occurs”*. In a neighborhood, children play, make friends and socialize. The very first social community for a child is the neighborhood environment. Especially in low-income neighborhoods, the dwellers have critical importance on children’s well-being. Children become nearly a family member of neighborhood residents. They begin to share culture, world views, emotions, happiness and sorrows.

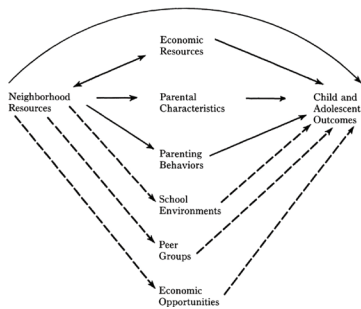
Farrington (1987) argued that delinquency reflects diverse antisocial acts such as theft, burglary, robbery, vandalism, drug use, prostitution and violence. Technically, the term juvenile delinquency is a legal concept that involves juveniles breaking the law. However, if the development ecology of a child has the impulses for that tendency, it is an ecologic motivation to be appreciated by surroundings. It is generally accepted that existence of a role model is a key influencer in a child’s potential. Adults within a neighborhood serve as role models for children, and their educational attainment represents what a child can expect to attain in life. If role models are individuals who are drug-addicted, have immoral behaviors, are members of a terrorism network or are offenders, then the community structure will influence children’s development of a similar way of behavior.

Peer relationships have indisputable impact on the development of a child. Children, within peer relationships, acquire a wide range of behaviors, skills, attitudes and experiences that influence their adaptation across their lifespan. Positive peer relationships prevent externalizing problems because they provide children with a social context in which they can practice social skills, learn social norms and rules, experience social support and validate a sense of self-worth (Rubin, Bukowski & Parker, 1998). There are numerous studies that concluded the associa-

tion between antisocial behavior and rejection by a normal peer group. Rejected children are also deficient in a number of social-cognitive skills including peer group entry, perception of peer group norms, response to provocation and interpretation of prosocial interactions (Asarnow & Callan, 1985).

Neighborhood resources and residential conditions influence childhood and adolescence outcomes as shown in Figure 5. It has a strong relationship with economic resources, if the neighborhood is in a low-income location.

Figure 5. Heuristic model of neighborhood, family, school, peers, and economic opportunity effects on childhood and adolescence outcomes (Gunn, Klebanov, Sealand, 1993).



Moreover, the school environment has a huge role in children’s behaviors. The school is the first place where a child became an individual by themselves alone. It is the first place that they face authority and unbreakable rules, responsibilities, building up own relationships and self-management. The impact factor of school relationships including physical and human sources is very high in the mathematical model.

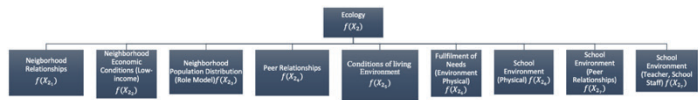


Figure 6: Ecology Main Branch and Sub-branch View.

$$f(X_2) = \sum_{i=1}^n \sum_{j=1}^m \sum_{k=1}^l X_{2_{1i}} X_{2_{2j}} X_{2_{3k}} \dots \quad (3)$$

This branch will serve mainly to the personality function, while it also will affect the first input values of the temperament function in the model (Figure 1, Eq. 1).

$$f(X) = \sum_{i=1}^n \sum_{j=1}^m x_i x_j \quad (4)$$

2. The Genom-Ist Project

Considering delinquency cycles, it is seen that the main groups under risk are defined as children and adolescents who are deprived of the correct family, education and physical effect stimuli, living in the street and subjected to violence, neglect and abuse. According to the Turkish Statistical Institute (TUIK), the number of children who arrived at or brought to precincts in 2015 reached 303,213, and increase of 4.4% in comparison to 2014, and the number of those that arrived or were brought due to delinquency was 118,245. Among the delinquent children who were brought, the reasons included allegations of inflicting physical injury in 36%, theft in 24.6%, violation of the Law No. 5682 in 6.8%, using, selling or purchasing narcotic drugs and psychotropic substances in 5.9%, threatening in 3.7% and damaging property in 3.5%. 57.4% of these children were at the ages of 15-17, 23.4% were 12-14 years old, and 18.9% were 11 years old or younger (TUIK, 2014).

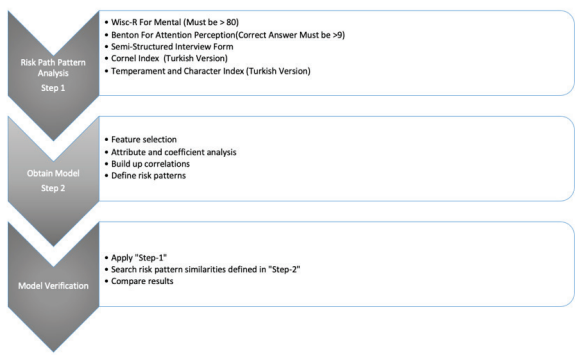
The Prediction-Based Prevention Model Supported by a Decision Support Algorithm, which was designed as a result of a broad literature review and field analyses, is called the Genom-Ist Project. The Genom-Ist project aims to create a smart central structure to predict and prevent formation of risk behaviors that may lead to delinquency in children and adolescents in case that are exposed to the negative environments that are described above. The Model Project work was funded by

Istanbul Development Agency in 2014 with the project code YEN 112, by Istanbul University Scientific Research Projects Unit (BAP) in the same year with the project code 48084 and, again, Istanbul Development Agency in 2016 with the project code ÇGE-143.

There are 3 main workflows within the scope of the study. As the first step, analyses were carried out at Male and Female Closed Correctional Institutions in Istanbul by receiving permissions from the Turkish Ministry of Justice to investigate the risk factors that lead to delinquency in children and adolescents. The voluntary individuals that would conduct face-to-face interviews with convicts consisted of 50 students on the level of their master's theses on clinical psychology who received training about the measurements, examinations and analyses to be conducted in the project. In the interviews that were carried out with convicts at the correctional facilities, the Wisc-R, Wisconsin Card Sorting, Trait and Character Inventory (TCI), Draw a Person Projective Test (DAP) and a semi-structured interview form, and maps of the event cycles that transform risk behaviors into tendencies towards delinquency. With the information obtained from here, a mathematical model was created, and as the second step, the model was tested with voluntary individuals who were in probation by the Istanbul Provincial Directorate of Probation by receiving permissions from the Probation Administration.

This study aimed to provide a basis on what attribute extraction was carried out without providing detailed information about the mathematical structure of the model. Future studies will explain the mathematical design of the model in detail and step by step.

Figure 7: Steps Of Decision Support Model



2. Form of Tree-Based Structure to Measure Criminal Behavior

The algorithmic design of the Genom-Ist Model is a *Stochastic Random Event (SRE)* algorithm which is structured on a tree-based arbitrary group length branching (TBAGLB). In this context, the event under consideration is described by means of an n -dimensional vector, and its performance is measured using a utility function which is expressed as the weighted-linear sum of. In other words, if the event vector previously defined in Eq.1 as personality and expressed in branch view in Eq.4 is given by,

$$[X] = \begin{bmatrix} x_1 \\ x_2 \\ x_3 \\ \dots \\ x_n \end{bmatrix} \quad (5)$$

Then, its linear weighted sum is defined as;

$$\begin{aligned} X_w &= w_1x_1 + w_2x_2 + w_3x_3 + \dots \\ &\quad + w_nx_n \\ &= [W]^T[X] \\ &= [X]^T[W] \end{aligned} \quad (6)$$

Here the matrix is called the weight matrix in Eq.6. For the present case, with non-negative entrees is given by;

$$[W] = \begin{bmatrix} w_1 \\ w_2 \\ w_3 \\ \dots \\ w_n \end{bmatrix} \quad (7)$$

The non-negative real scalar is called the performance measure of SRE. If all the random variables are properly normalized, then may be called a utility score, probability of occurrence or a figure of merit of SRE.

For many applications, the entries of the SRE vector and the weight vector are normalised in such a way that they satisfy the following inequalities.

$$0 \leq x_i \leq 1 \quad (8)$$

$$0 \leq w_i \leq 1$$

$$\begin{aligned} w_{sum} &= w_1 + w_2 + w_3 + \dots + w_n \\ &= 1 \end{aligned}$$

such that

$$i = 1, 2, 3, \dots, n$$

As far as the measure of criminal behavior tendency measurement (CBTM) concept is concerned, is generically defined as the criminal behavior tendency-measure of an individual. It may be normalized with respect to the most similar pattern (same risk environment possibility patterns) of the convicted individual (called a person of interest- (POI)).

For example, if we compare the criminal behavior tendency of an individual to those of n different convicted individuals, and if the most similar environment pattern roots are set to unity (i.e.), then, for all the individuals have the same environment pattern, must satisfy the following inequality.

$$0 \leq X_w \leq 1 \quad (9)$$

In general, we may consider the personality vector as a stochastic random event set. Furthermore, we presume that is composed of n -mutually exclusive sets such that

$$\begin{aligned} \{X\} &= \{x_1, x_2, \dots, x_n\} \\ &= \{x_1\} \cup \{x_2\} \\ &\quad \cup \{x_3\} \dots \cup \{x_n\} \end{aligned} \quad (10)$$

or in general, we can express as,

$$\begin{aligned} \{X\} &= \{X \cap x_1\} \cup \{X \cap x_2\} \\ &\quad \cup \{X \cap x_3\} \cup \dots \\ &\quad \cup \{X \cap x_n\} \end{aligned} \quad (11)$$

For example, similar environment patterns that act on children to have risk behaviors on criminal behavior tendency may be described by means of main attributes (or main variables) of the literature explained above and shown as a branch view in Figures 1-4 and 6.

In the formulation above, one can properly select the weight coefficients and normalise each attribute group with respect to its maximum score so that the inequalities given by (8) are satisfied.

3. Prevention Algorithm of Tree-Based Structure to Measure Criminal Behavior

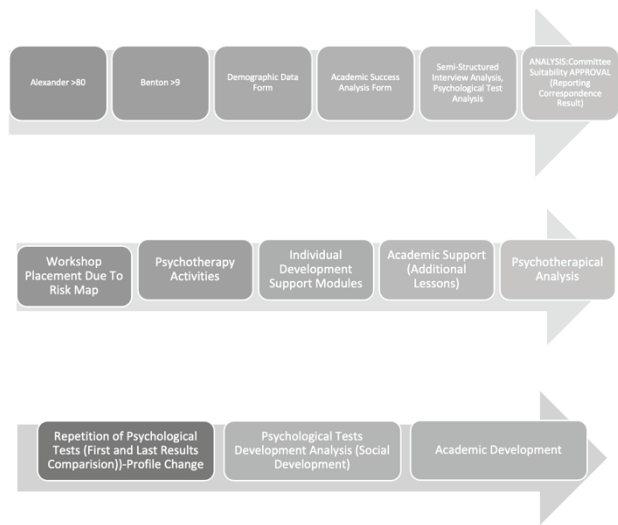
The projection model that was created in the light of the information that was obtained was tested with studies on children who received at least one warning or disciplinary action that were reported to have adaptation problems by guidance counsellors at school in the pilot areas that were selected. The measurement and assessment instruments in Step 1 were applied on all children by the clinical psychology team under the supervision of their coordinators. Assessment was made by game playing for children in a younger age group. By creating risk maps for convicted individuals and finding similarities, the children were divided based on their age groups and the risk pattern under which they were, and categorized into the following workshop groups:

- Workshop Activities to Support Physical Development
- Rowing,
- Ice-Skating.
- Workshop Activities to Support Behavior and Concentration Development
- Juggling,
- Diving,
- Body Percussion,
- Graffiti,
- I Recycle and Make Music.
- Workshop Activities to Support Social Development
- Landscaping,

- I Make My Puppet and Write My Story,
- Grandpa History (History-Pa)

The content of each group was prepared with the collaboration of a specialist psychologist, a psychiatrist and an educational scientist and structured with the theme of “inappropriate environmental conditions and how to protect ourselves from these conditions.” Each child was monitored by a clinical psychologist, and when needed, they were supported by individual and family therapies in addition to group therapies.

Figure 8. Environment Pattern Root Definition, Risk Analysis, Steps of Prediction and Prevention Modules.



4. Discussion and Conclusion

Rather than the mathematical model that was created in the scope of the project, this study shares definitions of the environments that are effective on delinquency of children in Turkey based on information obtained from the literature and public institutions for attribute and pattern recognition during the design of the project, as well as the successful outcomes that were obtained at the end of the project. 841 children and adolescents who were divided firstly into age groups and then into risk maps were

reinforced with various workshop activities, therapy support, education support and an awareness on being qualified individuals who contribute to the society. The children have been followed up since 2015. They are still living in environments that are not suitable for their healthy development, but they can success in staying at points they dream of in life with the help of their self-preservation skills by noticing risks.

Group 1: This group consisted of children in the age group of 7-12. This age group is in a developmental period that needs to be supported in terms of hand-eye coordination and fine and gross movements of their bodies. In this period, the development of the individual should be supported with activities such as riding a bicycle, being able to make rhythmic movements and activities that may improve hand-eye coordination. Psychologically, it is known that they need environments where their sense of humor is improved, they understand what are love and respect like and their differences, and they will feel valued and be able to express themselves. Likewise, it is also a period where they need to feed that they can do some things independently of their families. This way, it will be possible to determine their attitudes towards social groups and for them to complete their developmental tasks such as choosing behaviors that are useful for themselves and getting along well with their peers. Social groups provide opportunities for them to improve peer relationships, achieve body control and facilitate self-management via activities like sports. Considering all these developmental characteristics together, for this age group, juggling, grandpa history, landscaping and ice-skating workshops were organized. Gross motor skills, body coordination and balance were supported with the help of ice-skating, while both fine and gross motor skills were supported with juggling.

With the workshop on juggling, a social environment outside the family was formed, sense of humor was improved, opportunities were provided for development of hand-eye coordination, development of peer relationships was supported, and it was allowed to learn and facilitate the concept of discipline.

With the grandpa history workshop, the children were introduced to a different and interactive version of this course that is offered at school by finding the opportunity to open the door to history with an epic narrative.

In the scope of the landscaping workshop, the participants presented their ways of seeing and perceiving their environments through drawing pictures and verbal narratives. With the theoretical and practical activities in the scope of the workshop, they learned about the living beings around them, the natural order that various life forms need to have and how this order needs to be organized without damaging it. With activities on “how to create an area that I dream of in the place I live in that belongs to me,” they learned about the stages related to the landscape design of a park, and they participated in the practices in person. Within the context of the landscaping workshop, trips were organized to the Nezahat Gökyiğit Botanical Garden, which is the most prominent botanical garden in Istanbul, and the children were supported in gaining an idea about how different plants could be placed into a design for a park without damaging the harmony of nature. Within the scope of the workshop, they were also helped notice that perceptions on the outer world are changeable, the pleasure felt by spending effort for others and working as a team. They received a basic education on respecting their environment and developing it with positive contributions rather than harming the existing order.

In the 7-12 age group, which was the first category of the target audience of the project, 60 individuals participated in the juggling workshop, 600 participated in the ice-skating workshop, 100 joined the history workshop and 60 took part in the landscaping workshop, while a total of 720 individuals were reached.

Group 2: The age group 12-18 is considered as the period of adolescence in the literature. In this period, there are processes such as muscle development, settlement of sexual identity, increased energy, formation of self-esteem and individualization. In relation to hormones in this period, situations that have a risk of directing individuals to negative behaviors but are also a part of the development process such as excessive sensitivity, getting away from family, living emotions in a black-white manner, getting angry easily and easy risk-taking may be observed. With the graffiti, rowing and diving workshops that were organized for this age group, it was aimed to transform these risk factors into an advantage. The art of graffiti, which emerged and developed as a symbol of rebellion, is a method that is used by young people to express themselves. The fact that

graffiti is usually illegal, that there is a lack of legislation on it and that people assume several places including historical buildings and private property to be a surface for graffiti and use it for practicing this art have contribute to the prominent approach to graffiti as a form of vandalism, and legal recourse was practiced for those who practice this art. Perhaps, for this reason, it has increasingly become attractive for individuals that aim to be different especially due to the rebellious nature of adolescence as it needs nothing more than a surface and a paint spray to practice, as well as due to the popularity of hip hop music culture. Looking at the historical process, in fact, graffiti started in the 4th and 4th centuries with paintings on cave walls and provided significant information for humanity about its past. It created a triggering effect for demolishing the Berlin Wall by gaining the world's attention with slogans drawn by a group protesting for tearing down the Berlin Wall in 1940s. The main goal in this workshop was to support the participants' individual development by achieving concentration on self-expression rather than harm by utilizing the positive effects of protesting approaches in the historical process that were carried out by not giving up control while being oppositional. The rowing and diving workshops helped the individuals in their early adolescence in directing the energy that comes with adolescence towards the right channels, supporting muscle development, improving self-esteem and learning teamwork and adaptation to the environment. The increased effect of getting away from family and peer impact, which are among the risk factors that may push them into negative situations such as crime and addiction, was transformed into an advantage with the friendship relationships and the improvement effect of sports they established under the supervision of sports trainers who could serve as role models. Likewise, considering the uncontrollable, intense and sudden anger that is frequently encountered in especially individuals who have a tendency towards violence and crime, anger management was taught to the participants by group activities on anger management, and they were helped in gaining capabilities of expressing themselves and their feelings in the society in a healthy way. The graffiti workshop included 30 individuals, 100 participated in the rowing workshop, but the number during the last competitions dropped down to 40 due to training con-

ditions, 15 individuals were included in the diving workshop, the anger management group therapy reached 15 individuals, and 21 took part in activities on self-expression and strengthening intragroup relationships. The project included a total of 121 individuals in this age group.

Acknowledgements

In the scope of the Genom-Ist Project, studies were completed as a result of 4 years of literature review, determination of data collection instruments and obtaining permissions and collection of data. All data were archived along with the voluntary consent forms but not opened for sharing due to ethical consideration. Studies and experiments are still going on for improvement of the mathematical model. The team previously designed decision-making algorithms for diagnosis of endocrine, cancer and skin diseases. It is aimed, as a consequence of this project, to establish a smart central structure, project risk behaviors that the child is affected by and will lead their delinquency, direct the child to an expert on the issue, follow up on and support the child, and achieve prevention of these risks before they turn into criminal behaviors. I would like to sincerely thank Istanbul Development Agency and Istanbul University Scientific Research Projects Unit (BAP). The Model Project work was funded by Istanbul Development Agency in 2014 with the project code YEN 112, by Istanbul University Scientific Research Projects Unit (BAP) in the same year with the project code 48084 and, again, Istanbul Development Agency in 2016 with the project code ÇGE-143. For their voluntary support in the scope of the study, I would like to sincerely thank the entire Genom-Ist team, especially Prof. Siddık Yarman, Asst. Prof. Necmettin Aksoy, Asst. Prof. Rukiye Hayran and Turkish Ministry Justice Closed Penitentiary Institution for their trust to our team and collaboration.

References

- Asarnow, J. R., & Callan, J. W. (1985). Boys with peer adjustment problems: Social cognitive processes. *Journal of Consulting and Clinical Psychology*, 53(1), 80.

- Balayla, J., Azoulay, L., Assayag, J., Benjamin, A., & Abenhaim, H. A. (2011). Effect of maternal age on the risk of stillbirth: a population-based cohort study on 37 million births in the United States. *American journal of perinatology*, 28(08), 643-650.
- Brennan, L., McDONALD, J., & Shlomowitz, R. (2005). Teenage births and final adult height of mothers in India, 1998-1999. *Journal of biosocial science*, 37(2), 185-191.
- Buka, S. L., Shenassa, E. D., & Niaura, R. (2003). Elevated Risk of Tobacco Dependence Among Offspring of Mothers Who Smoked During Pregnancy: A 30-Year Prospective Study. *American Journal of Psychiatry*, 160(11), 1978-1984. Retrieved from <https://doi.org/10.1176/appi.ajp.160.11.1978>. doi:10.1176/appi.ajp.160.11.1978
- Chen, X.-K., Wen, S. W., Fleming, N., Demissie, K., Rhoads, G. G., & Walker, M. (2007). Teenage pregnancy and adverse birth outcomes: a large population based retrospective cohort study. *International journal of epidemiology*, 36(2), 368-373.
- Cloninger, C., Svrakic, D., & Przybeck, T. (1998). A psychobiological model of temperament and character. *The development of psychiatry and its complexity*, 1-16.
- Conry, J. (1997). Effects of parental substance abuse on children's development. *Harrison, S. et Carver, V. (éd.). Alcohol & Drug Problems: A Practical Guide for Counsellors. Addiction Research Foundation, Toronto.*
- Drummond, H. (1981). The nature and description of behavior patterns. In *Perspectives in ethology* (pp. 1-33): Springer.
- Ellis, B. J., Bates, J. E., Dodge, K. A., Fergusson, D. M., John Horwood, L., Pettit, G. S., & Woodward, L. (2003). Does father absence place daughters at special risk for early sexual activity and teenage pregnancy? *Child development*, 74(3), 801-821.
- Ernst, M., Moolchan, E. T., & Robinson, M. L. (2001). Behavioral and Neural Consequences of Prenatal Exposure to Nicotine. *Journal of the American Academy of Child & Adolescent Psychiatry*, 40(6), 630-641. Retrieved from <http://www.sciencedirect.com/science/article/pii/S0890856709604664>. doi:<https://doi.org/10.1097/00004583-200106000-00007>

- Farroni, T., Csibra, G., Simion, F., & Johnson, M. H. (2002). Eye contact detection in humans from birth. *Proceedings of the National Academy of Sciences*, 99(14), 9602-9605.
- Farrington, D.P. (1987). Implications of biological findings for criminological research. In S.A. Mednick, T.E. Moffitt, & S.A. Stack (Eds.), *The causes of crime: New biological approaches* (pp. 42ñ64). New York: Cambridge University Press.
- Ganatra, B., & Hirve, S. (2002). Induced abortions among adolescent women in rural Maharashtra, India. *Reproductive health matters*, 10(19), 76-85.
- Gibbons, A. (2004). Tracking the evolutionary history of a "warrior" gene. In: American Association for the Advancement of Science.
- Goonewardene, I., & Waduge, R. (2009). Adverse effects of teenage pregnancy. *Ceylon Medical Journal*, 50(3).
- Gunn, J., & Robertson, G. (1976). Drawing a criminal profile. *Brit. J. Criminology*, 16, 156.
- Graham-Bermann, S. A., & Hughes, H. M. (2003). Intervention for children exposed to interparental violence (IPV): Assessment of needs and research priorities. *Clinical Child and Family Psychology Review*, 6(3), 189-204.
- Brooks-Gunn, J., Duncan, G. J., Klebanov, P. K., & Sealand, N. (1993). *Do neighborhoods influence child and adolescent development?*. *American journal of sociology*, 99(2), 353-395.
- Hamlin, J. K., Wynn, K., & Bloom, P. (2007). Social evaluation by preverbal infants. *Nature*, 450(7169), 557.
- Hellström-Lindahl, E., & Nordberg, A. (2002). Smoking during Pregnancy: A Way to Transfer the Addiction to the Next Generation? *Respiration*, 69(4), 289-293. Retrieved from <https://www.karger.com/DOI/10.1159/000063261>. doi:10.1159/000063261
- Hillard, P. (1990). Abuse, sexuality, and pregnancy in children and adolescents. *Current opinion in obstetrics and gynecology*, 2(6), 825-830.
- Institute, A. G. (1994). *Sex and America's teenagers*: Alan Guttmacher Institute.
- Jones, K., & Smith, D. (1973). Recognition of the fetal alcohol syndrome in early infancy. *The Lancet*, 302(7836), 999-1001.

- Kong, Chong, Jie Ping, and Xianchang Zheng. "Application Research Of Artificial Intelligence Technology In Physical Education: Based On Ecological Theory." *Fresenius Environmental Bulletin* 30.1 (2021): 266-271.
- Kaya, Ali Ihsan, Ahmet Çifci, and Muhammed İlkuçar. "Use of Fourier Transform Infrared Spectroscopy and Artificial Neural Networks to predict the wood density of *Cedrus libani* A. Rich." *ICONST LST* 2019 (2019): 21.
- Magnusson, D., & Bergman, L. R. (1988). Individual and variable-based approaches to longitudinal research on early risk factors.
- Meyer, J. H., Ginovart, N., Boovariwala, A., Sagrati, S., Hussey, D., Garcia, A., . . . Houle, S. (2006). Elevated monoamine oxidase a levels in the brain: an explanation for the monoamine imbalance of major depression. *Archives of general psychiatry*, 63(11), 1209-1216.
- Moore, K. A. (2001). Facts at a Glance.
- Morley, R., Leeson Payne, C., Lister, G., & Lucas, A. (1995). Maternal smoking and blood pressure in 7.5 to 8 year old offspring. *Archives of Disease in Childhood*, 72(2), 120-124. Retrieved from <https://adc.bmj.com/content/archdischild/72/2/120.full.pdf>. doi:10.1136/adc.72.2.120
- Pynoos, R. S. (1994). Traumatic stress and developmental psychopathology in children and adolescents.
- Rothbart, M. K. (1981). Development of individual differences in temperament. *Advances in developmental psychology*, 1, 37-86.
- Rubin, K. H., Bukowski, W. M., & Parker, J. G. (1998). Peer interactions, relationships, and groups. *Handbook of child psychology*.
- Satin, A. J., Leveno, K. J., Sherman, M. L., Reedy, N. J., Lowe, T. W., & McIntire, D. D. (1994). Maternal youth and pregnancy outcomes: middle school versus high school age groups compared with women beyond the teen years. *American Journal of Obstetrics and Gynecology*, 171(1), 184-187.
- Sharma, A., Verma, K., Khatri, S., & Kannan, A. (2001). Pregnancy in adolescents: a study of risks and outcome in Eastern Nepal. *Indian pediatrics*, 38, 1405-1409.

- Sharma, A. K., Verma, K., Khatri, S., & Kannan, A. (2002). Determinants of pregnancy in adolescents in Nepal. *The Indian journal of pediatrics*, 69(1), 19-22.
- Shaw, D. S., Owens, E. B., Giovannelli, J., & Winslow, E. B. (2001). Infant and toddler pathways leading to early externalizing disorders. *Journal of the American Academy of Child & Adolescent Psychiatry*, 40(1), 36-43.
- Skinner, B. F. (1953). *Science and human behavior*: Simon and Schuster.
- Slater, A., Von der Schulenburg, C., Brown, E., Badenoch, M., Butterworth, G., Parsons, S., & Samuels, C. (1998). Newborn infants prefer attractive faces. *Infant Behavior and Development*, 21(2), 345-354.
- Stratton, K., Howe, C., & Battaglia, F. C. (1996). *Fetal alcohol syndrome: Diagnosis, epidemiology, prevention, and treatment*: National Academies Press.
- Tarter, R. E., Hegedus, A. M., Goldstein, G., Shelly, C., & Alterman, A. I. (1984). Adolescent sons of alcoholics: Neuropsychological and personality characteristics. *Alcoholism: Clinical and Experimental Research*, 8(2), 216-222.
- TUİK, 2014 Report : https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUKEwj3wLbrq4TjAhWJZFakHaQqB8AQFjAAegQIBBAB&url=http%3A%2F%2Fwww.tuik.gov.tr%2FpdfGetir.do%3Fid%3D21544&usg=AOvVaw2sbPB IwEHBO-CIv5_wq5g6, (10.06.2019)
- Toschke, A. M., Montgomery, S. M., Pfeiffer, U., & von Kries, R. (2003). Early Intrauterine Exposure to Tobacco-inhaled Products and Obesity. *American Journal of Epidemiology*, 158(11), 1068-1074. Retrieved from <https://doi.org/10.1093/aje/kwg258>. doi:10.1093/aje/kwg258
- Weerasekera, D. (1997). Adolescent pregnancies--is the outcome different? *The Ceylon medical journal*, 42(1), 16-17.
- Widom, C. S. (1989). The Cycle of Violence. *Science*, 244(4901), 160-166. Retrieved from <http://www.jstor.org/stable/1702789>.
- Yochelson, S., & Samenow, S. (1993). *The criminal personality: A profile for change* (Vol. 1): Jason Aronson.
- Zuckerman, B., Augustyn, M., Groves, B. M., & Parker, S. (1995). Silent victims revisited: the special case of domestic violence. *Pediatrics*, 96(3), 511-513.

CHAPTER VIII

NEUROLEADERSHIP

Râ'na ÖZYURT KAPTANOĞLU¹ & Bora GÜNDÜZYELİ²

¹ (*Asst. Prof. Dr.*) *İstanbul Ayvansaray University, ranaozyurt@ayvansaray.edu.tr*

ORCID: 0000-0002-0341-4722

² (*Asst. Prof. Dr.*) *İstanbul Ayvansaray University, boragunduziyeli@ayvansaray.edu.tr* ORCID: 0000-0001-5098-8713

1. Introduction

The concept of leadership includes practices that have emerged spontaneously in communities from the first human to the present. The phenomenon of leadership, which is shaped according to the needs of each period, has made different abilities and competencies necessary for each period. The rapid advancement of technology and science and the ability to analyze the complexity of the human brain day by day have led to the inclusion of neuro idioms in both life and literature. Words with “neuro” at the beginning such as neuroeconomics, neuromarketing and neurostrategy are indicative of the fact that studies in this field are carried out by prioritizing neuroimaging techniques and human emotions. However, in this process, it is necessary to first understand what neuroleadership is.

Although the terms of neuromarketing are well established in marketing circles, the term neuroleadership has not yet fully entered the terminology of management and leadership. One of the reasons for this is seen as the lack of use in daily business life and the lack of broader specific applications (Dimovski et al., 2005). Neuromarketing has examples of marketing practices that measure how the human brain is motivated during purchasing. However, leadership is a much wider field and

complementary disciplines such as organizational psychology, structure, organizational processes, organizational structure have always remained in the background. Businesses' main goals are to sell production products, and accurate leadership is only a small part of the focus on the goal.

The concept of neuroleadership was invented by David Rock in 2006 and has been studied in many areas including leadership, marketing, management. However, it should be understood whether neuroleadership has a connection with business and management theories and if there is a connection, how this connection is. It is necessary to know what the existing and developing "neuro" areas are, where they intersect and where they converge in order to determine this.

2.Neuroleadership

Many of the leadership theories have been developed through social psychology or behavioral observation. Although there are thousands of books and academic publications on the subject, there is still not a full consensus on how exactly they should do their job or what is necessary for them to be successful (Rock, 2010) however, the common point of these studies is that they keep brain interactions in the second place. Waldman et al. (2011) are in opinion that more successful results will be obtained with neuroscience in defining leadership.

First, Neuroleadership, which was used by David Rock, with the article "The Neuroscience of Leadership", focused on four different leadership abilities: problem solving and decision making, emotion regulation, collaboration with others and facilitating change, and tried to explain how both the leader and the followers think with these four basic abilities (Rock, 2010). Neuroleadership principles aim to improve the thinking and meta-thinking levels of employees and enable followers to see for themselves rather than brainwashing or manipulating them. Since the concept of neuroleadership is a new field such as the concepts of neuroeconomics and neuromanagement (Ghadiri et al., 2012) in the literature, it is introduced with many new models (Dimovski, 2014).

Studies on neuroscience and neuroleadership in the literature show that they emphasize the following points:

- Neuroscience shows how the individual is affected by what and how it can affect a behavior, by revealing the underlying neurological processes of human behavior,

- Research in the field of neuroscience and neuropsychotherapy highlights four basic human needs. These needs are accepted as the basic pillars of neuroleadership in a broader context. Because a person's brain can only work effectively and prescriptively by meeting and protecting basic needs in harmony. In this direction, the individual can use all his/her potential.

- In order to meet the basic needs of the individual, a more brain-friendly and individual environment can be designed for individuals, and tools of organizational development, personal development and leadership practices can be used. This will be able to create the most suitable environment for employees to use their brains in optimum performance.

Rock (2010) stated that individuals should be aware of six points according to the Prefrontal Cortex (PFC) in order to improve mental performance and make better decisions. These are as follows;

- Limited human energy and a significant need for energy in the PFC brain

- People are able to retain and manipulate a limited amount of information at any given time.

- PFC can only perform one process correctly at a time.

- Individuals should avoid distractions that may interfere with their reactions, especially when performing important tasks.

- Individuals' performance is optimal at a reasonable level of stress.

- Activating the subconscious brain is recommended for the person to create new ideas.

The discovery of the brain is very important for the discovery of leadership. When the brain's functioning process is positively guided by the right techniques, it is possible to develop new behaviors and skills. In this direction, neuroleadership sheds light on all the processes that need to be done and shows a new way (Lafferty&Alford, 2010).

Donde and Williams (2012) defined the concept as a method that allows analysis, especially to increase returns on investment, to improve strategies for development and to understand how leaders affect their followers.

Neuroleadership, According to Rock and Schwartz (2007), is an auxiliary element in the formation of strategies for the formation of habits and for the impact of changes with a comprehensive understanding of the underlying functions of learning.

2.1. Neuroleadership Theories

There are many approaches in which neuroscience results are used in the organizational context. The concept of neuroleadership is one of the newest in neuro idioms and organizational findings related to neuroscience need to be integrated with the concept of leadership. Their establishment of neuroleadership is as follows:

2.1.1. Hermann’s Brain Dominance Model

The model put forward by Ned Hermann in the late 1970s focused on the cerebral and limbic layers of the brain and divided it into four different basic thinking quarters. The author, who measured his first studies with EEG, developed the “Hermann Brain Dominance Instrument HBDI” to measure the dominant side of the brain over time. Hermann’s model is briefly summarized in Figure 1:

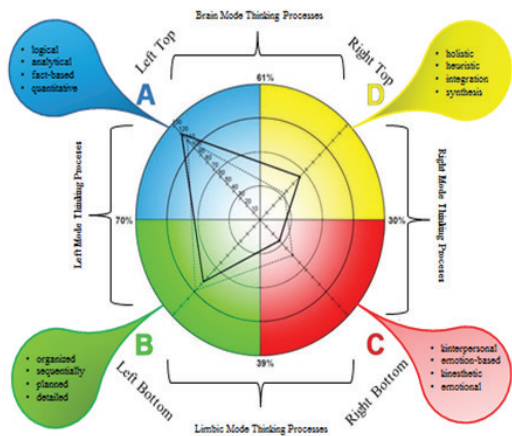


Figure 1: Hermann Brain Dominance Model

Resource: It is prepared on <https://www.thinkherrmann.com/how-it-works> Access Date: 03.12.2021

As can be seen in Figure 1, D quadrant is represented by upper cerebral right side, C quadrant is represented by lower limbic right side, B quadrant is represented by lower limbic left side and A quadrant is represented by upper cerebral left side.

The tool also identifies four different modes of thinking. Each mode is formed by the addition of two dials. The author has digitized the measurement method of this tool, which he invented with technological developments, and its use has become widespread at the organizational level. The results in the figure are a result of a test performed on a subject and it is observed that one /several of the tools are dominant.

2.1.2. Hüther Brain Friendly Leadership Theory

Gerald Hüther, who is originally a neurobiologist, defined a new management style in which the supportive leadership he put forward was related to the managers of his employee potentials, and the authoritarian and dominant management behaviors had a counterproductive effect. The author proposed four basic rules for managers to meet the neurobiological needs of the brain. These are as follows (Hüther, 1996);

- Establishing an information network within the organization
- Creating new tasks
- Ensuring the formation of positive experience and
- Creating a positive error culture.

In summary, the features that the supporting leader should have are; motivating those who do not work enough at an emotional level, supporting the employees to produce solutions and giving enthusiasm to their employees.

Elger Neuroleadership Approach; The basis of the author's approach is based on the distinction and interaction of people's four basic needs. These are as follows;

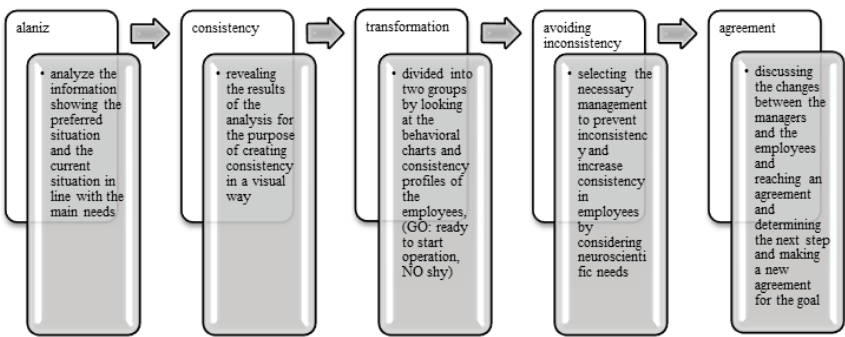
- Training,
- Orientation and control,
- Maintaining / raising self-esteem and
- Getting pleasurer, avoiding injustices.

Each of said needs is based on another neuron circuit and their activation occurs in different regions of the brain. If these needs are met, consistency is ensured, therefore, it brings organizational success (Nagl, 2013).

2.1.3. Ghadiri-Habermacher-Peters Active Model

The model is based on five steps and is based on the combination of leadership concept and organizational development tools. The steps of the model are briefly shown in Figure 2.

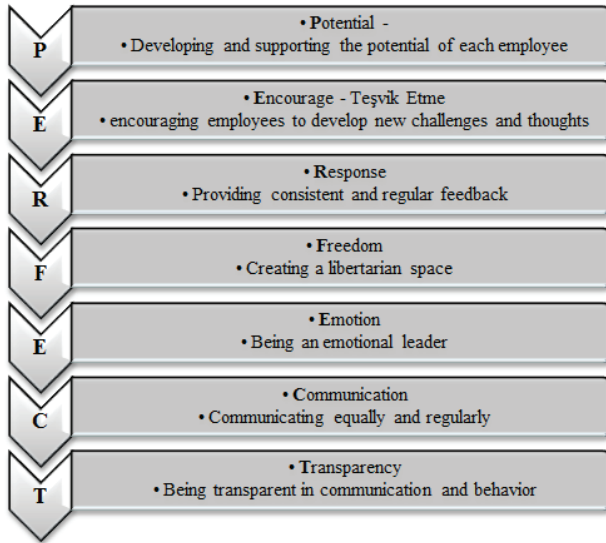
Figure 2:Steps of Ghadiri-Habermacher-Peters Active Model



Resource: Ghadiri, A., Habermacher, A., & Peters, T. (2012). Neuro-leadership: a journey through the brain for business leaders. Berlin: Springer

Ghandi et al. (2012) listed the skills and competencies that a neurologist must have in order to touch the human brain and its basic needs. The initials of the features determined by the authors can be shown as PERFECT. These are summarized as in Figure 3.

Figure 3: Neuroleadership Requirements



Resource: Ghadiri, A., Habermacher, A., & Peters, T. (2012). Neuroleadership: a journey through the brain for business leaders. Berlin: Springer

The main goal of the authors' model is to create an organizational culture in which the brain is based and the basic needs of the employees are met.

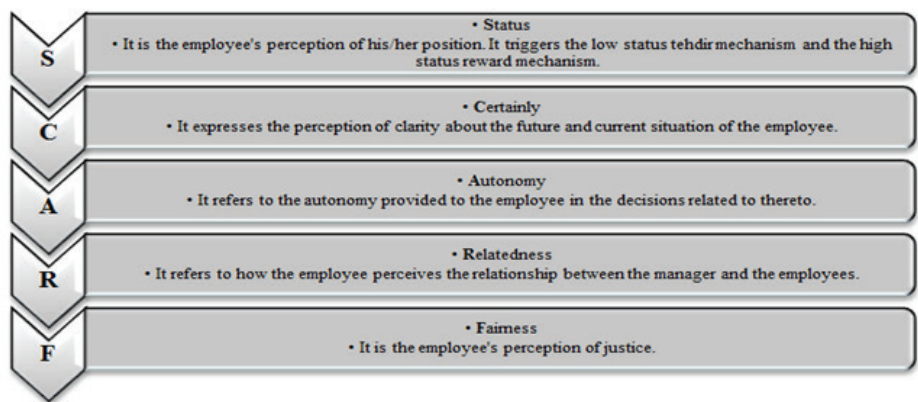
2.1.4. David Rock SCRAF Model

The basis of the model is the neuronal processes of the brain that want to increase/maintain the reward and avoid negative experiences. Reward and threat are in focus. According to the model, negative emotional feeling activates avoidance and positive feeling activates proximity systems, and these two motivation systems both tend to interact with each other and suppress each other and can be activated independently.

The frequency of use of these two systems becomes easier over time and it becomes impossible to intervene over time. In addition, the frequency of feeling threatened is more intense and leads to the use of more brain capacity. This situation prevents the use of capacity for the necessary activities over time (Rock, 2010).

As a result of this situation, there is a decrease in the performance of the person and the feeling of threat over time creates a paralysis effect (Reinhardt, 2014). The name of the model comes from the initials of the self-constituting dimension words. The summary representation of these is as in Figure 4.

Figure 4: David Rock SCRAF Model



Resource: Rock, D. (2008). SCARF: A brain-based model for collaborating with and influencing others. *NeuroLeadership journal*, 1(1), 44-52.

2.1.5. Reinhardt Neuroleadership Approach

The first empirical study was conducted in the field of neuroleadership with the Reinhardt approach. In his study, the author carried out the first experimental studies, stating that the studies on the subject were generally carried out with consistency and similarity studies, and that the resulting acceptances and validity needed experimental research. The author designed a self-reinforcing cycle to determine the effects of Grawe's consistency theory and the combination of SCRAF model on health and performance. The said cycle is shown in Figure 5:

Figure 5: Reinhardt Neuroleadership Cycle



Resource: Reinhardt, R. (2014). Neuroleadership: Ein innovatives konzept. Personal Quarterly, (2), issued from 43.

3. Result

It tries to explain how neuroleaders consciously or unconsciously do during the decision-making phase of leaders, their ability to influence their followers and how they execute external interaction. Waves of the brain can be monitored by measuring instruments such as EEG (electroencephalography) or fMRI (magnetic resonance imaging) thanks to neuroscience techniques. In this way, it can be observed in parallel how the activities and emotional states of neuroleaders in decision-making processes are regulated (Xue et al., 2010). Developments in neuroscience and the opportunities it offers are primarily important for leaders to discover themselves. In this way, it is possible for leaders to improve their ability to influence their followers. In addition, professional organizations can map the minds of their employees and develop individual strategies for their leaders. This situation also offers the opportunity to make different career plans for each employee.

Leadership has attracted attention throughout human history and its approaches have changed day by day. Whereas, the concept of neuroleadership has led to an examination of leadership from a very different perspective. Many aspects of leadership and the need for many skills and competencies make learning and applying knowledge from neuroscience that develops day by day complicated. However, if the business world focuses on human interactions, the information obtained from the brain can help define the solutions to the problems that businesses constantly face.

The purpose of neuroleadership is to reveal what is important in the individual's brain and how it reacts in risky situations. In this context, neuroleadership helps the leader to see his/her thoughts, employees and actions from different perspectives in order to develop a brain-oriented leadership style.

Being able to manage emotions is an important leadership trait. Being able to manage emotions well for a leader reveals the artistic side of leadership. In this case, neuroleadership explores the way the human brain works with data from neuroscience. Neuroscience uncovers the neurological processes underlying human behavior.

Neuroscience is used with many approaches in different disciplines. Although neuro-leadership is a new concept, many approaches have been developed regarding this issue.

The aim of the study is to examine the concept of neuroleadership, which is a new concept, and its theories. These approaches are briefly as follows:

Hermann's Brain Dominance Model: He divided the brain into four different basic thinking quadrants.

Hüther's Brain-Friendly Theory of Leadership: He determined four rules in order to meet the neurobiological needs of the brain.

Elger Neurological Approach: Focused on four basic human needs.

Ghadiri-Habermacher-Peters Active Model: It is based on combining the concept of leadership with organizational development tools.

The David Rock SCRAF Model: It focuses on increasing positive experiences and reducing negative experiences.

Reinhardt Neuroleadership Approach: It focuses on increasing the motivation and self-esteem created by the sense of achievement.

Neuroscience techniques can also serve to prevent conflicts between employees. In their study, Ward et al. (2015) used a technique that matched galvanic skin response techniques and EEG head-phones to enable neuroleaders to evaluate team harmony, observe the decision-making and interactions of the group, and determine the starting time of the conflict. Therefore, neuroleadership and neuroscience techniques are important in terms of group synergy and harmony.

In addition, brain mapping techniques enable leaders to measure how they are adapted and in which areas they perform activities in their decision-making stages and strategy determination processes. It will help leaders in the decision-making process, especially under high risk and anxiety. In this way, it will be possible to improve the emotional state of the leader who decides in such complex situations.

In the light of all this information, it is important for organizations to use neuro techniques and invest in this field and get consultancy in order to gain a sustainable competitive advantage.

References

- Dimovski, V., Penger, S., Škerlavaj, M., & Žnidaršič, J. (2005). *Učeca se organizacija: ustvarite podjetje znanja*. Ljubljana: GV založba
- Donde, R. & Williams, C. (2012). Mapping leadership behaviors to neuroleadership models: a NASA case study. *NeuroLeadership Journal*, 4, 88-108.
- Ghadiri, A., Habermacher, A., & Peters, T. (2012). *Neuroleadership: a journey through the brain for business leaders*. Berlin: Springer.
- Hüther, G. (1996). The central adaptation syndrome: psychosocial stress as a trigger for adaptive modifications of brain structure and brain function. *Progress in neurobiology*, 48(6), 569-612.
- <https://www.thinkherrmann.com/how-it-works> dan düzenlenmiştir (Erişim Tarihi: 03.12.2021)
- Kunnanatt, J. T. (2008). Emotional intelligence: theory and description: A competency model for interpersonal effectiveness. *Career Development International*, 13(7), 614-629.

- Lafferty, C. L., & Alford, K. L. (2010). NeuroLeadership: Sustaining research relevance into the 21st century. *SAM Advanced Management Journal*, 75(3), 32.
- Nagl, M. (2013). *Veränderung aus Sicht von Neuroleadership*. B. Lutz içinde, Wissen im Dialog (s. 117-124). Krems-Donau: Edition Donau-Universität Krems.
- Reinhardt, U. E. (2014). Health care price transparency and economic theory. *Jama*, 312(16), 1642-1643.
- Rock, D. & Schwartz, J. (2007). The neuroscience of leadership. Reclaiming children and youth. *Brain and Behavior*, 16(3), 10-17.
- Rock, D. (2008). SCARF: A brain-based model for collaborating with and influencing others. *NeuroLeadership journal*, 1(1), 44-52.
- Rock, D. (2010). Impacting Leadership with Neuroscience. *People & Strategy*, 33(4), 6-7.
- Waldman, D. A., Balthazard, P. A., & Peterson, S. J. (2011). Leadership and neuroscience: Can we revolutionize the way that inspirational leaders are identified and developed?. *Academy of Management Perspectives*, 25(1), 60-74.
- Ward, M. K., Volk, S., & Becker, W. J. (2015). *An overview of organizational neuroscience*. Organizational neuroscience.
- Xue, S., Zhang, H. T., Zhang, P., Luo, J., Chen, Z. Z., Jang, X. D., & Xu, R. X. (2010). Functional endothelial progenitor cells derived from adipose tissue show beneficial effect on cell therapy of traumatic brain injury. *Neuroscience letters*, 473(3), 186-191.

CHAPTER IX

CONSUMER SOCIOLOGY: CASE OF MCDONALDIZATION OF STARBUCKS

Serim PAKER

(Asst.Prof.Dr.) Dokuz Eylul University, serim.paker@deu.edu.tr
ORCID: 0000-0002-8931-9039

1. Introduction

Consumption and the notion known as the consumer are difficult concepts to comprehend. However, the debate over which scientific approach provides the most comprehensive explanations continues. Contrary to what appears to be an economic issue, consumption is actually a social action, and even a form of existence, having sociological and psychological aspects as well as social anthropological dimensions (Ergur, 2020). The concept of approaching the consumer as a member of their society was not contemplated until the second half of the twentieth century, and it is still a relatively unexplored field of research in marketing studies. This study will highlight the concept of consuming and consumer in the context of sociological theories, as well as analyze one of these theories, McDonaldization, which was developed and studied by sociology researchers but is now being employed in the field by consumer behavior researchers.

2. Consumption In Sociological Theories

Due to the massive volume of sociological ideas, all theories that address consumers and consuming cannot be covered entirely. The theories and approaches discussed in this study are some of the most essential in understanding the consumer as a social being.

2.1. Adam Smith and Consumption

Although he is widely regarded by many as the “Father of Economics” or the “Father of Capitalism,” Adam Smith, author of “The Theory of Moral Sentiments” and “An Inquiry into the Nature and Causes of the Wealth of Nations,” was not a proponent of consumerism; in fact, he avoided using the term consumption whenever possible. Adam Smith noted that *tranquility*, rather than *consumerism*, provides long-term satisfaction. People have lost the three virtues Smith identified that best provide for a serene lifestyle and overall social well-being in their pursuit of more consumption: justice, beneficence, and prudence. Applying the virtues to modern culture may reduce overall spending, but it will result in a more fulfilled existence (Busch, 2008; Mueller, 2017). Smith stated that “The man with a vault full of gold is considered rich, but only because of what he can buy with his gold. If he were prohibited from spending any of the gold in his vault, he would be little more than a pauper. Goods and services are the real wealth of a nation; not gold coins, but chairs, clothing, books, and bread. Mercantilism was particularly pernicious because it deliberately sacrificed real wealth (goods) to stockpile idle metals.” Smith, as can be seen, sees the phenomena of production and consumption in balance by envisioning the social structure and functioning in terms of market components. On the other hand, he does not explicitly refer to the concept of *consumption*; rather, he speaks of *needs*. As a result, he does not address consumption as a distinct economic activity, in other words, because consumption is viewed as solely functional, it is comparable with need.

2.2. Owen, Fourier, Saint-Simon – The Utopian Socialists

Utopianism is most usually connected with or used to identify those socialists who were described as naive and unrealistic by later socialists in order to indicate naiveté and degrade their ideas as whimsical or unrealistic in the first quarter of the nineteenth century by the later socialists. In the same vein, ethical socialism is a school of thought that dates

back to the early twentieth century and emphasizes the moral case for socialism as a political ideology (Picon, 2003). These theorists, known as utopian socialists, are represented by three prominent figures. Robert Owen (1771-1859), Claude Henri de Rouvroy, Comte de Saint-Simon (Saint-Simon for short, 1760-1825), and Charles Fourier (1772-1837).

Robert Owen was a Welsh textile producer, philanthropist, and social reformer who founded utopian socialism and the cooperative movement. He worked to improve factory working conditions, supported experimental socialistic villages, and advocated for a more communal approach to child raising, including government control of education (Harrison, 2009). Owen thought that until people's personalities and the environment in which they live changed, they would continue to be antagonistic to those around them. The beneficial features of Christianity could never be put into reality as long as such a social system existed (Rogers, 2018).

Saint-Simon was a French businessman, and a socialist theorist whose ideas influenced a wide range of fields, including politics, economics, sociology, and science philosophy. His ideas basically offered a birds eye view of history, neglecting details and comprehending as a thumbnail sketch and sweeping generalization as the highest possible achievement (Simon, 1956). With this approach he came to a conclusion and claims a healthy society stands on production and production liberates society.

Charles Fourier was a French social theorist who argued for the rebuilding of society via the use of phalanges, or community groups of producers (phalanxes). Fourierism became the name of his system (Britannica, 2015). "The Phalanx," he declared, "shall be dedicated to the service of constructive work," as well as to the advancement of science, the arts, and the culinary department. They will make industry more appealing and will put an end to the divisive division between *producers* and *consumers*. It will be ruled by the unity of manners and civility, which will be acquired via universal free education (Halsall, 1997).

2.3. Marxist Approach to Consumers

Karl Marx (1818-1883) and Friedrich Engels (1820-1895) were the first to launch a comprehensive critique of capitalism's method of production.

Although some approaches deal with the social difficulties generated by liberal market relations only partially and at the level of facts, Marx and Engels were the first philosophers to apply a holistic and scientific technique to methodically assess the negative effects of the momentous change. In his well-known work, *Capital*, he investigates the concept of society organized around capital in depth, detail, and objectivity.

Marx demonstrated the fact of capitalist exploitation quantitatively, with quantifiable, actual proof, rather than as an abstract aspect of discourse (Ergur, 2020) as Marx conceptualized the stages of capitalist production, he frequently returned to one of its fundamental mysteries: the imbuelement of the commodity—that is, the result of the worker's labor—with vast social concealing capabilities (Lehmann, 2015). Individual consumption is described as access to commodities (particularly nourishment, clothes, and shelter) that an individual must acquire in order to stay alive via purchasing. Meeting these requirements also assures that the laborer is available on the market for the capitalist system to exploit (Smythe, 1977).

After Marx's passing the rise of *financial capitalism* begins to overtake. Large businesses can more readily weather a slump than small businesses and retain a relatively high level of production. As a result, crises spread more slowly than in the past to the money markets, a process facilitated by bank capital concentration and the associated improved capacity of banks to distribute their risks (King, 2010). Rudolf Hilferding (1877–1941) appears to be following Eduard Bernstein (1850–1932) up to this point. However, he subsequently breaks radically with revisionists by claiming that crises are, if anything, more severe under monopoly conditions.

2.4. Consumption and City Life: Simmel's Point of View

The contributions of the German philosopher and sociologist Georg Simmel are crucial in the reflection of modernity as a cultural world (Ergur, 2020). Consumption, according to Simmel, is at the center of the process by which people are cultivated that is, develop to be engaged,

reflective members of society. He was a pioneer in the sense of this new approach to people's role as a part of the organic system. This is because consumption is the ideal setting for what Simmel saw as the key to cultivation: the interplay between subject and object (Holt & Searls, 1994). Consumption, according to Simmel, is a critical venue for this "subject-object interaction". People learn to understand, instill meaning in, and act on objects they meet in the world through consumption. Consumption allows people to enhance themselves through interaction with goods in the world. Furthermore, through facing, adopting, and integrating opposing worldviews grounded in consuming goods, persons not only realize their potential as distinct human beings; they also become well-socialized members of a society. Consumption, then, is a fundamentally moral activity for Simmel, subservient to normative values of cultivating the individual, both as a unique personality and as a citizen contributing to society's well-being (Holt & Searls, 1994).

Modern culture, according to Simmel, appears in various oppositions. For example, life in the metropolis both puts the individual in the grip of standards and liberates him. The city lifestyle is also an environment that has a tendency to convert all forms of relationships into exchange values. Money thus becomes an indispensable standard of contemporary society as a basic equalizing instrument; even if it loses its feature of being a mere tool in change, it transforms into a social organizer that exists for itself and whose mission is to draw attention to itself (Ergur, 2020; Holt & Searls, 1994).

3. McDonadization

Developed by George Ritzer, a renowned American sociologist, the concept "McDonaldization" refers to a specific form of rationalization in late twentieth-century production, labor, and consumer behavior. According to this theory, the qualities of fast-food restaurants (*efficiency, calculability, predictability* and *standardization*, and *control*) have influenced the way these components are used in society as a whole (Lee, 2008; Li, 2008; Ritzer, 1996). McDonaldization may be seen in a range of consumption-oriented and tourism-oriented places, such as movie complexes,

casinos, theme parks, hotels, airports, and vacation resorts. The firms who control and run these places strive to provide consumers efficiently manufactured items and services with largely uniform characteristics (Gökalp, 2020). When visitors visit a theme park or a resort, the corporation that owns the theme park or resort makes steps to “contain” and manage them in ways that promote on-site sales. Various control techniques are also utilized in tourism-oriented workplaces: service staff are obliged to follow specified scripts and complete jobs in a specific order.

In the case of Amazon, which began operations at a time when McDonald’s was already a commercial titan, the company has long since grown to be significantly larger than McDonald’s and is expected to continue growing in the coming years. As massive and powerful as Amazon has become, China’s Alibaba would be an even larger e-commerce site; India’s Flipkart is also developing and becoming increasingly prominent. However, as previously said, when it comes to retail, the brick-and-mortar realm maintains a significant, although progressively shrinking, edge over internet firms (Ritzer, 2013).

The issue here is not just the volume of commerce, whether digital or otherwise, as it is the process of McDonaldization and its impact on consumer and consumption patterns. Although much more consumption occurs and will continue to occur in the brick-and-mortar world, it appears clear that the center of the McDonaldization of consumption (and much, if not all, else), as well as the most extreme examples of it, are to be found not in the brick-and-mortar world, but in the digital world. When compared to consumption on physical sites, consumption on digital sites is significantly more efficient, predictable, calculable, and controlled.

3.1. Efficiency

McDonaldized systems’ efficiency, which may be described as the capacity to detect and employ the most efficient route, is a critical aspect in its long-term viability. When it comes to convenience, McDonald’s (and its fast order-service process is a particularly good example) provides the most convenient means for customers to move from being hungry to

being satisfied. The fast-food model appears to be an effective manner of meeting a wide range of other demands as well, or at least it looks to be so. In addition to exercising, finding hotels or plane tickets, losing weight, periodical maintenance of cars, getting new eye glasses or contact lenses, making an online purchase, or other businesses modeled after the McDonald's model provide consumers with similar efficiency in a variety of other areas. Workers in McDonaldized systems, like their customers, perform effectively by following the stages of a predesigned, frequently well-choreographed procedure (Ritzer, 1996). The choosing of ways to achieve a certain goal quickly and with little expense and effort is referred to as efficiency. Efficiency promotes company interests and is frequently touted as a benefit to customers. There are several instances of efficiency: drive-up windows at food and beverage stores, self-service salad bars, ATMs, self-service soda/coffee fountains, and self-service buffets at hotels. Customers are forced to undertake labor that was previously done for them at these self-service locations, and they frequently pay for this "benefit" (Lee, 2008; Ritzer, 1996; Weaver, 2003)

3.2. Calculability

In a rational society, calculability can be defined as the belief that quantity is more important than quality and focuses on the quantitative aspects of items for sale (portion size, price) and services given (the time it takes to get the product). In McDonaldized systems, quantity has become synonymous with quality; if there is a lot of something, or if it is delivered quickly, it must be excellent. "As a society, we have a strong belief that 'bigger is better'" (Kozziel, 2018; Ritzer, 1996, 2013).

Corporations appear to be able to use the notion of calculability in a variety of ways. On the one hand, firms employ market research to better understand consumer preference and, as a result, produce products and services that people actually want. Corporations, on the other hand, use calculability in ways that benefit their own interests but may not always serve the interests of consumers. A firm, for example, may create a variety of ways to boost client turnover. These strategies are often the result of consumer behavior research. Efforts to enhance customer churn, on the

other hand, may not always benefit customers. As a result, the idea of calculability may present itself in a variety of ways: it might assist consumers or it can actively work against their interests (Koziel, 2018; Ritzer, 1996; Weaver, 2003).

3.3. Predictability

McDonald's also provides predictability, or the confidence that products and services will be essentially the same across time and across all locations. New York's Egg McMuffins will be substantially identical to those in Baltimore and Los Angeles. Furthermore, those consumed in a week, or a year will be roughly the same as those eaten today. Customers are relieved to know that there are no surprises at McDonald's. They know that the next Egg McMuffin they eat will not be bad, but it will also not be very tasty. The success of the McDonald's model demonstrates that many people have learned to enjoy a world that is predictable (Ritzer, 2013). Discipline, formalization, and systemization can all help to assure predictability. As a result, predictability is built into the foundation of our rationalized society. It contains repeated and ritualized interactions between personnel and customers (Ritzer, 1996; Weaver, 2003).

Consumers in a rationalized society like to know what to anticipate in most circumstances, most of the time. They don't want or expect surprises. They want to know that when they get Big Macs today, the burgers will be the same as the ones they had yesterday and will have tomorrow. Customers would be disappointed if the unique sauce was utilized one day but not the next, or if the flavor changed from one day to the next. They want to know that the McDonald's franchise they visit in İstanbul, Los Angeles, Tokyo, Paris, or Beijing will look and function similarly to their local McDonald's. A rationalized society and its systems stress discipline, order, systematization, formalization, regularity, consistency, and systematic operation to attain predictability (Ritzer, 2013).

Predictability, from the consumer's perspective, provides tremendous peace of mind in day-to-day interactions. It is also true that regularity makes workers' jobs simpler. In fact, some workers enjoy monotonous, repetitive labor because it allows them to think about other things, even

daydream, while executing their responsibilities. Predictability makes life simpler for managers and owners as well: It assists companies in managing workers and consumers, as well as estimating demand for supplies and resources, personnel requirements, revenue, and profitability.

Predictability organizes our surroundings such that shocks and oddities do not irritate our senses. Individuals who are “rational” desire uniform assurance. They want to know that the pleasure, satisfaction, flavor, and advantages they enjoy at one franchise location will be replicated in another the following week (Ritzer, 2013).

We are all too familiar with the film business, which builds on this premise by churning out film sequel after film sequel. The film studios that make these sequels generate a predictable (and typically successful) product (Weaver, 2003). The shopping malls are also a predictable consumption environment since the same retailers are covered and shielded from inclement weather (Koziel, 2018).

3.4. Control

Control is the fourth element in the success of McDonald's, and it is exercised over the consumers that come into the restaurant. Lines, limited menus, few alternatives, and uncomfortable seating all encourage guests to do what the management wants them to do: eat quickly and swiftly leave the establishment. Furthermore, the drive-through window encourages customers to depart before they have finished their meal (Ritzer, 2013). In the Domino's model customers are increasingly unlikely to enter in the first place as they place orders online and await delivery to their homes.

4. Case Study: An Analysis of Youtube Comments on a Starbucks Menu Items Reaction Video

The marketing success of Starbucks is legendary. Starbucks revolutionized gourmet coffee from a yuppie status symbol to a general consumer commodity, thereby creating the American coffee shop business. There were roughly 200 standalone coffee houses in the United States in 1990;

today, there are over 14,000, with Starbucks holding approximately 30% of the total(Shrum, 2012; Thompson & Arsel, 2004). Starbucks is well-known and respected for its marketing, community participation, and social responsibility. However, it is a regular target of outspoken detractors, with some campaigners seeing Starbucks as a symbol of consumerism and global corporate expansion. The social media landscape, which attracts both ardent admirers and scathing critics, provides a wealth of opportunities for study and learning (Gallaugher & Ransbotham, 2010).

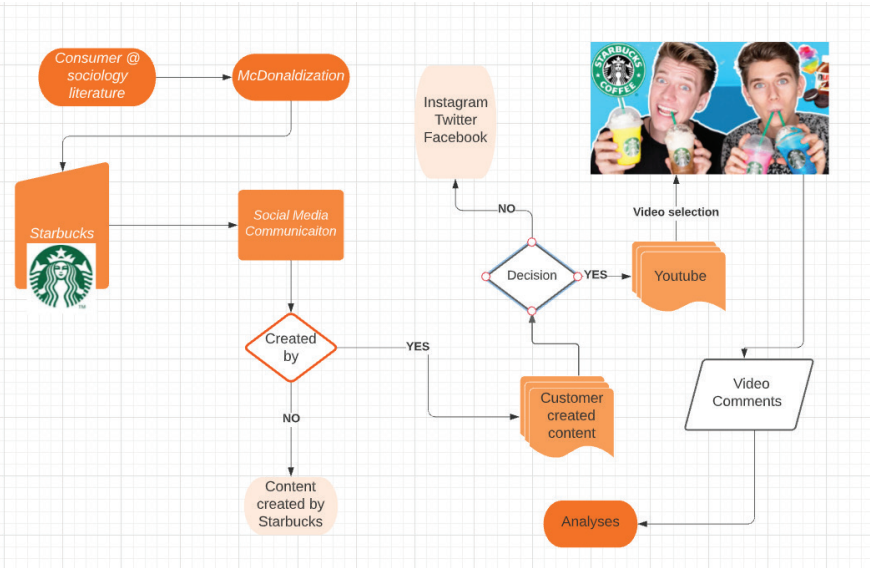


Figure 1. Research process flowchart

For these reasons, Starbucks was chosen as a McDonaldization example and the research target. The research process can be seen on the flow-chart Figure 1. The research process consists of following steps:

- a) Review of consumer sociology literature and understanding/ description of McDonaldization as studied in earlier studies.
- b) Selecting a well-known public example that is simple to understand and adequately represents McDonaldization. Starbucks was one of the candidates, along with other

food businesses, Domino's, McUniversities, entertainment establishments, and so on.

- c) Making a decision on structure of social media communications. Starbucks-related social media content was abundant across all platforms, developed both by customers and in collaboration with Starbucks. Both types of content are easily available, but to attenuate the study and focus more on the consumer aspect, no social media content created by Starbucks' marketing staff to communicate with its customers was examined in this study.
- d) Various social media networks, including Instagram, YouTube, TikTok, and Twitter, have been examined using the search phrase "STARBUCKS" utilizing the platforms' own search engines. All platforms offer a large amount of content, and many of them include interactions between content creators and customers. Figure 2 depicts the world's most popular social networks; the figures are in millions and are current as of January 2022 (Statista, 2022). Following a thorough assessment, YouTube was selected as the target medium to be investigated since the comments under videos reveal the social side of the communication loud and clear.

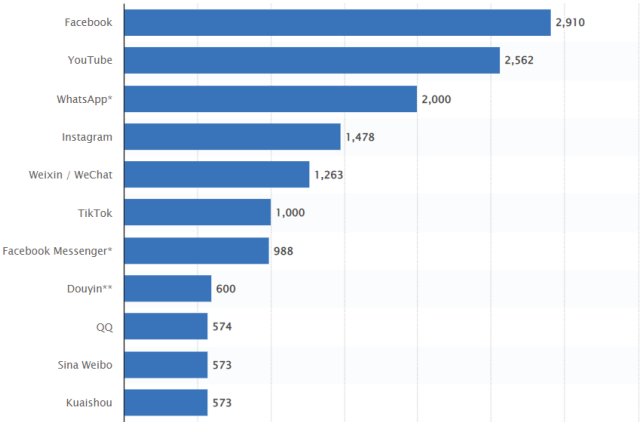


Figure.2 Most popular social media platforms worldwide as January 2022 (in millions)

- e) A search on YouTube yields 119.000 results with the phrase Starbucks in their title. Choosing the right one proved to be a challenge. The video picked as a target medium belongs to Collins Key (Key, 2022) a content creator known for humorous comedy videos, do-it-yourself material, pranks, life hacks, and so on. He launched this YouTube channel in August 2011 and has since amassed 23.6 million subscribers and 6.2 billion total views. His videos have a large comment section, and viewers provide a lot of feedback, thus one of his Starbucks videos, titled “Tasting Starbucks Secret Menu Items”(Key, 2016) was picked to be analyzed (see in Figure 3). The video has received 22.1 million views and 33,911 comments, demonstrating that it is a successful medium for communicating with his followers.

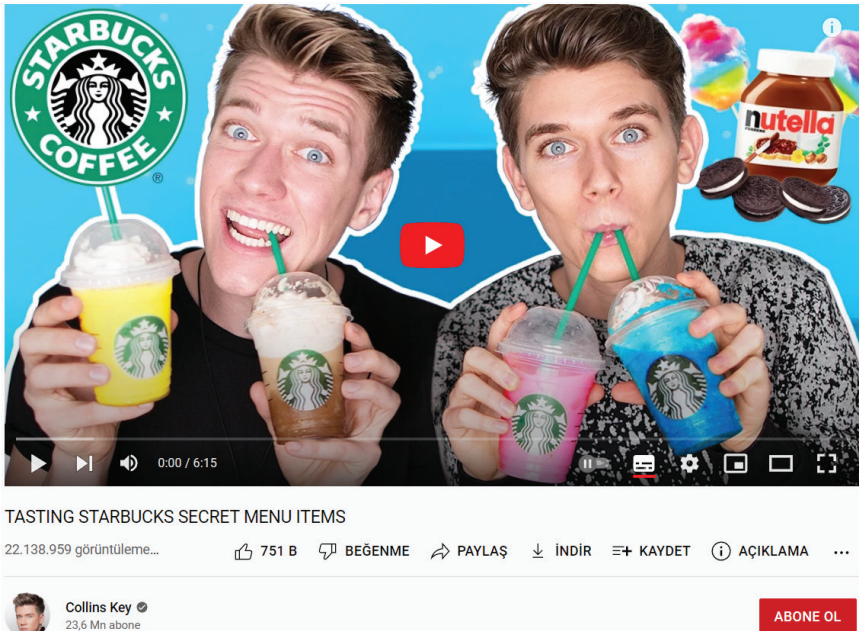


Figure 3. Tasting Starbucks Secret Menu Items YouTube Video

MAXQDA Analytics Pro 2022 qualitative analysis software was used to collect video comments as data to be studied. Due to the software's lim-

itations, the top 10,000 comments of the 33,911 have been downloaded and examined. The collected data is deemed adequate for the planned analysis.

4.1. Findings

The 10,000 comments have been collected, and similar/synonym words, such as coffee, coffy, coffees, and word coffee with a cup emoji or heart emoji, are all tallied as one word: coffee. The same study was conducted on all frequently used words. Table 1 presents the most frequent words and Figure 4 presents word cloud of most frequent words.

Table 1. Word frequencies.

Word	Number of letters	Frequency	%
coffee	6	2784	5,82
love	4	1300	2,72
drink	5	1225	2,56
collins	7	865	1,81
starbucks	9	571	1,19
girl	4	461	0,96
scout	5	327	0,68
devan	5	322	0,67
good	4	301	0,63
years	5	270	0,56
key	3	256	0,54
guys	4	247	0,52
don	3	245	0,51
lol	3	240	0,50

4.2. Conclusion

Sociology and marketing frequently interact in their fields of study, with both attempting to comprehend society first from a broad perspective and then from a more concentrated focus diverging on the problems they are attempting to solve. As sociological study methods evolved from abstract to concrete, the shared research ground with marketing grew larger. Some common approaches have been created, such as McDonaldization, a solid theory that describes changes in services and customer behavior through time and predicts its future using multiple academic studies.

Starbucks employs the predictability component of McDonaldization, which specifies that the goods must conform to the label. Products made by Starbucks and evaluated on this YouTube video support the predictability component of the theory, as both the content provider and the commentators can attest. It is assumed that all items will taste the way their labels indicate they would, and that various stores providing the same product with the same labels will taste the same.

Calculability refers to the quantitative aspects (portion size, price) of Starbucks beverages, which are observed to be an obvious application of McDonaldization. All stores only have three cup sizes: Tall for small, Grande for medium, and Venti for large. Standard cup sizes simplified the process of creating, formulating, and calculating products.

The relatively large menu with customized alternatives like milk options, different coffee beans, and other aromatics may appear to contradict McDonaldization's *control* component. However, upon closer examination, the consumer does not truly have the flexibility to purchase outside of Starbucks' defined boundaries. Starbucks creates and controls the sense of freedom that customers experience in this context.

Starbucks workers work in a predesigned and choreographed procedure and perform effectively as Ritzer suggested when defining McDonaldization. Efficiency, as defined as a McDonaldization component, covers the selection of ways for achieving a certain goal quickly and with the least amount of expense and work, which completely corresponds to Starbucks. The same might be said of the consumer side. Consumers go

to Starbucks with a certain goal in mind and, with little effort, efficiently meet that goal.

Considering the plethora of studies on sociology that have been conducted through the years, this study takes a limited approach to the subject. Further conceptual studies should be carried out in order to better understand consumer behavior in the context of sociological concepts.

References

- Britannica. (Ed.) (2015) www.britannica.com.
- Busch, M. (2008). Adam Smith and consumerism's role in happiness: Modern society re-examined. *Major Themes in Economics*, 10(1), 65-77.
- Ergur, A. (2020). Sosyolojik Kuramda Tüketim. In E. Akarçay (Ed.), *Tüketim sosyolojisi* (pp. 3-20). Eskişehir, Turkey: Anadolu Üniversitesi.
- Gallaughier, J., & Ransbotham, S. (2010). Social media and customer dialog management at Starbucks. *MIS Quarterly Executive*, 9(4).
- Gökalp, E. (2020). Küreselleşme, Kültür ve Tüketim. In E. Akarçay (Ed.), *Tüketim Sosyolojisi*. Eskişehir, Turkey: Anadolu University.
- Halsall, P. (1997). *Internet modern history sourcebook*: Paul Halsall.
- Harrison, J. F. C. (2009). *Robert Owen and the Owenites in Britain and America: the quest for the new moral world*: Routledge.
- Holt, D. B., & Searls, K. (1994). The impact of modernity on consumption: Simmel's Philosophy of Money. *ACR North American Advances*.
- Key, C. (2016). Tasting Starbucks Secret Menu Items. Retrieved from <https://www.youtube.com/watch?v=8i7JRgcM5HM>
- Key, C. (2022). Collins Key. Retrieved from <https://www.youtube.com/channel/UC7TTtOQKMXTWWMtWQMIgVSA>
- King, J. (2010). Hilferding's Finance Capital in the development of Marxist thought. *History of Economics Review*, 52(1), 52-62.
- Koziel, E. B. (2018). *Are We Lovin' It?: The edTPA and the Mcdonaldization of Music Teacher Training*. (Ph.D.). The University of Memphis, Ann Arbor. ProQuest Dissertations & Theses Global database. (10788085)
- Lee, C. R. S. (2008). *Cameron mackintosh and the mcdonaldization of musical theatre marketing*. (Ph.D.). University of London, Goldsmiths'

- College (United Kingdom), Ann Arbor. ProQuest Dissertations & Theses Global database. (U513512)
- Lehmann, C. (2015). *Marxism and consumer culture*. Paper presented at the New Labor Forum.
- Li, W. (2008). *The mcdonaldization of contemporary media industry of china*. (Master). Wuhan University (People's Republic of China), Ann Arbor. ProQuest Dissertations & Theses Global database. (10527088)
- Mueller, P.D. (2017). Adam Smith's views on consumption and happiness. In *The Adam Smith Review Volume 8* (pp. 293-308): Routledge.
- Picon, A. (2003). Utopian socialism and social science.
- Ritzer, G. (1996). The McDonaldization Thesis:: Is expansion inevitable? *International Sociology*, 11(3), 291-308. doi:10.1177/026858096011003002
- Ritzer, G. (2013). *The McDonaldization of society*: Sage.
- Rogers, C. (2018). Robert Owen, utopian socialism and social transformation. *Journal of the History of the Behavioral Sciences*, 54(4), 256-271.
- Shrum, R. K. (2012). Selling Mr. Coffee: Design, gender, and the branding of a kitchen appliance. *Winterthur Portfolio*, 46(4), 271-298.
- Simon, W. M. (1956). History for Utopia: Saint-Simon and the idea of progress. *Journal of the History of Ideas*, 311-331.
- Smythe, D. W. (1977). Communications: blindspot of western Marxism. *CTheory*, 1(3), 1-27.
- Statista. (2022). *Most popular social networks worldwide as of January 2022*. Retrieved from <https://www.statista.com/statistics/272014/global-social-networks-ranked-by-number-of-users/>
- Thompson, C. J., & Arsel, Z. (2004). The Starbucks brandscape and consumers'(anticorporate) experiences of glocalization. *Journal of consumer research*, 31(3), 631-642.
- Weaver, A. C. (2003). *The McDonaldization of the cruise industry? Tourism, consumption, and customer service*. (Ph.D.). University of Toronto (Canada), Ann Arbor. ProQuest Dissertations & Theses Global database. (NQ78037)

CHAPTER X

THE RELATIONSHIP BETWEEN PRESENTEEISM AND JOB SATISFACTION: A RESEARCH IN INSURANCE AGENCIES IN BURSA CITY

Nilüfer RÜZGAR

(Asst. Prof. Dr.), Bursa Technical University, nilufer.ruzgar@btu.edu.tr

ORCID: 0000-0002-9598-3390

1. Introduction

Presenteeism is defined as the intense workload of employees, anxiety about losing their job, having limited authority, not being treated well by their colleagues and as such similar facts. It is expressed as a situation that the employee still feels obliged to go to work despite experiencing some negative situations (Bakan, Doğan, Oğuz and Koçdemir, 2018). Presenteeism (Arslaner and Boylu, 2015; Johns, 2010; Johns, 2012), which is defined as employees being at work even though they are sick and therefore working with a performance below normal, is defined by Levin-Epstein (2005) as the loss of efficiency that occurs when employees display a lower performance than normal. Cooper (1998), on the other hand, introduced a definition of presenteeism as employees' working for a long time or pretending to be working in the workplace in order to prove their commitment to the organization they work for, because they have job security concerns (Çiftçi, Meriç and Meriç, 2018).

On the other hand, job satisfaction is the sum of the positive behaviors and positive emotions that the employee exhibits towards his/her job (Erdoğan, 1996). The high level of job satisfaction of the employees is also a proof that their trust level to the organizations they work for, is also high (Özpehlivan, 2018). Therefore, it can be understood that the

employee with high job satisfaction will try to contribute to the organization's goals as much as possible.

From this point of view, the purpose of this study is to examine the relationship between presenteeism and job satisfaction. Within the scope of the research, a survey form was applied to the employees of 12 insurance agencies operating in Nilüfer district, one of the central districts of Bursa City. The survey consists of 3 parts. The first part consists demographical questions, the second part consists the Stanford Presenteeism Scale developed by Koopman et.al. (2002), the third part consists Minnessota Job Satisfaction Scale developed by Weiss et al. (1967). The survey forms were sent to the participants via e-mail and 101 responds were provided. The data obtained were analyzed via SPSS 22.0 package program.

2. Presenteeism/Absenteeism

In recent years in working life, the situation called “absenteeism”, which is reflected as “I am sick so I cannot come to work today” has evolved into a state of “presenteeism” (not being at work mentally), which is reflected as “I am sick but at work”. Here, the concept of non-existence (presenteeism) derives from the word “presence” and its literal meaning is “being/existence physically”. It corresponds to the situation that a person is physically working but not mentally there (Çiftçi, 2010).

Although the costs created by employees who are absent due to physical or mental illnesses can be high, the fact that they continue to work while experiencing such illnesses causes larger and more costly problems within the organization. Moreover, these costs affect the employees more, because they both have health problems and continue to work in this unhealthy situation, which can lead to worse health problems (Çiftçi, 2010). In addition, while the costs associated with the absence of an employee can be determined almost clearly, in the situation of presenteeism it is not possible to determine whether the employee works effectively and efficiently (Dalkılıç and Seren, 2018).

It is also important to state that, researches indicate that absenteeism is common in large organizations (Barmby and Stephen, 2000)

and presenteeism is more common in small and medium-sized organizations. The reason for this is that in small organizations, colleagues are connected, they believe that they will be more productive when they work together and therefore they hope that when one of the team is sick, he/she will continue to work (Cocker, Martin, Scott, Venn and Sanderson, 2013). However, today it has been demonstrated that the physical presence of employees is not sufficient in terms of productivity and efficiency. When employees encounter any disease-based or non-disease-based disability, they have to choose either absenteeism for a certain period of time, or continue to work and not be able to work effectively. In order for a behavior to be accepted as presenteeism (Çiftçi, 2018):

- The emergence of an illness or disease-like effects
- Significant loss of performance and loss of productivity in performance
- The state of being at work
- The state of not being at work mentally and spiritually
- Working reluctantly, as an obligation.

1.1.1. The Causes of Presenteeism

Although the reasons of presenteeism are expressed in various ways, they are mainly due to organizational and individual factors.

1.1.1.1. Organizational Causes of Presenteeism

Organizational culture, management and leadership style, overtime and excessive workload, job satisfaction, role conflict and role ambiguity and mobbing are among the organizational causes of presenteesim.

1.1.1.2. Organizational Culture

When the organizational culture is strong and positive, the commitment of employees and their organizational citizenship are also positively

affected (Keser, 2015). On the other hand, the morale and motivation of those who work in organizations that have a culture that ignores their social aspects, are low. This, after a while, negatively affects mental and physical health of the employees and prepares the ground for both absenteeism and presenteeism at work. (Köse, 2019).

1.1.1.3. Management and Leadership Style

The fact that the leadership style is autocratic or democratic, creates different effects on the employees. For example, according to a study conducted in Switzerland, employees working in organizations with democratic leadership style experience presenteeism less and employees working in businesses with autocratic leadership style experience presenteeism more (Koçoğlu, 2007).

1.1.1.4. Over Time and Excessive Work Load

Overtime means working for periods that exceed the daily or weekly legal limit. Although it means extra earnings for the employee in the short term, in the long term employees start to see overtime as a stolen part of their private lives. As a result, they can experience health problems both physically and spiritually (Köse, 2019). Especially in night shifts, the rhythm and order of the body may be disturbed, thus, stress due to fatigue may increase and cause the performance of employees to decrease (Dembe, 2009).

1.1.1.5. Job Satisfaction

Job satisfaction refers to the pleasure and happiness that employees receive from their jobs (Köse, 2019). An employee who does not have anything to do with the education he has received throughout his/her life in the organization, the co-workers, the too heavy or too simple job duties are among common factors that decrease job satisfaction. As a result, presenteeism may emerge in the employee via deteriorating mental and physical health (Bal, 2014).

1.1.1.6. Role Conflict and Role Ambiguity

Role uncertainty is the fact that the employee's job is not defined clearly, the work expected from him/her is not explicitly explained, or the level of authority and information is not given to him/her. In this case, the employee may experience a role conflict by not feeling comfortable in a psychological sense. As a result, they are unable to balance their work lives and their private lives and get under intense stress and ultimately experience the problem of presenteeism (Baysal, 2012).

1.1.1.7. Mobbing

Psychological harassment behavior, also called mobbing, is another organizational factor that increases the stress of employees and thus negatively affects their health. Such behaviors are generally expressed as abusive acts such as unjust accusations and humiliation to exclude them from the organizational environment by applying emotional harassment (Çiftçi, 2010).

1.1.2. Individual Causes of Presenteeism

In addition to organizational factors, there are also individual factors such as *burnout syndrome*, *stress*, *job-life balance*, *personality type*, *workaholicism* and *age and duration of service* that cause presenteeism.

1.1.2.1. Burnout Syndrome

If an employee who is both psychologically and physically exhausted continues to work instead of leaving his/her job, it will be inevitable to face the problem of presenteeism (Köse, 2019).

1.1.2.2. Stress

Stress, which causes many diseases in terms of both mental and physical health, can also cause employees to encounter presenteeism problem in

the organizational environment. Therefore, organizations should try to support employees who cannot cope with stress individually by paying attention to organizational policies, creating a strong organizational culture and improving the physical conditions of the organization (Köse, 2019).

1.1.2.3. Job-Life Balance

In their study, Duxbury and Higgins (1991) stated that employees who experience job-life conflicts experience more presenteeism situations. Experiencing stress caused by situations such as family conflicts, not being able to allocate time for social life and continuing to go to work, are effective in not balancing job-private life (Dalkılıç and Seren, 2018).

1.1.2.4. Personality Type

If individuals are enabled to act according to their personality types from childhood, choose jobs they are interested in, receive training in the fields they want to work in the future etc., they will be happier and their job satisfaction will be high when they start working (Gürüz and Yaylacı, 2009). This will help them avoid the presenteeism problem. However, it should not be ignored that the life conditions do not always allow to act in accordance with the personality types and characteristics.

1.1.2.5. Workaholism

The emotion that urges employees to go to the workplace even when they are not available to work both physically and spiritually, is called workaholism. Workaholism is a situation that is expressed with concepts such as “overwork, dependence on work” and poses a threat to both employees and organizations in the long run. Workaholism refers to spending extremely long hours in the workplace, being constantly busy with work, in short, being dependent on work. At this point, workaholics may face the problem of presenteeism in the long term because workaholics have difficulty in balancing job life and private life (Çiftçi, 2010).

1.1.2.6. Age and Duration of Service

Every person goes through certain career stages in job life. The employee who establishes his/her career and ensures a certain stability enters a monotonous flat called “plateau” because they are at the top of the Maslow’s Hierarchy of Needs, where they meet the “need for self-realization”. The last phase of working life is called “retirement” and in this period, before the person leaves the working life physically, the psychological withdrawal occur (Gürüz and Yaylacı, 2009). As a result, depending on the age and duration of service, employees face the problem of presenteeism.

2. Job Satisfaction

Job satisfaction is the personal perception of work conditions (work itself, management’s attitude, relationships with colleagues, etc.) and outcomes of work (wages, promotion, job security, career, etc.) (Çekmecelioglu, 2005). Vroom (1964a) defines job satisfaction as the feelings of employees regarding their roles in the organization. Hoppok and Spielgler (1938), on the other hand, define job satisfaction as an integrated set of psychological and environmental conditions that encourage employees to shape their satisfaction feelings (Raziqa and Maulabakhsha, 2015). According to Locke (1976), job satisfaction is the positive emotional state that a person feels as a result of evaluating his work (Nguni, Sleepers and Denessen, 2006). Vroom (1964b) evaluates the job satisfaction of an employee as a pleasant situation. Based on these definitions, three basic features of job satisfaction can be underlined (Luthans, 1989):

- Emotional and situational attitudes towards work. Therefore, it can not be seen, touched, can only be expressed or determined by various attitude measurements.
- Determining to what extent needs and/or expectations are met.
- Attitudes towards wages, promotion opportunities, management style, colleagues, etc.

Job satisfaction has two dimensions, internal and external. While internal satisfaction is expressing the degree of satisfaction with the job itself such as job independence, job diversity, job continuity, service to society, sense of responsibility, and social status; external satisfaction refers to satisfaction from factors that are not directly related to the job itself such as working conditions, policies, praise and appreciation (Chen and Chiu, 2005).

2.1. Dimensions of Job Satisfaction

There are 5 dimensions of job satisfaction as *promotion, salary, management style, colleagues* and *job itself*.

2.1.1. Promotion

Promotion has an effect on increasing motivation and organizational commitment as the employee is promoted to a higher position in terms of authority, responsibility and status and gains different rewards such as title (Mert, 2010).

2.1.2. Salary

Expressing the value of the employee's intellectual and physical labor, the salary both motivates and directs the employee. If the employee earns an enough salary, he/she will feel a sense of satisfaction (Mert, 2010). The effect of the wage on job satisfaction is determined by being fair enough, that is, fairness towards the employees doing the same or similar work in the organization (Robbins, 2002).

2.1.3. Management Style

Employees' participation to the organization's decision-making processes is high in organizations where the authorities and responsibilities are clearly stated, authority is transferred and open communication mechanisms are implemented. Therefore the level of job satisfaction of employees is high, whereas in reverse cases, it is low (Kim, 2002).

2.1.4. Colleagues

The degree of support and perceived cooperation provided by colleagues are among the important factors that affect job satisfaction (Mert, 2010). On the other hand, there may be competition from time to time, especially among colleagues working in close departments. This, in turn, may weaken the relationships and communication and can negatively affect the quality of the work and service provided (Williams, 1998).

2.1.5. Job Itself

Employee's emotions, thoughts and attitudes towards his/her work are among the important factors that affect job satisfaction. Various factors such as the attractiveness of the job, its prestige and importance in the society and the opportunity to be promoted also play major roles in the formation of job satisfaction in addition to job-related feelings (Feldman and Hugh, 1983; Rüzgar, 2018).

3. International and National Researches on Presenteeism and Job Satisfaction

The mediating role of a presenteeism has been proposed by Karanika-Murray, Pontes, Griffiths, and Biron (2015) as a determinant of job satisfaction through affective-motivational situations (especially work participation and dependency). This model contributes to the existing literature by focusing on (i) job satisfaction as a result of presenteeism and (ii) the psychological processes associated with it. The research reveals the presenteeism as psychological absence and job participation, work addiction and motivational situations resulting from it. Findings showed that presenteeism is negatively related to job satisfaction.

In the research conducted by Haque (2015), the relationship between presenteeism and job satisfaction and employees' intention to quit was investigated. Hypotheses were tested using data from 200 full-time Bangladeshi employees through a web-based online survey. As expected, significant negative relationships were identified between presenteeism

and job satisfaction and job satisfaction and employee turnover rate. There was a significant positive relationship between presenteeism and employee turnover. Therefore, this study revealed that presenteeism is related to job satisfaction and employees' intention to quit.

As for national studies, Erdil et al. (2004), conducted a research in the textile industry. The effect of management style, working conditions, friendship environment and sense of appreciation on job satisfaction is examined. According to the findings obtained, improving the management style and working conditions, the presence of a friendly environment and feeling of appreciation make a positive contribution to the job satisfaction of the employees. Otherwise, the job satisfaction of the employees decrease and cause presenteeism.

The purpose of the study conducted by GÜDÜ Demirebulat and Bozok (2015) was to determine the relationship between the employee's absence at work, physical well-being, mental well-being and the variables of life satisfaction. The research universe consisted of 157 employees of 58 "A group" travel agencies located in the city center of Trabzon. The findings showed that the average life satisfaction level of the employees in the sample organization was high. In addition, there is no statistically significant relationship between presenteeism and mental well-being, physical well-being and life satisfaction. In this case, it was stated that the mental and physical well-being of the employees and the high or low level of life satisfaction do not cause presenteeism problems. This situation was explained by the understanding and flexibility shown by the travel agency managers operating in Trabzon province to their employees who do not feel well.

4. Methodology

The purpose of this study is to examine the relationship between presenteeism and job satisfaction. Insurance agencies' employees were identified as the universe of the research and employees of 12 insurance agencies operating in Nilüfer, one of the 3 central districts of Bursa city, were taken as sample. 101 responds have been gathered from the participants. The reason why insurance company employees are chosen as the research

universe is the fact that they have to be experts at marketing and communication in order to convince potential customers to buy insurance for both themselves and their families, relatives, friends, etc. Furthermore, they have to convince corporate customers as well, which is much more challenging. In addition, they also have to satisfy these customers with their service in order not to cause them to breach their contracts. In this sense, even though they feel sick they cannot stay away from their jobs and feel the obligation to go to work. In addition to this, their satisfaction feelings towards their jobs and organizations constitute great importance in the sense that they cannot behave convincingly enough if they do not feel satisfied and thus, happy, which affects the productivity and efficiency of their organizations in the long term. The fact that there have not been found any researches that investigate the relationship between presenteeism and job satisfaction of insurance agencies' employees, is another motive of this study.

A questionnaire consisting of 3 parts was applied to the participants. While demographical questions were included in the first part, there is "Stanford Presenteeism Scale" developed by Koopman et.al (2002) with 6 items in the second part and there is "Minnesota Job Satisfaction Scale" developed by Weiss et al. (1967) with 20 items in the third part. The questionnaires were delivered to the participants via e-mail and 101 responds were provided. The data obtained were analyzed via SPSS 22.0 package program.

According to the reliability analysis of the scales, Cronbach's Alpha value of the Presenteeism Scale is 0,76, the Cronbach's Alpha value of the Minnesota Job Satisfaction Scale is 0,93. Therefore, both scales were accepted as reliable.

Table 1: Cronbach's Alpha Values of the Scales

Scale	Cronbach's Alpha Value	Number of Items
Presenteeism	,76	6
Job Satisfaction	,93	20

4.1. Demographical Findings

According to demographical findings, 34 (33.7%) participants are female and 67 (66.3%) participants are male. As for age groups, 26 (25.7%) participants are in 18-29, 48 (47.5%) participants are in 30-39, 5 (5.0%) participants are in 40-49 and 22 (21.8%) participants are in 50-59 age group. 65 (64.4%) participants are married, 36 (35.6%) participants are single. 89 (88.1%) participants have work experience between 1-5 years, 3 (3.0%) have 6-10 years, 4 (4.0%) have 11-15 years and 5 (5,0%) have 21 years and more.

4.2. Factor Analysis Results

According to the factor analysis (Table 2), the Job Satisfaction Scale has two dimensions. These dimensions are, in accordance with the original scale, are classified as Internal Satisfaction and External Satisfaction. The internal satisfaction dimension explains the job satisfaction scale with the percentage of 52,991 and the external satisfaction dimension with the percentage of 22,634. The cumulative percentage of all dimensions is calculated as 75,625.

Table 2: Explained Total Variance

Com- ponent	Loaded Sums of Squares			Rotated Sums of Squares		
	Total	%Vari- ance	Cumula- tive%	Total	%Vari- ance	Cumu- lative%
1	6,052	60,521	60,521	5,299	52,991	52,991
2	1,510	15,104	75,625	2,263	22,634	75,625

It has also been found that the Presenteeism Scale has gathered under two dimensions (Table 3). These dimensions are called Being at Work and Not Being at Work. The dimension of being at work explains the scale of presenteeism with the percentage of 50,019, the dimension of not being at work with the percentage of 33,953. The cumulative percentage of all dimensions is calculated as 83,972.

Table 3: Explained Total Variance

Com- ponent	Loaded Sums of Squares			Rotated Sums of Squares		
	Total	% Variance	Cumulative%	Total	% Variance	Cumulative%
1	3,024	50,395	50,395	3,001	50,019	50,019
2	2,015	33,577	83,972	2,037	33,953	83,972

4.3. Hypothesis

H0: There is no statistically significant relationship between Job Satisfaction and Presenteeism

H1: There is a statistically significant relationship between Being at Work and Internal Satisfaction $h1: \mu1 > \mu2$

H2: There is a statistically significant relationship between Being Work and External Satisfaction $h2: \mu1 > \mu2$

H3: There is a statistically significant relationship between Not Being at Work and Internal Satisfaction $h3: \mu1 > \mu2$

H4: There is statistically significant relationship between Not Being at Work and External Satisfaction $h4: \mu1 > \mu2$

4.4. Regression Findings Related to Hypothesis

H1: There is a statistically significant relationship between Being at Work and Internal Satisfaction $h1: \mu1 > \mu2$

H2: There is a statistically significant relationship between Being Work and External Satisfaction $h2: \mu1 > \mu2$

The model summary table of the hypotheses (Table 4), proves that the regression value of the independent variables Internal Satisfaction and External Satisfaction is ,008% on Being at Work.

Table 4: Model Summary

Phase	R	R ²	Adjusted R ²	Standard Deviation
1	,090 ^a	,008	-,012	2,63357

The ANOVA values of the model (Table 5), prove that the F value is not statistically significant at the first phase $p > 001$. ($F_{100-2} = 400$).

Table 5: ANOVA Values

Phase		Sum of Squares	df	Sum of Averages	F	p
1	Regression Value	5,552	2	2,776	,400	,671b
	Residual	679,696	98	6,936		
	Total	685,248	100			

There is no statistically significant relationship between Internal Satisfaction and Being at Work, and External Satisfaction and Being at Work ($p > ,01$) (Table 6).

Table 6: Coefficients Table

		Unstandardised Coefficients		Standardised Coefficients	t	p
		Standard Deviation	Beta			
1	(Presenteeism)	4,254	1,645		2,586	,011
	External Satisfaction	,034	,052	,079	,652	,516
	Internal Satisfaction	,023	,151	,018	,149	,882

Dependent Variable: Presenteeism

Therefore;

H1: There is statistically significant relationship between Being at Work and Internal Satisfaction $h1: \mu_1 > \mu_2$ is rejected.

H2: There is statistically significant relationship between Being at Work and External Satisfaction $h2: \mu_1 > \mu_2$ is rejected.

H3: There is statistically significant relationship between Not Being at Work and Internal Satisfaction $h3: \mu_1 > \mu_2$

H4: There is statistically significant relationship between Not Being at Work and External Satisfaction $h4: \mu_1 > \mu_2$

According to the model summary of these hypotheses (Table 7), the independent variables Internal Satisfaction and External Satisfaction have a regression value of 29.2% on Not Being at Work.

Table 7: Model Summary

Phase	R	R ²	Adjusted R ²	Standard Deviation
1	,541 ^a	,292	,278	1,52054

The ANOVA values of the model (Table 8), prove that the F value is statistically significant at the first phase $p < .001$. ($F_{100-2} = 20,245$).

Table 8: ANOVA Values

Phase		Sum of Squares	df	Sum of Averages	F	p
1	Regression Value	93,617	2	46,808	20,245	,000b
	Residual	226,581	98	2,312		
	Total	320,198	100			

There is not a statistically significant relationship between External Satisfaction and Not Being at Work ($p < ,01$). If Not Being at Work increases by 1 unit, External Satisfaction increases by ,574 units.

On the other hand, there is not a statistically significant relationship between Internal Satisfaction and Not Being at Work ($p > ,01$) (Table 9).

Therefore;

H3: There is statistically significant relationship between Not Being at Work and Internal Satisfaction $h3: \mu_1 > \mu_2$ is rejected.

H4: There is statistically significant relationship between Not Being at Work and External Satisfaction h4: $\mu_1 > \mu_2$ is accepted.

Table 9: Coefficients

Phase B		Unstandardised Coefficients		Standardised Coefficients	t	p
		Standard Deviation	Beta			
1	(Presenteeism)	9,007	,950		9,482	,000
	External Satisfaction	,170	,030	,574	5,631	,000
	Internal Satisfaction	-,057	,087	-,066	-,647	,519

Dependent Variable: Presenteeism

Conclusion

Presenteeism means that employees are physically at work, but psychologically absent. Therefore, as mentioned before, productivity and efficiency are not at the desired level and even decrease and prevent the achievement of the organization’s holistic goals. On the other hand, job satisfaction is the satisfaction of employees by having positive feelings about their jobs and organizations. Job satisfaction is also among the factors that affect presenteeism.

In this context, the aim of this study is to examine the relationship between presenteeism and job satisfaction. Insurance company employees were determined as the universe of the research and employees of 12 insurance agencies operating in Nilüfer district of Bursa city, were taken as sample. 101 responds was gathered. According to the findings, there is a statistically significant relationship between Not Being at Work dimension and External Satisfaction of the employees, while there is not a statistically significant relationship among the other dimensions. In this sense, as employees pay attention to the external satisfaction factors

such as working conditions and appraisal, employees presenteeism degree increases. Therefore, it can be concluded that internal factors are effective on decreasing the level of presenteeism and thus, it can be suggested to the managers/employers to try to draw paths and shape an organizational culture which supports internal satisfaction factors. As afore mentioned, employees of insurance agencies have to be professionals in terms of both marketing and communication skills in order to convince individual and corporate potential customers to buy insurance. They also have to satisfy the customers with their service in order to make them feel happy with their insurance contracts. In this sense, even though they feel sick, they feel the obligation to go to work and continue to satisfy customers and find potential customers. Furthermore, their job satisfaction levels constitute great importance in the sense that it is almost impossible to convince and satisfy potential customers/customers if they do not feel satisfied themselves, which affects the productivity and efficiency of their organizations in the long term.

In addition to the fact that there is a very limited number of studies on the relationship between presenteeism and job satisfaction in the literature, there is no study conducting this type of research in the insurance sector. Therefore, it is expected that this study will serve as a reference for future studies and will shed light to the researchers in terms of increasing the number of similar studies, including various sectors and different variables. Professionals, on the other hand, are expected to infer the findings and conclusions of these studies and thus, define an efficient path in order to increase the satisfaction and decrease the presenteeism of their subordinates.

References

- Arslaner, E. and Boylu, Y. (2015). İş Hayatında Presenteeism: Otel İşletmeleri Açısından Bir Değerlendirme. *İşletme Araştırmaları Dergisi (Journal of Business Administration Research)*, 7(4), 123-136.
- Bakan, İ., Doğan, İ. F., Oğuz, M. and Koçdemir, M. (2018). Presenteeism İle Algılanan Sosyal Destek, Tükenmişlik Arasındaki İlişki: Adana İlinde Bir Alan Araştırması. *Sosyal Araştırmalar ve Davranış Bilimleri*

- Dergisi (Journal of Social Research and Behavioral Sciences)*. 4(6). 155-173.
- Bal, F. (2014). *Presenteeism ve Psikolojik Sözleşmenin Duygusal Zeka ile İlişkisi: Gaziantep Üniversitesi'nde Bir Uygulama*. Gaziantep Üniversitesi Sosyal Bilimler Enstitüsü İşletme Anabilim Dalı.
- Barmby, T. and Stephen, G. (2000). Worker Absenteeism: Why Firm Size May Matter. *The Manchester School*, 68(5), 568-577.
- Baysal, İ. A. (2012). *Presenteeism (İşte Varolmama Sorunu) ile Örgütsel Bağlılık Arasındaki İlişki: Adnan Menderes Üniversitesi Akademik Personeli Üzerinde Bir Uygulama*. Aydın Adnan Menderes Üniversitesi Sosyal Bilimler Enstitüsü İşletme Anabilim Dalı.
- Chen, H.L. and Chiu, S.F. (2005). Relationship Between Job Characteristics And Organizational Citizenship Behavior: The Mediational Role of Job Satisfaction. *Social Behavior And Personality*, 33(6), 523-540.
- Cocker, F., Martin, A., Scott, J., Venn, A. and Sanderson, K. (2013). Psychological Distress, Related Work Attendance and Productivity Loss in Small-to-Medium Enterprise Owner/Managers. *International Journal of Environmental Research and Public Health*, 10(10), 5062-5082.
- Cooper, C. L. (1998). The Changing Nature of Work. *Community Work & Family*, 1(3), 313-317.
- Çekmecelioğlu, G. H. (2005). Örgüt İkliminin İş Tatmini ve İşten Ayrılma Niyeti Üzerindeki Etkileri: Bir Araştırma. *C.Ü. İktisadi ve İdari Bilimler Dergisi*. 6(2). 23-39.
- Çiftçi, B. (2010). İşte Var ol(ama)ma Sorunu ve İşletmelerin Uygulayabileceği Çözüm Önerileri. *Çalışma ve Toplum Dergisi*. 1(24), 153-174.
- Çiftçi, B. (2018). *İşte Var Ol(ama)ma (Presenteeism)*. İçinde *Çalışma Yaşamında Davranış: Güncel Yaklaşımlar*. Güncellenmiş ve Genişletilmiş 4. Baskı (4th Ed.), Ed.s. A. Keser, S. Yürür. Umuttepe Yayınları.
- Çiftçi Öztürk, D., Meriç, E. ve Meriç, A. (2018). Presenteeism (İşte Var Olamama) Ve Örgütsel Özdeşleşme Arasındaki İlişkinin İncelenmesi. *Sosyal Bilimler Dergisi / The Journal Of Social Science*, 5(24), 303-320

- Dalkılıç, E. and Seren H. A. K. (2018). İşte Var Olamama: Nedenleri ve Sonuçları. *Sağlık ve Hemşirelik Yönetimi Dergisi* 5(2).123-131.
- Dembe, A.E. (2009). Ethical Issues Relating to the Health Effects of Long Working Hours. *Journal of Business Ethics*, 84.
- Duxbury, L. E. and Higgins, C. A. (1991). Gender Differences in Work-Family Conflict. *Journal of Applied Psychology*, 76(1), 60.
- Erdil, O., Keskin, H., İmamoğlu, S. Z. and Erat, S. (2004). Yönetim Tarzı ve Çalışma Koşulları, Arkadaşlık Ortamı ve Takdir Edilme Duygusu ile İş Tatmini Arasındaki İlişkileri: Tekstil Sektöründe Bir Uygulama. *Doğuş Üniversitesi Dergisi*, 5(1).
- Erdoğan, İ. (1996). İşletme Yönetiminde Örgütsel Davranış. *İ.Ü. İşletme Fak. Yay.* 6(1), no:266, İstanbul.
- Feldman, D, C. and Hugh J. A. (1983). *Managing Individual and Group Behavior in Organizations*. Auckland: Mc Graw – Hill International Book Company.
- Güdü Demirbulat, Ö. and Bozok, D. (2015). Presenteeism (İşte Varolamama) ile Yaşam Doyumu, Fiziksel ve Ruhsal İyilik Halinin Etkileşimine Yönelik Seyahat Acentası İşgörenleri Üzerinde Bir Araştırma. *KMÜ Sosyal ve Ekonomik Araştırmalar Dergisi*, 17(28). 7-13.
- Gürüz, D. and Yaylacı, G. Ö. (2009). *İletişimci Gözüyle İnsan Kaynakları Yönetimi* (4. b.). İstanbul: Kapital Medya Hizmetleri A.Ş.
- Haque, A. (2015). The Influence of Presenteeism on Job Satisfaction and Employee Turnover Intentions: Evidence From Bangladeshi Employees. *29th Australian and New Zealand Academy of Management Conference*.
- Hoppok, R. and Spielgler. (1938). Job Satisfaction. *Occupations: The Vocational Guidance Journal*, 16(7), 636-643.
- Johns, G. (2010). Presenteeism in the Workplace: A Review and Research Agenda. *Journal of Organizational Behavior*, 31(4), 519-542.
- Johns, G. (2012). *Presenteeism: A Short History and A Cautionary Tale*. In *Contemporary Occupational Health Psychology Global Perspectives on Research and Practice*, (Ed: J. Houdmont, S. Leka, and R. Sinclair), Wiley-Blackwell, Chichester, U.K.
- Karanika-Murray M, Pontes HM, Griffiths MD. and Biron C. (2015). Sickness Presenteeism Determines Job Satisfaction via Affective-

- Motivational States. *Soc Sci Med.* 139(100-6). doi: 10.1016/j.socscimed.2015.06.035. Epub 2015 Jul 2. PMID: 26183017.
- Keser, A. (2015). *Çalışma Psikolojisi* (5. b.). Bursa: Ekin Basım Yayın Dağıtım.
- Kim, S. (2002). Participative Management and Job Satisfaction: Lessons For Management Leadership. *Public Administration Review*, 231-241.
- Koçoğlu, M. (2007). *İşletmelerde Presenteeism Sorunu ve İnsan Kaynakları Yönetimi Çerçevesinde Mücadele Yöntemleri*. İstanbul: Yıldız Teknik Üniversitesi.
- Köse, Ö. (2019). *Presenteeism (İşte Var Olamama) İle Örgütsel Özdeşleşme Ve Tükenmişlik Arasındaki İlişkinin Analizi*. İstanbul Sabahattin Zaim Üniversitesi Sosyal Bilimler Enstitüsü İşletme Anabilim Dalı İşletme Yönetimi Bilim Dalı Yüksek Lisans Tezi (MBA Dissertation).
- Levin-Epstein, J. (2005). *Presenteeism and Paid Sick Days*. <http://www.clasp.org/resourcesand-publications/files/0212.pdf> (19.05.2020).
- Locke, E. A. (1976). *The Nature and Causes of Job Satisfaction*, In M. D. Dunnette (Ed.), *Handbook of Industrial and Organizational Psychology*. 1293-1349. Chicago: Rand McNally.
- Luthans, F. 1989. *Organizational Behavior*. Mc Graw Hill International Edition.
- Mert, İ.S. (2010). İş Tatmini Alt Boyutlarının Örgütsel Vatandaşlık Davranışı Üzerindeki Etkisi: Yöneticiler Üzerine Bir Araştırma. *KHO Savunma Bilimleri Dergisi*, 9(2). 117-143.
- Nguni, S., Slegers, P. and Denesen, E. (2006). Transformational and Transactional Leadership Effects on Teachers' Job Satisfaction, Organizational Commitment, and Organizational Citizenship Behavior in Primary Schools: The Tanzanian Case. *School Effectiveness and School Improvement*, 17(2), 145 – 177.
- Özpehlivan, M. (2018). İş Tatmini: Kavramsal Gelişimi, Bireysel Ve Örgütsel Etkileri, Yararları ve Sonuçları. *Kırklareli Üniversitesi Sosyal Bilimler Dergisi*. 2(2).
- Raziq, A. and Maulabakhsh, R. (2015). Impact of Working Environment on Job Satisfaction. *Procedia Economics and Finance*, 23, 717-725.
- Robbins, S. P. (2002). *Organizational Behavior*. (10th ed.). New Jersey: Prentice-Hall.

- Rüzgar, N. (2018). *Çalışanların, İnsan Kaynakları Yönetimi Modelleri İle Yöneticilerinin Mizah Tarzlarına İlişkin Algılarının İş Tatminleri Üzerindeki Etkisinin İncelenmesi*. T.C. İstanbul Ticaret Üniversitesi Sosyal Bilimler Enstitüsü İşletme Anabilim Dalı İşletme Doktora Programı (PhD Dissertation).
- Vroom, V. (1964a). *Work and Motivation*. New York: John Wiley and Sons, 91.
- Vroom, H.V. (1964b). *The Determination of Job Satisfaction Work and Motivation*. New York: John Wiley and Sons, Inc.
- Williams, T. (1998). Job Satisfaction in Teams. *The International Journal of Human Resource Management*, 9(5), 782-799.

