

Human behavior varies depending on the gender, age, country of residence and many other factors. Although human behavior varies as mentioned above, they can be classified under two categories such as observed and measured actions. The most distinct characteristics of human behavior is that it is multi-causal and complex due to its nature. The complex actions as a result of the said variety can be considered among the elements composing the society.



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ACADEMIC STUDIES IN HUMANITIES AND SOCIAL SCIENCES



# Academic Studies in Humanities and Social Sciences

Editors

Prof. Dr. Redzep ŠKRIJELJ

Asst. Prof. Dr. Ertugrul DUZGUN

SOCIAL SCIENCES



LIVRE DE LYON

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# **Academic Studies in Humanities and Social Sciences**

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# **PREFACE**

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Human behavior varies depending on the gender, age, country of residence and many other factors. Although human behavior varies as mentioned above, they can be classified under two categories such as observed and measured actions. The most distinct characteristics of human behavior is that it is multi-causal and complex due to its nature. The complex actions as a result of the said variety can be considered among the elements composing the society.

On the other hand, the organizations have also existed at every stage of the human history although they have had diverse structures. Every organization adopts the values of the society in which they operate, even at the least extent. The organizations that people have worked with are among the above mentioned. When it is viewed from the sociological perspective, the organizations have a significant function in comprehending and controlling human behavior and directing them in accordance with the goals and objectives of the organization. In this context, the achievements and failures of people and society in the environment they belong are critical.

This book has been written with a clear and comprehensible turn of expression for those interested in human and social sciences, by the researchers with considerable academic studies on this subject.

We would like to express their endless thanks to all the authors of the chapters contributed to the implementation of this book,

**Prof. Dr. Redzep ŠKRIJELJ**  
**Asst. Prof. Dr. Ertugrul DUZGUN**



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# CHAPTER 1

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## COMMUNICATION PERCEPTION IN VOLUNTEERING ACTIVITIES OF NGOs SUPPORTING THE DISABLED DURING THE PANDEMIA PROCESS: A RESEARCH IN PROVINCE OF IZMIR

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### 1. INTRODUCTION

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It can be stated that today's contemporary NGOs and NGOs that engage in voluntary activities relevant to the disabled, as part of their missions, attach high importance to communication and communicative processes. It is stated that NGOs, which engage in voluntary activities with effective communication regarding the disabled through stakeholders (internal and/or external), target audiences, and media organizations, are in an effort to fulfill their missions with a strategic and managerial point of view (Fenton and Inglis, 2007: 341). The aforementioned process can be embodied within the framework of

different possibilities and channels in routine processes with technological developments. However, NGOs may also face non-routine processes.

The pandemic, which is still rapidly affecting humanity all over the world, was named Covid 19 by the World Health Organization on March 19, 2019. It is seen that the process started in Wuhan, China, and affected all countries and all kinds of organizations and processes in an extraordinary way (Tangcharoensathien et al., 2021: 243). Naturally, it can be argued that the process has affected and remains to affect NGOs and NGOs that engage in voluntary activities within the scope of the regarding the disabled in many ways (Doğan&-Baykara, 2020: 13, 22). Communication and communication processes, in this context, can be seen as strategic dimension that has been and continues to be affected by the process.

Within this scope, this study is designed to reveal the communication perceptions of NGOs and their members, which are engaged in voluntary activities regarding the disabled during the pandemic process that is currently being experienced. Because of the metropolitan character of the location, the study's target audience was determined to be NGOs that support disabled people and their members in the province of İzmir.

## **2. LITERATURE SUMMARY**

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### ***2.1. Concept and Process of Pandemic, Disabled People***

A pandemic can be conceptually defined as a highly dangerous contagious epidemic that is widespread in a global context. The pandemic can be accepted as a reality as old as human history. In this context, although more local than current pandemics, the first recorded pandemic/epidemic occurred during the Peloponnesian War (430 BC). Including fever, thirst, throat and tongue bleeding, red skin, and lesions, the disease has spread to the regions of Libya, Ethiopia, Egypt, and Athens. Two-thirds of the population died. The epidemic led to the victory of the Spartans. Within the scope of the pandemic/epidemics in the last two centuries, Russian flu (1889), Spanish flu (1918), Asian flu (1957), SARS (2003), are mentioned among typical examples(Universal History Archive, March 2021).

According to the World Health Organization, the current pandemic that has been experienced globally since 2019 is much more widespread than before and includes the following six stages: First, the virus is only found in animals,

then it causes infection in the human, later in small groups of people/communities, then rapidly transmits among humans, in the ongoing process, it rapidly spreads in a few countries and eventually transmits to countries on various continents (WHO, March 2021).

According to WHO, different countries face different risks during the pandemic process. In practice, this process can be presented as alarm, pandemic, and transition phases. In this context, according to WHO, countries should act relative to their own national risk assessments based on local conditions, taking the information provided by WHO into account. In this context, it is appropriate to consider countries' risk management decisions together with global risk assessments based on local risk assessments (WHO, 2017a: 13-14).

In this context, during the pandemic process, measures such as border controls, identification of cases (symptoms, risks, infected individuals and contacts, etc.), monitoring, performing necessary quarantines, isolation processes, use of appropriate equipment, restrictions (working life, education, curfews, workplaces, activities, travels, etc.), awareness-raising (instructing, media, social media, state institutions, businesses, NGOs, individuals prominent in the society, etc.), scientific studies (scientific publications on vaccine and drug studies, scientific publications on economic and social issues, etc.), masks, social distance, hygiene come to fore (Pan et al., 2020: 10; Wong et al., 2020: 3; Özlü and Öztaş, 2020: 473-475; Akça, Meltem and Tepe-Küçükoğlu, 2020: 72).

COVID 19 is an issue that is examined in a different dimension for the disabled. It is reported that COVID 19 affects vulnerable groups, especially the disabled more severely than others. In this context, in order to minimize sensitivity, suggestions such as health and other services, socio-economic support, elimination of discrimination, activation of social assistance and support lines, instruction and information provision, taking extra care for emergencies, etc. are made (Örün and Topal, 2020: 187).

## **2.2. NGOs and NGOs Supporting the Disabled**

NGOs can be defined as established legal entities that engage in volunteering activities. According to the approach of the European Economic and Social Committee (EESC), NGOs are defined as “the organizational structures that take responsibility for the benefit of society and act as an intermediary between official authorities and citizens” (Güder, 2005: 10). In the historical perspective, however, NGOs are structures that are emerged and developed by being influenced by religious elements such as offering donations, help, aid to the sick,

disabled people, etc. (Ryfman, 2006: 15-24). In the current day, individuals participate in volunteering activities in NGOs for general and individual reasons. The main general reasons consist of a face-to-face meeting with the society, minimizing damage and injustice in society, improving, helping one another, solving problems, improving human relations. The main individual reasons are meeting with people, friendship, feeling good, showing self skills, desire to become professional, managing, and coaching (Yanay and Yanay, 2008: 66).

Within the framework of the definitions above, NGOs supporting the disabled can be explained as organizations that commit themselves specifically to issues caused by disability, carry out their activities with the disabled, and similarly, organizations whose members participate for both general and individual reasons.

More specifically, NGOs assisting the disabled take part in activities such as providing solutions to the problems of the disabled (health, education, rehabilitation, employment, care issues, etc.), eliminating discriminatory practices and regulations that cause negative effects on the disabled, supporting them in economic and social security issues, obtaining rights for them. cooperating with stakeholders (state institutions, local governments, profit-making organizations, other NGOs, universities, press, etc.), producing publications about disability, implementing various projects, establishing facilities for the disabled, engaging in local, regional, national, and international activities on the aforementioned issues, establishing economic enterprises that will prevent disability, establishing various services (sports, art, guidance, etc.), helping them to get the place they deserve in the society, etc. (EDF, March 2021; BEDD, March 2021; TSD, March 2021).

### ***2.3. Communication in NGOs Supporting the Disabled During the Pandemic Process***

Naturally, NGOs and NGOs assisting the disabled communicate with internal (manager, member, etc.) and external (target audience, organizations of the government, private sector, other NGOs, media and press, etc.) stakeholders within the scope of all processes and their activities previously described. It is stated that the communication processes remain to make significant contributions in the second and third waves of the pandemic with the cooperation between NGOs and their stakeholders (Sommer, 2020: 153).

The pandemic process has overall become even more difficult with new restrictions for NGOs to carry out their activities within limited opportunities and conditions. This was especially seen more heavily in other country NGOs

compared to relatively developed country NGOs. In this context, noticeable deficiencies as directly affecting communication are as follows: increasing limitations in social communication and interactions, the impossibility of conducting activities as before, increasing of insufficient funding and financing, the limitation of the sustainability of digital opportunities, and the health safety of volunteers (EuropeNow, Accessed April 2021).

In addition, it can be stated that although volunteering is at the center for NGOs, financial issues are also important in terms of both conducting activities and effective use of modest resources. Obtaining and effective use of resources can be actualized through effective communication processes. In this context, it has also been revealed that NGOs have an important role in ensuring that funds reach their goals in order to fight the Covid-19 outbreak (Mullard and Aarvik, 2020: 1). In this context, NGOs play important roles in solidarity and welfare in the society with the communication they establish during the COVID 19 process and prove that they can create extra funds for this (SSKD, 2020: 10).

Just as mentioned above, the pandemic process has affected the communication and communication processes of NGOs that carry out missions for the disabled with positive and negative aspects, as in every organization. In this context, it is stated in the literature that due to the limitation of their movement, especially NGOs assisting the disabled face negative situations such as not being able to access every place in case of a necessity and not being able to leave their residency except in cases of high urgency. It is also stated that, strategically, some NGOs may have limited communication and limited activities. For local NGOs with insufficient resources, these activities can be challenging and impossible. On the other hand, it is stated that public institutions can suppress negativities regarding the image as NGOs fight the pandemic. However, despite all the difficulties encountered in this negative process, volunteering activities are carried out to reduce the effects of the crisis such as contacting people with disabilities and their relatives and delivering private messages. Once again, within the strategic aspect, new techniques and digital interactions are discussed, and it is revealed that efficient meetings are held with the participation of stakeholders (FOND, 2020: 4, 7, 12, 17).

During the pandemic process, it can also be seen that NGOs establish advisory councils and carry out useful activities by remaining communication processes as a result of the meetings held with stakeholders and experts in different fields covering the problems of the disabled and other vulnerable groups (Bulut, 2020: 150).

In this context, in terms of management science, it is important that in the pandemic process, NGOs assisting the disabled have a strategic and managerial

perspective, create a sense of belonging, solve problems, create perception awareness, are direct, clear, understandable, reliable, efficient and effective, dynamic, interactive, participatory, motivating and persuasive, sensitive in cultural and legal issues, plan, implement and control communication processes within the scope of actively using contemporary technological facilities on the basis of projects and teamwork (Özmutaf, 2019: 235-236).

In this context, during the pandemic process, which is in the form of a crisis, it is suggested for NGOs supporting disabled people that they pay attention to the subjects such as “deciding to share the crisis period studies, controlling of the communication channels and establishing rules, determining the individuals that are authorized to inform, determining the key messages inside and outside the institution”. In this framework, they are suggested to move strategically as they put forward the communication plans, implement and monitor those plans (SSKD, 2020: 28, 32).

In addition, it seems inevitable to implement volunteering activities including flexible and dynamic organization and an established management processes against the pandemic process and the different crisis-generating processes that may arise in the future. In other words, it can be emphasized that today and in the future, NGOs must find many creative communication ways of volunteering in order to adapt to the restricted conditions that are changing and becoming more strict with the pandemic process. In this context, taking the participatory opinions of the members of the NGOs assisting the disabled and exhibiting the communication in strategic and managerial aspects during the pandemic process can be seen as an important approach and a perspective providing information that will fill the gap.

### **3. RESEARCH**

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#### ***3.1. The Purpose of the Research***

The main purpose of the study is to determine the communication perceptions of the NGO members assisting the disabled in volunteering activities during the pandemic process.

#### ***3.2. Data Collection Tools***

The survey form prepared for the research consists of three basic parts. In the first part, there are five dimensions as the independent variables of the research:

age, gender, education level, position in the NGO, and duration of experience in the NGO. In the second part, two basic and explanatory questions regarding communication perception and communication motivation perception are directed at members who take part in NGOs carrying out volunteering activities of assisting the disabled during the pandemic process. In the third part, there are 20 questions regarding the quality process perceptions of members in terms of vision. For statistical evaluations of the questions, a 5-point Likert-type scale was utilized, with values assigned as follows: 1 for strongly disagree, 2 for disagree, 3 for moderately agree, 4 for agree, and 5 for strongly agree. The 20 questions were grouped under 2 factors.

### **3.3. Data Collection and Analysis**

The survey form prepared for the research was applied as a face-to-face survey method to 138 NGO members of 5 NGOs in Izmir that carry out activities for the disabled, between December 2020 and March 2021. All of the surveys are included in the analysis. SPSS and AMOS softwares were used for statistical analysis in the study. Factor analysis, single sample T-Test, two-sample independent T-Test, Mann Whitney U Test, correlation analysis, and structural equation analysis were performed within this research.

### **3.4. Basic Hypotheses of the Research**

In the study, three basic hypotheses were created regarding the communication perceptions of members participating in volunteering activities in NGOs assisting the disabled during the pandemic process. These are listed below:

**H<sub>1</sub>:** Within the scope of communication in volunteer activities during the pandemic process, the member perception towards the ... factor is positive (f1: Managerial Processes and f2: Strategic Dimension).

**H<sub>2</sub>:** During the pandemic, there is a difference in volunteering activities in terms of communication within the scope of ... factors within socio-demographic variables (gender, educational status, position in the NGO, experience).

**H<sub>3</sub>:** There is a positive linear correlation between the factors of ... within the scope of communication in volunteer activities during the pandemic.

**H<sub>4</sub>:** During the pandemic process, the impact of the strategic dimension on the managerial processes is important within the scope of communication in volunteer activities.

## 4. FINDINGS

138 NGO members participated in the study. However, not every member answered every question. For this reason, statistics were created including data obtained.

### 4.1. Socio-Demographic Findings

The socio-demographic findings of the participants who answered the questions are as follows: The average age and standard deviation of the participants in terms of gender are  $35.5 \pm 11.7$  for women ( $n=86$ , 62.3%) and  $44.0 \pm 16.10$  for men ( $n=44$ , 21.6%). Primary schools, secondary schools, and high schools make the 94% ( $n=126$ ) and universities make the 6% ( $n=8$ ) of the participants' education level. 10.7% of the participants are managers ( $n=12$ ) and 89.3% are ordinary members ( $n=100$ ). 80% ( $n=48$ ) have NGO experience of 9 years or less and 20% ( $n=12$ ) have NGO experience of 10 years or more.

### 4.2. Communication and Communication Motivation in Volunteering Activities During Pandemic Process

Two basic and explanatory questions regarding communication perception and communication motivation perception are directed at members who take part in NGOs carrying out volunteering activities of assisting the disabled during the pandemic process. In the pandemic, the communication perception level of approximately 60% of those participating in volunteer activities was determined as "very high and high" and 20% as "moderate" (Table 1). According to these findings, it can be interpreted that the pandemic process positively affects the perception of communication in volunteer activities.

**Table 1. Communication Perception During Pandemic Process**

Perception Level	Frequency	Percent	Valid Percent	Cumulative Percent
Very high	20	14.5	15.2	15.2
High	58	42.0	43.9	59.1
Average	28	20.3	21.2	80.3
Low	24	17.4	18.2	98.5
Very low	2	1.4	1.5	100.0
Total	132	95.7	100.0	
Missing	6	4.3		
Total	138	100.0		

On the other hand, it was determined that approximately 59% of those who took part in volunteer activities during the pandemic process had a “very high and high” perception level of communication motivation and 25% were at a “moderate” level (Table 2). These findings coincide with the findings regarding the perception of communication level. In this response, it can be interpreted that the pandemic process positively affects the perception of communication motivation in volunteer activities.

**Table 2. Perception of Communication Motivation During Pandemic Process**

	Fre- quency	Percent	Valid Percent	Cumulative Percent
Very high	20	14.5	15.4	15.4
High	56	40.6	43.1	58.5
Average	32	23.2	24.6	83.1
Low	20	14.5	15.4	98.5
Very low	2	1.4	1.5	100.0
Total	130	94.2	100.0	
Missing	8	5.8		
Total	138	100.0		

#### **4.3. Reliability and Validity of the Measurement Tool**

In the last part of the survey, 20 questions about the perceptions of quality processes in terms of vision during the pandemic process of NGO members who carry out voluntary activities for disabled people within the scope of positively affecting communication were collected under 2 factors. Factor analysis was carried out within the principal component analysis. Kaiser-Meyer-Olkin value is 0.881 and Bartlett's Test of Sphericity (Chi-Square=2849.315, df=190, p=0.000). The diagonal values of the anti-image correlation matrix range between 0.952-0.802. According to these three results, it is concluded that the structure is suitable for factor analysis. Two factors resulting from factor analysis explain the total variance at a rate of 74,292%. The first factor explains the total variance at the level of 38.066% and the second factor at the level of 36.225%. The overall Cronbach Alpha value is 0.970. According to this result, it is revealed that the factors indicated by the propositions in the survey explain the subject at a very high level. Generally, Cronbach's alpha values on the basis of factor and item also show consistency. Factors are named based on the questions they contain. In this response, factors and their names are as follows: f1: Managerial processes and f2: Strategic Dimension (Table 3).

Table 3. Validity and Reliability

... positively affects the communication in volunteer activities during the pandemic.	Name of the Factor	Component		Cronbach's Alpha	
		1	2	Overall = 0.970	
Efficient use of technological processes	Managerial Processes	.849	.353	.960	
Necessary attention to safety and health issues		.832	.416	.960	
Support for self-efficacy (knowledge, vision, confidence, control, motivation, compliance, cooperation, discipline, etc.)		.827	.457	.959	
Necessary care in processes (health, hygiene, use of masks, social distance, protection, etc.)		.815	.384	.961	
Effective information management		.792	.338	.961	
Embracing creative thoughts		.782	.494	.960	
Being Open to Development		.767	.522	.959	
High tolerance and understanding of psychological issues		.757	0.454	.960	
Effective training processes		.738	.580	.959	
Keeping the philosophy of volunteering alive		.726	.461	.952	
Existence of participatory processes		.621	.270	.952	
Turning risks into opportunities	Strategic Dimension	.229	.851	.887	
Actualization of adequate resource allocation		.221	.848	0.872	
The effort required to achieve goals and objectives		.266	.833	.785	
Strategic communication with the target audience		.407	.811	.774	
Realistic identification of opportunities and threats		0.275	.801	0.783	
Adopting the corporate philosophy (mission, vision, values, principles)		.151	.791	.732	
Attention to managerial issues (leadership, motivation, stress, conflict, teams, time effectiveness, etc.)		.413	.757	.708	
Realistic identification of strengths and weaknesses		.317	.703	.696	
Putting more emphasis on stakeholder (other NGOs, public, private sector, press, etc.) relations		.433	.674	.674	

#### 4.4. Findings Regarding Factors

$H_1$  hypothesis (the member perception towards the factor of... is positive within the scope of communication in volunteer activities during the pandemic process) was accepted for both Managerial processes and Strategic Dimension factors. Within this framework, it can be interpreted that the participants attach great importance to the managerial processes and the strategic dimension in terms of communication in their volunteering activities including the disabled during the pandemic process (Table 4).

**Table 4. One Sample T-Test**

Factor	N	Mean $\pm$ Std. Deviation	Test Value = 3	
			t	P
f1: Managerial processes	136	4.1 $\pm$ .81	16.975	.000
f2: Strategic Dimension	136	4.1 $\pm$ .86	16.043	.000

$H_2$  hypothesis (there is a difference in the communication to volunteer activities during the pandemic process in terms of socio-demographic variables within the scope of the ... factors) was accepted for Managerial processes and Strategic Dimension factors only within the scope of gender variable. In other words, women attach more importance to both managerial process and strategic dimension factors in terms of communication in volunteering activities during the pandemic process (Table 5). In terms of educational status, position in the NGO, and experience variables, opinions on both the managerial process and the strategic dimension factors do not differ (Table 5).

**Table 5. Factors and Socio-Demographic Variables**

Factor	Gender	N	Mean $\pm$ Std. Deviation	t	p
f1: Managerial processes	Female	86	4.3 $\pm$ .80	2.643	0.009
	Male	50	3.9 $\pm$ .80		
f2: Strategic Dimension	Female	86	4.3 $\pm$ .93	2.642	0.028
	Male	50	3.9 $\pm$ .70		
Factor	Education	N	Mean Rank	U	p
f1: Managerial processes	Primary school, secondary school, high school	126	67.64	486.0	0.864
	University	8	65.25		
f2: Strategic Dimension	Primary school, secondary school, high school	126	66.79	414.0	0.395
	University	8	78.75		
Factor	Position	N	Mean Rank	U	p
f1: Managerial processes	Manager	12	60.50	552.0	0.650
	Ordinary Member	100	56.02		
f2: Strategic Dimension	Manager	12	63.00	522.0	0.462
	Ordinary Member	100	55.72		
Factor	Experience (in years)	N	Mean $\pm$ Std. Deviation	t	p
f1: Managerial processes	1-9	48	3.9 $\pm$ .61	-1.047	0.299
	10 and above	12	4.1 $\pm$ .73		
f2: Strategic Dimension	1-9	48	4.0 $\pm$ .51	-0.236	0.815
	10 and above	12	4.0 $\pm$ .70		

$H_3$  hypothesis (there is a positive correlation between the ... factors in terms of communication in volunteer activities during the pandemic process) was accepted within the scope of managerial processes and strategic dimension ( $p=0.000$ ). In this framework, a high level of positive correlation was determined between managerial processes and strategic dimension ( $r=0.670$ ).

$H_4$  hypothesis (the effect of strategic dimension on managerial processes is important in terms of communication in volunteer activities during the pandemic process.), which is put forth based on the structural equation, was accepted ( $p < 0.05$ ). The adaptive values are CIMIN/DF=3.322, GFI=0.953, CFI=0.959, NFI=0.948, RMSEA=0.071. It is determined as Beta = 0.86. Based on the findings, it was revealed that the strategic dimension (st) in the pandemic process significantly affects the managerial processes (ma) (Figure 1).

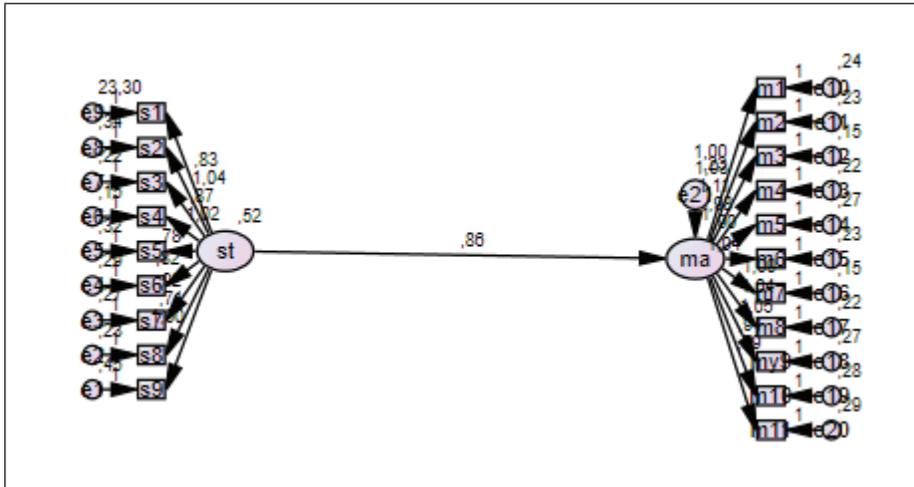


Figure 1. Strategic Dimension (st) and Managerial Processes (ma)

## 5. CONCLUSION

NGOs can be defined as organizations that plan, organize, direct, coordinate, and supervise their managerial processes within the framework of certain voluntary missions. In a way, NGO means a form of organization consisting of volunteering and volunteering activities. Naturally, in this context, it can be stated that internal and external communication and communication processes are of strategic importance in the voluntary concept of NGOs in recognizing and promoting themselves, planning, implementing, and supervising their activities, and adapting their organizations and members to the future by growing sustainably.

Within the scope of this study, it was determined that the communication perception and communication motivation perception of the members in volunteering activities in NGOs that carry out missions for the disabled during the

pandemic process are very high, and partly at a medium level. Relatively, in one recent study, during this current extraordinary process NGOs in Turkey are said to gain experiences with new methods they adopt for their volunteer activities (Doğan and Baykara, 2020: 15, 16, 21).

Based on the findings obtained within the scope of the study, it has been determined that the “strategic dimension” and “managerial processes” are highly valued in terms of communication in volunteer activities during the pandemic. Corporate philosophy (mission, vision, values, principles), goals and objectives, managerial issues, SWOT analysis dimensions, risks, stakeholders, resource allocation, and target audience communication are among the issues that are considered important within the strategic dimension. Volunteering philosophy, participation, creativity, openness to development, effective education, effective knowledge, and with their increasing importance psychology, hygiene, safety, and health issues in the pandemic process are among the issues that are considered important within the managerial dimension. Women members attach higher importance to the “strategic dimension” and “managerial processes” depending on the dimensions they contain, compared to male members. The pandemic process is considered a strategic process in support of the study findings by WHO. WHO defines the pandemic process as a strategic cycle that consists of strategic planning, operational planning, exercises and reviews, implementation, evaluation (WHO, 2017b: 2).

On the other hand, the existence of a high linear correlation between the strategic dimension and the managerial processes has been determined as a different perspective that reveals the importance of the changes of factors and the dimensions they consist of in terms of communication in the pandemic process. In addition, it has been concluded through a structural equation that the effect of the “strategic dimension” on “managerial processes” is also significant.

As a result, it can be emphasized within the scope of this study that NGOs carrying out activities for the missions of the disabled should evaluate their strategic dimensions and managerial processes both separately and together, in a change in order to achieve the desired level of communication quality in volunteer activities during the pandemic process.

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# **CHAPTER 2**

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## **DEVELOPMENT DYNAMICS AND SOCIAL FUNCTION OF THE MODERN STATE**

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### **1. INTRODUCTION**

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The basic problem that constitutes the subject of this study is an attempt to explain the dynamics of the development of the modern state and the social function of this new form of state in its own unique historical conditions. It is seen that between the 5th and 15th centuries in Western Europe, a mode of production based on agriculture that found the opportunity to develop in its own unique historical conditions emerged. This mode of production is called feudalism. Feudal production is defined as an inward-oriented mode of production in which the peasants carried out production in a dependent manner on the land, the created social surplus was seized by force by the nobility, market relations had not yet developed, and which was organized by the multiple power system. Since feudal production was cyclical, it lacked the political and economic dynamics needed to meet the needs of an increasing population and propel production to new heights. The bourgeoisie, which

had begun to develop as a new class, would change this process in all its aspects.

The bourgeoisie, which emerged with the development of trade, would transform society and play an important role in the development of new institutions as long as it waged a decisive struggle to eliminate feudal production relations and achieved this. This process would accelerate with the discovery of new trade routes and new inventions and would bring great success in transforming traditional structures. The disappearance of feudal relations of production means the development of capitalism as a new mode of production. We can define the capitalist mode of production as a generalized commodity economy, as it is based on capital accumulation and reproduction. However, it would not be a correct assessment to limit the development of capitalism to the transformation of feudal production relations as an economic model in a narrow sense. The process of capitalization necessitates a series of changes in the superstructure area as well as in the economy. In other words, the process of capitalism becoming the dominant mode of production gains a concrete character with the realization of religious reforms, the institutionalization of the secular legal and educational system, and the implementation of new institutions and administrative structures in the political field. An economic model based on commodity production must now proceed outwardly, that is, in a way that develops market relations. Now, the organization of economic activity has to take place in accordance with market relations, based on the production, consumption, and distribution process. The ability of capitalism to transcend the challenges that the bourgeoisie faces is critical to its growth and has become the dominant mode of production. The abolition of the feudal system's multiple power structures and the advent of absolute monarchy as the first stage of the "modern state" in the 15th and 16th centuries, followed by the development of constitutional monarchy in the 17th and 18th centuries, demonstrated this. This process of change would take place in interaction with the class struggle that had been shaped by the specific historical conditions of each country.

In the second chapter of the study, firstly, how the feudal relations were overcome and how there was a transition from the polity of estate to the absolutist state are discussed and examined in various aspects. In the third chapter, the political developments that created the constitutional monarchy are addressed. In the fourth chapter, the transformation that the concepts of power and force underwent with the development of the modern state is discussed. In the fifth chapter, with the emergence of governments, authority and legitimacy in the implementation of legal regulations and in the formation of the foundations of

power are addressed. In the sixth chapter, the concept of citizenship is examined as the most important element of modern society. In the seventh chapter, the results of expanding the taxation system so as to cover different segments of the society in terms of the provision of public safety and services are discussed. The eighth chapter deals with the international system, and the ninth chapter deals with constitutionality.

## **2. FROM THE POLITY OF ESTATE TO THE ABSOLUTIST STATE**

The feudal mode of production that emerged in Western Europe was something characterized by a complex unity. The peasants who occupied and cultivated the land did not own the land. The agricultural property was privately controlled by the lords who, through political-legal coercion, obtained surplus product from the peasants (Anderson, 2017: 167). Western feudalism has three structural features. This situation can be summarized as follows. The first is the survival of collective village lands from pre-feudal modes of production, despite the fact that pre-feudal modes of production did not produce them. Second, the birth of urban commodity production should not be sought only in feudalism: there is no doubt that it dates back long before that. The feudal mode of production was the first form of production that autonomously allowed the development of commodity production in a natural economy. Third, there was a structural uncertainty at the top of the entire hierarchy of feudal dependencies. That is to say, almost all of the economic resources were the private property of the feudal lord. His expectation from his vassals was of a military nature. Political access to the entire population was not possible. This was because the lord's influence on the vassals was provided through many feudal strata (Anderson, 2017: 170-2).

Cities were the source of innovation until the 14th century. Overall, there was congestion in this regard for four main reasons. (1) The legal privileges of cities are largely abolished in an absolutist society. (2) The plague outbreak reduces the urban population while increasing product demand. (3) After the invasion of Constantinople, the goods carried in from the east by Venice and the Genoese ceased to flow into the cities. (4) Cities tried to keep production and trade within the boundaries of the city, and hand products, printing, and industry started to shift to villages thanks to the newly developed production and distribution (Fülberth, 2008: 102). This process would lead to further growth of cities and accelerate the centralization process.

A new complex of cultural features took shape between the 15th and 18th centuries. Thus, urban life underwent a radical change in terms of content and

form. The new model of the existence of cities emerged from the new political environment and ideology of the central despotism or oligarchy, which manifested itself as a nation-state evolving from mercantilist capitalism (Mumford, 2019: 410-3). Although the sovereign state in the 14th century was stronger than any rival political form, it was still not very strong (Strayer, 2020: 73). None of the current governments in this century was able to overcome famine, plague, and various crises. The majority of the wars in the XIV. ve XV. centuries slowed or even stopped the formation of states (Strayer, 2020: 74-5). The rise in the expenses of the war made it necessary for the rulers to expand the tax system (2020: 83). It was first in France and England that the bourgeoisie created a legal order suitable for its development starting from the 15th century. A new form of state peculiar to the bourgeoisie, in which all obstacles to the free movement of goods were removed within the political boundaries of a country under the rule of a single sovereign, began to develop (Tigar & Levy, 2016: 194-5).

By the end of the XV. century, central states had arisen not only in France and Britain but also in other European countries, according to Agibalova and Donskoy. The central states were stronger compared to the fragmented ones. They successfully managed to save themselves from foreign attacks. A country organized on a united and central basis had more favorable opportunities for economic development (2017-128-9). With the growth of cities and the development of trade, the relations between the feudal nobility and the peasantry changed, and the class conflict became sharper. This situation also caused changes in the structure of the state. Thus, feudal structures dissolved, and powerful monarchies organized on central principles (2017: 103-4) emerged. The king's strong influence guaranteed the restoration of law and order, and a series of events involving wars and internal stability relatively came to an end. This centralization process was a starting point for the formation of the nation-state and its institutions. When he examined the process leading to the development of the modern state, G. Poggi, on the other hand, argued that there was a different form of state between feudal organization and monarchies.

G. Poggi attempts to comprehend the development of the modern state through the features of the "polity of estate" (*Ständestaat*) that started to develop at a special stage which preceded the absolutist state. Thus, he tries to show how the social dynamics that constituted the polity of estate transformed into the "absolutist state" first and then into the "constitutional state" by evolving in a certain rhythm within its own historical conditions. Historically, the first roots of feudalism go back to the political institutions of the Germanic tribes before the period of great barbarian invasions (Poggi, 2007: 48). These institutions had

a military hierarchy organized on the basis of a chain of command relationship. In order to create a single military force, the best of the tribe was chosen as the king. The importance attached to leadership and war also shaped the special relationship established between the king (*trustisi*) and the best warriors of the tribe (*vassi*). In order to secure this need for these elite warriors of the tribes in war conditions, each vassal was granted a piece of land called *fief*, which would later be named as *feudum* (Poggi, 2007: 50). Thus, each vassal would cultivate the piece of land of different sizes by seizing the social surplus without paying the peasants, provide the training and equipment of the soldiers needed under war conditions, protect the land, and implement the policies of the ruler (Poggi, 2007: 50). This type of relationship would cause the vassal to have some privileges and to become autonomous against the king. Over time, the relationship established between the king and the *vassal* through the contract of *fief* would become corrupted, and the *vassal* who was primarily authorized could transfer the *fief* to the smaller vassal under his authority. These people were to achieve a higher status and be named as *seigneur* or *lord*, and they would establish a relationship with the smaller vassals similar to the one they established with the king.

In the existing structure, the king facilitated the safe administration of the land by bringing together the lords and elite warriors, thanks to the responsibilities imposed on the parties by the contract. As long as this structure functioned smoothly, it was a positive situation for the more privileged classes. However, corruption could not be prevented due to feudalism's own intrinsic contradictions. In the period when feudal relations were dominant, the fact that literacy was not common among people and the roads were not secure made communication difficult and made it hard to ensure the fulfillment of the responsibilities and obligations imposed by the contract for the parties. When the vassal was treated unfairly by the *lord*, he was entitled to armed resistance, which was a right secured by the feudal contract. However, it was not possible for them to risk being deprived of this right as they had the privilege of seizing agricultural surplus (Poggi, 2007: 51). With the inclusion of the heirs by the vassal in the property and cultivation of the *fief*, as the loyalty contract between the last heir and the first lord with whom the contract was concluded lost its importance over time, its influence began to wane.

The nature of feudal regulations made it impossible to establish the institutional basis of a stable and certain rule system. Therefore, powerful rulers turned to the search for elements that would complement these regulations (Poggi, 2007: 52). Despite all kinds of regulations tried to be implemented,

feudal degeneration could not be prevented, and the struggle for power started to shift towards the multiple power centers established in the feudal period (Poggi, 2007: 54). This partial transformation of the feudal structure took place in the form of a concentration of government, rather than an extension. In other words, it made the practices of political power more continuous, more orderly, and more purposeful. A number of developments occurred in road systems in various parts of Europe. Day by day increases in literacy, material and social developments in war technology, increased economic processes dependent on capital, and an emphasis on towns (Poggi, 2007: 55) would all contribute to the central authority's strengthening. In the feudal social structure, laws were implemented by a common understanding and fixed regulations. However, these practices were limited to rules and regulations regarding mutual responsibilities and obligations between lords and vassals. However, since all these practices were not clear enough and not established on a certain basis, they emerged as regional customs that could be violated at any time by the parties.

With the onset of centralization, the public practices of the administration created a legitimacy ground to the extent that they were generally accepted and respected by the nationals. The removal of uncertainties about feudal practices by major steps toward centralization should be regarded as a crucial stage in the emergence of the modern state. Poggi tries to understand the characteristics of the modern state based on a special stage in which he examines the structural transformation of the relations that characterized the feudal period under the "early modern government system." This stage, which is a special stage preceding the absolutist stage of the modern state, is expressed as "*Standestaat*" in German and "*polity of estate*" in English (Poggi, 2007: 56). Unlike the feudal era, when the "polity of estate" arose, powerful rulers went beyond the feudal relationship with the privileged classes and introduced new regulations by establishing political ties with different layers of society.

First, rather than being feudal supreme holders of office, rulers emerged as holders of corporate privileges with the opportunity provided by a stronger ceremonial title by relying on a source existing in the prefeudal period. Second, the opposition to the ruler began to be represented not by individuals, but by various established groups (Poggi, 2007: 56). These were local aristocratic groups, cities, church-clergy structures, and commercial societies. Taken as a whole, the estates would argue that the sovereign had limited rights to serve the interests of the country to the extent that they claimed to represent the wider territory. This idea, which started to develop at the political level, towards the limitation of the

ruler's powers, would contribute to the formation of constitutional institutions peculiar to the modern state.

The country interests expressed here had inevitably become identical with the interests of the estates. In search of power and resources, the ruler could achieve this goal through the corporate meetings he held (Poggi, 2007: 57). The fact that the rulers of the polity of estates negotiated with the autonomous rulers and required their approval and support in their political decisions was a continuation of the feudal period's contractual autonomous power structures. However, this process started to develop into such a situation that the estates started to lose their political privileges over time; privileges were now concentrated in the hands of the ruler (Poggi, 2007: 58). The ruler began to exercise his privileges homogeneously and more extensively over the entire territory through the set of rules only binding him. As a result of the deterioration of the relationship established between the king and his subjects, the absolute state emerged, which could be described as the first major corporate state structure (Poggi, 2007: 59). Just as the feudal lords seized the surplus labor of the peasants on the basis of their military, political and judicial powers and their legal prerogatives, their successors not only took advantage of the remnants of these old powers and privileges but also, on the basis of political power, developed new forms of appropriation and new forms of property derived from politics. Office in the Absolutist state now represented the upward centralization of feudal exploitation (Wood, 2007: 43). Thus, the peasant's surplus product is appropriated not in the form of rent, but through tax. While the modern state is defined by Weber through territoriality and geopolitical identity, Giddens defines it in terms of administrative, legal, and financial features.

The concept of demarcated territoriality is a feature that distinguishes the modern state from previous political structures. The second characteristic of the modern state is that it has a geographical or geopolitical identity. It is important that M. Weber associates the efficiency of the modern state with "land." By including the "land" element in his definition of the modern state, Weber separates the state into coastal and inland states, great riverside states, and plain states (Weber, 1996: 90). As a result, Weber attempts to demonstrate that the geography in which they are situated plays a crucial role in the creation of a set of state activities. He defines coastal states as states that engage in maritime trade, and plain states as states that are bureaucratized (Weber, 1996).

Anthony Giddens considers the "absolutist state" as an important stage in the development of the modern state. The "modern state" differs from the "absolutist state" it inherited from in terms of certain points. To him, the abso-

lutist state still preserves its characteristic of being a “traditional” state (Giddens, 2005: 131). This is because it continues its existence as a society divided into classes in its main features. Although many frontier tribes survived under the absolutist state system, new borders began to be established (Giddens, 2005: 125). The absolutist state has three characteristics, each of which is related to the others: (a) Centralization and expansion of administrative power, (b) expansion of new legal mechanisms, (c) changes in financial management procedures (Giddens, 2005: 133-34).

The revolutionary effect created by capitalism through the spread of folk languages influenced the development of national consciousness. The first is the change in Latin itself. The second is the influence of Reform, which owes its success largely to capitalist publishing. The third is the monarchs, who were prospective absolutists of the future, benefited from the developing folk languages for the realization of administrative centralization (Anderson, 2004: 54-7). The philosophical debates over how the government should be as the absolutist state developed necessitated a reconsideration of the principle of “sovereignty.” J. Bodin (1530-1596) developed his ideas by defining sovereignty as “the highest, absolute and lasting power over citizens and nationals in a country.” While defining the sovereign in terms of “absolute,” he thought that even if the orders given by the prince were never “just and honest,” it was nevertheless “unlawful” for the “subjects to break the law” or to oppose them in any way “under the guise of honesty and justice” (Skinner, 2010: 443). Bodin believed that the act of resistance that the subjects displayed against the ruler should be considered completely illegal in order for the fragile structure of the country to be preserved (Skinner, 2010: 442) since he thought that the government’s task was to secure “order” rather than providing freedom. Thus, Bodin argues that an “absolute sovereign” structure is required since it is never legal for its subjects to oppose the prince. Machiavelli focuses entirely on what is called the state other than morality, religion, and the papal system.

N. Machiavelli (1469-1527) recognizes the identification of the prince’s and state’s interests as an utterly correct judgment without a doubt. According to him, the state maintaining its existence and gaining power should automatically become an end, and all subjects could be sacrificed for these purposes (Bronowski and Mazlish, 2012: 70-1). They should voluntarily surrender their natural right to defend themselves through political contract. This right is transferred to a common power authorized to carry out common peace and security affairs, that is, to a sovereign authority to be assigned to “one person” or “a single delegation” (Tannenbaum, 2017: 209-210). If the sovereign is given

the authority to act on our behalf and manage us, a strong structure that did not exist before emerges (Geuss, 2019: 148). Since the sovereign is outside the contract that created him, the articles of the contract do not bind him (Scruton, 2015: 214). The natural right and contract were used to explain and justify the increasingly widespread authority of the nascent modern state over its citizens on a philosophical level (Monk, 2004: 21-22).

Based on a fictional perspective, T. Hobbes (1588-1679) tries to show what kind of situation people will face in the absence of sovereign power in the state of nature (Savran, 2003: 24). As Hobbes stated in his work titled *Leviathan* (2019), the state of nature is a time of war during which everyone is hostile to each other, and a period when “people live on what they provide through their own strength and creativity without anything else to rely on.” However, life in the state of nature is disgusting, cruel, and short. The fear of death causes people to long for peace. The fear of death permeates all of our thoughts, creates a pain that outweighs the pleasure of anarchy, and makes us desire peace (Abramson, 2010: 228). Leaving the state of nature is a rational step towards gaining power. This is because peace will provide everyone with a future where they will best pursue their personal interests in a non-violent environment (Tannenbaum, 2017: 209). This peace in question can be rendered possible through a social contract. They should voluntarily surrender their natural right to defend themselves through political contract. This right is transferred to a common power authorized to carry out common peace and security affairs, that is, to a sovereign authority to be assigned to “one person” or “a single delegation” (Tannenbaum, 2017: 209-210). If the sovereign is given the authority to act on our behalf and manage us, a strong structure that did not exist before emerges (Geuss, 2019: 148). Since the sovereign is outside the contract that created him, the articles of the contract do not bind him (Scruton, 2015: 214). Once this “Common Power” is established, it takes its authority not from reconciliation but from violence itself (Pierson, 2011: 24). The natural right and contract were used to explain and justify the increasingly widespread authority of the nascent modern state over its citizens on a philosophical level (Monk, 2004: 21-22).

Jacques Bossuet (1627-1704), one of the absolutist theorists, assumed that rulers ruled thanks to the will of God. Unlike Hobbes’ view of the social contract, he believed that rulers’ authority came from God (Merriman, 2020: 283). Despite their differences of opinion, absolutist theorists accepted the difference between an absolute rule and an arbitrary or despotic rule. The notion that the absolute ruler had a duty to provide for his people was at the heart of the theorists’ thinking. Bossuet stated: “...*It is absolute in that it cannot be subject to*

*restriction... It does not follow from this that government is arbitrary, because apart from the fact that everyone is subject to the discretion of God... there are also laws in states, so that everything is done contrary to them... is legally non-existent... ”* (Bossuet, as cited in Merriman, 2020: 282-3). Thus, even according to Bossuet, the ruler, who took his legitimacy from God, was nevertheless subject to the limits required by reason through laws and traditions.

Absolute state aims to collect certain political powers and superiorities for the interests of sovereignty on itself, and allows individuals and groups to have their own established resources and demands as long as they do not contain claims of sovereign privilege (Poggi, 2007: 62). The concept of absolutism in the ruler's power reflects the claim that the source of law is himself. However, the law expressed here is only public law, that is, it is a set of rules regarding the practices of political power supervised by the laws that can be violated if extremely important interests such as order and security are endangered (Poggi, 2007: 62). Therefore, the fact that the ruler is the source of law in absolute monarchy does not express the arbitrariness of his practices, and in cases where public security is destroyed, the absolute will of the ruler becomes meaningful. This is because, in theory, this law protects the demands and rights of individuals.

The absolutist state reflects a balance of power established between the existing classes. The basic relationship established between the ruler and his nationals was possible with the agreements made between them for the distribution of power and the implementation of the necessary policies. In principle, political power was concentrated in the hands of the ruler. However, the difference between them was abstract. As long as the nationals did not violate the privileges of the ruler, there was no obstacle to establishing their own power. Over time, the ruler's relationship with his subjects deteriorated, necessitating new policy-making and management regulations. This was because the increase in military conflicts between rulers did not reduce the demands for the solution of problems arising in economic, political, social, cultural, and administrative matters, but rather increased it even more. For this reason, it became necessary to transfer the responsibility to the political center in order to meet the demands. This situation finds its most concrete expression in France with the maxim "I am the State" (Poggi, 2007: 65).

With the strengthening of centralism and the increasing importance of the palace, a new category of the party in the King's service, formerly known as the "assembly," started to emerge. The task of these officers was to ensure that political and administrative matters were managed by regular and informed people on behalf of the ruler, rather than advising the ruler (Poggi, 2007: 66). These

individuals, who carried out political, judicial, and administrative duties, had to fulfill the responsibilities they committed to the state. Hence, they acted as public servants, not private individuals. Now, the necessary steps were taken in a holistic system consisting of abstract and general orders (Poggi, 2007: 67-8), not in the form of bringing together traditional rights with local characteristics.

### 3. THE CONSTITUTIONAL STATE

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As the ruler became the unquestionable sole owner of political power, and his being the source and focus of public life increased, social groups whose political privileges and responsibilities were taken away more and more by the ruler started to be more focused on the special situations of their members (Poggi, 2007: 73). The concept of the relationship between political power holders and the society surrounding them became less accepted over time. Those who did not accept this were not the aristocrats who shared the responsibility with the ruler to realize the policies that would be implemented before, but the bourgeoisie, which was getting stronger economically. It was not acceptable for the ruler to intervene in the economic sphere to the extent that it conflicts with the interests of the bourgeoisie. This was because property and market relations had a vital place in the economic interests of the bourgeoisie. Thus, the economic interests of the bourgeoisie were threatened by the political practices of absolutist power.

We can see that at the constitutional level of the modern state, the understanding that prioritized the interests of the state over the interests of society and saw society as an object of political administration was surpassed. Now, the state had begun to be instrumental in the autonomous and self-regulating development of society. Like the thinkers of the absolutist era, J. Locke and J.J. Rousseau were the leading philosophers who attempted to legitimize the new rules unique to this period on a philosophical basis. The English bourgeoisie will find freedom, the right to revolution, and the validity of overthrowing the tyrant in Locke's person, refuting Hobbes' claims about the necessity of an absolutist state (Beaud, 2003: 39).

John Locke argues that in the state of nature, human beings live in harmony with each other. According to him, the human being acts in a moral, rational, and social way every day by following his/her nature in the state of nature (Tannenbaum, 2017: 229). There exists a kind of natural justice in the state of nature. However, it is likely that some people succumb to their ambitions and disrupt this harmony in the state of nature. Power is realized through "contract" in order

to preserve the harmony already existing between people in the state of nature. The social contract consists of a two-stage arrangement: civil society and government. Civil society is first formed in order to avoid the negativities of the state of nature (Wood, 2008a: 183). It is the people who establish civil society as a union. This administration is not absolute, but limited. The administration's role is to protect property as well as to guarantee people's right to unlimited property (Tannenbaum, 2017: 30-1). The reason for the creation of civil society is that obedience to the natural law is uncertain and unreliable (Wood, 2008a: 183), not because of the existing war situation in the state of nature, but because of the absence of a common and impartial judge. According to him, people will not differ from the state of nature in their relations with other people unless there is a neutral judge to resolve the conflict between them in terms of their relationship with a ruler above the law. The ruler will be both the plaintiff and the judge of his own case in case of a possible dispute. In such cases, the use of the pressure of the ruler over his nationals will make it impossible to use it on a fair basis. According to Locke, people first agree to create society; then, they establish a certain management style by transferring their power based on trust (Wood, 2008a: 194-5). Locke's aim is to strengthen the parliament against absolute power and thus limit the authority of the power. All these statements form the philosophical foundations of the Constitutional state.

According to J.J. Rousseau (1712-1778), people gave rise to the separation of the ruler and the ruled, depending on the development of private property and division of labor from their life in the form of harmony in the state of nature, which led to the domination of others by some and thus the formation of the state (Abramson, 2012: 294). As a result of the unequal development of property, a state of inequality and war arose between the rich and the poor. The rich defend their lands with brutal force, violence, and war. They produced a lie in order to ensure this. People formed civil society and established a state to continue this lie (Rousseau, as cited in Tannenbaum, 2017: 248). This is realized through "*Social Contract*." Yet, this contract only serves the interests of the property owners.

This idea of "natural law", which developed starting from Hobbes, has been complemented with the assumption of "social contract" in order to base the power on a legitimate basis. According to the assumption, in order to establish the power of the ruler or the people, individuals together symbolically gave up their rights existing in nature and in reason. To claim that societies are born out of this primordial covenant means that no order has originated from the will of God or natural order, that it is human and is not a necessity (Berce, 2003: 82).

The essence of all these explanations is that a set of rights that the individual in the state of nature is considered to have - these rights include private property - are guaranteed by the state power formed together with the society and restrict the power to the freedom to exercise these rights effectively. This means that the authority of the power is restricted by law. The modern state is also defined as a constitutional order, as it includes parliamentary activity as a broader institutional structure that, unlike the power in the absolutist state, will limit the powers of the ruler, - include the bourgeoisie outside the traditional classes, and concentrate on issues that concern the whole of society.

In the constitutionalist phase of the state - as stated above - this reversed relationship between the state and society means, above all, that state power is not absolute, but restricted. The limitation of state power would be possible by creating opportunities for society to develop autonomously, economically, and culturally and to develop its own capacity for progress and self-regulation. If the bourgeoisie were to protect its economic interests, this could only be possible through its struggle for the abolition of the privileged status accorded to the nobility by the ruler. The political rights gained through the determined struggles of the bourgeoisie would lead to the formation of institutional structures that would develop the modern state. It is realized by guaranteeing the rights and ensuring the separation of powers. Thus, the separation of the judiciary, legislative and executive organs, which showed a radical break from the absolutist government in which all power was concentrated in the hands of the ruler, resulted in the development of the system of checks and balances.

Another topic that has increased in importance as the democratic state has progressed is that of the public sphere. The importance of publicity as an area outside the state meant that popularization of clubs and cafes that allowed communication between people, and newspapers and magazines that enabled the formation of public opinion made it commonplace that private or general issues can be freely talked and discussed. As this activity developed, the policies of administrative officials were observed, discussed and approved.

Another point is that the assembly where laws are made gained importance as a representative body (Poggi, 2007: 77). In modern state circumstances, the legislature, which had previously been limited to a small community granted privileged status by the monarch, would mainly become a representation organ, initially composed of the bourgeoisie, and later, with new electoral structures, of primarily workers, peasants, and women. Thus, the importance of the assembly or parliament increased to the extent that it was able to represent the will of broad segments of society at the highest level. Moreover, to the extent that

the parliament was able to represent broad segments, the opposition became institutionalized, and policy-making activity moved away from the representation of a perception of power that everyone agreed upon and that no one could oppose. The regularity of the elections made the importance of public activity meaningful (Poggi, 2007: 79-80). This process can be outlined as follows: (1) As the number of the masses entering politics increases, it becomes inevitable for them to be developed and managed by new political bodies and organized parties; (2) legislative bodies begin to lose their function of being an environment in which members who think differently try to change each other's views or impose their opinions on undecided members, This process starts to lead to the emergence of new opinion groups and new policies; (3) new responsibilities are determined for the demands of social groups that could not be represented in the past and in accordance with their conditions (Poggi, 2007: 88-91).

All these developments at the political and social level would cause the modern state to develop into a pluralistic liberal democratic system.

#### **4. POWER AND FORCE**

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The focus of politics has traditionally been *power*, but power is defined more broadly, not just in the form of state power. Power is the authority to make others do what is desired (Berkday, 2016: 31). The foundation of power is accepted as *force* as well as persuasion. If a state uses its power to control and manage a population, it will inevitably use force (Poggi, 2007: 29). Various theoretical explanations that the modern State is based on the highest level of organized power that holds the legal monopoly of coercion in society emerges as a general trend among social scientists, despite all the differences between them.

Weber used Marx's historical method as an explanatory principle in his works. However, he found it untenable, considering it to be a single-causality interpretation of the world. Hence, it is considered a theory that makes it difficult to adequately explain and understand social and historical contexts (Weber, 1996: 88). Weber emphasizes the political and military elements, softening Marx's emphasis on the basic structure (economy) expressed as one of the two founding instances of historical materialism. Weber attempts to comprehend the historical process leading to the establishment of modern capitalist society in Europe through rulers' attempts to capture the "financial" and "military" means that were dispersed across feudal society. In this framework, he defines the concept of the state as "the monopoly of the legitimate use of force in a certain area" (Weber, 1996: 90).

Thomas Hobbes (1588-1679), who is described as one of the first theorists of the modern state, also authorized the sovereign, who embodied state authority in his person, to use violence when he deemed it necessary, in a manner similar to Weber's thought, in order to avoid a possible danger of civil war. In the Marxist literature, the capitalist state is generally defined as the executive body of the dominant classes (Marx and Engels, 2015). In Lenin's thought, the amount of violence applied by the state for the interests of the dominant classes stands out (Lenin, 1996). Engels's ideas about the emergence of the state have always been an important part of discussions on the state. According to him, "Since the state arises out of the need to curb class antagonisms, but is also born in the midst of the conflict of these classes, as a rule, it is the state of the most powerful class that is economically dominant and, by virtue of this, has become the ruling class politically, thus gaining new instruments in order to keep the oppressed class under control and exploit it" (Engels, 1992: 177). Engel's theoretical study attempts to describe a state in a broad context that includes but is not limited to the modern state. At a high level of abstraction, the state has often been characterized historically as an expanding apparatus of oppression of an economically privileged class on dependent classes who have been denied these opportunities. In a more precise sense, it can be thought of as the bourgeoisie's pressure apparatus on the working class as an economically privileged class that arose concurrently with the emergence of capitalism as a new mode of production. The privileged class also dominates the political life thanks to its domination of economic life. Thus, the modern state is the state that gains new instruments day by day, in favor of the ruling class economically and politically, and by taking the dependent class under its rule. Whether or not the bourgeois state has succeeded in legitimizing itself in the eyes of those under its rule, it is not legitimate as it is an organ of inherently unjustifiable class rule (Eagleton, 2005: 90). The bourgeoisie, like every new class, presents its interests in the form of common interest to the whole society in order to achieve its goals (2005: 91).

In the thought of F. Engels, the modern state is defined as a neutral moment not merely through the expanding function of an "apparatus of oppression", but as an instrument of economically and politically privileged class domination over the dependent classes. Thus, neither Weber's idea of a neutral moment with a monopoly of violence nor Hobbes' and Locke's idea of an explicit or implied concern for stability in the state of nature, shaped the modern state.

In short, the oppression attribute of the modern state essentially has a class character. However, a privileged class maintaining its class domination over dependent classes is possible through a series of changes that emerge in the

nature of the relationship established between the state and all classes. Marx expresses the historical change experienced between the state and classes with two concepts: independent and autonomous. Marx stated: "... persons appointed to perform functions form a new branch of the division of labor in society. The different interests of these persons from the interests of those who empower them begin to emerge; they become independent from those who empower them — the state is in formation. ... things work in a way similar to that in commodity trade and then in money trade: the new independent power, when the turn of action comes to itself, by its inherent, relative independence - that is, by its relative independence that is transferred to it and progresses step by step - this time affects the course and conditions of that production" (Marx and Engels, 1996: 241-42). In this theoretical analysis, where the social strata are not yet developed, we observe that the state has gained an *independent* appearance, while in societies where classes have developed, the state attains an *autonomous* quality. The further groups evolve in society and the more they vary from one another, the less the state's independence exists. In turn, the relative autonomy of the state expands. The state whose independence has disappeared, but whose autonomy has expanded, is defined as the modern state.

With the development of the modern state, oppression or violence gains a more covert character, and the way of appropriating social surplus undergoes a radical change with the capitalist mode of production. Namely, the form of appropriation of social surplus in the feudal mode of production was obvious. In the event that the nobleman representing the local authority on behalf of the ruler fails to receive the tax he envisaged, the violence he inflicts on the peasant is clearly realized. The relationship between "violence" and "exploitation" originating from authority is a direct one in the feudal social formation. However, since in the capitalist societal formation, exploitation takes place inherently in the production process, there is no need for direct violence as in feudal society. There was a varied form of the unity of economic and political power that characterizes pre-capitalist states where exploitation takes place in ways other than economically - that is, through political, judicial, military power, or politically constituted property (Wood, 2003a: 180-1). With the completion of the capitalist production process, the process of appropriating the social surplus takes place. The oppression that promotes capitalist exploitation is not applied by those who directly seize the *surplus value*. The producer is not politically or legally dependent on the surplus-value appropriator. Although the freedom of exchange between capital and labor seems to be separated in the form of violent appropriation, a structure of repressive power and domination must

be established. Absolute private property, contractual obligations between the producing and exploiting groups, and the process of commodity exchange all necessitate legal frameworks, coercive processes, and the state's role in maintaining order (Wood, 2003b: 44-6).

In summary, Marx bases the redistribution of surplus in capitalist social formation on the impersonality of the class structure produced by capitalist property relations, rather than on the evil of individuals (Filho, 2003). The fact that the process of appropriating capitalist surplus in modern society takes place by means of excluding violence does not mean that it completely excludes violence. To put it in the words of Althusser, the repressive apparatus of the state always plays a second role next to the ideological apparatus of the state and regains importance in the conditions of crisis that cannot be overcome (Althusser, ...).

In Weber's thought, the use of violence - even though it does not acquire a class character - is reduced to a state monopoly. On the other hand, Giddens (2005) and Mann (2012) think that it is not right to limit the use of violence to state monopoly. Criminal organizations, domestic violence remain outside of the state power in modern societies. Thus, violence is a social phenomenon that occurs outside the state. Although the claim that the strengthening of centralization in modern society reduces or prevents social violence is true, it is related to the existence of monitoring and control types available to the state (Pierson, 2011: 26).

## 5. AUTHORITY AND LEGITIMACY

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Discussions made on the basis of the concepts of authority and legitimacy have an important place in the rise of the modern state. The concept of authority emerges as a phenomenon that is free from the oppressive elements that exist in the phenomenon of power and the repressive nature of power. This authority is a phenomenon that is pleasing to human beings, creates a hierarchical relationship system, and encourages people to obey voluntarily (Vergin, 2008).

No state can survive solely by putting pressure on society. Every state wants its authority to appear legitimate. Legitimacy imposes itself through consent, not through violence (Oktay, 2007: 8). As Weber stated, three types of legitimacy can be mentioned for the realization of this demand: "charismatic legitimacy", "traditional legitimacy", "legal-rational legitimacy." Charismatic personality creates a powerful source of legitimacy in the formation of authority. The most distinctive feature of charismatic legitimacy is its exceptional feature. Its exceptional quality does not mean that charisma is just a

rare occurrence. It is the extraordinary, unusual and extraordinary nature of charismatic legitimacy (Oktay, 2007: 50). Charismatic legitimacy is limited to individuality. Harmony is neither tradition nor worldly constituent or institution; it is intended for the person. However, this extraordinary importance attributed to the charismatic personality creates problems in terms of maintaining authority.

According to the traditional understanding of legitimacy, tradition lies at the basis of obeying the dictates of political power. These rules are followed because they have been followed since time immemorial. This conformity is the work of maintaining a legacy inherited from family and ancestors (Oktay, 2007: 12). Traditional notions of legitimacy, which determine authority in the eyes of society, are not limited to pre-modern times. As E. Hobsbawm (2020: 1-19) states, interpreting and reviving traditional relationships that have been forgotten by the conceptualization of “invention of tradition” in a way to meet the needs of the lonely individual in modern societies still maintains its importance in the formation of authority.

In the modern state, on the other hand, legal-rational legitimacy becomes important. The most concrete form of legal-rational practice emerges in contemporary bureaucracies (Oktay, 2007: 46). The definition of legal-rational authority refers to the presumption that a person’s authority was gained in accordance with the law, that it is deemed valid, and that it is used in accordance with the law (Weber, 1996: 94). Achieving one’s position through merit occupies an important place within the legal-rational authority. If a person rises undeservedly, s/he will not have authority. The modern state is characterized not only by its heavy focus on legal authority but also by its conviction that the state represents and fulfills the (sovereign) will of the people. According to Weber’s thought, “the legality of the applied rules arises from the belief that those who have risen to the level of authority within the framework of these rules have the right to give orders” (Weber, as cited in Pierson, 2011: 40). When considered in this framework, citizens are seen as the elements that give legitimacy to the modern state on the basis of being bound by rules and being the most appropriate structure for the execution of a “stable legal order” through a public service (Pierson, 2011: 40).

As emphasized above, in pre-modern societies too, the legitimacy of the authority was tried to be established, sometimes with traditions inherited from ancestors and sometimes with scriptures believed to be originating from God. The modern state is considered legitimate to the extent that it represents the “will of its people.”

We can claim that J.J. Rousseau justified the existence of the state on the basis of “the will of the people.” According to him, although the state of nature brought happiness, it was not an environment suitable for developing and practicing human virtues. Rousseau did not see our inherent independence and mutual commitment to obey the laws of society as a contradiction with each other (Solomon and Higgins, 2013: 264). According to J.J. Rousseau (1712-1778), people gave rise to the separation of the ruler and the ruled, depending on the development of private property and division of labor from their life in the form of harmony in the state of nature, which led to the domination of others by some and thus to the formation of the state (Abramson, 2012: 294). The formal terms of the contract seem fair enough, as everyone is willing to obey a government that will protect our property rights in the same way. Yet, this contract only serves the interests of the property owners. The rich do not have to protect their property by force anymore; they use the poor for this and make them believe that justice requires such mutually provided protection (Abramson, 2012: 294-95).

Rousseau calls for a new form of “civil society” under legitimate moral authority. This society will ensure liberation on a fair, legal, and institutional basis (Tannenbaum 2017: 249). People will enter the new society by consenting to a new social contract. This is a two-stage contract. People should enter a new agreement of their own free will. This contract will create a moral society that has moved away from corrupt civilization and is truly liberated (Tannenbaum, 2017: 250). Thus, legitimacy will be ensured. Each person leaves all their rights not to an institution or administration, but to the new sovereign authority that is imminent and created by society. This sovereign is a collective and organic legal person of his own free will. Rousseau’s recipe for human society is Freedom. Hence, what the Social Contract brings is “Moral Freedom” (Cohen, 2020: 201).

When we interpret Rousseau’s views, there is a difference between obeying the will of private persons and obeying impersonal laws (Gaus, 2000: 215). The “general will” expressing the public interest is separate from the “will of everybody” that constitutes the private interest. If the majority that emerges after the voting reflects the will of everyone, that is, if it is the sum of individual interests, this is generally unacceptable, because the public interest must reflect the general will. Thus, the public interest need not be an expression of the sum of the majority votes. The most severe way of being deprived of freedom, in his view, is to be compelled to obey the will of another person (Gaus, 2000). However, with a different perspective, Rousseau’s thought can be interpreted as a basis for

non-democratic orders. Namely, in the event that the will of the majority does not reflect the public interest, a small minority or one person may represent the public interest on behalf of the majority. We can speak of a “democratic” order as long as the general will that constitutes the public interest - common interest - is realized based on majority votes. If it is accepted that the general will that constitutes the public interest can be represented by a “minority” or a person rather than a “majority”, it will be inevitable that an authoritarian or totalitarian order will emerge.

Like Weber, David Easton also emphasized the concept of legitimacy and tried to experiment with a new typology. These typologies are divided into three categories: Ideological Source, Structural Source, and Leaders’ Personal Attributes. First of all, every regime has an ideology in this sense in terms of the basic values, principles, and goals it is based on. If the ruled adopt the principles, values, and goals underlying the regime, and believe in their truth and validity, the regime and authority owners gain legitimacy in this way (Kapani, 1995: 93). Second, the political structure and the rules governing its functioning are accepted as valid by the ruled. Finally, in a political system, authority owners may rely on their personal attributes to provide support to themselves and thus to their authority through a broad fan base. This support has the character of legitimizing the power (Kapani, 1995: 94-5).

Easton’s typology is largely inspired by Weber’s model. However, he kept the concepts more inclusive and broader. For example, his thought on ideology has an important place in legitimizing existing systems. Modern states based on democratic systems should also be understood within this framework. This is because democracy is also mainly based on an ideological basis. In modern societies, the source of legitimacy and validity of power in a democracy should be sought in the belief of the people in the principles of freedom, human rights, open regime, and participation in government, rather than fictions like “national will” (Kapani, 1995: 95).

## **6. STATE AND CITIZENSHIP**

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In the 8th century B.C., a political structure in the form of polis emerged, which was described as the original Greek state. This political organization evolved over time into self-governing democracies. This type of state is different from the imperial states that emerged in more advanced civilizations. Instead of the bureaucratic system, the characteristic of the polis was that it had a simple state administration. The main political relations were not between the rulers and

the ruled, but between citizens, and there was a self-governing community of citizens (Wood, 2008b: 28-9). Excluding Athens and Sparta, it can be said that the majority of the poleis have a population of less than 50,000 if it is accepted that the number of citizens generally constitutes between 1/6 and 1/10 of the total population (Ağaoğulları, 1994: 15). In other words, the number of citizens made up a very small segment of the population that constituted the polis. Since every Greek first perceived themselves as a citizen (polites), their lives were conditioned by the reality of the polis (1994: 16). Politics had replaced the principal aim of domination or governing, which is the aim of political discourse. The polis represents not only a distinct political form, but also a specific organization of social relations.

There was a sharp distinction between production and politics in ancient states. The producers had no political role as managers and citizens. The state was set up to govern the dependent workforce, and some people used the state to steal the labor or goods of others. Having a position in the state was the main means of obtaining great fortunes. The old "bureaucratic" state was an institution that directly appropriated the labor and products of the producers and peasant communities and settled above them. This state form was also present in Greece (Wood, 2008: 30-1). In time, new political organizations would emerge that united landlords and peasants in a single community in terms of citizenship and military.

The citizen is someone who is entitled to participate in the life order of a political community. Citizenship in the modern world consists of a combination of participation rights as well as a collection of participation obligations and responsibilities. In principle, citizenship status imposes on individuals equal rights and duties, freedoms and limitations, powers and responsibilities within a political community (Held, as cited in Pierson, 2011: 45). The concept of citizenship originated in ancient Greece but took its place on the stage again with the events surrounding the French Revolution of 1789. Revolutionary discourse is full of references to citizenship and civil rights. The French revolutionary tradition defines citizenship status universally. As a result, we have an empowering, universal, rights-based citizen image that is closely related to democratization and plays an increasingly active role in the nation-state (Pierson, 2011: 46). Abbe Sieyès had a great influence on pre and post 1789 political thought. He expressed his thoughts on Human and Citizen Rights. He revealed the fundamental difference between natural and civil rights and political rights. Sieyès categorized women into the passive group due to general opposition to universal suffrage. His distinction between active and passive groups was accepted

by the National Assembly (Heater, 2007: 124-5). With the acceleration of the democratization process in the early 1790s, the active and passive distinction was abolished (2007: 130).

When the dominant thought of the French Revolution of 1789 attempted to regulate the relationship of the individual with the state, which emerged as a projection of bourgeois people, it tended to move away from individualist tendencies. Thanks to the structural change of the state, the individual is protected against the excesses of political power. At this stage, the basic question to be answered should be to create the general will and common interest at the public level on the one hand, and to protect individual freedoms on the other hand, based on the assumption that the main problem in ensuring the harmony between the state and the individual, which is largely identified with the public sphere, may come from the individual (Ağaoğulları, 2006: 228-9). Thus, political society will be laid on solid foundations against the extremities of bourgeois *individualism*. This means that while individuals exist in civil society with their individual identities, they will exist in the public sphere with the identity of citizens in which common interests are expressed. Turning the people into citizens and the community of people into a nation is the acceptance of the will of the nation (general will) as the basic datum in public administration (Ağaoğulları, 2006: 230-1).

Marxists always kept a distance from efforts to equate legal institutions with repression. Marxists criticize the illusory freedom of citizens because this is a formal freedom (Stevens, 2001: 80). Although the concept of citizen expresses the relationship with the state, it gains a deeper meaning when evaluated with the concepts of “universality” and “participation.” Namely, civic rights are not universal like “natural rights” or “human rights.” Citizenship is acquired through the birth of an individual or the nationality of his/her parents. Not every individual living under the sovereignty of a state can enjoy the rights offered by being a citizen. Citizenship status must be approved by the state in order for an individual to enjoy his/her citizenship rights. Citizenship privileges are subject to the state’s laws and restrictions, and they can be revoked under certain circumstances.

Historically, it took many years for citizenship rights to be introduced to society, regardless of religion, language, gender, or ethnic origin. Different segments of the bourgeoisie also had to be taxed in order to meet the war costs of the modern state. This would be possible with the development of citizens’ rights in the public sphere (Poggi, 2011: 41-2). For example, while election and being elected were valid for the bourgeoisie and aristocrats, the same rights did

not apply to the working class, peasants, and women. In addition, the enjoyment of social rights was limited to men. The spread of civil rights to the grassroots has been achieved through long-term social struggles. Today's migrants and refugees face the same limitations on their ability to take advantage of the opportunities provided by citizenship rights.

As a result of the formal development of equality, the actual differences in the concept of citizenship have become more important. These differences arise not at the legal level, but in social relations. Men and women have the same rights to legally participate in the political process. However, the actual attitudes of the society –different work lives, child care, division of labor in housework - show that men are systematically favored in the exercise of these citizenship rights (Pierson, 2011: 46-7).

Everyone's enjoyment of the rights brought by citizenship has not created real equality. The distinction between the public and the private has reduced the effectiveness in the public sphere due to the roles attributed to women in the house (Balibar, 2012: 78-9). The concept of citizen is not sufficient to develop freedoms equally due to a series of differences in social relations caused by the legal distinction between the "public sphere" and "private sphere", which has gained a competent appearance in modern society. The exercise of the rights of citizens under the sovereignty of a state is related to the creation of a distinctive public sphere. To put it more clearly, the exercise of citizenship rights takes place in the public sphere. However, since various identities such as gender, race, and sexual orientation take place in the private sphere, it is the public sphere that seeks to exclude. Therefore, citizenship rights are insufficient in solving the problems that arise regarding the use of different identities. At this point, "human rights" stand out as a more universal concept in modern societies.

Focusing on the development of citizenship principles in modern societies will raise some problems. Citizenship has brought a new kind of privilege in which some people are protected while others are excluded. The modern subject attains his/her humanity by acquiring political citizenship rights. Citizenship provides privileges and is granted on the basis of blood and birth. Foreigners are not citizens. They have no rights because they are not a part of the state and are second-degree people since they are not citizens (Douzinas, 2017: 103-4). Another crucial thing to remember is that citizenship rights are determined by the state's relationship with the individual. Therefore, strengthening the principles of citizenship will lead to the unquestionable fulfillment of obligations to the state.

E. Balibar describes the moment, in which the idea of citizenship is associated with the principle that no longer refers to a closed, privileged status and

transforms political participation into a universal right for the first time in history, as the first modernity (2016: 149). He defines the moment, which he sees as inseparable from the demand for social justice and the practice of practical and social transformation, as the second modernity (2016: 155). Thus, citizenship is evolving from the first period in which it began to develop into a broader and universal meaning.

Since the state is thought to reflect the common will, which is the sum of all citizens' wills, citizens will be obligated to carry out the decisions made. The development of citizenship principles will strengthen the authoritarian tendency of the state as the sole representative of the collective will. This will make the state stronger against the individual while making the individual more fragile.

## **7. TAXATION SYSTEM**

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The assessment and collection of tax obligations in modern society constitute one of the important elements of the monitoring network established by the state on society (Giddens, 2005). Therefore, taxation and the creation of mechanisms for collecting this tax is a feature that determines the modern state and distinguishes it from the "feudal" state that preceded it (Pierson, 2011: 49).

According to Tilly, with the growth of modern society, the intense introduction of the taxation system was the end of satisfying the needs for war. The war created the state, and the state created the war. This is because both the army had become an important organization for the state and the complementary organizations of its operation were the treasury, logistics, military recruitment system, and tax offices (Tilly, 2001: 128). Going to war meant increasing taxes. Building an effective military apparatus was a heavy burden for the people concerned in the form of taxes, mandatory duties, purchases, and many other things. When the structure itself operated properly, it spawned regulations that provided the government with new resources. Thus, all taxes in Europe were born as "extraordinary payments" that emerged in the event of war, and after a while, they turned into regular revenue sources of governments (Tilly, 2011: 128-133).

Before the 14th century, no state had a national budget. The tax system existed in the commercialized states of Europe. The managers collected their expenses with the income they obtained through tribute, rent, fines and fees. Sovereigns individually borrowed money and did so with real collateral. In the 16th century, due to the increase in war expenditures, European states regulated their budgets, taxes, and debts and increased them (Tilly, 2011: 134).

As of the late seventeenth century, budgets, debt, and taxes increased with the rhythm of war. All warring states of Europe had the same experience. Courts, treasuries, tax systems, regional administrations, public institutions, and many more were born and developed (Tilly, 2011: 135). Moreover, the task of regulating the armies and navies was not the only reason that increased government spending. No ruler could wage a war without the support of a significant minority. Therefore, taxes were needed to meet their mandatory demands in exchange for bribes to local powers (Tilly, 2011: 136).

Modern states were not only an indispensable tool in the process of making capitalist requirements. Modern states used their military power to spread the sovereign power of capital to every corner of the world (Wood, 2014: 39). In the development process of the modern state, the police organization was established in addition to the army. Thus, they freed their armies to concentrate on foreign conquests and international wars (Tilly, 2011: 137-8). Control - military, judicial, administrative, and financial - is a common feature of modern states. However, the modern state cannot collect taxes based solely on violence, as in its other actions. Consequently, a serious concern is raised in order to make the state taxation regime appear legitimate. For both rulers and the ruled, taxation is more bearable if it is at least legally established by the people.

In recent years, democratic societies that are under the extreme pressure of the state apparatus have seen an increase in "tax resistance." The transformation in taxation (in terms of payers and beneficiaries) has been a factor that determines the main lines of the policy in the second half of the twentieth century (Pierson, 2011: 52).

## **8. INTERNATIONAL SYSTEM**

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Constitutionalism emerges as an important principle of the modern state. The modern age is unique in that the state governs itself, apart from society and the economy, and according to its own set of laws. As a result, the modern state's policies can be modified officially, based on rules and by law (Pierson, 2011: 35).

The system of modern states consists of sovereign units side by side. Since the states within the system are not determined and authorized by the system, they are not one of the organs that make up the system. States do not derive their governing powers from the system of states, but they have these powers because of equal and self-appointed rights. States do not assume the system, but they create it (Poggi, 2009: 109). Every state in the system of states pursues only its own interests. However, each state's priorities are redefined in response

to changes in the internal and external demographic, military, economic, and political environments. This shows that the balance of the system is sensitive and needs constant regulation. This cannot be achieved by the operation of binding rules, as Poggi suggests (2009: 109). This is because there are no rules that bind everyone between states.

The changes that emerged at the level of “state” and “society” after the Middle Ages should be interpreted through the internal dynamics of the West that were formed in historical conditions. In the classical period, hegemonic culture was ruled by empires that regarded themselves as absolute and subordinated to the main political formations within their own spheres (Hintze, as cited in Poggi, 2009: 109). In the Middle Ages, too, the Church and Holy Rome tried to be the “center” of imperial order, sometimes separately and sometimes in a hierarchical structure. Failure to overcome a series of political and economic problems arising from the articulation of internal and external contradictions led to the emergence of states that became autonomous over time. This change experienced would also lead to new relations between states.

*Peace of Westphalia* led to a new system of coexistence of a large number of states, each sovereign, equal and independent of any worldly authority on their own territory (L. Gross, as cited in Poggi, 2009: 110). This new system, which emerged with the development of the modern state, was not based on international law and above the states but on a “balance of power” between them. This is because, in order for international law to be placed above the sovereign states, it was necessary to have the power of sanction as a coercive factor in case of violation of the agreed issues. However, international law meant a horizontal rather than vertical relationship between the sovereign states. In other words, there was no authority over the sovereign states.

Through many colonial and imperialist regulations, the principle of “nations respecting each other’s customs and laws” spread to lands far from Europe (Poggi, 2009: 111). However, this was not the case for the whole world yet. Each state opposed the limitations imposed on its sovereignty by rival states, which were trying to achieve the goals they had set on their own. Therefore, in this system, every compromise was conditional, every alliance was temporary, and every claim could only be made by force. The limits of a state’s sovereignty depended on its capacity to realize it. Therefore, a system based on the principle of “might is right” did not have a chance to survive for a long time.

One of these two criteria was put forward as the basis for claims to sovereignty in the face of international legal institutions, potential allies, or “world opinion”. The first was “nationality”, and the second was natural boundaries

(Poggi, 2009: 112). A state may claim a part of territory by arguing that people residing in another state's territory were part of its own nation. In the other, it was the claim of a state on the basis of different grounds, such as military or natural extension, to a part of the territory of the country it had borders with.

Any of these two concepts that underpinned sovereignty could be defended by states. While a state justified its sovereignty with the concept of nationality, another state did this by claiming natural boundaries. Therefore, these two contradictory concepts further deepened the uncertainty and increased contradictions in the international system. The ongoing struggle for domination, especially among the national factions of the bourgeoisie, for stateless or semi-state places, destroyed the stability of the international system (Poggi, 2009: 113). Thus, the system of states collapsed in 1914.

## 9. CONSTITUTIONALITY

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Modern states that have completed their development are naturally monist. Considering the concrete features that characterize the rule of law in the modern period, we can say the following: First, there is the integrity of the state lands. These lands are surrounded by military-defensible geographic borders that are as continuous as possible. Second, the state has a single currency and single finance. Third, there is only one generally accepted "national" language. This single national language has often been artificially rendered superior to a large number of local languages and dialects. While the state's force apparatus often suppresses these local languages and dialects, they are eventually forced out of the educational system in favor of the national language. Fourth, there is only one legal system in which different legal traditions maintain their validity within limited purposes and surrounding regions (Poggi, 2009: 114).

In the society where the modern state was dominant in the 19th century, it tried to realize the above-mentioned regulations under the idea of nationalism. The modern state's attempt to achieve national unity was met with resistance in places by ethnic or sectarian differences. Resistance to unification was not the only contradiction the modern state had to overcome. The first of these inconsistencies was that there were tendencies toward autonomy that ran counter to the unitary state's desire to broaden its center of power. The different political tendencies of the ministries made coordination difficult. Moreover, the political lines that they developed in the tradition based on the military, police, and high tax rates caused them to act like a state within the state. The other contradiction was that the nature of capitalism affected the unity of the state. Namely, while the

relationship between the modern state and individuals was vertical-power centered, the relationship between individuals was based on a horizontal contract and the assumption that it did not involve power. However, the intervention of the state in capitalist property relations in favor of the bourgeoisie eliminates the neutrality between individuals. The modern state used the capitalist property as a legally and politically secured instrument to create and reproduce de facto oppressive relationships between individuals of different classes. The modern state, which claims to be the source of all power relations in society, is in the position of the protector of power relations arising from the fact that the accumulation of capital, which does not originate from itself and is not under its control, is not concentrated in the hands of the bourgeoisie (Poggi, 2009: 116).

The state does not try to contain and control the whole of social life. The state is no longer identical with society as it was in the ancient Greek polis. The expenditures of the state are covered by a state budget enriched by the taxes it receives from the income and expenditures of citizens (Poggi, 2009: 118). The state itself is structured as an official, complex organization. The policy is not decided by the state's internal structure, which is made up of organizations that are interdependent in supervision and execution but not completely autonomous (Poggi, 2009: 119).

In summary, all organs of the state can be likened to a mechanism that takes action in coordination in accordance with the information coming from the center. Since all positive laws can be changed, there is a danger that newly enacted laws will abolish vested rights or prevent right holders from enjoying these rights. Constitutional guarantees have been introduced to eliminate this danger. Legal regulations that contradict the constitutional principles are either deemed invalid or accepted valid, as long as they do not contradict the constitution (Poggi, 2009: 125).

## **CONCLUSION**

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The function of the modern state that started to develop in the 15th century in western Europe with the elimination of feudal relations of production assumes a new look with the level of development reached by the capitalist mode of production in the 18th and 19th centuries. This process is accompanied by social change in which new institutions emerge. The Modern State is primarily a unitary structure. While protecting its interests against other sovereign states abroad, it speaks in the abstract and general language of law inside. Modern states may have legal responsibilities in their relations with each other. However,

these obligations are the person's own responsibility. The fulfillment of these responsibilities takes place through the courts. The acceptance of the idea that individuals are legally free and equal in a modern capitalist society, with the realization of the election system held at regular intervals, is reshaped with the claim that the market mechanism operates impartially and spontaneously. The inequality between individuals in civil society that arises from capitalist property relations is hidden under the identity of citizenship. As a result, different social groups take their places in civil society in such a way that they form equal and free persons, although ostensibly, thanks to the citizenship identity established at the legal level. These individuals, who are regarded as equal and free citizens in appearance, actually come across under unequal conditions created by market relations. The presupposition that this relation of exploitation, in which the class that has been deprived of the means of production is forced to sell its labor in order to survive, and the class that owns the means of production each time seizes the labor of the producer in order to gain more profit, has developed as a result of the free will of equal citizens is based on a legitimate ground and made permanent through the police branch as the force apparatus of the modern state. The first conclusion to be drawn from this study is that the modern capitalist state is established mainly to favor and protect the class domination of the bourgeoisie over the whole society through administrative activities. The most distinctive feature of modern law operating within the capitalist system is that it reflects certain moral and cultural preferences of the bourgeoisie. The state/society distinction, in the sense that the state does not interfere with market relations, is essentially a means of ensuring bourgeois class rule. Political structures, therefore, respond primarily to the requirements of the capitalist mode of production, but they also express and hide the economic dependence of political power. Thus, the society divided into different social classes, stemming from capitalist property relations, is made permanent through the modern state.

Restricting voting rights was the primary means of excluding groups whose interests clashed with the capitalist system's continuity and growth in the early 20th century. As a result of long struggles, they finally gained this right and used state power to improve their conditions and economic situation. Eventually, these groups who were excluded from the right to vote gained their political rights. The second conclusion to be drawn from this study is that the lower classes have increased their influence on politics to the extent that they form coalitions and become involved in organizations. Thus, they influenced the state to change public policies. The impact of this development on the state/

society distinction is that the rules on collective bargaining and union membership, together with the laws on the field of “social assistance”, formed a whole called “employment”, “working” or “social law”, and that the distinction between private law and public law became ambiguous.

A more advanced level of industrialization required an increasingly differentiated, highly educated, skilled, and more determined workforce. The quality of the workforce changed, and as the worker’s education level grew, so did his/her political consciousness, which led to an increase in his/her demands on the government. This change was the emergence of a large employee middle class similar to that of the worker class. The third conclusion to be drawn from this study is that as industrialization advanced and the working population’s living standards and aspirations rose, the middle class’s impact on the state/society distinction grew to the degree that the middle class’s expectations of the state rose.

The capitalist business achieved great success with this policy in the 20th century, widening the state’s fields of activity and directing it toward targets that would not have been considered a state issue in the 19th century. In order to establish, strengthen or modernize companies operating in developed industries, the state now allocates large funds from public revenues to these companies to be used according to the profit logic. To alleviate the operating costs of private companies, the state does this by drastically increasing the amount of taxes for those lower classes. The fourth conclusion to be drawn from this study is that the regulations of the state in the economic sphere for the ruling class made the distinction between state/society ambiguous.

Each member of parliament was accountable to the whole nation, not to his own constituencies. Parliament had a “creative” function because it produced previously unprogrammed political and legal decisions. The member of parliament was expected to believe in his own opinion, shaped and expressed by parliamentary debates, rather than adhering to a predetermined, narrow schedule. However, as the connection between the party in parliament and the party organization weakens, the parliament’s influence diminishes. The fifth conclusion that can be taken from this study is that the parliament’s creative quality is deteriorating. The parliament gradually turns into space where discussions and conflicts between previously formed, hierarchically controlled, ideologically determined alliances are staged. Under these circumstances, the parliament loses its claim to play an important and autonomous role as a mediator between social interests. The gap created by the devaluation of ideologies is not filled by re-creating a discussion environment, but by resorting to economic, techno-

logical, and administrative “expertise.” This task falls on the state bureaucracy. While this situation decreases the importance of the parliament, it results in the increase of the influence of bureaucrats and technocrats.

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# CHAPTER 3

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## GENDERED CONSTITUTION OF THE SUBJECT: TOWARD A POST- STRUCTURALIST READING OF INTERPERSONAL COMMUNICATION

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### 1. INTRODUCTION

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*“What, therefore, am I, I who belong to this humanity, perhaps to this piece of it, at this point in time, at this instant of humanity which is subjected to the power of truth in general and truths in particular?(Michel Foucault, “What is Critique?, p. 46)*

Within the move from epistemological essentialism toward a phenomenological shift in the epistemology of the subject, constitutive normativities can be alternatively substituted with variant ontologies in which alternative realities are emphasized. Toward an *ontological turn* where the human subject transcends the overarching universalist frontiers beyond existing merely as divergent cultural representations of a singular and unitary ideal, what are the contingencies

to have the definitive perspicacity to construe a sense of gender? Whether or not the concept of truth has an ontological and substantive basis for its categorical existence, the subject is never in a detached condition in which it is free from all social constraints but rather the constitutive truth, not as an absolutist or theological argument but as a means to force power upon the subject, is a part and parcel in the process of subjectivation (*assujettissement*).

As the academic inquiry is directed toward the domains where the subject is constituted on the grounds of performativity, Foucault's concept of subjectivation and Althusser's argument for subjection, a decentered subject within the probability of an unstable truth comes to the fore with concerns over how the subject comes into being and how it might be diversely reconfigured. Thus, an attempt with a deconstructive approach has emerged to inquire into the nature of the present, to examine the relation between the truth and subject (Souza and Furla, 2018). Within such methodological deployment into epistemological interrogations of the present knowledge, subjects in their iterative act and performative formation suggest "a deconstructive politics that interrupts and displaces the hegemonic meanings" (Butler, 1997).

The subjectivating potency of discourse and cultural norms for the constitution of the subject have their preliminary echo also in the area of psychoanalysis beginning from the Freudian concept of the humanization of nature to the Lacanian notion of the subject. With the emphasis toward a post-structuralist analysis of the subject, the Lacanian symbolism that draws the lines between male and female schema is seen as phallogentric and thus has been subject to much criticism for its ratification of heteronormativity from a masculinist perspective. It is for this reason that, in this review article, I aim to consolidate our understanding of the effects of psychoanalytic perspective on the construction of the subject, to provide a contrastive analysis into the debates between those insights that suggest an essentialist and ontological basis for the subject and those who challenge such paradigm. The line between the two, however, is not rigid, but the development of a less essentialist and universalist approach into the matters of subjectivating has emerged over time with pioneering figures above-mentioned who explore the cultural and discursive aspects in the constitution of the subject. Thus, we are ultimately to concede, as I lay out the prominent theorists in order, that the subject has been an area of many interrogations, debate, and critique.

In such an effort to review the above-mentioned areas of academic inquiry, interpersonal communication as a substantive discipline within the communication studies has its share on the subject matter as in "the genesis, reproduc-

tion, and change of form and meaning of a given social/cultural whole” (Ortner, 1984, p. 149). In other words, communicational mechanisms in a given social order reproduce social practices that in return reproduce social identities in an iterative form. Thus, as the arguments of social constructionists are directed toward the interactionality of gender rather than being detached in an individualistic manner, the study of interpersonal processes refers to how gendered subjectivation is developed through social interactions. Approaching the discipline of interpersonal communication as an area of research with its complications that stem from the social and cultural construction of identity, the aim is steered toward the non-bidirectional and non-dualistic function and structuring of social interactions, as opposed to those binary formations in which communication is situated between the concept of a dual sender and receiver. Depending on non-essentialist arguments that disaffirm an ontological base and predetermined significations for human interactions, I seek to problematize the conventional theorization by asking: *How do the arguments of the linguistic and social constructivist approach to gender affect the ways in which interpersonal communication is examined?*

## 2. SUBJECT IN THE PSYCHOANALYTIC LACANIAN PERSPECTIVE

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*“There is no ideology except by the subject and for the subject” (Louis Althusser, 1971, p. 11)*

The concept of subject extends into various interpretations that comprise an ontological idea of mind and, conversely, discursive approach, in which the subject is formed in relation to other subjects and the immediate environment. In this sense, the subject is not an ontological being with sensations and a cognitive reason; it is perpetually situated in a relational situation within material existence. In such a phenomenological condition, the subject is not meta-cultural, universal or beyond the boundaries of the immediate circle in a transcendental form. However, the structuralist paradigm has also pervaded the academic inquiry on subject (Rebughini, 2014).

A deity worshipped by Ancient Greeks was called “*Agnostos Theos*”; that is: “*Unknown God*”. From deities down to humans, Freud conceptualized another unknown, that is the enigmatic thing constituting masculinities and femininities. Beyond the domains of nature and human anatomy, the psychoanalytic approach can help to decipher how gender is structured. In the Freudian con-

ceptualization of gender, subjects are not merely entitled to the constraints of biology but are contingent on a process through social conventionalities (e.g., masochism as repressed aggression in women). It is for this reason that attributing Freud to an absolute essentialist paradigm is fallacious. In this regard, a gendered blend so to say, a mingling of masculinities and femininities are constituted in a human subject, that allocates the characteristics of both sides to the subject, which abrogates the rigidity in which gender is given a monadic aspect. In Freudian psychoanalysis, gender is the aroused reaction to the anatomical boundaries that the subject comes to realize, meaning the gendering of girls is done within the realization of the lack of the phallus, in an astounding phallogocentric view, that the lack as such ultimately initiates the process of becoming a woman along with associated femininities (Alfandary, 2019, pp. 22-43).

Inspired by Heidegger and Ferdinand de Saussure, Jacques Lacan constructed on Freud's psychoanalytic version of the subject, wherein the "split subject" is constituted by a double-bind: alienated from *jouissance* while she or he leaves *the Real*<sup>1</sup>, steps into *the Imaginary*<sup>2</sup> (at some point of the mirror stage), and is detached from *the Other* while she or he gets into the realm of language, difference, and *demand*<sup>3</sup> in *the Symbolic*<sup>4</sup> or *the Name of the Father*<sup>5</sup> (Stewart, Jaanus and Feldstein, 2004, p. 16). Thus, Lacan distinguishes between the 'I', which is the conscious ego formed during the mirror stage, and the 'subject', referring to 'the symbolic subject of the unconscious' (Callari, Ruccio, 1996, p.79). Lacan, in his call for a "return to Freud," made a distinctive re-reading of Freudian conceptualization of psychoanalysis. His attempt to situate the Freudian psychoanalysis in structural linguistics sought to refute the emphasis on biology in order to replace it with an emphasis on the conflux of language and culture. The structuring role of language in the determination of the unconscious as well as the symbolic and cognitive metamorphosis of humans into

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- 1 In psychoanalysis, the Real represents the authentic, unchangeable truth.
  - 2 Within Lacan's theorization of the mirror stage, the imaginary order represents the essential narcissism by which the human subject formulates fantasy images of both himself and his ideal object of desire.
  - 3 For Jacques Lacan, demand refers to the concept in which natural desires are inevitably alienated through the consequences of language on the human condition.
  - 4 The symbolic order refers to the social world of linguistic communication, intersubjective relations, knowledge of ideological conventions, the rules and dictates of society and the acceptance of the law.
  - 5 The name of the father points out to the role of the father in the Symbolic Order.

gendered subjects are the basis to which Lacan draws our attention. In other words, Freudian concept of psychosexual development of humans evolves into Lacanian emphasis on speech and speaking beings. The phenomenological elucidation for which Freud utilized biology is altered into the linguistic and cultural contextualizations, which problematize the subjectivation by prescribing it to socialization and relativization. It is such re-reading of the previous theorizations that draws Lacan nearer to post-structural paradigms.

The determinative function of language and culture in designating subjectivities and thus formulating subjects is crucial for our understanding of Lacan's approach. It is also to classify and fortify the subjects that language is essential in the process of subjectivation. The temporal priority is emphasized to suggest the aprior condition in which language and culture precede the subject. Such emphasis on temporality is ratified by the post-structuralist Butlerian conceptualizations within the Foucauldian theorization of subject. For instance, the power mechanisms cyclicly reproducing the process of subjectivation is always aprior to the subject, independently existing, and functioning from the beginning. The subject, in Lacanian terms, is formed as an effect of the parole to the unconscious. Gender identity is approached insofar as only existing within the linguistic boundaries of the terms man and woman, which are interdependently defined. In such an interdependence, the emphasis is made on the masculine display that is made evident through speech even when the masculine presence is silenced. It is to say that the masculine presence is inevitably existing within the masculinist structuring of the language, which is a male-dominated apparatus with its innate deficiency in signifying women (Lacan, 1978). This argument is also evidently reflected in the morphological self-signification of a child, which is non-gendered prior to language acquisition. It is only through entering into the realm of language that the child becomes aware of the binary distinction between man and woman. Only after such awareness, the child acknowledges the difference, absorbs it, and reproduces it by allocating and classifying it on his or her body. As such being examined in Butlerian concept of the social construction of gender, the child does not necessarily explore the gender of his or her body but instead, the body is invented through a process of paternal signification (Butler, 1997).

For Lacan *the fatum* being linguistically determined, man and woman can be understood based on the contrastive value of the copula of these two terms. As such being Saussurian, gender is constructed upon differences, its non-essentialist value is contrastive within the binary of man and woman, which could situate Lacan in-between Freud and Butler. In other words, language is the

mechanism through which culture is imposed on the human subject. Hence, there is a shift from the biological conditioning toward existing as a human subject that is significantly contingent upon the laws of culture, which is in a harmonious embranglement with language. It is thus the signification of gender is dependent upon the linguistic embodiments as well as the effect of language stemming from the differences between genders. Furthermore, it is not the anatomical fate that binds the gender identity in its rigidity but rather the socio-linguistic function of the semblance demarcates gender identities (Althusser, 1999).

The Lacanian differentiation between the notion of reality and the concept of truth is also notable. The reality is built upon the configurations of language and culture whereas the truth remains intact, existing apriori to discourse, language, history (Lacan, 2006). In this regard, the truth has an ontological consistency, contrary to the arguments of the post-structuralist paradigm. In other words, such an apriori condition Lacan sets for the truth is what makes him the subject of the post-structuralist critique. The positioning of the subject within the Lacanian concept is immensely dependent upon the symbolic normativities that make the subject within the order of language as well as within the dominant schemes of cultural intelligibility. The construction of subject is therefore a demanding task with the possibility of resisting the existing normativities that aim to institutionalize the subject within the hegemonic hierarchies. As such seeks to incarcerate the body in the soul in order to detain it within the ideal frame, which eventually obscures the psyche exalting the 'externally framing and normalizing idea' (Butler, 1997).

The subjectivation is not only reflected in how adult humans assume a gender identity but also can considerably be observed in the developmental subjectivation process of children. Re-reading of Wallon's 1931 article in which children's development of the notion of their own body is examined, Lacan referred to this process as *the mirror phase* whereby the body transitions from a real state to an imaginary condition, a virtual image of the body. This identification emerging during the mirror phase is vital to subjectivation as well as the formation of identities as a consequence of identification. In other words, it is an image of a body that is identified with, which is considered as an imaginary identification. The body that a human subject identifies with is predicated upon the interpellated elements ratifying and legitimatizing the body in a rigid and definitive concept of gender belonging to the child. Besides, the words used to refer to the child are considered as the symbolic components within which the body is assumed. Thus, the symbolic identification emanates from the emer-

gence of the child's self-image along with the image received from the mirror and the name the child is given (Thibierge and Morin, 2010, pp. 81-93).

It is then pivotal to examine *the subject of the enunciation*, which can be approached as a subject arising from within the speech. For Lacan, the subject of the enunciation is "the subject not insofar as it produces discourse but insofar as it is produced [fait], cornered even [fait comme un rat], by discourse" (Lacan, 2008, p. 36). Such an approach eliminates the agentive role of what the subject says, suppressing the agency, it conceptualizes the human subject as that which is spoken; within the inevitable subjectivity of the words that creates meaning and definition for the subject. Rather than a 'fixed and unambiguous meaning is passed from one user to another' (Hewitson), Lacan views Language not as a code but as a means that "carries with it the subject present in the enunciating" (Seminar XII, 1965). Lacan's idea is that rather than involving a single subject who uses language to convey a meaning or sentiment, there is a subject revealed which is not equivalent to the one speaking as 'I', a subject which can be detected in the very words or signifiers themselves. Last but not least, Evans argues that "In designating the enunciation as unconscious, Lacan affirms that the source of speech is not the ego, nor consciousness, but the unconscious; language comes from the Other, and the idea that 'I am master of my discourse is only an illusion.'" (Evans, 1996, p.55).

### 3. DE-CENTERING THE HEGEMONY

Post-modern thought as a critique for the rational subject of the nineteenth-century attempts to derail the privileged knowledge of those in stable positions and seeks to unravel certain truths pertaining to humanity imposed by the modernist philosophical thinking. With a counter-argument against the existentialist, essentialist, Marxist and Freudian trends, the post-modernists expose those truths to destabilize the prevailing structures that adhere to a natural and universal base for societies and the human subject. Post-structuralism is situated at the heart of this framework as a critical approach with its positioning against the hegemonic western philosophy, which dates back to the enlightenment ideals (Sarup, 1993). In the quest for unsettling the conventional meanings and discovering how the meaning itself is created, this review article asks into 'How can the constructivist Foucault be situated in the midst of these interrogations?'

Emerged in the post-modern thought, the post-structuralist theorization works toward dismantling the metanarrative of the prevailing Western historiography, in which meaning is subjected to hegemonic masculinist structures.

At the core of post-structuralism lies the conceptualizations provided by the anthropology of Claude Lévi-Strauss and the semiotics of Fernand de Saussure, though both were considered structuralists with an all-pervasive singular concept of the truth that is valid regardless of the distinctiveness of each society. Such reductionism is opposed within the post-structuralist thinking with a dismantling argumentation against the meaning being inherent, and therefore rationally formulated. Conversely, the meaning is situated in unsteadiness existing in a plural form. The absolutist grand narratives of history are therefore subjected to the post-structuralist critique as Mary Klages puts it: “Totality and stability, and order, Lyotard argues, are maintained in modern societies through the means of “grand narratives” or “master narratives,” which are stories a culture tells itself about its practices and beliefs. Every belief system or ideology has its grand narratives” (Klages).

Disjuncturing in the long-existed knowledge within a paradigm shift in-between different forms of episteme has been one of the key aspects in the way Foucault sought to problematize the modernity itself as a result of a move from pre-modern to modern. With concepts such as ‘the gaze’, ‘self-discipline’, ‘discourse’, and ‘power’, Foucault provides the basis on which re-reading and re-negotiation of the historical conventionalities can situate itself. It is through these pre-conceived modes of thinking that the hegemonic meaning is sustained, and more importantly, passed down. This re-mapping of the thought leads us to a new conceptual society: the human subject confined by self-disciplining mechanisms under constant surveillance (Scott, 1988). In this sense, I herewith seek to examine the ways in which human interactions are shaped by discursive formations within certain regimes of truth, which ultimately gives birth to subjectivities in meaning, localized speech acts, and both verbal and non-verbal communicational signifiers embedded in power. Besides, the Foucauldian discourse is applied to communication studies to unearth the ideological gaze that has historically set the definitions for human interactions, meaning that the human interactions are seen as the social domains upon which power is forced. With this methodological approach to the ways in which communication practices are formed, the human subject of communication is analyzed as a contested area within social and discursive constructionism.

### **3.1. Re-making of the Meaning**

With his outstanding critique of the prevailing categories of thinking and the hegemonic discourse, Michel Foucault sought to unsettle the established truths

of his age. Attempting to debunk the arguments for the monist concept of truth and by situating the salient notions of the humanist discourse at the heart of his critique, he explored the subject and subjectivity with a post-modern approach. He rejected the phenomenology and hermeneutics along with historical materialism, which were the predominant traditions of thought, due to their exclusion of the subject and subjectivities. Besides, he challenged *anthropologism* which attempted to explain subjectivities based on a pre-determined human nature. For Foucault, the subjectivity is a singular experience shaped by the necessities and conditions of historical processes. It is for this reason that Foucault stands out with his remarkable contributions to our understanding of the processes of subjectification in Western societies (Foucault, 2014, pp. 11-13). Throughout *Madness and Civilization*, *History of Sexuality* and *Discipline and Punish: The Birth of the Prison*, he sought to both deconstruct and examine how power constitutes and configures the subject with less coercive mechanisms of discipline. The disciplining power mechanisms of the modern age offer the subject an illusional sense of individualism and independence, which eventually turn the subjects into self-imposed slaves. In this respect, Foucault's *Archeology of Knowledge* has paved the way to challenge the conventional discussions on knowledge in a way that knowledge along with the terms discourse, subject, and power does not analyze itself in a Modernist sense, which excludes Foucault from traditional Modernist theorization.

To analyze "how human beings understand themselves in our culture and how our knowledge about the social, the embodied individual and shared meanings come to be produced in different periods" (Hall, 1997, p. 43) has been at the center of Foucault's project. With more emphasis on historical specificities than those of the semiotic approach, he re-defined discourse within the constructionist paradigm, examined the inter-dependent and co-existing concepts of power and knowledge, and interrogated the question of the subject. Away from 'the domain of signifying structure' (28) as in Saussure and Barthes, he moved to what he referred as 'relations of force, strategic developments and tactics' where he argues for the forces of power in a battling way instead of mere language as a primary determiner (Foucault, 1980, pp. 114-15). Opposing the arguments of semiotics as well as the Hegelian Marxism, he proposes that "*Neither the dialectic, as the logic of contradictions, nor semiotics, as the structure of communication, can account for the intrinsic intelligibility of conflicts*" (ibid.). It can, then, be argued that Foucault gives a greater emphasis to discourse as a system of representation more than he does to language as in the semiotic approach.

The concept of discourse in his terminology refers to “*a group of statements which provide a language for talking about – a way of representing the knowledge about – a particular topic at a particular historical moment. Discourse is about the production of knowledge through language*” (Hall, 1992, p. 291). It is understood that such conceptualization of discourse lifts off the distinction between language as a mode of speaking, and practice as a mode of doing or acting. Uniting these two, the conduct is subjected to exist within the domains of language. Thus, discourse sets the boundaries of an intelligible way to speak and act as well as obscuring certain ways of conduct by constituting a normative and restrictive knowledge of the conduct. It becomes even more impactful when the knowledge is institutionalized and disseminated through various means of communication, which is then commonly shared, practiced, and therefore functions as a discursive formation within society (Cousins and Hussain, 1984, pp. 84–5).

What do all these arguments mean for communication studies and human interactions? First and foremost, similar to Jacques Derrida’s famous statement ‘*There is nothing outside the text*’, the Foucauldian proposition of ‘*nothing which is meaningful exists outside discourse*’ (Foucault, in Hall, 1997, p. 44-45) is worth our consideration. It significantly refers to the idea that nothing has a meaning apart from discourse, asserting that human interactions are given significance within the discursive formation that the conduct of communication is shaped. Thus, it can be stated that it is the particularities of a certain discursive regime that control and inspect human interaction. The surveilled subject becomes subjected to self-disciplining in which both the language as a spoken form of communication and the body as a means to convey non-verbal messages are subjected to power in discourse.

Speaking of the body, one may wonder about the extent to which the body is subjected to power. The regulative discursive formations are implemented on the body, restricting and demanding certain communicational codes in which the subject is allowed to act. Within the prevailing discourse, variant ideological apparatuses put the body into the desired motions and fixate it by discouraging the unsolicited marks in the culture-bound regimes of truth. Unlike the coercive and physical apparatuses, the modern forms of disciplinary regulations of power manifest themselves privately and rather individualized with social mechanisms isolating the subjects in their area of self-discipline while being under perpetual surveillance of the invisible gaze of power. Hence, the body becomes subject to a new form of the disciplinary regime in which it is continually produced and reproduced within the discourse. This leads us to the own-

ership of the body: who owns your body? When bodily parts are allowed to act and move within certain discursive formations and that the body is captivated by the social forces of power, the subjectivation of the body becomes subjected to the constitutive forces that are outside both the will/agency and the physical body of the subject.

### 3.2. Subjection of the Self

In light of the arguments above-mentioned, the question yet remains: Was the Foucauldian subject always detached from the individual agency, the will to power in Nietzschean terms? Though the subject was never given a full agency or sovereignty, he developed a concept of a subject with certain reflexive awareness. Contrary to the idea that views “the subject as an individual who is fully endowed with consciousness; an autonomous and stable entity, the ‘core’ of the self, and the independent, authentic source of action and meaning” (Hall, 1997, p. 39), in which the subject is seen in a privileged condition toward making of the meaning and is considered identical with what he or she says, Foucault displaces the subject’s position as a source of meaning with his move toward a constructionist understanding of language. It is to say that, for him, it is not the subject who speaks a meaningful language but the discourse that creates knowledge. Thus, the subject is reduced to a condition within which certain mobility is given but always exists “within the limits of the episteme, the discursive formation, the regime of truth, of a particular period and culture” (39).

In this regard, his position for the subject being produced within discourse is comparable to that of Butler in her argument for the norms constituting the subject. This subject is not detached from discourse because subjection to discourse is needed for the subjectivation. This situates the subject not only as subjected to the form of knowledge that the hegemonic discourse constitutes but also makes the subject an object through which power is displayed, which eliminates the subject’s autonomous existence outside the power and knowledge relation. The implications this has for the analysis of communication processes that the subjects engage in are crucial to see the intersectionality between communicational interactions and the theorizations of the subject.

First and foremost, to undermine the role of the subject as a source and author of his or her own conduct of communication is to predicate the communicational interaction on external factors other than solely being in-between subjects. If then, we are compelled by and act upon the discursive formations of the culture-specific context in which we interact with one another, the human

subjects function as an embodied vessel of discourse. Our interactional use of both verbal and non-verbal codes serves the purposes of sustaining and transmitting the regimes of truth on a larger scale. It can also be further argued that we may not even be the initiators of our interactions as the need to communicate is also fostered by the forces of sociability. Likewise, subjecting the human units of communication to the domains of power takes away the privacy of individuals to replace it with institutionalized forms of knowledge. Moreover, the kind of message given in our interactions is not free from the social and cultural concerns in which we operate but rather for whatever the language is used to express, it constantly reproduces the knowledge that subjugates the human agency to power.

It is through our interactional language that we convey the conventionalities of the existing discourse, and the body co-operates alongside the language to perpetuate the cultural normativities. In the process of subjectivation, whereby we become subjects, the discourse functions in the form of a habitus, producing certain habitualities for the subjects to absorb and identify with, which eventually become our identities. Consequently, we communicate these subjective identities after subjecting them to self-inspection based on what is deemed as culturally acceptable. These practices, however, are bound to culture, which makes the knowledge meaningful only within the localities of the culture. Such discursive knowledge regulating the social practices of communication creates localized language formations and non-verbal codes for the body, which distinguishes one locality from the other. Nonetheless, it can be stated that each locality in its distinctive implementation of communication suggests a unified form of power that transcends these localities, which makes the display of power part and parcel of human life regardless of the divergent social and cultural context.

### **3.3. Subjectivation within the Panopticon**

From Lacanian approach to a different emphasis for subjectivation, the Foucauldian conceptualization views the constitution of the subject as a political act in which power and life are undetachable. He states that “my objective, instead, has been to create a history of the different modes by which, in our culture, human beings are made subjects. My work has dealt with three modes of objectification which transform human beings into subjects” (Foucault, 1982, p. 297). One of the modes he refers to is the epistemological mode which makes human beings the object of knowledge. Secondly, he defines the normative-political

mode in which human beings are given a subjective identity through a process of objectification with the use of coercive practices or power relations. Thirdly, he refers to the moral/ethical mode whereby human beings evolve into subjects through moralizing practices (Azucena, 2018). All these modes by which subjects are made can be seen in the way Foucault himself conceptualizes the individual, that is “not to be conceived as a sort of elementary nucleus, a primitive atom, a multiple and inert material on which power comes to fasten or against which it happens to strike, and in so doing subdues or crushes individuals. In fact, it is already one of the prime effects of power that certain bodies, certain gestures, certain discourses, certain desires, come to be identified and constituted as individuals” (Foucault and Gordon, 1980, p. 98).

Foucault instantiates the constitutive function of power by explaining the panoptic society: “The device consists of a central elevated watch-tower surrounded by a circular disposition of cells, each of which traverses the entire thickness of the building, and thereby permits its single inmate to be caught, silhouetted, in the light which passes through the cell from the outside. This arrangement makes it possible for a lone observer in the central tower to supervise a multitude of individuals, each of whom is cut off from any lateral contact with his or her fellow inmates” (Dews, 1984, p.77). The guard cannot be seen from outside the watchtower, which ultimately creates an effect of permanent and ‘omniscient surveillance’ (77). Such conditions for the prisoner, who is constantly unsure about when he or she is being surveilled, result in the self-policing of the prisoner’s behavior. The fear for detection over unsolicited behaviors confines the prisoner not only within the borders of the concrete walls but the moralizing gaze of the power. Thus, the panopticon conduces to the emergence of an exercise and display of power, ‘without any physical constraint other than architecture and geometry’ (Foucault, 1977, p. 206).

In light of the panopticon prison as a means of metaphorical depiction, Foucault examines ‘psyche, subjectivity, personality, and consciousness’ as a consequence of ‘methods of punishment, supervision and constraint’ (Foucault, 1977, p. 29). The panoptic structure is an “unidirectional gaze whose effect is to generate morally self-monitoring subjects” (Dews, 1984, p. 85). It is to say that the subject becomes the principle of his own subjection (Foucault, 1977, pp. 202–3), which links the subjectivation to subjection. In this regard, since the self-reflexive subject is infused with power, there is an inevitable equation of subjection and subjectification eliminating the division between the rigid systems of normative power and the constitution of an autonomous and self-policing subject (Dews, 1984, p. 95).

### 3.4. Althusser's Notion of Interpellation

Foucault's interest in discourse also extends into the theories of ideology, particularly with the Marxist ideology. With his position against the Marxist theory of ideology, he argued against reducing all forms of relations between knowledge and power to the level of class interests. For this reason, Louis Althusser's theorization of ideology can be provided as an alternative approach that the Marxist ideology lacked providing. Inspired by the work of Jacques Lacan in examining the role of ideology for the subject, Louis Althusser suggests that ideology is not a pure reflection of the real world but instead it "represents" the "imaginary relationship of individuals" to the real world (Althusser, 2001, p. 109) In other words, there is an inevitable subjection to ideology due to our dependence on language through which we form a reality. Actions are the means through which ideology is manifested, which then become practices as in 'rituals and conventional behaviors' (114). It is the performativity of our relational behaviors that perpetually reproduces us as valid subjects. In this social performance, subjects are made through the constructive power of interpellation. Thus, ideologies "hails or interpellates concrete individuals as concrete subjects" and that "ideology 'acts' or 'functions' in such a way that it 'transforms' the individual into subjects" (115-116).

On the other hand, "Individuals are always-already subjects" (119). Although the subject is present to the extent it is interpellated, and thus enters into ideology, Althusser argues that 'becoming-subject' takes place prior to our birth. Besides the conflictual entanglements of his argument on the aprior condition of the subject, he goes on to argue that "It is certain in advance that it will bear its Father's Name, and will therefore have an identity and be irreplaceable. Before its birth, the child is therefore always-already a subject, appointed as a subject in and by the specific familial ideological configuration in which it is 'expected' once it has been conceived" (119). In this sense, Althusser builds on the Lacanian concept of the 'Name-of-the-Father.' As a consequence, individual subjects are formed by the use of social forces contrary to the idea that argues for the independency and agency of individual subjects that result in self-made identities.

## 4. BUTLERIAN CONCEPTUALIZATION OF THE GENDERED SUBJECT

Gender appears as a result of a dual determination process in which the biological sex is defined at first. Having grounded in a binary form as in man and

woman, there comes the socialization and acculturation of biological sex that we refer as gender. Thus, biological sex functions as a predeterminer of gender at an ontological level. For Butler, biological sex does not produce gender. Conversely, gender produces sex that is thought to be biological. Gender is the very mechanism that allocates biological sex. In her approach, biological sex is not the reason for gender but it is the result or effect of gender. This cause-effect relationship between sex and gender is not natural, imperative and factual but instead, it is contingent and cyclical.

Her critical approach is summed up in her denial of the concept of an *a priori* sex that forms a basis for gender. Hence, she argues against the acknowledgment of the feminist theory toward the separation between sex and gender, which takes the patriarchal definitions into account that the same norms eventually and inevitably regulates the construction of identity. Thus, some feminist achievements that are considered to be a triumph over male hegemony actually serve to reproduce male-centric consequences, as in the concept of *Pyrrhic victory*<sup>6</sup>. Considering the feminist theory in which the daily routines and cultural practices are operated in binary forms situating man and woman on an essential and substantive ground with a firm basis in reality, for Butler, such understanding is dominated by masculinist regimes. In the end, the feminist theory contradicts itself by embracing the binary categories of sex and using the phallogocentric terminology while underestimating the idea that it is the biological determinism as a fatalistic approach to sex which begets gender inequalities (Butler, 1990).

For which purpose was the concept of a natural and inevitable biological sex as the reason for gender developed? In her view, sex was created by regulatory practices to make gender consistent and to confine it within a certain order. The category of sex that is deemed as consistent, biologically determined, and natural was developed to fix the category of gender that is seen as a social construct, and therefore an inconsistent category. Butler's argument refers to Foucault's concept of power relations as well as the regulating and disciplining systems used to sustain the social order and hierarchy. Denying the essentialist paradigms concerning subject and identity, Butler saw them as construction and process. Similarly, the power mechanisms, which Butler refers as *heteronormative hegemony*, instrumentalize the category of sex and change it into a means of dominance by solidifying the subjects as man and woman. In this sense, subject conforms to norms while norms make the subject. Thus, the essentialist and

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6 Pyrrhic Victory is a victory at the expense of great costs.

universalist approach dominating cultural practices of gender and emphasizing the scientificness, naturalness, and objectivity of sex can only be thematized as cultural hegemony. Butler defines it with the concept of *epistemological imperialism* (Butler, 1993). The binary contrasts created by sociability and cultural practices (sex-gender or man-woman) are subject to a hierarchical order, and function as power structures through which the means of dominance form the subjects by situating the consistent category of sex over the inconsistent category of gender. Briefly, it is the dominating power structures of a consistent and natural category of sex over gender that define the subjects as man and woman.

The ideas that sex is a natural concept while gender being a cultural concept that is imposed upon the body and how the body is thought to be a blank and neutral zone unto which culture can impose itself are problematized by Butler. She argues against the neutrality of the body that is devoid of history and therefore uses the term *metaphysics of substance* (Butler, 1990). Underneath the ideological implications of gender is the substance, that is sex. An unchanging real thing that occupies the space of metapsychic is not really attainable because we are always determined by gender. But it is a kind of mystical point toward which we force ourselves. For Simone de Beauvoir, the body is an emancipatory ideal, a place that can break women away from the boundaries of men. Butler challenges this idea of the body as a kind of place for freedom. Beauvoir's statement '*One is not born woman but rather one becomes a woman*' (Beauvoir, 2015) implies an original and essentialist basis for women, in which becoming a woman takes place through socialization. Her statement poses a paradoxical condition in which we are compelled to think in-between two considerations: First, gender is contingent on the biological sex eliminating the validity of the statement, and secondly gender is not necessarily in accord with biological sex necessitating the denial of sex as a natural category (Sang Ong-Van-Cung, 2010). In Butler's perspective, the physiological body is not a concrete, stable, and ontological entity. Butler problematizes the materiality of it by referring to the arguments of post-structuralist paradigms. Following the steps of Foucault, Butler sees the body as a discursive construction. Thus, before the body becomes a social and cultural construct, there is no a priori concrete body preceding this construction. Therefore, sex differences are not ontological or factual but rather is reduced to discursive and linguistic differentiation as well as these differences being formulated by the instrumentalization of the morphological distinctions, which then are concretized and universalized.

The reality of man and woman is created by the signification and meaning created by the subjects. Having given a social meaning, bodies of men and

women are considered as a natural phenomenon after the concretization of sex. Then, the concretized sex is no longer a cultural construct but rather an objective and universal phenomenon internalized by the very subjects that produced it. Thus, the objectified sex is reduced to being comprehensible and is subject to institutionalization. Moreover, the subject transforms into an essential and consistent part of identity. For Butler, sex is culturally constructed within the existing power relations, however, is adopted as objective and fixed by the subjects. Therefore, the categories of sex and gender are performatively constructed as a repetition, effect, or result of the linguistic expression of the subject. A universal and constant depiction of sex beyond linguistic and discursive performativity is only the result of cultural hegemony and its ideological assumptions.

## 5. CONCLUDING REMARKS

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I would like to return to the question raised in the beginning: *How do the arguments of the linguistic and social constructivist approach to gender affect the ways in which interpersonal communication is examined?* Having provided the arguments on psychoanalytical identification and construction as well as the sociolinguistic aspects of the subject, it is of significant importance to refer to the intersecting points on the arguments of gender subjectivation in relation to interpersonal communication. The Lacanian attempt in placing the Freudian psychoanalysis within structural linguistics is crucial to reduce the previous emphasis on biology, which seeks to provide essentialist explanations for human interactions. It is to say that the ontological basis that essentialism strives to formulate for human behavior is partially challenged in the Lacanian conceptualization of gender, with implications toward post-structuralism. Situating language and culture in the constitution of human subjects abolishes the ways in which interpersonal paradigm is seen as a predefined, rigid, and recurring process, where the gendered communication is subject to biological determinism that sets the boundaries of masculine and feminine marks of verbal and non-verbal interactions. However, it is the symbolic order, a symbolic battle so to say, the human interactions are predicated upon. The body with which the human subject identifies and interacts is symbolically constituted through the words of interpellation. It is for this reason that interpersonal interactions are symbolic identifications that comprise of the subject's self-image and the image imposed upon. In such an understanding of communication where human subjects are symbolic units that the language and culture are forced upon, the argument that *I am in control of my discourse* remains as an illusion. Thus, there

is the permanent co-existence of meaning in an interactional process between human subjects, in which the meaning is interdependently co-created. Therefore, an interpersonal contact becomes an arena of not only interaction in-between subjects but also interactions that form the subjects, both separately and reciprocally. Similarly, our analysis into interpersonal communication should be aimed at examining the ways in which language functions not only as a code but as a means that *'carries with it the subject present in the enunciating'*, unlike the arguments that see human interactions as stable and noncomplex meaning passed in-between human subjects.

The human subject, which is also the object of our academic inquiry, is a highly contested area, not only as an epistemological category but also as a phenomenological condition upon which the human interactions are formed. Thus, normativities fostered upon the conditions within which inter-subject communication is implemented are the results of politicized coercive practices and power relations. It is for this reason that the human activities that comprise the processes of inter-subject communication are not inseparable from the domains of political discourse in which the interactional patterns are predicated upon the hegemonic power relations that establish the boundaries and definitions of human communication. Similarly, though it may come across as an internal driving force, the ethical force within which subjects are made does not solely occur in the relation the subject has with him or herself but also in relation to the moralizing normativities pertinent to a given social order. In this sense, the human subject, under corporeal surveillance and a hegemonic gaze, communicate as a self-policing mechanism where the interpersonal contact is both inspected and managed primarily by the subject and the external mechanisms of power. Such conditions of power display in the constitution of subject manifest with itself the communicational definitions and the codes of verbal and nonverbal interactions in which interpersonal dialogue is expected to happen. Approaching power as mitigation of explicit violence by the means of moralization, power in the constitution of the modern subject refers to the ways in which the processes of communication are subject to regimented and self-policing forces.

In this regard, the panoptic society is, crucial to examine how individuals tend to control themselves in social interactions holding onto certain fears and ambiguities and to understand how the processes of communication are subject to a form of social and moral inspection without actual physical coercive apparatuses. Similarly, as the subject is not inseparable from its genderization, the social apparatuses, which moralize or elevates certain forms of masculinities

and femininities over undesired and non-normative expressions of gender, are manifested through every-day practices and discourse of human subjects as a means for power to infuse and establish itself in the communicational sphere of gendered individuals. In the meantime, the Foucauldian subject is reduced to a position of non-functionality for its own agency undermining the individual resistance and emancipatory politics, as there is an inevitable subjection to power. Thus, it can be argued that the Foucauldian conceptualization of the subject eliminates the role of the intervening capacity of individuals against the oppressive systems, which is through critical reflection as well as self-reflexivity. I would then argue that there is always a possibility for a gap through which the subjective agencies shine, and for resistance toward the normativities are actualized on an individual level. Such conditions are immensely applicable and valid for the processes of interpersonal communication where subjects have the fluidity and free-will to move beyond the speech codes and groups in which they interact. Beyond discursive determinism and attributing subjects the role of ready-receptors, the emancipatory and agentive codes and signs of communication suggest new ways of thinking, perceiving, and more importantly examining how interpersonal interactions are implemented.

Likewise, ideology is infused into the everyday practices of individual subjects through interactional behaviors. Our reliance on language makes the ideology an inevitable part of our interpersonal contact as it is through the means of language that ideologies are carried forward. If actions convey ideologies, interpersonal interactions turn into areas whereby communicational behaviors foster meanings on individual identity, making it a part and parcel of identity expression, management, and reproduction. In a recurring condition of performing these behaviors, we are continually reproduced as the subjects in communication. If language constructs the subject through communication, we become the vessels through which ideological meaning is represented.

The post-structuralist and constructivist paradigms emphasize the role of sociability in the establishment of meaning. Such emphasis provides a contributive basis in understanding the effects of interpersonal communication as well as its role to the formation and representation of social identities. Subject is a category upon which the external and ideological impositions are made, which turns interpersonal communication into a process of contestation over the performative speech acts through which identity is formed. In other respects, the essentialist perspective assumes a rigid, natural and universal ontology for the subject, which limits the role that interpersonal communication has concerning identity, behavior, and subjectivation. Although Lacan includes the notion of

truth in his theorizations and argues that the subject is not directly defined by the truth, the definitions of sex and gender in Lacanian psychoanalysis with reference to the “truth” existing as a “pre-discursive” fixed and a universal “core” presuppose essentialist codes of interaction for interpersonal communication. On the other hand, for both Butler and Lacanian psychoanalysis, the sexing of the body is defined as a social/cultural “process” that is directed from the outside to the inside and not naturally from the inside to the outside. With regard to such an outside/external effect, interpersonal communication remains as an area in which subjectivation takes place within the symbolism that the linguistic and cultural components create. It involves both the reinforcement and performance of gender identities and the social representation of gender roles as well as the gendered non-verbal signs the body manifests.

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# CHAPTER 4

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## THE PERSPECTIVE OF LABOR UNIONS ON CYBERSECURITY: THE CASE OF TURKEY

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### 1. INTRODUCTION

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The rapid development in internet and communication technologies has brought these technologies to the center of social and economic life in recent years. These technologies are becoming widespread thanks to social media and continue to increase their impact at both individual and corporate levels. The proliferation of wireless and mobile internet networks and the popularization of portable smart devices have led to the emergence of large international networks. Internet and communication technologies have also been reshaping businesses. All operational processes in labor markets are organized according to new developments in internet technologies. For example, industry 4.0 represents the stage that internet technologies have reached in labor markets today. Labor unions, one of the main actors of the labor markets, now carry out many of their activities using internet and communication technologies. For instance, labor union activities such as online strikes, boycotts, propaganda, international solidarity etc. can be carried out via social media. Therefore, labor unions'

approaches to cybersecurity and their preparedness against cyber threats are also important for labor markets.

For labor unions, cybersecurity includes the security of union activities and the personal information of union members. Considering the fact that labor unions are not only economic but also political organizations, the meaning of cybersecurity is deeper for them. For example, in cases where a union's activities are blocked by a cyber-attack or the disclosure of member information, the union may be in a difficult situation politically. Therefore, whether labor unions are aware of this or not, cybersecurity is a very serious issue.

In this context, the active use of internet and communication technologies in labor union activities causes security concerns. Preserving and protecting the information on the internet creates a serious safety need. Cyber-attacks, which are becoming more widespread with the effect of social media, can cause huge costs, especially for organizations. At the same time, the privacy of personal data is among the significant issues of today in terms of cybersecurity. Therefore, the concept of "cybersecurity" is of vital importance nowadays in a situation in which we are intertwined with internet technologies.

Cybersecurity refers to all applications of protecting computers, servers, mobile devices, electronic systems, networks and data from malicious attacks. Additionally, cybersecurity generally includes computer security, operational security, data security, personal information security, internet network security, even device security including any signal exchange, and many other human-machine communications. Furthermore, cybersecurity is also known as information technology security or electronic information security. The basic scope of cybersecurity is the protection of the privacy and security of individuals or organizations.

This study, which tries to reveal the perspectives of unions on cybersecurity, consists of two main parts. The first part will discuss the conceptual framework, types, features and importance of cybersecurity for labor unions. In the second part, there will be in-depth interviews results with 12 experts on media and communication in Turkish labor unions. Different labor unions from different sectors will be selected to achieve objective results. The cybersecurity perspective of Turkish labor unions will be revealed through in-depth interviews. Thus, awareness and perceptions of Turkish labor unions on cybersecurity will be determined.

## **2. LABOR UNIONS AND NEW COMMUNICATION TECHNOLOGIES**

New communication technologies are reshaping the traditional structures in many fields with a recent wave of rapid change and transformation. The labor market and unions are significantly affected by this transformation wave. This situation is no longer an argument today, but a reality of the period we live in (Lucore, 2002: 201). Like many institutions, unions have also been trying to adapt to new technologies in recent years. The relationship between unions and information and communication technologies has started to gain importance with the widespread use of computers and the internet. The gradual widespread of the internet since the early 2000s has led to the debates on the effects of these technologies on working life in the literature (Almagor, 2011: 47).

The issue of how information and communication technologies will affect union activities and how unions will react to these technologies was discussed later on. Therefore, debates on how these technologies will transform the unions have been partially delayed. At first, it has been seen that the internet provides an alternative communication channel for the social groups that cannot be represented on traditional media tools and that it makes these groups visible. In literature, there have been discussions on the massive changes the internet technologies led to in the communication, unionization, and mode of action of activists in social movements (Castells, 1997:107; Bennet, 2004:131; Vegh, 2003: 72-76).

With the increasing importance of computer and internet technologies, the impact of these technologies on unions and the working class have also come to the fore. In the beginning, it was thought that the internet made unionization difficult. Some authors thought that the information technologies posed a threat to the unions. It has been argued that information technologies reshape the mode of work, decrease the authority of the union, and change the communication between the union and the workers (Chaison, 2002: 250-254). However, after the year 2000, positive thoughts such as the increase in the influence of the internet in daily life, information technologies offering new opportunities to trade unions, providing the renewal of unions, closing the gaps in communication systems at the national and international level, and paving the way for dialogue for the working class have begun to be accepted (Lucio, 2003: 336).

In this context, there have been some studies conducted to demonstrate that information and communication technologies are important opportunities for unions. For instance, on the report titled *Digitalisation and The Digital Economy Trade Union Key Messages*, published by The Trade Union Advisory

Committee (TUAC) under OECD in 2017, it has been stated that unions play an important role in digitalizing economies. According to TUAC, unions should reshape both themselves and their members in a way to adapt to a digitalized economy (TUAC, 2017). Similarly, The European Trade Union Institute (ETUI) highlights that new technologies are not a threat to the unions in Europe, instead, they are tools to be used for the benefit of workers (Degryse, 2016: 41). According to a 2018 report published by The European Trade Union Confederation (ETUC), unions should work harmoniously with new technologies in the long run (Voss & Riede, 2018: 43).

These efforts of unions to use information and communication technologies have also been reflected in the academic literature. In particular, theoretical debates on how the Internet will shape unions in the future have come to the fore. In literature, the relationship between the internet and the unions are identified with three approaches. These approaches are e-union, virtual union, and cyber union (Darlington, 2002: 98-102); (Shostak, 2015: 86-89):

- *E-union* According to the most important representative of this term, Roger Darlington, the internet is changing everything in the 21st century. Darlington brings up the concept of E-union in parallel with this dominant approach of the internet. With this approach, Darlington highlights that unions, like any other institution of the society, should reshape themselves as e-organizations (e-unions) in line with the internet. This means that computers and internet technologies should not only be used in some union activities, but they should be the focus of all union purposes and activities. This way, the internet and information technologies are no longer tools; they become the purpose itself. Since the e-union designs its entire functioning and activity according to internet and communication technologies, its class feature weakens over time.
- *Virtual Union*: This term is often associated with e-union. Virtual union refers to the next stage of e-union. In other words, virtual union is the goal of reaching a single union, rather than different unions organized in the factories of multinational companies in different countries or local partners of multinational companies in different countries. This approach, just as the e-union approach, centers the internet and communication technologies in union activities. However, virtual union takes it a step further because

it exists within the internet and computer technologies. Virtual unions also lose their physical existence over time.

- *Cyber Union*: Unlike e-union and virtual union, Cyber Union unifies traditional unionization strategies with the new opportunities provided by the internet and computer technology. The other two approaches consider the internet as a single and main transformative power; however, this approach accepts the internet as a tool for its purposes. In the cyber union approach, the internet and computer technologies are not at the center of union activities. In this approach, the internet is accepted not as a goal but as a tool to achieve its main goals. It is recognized that the internet can be useful when it is a part of economic, political, and social movements. In this context, unlike e-union and virtual union, cyber union approach can maintain both class structure and physical existence. Unlike traditional unionism, the cyber union attaches great importance to foresightedness, innovation, and tradition.

As studies conducted on the relationship between unions and internet technologies in international literature are increasing, academic research in Turkey about this subject is also increasing. In this context, Yücesan-Özdemir (2014: 217-228) emphasizes that the impact of new communication technologies on unions in Turkey appears in three forms. These three forms are collaborative unionism, conservative unionism, and progressive unionism.

- *Collaborative unionism*: The reorganization of the union structure and the union bureaucracy in line with the possibilities offered by new communication technologies is entirely based on the business management approach. In this approach, union leaders act as the boss of a company. The structure of the union is open to restructuring and new employment in line with the new technologies. For the union bureaucracy, technology means fast and cheap communication and transparency. In collaborative unionism, unions regard new technologies beneficial and generally use these technologies to realize their short-term goals. Just as a business striving to reach its annual sales quota, these unions try all kinds of ways, including new technologies, to achieve their goals.
- *Conservative unionism*: It refers to the conservative structure of the union, which cannot be transformed with new technologies.

In these unions, leaders have nearly no connection with the virtual world, and they are also not informed about the opportunities that new technologies bring. The most highlighted issue for conservative unionism in all processes is the non-compliance of the facilities that new technologies may bring with legal regulations. Conservative unionism states that they have no intention of using new technologies in the formation of any social network or public opinion. According to this type of unionism, new technologies do not always save time they are a burden for the union.

- *Progressive unionism*: The implementation of new technologies in a union structure is mostly shaped by personal efforts and solidarity. Issues related to new communication technologies in unions are handled with devotion by different experts or secretaries, whose main area of expertise is not new technologies. They try to adapt with an amateur spirit and low budgets. With the improvement of social media platforms, progressive unionism has gained a broader activity area. Together with social media platforms, these unions have found the opportunity to establish a much more effective, highly engaged, fast, and cheap network.

Unions are also classified according to the way they use information communication technologies. According to Shostak, there are four different categories. These categories are Cyber Naught, Cyber Drift, Cyber Gain, and lastly Cyber Union. Cyber naught, cyber drift, and cyber gain refer to the way unions use new technologies in the process. And the cyber union is the desired final point. In this context, one can say that these definitions are stages. The relationship of unions with new technologies begins with one of the first three stages and is expected to eventually reach the cyber union (Shostak, 2015: 10-11).

The relationship of unions with new technologies is generally discussed over how they will shape union structures and activities. Today, it does not seem possible for the unions to stay indifferent to new technologies. In the last 10 years, both national and international unions have started using information and communication technologies actively nearly in all of their activities. Especially the popularization of social media increased the internet usage of unions, just as it has done with many institutions. As unions run activities such as unionization, national and international solidarity, propaganda, communication, etc. online, the question is how prepared the unions are in terms of cybersecurity.

### 3. THE CONCEPT OF CYBERSECURITY

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The concept of cyber refers to relational processes, which emerge with information and communication technologies and concern the internet networks. Another concept that is most frequently used together with the concept of cyber is cyberspace. Cyberspace is used to describe the abstract or concrete space, in which interrelated hardware, software, system, things, and people communicate and/or interact with each other. Cybercrimes have started to appear in cyberspace due to the increase in internet use and the spread of online networks. Having many forms, these crimes are described as “cybercrime” (Hansen & Nissenbaum, 2009: 1161-1162).

As the usage area of information and communication technologies increases, the cyberspace expands. Accordingly, both the types and dimensions of cybercrime vary. The increase in cybercrime brings the importance of cybersecurity. In this context, the concept of cybersecurity refers to any precaution and protection taken against cybercrime emerging in cyberspace. Therefore, as the use of computers and the internet becomes widespread, the limits of the concept of cybersecurity expand. There is no single definition of cybersecurity, which is accepted as a multidisciplinary concept today. Cybersecurity generally includes computer security, operational security, data security, personal information security, network security, even device security that includes any signal exchange, and many other human-machine communications (Johnson, 2020: 538). Cybersecurity involves the infrastructure, technologies, devices but also the processes and human elements which is a significant part of it. Cybersecurity management consist of activities such as risk management, guidelines, best practices, training, etc. (Solms & Van Niekerk, 2013: 97)

Cybersecurity refers to all applications of protecting computers, servers, mobile devices, electronic systems, networks, and data from malicious attacks. Additionally, cybersecurity generally includes computer security, operational security, data security, personal information security, internet network security, even device security including any signal exchange, and many other human-machine communications. Furthermore, cybersecurity is also known as information technology security or electronic information security. The basic scope of cybersecurity is the protection of the privacy and security of individuals or organizations (Weber & Studer, 2016: 716-717).

The most important priority of the cybersecurity is to secure the “cyberspace” uniformly. Ensuring the security of computers and networks that affect most of our daily lives has become a very difficult process. New technologies

that are constantly changing and getting complex make it difficult to secure cyberspace. As Bruce Schneier emphasized: “Complexity the worst enemy of security.” Hundreds of different producers are expanding cyberspace by producing thousands of different devices. This complexity in the cyberspace threatens cybersecurity more and more each day (Herrmann & Pridöhl, 2020: 12; Chan, 2012).

Cybersecurity is a new discipline for some authors. It has a quite large framework and content as a discipline. For this reason, cybersecurity is not only about using strong passwords, anti-virus software against hackers, or firewall software for network security. At the same time, cybersecurity is not only a technical issue that is of interest to those who are experts in this field. Cybersecurity is a process that requires everyone from ordinary computer users to IT specialists to act with synergy. In this context, cybersecurity is a holistic series of activities that act against any attempt to threaten the security of the cyberspace. Effective cybersecurity aims to protect the confidentiality, integrity, and utility of the information against any type of threat and damage. So, cybersecurity is not only a technical issue, it is an obligation for today’s world, where computers and internet technologies play important roles (Touhill & Touhill, 2014: 2).

The wide scope of cybersecurity causes cyber threats to appear in a wide variety of forms and dimensions. As the intensity of the cyber threats has increased, the actions against these threats have also increased. As of 1980s, especially, numerous concepts have appeared such as ‘ethics in the cyber world’, ‘cyber hacking’, and ‘ethical cyber hacking’. New concepts of cybersecurity have gradually found a place in academic, social, and political debates (National Research Council, 2002; Kostopoulos, 2017).

Cyber threats continue to evolve rapidly, in line with new technologies, and with increasing data breaches every year. According to a report published by RiskBased Security, only in the first nine months of 2019, 7.9 billion recorded data had been violated. This figure is more than two times higher (112%) than in the same period of 2018 (RiskBased Security, 2019). As the scale of cyber threats increases, the International Data Corporation (IDC) foresees that cybersecurity spending will reach 133.7 billion dollars worldwide until 2022 (IDC, 2019).

An important part of the cybersecurity, cyber threats can appear in different forms depending on the different purposes and styles. Cyber threats adapt to new technologies quite quickly and can change the form and style easily. In addition to this, as the scope of cybersecurity expands, the scope of the threats

expands as well. In literature, cyber threats generally have three groups: *Cyber-crime*, *Cyber-attack*, and *Cyberterrorism* (Białoskórski, 2012: 256-257).

*Cybercrime*: Cybercrime includes the cyber threats that aim for the systems to interrupt financial gain and business. The main purpose of Cybercrime is to inflict material or moral damage to the victim. However, the victim suffers a financial loss directly or indirectly in all cases. While cybercrime may directly target a real or legal person, it may also aim for inorganic devices such as robots, and drones. Cybercrimes fall into two main groups. The first group is computer-assisted crimes. Computer-assisted crimes are the ones that existed even before computers and the internet but have been reshaped due to technological developments. For instance, crimes such as fraud, theft, hate crimes, sexual harassment, etc. The second group is computer-focused crimes. These crimes are those that emerged with the spread of the internet. For instance, hacking, viral attacks, website defacement, etc. (Chandra & Snowe, 2020: 2; Donalds & Osei-Bryson, 2018 4).

*Cyber-attack*: It refers to all of the methods used to disable computers, control networks, steal data, or infiltrate a computer system to initiate additional attacks. Cybercriminals use various methods such as malware, phishing, ransomware to start a cyber-attack. Cyber-attacks can be part of a massive cyber-war between countries, as well as be used to collect information for political reasons. Becoming the focus of military technology, cyber-attacks are being reshaped according to technological advancements (Sood & Enbody, 2014: 2-3; O'Shea, 2003: 6).

*Cyberterrorism*: Cyberterrorism is the act of designing the information and communication systems in a way to cause general panic or fear. Cyberterrorism refers to illegal attacks on computers, networks, and information stored in them to intimidate and terrorize a government or public for political or economic purposes. To classify any cyber-attack as cyberterrorism, the attack must result in violence against people or properties, or at least cause enough damage to fear. For instance, cyber-attacks that result in death, physical injuries, explosions, or serious economic losses are considered as cyberterrorism (Veeratomy, 2020: 32; Gorge, 2007: 9).

Attacks threatening cybersecurity are human-induced actions. Although tools and targets used are virtual, the attacks harm people. Cyber-attacks can be launched by standard hackers, paid hackers, hacktivists, institutions, and countries. Regardless of who launches the cyber-attack, these attacks threaten cybersecurity by targeting individuals, companies, organizations, and government institutions (Lu, 2014: 11). In this sense, one of the main actors of labor

markets, unions can also be among the victims of cyber threats. Unions are not only economical organizations, they also have political purposes; therefore, they may be targeted by rival unions or political groups.

#### 4. UNIONS, ACTIVITIES AND CYBERSECURITY

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The advancements of information and communication technologies enabled unions to carry out their traditional activities with the help of new technologies. Today, the main activities of unions such as collective bargaining, strikes and protests, and union's training are being reshaped by the opportunities computer and internet technologies bring. Besides, new technologies can be used in important fields such as union participation, transparency in union management, union democracy, and union solidarity. The popularization of social media, especially, has forced unions to use information and communication technologies. Although the use of these technologies was considered to be easy at the beginning, unions have become open targets for cybersecurity threats (Panagiotopoulos & Barnett, 2015: 511-512; Gerbaudo, 2013: 6).

The cybersecurity risks awaiting unions is directly related to which union activity they carry out in cyberspace. For instance, the risk will be lower for a union that uses the internet only for propaganda activities. However, the greater risks await the unions who run online activities such as strikes, collective bargaining, union's training, etc. and the unions that are highly adapted to cyberspace. Therefore, the precautions that the unions will take against cyber threats depending on the threats awaiting them. In this sense, it is possible to gather traditional union activities that coincide with cybersecurity and shaped in parallel with technological advancements as *Collective bargaining, strikes, transparency in union management, and union's training*.

*Collective Bargaining:* New communication technologies are reshaping one of the main activities of unions, collective bargaining. With the help of information and communication technologies, a more transparent, democratic, and participatory process of collective bargaining can be achieved. For instance, workers can follow the whole process of collective bargaining in the online environment. Also, they can comment and express their ideas throughout the live collective bargaining meetings. Within the facilities provided by communication technologies, online collective bargaining, especially with the participation of workers, will ensure a more acceptable collective bargaining process. Thus, new technologies provide an opportunity for workers to participate in the collective bargaining process regardless of the setting (European Commis-

sion, 2015: 79-81). From the viewpoint of cybersecurity, the application of new technologies to collective bargaining brings serious security risks. For example, there may be articles in the collective bargaining process that should remain confidential. To ensure confidentiality, the union must take all the necessary precautions against a possible cyber-attack. Besides, information safety and confidentiality of collective bargaining participants are also among the precautions to be taken within the scope of cybersecurity.

*Strike:* Information and communication technologies are expected to be effective in terms of strikes at three different stages: Before, during, and after the strike. *Before the strike;* Unions can make use of new technologies before a strike in many activities such as propaganda, and union solidarity. *During the strike;* The stage in which new technologies can be used most effectively. In this stage, unions aim to inform the public correctly about the strike, with the help of the striker workers. *After the strike;* The stage that union informs the workers and the public depending on the success of the strike by using new technologies. This stage is also important in terms of transparency (Nicita & Rizzoli, 2009: 143-144). Strikes can also be made online with the help of information and communication technologies. Especially those who work in the information sector make use of online strikes. Whether traditional or online, unions have to take specific precautions regarding cybersecurity. For instance, during a traditional strike, if the social media accounts of the union experience cyber-attacks, the union's ability to inform the public will be harmed, and incorrect information about the strike will be circulated. In the event of a cyber-attack during an online strike, the strike will be interrupted or even completely failed.

*Transparency in Union Management:* With the help of new technologies, the participation of the workers to the union activities has increased, and democratic structure has started to gain strength. With the widespread use of smartphones and wireless internet networks, internet use among workers is increasing rapidly. Therefore, the services provided by the union with new technologies are becoming more important. For example, by preparing software suitable for smartphones, unions can provide special surveys, feedback forms regarding union decisions, or provide instant information exclusive to its members. In this way, workers can reach the union any time by using their smartphones. Union transparency is also extremely important for democracy. Transparency both in union activities and internal management will improve the relationship between workers and the union and increase the loyalty of workers to the union. In this sense, the correct use

of internet technologies will be beneficial in terms of establishing transparency. At this point, cybersecurity gains special importance. The steps taken to achieve union participation and transparency require professional support to ensure security. In the case of insufficient cybersecurity precautions, each step taken to ensure transparency in union-management will transform into a serious problem for the safety of the union. For instance, digitalizing union processes for transparency involves the risk of violation of information confidentiality. The lack of cybersecurity measures can cause the disclosure of the information which must be kept from rival unions or employers (Hodder & Houghton, 2015: 175-176).

*Union's Training:* There are various training activities conducted by unions. There may be training on various subjects such as unionization, labor law, communication, collective bargaining, etc. The main aim of union training is both informing members and improving their questioning and learning skills. Therefore, both the content and the method of training activities are reshaped by changing information technologies. With the new technologies, training is now easier to carry out and cheaper than before. For instance, publishing training videos on social media, conducting meetings, or going live is fairly easy for unions. Besides being cheap and easy, the use of social media in training activities is important in terms of eliminating time and space limits (Panagiotopoulos & Barnett, 2015: 512). However, all these gain meaning as long as the necessary cybersecurity precautions are taken. Unions have to be careful with the safety of the training, just as they have to be with many other activities. For example, a cyber-attack on an online meeting can lead to the violation of meeting confidentiality and theft of some important information. The safety and confidentiality of the personal data collected during online training is also a very serious problem for cybersecurity.

In this sense, although there are many studies on the relationship between new technologies and unions, there is no study conducted on the cybersecurity of the unions. The perspective of unions on cybersecurity is important since it is directly related to new technologies. In literature, it is newly discussed how experts in this field perceive cybersecurity, what they expect, and what cybersecurity means for unions. This study is quite important in literature as it demonstrates at what stage the unions are in Turkey regarding cybersecurity. In the light of intensive interviews done with experts from various unions in Turkey, the union's perception of cybersecurity and expectations have been investigated.

## 5. RESEARCH

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### 5.1. Aim of the Research

The main aim of the study is to detect the cybersecurity perspective of the unions in Turkey, and how they perceive cybersecurity. In the framework of this main purpose, the opinions of union experts on cybersecurity are discussed for different aspects of the issue. Four themes are formed in accordance with the findings. Interview results are evaluated in line with the main purpose of the research and with these four themes.

### 5.2. Method

In this study, a semi-structured depth interview method is used with 12 experts from different unions, different cities of Turkey, and from unions with different demographics. In the study, unions that operate in different sectors and of different sizes are preferred. Interviews are made in different locations, outside of working hours. 24 pages of long raw data are obtained after analyzing 11 hours long interview record. Upon the request of experts, the names of the persons are not used; instead, their genders and ages are indicated such as “Male, 34”, and “Female, 29”.

### 5.3. Findings

The findings of the study are gathered as four themes: *New technologies and labor unions, new technologies and trust, cybersecurity and labor unions, cybersecurity, and trust*. Findings in each theme are evaluated concerning the findings in other themes.

#### 5.3.1. New Technologies and Labor Unions

In this theme, it is investigated how the interviewed experts perceive the relationship between new technologies and unions, and the importance of information and communication technologies for unions. Although it is not completely problem-free for unions to benefit from new technologies in their activities, it brings many positive results for unions. Having the potential to be used for very different purposes in unions, new communication technologies gain importance especially in the unionization and propaganda activities of unions. The

rapid, instant and cheap communication that technology brings enables unions to reach its workers easily. For instance, social media is a suitable environment for communicating with union members, making announcements, and informing them. Some of the answers given by experts in this theme are as follows:

**Male, 38:** *“The internet is very important today in general. So, it is also important for the unions. People cannot come together all the time; however, thanks to the internet, seeing that other people think like themselves encourages them.”*

**Male, 44:** *“New technologies are necessary for unions, just as they are for everybody. With the help of the internet and social media, unions are now freer than ever.”*

**Female, 29:** *“Unions can introduce themselves better by using technology. Since everyone is using the internet, it is not appropriate for the unions to stay away from new technologies. Workers are not reading newspapers as much as they did before; everyone is getting informed through social media.”*

**Male, 35:** *“Computers and the internet are great opportunities for unions. Unions should not miss this opportunity. For example, it would be so hard for the workers to reach unions if it was not for the internet and social media. Now, people are following everything live.”*

**Female, 32:** *“New technologies have become essential for unions. First of all, technology is a communication tool. Unions organize events, meetings through it. They are sharing their activities on social media. This way, workers are both following the union and checking it in some way.”*

All experts agree upon the fact that information and communication technologies are essential for unions. Experts repeatedly expressed that new technologies are of vital importance for unions. In this sense, it is thought that new technologies will be effective for the revival and strengthening of union activities. Additionally, they express that computer and internet technologies will enhance national and international solidarity.

### **5.3.2. New Technologies and Trust**

The transparent activities of the union will improve the relationship between workers and unions and deepen the loyalty of workers to the union. Transparency also plays a vital role in the establishment of trust. In this sense, the correct use of information and communication technologies can be beneficial for ensuring transparency in union-management and enhancing the trust of the union. In the interviews made with union experts, it has been found that new technologies play an important role in terms of trust between the union

and workers. Some experts have stated that if the union does not use new technologies sufficiently, there will be a loss of trust in the workers, and the workers may even leave the union. Some of the answers given by experts in this theme are as follows:

**Female, 41:** *“Most of the workers follow the union from social media. If the union stops using social media, workers will react against it. If the union stops using new technologies, how is it going to explain this? It would undermine the trust of the workers. The union may even lose some of its members. The union’s existence on social media gives confidence both to workers and to us.”*

**Male, 32:** *“Everything has changed. The communication between the union and the worker was not strong in the past as it is today. Technology enabled the worker to reach the union at any time. This is a very important thing in terms of the trust. Especially with the internet, workers are informed about everything. If they cannot access the union through the internet, they will immediately lose trust.”*

**Female, 33:** *“I would like to explain the situation with an example. A few months ago, the people who managed our social media accounts have changed. During this process, the number of posts shared from our social media accounts decreased. Workers started to question it immediately. Why are you not active? Did something happen? This is why it is very important to use the internet.”*

**Male, 29:** *“We do almost everything on the internet. If we want to earn the trust of workers, we should make the best use of the internet. We should show everyone that we know it very well. Otherwise, why would they trust unions?”*

**Male, 31:** *“If the unions do not use the internet actively, it will be as if the union is closed. For example, all new members of the union follow everything related to the union on social media. Some of them do not even know the real address of the union, but they follow it on social media every day.”*

With the popularization of social media in recent years, it is emphasized that workers constantly follow and control their unions. The ineffective use of communication technologies by unions means that this control is not performed. This issue is closely related to transparency, and it shows that new technologies play an important role in the establishment of trust. Therefore, it is of vital importance for unions to use information and communication technologies effectively.

### 5.3.3. *Cybersecurity and Labor Unions*

The reshaping of activities with information and communication technologies brings both advantages and disadvantages to unions. While new technologies

are vital for unions, the adaptation of these technologies into union activities also bring serious security precautions together. The existence of unions on cyberspace leads to new risks. Therefore, unions have to take precautions for cybersecurity while using information and communication technologies. In many interviews, experts have stated that precautions against cyber-attacks are not sufficient in their unions. They emphasized that any kind of cyber-attack will have negative results for unions and that there are not sufficient investments regarding cybersecurity. Therefore, although the experts emphasized the importance of cybersecurity, it is safe to say that this issue is not taken seriously. Some of the answers given by experts in this theme are as follows:

**Male, 35:** *“We discuss cybersecurity internally quite a lot. To be honest, I do not think that our union is sufficient in terms of cybersecurity. Nearly all information on the union is kept online. All union processes, member registration information, and everything is on the virtual environment. Any cyber-attack can have devastating effects on the union. In my opinion, there should be more serious precautions in this regard.”*

**Male, 44:** *“The cybersecurity of the union should be strong as if it was a castle. Everything you can think of is stored on the internet. Even confidential minutes of a meeting are kept online. It would be terrible if a rival union or employer reached these reports. However, I am not sure if our efforts on this issue are sufficient or not. We bought anti-virus software for the union. They are used in all computers.”*

**Female, 33:** *“There was a cyber-attack on the website of the union about 1 or 2 years ago. They gathered lots of information on the union. Our website was not accessible for 3 days. Later, there came more serious precautions in terms of cybersecurity. Cybersecurity is becoming more and more important. Nobody stores information in files as before. Everything is on our computers. We have to protect these.”*

**Male, 29:** *“Cybersecurity should be among the most important issues. However, I do not think that unions are aware of the importance of this. Many unions think that buying anti-virus software is enough to protect them. In my opinion, cybersecurity is a broader notion. People should be informed on the importance of it.”*

**Female, 41:** *“As I read the news of hacker attacks on the Internet, I am getting worried about our union. I do not think the union has enough security in case of any cyber-attack. The seriousness of the issue is constantly discussed in the meetings, but no concrete steps have been taken yet. Anti-virus software is installed on the computers, that is all.”*

For labor unions, cybersecurity includes the security of union activities and the personal information of union members. Because labor unions are not only economic but also political organizations, the meaning of cybersecurity is deeper for them. For example, in cases where a union's activities are blocked by a cyber-attack or the disclosure of member information, the union may be in a difficult situation politically. Therefore, whether labor unions are aware of this or not, cybersecurity is a very serious issue.

#### **5.3.4. Cybersecurity and Trust**

Any kind of cyber-attack will bring many other problems together for unions. Lots of information can be disclosed such as member information, meeting minutes, collective bargaining, etc. In addition, the fact that there is a security breach in the union will cause trust issues against the union. It will be a serious problem if a union with millions of members fails to provide personal data security and privacy. In this case, the union can lose its reputation. Therefore, taking necessary precautions for cybersecurity will result in both the preservation of the union's reputation and the establishment of a trust to the union. The experts interviewed also state that in the case of a cyber-attack, there will be problems regarding the trust issues of the members. They even think that if the problems persist, unions may lose members. Some of the answers given by experts in this theme are as follows:

**Female, 29:** *"How would we explain it if there was a cyber-attack on our union, and personal information of our members were stolen? Workers would not trust our union again. We have to take necessary cybersecurity measures."*

**Male, 35:** *"Once, a union's membership database was publicly exposed on the internet. Some workers were disappointed, and they left the union. Do you think that these workers would trust that union again? What can a union that cannot even protect its data do for workers?"*

**Male, 38:** *"There may be cyber-attacks even if you take necessary measures. However, a union should be able to guarantee this to its members: "There was a cyber-attack to our union but thanks to the measures we have taken, there were no negative consequences." And to be able to say such a thing, the union has to take strict measures."*

**Female, 32:** *"If you want to achieve the trust of the workers to the union, you have to build a strong union in every aspect. No one would trust a union that is vulnerable to cyber-attacks. How would a union that cannot protect itself would protect me?"*

**Male, 35:** *“It is really hard to earn the trust of workers. Our union is in contact with workers every day on the internet. It posts regularly and informs workers. It has a nice system on the internet. If it cannot protect this system, it may lose the trust of the workers immediately. Just think about it, the union’s social media accounts were hacked, and their posts were anti-union. You would feel awful.”*

As a result of the interviews conducted with experts, it can be said that there is an indirect and positive relationship between trust in the union and cybersecurity. According to this, as cybersecurity measures increase, the union will become stronger against cyber-attacks and it will get over any cyber-attack with minimal damage. If the measures are not sufficient, the union can lose both prestige and members. Therefore, sufficient cyber-attack measures protect unions from material and non-material losses and dangers.

## 6. CONCLUSION

The rapid transformation in information and communication technologies is felt more and more each day. This transformation forces both work life and public life as a whole to a sharp transformation. New communication technologies have become an essential part of people’s daily lives with the popularization of the internet and social media. These technologies are not only used by individuals but many institutions as well, and they are no longer the tools of communication and fun, instead, they are a must in some fields.

In terms of the labor market, information and communication technologies are observed to be transforming forces. This transforming force of new technologies has reshaped many activities in the labor market. Businesses, employees, works, rules, etc. can change in accordance with the new technologies. In this respect, it is safe to say that these technological advancements dynamize the labor market. It was inevitable that the unions, one of the main actors of labor markets, will also be affected by this process. Just like everything else in the labor market, unions have been affected by information and communication technologies.

The adaptation of unions, which reflect the traditional structure of the 18th century, to new communication technologies has led to a very painful process. The unions were late to adapt, especially to computer and internet technologies. Unions have long resisted new technologies and defended that these technologies would do them harm. Since the beginning of the 2000s, with the widespread use of computers and the internet and the fact that these technologies caused transformations in labor markets, unions have realized that they cannot

ignore new communication technologies. The widespread of the internet and social media lead to the adaptation of international unions first, and then many national unions have started to adapt to technology. The idea that these technologies will harm union activities has been replaced by more positive thoughts over time. The ideas such as information technologies offer new opportunities for unions, ensure the renewal of the unions, and close the gaps in communication systems at national and international levels have become more accepted.

In the last 20 years, many national and international unions have started to perform basic activities such as collective bargaining, strikes, and propaganda online. For instance, the International Trade Union Confederation (ITUC) frequently runs online campaigns. European Trade Union Confederation (ETUC) actively uses social media for international solidarity. Not only international unions but also many national unions in Europe and the USA use the internet and social media for various activities.

Although information and communication technologies have many advantages for unions, they also bring some risks. New technologies bring threats that unions are not familiar with. The fact that unions start to operate in the cyberspace brings up security problems. Union activities, meetings, and membership registration information are all stored online; therefore, the steps that unions take in cybersecurity are of vital importance. For example, if a confidential collective bargaining meeting report is disclosed to the employer, it may cause the unions to be weak at the bargaining stage. Disclosure of member registration information to rival unions involves serious risks for the competition between unions. Therefore, the unions should realize the risks that these technologies may bring and take the necessary measures while they are adapting to the new technologies.

The focus of this study is the importance of cybersecurity for unions and the cybersecurity perspective of the unions in Turkey. While unions in Turkey attempt to use information and communication technologies effectively, they do not have a corporate awareness about cybersecurity. The interviewed experts expressed their concerns about cybersecurity. However, these concerns do not have a corporate recipient. Unions in Turkey do not approach to cybersecurity issues professionally. The most concrete step that the unions take for cybersecurity is installing anti-virus software on computers. However, as it was pointed out in detail in the first part of the study, cybersecurity has a much broader perspective.

Cybersecurity indirectly plays an important role in the recovery strategies of unions today. The relationship between cybersecurity and trust reveals this

indirect role. Especially with the popularization of social media, workers have started to follow their unions online. The online performances of the unions have an important place informing the union perception of the workers. For this reason, the security measures unions take on the cyberspace affects the trust of the workers in the union. The results of the interviews show that, if the union appears weak after a cyber-attack, it creates serious trust problems among the workers. Therefore, one of the important steps of being a strong union is to take cybersecurity measures. Unions in Turkey try to adapt quickly to information and communication technologies. And this speed also involves serious risk. Unions in Turkey digitalize many of their activities. However, there are serious gaps regarding the security of online activities. In this sense, if unions in Turkey do not take cybersecurity seriously, they are likely to experience major problems in the future in this regard.

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# **CHAPTER 5**

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## **AN EVALUATION ON THE PRODUCT PLACEMENT REGULATIONS OF TURKISH AUDIO-VISUAL BROADCASTING SERVICES**

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### **1. INTRODUCTION**

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Rapid technological advancements experienced with the effect of mass culture which came up upon completion of the industrialization of Western states in mid-19<sup>th</sup> century, have deeply affected the human life. The point the field of visual and audio broadcasting has reached today was mainly shaped in 20<sup>th</sup> century. The twentieth century witnessed significant economic, political and social transformations and these transformations radically changed the field of broadcasting.

While the main variables of this new reshaping in Western Europe were shown as “broadcasting’s exceeding the limits, getting varied and increased in number”, the effects of developments experienced in radio and television industry today, such as “deregulation, globalization, the ever-increasing profit (rating) anxiety, monopolization and convergence” is at an incontrovertible level. The multi-dimensional effects and results of this new era have also begun to change

the field of visual and audio broadcasting in a short time. In the last quarter of the 20<sup>th</sup> century and in early 21<sup>st</sup> century, this field of broadcasting was no longer a structure under state monopoly as in the past, but it has started to extend to the commercial/private broadcasters.

As radio and television broadcasting has gained a quality exceeding the limits of broadcasting, the necessity to make certain legal regulations in this field about issues such as “retransmission, protection of personal rights, the right to controvert and rebut, commercial communication, information exchange, protection of cultures, protection of the minors and the youth, etc.” has been occurred. This necessity requires the audit of visual and audio broadcasting services today providing that such audit is realised after the broadcasting.

These audits are performed pursuant to Law No. 6112 on the “Establishment of Radio and Television Enterprises and Their Media Services”, which came into effect in Turkey after being published in the Official Gazette numbered 27368, dated 03/03/2011. The Fourth Section of this Law (Çiftçi and Kırğıl, 2018: 64-69) discussed “Commercial Communication in Broadcasting Services”. Commercial communication and its types have become an individual industry, a field of activity today. In this respect, teleshopping broadcasts, program sponsorship activities and product placement practices should be definitely audited.

Commercial communication activities including advertisements, can be argued to be the sole income of television broadcasting which is observed to have turned into an instrument enabling easy access to several services including recipes, job applications, tour rental services and market shopping as a reflection of technological advancements.

In this research, the commercial communication concept and the types of commercial communication were discussed with descriptive and explanation methods and then “product placement” concept, which gained a legal ground in Turkey with Law No 6112, was defined and the legislative arrangements were studied. Areas where product placement has been used were restricted to radio and television; product placement on the Internet, in video games, social networks and films were not addressed. Types of product placement such as “active product placement” based on the use by the film characters of the products that are intended to be promoted, and “passive product placement” based on the principle that the product appears on the screen throughout the process without having any connection with the story line of the program or film, as well as product placement in the scenario, digital product placement, product placement through gift, were excluded from the research.

## 2. METHODOLOGY

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In this research, qualitative research method was used to analyze the regulatory actions performed within the context of product placement, which is one of the commercial communication types.

*“Qualitative research depends on careful definition of the meaning of words, the development of concepts and variables, and the plotting of interrelationships between these. Observation notes, interview transcripts, literary texts, minutes of meetings, historical records, memos and recollections, documentary films, are all typical examples of qualitative data. Also qualitative data rely on human interpretation and evaluation and cannot be dispassionately measured in a standard way”* (Walliman, 2011: 73).

The task of qualitative research is to describe the nature of the world in which people live, construct and interpret in their daily lives. Every research must involve an explicit, disciplined, systematic (planned, ordered, and public) approach to find out most appropriate results. Qualitative research is inductive in nature, and the researcher generally explores meanings and insights in a given situation (Strauss, Corbin, 2008). Qualitative research has no theory or paradigm that is distinctively its own (Denzin, Lincoln, 2011). It does not include empirical or statistical calculations. Also the researcher is the primary instrument for data collection and analysis. Cropley (2019: 10) states that *“The information qualitative researchers collect in order to gain the necessary insights is largely, although not always, obtained by means of narratives in which the people being studied communicate the way they understand the world. This involves most obviously speaking or writing, but can involve other forms of communication such as diaries, literary or journalistic works, audio or video tapes, or artworks (...)”*. Mohajan (2018: 29) claims that *“The qualitative research data are descriptive, in the form of interview notes, observation records, and documents; and data are analyzed inductively. The study emphasizes on a holistic approach, and final outcomes. The sources of data are real-world situations, natural, non-manipulated settings”*.

In this research, the concept of product placement is also discussed with descriptive research methods. Walliman (2011: 10) says that descriptive research is based on observation as a data collection tool. It attempts to examine situations in order to establish what is the norm, i.e. what can be pre-

dicted to happen again under the same circumstances. Bhat (questionpro.com) claims that *“Descriptive research focuses on throwing more light on current issues through a process of data collection. In descriptive research, only one variable (anything that has quantity or quality that varies) is required to conduct a study. The three main purposes of descriptive research are describing, explaining and validating the findings”*.

### **3. COMMERCIAL COMMUNICATION CONCEPT**

Commercial communication within the framework of audio-visual broadcasting services is defined, in Law No 6112, as follows:

*“The presentation of the images with or without sound which are designed to promote, directly or indirectly, the goods, services or image of a real or legal person pursuing an economic activity in return for payment or for similar consideration or of the images which accompany with or are included in a programme for self-promotional purposes including radio and television advertising, sponsorship, teleshopping, and product placement”* (Article 3/z).

Commercial advertisement concept, which differs from commercial communication with certain points, is defined as follows in Law No 6502:

*“Commercial advertisements are announcements that have the characteristics of marketing communications made through written, visual, audio and similar methods in any medium by the advertisers, in order to provide the sale or lease of a good or service, to inform or convince the target audience in connection with a trade, work, craft or profession”* (Article 61/1).

It is seen that in the Audio-Visual Media Services Directive (AVMSD) of the European Union (EU), “commercial communication” concept is preferred as an upper/a roof concept instead of the term “advertisement”. Previously, the concept was defined in paragraph (f) of Article 2 of the EU Directive on Electronic Commerce as follows: *“any form of communication designed to promote, directly or indirectly, the goods, services or image of a company, organisation or person pursuing a commercial, industrial or craft activity or exercising a regulated profession”*.

In paragraph (h) of Article 1 of the EU AVMSD, audio-visual commercial communication is defined as follows:

*“It means images with or without sound which are designed to promote, directly or indirectly, the goods, services or image of a natural or legal entity pursuing an economic activity. Such images accompany or are included in a programme in return for payment or for similar consideration or for self-promotional purposes. Forms of audio-visual commercial communication include, inter alia, television advertising, sponsorship, teleshopping and product placement”*

Indeed, commercial communication is deemed to be a communicated part of visual and audio broadcasting services and a form accompanying programs, or a part of programs. Thus, the scope definition was expanded as *“a commercial communication broadcast accompanying the program in between and/or outside the programs and a commercial communication broadcast which is a part of the program”*.

In Turkey, the general principles commercial communication is subject to in visual and audio broadcasting services, were regulated in Article 9 of Law No 6112, pursuant to EU AVMSD. Within the framework of this article, general principles are defined, in Law No 6112, as follows:

*“Commercial communication shall be clearly distinguishable by optical and acoustic means from the other items of the media service; subliminal techniques shall not be used in commercial communication; surreptitious commercial communication shall not be allowed; commercial communication shall not feature, visually and/or orally, persons regularly presenting news bulletins and news programmes; commercial communication shall not be used in a way to affect the editorial independence of the media service provider and the programme content”*.

In the 6<sup>th</sup> paragraph of the same article, without prejudice to the principles of broadcasting service specified in Article 8 of Law No 6112, the requirements to be followed by audio-visual media service providers during commercial communication, are listed as follows:

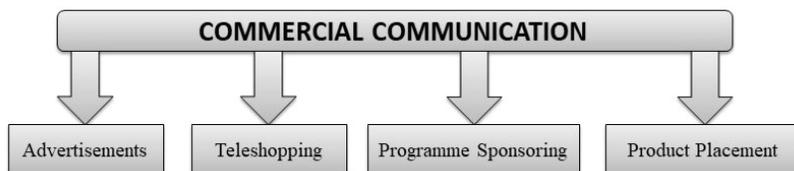
*“Media services; shall not be contrary to the rule of law, the principle of justice and impartiality; shall not involve or incite any discrimination on the basis of sex, race, colour or ethnic origin, nationality, religion, phil-*

*osophical or political opinion, disablement or age etc. (With a law amendment in 2013, term “impairment” was changed as “disablement”); shall not be misleading or injure the interests of consumers; shall not damage physical, mental or moral development of minors, shall not directly encourage minors to buy or rent a product or a service by exploiting their inexperience or naivety; shall not directly encourage minors to persuade their parents or others to buy the product or services being promoted; shall not exploit the trust minors have in their parents, teachers or others or shall not show minors in dangerous situations for no reason; shall not comprise the abuse of women; shall not encourage any acts which might damage health, environment and safety.”*

Product placement practices comprising the subject of this research are also subject to the above-stated arrangements about commercial communication.

#### 4. TYPES OF COMMERCIAL COMMUNICATION

Commercial communication in terms of radio and television broadcasting services covers “radio and television advertisements, teleshopping, program sponsoring and product placement” as seen in Figure 1. Detailed information about the types of commercial communication is given below.



**Figure 1:** Types of Commercial Communication

**Source:** (Coşkun, 2018: 292.)

##### 4.1. Advertisements and Teleshopping

In order to prevent misleading of people and deriving an improper personal benefit, “public benefit” shall be necessarily observed in advertisements and teleshopping broadcasts offered in audio-visual broadcasting services in form of public service, whether they be pursued by the public or the private sector. Therefore, it is necessary to establish certain rules regarding the arrangement and audit of advertisements, as well.

In Article 10 of Law No 6112 it is stated that advertisements and teleshopping shall be arranged in a way that they will be clearly recognisable by optical and/or acoustic means and evidently distinguishable from the other elements of the programme service. It is seen that rules about the embedding of advertisements in between the programmes are simplified and rendered more flexible, quantitative restrictions on advertisements have been abolished.

Other restrictions imposed on media service providers concerning advertising and teleshopping broadcasts pursuant to EU AVMSD, are as follows:

- The proportion of all advertising spots, other than teleshopping spots, within a given clock hour shall not exceed twenty percent.
- The duration devoted to sponsorship, promotion of the broadcaster's own programmes and product placement shall not be included in this proportion. The proportion of programme promotions within a given clock hour shall not exceed five percent.
- Irrespective of the clock hour, teleshopping broadcast can be featured at a minimum duration of 15 minutes provided they are clearly identified by optical and acoustic means. The duration of this broadcast shall not exceed one hour in total per day.
- Public service announcements which are broadcasted free of charge and recommended by the Supreme Council shall not be included in the advertising duration.
- Advertising and teleshopping broadcasts may be inserted between programmes or during a programme in such a way that the integrity and value of the programme and the rights of the right holders are not prejudiced. In programmes consisting of autonomous parts or in sports programmes or similarly structured events and performances comprising intervals, advertising and teleshopping spots are inserted between the parts or in the intervals.
- Films made for cinema and television, news bulletins and children's programmes may be interrupted by an advertisement and teleshopping once for each scheduled period of thirty minutes provided that their scheduled broadcasting duration is more than thirty minutes. Erol (2012:206) criticizes the provision on the inclusion of advertisements, even for once, per each 30 minutes if the broadcast is longer than thirty minutes, arguing that inclusion of advertisement in a serious broadcast bearing the function of informing, would lead to distraction and disappearance of the

clarity of the distinction between news and advertisement. In view of the market conditions, it would be wiser, as also stated by Erol, to use advertorials in the beginning and end of the news programme. Provisions on the disallowance of programme sponsoring and product placement in news programmes, are stipulated in Article 12/4 and 13/4 of Law No 6112.

- Advertising or teleshopping broadcasts can in no way included in religious service broadcasts. The main reason for this can be stated to be the intention to prevent the abuse of religious and moral values of the society in line with commercial objectives.

As well as the aforementioned restrictions, advertising of alcohol and tobacco products, medicinal products and medical treatments subject to prescription is also banned. The reason for such ban is that, advertising and teleshopping broadcast of the aforementioned products may mislead consumers and encourage the use of products. Advertising of medicinal products and medical treatments that are not subject to prescription shall be prepared within the framework of the principle of honesty and in such a manner that they will comprise elements which reflect the truth and can be verified. Teleshopping for medicinal products and medical treatments is not allowed.

Commercial communication of cigarette and tobacco products is banned in EU AVMSD, whereas advertising and teleshopping of alcoholic beverages is subjected to certain conditions. According to Article 9 (e) of AVMSD, audio-visual commercial communications for alcoholic beverages shall not be aimed specifically at minors and shall not encourage immoderate consumption of such beverages. As stipulated in Article 22 of the same Directive, television advertising and teleshopping for alcoholic beverages shall comply with the following criteria:

*“Television advertising and teleshopping for alcoholic beverages shall comply with the following criteria: (a) it may not be aimed specifically at minors or, in particular, depict minors consuming these beverages; (b) it shall not link the consumption of alcohol to enhanced physical performance or to driving; (c) it shall not create the impression that the consumption of alcohol contributes towards social or sexual success; (d) it shall not claim that alcohol has therapeutic qualities or that it is a stimulant, a sedative or a means of resolving personal conflicts; (e) it shall not encourage immoderate consumption of alcohol or present abstinence*

*or moderation in a negative light; (f) it shall not place emphasis on high alcoholic content as being a positive quality of the beverages.”*

On the other hand, considering the United States of America (USA), it is seen that the Federal Communications Commission (FCC) has no regulation banning the advertising of alcoholic beverages. However, in the Code of Practices established by American National Association of Broadcasters, it is stipulated that “use of alcohol shall not be depicted as a positive behaviour”.

#### **4.2. Programme Sponsoring**

“Programme sponsoring”, i.e. “sponsorship” is a method which is frequently used in the reduction of the costs of radio and television broadcasting activities.

It is considered to be a practice intended for the promotion of the persons or enterprises in return for their sponsoring in the preparation phase of programmes and in fulfilment of needs such as preparation for broadcasting and procurement of necessary materials (Çolak, 2013: 237). In paragraph (s) of Article 3 of Law No 6112, it is defined “as any contribution made by real or legal persons not engaged in providing media services or in the production of audio-visual works, to the preparation of programmes for the purpose of promoting their name, trade mark, logo, image, activities or products”.

Provisions related to the programme sponsoring were regulated in repealed Law No 3984 whereas there was no definition available for them. In Law No 6112, the aforementioned provisions are both available in Definitions section and in Article 12. Accordingly, if a programme is being partially or fully sponsored, this issue shall be indicated with proper indicators in the beginning and at the end of advertorials within a program and at the end of the programme.

Restrictions imposed by law on program sponsoring are listed in the same article as follows:

*“1) (...) The programme sponsors shall not be referenced during the promotion of the programmes. 2) In sponsored programmes, any reference to goods and services of a sponsor or of a third party shall not be allowed, and their purchase, sale and rental shall not be promoted. 3) Programmes shall not be sponsored by real or legal persons dealing with the manufacture or sale of products and services whose commercial communication are prohibited. In case of the sponsorship of programmes by undertakings whose activities include the manufacture, marketing or sale of medici-*

*nal products and the marketing and presenting medical treatments, the name, trade mark, logo or the image of the real and legal persons may be used in sponsorship but the medicinal products or medical treatments produced and sold by the real and legal persons available only on prescription shall not be promoted. 4) Sponsorship of news bulletins, and religious service broadcasts shall not be allowed. 5) Sponsorship shall not be allowed to influence the editorial independence and responsibility of the media service provider. Rental or sale of goods and services of sponsors shall not be directly promoted during the identification of sponsorship at the beginning and end of the programme and before and after the advertising breaks within the programme and the goods and services shall not be given undue prominence.”*

Another type of commercial communication is product placement, which also forms the subject of this research.

### **4.3. Product Placement and the Latest Legal Regulations**

In regulations that are made to simplify, stretch and modernize the rules relating to advertisements, it is aimed to increase particularly the incomes of media service providers. In this context, “product placement” stipulated in Article 13 of Law No 6112, which means placement of branded products into communication platforms for certain objectives against remuneration, is important as a new sort of arrangement which is rendered free under certain conditions in terms of harmonization with EU legislation.

Arguing that economic one surpassed the cultural one in terms of audio-visual policies, Pekman (2009: 576) states that product placement arrangements and audio-visual policies of EU are proven to be determined not only by objectives like “multiple-voice, cultural consensus and unlimited television service” but by the market. Moreover, Arslan (2011:3) claims that product placements force advertisers and those dealing with the advertisement industry to embed their products and messages into the contents of programmes in order to reach the audience who use their remote controls to avoid advertising messages, and they offer an alternative strategy for overcoming the restrictions caused by traditional advertisement contexts. Indeed, it is claimed that the importance of product placement has now increased even more particularly with the reduction of the effect of traditional advertorials (Saxena and Heggde, 2018: 16).

The first examples of product placement practices are seen in Hollywood films of 1930s. The concept first came out when alcoholic beverages and tobacco companies made payment to film stars, who were heroes/heroines in the eyes of the audience, so that they would use these products and show their approval in this way (Hudson and Elliot, 2013: 178). Product placement concept, which is observed to be defined in different ways in literature, can be described as planned product introductions into a cinema film, television programme or another work of art with the aim to influence the beliefs and behaviours of the audience in favour of the company.

Product placement concept, which is defined as “(...) *indirect advertising such as a TV presenter’s featuring a branded product, like a beverage bottle*” (Gülsoy, 1999: 411) in the Glossary of Advertising Terms, means, according to Karrh (1998: 33) “*the process of embedding of branded products and brand makers into communication environments by audio and/or visual means against remuneration*”. Zeren and Paylar (2014: 10) describe product placement as a way of advertising where a paid advertising message is placed into broadcasts intended for audience such as films and television programmes in a simple, plain and recognizable manner to influence such audience, without indicating that it is an advertisement, indeed.

Schejter (2014: 517) defines product placement as “*advertisers and entertaining products creators’ cooperating to embed various brands into popular entertaining products with the aim to encourage consumption beyond the concerns for entertainment or art*”. Product placement, which is defined as “*embedding of branded products or brand indicators into the programmes of mass communication means, against some material cost and through audio and or visual means*” by Love, Voges and Pope (2012: 43), comes out through a wide range of entertaining products from films to television programmes, from video games, music and music videos, books to the recently popular social media applications, blogs and video sharing networks such as YouTube.

Balasubramanian reported that product placement involves hybrid messages and claims that, while mass communication is a way of non-commercial communication by nature, this communication process includes initiatives intended to influence the audience with the aim to gain a commercial benefit. According to Balasubramanian (transmitted by Kjaernested and Nielsen, 2012: 13), advertisers have a power of control over the messages the audience are exposed to; on the other hand, these messages are perceived as reliable by the audience who are not aware that their resistance against commercial impact initiatives and commercial messages has been reduced. However; consumers,

as the audience, need to know when they are persuaded. This causes product placement to be perceived as negative in terms of morals (Matthes and Nadarar, 2016: 185).

Langer (transmitted by Kjaernested and Nielsen, 2012: 13-14), classifies different types of hybrid messages as follows under different forms of product placement:

- Brand placement: Placement of commercial content, products or the advertiser.
- Image placement: Positive depiction of organization such as political or civil society institutions and persons on the screen.
- Location placement: Positive depiction of geographical settlements like states or cities.
- Type-specific placement: Placement of different product groups like wine or chocolate.
- Idea placement: Positive depiction of an idea, like healthy lifestyle, on the screen.

Classification of Corniani (2001: 66), who states that there are three types of product placement in cinema, can be adjusted to radio and television as follows:

- Brand can be indicated with a symbol, the product itself may appear on the screen or its sound may come from the speakers.
- During broadcast, product can be used for its intended purpose or for other purposes.
- Promotion of the product or brand can be performed by those preparing the programme, by way of making a reference only.

While product placement, which allows promotion of commercial products between/during radio and television broadcasting services, does not actually have a power of content as high as an advertisement, it can be considered as an effective communication of promotion offered to companies wishing to gain a competitive edge. Product placement is argued to bring advantages to companies such as raising brand awareness, giving a reference to the brand, encouraging the intention to buy and establishing a bond between the brand and life (Gürel and Alem, 2014: 1).

By benefiting from the power of the television content and in line with the works planned by advertising companies, it may facilitate presentation of prod-

ucts to audience avoiding advertisements. Indeed, when the audience encounter product placement, the defence mechanisms they develop while watching traditional advertisements are deactivated, they are caught defenceless against the messages presented through advertisements, and they fail to develop a reaction. Radio, on the other hand, is considered to be a more difficult platform for product placement compared to television. By nature, product placements are mainly realised by the repetition of the name and products of the sponsor companies of the program. Music associated with the products or a sound associated with the product is played now and then in order to bring such product to the mind of the audience.

On the other hand, product placement has specific obvious features determining the borders and advantages of the usage just like the other commercial communication means the costs and benefits of which can be supervised in administrative terms. According to Corniani (2001: 67), these features are listed as follows:

- Pre-planned dominant effect
- Planning of the appearances of products and brands
- Enhancing the interest of active audience
- Pre-determined level (duration) of product and brand intensity
- Classification that's made with the aim to reach at a larger number of audience
- An opportunity for the presentation of product categories in terms of the appropriateness of advertising conditions and limitations
- Graded investment tool

Mentioning of the reactions given by the audience while watching advertisements, Auty and Lewis (2004: 701) argue that, if product placement practices are carried out in a successful and professional manner, they would help association of the features and power of the characters who take place in the content of communication, reduce consumer's oppositions regarding brand tendency and eliminate a potential "internal zapping" which may occur mentally. Another consideration that needs to be kept in mind is the risk of audience's being exposed to a raid of advertisements through the programmes they watch. Indeed, there is a chance to encounter product placement, virtual advertising and sliding advertising all at once when watching a series. When the advertisements in advertorials are added to these, it becomes almost impossible for the audience to avoid advertisement (Aziz, 2014: 138).

Finally, it should be stated that, “hidden (covert) advertising” frequently take place in radio and television broadcasts. While this may come out unconsciously, it may also be arising from a secret relationship between the good or service provider (advertiser) and the broadcasting organization. Indeed, while broadcasting organizations gain income from advertisements and give tax, advertisers also pay an advertisement broadcasting fee to these broadcasting organizations. This causes frequent broadcasting of hidden advertisements in radio and television. In this respect, product placement is a way and type of commercial communication that’s developed to prevent recourse to hidden advertising.

According to certain opinions such as Eagle and Dahl’s (2018: 606), initiation of legislative regulations in this field is deemed to be an event with adverse effect on product placement works, whereas the issues stipulated in Article 13 of Law No 6112 in Turkey are as follows:

*“1) Product placement shall not be allowed in broadcasts, except for the cinematographic works, films made for television, series, sports programmes and light entertainment programmes. Product placement applications shall be subject to the regulations pertaining to commercial communication.*

*2) Product placement may be allowed where certain goods or services are included in a programme free of charge under the conditions determined by the Supreme Council.*

*3) Product placement shall not influence the editorial independence and responsibility of the media service provider. Product placement shall not directly promote the purchase or rental of goods or services and shall not give undue prominence to the product. Audience shall be clearly informed of the existence of product placement at the beginning and end of the programme and when the programme begins after an advert break.*

*4) Product placements shall not be allowed in news bulletins, children’s programmes and religious programmes.*

*5) The products whose commercial communication is prohibited shall not be allowed to be used in product placement.”*

The “Advertisement Board” established pursuant to Article 63 of Law No 6502 on “Consumer Protection”, dated 07/11/2013, shall be mentioned with regards to the audit of commercial communication activities in audio and visual broadcasts. Tasks of the Board, which consists of 19 members, are listed as follows in the first paragraph of Article 63 of the Law:

*“To set the principles to be observed in commercial advertisements and to make regulations for the protection of the consumer against unfair commercial practice; to make reviews within the framework of these issues and to audit them when necessary, to suspend or to impose correction or an administrative fine with the same method as a result of the review and audit or when necessary, to impose a precautionary suspension for up to three months.”*

The Advertisement Board performs its review based on the file which contains relevant documents. If the Board deems necessary, it may receive opinions from expert universities, private law legal entities and real persons for matters requiring expertise (Article 63/9). Decisions of the board are declared by the Ministry to inform and enlighten the consumers and protect their economic interests (Article 63/10). With this regulation, it was stipulated that decisions of the Board would be announced to consumers as a typical example of the right to information, which is one of the global consumer rights. It has become a common practice that several public authorities announce the information they have obtained and the decisions they have given as a result of their inspections of those who perform transactions with consumers. Deciding that a certain advertisement is misleading would not be sufficient. This decision shall also have a meaning for the consumers who make up the target audience for the advertisement and shall be announced to public by the Ministry for their enlightenment.

According to Article 61 of Law No 6502, it is essential that commercial advertisements conform to the principles adopted by the Advertisement Board, public morality, public order and personal rights and are accurate and honest. Commercial advertisements that deceive the consumer, or abuse the consumer's lack of experience or knowledge, endanger the safety of life and property of the consumer, encourage the acts of violence or the commission of a crime, derange public health, abuse the sick, elderly, children or disabled people shall not be produced.

Also placing trade name or business names, through name, brand, logo or other distinctive symbols or expressions for the goods and services in articles, news, broadcasts or programs without clearly stating that it is an advertisement and presenting such in a promotional manner shall be deemed as “covert advertising”. Audible, written, or visual covert advertising shall be prohibited in all kinds of communication tools. Advertisements comparing the goods or services offered by a competitor, meeting the same needs or intended for the same

purpose, may be carried out. Advertisers are liable to prove the accuracy of the claims made in their commercial advertisements.

It is understood from the above explanations that commercial communication is very significant for media service providers. Whether the rules and principles concerning commercial communication and advertising embedded in it, teleshopping, programme sponsoring, and product placement are observed or not, is directly the concern of audit.

## 5. CONCLUSION

While being a field which Turkey has recently been introduced as a concept and practice, “product placement” has become increasingly used in audio-visual broadcasting services by media service providers. The decrease in the effectiveness of traditional advertising techniques in helping the products and services of enterprises to reach final consumers, has encouraged promoters to seek for new policies. It’s observed that product placement, which primarily emerged in the USA as a result of this seeking, is both quite influential in the promotion of the products and services of companies and it has become the shining star of the industry as it has increased the profit of companies in the advertising market.

According to Cowley and Barron (2008), product placements in cinema films and television programmes offer a higher amount of conveniences compared to traditional advertisements. One of the most appealing of these conveniences is that, the audience do not miss such placements while watching a film or during television shows. Placements, as an incentive of the product, are embedded in films or television programmes; therefore, there is no way to avoid placement (Bulkley, 2016).

Product placement practices, which enable the advertisers to catch hold of the audience trying to avoid traditional advertorials, have certain advantages like being cheaper than advertisements, having a great power to communicate the message to the audience, and using television and film stars, in a sense, in the communication of the product’s message with lower costs.

The main purpose of this research is to reveal the legal arrangements made in Turkey in terms of product placement practices in audio-visual broadcasting services. It is observed that, relevant legislative arrangements have been made in line with the EU practices and alignment with the *acquis* has mostly been ensured; “product placement” practices, which used to be subjected to criminal sanctions by being labelled as “covert advertising”, have attained a legal ground.

When advertising spending tendencies in Turkey in recent years are analysed, it is seen that television platform maintains its place in the first rank, digital programmes have increasingly reached a more effective position and product placement practices are mainly intended for the beverage, communication and automotive industries. In this respect, it could be helpful for the companies in Turkey that they realise product placement practices primarily in television platform and support this process with digital platforms.

On the other hand; occasional recourse to unnecessarily long and strikingly puffery practices would have an adverse effect on the audience in terms of the purchasing behaviour and the awareness raised by product placements. In order not to cause a collective rejection behaviour in the audience, advertisers, product placement agencies, promoters and marketing specialists shall be prudent when preparing product placements and avoid practices which could be defined as a “full-length commercial film”. Therefore, instead of “trying to poke a finger into the blind eye”, product placement shall be realised in a harmonious way so that the product placed seems like a part of the programme, indeed.

Finally, it could be stated that, one shall not act with the opinion that “there is no such thing as bad advertising”; commercial organizations should be careful about the programmes they realise product placements in. Indeed, product placement realised in programmes offending children and women and using a bad language every two minutes, would reduce the corporate reputation and prestige of the relevant companies.

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# CHAPTER 6

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## THEORETICAL EVALUATION OF POLYPHONIC DISCOURSE IN FICTION: INCLUSIVENESS, DIVERSITY, MARGINALITY AND NON-CONFORMISM

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### 1. INTRODUCTION

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In real life, polyphony is constructed when each person who forms society reveals themselves with their own values, thoughts, beliefs, gender, ideologies, lifestyles, and in general, all unique features that define their separate identities. In a polyphonic society, every different individual can reveal him/herself and make his/her voice audible. Thus, each of the differences is granted the right to speak in his/her own name, and an environment is created in which varieties merge but continue to exist without losing their own features. In other words, instead of monophony, it is possible to talk about an atmosphere where everyone can reveal themselves with all kinds of identities. Instead of a homogeneous (uniform) formation, a heterogeneous (covering differences) structure emerges.

Quite similar to the real life situation, the novel (and the postmodern novel in particular) is set as a place where such a polyphonic structure can be observed with all its dimensions. Although depending on the literary movement, some types of fiction (including short story, narrative poetry, drama and novel) might tend to break away from the traditional mode of presentations (of reality and life in general) by trying to shed light upon 'reality' as in the case of 'inner reality', 'psychological reality' reflected through the employment of stream of consciousness, the postmodern novel mainly aims to question what has been accepted/taught as reality by exposing the roots of linguistic representation, which has created myths, dogmas, beliefs and other widely accepted 'illusionary', or pseudo-realities. As the novel trends and movements before the postmodern tradition all deal with various techniques and perspectives of representing reality, the postmodern view suggests that they are selective and therefore screen the whole picture of existence, in terms of both the humans, classes, genders, ethnicities, values, beliefs, religions etc. and the world of matter.

What I mostly attempt to achieve in this chapter is the theoretical evaluation of the postmodern polyphony in terms of linguistic signification and the formation of meaning in fiction with a view to the principle of inclusiveness and technical approaches employed for narration.

## **2. POLYPHONY, LANGUAGE, SIGNIFICATION AND MEANING**

Considering literature, and fiction in particular, polyphony can be defined as the existence or use of sounds that are independent of each other and not attached to a single dominant central sound. In traditional novel forms, there is a central/pivotal perspective identified with the hero (or the protagonist/antagonist), and interpretation / reading / evaluation of the novel (and the world, accordingly) is made in accordance with the principles heard through the subjective, mono-lateral, selective (and therefore biased) voice incorporated into this perspective. "... There are no "neutral" words and forms—words and forms that can belong to "no one"; language has been completely taken over, shot through with intentions and accents. For any individual consciousness living in it, language is not an abstract system of normative forms but rather a concrete heteroglot conception of the world. All words have the "taste" of a profession, a genre, a tendency, a party, a particular work, a particular person, a generation, an age group, the day and hour. Each word tastes of the context and contexts in which it has lived its socially charged life; all words and forms are populated by intentions. Con-

textual overtones (generic, tendentious, individualistic) are inevitable in the word.” (Bakhtin, 1981, p. 293). The main aim of the postmodern novel, on the other hand, is to create a structure in which everyone’s voice can be heard, so that even irreconcilable, divergent, non-conformist, marginal perspectives can be reflected, paving the way for immensely broad interpretation instead of a narrow, mono-lateral, biased, elitist and centrist interpretation. “Yet for actual polyphony to take place it is not enough to have these diverging voices side by side, they need to interact with their other speaking selves and with one another to produce meaning(s).” (Ledent, 2005, p. 285).

It is important not to think of polyphony only in the in-text plane, because reader centeredness is given precedence over author-centered or text-centered (and therefore character-centered) approach. In the polyphonic novel, it is possible to hear the voices and feel the existence of the main person, the narrator, many fictional personalities, the reader, the form, the textual content (the language itself) and even many non-textual elements. “As soon as we realize that many different voices can be recognized in a given text or discussion, we have to acknowledge that no priority in terms of expression should be given to the human beings over the other figures.” (Cooren & Sandler, 2014, p. 238). As for the signification process, while some signifiers stand for other concepts, some create their symbolic identities as mute, silent, deaf or blind entities. In other words, some of these elements choose to yield some signs for evaluation by the reader, each of which reflects just limited meaning, mostly changeable depending on the reader, whereas some others do not signify anything except for themselves. In the production of textual meaning, the reader does not have to focus and find a single, final conclusion that the author intentionally points out. Instead, using the materials offered by the characters, or sometimes the narrator or the author who interferes with the events, the reader is directed through language to discover multiple layers of meaning that are independent of each other, but revealing their presence on the same plane of signification.

It would not be wrong to say that the subject of meaning(s) is mostly constructed parallel to the mode of the age, mostly designed by technological, economic, political and cultural developments as well as the resultant influences upon the individual and society in general. Today’s world is witnessing that concepts, styles, representations and technology are changing at an incredible speed. Hence, a process of interpretation that is single, fixed, invariable, generalizable and understandable to everyone has become almost impossible; instead, it is necessary to talk about multiple realities which are placed in a system of elusive meanings according to their own originality by different minds. In the

novel, it can be seen that narrative styles develop in parallel with the changing world conditions. The world of fiction has left the traditional single, fixed, invariable perception of the texts which attempt to show concrete reality, and given way to texts enriched with multiple layers of meaning, embracing change and dynamism instead of stability and fixation in perception. While doing this, it changes the way personality is constructed and provides fictional characters with different roles. At the same time, it destroys the centrist point of view by including many characters with equal weight instead of a single and central person, mostly labeled as protagonist, hero(ine) or villain.

The postmodern novel has also changed the way time is handled. For example, by removing the human mind stuck in chronology out of its progressive temporal line, the novel blends the traditional concept of time with the new historicist style. In the avant-garde (innovative) novel, there is also the breaking of time element, and the concept of internal and external time is developed, but this approach employed to reflect spiritual breaks has given a deeper insight into subjective reality and yet not changed the centrist approach. In today's novel, the main purpose is to demolish the concepts that are produced in time with the presentation of multiple perspectives, which gain meanings over time, and prepare grounds for their re-evaluation.

Similarly, the use of space in today's novel, like breaks in temporality, has been altered. While space is sometimes presented in an imaginary (fantastic) line, it is sometimes included in the novel through reconciliations that push the limits of the mind. Thus, definitions of reality based on time and location are undermined and new criteria for evaluations are made possible. Another factor is that different, secondary and marginal cultures are included in the novel instead of the elements representing normative values and cultures. The inclusion of time, space and cultural differences in the novel contributes to multiple layers of meaning and reveals the polyphonic structure. In this way, it is shown that the concept called *real* in cultural representation poses the possibility of yielding very different meanings.

In the historical process, the way the human mind perceives nature, society, object and abstract concepts has always had a dialectical dimension. On the one hand, by tracing change, the humans were able to catch a temporal line and grasp the existence of different phases divided into time zones. On the other hand, by revealing the opposite of everything with the principle of unity of binary oppositions, they went on to determine the concepts and abstractions by means of the definition of existence with the non-existent, the present with the absent, and the center with the de-centred. The linear / chronological approach

that blesses temporality has formed the basis of dialectics, materialism, historical materialism, social realism in the field of art, naturalism, realism, theology, metaphysics, creation myths, mythologies, and religions each of which lays the foundation of a different intellectual axis.

In fact, two important criteria are encountered on the basis of all materialist, metaphysical, formalist or essentialist philosophical, artistic, religious trends and theories that have emerged in the period until postmodern thought: time and space. The perception of reality, principles, the techniques these theories employ and allegations they put forward are based on time and space. Today's world chooses to produce its own reality by using contrasts, unlike the binary oppositions used in modernist sense, which position a center, a main and define all the rest in reference to this center. The modernist approach, and fiction as well, uses a center in its definition of reality, truth or whatever idea the author has in mind, be it a person, a concept, an ideology, a cultural trait, a value etc.. However, these contradictions are no longer a means to legitimize or more clearly understand the central through the secondary. The main difference between the rationality of the past and the irrationality of the present appears at this point. While both are leaning against binary oppositions and choosing the way to construct and analyze the world through the use of multiple elements (persons, times, settings, themes, motifs, genres, ideas, perspectives etc.), the understanding of the polyphonic postmodern world is outside of all these. "Polyphony is the inclusion, on the part of the author, of points of view that are not his own by means of identifying or detaching himself from the characters in order to adopt their stance or impose his on them" (Matos, 2005, p. 231). It operates in limitless dimensions; while using such modern principles as centralism, temporal linearity, generality, intelligibility, logic and spatiality, it also creates a domain of irony and parody through intertextuality and deconstructs all the previous perceptions of *truth* and *reality*.

Yet its main destructive innovation is not the shift of a center into a new one, as all the previous artistic and literary movements have done, but the annihilation of any kind of center, and even the possibility of constructing one. This is made possible by erasing the signification potential of the linguistic elements. Contrary to traditional, even beyond the Foucauldian perspective as a culturally biased, perception of language as a system of signs between a supposed writer/speaker/producer and reader/listener/receiver, postmodern point of view suggests that signs are not produced as bilateral. There are signs but what they signify are not certain, fixed or the same. Therefore, there can be no general meaning produced on the same level by various recipients, which creates a new

perception of reality. If signs do not signify the same, then reality and truth and other similar generalizations cannot exist, for every one mind creates their own realities on their own which do not have to be compatible with those of others. This might be named the free play of signification. The second innovation that is brought about by postmodernist perspective is the self- signification of things. That is, let aside meaning different things to different minds, a linguistic entity does not have to mean, at all. It just becomes a reference to itself, not showing, signifying, pointing to an outer matter or abstraction, be it metaphysical or materialistic.

Postmodern discourse has the desire to show many concepts such as language, reality, representation, values, culture, human typology, expression style through a new perspective. The novel uses many elements in terms of technique and content to present a new life design. By changing the positions of readers, authors and narratives, and getting closer to the popular culture in terms of content, it also transforms many values that have directed societies / people in the historical process. It deals with all sorts of thoughts, ethnic communities and perspectives by processing differences. It claims to offer unlimited freedom.

Authors, narrators, characters and readers are seen as equal elements in the production of meaning. The writing of a text is considered a common action, in which the author, the narrator and the reader are involved. "Although readerly texts—such as most popular genre fiction—are intended to entertain their mostly passive readers, writerly—or literary—texts engage their readers creatively as writers" (Kidd & Castano, 2013, p. 377). The idea of common writing creates the concept of polyphony by providing the plurality of perspectives and evaluations. The reader has the opportunity to see the processed material from any perspective. Thus, the subdivision into genres and movements of art in itself is considered to be an indication of an artificial classification and conscious orientation, both of which can directly be associated with modernism and its teachings such as reason, knowledge and logic.

While modernist art behaves selectively, it includes only certain topics, subjects, people or historical events, postmodern art has the freedom to include everything in the text. This freedom also covers non-textual items. The topics, themes, characters and concepts incorporated into the plot of the novel or short story are unlimited. In modern literature, many principles such as consistent time, space, subject, personality and plot integrity, unity of expression, cause-effect relationship are turned into a game by the post-

modern author. The adventure of creating texts is also processed as metafiction. Everything consists of an image. There can be no general, definite and widely accepted reality that the image corresponds to. The approach that can be considered as imitation is metaphorically like the formation of an image in the mirror without any projected object. In short, there is no representation/signification signified by the text. There is only the sign itself. Neither can a signification relationship be established with the signifier because only a game is played instead of symbolization.

Ideological behavior and way of thinking cause bias, narrow-mindedness and otherness. Thinking that the only true perspective is their own, people may find themselves in a position that cannot tolerate the thoughts, lifestyles and sometimes even the existence of “others”. Postmodern discourse is of the view that the modernist worldview that imposes the concepts of “rationality”, “logic”, “science” and “progress” causes such a narrowness, otherness, exclusion and enmity. Therefore, postmodern narratives do not have functions such as imposing, adopting, validating, or portraying any ideological point of view. Conversely, individuals and events that represent all sorts of ideological views are ridiculed. Since there is no concern about generalization or representing norms, behaviors, concepts or lifestyles, the individual is brought to the forefront of the society. Literary works are not produced to teach something, show what is right or wrong, or disseminate moral, social, religious or ideological values. Texts are thought, designed and produced only as aesthetically pleasing fiction.

While the causality relationship in modern text allows the reader to predict, no foreshadowing can be found in postmodern text. Such features as the development of unexpected events, leaving too much space in the plot, the incompleteness of the text, having more than one end of the narrative, giving contrasts of meaning, recounting a previously described event by a different person, people who object to the author, etc. are features of postmodern text. The aim is to create an alienation effect through language and context. This alienation allows breaking deeply-rooted thinking patterns, accuracy and perception of reality.

This evaluation logic based on language differentiates postmodern literature. By playing versatile games with language, it tries to show that language has no representative quality. In this way, postmodernists break the credibility of the language, create suspicion about it and underline the falsehood of language's representative dimension: “all utterances are dialogic, their meaning and logic dependent upon what has previously been said and how they will be received

by others. This acknowledges the polyphony of discursive voices in which no single voice can be objectively distinguished from others” (Davis, 2013, p. 17). By processing unreliability of linguistic elements, postmodern texts aim to invalidate all complementary propositions such as one thought, one emotion or one truth imposed by language. Instead of the universal, they highlight different language games and show that there may be different thoughts, emotions and understandings. Diversity forms plurality and coexistence of the different is considered a wealth of multiple perspectives. The idea that a single thought, emotion, truth or understanding will destroy democratic life and that it will serve a totalitarian and oppressive worldview is reflected in language and multiple structures in postmodern literature. The values blessed by postmodernism, which suggests multiplicity versus uniqueness, diversity versus unity, fragmentation versus wholeness, locality versus universality, and individualism / subjectivity instead of generalization, are especially marginalism and opposition. In parallel, postmodern text becomes the playing field of the “other” and the “different”.

Contrary to modernist texts, “*postmodernists neither focus on individuals nor create heroes*” (Rosenau 1992, p. 15). The goal is not a symbolism / symbolization, and it cannot be the concern of postmodern text to describe/define/narrate/express characters’ life, thoughts, social problems, or emotions. Therefore, possible situations, life-like descriptions, common types in daily life do not come to the fore in postmodern novel. Postmodern narratives that are devoid of integrity / inclusiveness / symbolism are only texts in which each person is himself, depicted with unique features, and events are presented in fragments.

### 3. POSTMODERN IRRATIONALITY VS MODERNIST RATIONALITY

To explain the differences between modern and postmodern fiction, it is possible to schematize both perspectives as follows:

MODERNIST RATIONALITY	POSTMODERN IRRATIONALITY
<p><b>Rationality and Logicality:</b> All the elements in fiction are arranged in such an orderly schema that nothing irrational, improbable can take place in it. Therefore all the characters, plot, places, time and other elements should fit in this pattern of rationality.</p>	<p><b>Insanity:</b> The postmodern fiction has the intention of focusing on the “abnormal” instead of the “normal”. In this regard, the sane marks the normal whereas the insane is the focus of the postmodern. The text does not have to be within the boundaries of rationality, instead, the more fantastic, irrational and impossible the text, the better it is on the part of both the reader and the author.</p>
<p><b>Realism:</b> Real names, life-like characters, real (or possible) events, setting, times are preferable.</p>	<p><b>Fantasy:</b> Any historical personality, event, place can be present in the same textual plane. Creatures, impossible events, Powers, sights, ideas, and other worldly or extraterrestrial elements are unbelievably rich sources to be exploited by the author.</p>
<p><b>Generalism:</b> Almost all modernist novels have a kind of logic underlying its thematic structure. This is the reflection of a world perception created by a hierarchical life. So, like almost all scientific fields, the novel sets out to define or work out a general truth about the human being, society, nature, a specific domain or concept.</p>	<p><b>Subjectivity:</b> What the modernists label as “objective” is something impossible for the postmodernists as every attempt to define it rests upon the language which is itself a fake representation. Therefore, nothing can be general / generalized, and every single mind perceives the world / the sign according to their own uniqueness and potentials.</p>
<p><b>Centralism:</b> As all the world order is supposed to be based on some sort of logic, any explanation must rely on binary oppositions where there is a central point, according to which every other explanation is measured by refuting or corroborating it. Thus, modern fiction has a tendency to make generalizations based on an accepted a priori supposition, which denies all the other views incompatible with this center.</p>	<p><b>Subsidiarity:</b> The main focus of postmodern texts is not the general or the central, which leave out anything different. Therefore, instead of the general, those people or concepts, views which are believed to have been silenced so far by the centrist eye are dealt with in particular.</p>

<p><b>Temporality:</b> The events are narrated with a view to a temporal perception. So all the characters, themes, motifs and arguments are time-bound. They must also be compatible with the social, political, economic and cultural “realities” or “facts” of the time/age/period they aim to depict.</p>	<p><b>Timelessness:</b> The time sequence is broken intentionally. This does not aim to create universal point of view but to shatter the bonds of time, which postmodernists argue to be a chain hindering free thought, imagination and democratic inclusion of all human and non-human elements.</p>
<p><b>Clarity:</b> As there is a cause-effect relationship, and the authors aim to give messages to the reader, or to depict reality in part or totally, the presentation must be as clear as possible so that any misinterpretation can be avoided.</p>	<p><b>Mystery:</b> Instead of all the details, the author leaves some points out in order that the reader can make deductions in line with their own perspectives. By this way, any different interpretation is encouraged and mystery is created to include the reader in the mental processing of the plot and other fictional issues.</p>
<p><b>Openness:</b> All the details are presented to the attention of the reader and they can see all the dimensions of a phenomenon. This is thought to be a scientific approach, as science is believed to be able to explain the unknown. Here, the authors act as if they were scientists.</p>	<p><b>Ambiguity:</b> The more details are kept secret, the more active the reader will become in reading a novel. Some points are left blank and the reader is forced to evaluate any concept from various angles. Here, the reader is led to hear different voices and realize the presence of conflicting issues and points of view.</p>
<p><b>Spaciality:</b> As one of the most important elements of setting, space is considered to be essential in defining one’s identity. Therefore, fiction attaches great importance to space as identity constructing and a center according to which many points of view and generalizations can be made.</p>	<p><b>Spacelessness / Everywhereness:</b> As any center is accepted to be exclusive and therefore lacking in presenting the whole, no space or fixed center is accepted in postmodern fiction. Thus, characters are depicted/portrayed within no specific space, which can also be called “everywhereness”.</p>
<p><b>Linearity:</b> In modernist narratives, cause and effect relationship is very important and every detail of the plot can be summed up in a linear way, which reflects historicity and chronology-based perception.</p>	<p><b>Versatility:</b> The plot and depiction of characters is not linear and the narrative can extend in any direction, like the unlimited reality that is free of any limitation. Instead of limited modes of presentation, all perspectives are included and so a versatile picture can be presented with no particular emphasis.</p>
<p><b>Wholeness:</b> The modernist view regards life as a complete/whole circle with (pre) determined levels/phases. Accordingly, fiction is arranged with all the details in such a way as to contribute and concretize a universal sameness, representative of the whole (sometimes with the creation of the single/singular).</p>	<p><b>Fragmentation:</b> As the mechanisms used to create meaning are themselves far from being reliable (like signs, symbols and language in particular), postmodern narrative presents all parts of what can be accepted as real in a fragmentary way. In such a presentation, it is possible to create innumerable relative meanings and so no meaning at all, at the same time.</p>

<p><b>Connectivity:</b> Modernists assume that there is a strict cause and effect relationship between events and/or how a person has become to be themselves. This requires to see all phenomena in a chain of relations, which is reflected in fiction as connectivity between events, characters and even themes.</p>	<p><b>Disconnectedness:</b> Fragmented perception of the world necessitates the mind to comprehend reality as both impossible and as something where everything happens with no universal law or design. This approach is based on randomness and even anarchy, for the underlying principle is the supposition that there is no logical connection among the events or concepts in the social world.</p>
<p><b>Unity:</b> The plot and characterization are presented in a unified approach, and it is possible for the critic and reader to examine the whole text/work within this framework.</p>	<p><b>Disorganization:</b> The text can be presented in a disconnected, irrelevant way, so there is no need for organization of the issues, motifs, themes, plot or characters in narrative. It can even be said that there is no need for motifs, plot, real characters or anything that can be defined, labeled or discussed logically.</p>
<p><b>Homogeneity:</b> As a reflection of centeredness, the flow of the narration, technique of personality portrayal, setting depiction, use of language should be in line with the aimed targets determined in advance. This pre-determination and centered approach makes it necessary to create harmony and compatibility in the text, which is made possible, as an auto-control mechanism, by using the same methods, techniques and language.</p>	<p><b>Heterogeneity:</b> Various discursive tools are allowed and even encouraged in postmodern novels, just as a sign of inclusive polyphonic approach.</p>
<p><b>Normality:</b> The characters and events dealt with in the novel are expected to have symbolic and representative qualities, so like the center, there must be a “norm”, according to which all other criteria are constructed and evaluated.</p>	<p><b>Abnormality:</b> As postmodern view is strongly opposed to any center or centrist perception, there can be nothing to be labeled as the “norm”. Instead, the “abnormal” is preferred both as a way of presentation and content.</p>

#### 4. POSTMODERN MULTIPLICITY, PLURALITY, MIXTURE AND DIFFERENCE

In postmodern texts;

- No selection is made in terms of people, themes, space or time. Instead, fiction is arranged and constructed eclectically.
- The author does not deal with a single idea/thought. S/he chooses to handle multiple ideas/concepts/thought/perspectives so that each

of them can be brought to the fore uniquely. By this way, any single, mono-lateral, stereotypical, biased perspective of a topic is avoided and so grounds are set for the portrayal/depiction of differences, which lets reality be comprehended in a polyphonic manner.

- People, thoughts, philosophies, concepts, truths or events are not processed in a reductionist and hence generalizing logic. Since there is no concern for representation, the manifestation of reality does not have to be based on certainty or justification, because both precision and proof are already considered relative. Based on this, postmodern discourse does not follow the principle of induction or deduction, and it assumes a self-signifying approach, which does not propose generalization in place of inductive or deductive logic, so everything is just an indicator of its own.
- The language used cannot represent a (specific) society, group, race, belief, gender, class, etc. Instead of a single or dominant language/discourse, the use of a language/discourse, suitable for each fictional person and covering all differences, becomes important.
- Multiple perspectives are used in relation to any concept, idea or event in order to ensure that events are perceived according to personal accuracy criteria.
- Many literary and non-literary genres, tools and methods are used to convey an event, plot or provide character depiction.
- No subject limitation is made and any theme can be processed without a selective/exclusive/exclusionary approach based on a particular thesis/allegation/perspective.
- Numbers are excluded as they believe to signify quantity instead of quality. Therefore, the term “equality” is replaced by the term of “justice” in line with what the postmodernists call democratic inclusiveness.
- Similarly, verballity and visuality are two modes of presentation rather than “numerism”, which is itself a reflection of a hierarchial and quantity based world-view.
- Meaning is accepted to be a personally created phenomena and accordingly the texts are produced with a view to “abstractness” (the core of relativity) instead of “concreteness” (accepted impossible).

The concepts of multiplicity, plurality, mixture and difference of postmodern discourse are important and therefore there is no homogeneous, one-sided,

same interpretative or holistic perspective in the novel. Postmodern discourse tries to show that division and classification are ideologically selective, and so they exclude some thoughts and construct a false reality. Multiple narrative realized in the form of hybridization paves the way for all kinds of materials, techniques, people and perspectives to be covered in the text. Since the design of life is based on mixture and difference, literature proposes and processes the multiple in both form and content. "Pluralism" is the "main trend" of postmodernism in life and art. Going further and taking the risk of contradicting the nature of postmodernism that does not want to imprint any principle / rule / theory / criterion / philosophy / system, we can say that pluralism is the only philosophy of postmodernism, which is the name of a way of life in which science and esoteric, technology and myth coexist / coexist with the bourgeois worldview and an extra-social marginality. The existence of all values together / side by side without a hierarchy causes the postmodern approach to be in parallel with an unprecedentedly comprehensive idea of democracy. Indeed, we see that the thoughts / approaches / groups that the traditional / modernist value hierarchy has always pushed to the second plan, without any sense of inferiority in the postmodern environment, are on the same track side by side with what the old labeled as distinguished / important. Postmodern is the name of a period in which elitist tendencies and populist, kitsch and respectable literature co-exist, and bow tie and jeans are worn together (Ecevit 2003, p. 59-60). Breaking the boundaries of defined, directed, and constricting perspectives, postmodern literature opens the door for differences to enter the narrative. Texts are not presented from a single point of view. Every voice, thought and point of view is included. Every person from the society is allowed to express themselves. Postmodern culture claims to consider all people equally important. Every individual is just as important and valuable as the others. By reflecting this claim, the novel becomes an equal representation of the elite as well as the ordinary. Regardless of their economic, social, political, sexual or cultural background, people of all types and identities are brought into the novel. The worldviews, perspectives, problems and life perceptions represented by all segments turn into different voices. "Certain voices are given corporeal reality, and the multi-dimensional space is not figurative but real. This Barthean view of a multivocal text has proven enormously fruitful in modern critical analysis, but the form of the written text will always guarantee that such multiplicity cannot be directly realized there, as it can in the theatre. Many voices may indeed be present in a written text ... ." (Carlson, 1986, p. 37). Postmodern text is a place where all kinds of elements, all sorts of people, all varieties of a language can be

used as a material. There is no extraction, reduction to a single thought, use of a single language, point of view, genre, method, topic or theme.

According to postmodern discourse, meaning of vital facts depends on human perception of the universal. Sometimes, “inferences cease to be interpretations in which the speaker can assume all the responsibility, and extend to some specific and subjective interpretations accessed by the information units that the listener will activate” (Doğan, 2009, p. 100). There is no classification and a clear distinction, therefore, by making a selection of many elements, he processes them in his own mind and attains meaning. Classification is associated with modernism and its teachings such as reason, knowledge, and logic. The mood and structure of postmodern fiction is “unique” and in this structure there are “naturalness”, “locality” and “diversity” instead of “charisma”, eligibility or universality. (Tekin 2001, p. 96). Within the narratives, the genres classified by earlier art movements are not considered separately and all kinds of artistic fiction are included in the text.

The postmodern novel contains characters from various walks of life and social norms and that it narrates the story of these characters in a fantastic way by citing many conflicting resources, through which polyphony is constructed. The technical approaches employed in the construction of postmodern novel can be listed as below:

- *Presenting information about fictional characters obtained from different sources.* This technique creates a shadow upon the credibility of the story and characters. By this way, the reader is exposed to conflicting accounts of the story and is forced to question the events from various perspectives.
- *Citing rumors from different people.* As a metafictional element, such a technique is an effective way of destroying the realism of the story. Deep layers of doubt are created and the fictitious nature of the narration is underlined.
- *Presenting the novel with multiple endings.* This approach brings the narrative to the experimental level, as the purgatory effect of the Aristotelian tragedy, where the reader is presented with various choices. The reader is revered much as s/he is the one to make the final evaluation (despite limitations). This case is like the attempt of a supermarket owner, who tries to satisfy the needs of the customers and make them happy so that they come back and make new purchases. The experimental level is the equation created

between real experience and the fictional world constructed by the author who manipulatively uses the relative power of words.

- *Incompatible interpretations stemming from personal perceptions of textual/linguistic signs between the narrator and the reader.* The postmodern novel, which particularly embraces the “death of the author” as coined by Roland Barthes, just to emancipate literature and hail the reader as the main hero of literary perception, reader-centered approach is significant in the interpretation of any text. Therefore, the textual clues, figurative language and literal meaning are manipulated by the author through the use of (a) narrator(s) so as to make incompatible interpretation possible within the triangular structure based on the free play of signifiers among the author, the reader and the narrator. Such a play also makes it possible for any reader to see the events from various angles and make her/his own deductions, which is a reflection of the precedence of relativity, heterogeneity and difference.
- *Blackout about why fictional characters make a specific decision, make choices, behave in a certain way, or utter words.* Sometimes, the author intentionally blacks out some points/phases in the narration, which makes the reader an integral part of the story. By this way, the reader is enhanced to the level of the author and makes significant cognitive contribution in filling the missing parts. This increases the hedonistic and aesthetic value of the novel as the play element of postmodern narrative is made possible. Additionally, the reader turns into the main creator of the text, where the gaps can be bridged differently by different readers so that, here too, relativity and difference can be hailed.
- *Contradictory statements made by the characters about another character or an event.* Whereas in modern novels the reader has to rely upon the mostly biased, selective, categorical, and unilateral information presented by the author through various mechanisms, postmodern narratives facilitate the personal judgment by creating an atmosphere akin to a law-suit session. Many conflicting statements are made by various characters and events, where the reader has to listen to all of them and make her/his final decision.
- *Presentation of the novel with multiple first person narrators, who provide a limited and mostly partial observation and evaluation.* As the concept of reality is one of the modernist aspects the

postmodernists aim to demolish, or at least label as something biased, relative and illogical, the role of the first person narrator is rendered to the position of a camera with a misty lens. This mist, intentionally created by the author, enables the emergence of limitation in presenting the whole picture, and so becoming partial in observation and biased in evaluation. Descriptions (of characters, places, society and periods) are made only at the image level, which makes the whole picture blurred. This can be achieved through the use of such techniques as;

- *A narrator reporting only what he heard from another hearer,*
- *The use of multiple narrators,*
- *Leaving the cause-effect relationship ambiguous in the plot.*
- *Presenting information from such irrelevant sources as magazines, travel books, course books, articles, columns etc.*
- *Creating many characters with equal weight instead of the main character,*
- *Establishing sentences with different interpretation possibilities,*
- *Using technical terms,*
- *Including very complex and long sentences that the reader cannot easily understand,*
- *Abundant use of foreign words,*
- *Referring to philosophical and religious concepts,*

Sometimes, the reason underlying an event in the main plot is presented to the reader in a later chapter, leaving gaps to stimulate the imagination of the readers who are enabled to participate actively in the novel. The narrative texture, which resembles the honeycomb of bees, is a means of activating the reader. With this method, emphasis is placed on the fictional nature of reality by keeping a distance between the reader and events, and attention is drawn to the existence of relative and multi-faceted perspectives. With this postmodern technique, which defies the possibility of neutral perception, the way to question all kinds of concepts and truths presented is opened. By preparing an unreliable environment in terms of evaluation, it is shown that a person can measure the real thing only for him/herself. New perspectives are presented that allow previous stereotypes to become obsolete.

The reader begins to question the authenticity and accuracy of the sources because the comments and evaluations taken from different books contain contradictory stories. Everything that is written, every place depicted, every event

described, or every sound heard can be a biased interpretation. In line with the perceptual nature of postmodern novels, the reader's own subjective assessment becomes valid and turns into an unlimited interpretation that is true only for itself.

This tangle of contradictions, which prevents the formation of a single perception, provides the formation of multiple possibilities in the reader's mind and a relative evaluation. It becomes impossible for a certain reality or a common view to emerge. Everyone has their own truth and personal interpretation. Polyphonic structure contributes to the diversity and richness of interpretations. In this respect, new, constantly changing and individual interpretations emerge instead of traditional evaluations.

The limitation in expression opens the door to the validity of many subjective evaluations by allowing the reader to participate more effectively in the novel. The multiple narrator on which the narrative is based reinforces the ambiguity as well as the events in the novel.

The subjective instead of the general, the individual instead of society, parts instead of the stereotype, the particular instead of the universal, the different and uncommon truths created by everyone instead of the same or the similar are treated with the principle of dissimilarity of the single subject. "A polyphonic collaboration involves several voices that play several themes and their variations in a game of sequential succession and differential positions. The existence of different voices emphasizes "dissonances," unsound, rickety stories or solutions." (Trausan-Matu, Stahl & Sarmiento, 2007, p. 59). The main element that gives the novel a polyphonic structure is that it can present the voices, lives, approaches to life, beliefs, in short, the areas of existence of many parts of the society with a pluralistic approach.

## 5. CONCLUSION

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It would not be wrong to claim that there is a parallel perspective between the postmodern discourse and the new way of life. In life, despite the increasing tendency in some parts of the world towards totalitarianism, a true awakening is being experienced almost all over the world as regards human rights, intercultural relations and the importance of a democratic way of life, which embraces all parts of a society with its previously incompatible adversities and exclusive phenomena. Similarly, both the content and technical ways of handling the novel are designed to make sure that such a diversity can be dealt with effectively.

The events that make up the plot in the novel can be the same, but the commentators and reporters are different. Conflicting, and sometimes inverting, interpretations and details about the plot appear as the main element in the novel that ensures relativity. It is inevitable that any literary work, historical document, philosophical or sociological proposition will be biased, thanks to the relativity of the narrative. According to the postmodern point of view, the linguistic, cultural, historical, philosophical, religious elements that never exist at the level of generalizations and underlie the concept called reality are false.

The modern man, who moves away from his essence, alienates himself from society and himself, becomes a tool of consumption culture, grasps the truth only through visual images, breaks away from nature, lives like an unhappy insect, and is directed to find the meaning of existence on a singular basis. This plane of existence has become a mirror in which there are various parts of the society handled with an equal consistency so as not to exclude any bit of the wholeness of life. It is not an attempt to reflect reality in a mimetic way, but a sensitive approach to include all the differences on the narrative plane.

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# CHAPTER 7

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## A FOUNTAIN IN CELALIYE WITH DEPICTION OF PEACOCKS AND ITS ICONOGRAPHIC ANALYSIS

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### 1. INTRODUCTION

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Among the historical and cultural assets of Celaliye Neighborhood, seven fountains occupy significant place. Examining these fountains in terms of stylistic evolution, it is observed that they primarily date back to the 19th century and the first quarter of the 20th century. Among them, the fountain with a depiction of peacocks on its stone slab differs from the others with its iconographic expression and figurative features. One of the main objectives of this study is to define the identity and characteristics of that historical fountain which is one of limited examples of Ottoman fountains. Including an example from the provinces into the art history researches, which focuses mostly on monuments in central Istanbul, is also among the general objectives of this study.

It is currently witnessed that the fountains, which are among the most essential examples of historical values in the alleys of city, have been destroyed rapidly or else have developed a new identity after heedless interventions. Raising awareness about the importance of historic preservation and of mindful restoration is one distant objective of this study.

Within the scope of the study, starting with above mentioned fountain in Celaliye, some other comparable examples in Istanbul are cited, as well as the examples in Italy and Anatolia, mainly Marmara Region. The depiction of peacocks, which has a substantial place in Christian iconography, was used by many artists in the post-Byzantine Renaissance, Baroque era and Romanticism. This study analyses the examples of Byzantine relief art which constitute a parallel expression to the fountain examined herein.

The history of Celaliye is detailed due to its importance in determining the history of the fountain.

In addition to library studies, having a limited resource, oral history has also been referred to for determining the historic development process, such as the observations and conveyance of people who have lived in Celaliye since their childhood (Makbule Bayrak, Ahmet Güveç, Havva Güvenç, Bülent-Birsen Irmak, Mükerrerem Yıldız)

The current work and many similar examples will be further clarified by the examination of archive records. This study is also aimed to provide a source for other studies as an example of definition and preparation.

## 2. LOCATION AND A SHORT HISTORY OF CELALIYE

Celaliye is located downhill on Istanbul-Edirne highway, about 55 km from the center of Istanbul and about one kilometer north of Marmara Sea by E-5 highway. Kamiloba in the east, Selimpaşa of Silivri in the west and Ovayenice and Çakıl of Çatalca in the North are the neighbouring settlements.



Figure 1: The location of Celaliye on the Map

The name of Celaliye in the Byzantine period is mentioned to be Hexastros<sup>1</sup> (Six stars) in the sources. It is narrated that this name changed over time into Çetros in Galatian language (Kozanoğlu, 1994: 158). In the Ottoman records it is referred to as Şatros-Şatroz or Shaitroz-Şahteros (Kolay ve Memiş, 2017: 191-204) A 19th-century source<sup>2</sup> contains the following information about Éksastron, supposedly coming from the first settlement of the town:

“... In the Byzantine period, these villages, by looking from the sea, were seen as if there were many more than in real, and they were called “éks ástra” “From the Stars”. After natural disasters and other incidents, these villages were destroyed, then united after a lightning strike = eksastron. This region was probably not Heksápolis, meaning six city settlements, but Trípolis, meaning three cities. In another opinion, the first builders are from Asteri village of Epidavros and settled here since the forgotten years of history” (Drakos, 1892: 38,39)

The same source remarks a change of name after the arrival of the Turks in the region and relates this to the Ottoman vizier Piri Mehmet Pasha:

“... Still some other people recognize the name “genuine creek” (Sahi Dere) given by the Turks, in particular by one of their elders in his dream, and they assume that the village’s current Turkish name “Şahdere” (Greek spelling Sahterós) was changed by the Greeks as Éksastron ... As narrated by today’s Éksastron natives, when Pirî Pasha came from Istanbul with his crew, he stayed right here overnight and dreamed that the Sultan was besieged by the Hungarians. Thereupon, he rushed to break the siege and finally saved his Sultan. When Sultan was informed how Pirî Pasha received news about the siege despite the distance and inadequate communication capabilities at that time, Pasha asked the Sultan to establish a privileged town where he had that dream and his request was fulfilled. The local people were granted independence from their masters; and since the place was considered sacred, the drums were banned for the soldiers coming here... Pirî Pasha transferred two or three Hungarian Orthodox families, whose surnames still survive, to that place i.e. the river side where he had the dream. So far, the name of the creek has been referred to as the Hungarian creek, Turkish “Macar Dere”<sup>3</sup>. Pasha also commanded the Greeks (Rum)<sup>4</sup> living around to settle

here without worrying. According to the oldest fellows, the inhabitants did not exceed thirty households until the beginning of the century we live in. The gradual increase of its population and local prosperity since then has been dependant on very fertile soil for grapes (...) Consequently, both Greek and Turkish claims on the name of Éksastron are based on solid grounds” (Drakos, 1892: 38,39).

The sources also state that Piri Mehmet Pasha bought this place for a farm<sup>5</sup> during the Ottoman period and there he spent some days of the year (Kozanoğlu, 1994: 16). The present name Celaliye was given to be named after Celal, one of the two majors who died here during the Balkan War. It is further stated in the sources that Celaliye, being one of the first municipal organizations in Ottoman period, was directed by a full-organized management in township status (Çınar, 1979).

The liberation day of Silivri from the occupation, after Balkan War and the National Struggle was 1 November 1922 and withdrawal of occupation forces from the western settlements continued during November. In Celaliye there is a location called Greek Patrol. This is a wasteland on the side of Celaliye- Ovaryenice road. There is no actual building (Irmak, 2017). This was the case for Celaliye and many other villages of various sizes. Military units continued to exist in the region even after World War II. It has been stated that some of the soldiers from mounted troops inhabited here between 1945-46. (Güvenç, 2017).

In the Republican period, the administration of Celaliye was subject to the Village Law starting from 1925, and yet the implementation of the law in real terms and the beginning of administration by the elected Village Council was in 1938 (Demirkan, 1941:8). While it was united with the village of Kamiloba in 1969 and governed as a single municipality under the name of Celaliye-Kamiloba Municipality as a part of Silivri district, subsequent to the Istanbul Metropolitan Municipality Law no 5747 eight municipalities including Celaliye were dissolved and affiliated with Büyükçekmece Municipality in neighbourhood status.

### **3. URBAN STRUCTURE AND ARCHITECTURAL FEATURES OF CELALIYE**

Although the known history of Celaliye dates back to the Byzantine period, it can be observed through the surviving architecture that the urban structure started to develop in the 19th century. In the past, Celaliye had a settlement

structure extending in the north-south direction. Today, however, it is also developing in the east-west direction. Its north part is quite high above the sea and it is called “Ayazma Mevkii” (Holy Spring site) in colloquial speech. In the old settlement area neighbourhoods are parallel to each other and cross-cutting in right angle. The areas called “upper and lower neighborhoods” are defined based on the “village square”. The historical houses located on the east side of the creek could not survive due to a fire. (Güvenç, 2017) The path going upwards from here leads to the old church (which was later demolished to build old Celaliye Mosque).

The elements that can be considered as historical buildings in Celaliye can be grouped as religious and non-religious structures. Ari Çokona names the religious structures of Celaliye as Agios Stefanos and Kimisis Tis Theotokou churches; Agios İoannis, Agia Kiriaki, Dodeka Apostolon, Agios Konstantinos, Agios Yeoryios, Agia Marina and Agia Fotina chapels (Çokona, 2017:40)<sup>6</sup>. The most well-known of these churches is Agis Stefanos according to the mentioned source. This church became a sanctuary for long time for people who came after the population exchange. Over the time, it was largely deemed suitable to turn it into a mosque, therefore it was demolished and Celaliye Mosque<sup>7</sup> was built on that land.

The greatest part of non-religious architecture is comprised of the houses. Many of these single-storey, duplex or triplex masonry houses with rubble foundation and wooden structures could not survive to date because they were demolished and replaced by apartment houses. Their histories are not definite but they are assumed to have been built in the late 19th century and the first quarter of the 20th century.

The school building, one of the most distinguished structures in Celaliye, is a beautiful example with its dimension and architectural features. It is assumably dated to the beginning of the 20th century (1904). The fountain with pool located right in front of that school dates back to 1921 and is the newest of the fountains to date. As an example of non-religious architecture, “wineries” can be considered within the category of commercial buildings or storehouses. One of the five buildings of that sort also functioned as a water mill in the past (Güvenç, 2017) Another element defining the non-religious architecture of Celaliye is the fountains with diverse stylistic features.

## 4. THE FOUNTAIN WITH PEACOCK FIGURE

### 4.1. Location and Features of the Fountain

The fountain with the peacock figure is located adjacent to the northwest wall of the old Celaliye Mosque (Figure 2). As mentioned above, the mosque was built on the land of a church, previously existed there. That church was built in 1844 and dedicated to Saint Stéfanos (Agios Stéfanos, Ayastéfano), one of the first Christian martyrs (Drakos 1892: 40). It is also acknowledged<sup>8</sup> that the fountain with peacock figure belonged to the church's holy spring.<sup>9</sup> The building material acquired from the demolition of the church was used in the construction of the wall surrounding the mosque (Yıldız, 2017). It is stated that the fountain was located directly opposite to its existing location as an independent unit (Güveç, 2017). There are no inscriptions or dedications on the fountain. However, the fountain's proximity to the church and the double peacocks figure on its stone suggest that it might have been of Byzantine origin (Figure 3).



Figure 2: Peacock figured fountain in Celaliye (Before)



Figure 3: Peacock portrait of the fountain's slab.

The fountain measures 184x182x22 cm and is made of stone and marble. The squarish rectangular stone slab placed in an arch form is made of marble. There is a faucet in the middle of the stone and below there is a rectangular trough<sup>10</sup> where the water flows in. The trough of the fountain remained down below the ground level, as the road rose over time and with the recent additions, the structure has become significantly distant from its original form. With latest additions, marbles were placed on both sides of the fountain surface and a new rectangular area was formed by opening the front side and putting up walls on three sides. (Figure 4)

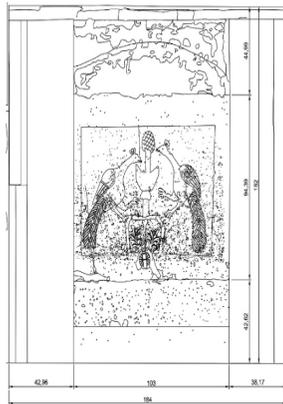


Figure 4: The survey of the fountain. (Drawing by Julide Şenoğlu)

The actual composition on 102x90 cm marble slab located in the middle of the fountain is framed by a single line. Just above the faucet are peacocks, symmetrically positioned on the left and right, on a cross-shaped branch (tree of life). Birds are pictured as clinging to the branch with one foot, and the other foot is slightly above the other. They drink water from a bowl in the middle. One bird is pictured as drinking water and the other is leaning towards the bowl. The fruit figure rising from the middle of the bowl is placed above both birds as a continuation of the tree form. The cross form below the bowl is eye-catching. Below it, two symmetrical leaf forms are seen. These leaves are stylized acanthus leaves. Relief technique was applied on Marmara marble.<sup>11</sup> The crowns, wings and tails of the birds are elaborated (Figure 3).

#### ***4.2. The Peacock Iconography as a Symbolic Expression***

Peacock, an exceptional species due to its flashy and colorful feathers, has had a variety of symbolic meanings throughout history, both in polytheistic and monotheistic religions. The homeland of the peacock is known to be India and in Indian mythology, it represents the god of war Skanda (Kumara) (Parman, 1993:387). The peacock represents compassion and prudence in Buddhism, whereas in Chinese civilization it symbolizes reputation, rank and beauty as the emblem of the Ming Dynasty (Cooper, 1978: 127). In Egyptian civilization, it was associated with Osiris and symbolized immortality, longevity and love (Çetin, 2015:13). In Greek civilization, it is related to the sun and represents Bird-God Phaon (Cooper, 1978: 127).

The use of the peacock as a symbol of immortality came into being in ancient times with the conventional myths derived from very slow decomposing of the bird's flesh. Known as the symbol of the goddess Hera in the Roman civilization, the peacock was a sacred bird taken the souls of the deceased empresses to the gods. This is why the Romans had this bird in their gardens and later depicted flamboyant peacocks on the walls of the mausoleums as a sign of nobility. After polytheistic period, the representation transferred, in Christian iconography, into a composition of two peacocks facing each other and drinking holy water from a bowl in the Garden of Eden (Çetin, 2015: 14).

Besides representing immortality<sup>12</sup>, resurrection, praised soul in Christianity, the peacock, particularly the bird's eyes were defined as the all-seeing church, and also associated with the saints because of its halo-like tail (Cooper, 1978: 127). The bird, with its natural beauty, also symbolized the beauty of God in the early years of Christian art (Baker, 2013. Narrator: Canko, 2017:58.)

Peacock depictions are also common in Anatolian Seljuk art. Rüşhan Arık, explains the reason of coming across with peacock figure so frequently also on the tiles of Kubad Abad, an Anatolian Seljuk palace, with the influence of Byzantine and Iranian cultures on Seljuk Art (Arık, 2000:95).

The bowl from which double peacocks are drinking water in such depictions is defined as Kantharos (sacred cup). The word Kantharos is also a Greek name for the cuplike bowl used by the Gods to drink wine. It has a vase shape. In some representations it may have handles on both sides (Finch, 1991, 19).

In some of the peacock compositions, twigs are clearly detected. These twigs, at times, can be acanthus leaves or other sometimes can appear in the form of vine tree branches:

“Vine tree branches were associated with Dionysus in ancient times and they symbolize, in Christian art, the bread and wine in the Eucharist or incarnation of Jesus. Peacocks combined with vine leaves have become the symbol of resurrection and immortality” (Connor 2011. Narrator: Canko, 2017: 59).

Yet another element that makes up the composition is the fruit form, the continuation of the tree (the tree of life) in the middle of two birds. This fruit form is defined as fruit of the tree of life, pomegranate, poppy plant or cone (pine). Pine cone symbolizes rebirth in various cultures (Finch, 1991: 19).

The peacock feather is also frequently associated with Saint Barbara in Christian iconography (Cooper, 1978:127).

### **4.3. Examples of Peacock Depictions in Byzantine Art and Their Use in Architecture**

The examples of Byzantine art, where two symmetrical peacock figures placed on both sides of the tree of life and drink water from a bowl were taken over from Roman art and were practiced from 4th century AD until the last years of the Byzantine Empire (Parman, 1993: 388) According to Parman, the peacock compositions used by the Romans as an image of nobility on monumental tombs<sup>13</sup> were similarly applied on the walls and ceilings of tombs such as catacomb, hypogeum, mausoleum (Santa Costanza Mausoleum) (Baker, 2013. Narrator: Canko, 2017: 58). with fresco technique, in early Christian art, as a symbol emphasizing the immortality of the soul in the Garden of Eden. The hypogeum in Elbeyli Village of İznik (Figure 5) is an important example from early Byzantine art (Parman, 1993: 389).



Figure 5: Hypogaeum, fresco, Elbeyli Quarter, İznik

Source: [https://www.google.com/search?q=iznik+hipoje&sa=X&biw=1366&bih=657&tbm=isch&source=iu&ictx=1&fir=172bmxVKv7Tn2M%253A%252C-JWYHpptV4HBY5M%252C\\_&vet=1&usg=AI4\\_-kRuTSDTW0CkZpBw7FhaUR6pT-n99jw&ved=2ahUKEwiAyq-6renkAhUylIsKHQC9AV4Q9QEwAnoECAUQC-Q#imgsrc=ECbTDME9V7BUpM:&vet=1](https://www.google.com/search?q=iznik+hipoje&sa=X&biw=1366&bih=657&tbm=isch&source=iu&ictx=1&fir=172bmxVKv7Tn2M%253A%252C-JWYHpptV4HBY5M%252C_&vet=1&usg=AI4_-kRuTSDTW0CkZpBw7FhaUR6pT-n99jw&ved=2ahUKEwiAyq-6renkAhUylIsKHQC9AV4Q9QEwAnoECAUQC-Q#imgsrc=ECbTDME9V7BUpM:&vet=1)

In the early Christian and early Byzantine eras, women of the imperial family and of aristocracy wanted to have their own burial sites built and, as a tradition, they were buried in churches or mausoleums with or without their spouses. Inside the niches of the Church of St. Polyeuktos, built in Constantinople in 524-527, by Anicia Juliana, daughter of Anicius Olybrius, the last Western Roman emperor in 472 (Canko, 2017: 59), are the peacock reliefs that seem almost separate from the walls. The surfaces of these painted reliefs, having made in the influence of late Roman art, were destroyed in the Iconoclasm period (Kuban, 1993:276-277). The church was abandoned in the 12th century, some of the architectural stone ornaments in the church were looted before and during the Crusades, some others were taken to Italy by the Venetians during the Crusades and used in the Church of San Marco (Kuban, 1993:277).

In Byzantine art, compositions with peacock became widespread over time and were used as a decorative element in churches in mosaic technique in the flooring<sup>14</sup> or on walls (Figure 6). A finding from Vize, dated back to the 5th-6th century and still on display at the Tekirdağ Archaeological Museum, survives as an example of application in mosaic technique. There are symmetrical peacocks on the right and left sides of the arch-shaped artifact.

The sacred bowl in the middle is engraved in a very simple and linear form. Over a pair of peacocks placed on a greenish background with their spectacular tails, there are two more birds assumed to be partridges. All of these elements of composition fortify the emphasis on the Garden of Eden.



Figure 6: From the finds of Vize, about 5<sup>th</sup>-6<sup>th</sup> centuries A.D., Vize finds, Byzantine Period, the 5<sup>th</sup> and 6<sup>th</sup> centuries, mosaic, Tekirdağ Archaeological Museum.

As a part of church decoration, the composition can be found in marble relief technique, on the capitals as in the San Vitale Church in Ravenna<sup>15</sup>, on the arch as in the example from Bandırma Museum<sup>16</sup> (Figure 7) and on the canopy as in San Apollinare in Classe Church.<sup>17</sup>



Figure 7: Bandırma Archeological Muesum, Byzantine Period, 11<sup>th</sup>-13<sup>th</sup> century.

Source: Çoraklı, B. (2012) "Çini ve Seramiklerde Tavus Kuşu Motifi", *MSGSÜ, Sosyal Bilimler Enstitüsü Dergisi*, Sonbahar, S.6, p.13, picture 12

In the churches, marble slabs with peacock composition were mostly used on the balustrades at the bema entrances. The usual form of these slabs is square or squarish rectangular. As an example, in two symmetrical marble slabs on the lower plaque of the iconostasis between the columns in Santa Maria Assunta Cathedral in Torcello, probably dated to the 11th century, peacocks are illustrated as they drink water from a bowl (Romanelli, 1990:46) (Figure 8).

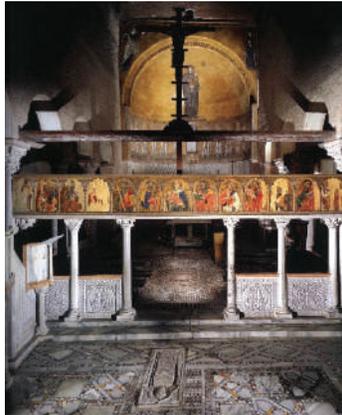


Figure 8: Interior of the Church of St. Maria Asunta (This part of the church with depictions of the 11<sup>th</sup> century during the renovations of the building.)

Source: <https://www.wga.hu/index1.html>

Another example containing the same composition is in the collection of the Istanbul Archeology Museum and is dated to the 12th century (Figure 9). These marble embossed slabs, having a significant contribution to church decoration with their size and technique, also have the convenience of double-sided use and may have a second composition on the other side. One such example was exhibited at the Istanbul Archaeological Museum in 2017. This marble slab found in Küçükyalı excavation dates back to the 12th century and has a cross figure on one side while having a double peacock figure on the other side.



Figure 9: Parapet Fragment (right panel), Marble, Yedikule (İstanbul) Byzantine period. Twelfth century AD Ht.77 cm, W 126 cm, Th 5 cm 3978- 3979

Source: Pasinli, A. (2012) Istanbul Archeological Museums, A Turizm Yayınları, Seventh printing, İstanbul

In an example from San Apollinare Nuovo Church in Italy, the same composition is used on altar plate<sup>18</sup>. However, the composition, dated to 12th century, carved on the facade of St. Mark's Basilica in Venice, is an example of different use in architecture (Figure 10).



Figure 10: Venice St. Mark's Cathedral, two peacocks, marble relief.

Source: David Talbot Rice, Art of Byzantine Era, Thames And Hudson, London, 1963, p.184

Evaluating the applications in the form of marble slabs, the examples in Venice bears similarities with examples in Turkey. Rice explains the reason of this similarity with the Byzantine-Venetian relations in the 12th century and maintains that following the Byzantine craftsmen and Byzantine

objects turned towards Venice in this century, Venetian craftsmen started to copy Byzantine techniques, particularly in accordance with 11th century Byzantine art. Still according to Rice, St. Mark's Church, which is almost a Byzantine structure, is mostly decorated with statues of Byzantine origin. One example is the slab made in low relief technique, depicting two peacocks, which are feeding facing one another (Rice, 1963:184). Additionally, as in the case of St. Polyeuktos Church in Istanbul, some of the architectural stone ornaments were taken to Italy by the Venetians during the Latin Empire. Some examples in San Marco Church and embellished buttresses in Piazzetta are declared to be the elements of this church (Kuban, 1993:277). In addition to the use of churches, it has been reported in researches that these plates with peacocks can be a part of the fountains and pools that decorate the gardens of Byzantine recreation areas. (Maguire, 2016: 228)

#### ***4.4. The use of depictions of peacocks on the facade of the fountain in Ottoman architecture***

In the Ottoman architecture, there are very few examples of Byzantine marble reliefs with depiction of peacocks applied as the ornamental slab on the fountain facade. One of the most known examples is the defunct "Kırkçeşme", the slab of which was later moved to the Hagia Sophia Museum. Kırkçeşme is located on the Golden Horn side of the Bozdoğan Aqueduct and a little beyond the water reservoir opposite the Gazanfer Ağa Madrasah (Çeçen, 2002: 479). According to Eyice, these adjacent fountains (Figure 11), located opposite Gazanfer Ağa Madrasah, were dismantled in 1942 (the stones were enumerated) during the expansion of Atatürk Boulevard, with the intention of reconstructing at the backwards, which was never realized (Çeçen 2002: 479. Eyice 1993: 282,283).



Figure 11: Kırkçeşme, Peacock relief, M.S. 7<sup>th</sup> century A.D. ,  
photo Nicholas V. Artamonoff, April 1935.

Source:<http://images.doaks.org/artamonoff/archive/files/2750715197ac938b59b5483950d1e990.jpg>

The marble slab<sup>19</sup> on the fountain, attributed to the Byzantine era, was removed to the exterior narthex of the Hagia Sophia Museum (Ender, 1961:30) . (Figure 12)



Figure 12: The depiction of the peacocks on the exonartex of Hagia Sophia, which was removed from Kırkçeşme. (Relief Inventory Number 277)

Source: Ender, A (1961). "Ayasofya Dış Nartex'ndeki İki Kabartma Levha", Ayasofya Müzesi Yıllığı (No:3), Ayasofya Müzesi Yayınları:V, İstanbul Matbaası

Ayten Ender describes this relief slab as follows:

“It is white marble. It sizes 1.48mx0.709mx0.09m. Both sides are decorated. There is an interlaced circular ornament on the back. However, it is a railing plate. The main surface is framed in three sides, one of the short sides is missing. The interior part of this framed section is decorated with peacocks and botanical patterns. The two holes at the bottom must have been later drilled to drain the tap water. Here we come across with a completely symmetrical composition; three branches emerge from the middle of the urn. The branch in the middle extends straight and ends with a round fruit. This is the tree of life and its fruit. The tree of life creates the middle galea. On both sides there are curved branches with acanthus leaves. One peacock from each side is leaning towards the fruit of life among these branches. Birds are stepping one foot on the leaves of the acanthus, other foot on the edge of the urn. The wings are embellished with zigzag and parallel lines. The tails are filled with fishbone pattern. This is a *Refrigerium*<sup>20</sup> motif” (Ender, 1961:30)

Ender, stating that the pattern of two birds around a bowl is frequently encountered in Byzantine painting, especially in mosaic art, makes a reference to a sample, taken from Silivri Ortaköy and registered in the inventory of the Archeology Museum as dated to the 5th century, where again two birds are illustrated as drinking water from a bowl. Ender’s example, which is asserted to have very similar characteristics to the mentioned marble slab, is the balustrade slab at the San Apollinare Nuovo’s Presbiterium<sup>21</sup> in Ravenna, Italy. In his opinion, the composition in this mid-6th century relief is very similar to the example in Hagia Sophia with the embellishment on the wings and tails. However, the shape of the bowl and the form of the cross in the middle differentiates the Italy example. Considering these characteristics, he suggests that the example in the Hagia Sophia can also be dated to the 6th-7th century (Ender, 1961:30, 31).

Ender also relates the date of the slab to the nearby XI-XII century Byzantine church, known as “Sekbanbaşı” Ibrahim Aga Masjid, and suggests that mentioned slab may have been used for a second time in this church. According to Ender, the marble slabs among the ruins of the masjid belong to the older period and were used for the second time in this church. To his opinion, Sinan must have used the slabs from this church in the construction of Kırkçeşme (Ender, 1961:30,31, narrator by Eyice: 142).

Semavi Eyice, on the other hand, remarks that not the fountain itself which actually belongs to the Ottoman period, but the slab of the fountain may be of Byzantine origin.(Eyice, 1993:282, 283)

Besides this example in the center of Istanbul, a second example, having the depiction of the same theme on the stone slab of the fountain, exists in Celaliye.



Figure 13: The final reformed version of the Peacock Fountain (03.03.2021)

#### **4.5. Comparing the Stone Slab of Celaliye Fountain, Similarities and Differences**

In the exhibition, titled “Later by Layer Excavating the Anatolian Side of Istanbul: Aydos, Dragos, Küçükalyalı, Pendik, Samandıra”, which was held in Istanbul Archaeological Museum with the collaboration of Koç University, one marble slab from Byzantine period figuring two peacocks, and one slab with peacock tail detail were on display.<sup>22</sup>

Comparing all the local pieces, discussed within the scope of this research, namely the stone slab of Kırkçeşme (now in Hagia Sophia) (Figure 12), the sample in the collection of the Istanbul Archeological Museum (Figure 9), the sample exhibited in Bandırma Museum that Başak Çoraklı included in her aforementioned article (Figure 7), and the fountain slab in Celaliye (Figure 1, 2), it is concluded that the depiction in Celaliye has certain similarities with the example in Bandırma Museum. This similarity stems from the fact that both samples have tried to convey the content of the subject rather than having aesthetic concerns. The plain description of the bowl in the middle (Figure 2-7) and of the fruit, make these two examples outside of Istanbul relatable in style. In both examples, the crowns and tails of the birds are detailed prominently. In

depictions of peacocks, the eyes are commonly quite elaborate. However, this is not true for Celaliye example. This may be due to the corrosion on the fountain's façade, which faces the north. In Celaliye example (Figure 14), it is observed that the tree of life is not elaborated but designed as two simple leaves at the bottom. Furthermore, the branches of the tree of life leave the impression of a cross in the middle, which is a feature that is not observed in the Hagia Sophia and Bandırma examples.



Figure 14: Marble slab detail of Celaliye fountain.

## 5. CONCLUSION

Celaliye is an old settlement located on the west coast of Istanbul. The oldest known history dates back to the Byzantine era. Celaliye, the oldest name of which was Éksasteron and later continued as Sahteros in the Ottoman period, contains many historical artefacts from the past. Fountains occupy a significant place in the urban development of Celaliye, which is rich in groundwater. One example among these fountains which display the characteristics of 19th century architecture with their stylistic features differs from the others with the depiction of peacocks on its stone slab. This fountain, which is assumed to belong to the holy spring of Saint Stephen Church, is presently located adjacent to the wall of Celaliye Mosque. In the oral history studies, it was established that the location of the fountain changed. The previous location was on the same street but on the opposite side. It was placed in its present location after

the construction of Celaliye Mosque. With the latest developments, the Celaliye Mosque and its surrounding walls took its current form after almost all of its walls were demolished.

The fountain itself, which underwent significant changes in time, is likely to date back to the 19th century. However, the marble slab, placed on the stone of fountain, depicting double peacock drinking water from a bowl, is a material previously employed. With its iconographic expression, it is a part of and perhaps the oldest extension of the church, which was right next to it in the past. The church is also a 19th century building, and that slab should be part of the holy spring in that place or of an older church. In this case, it can be concluded that the relief was used for the second time in the 19th century church and for the third time in this Ottoman fountain.

During the research, it was observed that the double peacock representations had been used in the decoration of churches, depending on the architecture, in flooring, on the arches, as column headings and sometimes on the sarcophagus surface. It was also a common practice to use marble balustrade slabs as a whole in Bema entrances. Depiction in Celaliye has similar measures with the examples that exist in the West and Turkey, and is most likely a balustrade slab. This example also has the same iconographic composition as the marble slab on the façade of Kırkçeşme. Both slabs should be the examples for the application of an employed material on a fountain façade.

Even though the examples with a tree of life and a sacred bowl (kantharos) in the middle and two peacocks placed symmetrically on both sides usually rooted in IV-VI centuries, they are more common in the Byzantine art in the 10th and 12th centuries, and there is evidence that they made an Istanbul-centered expansion. Both the marble slab in the Istanbul Archeological Museum, and the example exhibited in the Bandırma Museum, refer to similar dates. The depiction on Celaliye fountain probably dates to the 10th-13th centuries. However, this can only be clarified by discovering the date of the oldest building here. The existence of a church dating back to the 10th century in Selimpaşa, a neighbour settlement of Celaliye, suggests that another church might have existed here around the same dates.

Evaluating Celaliye fountain in terms of its style and technique, it can be enounced that it has a plainer and simplified expression than the Kırkçeşme-Hagia Sophia slabs, the Küçükyalı findings and the examples in Venice. The closest example to this, in style, is in the Bandırma Museum.

Replacement of the fountain within a wall was the first important change it went through. Then, with the rising of the roadway, it remained down below

with an elevation difference. With the new additions, today it is far from its original identity. The marble slab, which is the subject of the research, is preserved in place with the final form of the wall and fountain.

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#### Interviews;

- "Interview with Ahmet GÜVEÇ"; 02.09.2017
- "Interview with Birsen-Bülent IRMAK", 12.03.2017
- "Interview with Havva GÜVENÇ"; 11.03.2017, 20.12.2017
- "Interview with Mükerrerem YILDIZ"; 03.05.2017
- "Interview with Makbule Bayrak", 25.08.2017

## ENDNOTES

- 1 Greek word for Celaliye is (Exastero-Εξάστερο). That place was the first settlement area. It is supposed to be located, against the usual urban structure in the 19th century, on the uplands overlooking Selimpaşa, including Pilavtepe and Macar Dere.
- 2 The book collected by Efstrátios Drákos is a source defining the settlement areas (in geographical order) existed in Marmara Region in the 19. Century and providing information about the history, structure and life styles of those settlements.
- 3 Macar Dere is a present creek located on the northwest of Celaliye and it is known as Macar Dere site by the local people.
- 4 Translator's note: Using the word Greek for the Greek people of Turkish Nationality is completely wrong in Romaic language; therefore, it is corrected as Rum. The word Greek only refers to the citizens of modern Greece.
- 5 In Celaliye neighbourhood, there is a location known as Çiftlik Mevkii (Çiftlik-meaning farm- Site), however it is not clear whether this comes from Piri Mehmet Pasha's farm. Çiftlik Mevkii refers to the highlands of Celaliye towards the pond side known as pasture area "Interview with Havva Güvenç" 11.03.2017
- 6 Apart from the information in Çokona 2017, p.42, it is also mentioned in Drakos 1892, p.40 that there are two small prayer locations dedicated to Hagia Stefanos and Virgin Mary in the surrounding forests. One of the churches of Celaliye is in Ayazma location. Currently there is a house in the place of that church and it is used as a pen for sheep. It is also rumoured that a third church existed in the location called "Pilavtepe" Bayrak 2017.
- 7 This mosque was demolished in July 2018, by the ruling of Cultural and Natural Heritage Conservation Board of Istanbul (no 6.04.2017/2397) following the examination of the related art history report upon the petition by Public Works and City Planning Authority of Büyükçekmece Municipality for the cancellation of the Mosque's registration. Today the construction of new mosque continues (grantors are Gülsüm-Ramazan Gürsu) By the same ruling, fountain in this study and the monumental tree next to it were deemed to be at historical artefact status, and were excluded from demolition.
- 8 In the Christian world, holly springs (Ayazma) are the structures built on water sources that are believed to have healing power, therefore considered sacred or else sanctified later.

- 9 The information that this part belongs to the holy spring of St. Stefanos church was obtained through the knowledge given by people who left the area after population Exchange, to their grand children
- 10 This part of the fountain called trough, basin, sink. It sizes 105x41cm, height measure could not be taken.
- 11 It is the name of the marble extracted from Marmara Island (formerly known as Prokonnesos)
- 12 It symbolizes immortality by making reference to the regenerative power of the nature, because of the molting in spring
- 13 The marble sarcophagus in Ravenna San Vitale Church is an example for the same theme in tomb form Source:[[http://teacher-and-traveller.blogspot.com.tr/2013/05/ravenna-basilica-di-s\\_10.html](http://teacher-and-traveller.blogspot.com.tr/2013/05/ravenna-basilica-di-s_10.html)]
- 14 It is in the form of inlaid flooring in Santa Maria Donato Church in Murano dated to XII.century. Source: [<https://www.wga.hu/index1.html>] (02.02.2018)
- 15 Source :[<https://tr.scribd.com/document/323616187/Bizans-Sanatinda-Kus-Figurleri-pdf>] (26.09.2017)
- 16 This piece of arch is identified, in Esra Parman's article, to be the same piece of arch found in the garden of Erdek District Governorship and was classified to be dated to VII. Century. Same artefact was mentioned to be an example from Bandırma Museum in Başak Çoraklı's Article. Furthermore, in the same article, this artefact is dated to 11th-13.th centuries.
- 17 Source:[[https://commons.wikimedia.org/wiki/File:Peacocks\\_detail\\_-\\_Canopy\\_of\\_Saint\\_Eleucadius\\_-\\_Sant%27Apollinare\\_in\\_Classe\\_-\\_Ravenna\\_2016.jpg](https://commons.wikimedia.org/wiki/File:Peacocks_detail_-_Canopy_of_Saint_Eleucadius_-_Sant%27Apollinare_in_Classe_-_Ravenna_2016.jpg)] (19.10.2017)
- 18 Source: [<http://www.kornbluthphoto.com/Peacocks.html>] (26.01.2018)
- 19 The artefact is registered to the Stone objects collection of Hagia Sophia Museum with inventory no.277, as the broken piece of fountain taken from Atatürk Boulevard
- 20 Cooling refreshment; refrigeration
- 21 Source: [<http://www.kornbluthphoto.com/Peacocks.html>] (26.01.2018)
- 22 The first one of these slabs was found in Damatry's Palace excavations in Sancaktepe, and other two pieces were found in Küçükyalı excavations.

# CHAPTER 8

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## THE JOURNEY TO MOTHERHOOD AND TO ANCIENT GREECE IN *BIRD BOX* (SUSANNE BIER, 2018)

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### 1. INTRODUCTION

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*Bird Box* (Susanne Bier, 2018) is based on the novel of the same title by Josh Malerman. Set in a post-apocalyptic world, *Bird Box* follows Malorie (Sandra Bullock) as she tries to reach a place called the Sanctuary with two children. The Sanctuary is a safe haven protected from the creatures that make people commit suicide when exposed. The aim of the paper is twofold: First, it investigates the notion of motherhood as experience and motherhood as an institution through Malorie's character. Second, it provides a reading of the film as "a return to ancient Greece" in an attempt to rebuild a civilization in a post-apocalyptic world through its narrative and production design. The methodology of the paper is textual and discourse analysis and its theoretical framework is based on theories on gender, motherhood and ancient Greek architecture and culture.

*Bird Box* is among Netflix's most successful original content in terms of streaming numbers. A week after its release, Netflix tweeted a gif of Sandra Bullock as Malorie, as she takes off her blindfold: "Took off my blindfold this

morning to discover that 45,037,125 Netflix accounts have already watched *Bird Box*- best first 7 days ever for a Netflix film” (<https://twitter.com/NetflixFilm/status/1078735051406204928>). By 2021, *Bird Box* became Netflix’s second most viewed original film of all time with 89 million views (<https://www.whats-on-netflix.com/news/every-viewing-statistic-netflix-has-released-so-far-april-2021/>). The film became a trending topic on Twitter and a meme-magnet. The house featured in the film became a hot tourist attraction where fans flocked to take selfies. Audience reactions reached a new high with the “Bird Box Challenge”, an online challenge, where people complete various tasks that range from doing chores to walking dogs to driving whilst blindfolded. Celebrities like Los Angeles Dodgers star Justin Turner, joined the challenge by hitting baseballs with a blindfold over his eyes ([https://www.upi.com/Sports\\_News/MLB/2019/01/07/Justin-Turner-hits-baseballs-during-Bird-Box-challenge/9101546895308/](https://www.upi.com/Sports_News/MLB/2019/01/07/Justin-Turner-hits-baseballs-during-Bird-Box-challenge/9101546895308/)). Restaurants like Guac y Margys in Atlanta and the Milleridge Inn in Long Island started hosting Bird Box Dinners where customers ate their meals blindfolded. Kim Kardashian and Chrissy Teagan tweeted about the film (<https://people.com/movies/kim-kardashian-bird-box-chrissy-teigen/>). The Tonight Show host Jimmy Fallon and actress Lindsay Lohan collaborated on a video that parodied *Bird Box* (<https://people.com/tv/jimmy-fallon-bird-box-parody-lindsay-lohan-mykonos-dance/>) while Pokwang posted a video of herself with her daughter as she imitated Sandra Bullock on Instagram (<https://entertainment.inquirer.net/314157/watch-pokwang-imitates-bird-box-with-daughter-malia>). It can be argued that in addition to its star-studded cast, stunning cinematography and storytelling, *Bird Box*’s success is also the result of fan reactions on the Internet.

## 2. THE FILM

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*Bird Box* opens with a wide angle aerial shot of a river, accompanied by a radio transmission that informs about a safe place: “We have a place, a compound. We have a community. It’s safe here”. The second shot is another aerial shot, with a tilt down to the river, as the camera shows the river in yet another wide angle. The message on the radio continues: “How many of you are there? Are any of them children? Because the fastest way to get here is by the river and I don’t think you can make it with kids”. In the third shot, the title of the film appears, the message ends, the tension generated from the sound design accelerates and the camera travels on the ground level as the river runs beneath it. After these three establishing shots, we see a close up of Malorie (Sandra Bullock) as she

relentlessly instructs two children, whom she calls “Girl” (Vivien Lyra Blair) and “Boy” (Julian Edwards), to never take off their blindfold: “Under no circumstance, are you allowed to take off your blindfold. If I find out you have, I will hurt you”. The camera then, very slowly pulls away from Malorie as she tells the children that they are about to leave their house which does not have any particular sentimental value: “Boy, you have your dog. Girl, you have your kitty. This is just a place. There is nothing more that we need from it”. As the camera continues to pull away from Malorie, she tells the children that they need to go on a journey down the river and it will be the hardest thing they will ever have to do. Next, we see the children in Malorie’s reverse-angle shot accompanied with yet another warning. Malorie: “You never, ever take of your blindfolds. If you look, you will die. Do you understand?” After these instructions, Malorie takes her birds out of their cage, puts them in a box, holds the children’s hands, and together they leave the house. Holding a rope that leads to the riverside, Malorie and the children reach a nearby river, board on a small river boat, and embark on the journey.

The film is split into two timelines. The first timeline follows Malorie, Boy and Girl as they try to reach the Sanctuary through a dangerous journey down the river. The second timeline intersects the trio’s journey with flashbacks that show the events that took place five years before the first timeline. These flashbacks reveal an apocalyptic world that is invaded by unseen and unidentified creatures originating from Eastern Europe and Russia. No exact answer is given regarding the true form of these creatures and the only way to stay safe is to never see them. Malorie takes refuge with a group of survivors who end up dying one by one except for Malorie, Boy and Girl who, later, travel down the river to find the Sanctuary.

The second timeline – the flashback- opens in Malorie’s studio apartment. In a film that is centered on the oscillation between looking and not looking Malorie, is a painting artist. The production design of the opening scene outlines the aspects of Malorie’s character. She is a recluse who is totally isolated and disconnected from everyone and everything. She lives alone in her small studio apartment. Her sister, Jessica (Sarah Paulson), visits her regularly to check up on her and to fill her fridge. She has a mother with whom she does not keep in touch. She does not communicate with her family; her television is off and she is unaware of the unexplained mass suicides that are taking place around the globe. When her sister tells her about the events, she dismisses them, saying “it’s in Russia”. The second timeline –flashback - ends at the beginning of the first timeline when Malorie and the children leave their home to find the Sanctuary.

Malorie is also pregnant and motherhood is the main frame of analysis because it is the trope that links the two separate storylines of the film. Malorie's journey to motherhood starts at her ob-gyn appointment as she contemplates the option of putting her baby up for adoption and ends with Malorie and the children's arrival at the Sanctuary where she defines herself as their mother. In other words, Malorie transforms from being a woman who is second guessing parenthood to a caring and self-sacrificing mother. Yet, her journey to motherhood and the choices she makes in her mothering experience are monitored and scrutinized by social institutions and agents of patriarchy that define the acceptable mothering methods and appropriate behavior for women such as self-sacrifice, tolerance, grace and benevolence. Yet, what is refreshing in *Bird Box* lies in the film's determination to define motherhood as an *experience* rather than an *institution* as it opens up questions regarding biological determinism in defining motherhood, the issue of single-parenting and mothering choices. Therefore, when we watch Malorie's journey, what we witness is not a representation of the institution of motherhood but rather her *own* mothering experience.

### **2.1. Motherhood as Experience and as Institution**

In her canonic work, *Of Woman Born: Motherhood as Institution and Experience*, Adrienne Rich (1986) makes the distinction between mothering as an experience and motherhood as an institution. According to Rich (1984:13), mothering has "the potential relationship of any woman to her power of reproduction and to children" while motherhood as an institution "aims at ensuring that that potential – and all women- shall remain under the male control". Therefore, while motherhood as experience could be empowering if women define and shape the experience themselves, motherhood as an institution serves the interests of the patriarchy. According to Rich (1984:45) institutional motherhood is so effective that it "revives and renews all other institutions". In *Bird Box*, institutional motherhood is defined and monitored by Malorie's sister Jessica, obstetrician Dr. Lapham (Parminder Nagra), and boyfriend Tom (Trevante Rhodes).

In the opening scene of the second timeline, Jessica comments on one of Malorie's paintings. According to Jessica, it is a painting of six people sitting together but at the same time, seem very lonely. Due to the fact that Malorie is not experiencing side effects of pregnancy such zeal, bliss and excitement, a common representation of pregnant woman in mainstream cinema, and that she is going to raise her baby alone, a threat to patriarchy, Jessica interprets the

painting as a representation of Malorie's anxious state stemming from loneliness and inability to connect with her child. In order to comfort her, she tells Malorie that a mother's connection to her child is instant and the second Malorie sees her child, it will be like love at first sight. It can be argued that for Jessica believes the relationship between a baby and a mother is a given and natural phenomenon. It is as if women are engineered to be mothers and when the time comes, instincts will kick in and she will be loving, caring, blissful and finally assume her subject position as a mother. Yet, Malorie is not concerned about motherhood, she is oblivious to it, a state of mind Jessica cannot comprehend. Similar to Jessica, Malorie's obstetrician, Dr. Lapham also cannot grasp Malorie's apathy, and just like Jessica, she also has a prognosis; denial. When Malorie does not show any interest in her sonogram, calls her baby "offspring" and refers to pregnancy as "a condition", Dr. Lapham tells Malorie that it is time she acknowledges she is a mother and starts "acting" like one. Both Jessica and Dr. Lapham comment on Malorie's state during her pregnancy. Jessica dies right after Malorie's appointment with Dr. Lapham. Malorie and Dr. Lapham reunite at the very end of the film inside the Sanctuary. This leaves Tom to *inspect* Malorie's mothering and to interfere with her methods.

In *Bird Box*, Malorie instructs the children about the methods to avoid the creatures. She trains them to navigate their way around when they are blindfolded. She teaches them the difference between the sound birds make when the creatures are around and when they are away. She is instructive and intimidatingly strict when it comes to making sure the children follow her safety instructions. In a pivotal scene, Malorie interrupts Tom as he is telling the children a story about how he used to play with other children and climb a giant oak tree when he was around their age. She, then, furiously blames him for telling the children lies and giving them false hope by making them think that they can do any of that stuff. Tom insists that the children deserve hope and therefore they need to believe in dreams even if they may never come true. For him, believing in the possibility of a better life is the definition of hope. Malorie insists that his method would put the children's lives in danger and they should never assume that they can have a life where they can climb trees and play with other children. It can be suggested that Tom clearly reprobates Malorie's "unconventional" mothering. He criticizes her for being too harsh and strict toward the children and not giving them any sort of hope and promise of a world where they can live without fear and just "be children". But, the most severe criticism comes when Tom tells Malorie that the children "deserve love" and they "deserve a mother". He reprehends Malorie's choice of not giving the children official names and

judges her for depriving them from motherly love and affection. Disappointed and hurt, Malorie tells Tom that every single decision she made is for them. Even if Tom, as the voice of patriarchy, tries to set Malorie straight toward the “righteous way” to be a mother, the film encourages the audience to identify with Malorie, explains the motivations behind her actions, and questions if the institutionalized norms and attributes of motherhood such as tolerance and patience, have any value under extremely dire situations. In addition to Tom’s character, the film brings forth the character of Olympia (Danielle Macdonald) to further contemplate on this issue and also open up new ones.

Malorie meets Olympia at the house they seek refuge. She is also pregnant and she is the exact opposite of Malorie in terms of character traits. Malorie is resilient and self-reliant. She is not afraid to go outside to find food and supplies and can handle a shotgun. Olympia, on the other hand, is soft and dependent and cannot even sleep alone in a house full of people. While Malorie is apprehensive, Olympia is gullible enough to let Gary (Tom Hollander) inside the house and as a result, cause everyone, including herself, to die. In a pivotal scene, Olympia asks Malorie to look after her child because she knows she will eventually die. She blames her upbringing for it: “You are not soft like me. I am so spoiled. My parents have always done everything for me and then my husband. And I just got soft from all that love”. Malorie replies by saying that she is lucky because she was not raised by wolves, referring to her parent’s absence during her childhood. This particular scene highlights the difference between the two women’s character as a result of the way they were raised. It can be argued that the film upholds the legitimacy of Malorie’s mothering choices which were criticized by Jessica, Dr. Lapham and Tom, and her approaches motherhood as an experience rather than an institution with established norms and appropriate behavior. More importantly while everyone whom she seeks refuge with die throughout the film, Malorie and the children arrive safely at the Sanctuary; not in spite of, but because of the methods she employs in taking care of the children. Another important issue that is raised in the film regarding motherhood through the character of Olympia is about biological determinism as a defining factor in motherhood. When Olympia asks Malorie to look after her child, Malorie insists that it is Olympia’s baby not her own. She repeats this fact over and over again, but finally accepts the responsibility. Olympia dies right after she gives birth to a baby girl and Malorie raises Olympia’s daughter together with her own son. However not until Malorie and the children reach the most dangerous part of their journey, the part of the river where there are rapids, does Malorie’s promise to Olympia get challenged. Malorie knows that

when they reach the rapids, one of the children will have to look because Malorie needs directions to navigate through the rapids. This also means that the child who looks will get infected and die in order for the rest of them to survive. When Malorie tells the children what needs to be done, fully aware of the consequences, her biological son, Boy, volunteers. Malorie immediately replies that she will decide who looks. It is like Sophie's choice. The camera cuts to Malorie's point of view as she looks at Olympia's daughter, Girl. Girl, in close up, looks back at Malorie and tells her that she can do it, she can look. As the shot-reverse shots between Malorie and the Girl continue, Malorie contemplates, and we, the audience, contemplate with her on whether she will sacrifice Girl, who has already given Malorie her consent, instead of her biological son. At the end, Malorie chooses neither one of them because even if she did not give birth to Girl, she has become her mother as well. So, she decides to take a leap of faith and navigate through the rapids blindfolded. Her "blind" faith is rewarded as Malorie and the children survive the rapids and find their way to the Sanctuary. There, they meet Rick (Pruitt Taylor Vince) who is the owner of the place and the person who recorded the radio message. He welcomes Malorie and the children to the Sanctuary.

## **2.2. The Sanctuary and Ancient Greece**

The name of the settlement and its production design in *Bird Box* are not random. They are stylistic choices that refer to ancient Greek architecture, history and culture. Sanctuaries were sacred spaces of worship in ancient Greece. They served religious purposes and were "separate from the secular world" (<https://oxfordre.com/classics/view/10.1093/acrefore/9780199381135.001.0001/acrefore-9780199381135-e-5692>). While some sanctuaries consisted of only an altar or a shrine, others like Panhellenic sanctuaries, were "large, highly developed complexes that served many functions and could accommodate their visitors' diverse needs" (Leonard, 2016, <https://www.greece-is.com/anatomy-of-a-sanctuary/>). Each sanctuary was dedicated to a deity and they were believed to have ownership of "everything inside the sacred boundary of these sites" (<https://www.fitzmuseum.cam.ac.uk/collections/greeceandrome/onlinegallery/uses/sanctuaries>). Therefore, everything inside these sites, including people, "had to be protected on behalf of the gods" (Dillon, 1997: 115).



Figure 1: The Stoa of Attalus, Greece

Source: Britannica.com



Figure 2: Stoa in Bird Box

Source: Netflix

Besides the apparent reference to ancient Greece in terms of naming the shelter, the Sanctuary, in *Bird Box*, the interior of the sanctuary has a *stoa*, another Greek architectural form that applies “to a type of long, narrow, free-standing building with a colonnaded façade” ([https://link.springer.com/reference-workentry/10.1007/978-1-4419-0465-2\\_1478](https://link.springer.com/reference-workentry/10.1007/978-1-4419-0465-2_1478)).

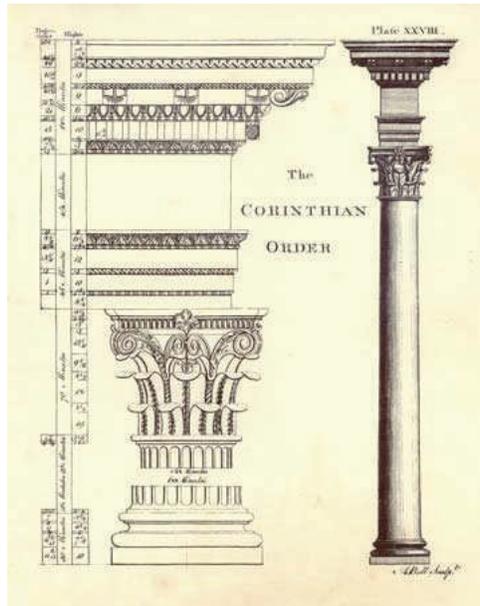


Figure 3: Engraved Print Depicting the Corinthian Order

Source: Britannica.com



Figure 4: Corinthian Columns in *Bird Box*

Source: Netflix

The façade of the stoa in *Bird Box*, is surrounded by Corinthian style columns. Corinthian, along with Doric and Ionic, is among the classical orders of Greek architecture developed in the late Classical period. The main characteristics of Corinthian style columns is the delicate ornaments on their capitals which

“have a bell-shaped echinus decorated with acanthus leaves, spirals, and palmettes” ([https://www.metmuseum.org/toah/hd/grarc/hd\\_grarc.htm](https://www.metmuseum.org/toah/hd/grarc/hd_grarc.htm)).

Sanctuaries in ancient Greece had many purposes and functions. One of them was asylum. People who came to sanctuaries seeking refuge were “under the protection of the god of the sanctuary and could not be removed against their will”. ([http://www.blackwellpublishing.com/content/BPL/Images/Content\\_store/Sample\\_Chapter/9780631232223/Mikalson\\_sample%20chapter\\_ancient%20greek%20religion.pdf](http://www.blackwellpublishing.com/content/BPL/Images/Content_store/Sample_Chapter/9780631232223/Mikalson_sample%20chapter_ancient%20greek%20religion.pdf)). Asylum comes from the Greek word *asylia* which is translated as “the right not to be stolen”. Every choice Malorie makes as a mother including embarking on an extremely dangerous journey, is for the children’s “right not to be stolen” so that they can live and “see the most beautiful things, hundreds of children playing games and all different colored birds”. Their journey mirrors the journeys that millions of refugees take to escape from the destruction of wars: They leave their home, board a small boat and embark on a very dangerous journey with no guarantee, not knowing if they will be able to reach a safe haven or if that haven is actually the shelter they hope it would be.



Figure 5: Refugees Seeking Asylum in the Sanctuary in *Bird Box*

Source: Netflix

One of the most well-known ancient Greek sanctuaries is Olympia which was “designated as UNESCO World Heritage site in 1989” (<https://www.britannica.com/place/Olympia-ancient-site-Greece>). It was the site of ancient Olympic games and the former site of the Statue of Zeus. In *Bird Box*, after Malorie sees that the Sanctuary is a safe place, she tells the children to take off their blindfolds, kneels in front of them and gives them names, Tom for Boy and Olympia for Girl. Olympia is the name of Girl’s biological mother. Yet, it is also more than

that. It symbolizes Malorie's hopes and dreams of a life where children can "see the most beautiful things". And, in order for that to happen, everything needs to be rebuilt from the scratch, for the world outside the walls of the Sanctuary is chaotic, uncivil and illogical. It can be argued that when chaos triumphs over civilization, madness is celebrated over reason and the world, as we know, collapses, *Bird Box* requests a do-over and takes us to ancient Greece where civilization and the notions of freedom, reason and democracy are assumed to be born.

Ancient Greece has long been considered to be the birth place of participatory democracy and mandate (Szekely, 2015: 18-19). Amartya Sen and Thomas Scanlon (2004:9) suggest that this belief which is "a unique feature of the history of Western civilization is often linked to the practice of voting and elections in ancient Greece, especially in Athens". The concept of "*polis* as a community of equal citizens, representative bodies, elements of merchant culture, rationality and emancipation visible in numerous philosophical trends" are among other components of Greek culture that "were successfully introduced into European civilization" (Daszkiewicz, 2017: 402). Ancient Greece is also credited for overcoming "the mythological explanation of the world" and recognizing "secular, human, rational law (dike), compared to the divine law (themis), and to use it as the basis for human relations" through philosophy (Daszkiewicz, 2017: 391). For sure, ancient Greece went "farther than most countries before modern times in developing freedom both for the individual and for the state" (Larsen, 1962: 230). However, "public reasoning, in various forms, has had a long history across the world, and these traditions in diverse cultures make it hard to see democracy as an essentially Western idea" (Sen & Scanlon, 2004:10). Paul Cartledge (2004:165) argues that "the tradition of Western civilization has been decisively shaped or enriched by Eastern, including not least Islamic, contributions", and thus, "concepts and practices often imagined to be uniquely 'Western', such as reason, freedom, and democracy, have had, and still do have, their active counterparts within Eastern cultures as well" (Cartledge, 2004: 165). Therefore, it is difficult to understand the "great reluctance in taking note of the Greek intellectual links with ancient Egyptians, Iranians, and Indians" (Sen & Scanlon, 2004:9). Moreover, it is not possible to deny the presence of slaves and other serfs in many Greek states and the reluctance of the upper classes in their resistance to the idea of extending political rights to the lower classes. As J. A. O. Larsen (1962: 230) argues "after the lower classes had received these rights and democracy had developed, [upper classes] sought by hook or by crook to restore once more the leadership in the state to the best people, that

is, to re-establish oligarchic government”. Andrew T. Alwine (2016: 2-3) argues likewise and suggests that “Athenians cared more about securing the freedoms of individual citizens than abolishing patronage”. Therefore, “the jump from there [ancient Greece] to the thesis of the quintessentially Western or European nature of democracy is a resolute leap into confusion” (Sen & Scanlon, 2004: 9).

### 3. FINAL REMARKS

*Bird Box* is a drama, a character-oriented genre that relies on the emotional and relational development of the main character and portrays that character’s journey in dealing with conflict. Yet, it is also a horror film and therefore for final remarks, it is important to analyze what constitutes as terror in *Bird Box*. Laura R. Kremmel (2018: 45) argues that “terror depends on obscurity- the prevention of seeing clearly- and horror depends on confusion- *excessive seeing* beyond comprehension or rational thinking”. As an example of the former, in *Bird Box*, it is impossible to know if the creatures can direct their gaze at people because even though the creatures *can* be seen, the characters are deprived of the ability to look in order to stay alive. In other words, knowing that we can never be sure whether the creatures are looking at us, is even worse because “there is no way to verify whether or not they [characters] are being watched and, thus, the tendency is to assume that they are” (Kremmel, 2018: 47). So, the only help anyone can receive in the absence of sight is the sense of sound and the only sound that can help is the sound of birds.

In *Bird Box*, birds are vital for the survival of Malorie and the children because when the creatures are close, they start to chirp very loudly. Moreover, birds also guide Malorie in her journey to the Sanctuary. When Malorie asks Rick via radio how they will find the Sanctuary when the river ends, Rick tells her that they need to “follow the sound of birds to find the place”. This aspect of bird symbolism is similar to what shamanic cosmologies refer as “helper-spirit mediators” (Mandelstam-Balzer, 1996:306) and “animals of heaven” (Benz and Bauer, 2015: 7). In other words, birds are believed to be “associated with the Upperworld” (Fortier, 2008: 11) and even considered to be “symbols of the angels” (Shabestari et al., 2018: 203). In Southern African folklore, birds are believed to be mystical creatures that mediate the transition of girls’ rite of passage to womanhood (Dederen & Mokakabye, 2018: 96). In shamanism, birds help the shamans “ascend through difficult, multi-layered cosmic terrain to capture lost souls or find spirits of sickness” (Mandelstam-Balzer, 1996: 306), “assist and transport spirits to the heavens” (Benz

& Bauer, 2015: 7) or help the shamans bring news of their spiritual journeys (Bayat, 2016:10). In *Bird Box*, birds are also metaphors for Boy and Girl. They are small and fragile like the children and just like them, they guide Malorie in her journey; birds to the Sanctuary, children to motherhood. When they arrive at the Sanctuary, Malories opens the bird box and releases the birds. They are free to fly inside the Sanctuary under its protection. Right after releasing the birds, Malorie gives the children their names and lets their hands go. Just like the birds, she releases the children to be free inside the Sanctuary. Finally, the only sound she hears is the laughter of children accompanied by the singing of birds.

Even if the sense of sound is useful for the characters, it is still intriguing to discuss the film's choice not to grant the characters and the audience with the power that resides in the gaze. As Kremmel (2018: 47) suggests "a traditional tool of objectification and abuse, the gaze, the stare, the look, has now become one that destroys the viewer" and the only way to escape is "not just to blindfold oneself but to repeatedly choose this type of protection" (Kremmel, 2018: 47). Yet, this also means that the characters completely need to shut themselves off to all other things that are happening around them. So, they cover their eyes and their windows. When they drive over, what is possibly, corpses on the streets, they do not look. They hear the screams, the blasts, the gun shots and the explosions, yet they still do not look. Because the only way to survive this madness is to look away and the only solution to avoid death is to keep a blind eye on everything happening "outside". It can be suggested that the world has become such a terrible place with domestic violence, epidemics, wars, climate crisis and refugee crisis that even the sheer act of looking – let alone taking action- would drive us insane. And in order to survive, maybe we all need to turn a blind eye. Yet, as Tom says "surviving isn't living" and in order to live, we "need hopes and dreams even if they will never come true". Malorie chooses to stop being indifferent toward life and motherhood. She embraces motherhood not as an institution but as an experience and raises her children on her own terms. As a result, the children safely reach the Sanctuary.

Malorie's story is fictional and has a happy ending. Yet, some stories are not fictional, they are factual and do not necessarily have a Hollywood ending. And, perhaps, those are ones that the film asks us to "see". Perhaps, *we* need to understand and empathize with the fact that no mother should have to make the *terrifying* choice of leaving their home, boarding their children on a boat, and embarking on a very dangerous journey on the Mediterranean Sea in order to find a sanctuary away from the destruction of wars.

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# CHAPTER 9

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## THE EFFECTS OF FOOD AND BEVERAGE ENTERPRISES 'BRAND EXPANSION STRATEGY ON THE INTENTION OF THE LOCAL COMMUNITY

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### 1. INTRODUCTION

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There are millions of brands that maintain their existence in the world. Product differentiation and brand extensions are made under the name of these brands. There are several main purposes for doing this. These purposes; Increasing the profit margin of the brand and the business, increasing the market share, avoiding the financial and time costs of creating a new brand. If the price factor is not taken into consideration, when the studies on consumer preferences are examined, it is known that consumers prefer reputable brands.

Brands that have gained respect in the market and have established their product price index are the brands that consumers give priority to when purchasing, compared to other brands. This time and cost incurred by businesses to make their brand a real brand provides great advantages to the business in the

long term. Because businesses make their product differentiation and expansion under the brand name they have created. It is a well-known fact that it is unwise to bear a second cost. These brands built are classified according to their access capacity. This classification is related to the geography boundaries in which the products and services produced exist around the world. There is a linear proportion between brands' asset display areas and brands. As the asset display area increases, the quality of the brand increases with an index to it. When a local brand starts to show its presence throughout the country and gains the respect of the people of the country, it will start to be perceived as a national brand.

In the literature research, a brand expansion strategy research was not found for SMEs that have an important role in the country's economy. Therefore, it was aimed to determine what should be considered when determining the expansion product in case these enterprises, which usually continue their existence in local areas, need a possible brand expansion. The study was also carried out to reveal what kind of intention the consumer is towards the main brand while purchasing this expansion product.

In this context, the scale of the study conducted by Karaca and Bicer (2015) was used as an example in this study. As a result of the preliminary tests, Burhaniye was selected with a local brand that was given priority in terms of preference by the local people, and three fictitious products / services were determined and developed as a result of the preliminary tests performed on this local brand. As a result, the attitudes and purchasing intentions of the local people of Burhaniye towards the determined imaginary products were tried to be determined. Because the positive or negative attitude of the purchaser towards a brand is directly proportional to whether or not he / she buys that brand (Karaca & Biçer, 2015).

## **2. LITERATURE REVIEW**

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There are 4 main topics that should be addressed within the scope of the study. These titles; brand concept, brand expansion strategy, purchasing intention of consumers and brand value. These four titles are mentioned respectively below.

### **2.1. Brand Concept**

There are many definitions for the concept of brand in the studies related to the brand in the past. These studies related to the concept of brand are examined and some of them are given below. Aaker is the distinctive name and / or symbol

that defines the brand, “Products, or the services of a vendor or vendor group, and differentiates these products and services from their competitors.” (Aaker, 2007, 25). According to Philip Kotler, who is known for his specific studies on the brand concept, the brand is the concept that qualifies the product / service producer or seller of the name, term, sign, symbol and design combinations to the buyer or consumer (Kotler, 2001, 301). Many brands that produce and / or sell the same product group in a market for a certain product group can be present. The concept that distinguishes or differentiates these manufacturers in the same market is undoubtedly the concept of brand. These different names and symbols imposed on them by the producers or sellers distinguish them from their competitors and allow them to be directly recognized by the consumer. This definition of the American Marketing Association as “a name, term, sign, symbol or design that aims to define the products or services of a seller or seller group and differentiate it from its competitors” is to reveal the importance of the differentiation element in the brand concept once again.

Considering these inferences, the concept of the brand is the differentiation of a manufacturer or seller from its competitors in every sense. If this differentiation policy to be followed is done correctly, a successful brand will emerge. While building a brand, it is very important to lay a solid foundation in terms of the continuation of that brand in the market in the long term. For this reason, it will be the right step to start this road with a brand expert. Because branding is not a concept that can emerge out of nowhere. A brand expert will make the right moves to turn an ordinary stone into a work of art, as well as turning an ordinary stone into a work of art, to turn it into a market leader that the consumer will give priority over time.

## **2.2. Brand Expansion Strategy**

Products or services offered by businesses, entrepreneurs or managers to consumers in line with certain strategies are offered under a brand name. The main reason why products or services are offered under a brand name is to differentiate from their competitors who produce products or services in the same market, and to distinguish the products they produce in the eyes of the consumer. By using these names, terms, signs, symbols or designs that characterize a certain product or service and make it known and preferred by consumers, the enterprises have made a brand expansion by using them during the product / service or line expansion. The strategies to be followed while making these expansions are described as brand expansion strategies. Kotler and Keller

explain the emergence of the brand expansion as follows in a study they made; If a company gives a brand name with a good reputation to a new product that it has put on the market, that company has made a brand expansion. (Kotler & Keller, 2006). In summary, by producing a product or service that is similar to the same product / service group of an enterprise or completely different from the first product / service group, a business brand expansion is made by introducing it to the market under the main brand name. All strategies followed or implemented in this process are brand expansion strategies.

### **2.3. Consumers' Purchase Intention**

As it is known, intention is the process of orienting to something by designing it in his mind beforehand and making decisions on his own. When people do all this for the purpose of purchasing a product or service, it reveals the purchase intention of the person. People intend to buy thousands of times in their lifetime. Tek explained his intention to buy in his book published in 1997 as follows. Purchasing intention is one of the most critical stages of the purchasing decision process that reveals the determinant reaction of consumers to stimuli (Tek, 1997: 215).

In order for consumers to intend to purchase against a product or service, they must first need or feel that they will need it. If people are very few, they tend to buy only against the products or services they need. Because purchasing intention was measured within the framework of the consumer's willingness to purchase a product in the future (Carter, 2009: 5). Therefore, the intention to purchase emerges and concludes within the framework of these disclosed factors.

### **2.4. Brand Value Concept**

The information we have obtained as a result of our extensive research on brand value shows that brand value is one of the most important elements in the brand concept. The brand value element, which emerges during the stage of adding value to a brand that has been built, is very important in terms of competitive advantage in the current market. This element, which has taken a place in the academic studies on the brand, is a phenomenon that should be thoroughly understood by the brand experts working within the enterprises. Because this element has an important place in business practices as well. Aaker mentioned that brand value is the result of the combination of four different elements.

(Aaker 1996, 103). These elements that make up the brand value; brand awareness, brand loyalty (loyalty), perceived quality and brand association.

### **3. METHOD OF RESEARCH AND HYPOTHESES**

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Within the scope of this study, the relationship between the expansion of the main brand, the brand value components, the similarity between the main brand and the broad product, the perceived quality of the expansion product, the purchase intention of the expansion product, on the attitudes of consumers towards the brand expansion strategy. It has been examined. Because the positive intentions of the consumer towards these elements for the main brand and expansion product, the purchase is realized.

In the activity phase of the study, we conducted a face-to-face questionnaire to evaluate the attitudes of the local people of Burhaniye towards the brand expansion strategies of the enterprises. In this study, the scale of the study conducted by Karaca and Bicer (2015) was used as an example. In order to conclude the questionnaire form correctly, priority was given to the determination of products and services of interest to the local people of Burhaniye. Within the scope of the pre-test, it was applied to 50 people from the local people determined by the easy way sampling method and according to the pre-test results, the first three places among the products and services that are most interesting to the local people, respectively; The restaurant has been designated as drinkable coffee and olive oil. These results were determined as brand expansion categories in the application part of the research. A second pre-test application was carried out by the local people of Burhaniye to determine the local brand with the highest level of brand awareness. In this second preliminary test, a new list was created with a few brand names that are close to the local people and of interest. This pre-test was applied to 50 people from the local population who were selected by convenience sampling method, as was also applied in the first pre-test. As a result of this test, BEKSAN brand took the first place with a ratio of 33.6%.

In the questionnaire form to be used in the application part of this research conducted within the scope of the study, as the main brand Beksan brand and the imaginary expansion product and service groups of the "Beksan" brand; The main theme of the questionnaire was formed by determining the restaurant, drinkable coffee and olive oil. Afterwards, the final form of the questionnaire was created by us to measure the attitudes towards the Beksan brand and the selected imaginary expansion product groups of this brand.

In the first part of the questionnaire, there are propositions expressing the demographic characteristics of the participants. In the second part, the participants were asked questions to evaluate their knowledge of the brand “Beksan” (brand value). In the third and last part, there are propositions about fictitious products that Beksan Company can produce for the participants.

The questionnaires, which were delivered to the participants by face to face questionnaire method, were applied to the local people of Balıkesir / Burhaniye district. The survey was conducted between November and December 2018. 400 questionnaires were answered within the scope of the study, but a total of 384 questionnaires were evaluated as the incomplete and incorrectly filled questionnaires were not included in the study.

The hypotheses about whether there is a meaningful relationship between the attitude of local people towards the expansion product and their intention to purchase the expansion product, which were developed in accordance with the scope of the research, are given below.

*H1: There is a statistically significant relationship between the brand value dimensions of the main brand and the attitude towards the expansion product.*

*H2: There is a statistically significant relationship between the dimensions of the expansion product and the attitude towards the expansion product.*

*H3: There is a statistically significant relationship between the brand value dimensions of the main brand and the demographic characteristics of the participants.*

*H4: There is a statistically significant relationship between the dimensions of the expansion product and the demographic characteristics of the participants.*

## **4. FINDINGS AND COMMENTS OF THE RESEARCH**

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In this part of the research named as findings and comments, the data mentioned in the method section were analysed by commenting. In addition, the data required to be obtained from the research results are digitized with the help of Tables and Figures and given in a statistical context.

### **4.1. Demographic Findings**

In the demographic findings part of the study, first of all, the gender of the indigenous people was determined. It is seen that 53.4% of the participants are female and 46.6% are male. When the education levels of the indigenous people participating in the study are examined, it is seen that a significant part

of the participants have received secondary education (high school) and undergraduate education with 33.6% and 30.5%. It is seen that the remaining 11.7% received primary education, 18.8% received associate degree and 5.4% graduate education. When the data on the age distribution of the participants are evaluated, the highest rate is 30.8% with 35. It is seen that there are those between the ages of -44. Next comes those between the ages of 18.5% and 45-54. While the rate of participants between the ages of 19-24 is 17.7%, the rate of participants between the ages of 25-34 is 15.5%. Finally, the rate of participants aged 55 and over is 14.8%, while the rate of participants aged 18 and under is 2.7%. When the data on the income status of the participants are evaluated, the highest rate belongs to people who do not have income with 38.0%. Later, the group 1-1603 with 17.4%, those who earn an income between 15.9% and 2501-3500, those who are in the 1604-2500 group with 15.1%, those who have an income between 8.6% and 3501-4500. Finally, there are those who have an income of 4501 and above with 4.9%. When the local people participating in the study are evaluated from the professional dimension, 37.2% of those participating in the study are students, 15.4% are workers, 14.3% are self-employed, 12.0% are civil servants, 9.9% retired, 5.5% are housewives, 3.4% are in the other business group, and lastly 2.8% are unemployed.

#### **4.2.Explanatory Factor Analysis**

In order for the study to be considered valid, the data collected from 384 people are expected to comply with the normal distribution. Whether the data conformed to the normal distribution was tried to be determined by the normality test. In this study, the normality test of the data was carried out with the SPSS 20.0 package program. At this stage, the skewness and kurtosis values of the data were examined. At this stage of the normality test, the collected data were analysed in terms of skewness and kurtosis values. The statistical value range for the 5% confidence interval of skewness and kurtosis is expected to be  $\pm 2.58$ , and for the 1% confidence interval, the statistical value range is expected to be  $\pm 1.96$ . When the skewness and kurtosis values of the research data are examined, it is seen that these dimensions between the main brand and the expansion product are in the expected range, that is, the data related to these questions do not show kurtosis.

**Table 1.** Explanatory Factor Analysis of Brand Value Attitude Scale

<b>Expressions for Scale Dimensions</b>	<b>Connotation</b>	<b>Perceived Quality</b>	<b>Image</b>	<b>Awareness</b>
Averages	4,19	3,87	4,05	3,56
<b>Core Values</b>	2,521	2,185	1,991	1,692
<b>Explained Variance</b>	% 22,922	% 19,866	% 18,102	% 15,383
<b>Explained Total Variance</b>	% 76,272			
<b>KMO Measure Competence</b>	0,860			
<b>Bartlett Sphericity Test Value</b>	Approx. Chi-Square:2151,001 Sig. :0,0001			

As a result of the factor analysis obtained from the answers of the research participants, it is seen that the participants expressed the questions about the familiarity of the main brand in the same group. From this point of view, the first factor is named as “Association”. Again, the second factor was named as “Perceived Quality” because the questions of the participants regarding perceived quality were included in the same group. Another important factor was expressed as “Image”. The reason for this is that the questions about image are graded by the participants in the same group. However, the participants perceive the questions regarding the awareness of the main brand in the same group. Therefore, the last factor is named as “Awareness”.

**Table 2.** Explanatory Factor Analysis on the Attitude Scale of the Expansion Products

Expressions for Scale Dimensions	Wide Product Perceived Quality	Similarity	Main Brand Expansion	Wide Product Purchase Intention
Averages	3,32	3,64	3,38	2,82
Core Values	2,675	1,953	1,802	1,548
Explained Variance	% 26,752	% 19,752	%18,021	% 15,483
Explained Total Variance	% 79,781			
KMO Measure Competence	0, 768			
Bartlett Sphericity Test Value	Approx. Chi-Square: 1768,549 Sig. :0,0001			

As a result of the factor analysis obtained from the answers of the research participants, it is seen that the participants expressed the questions about the perceived quality in the expansion products in the same group. Hence, the first factor was named as “Perceived Quality of the Expansion Product”. Again, because the questions of the participants about similarity in the expansion product are in the same group, the second factor here is named as “Similarity”. Another 3rd factor was expressed as “the expansion of the main brand”. The reason for this is that the questions of attitude towards the expansion of the main brand are graded by the participants in the same group. However, the participants perceive the questions regarding the attitude of purchasing expansion products in the same group. Therefore, the last factor is named as “Purchase”.

As a result of the reliability studies, it was determined that the Cronbach Alpha internal consistency coefficient of the whole scale was 0.878. In addition, internal consistency coefficients for each sub-dimension of the measurement tool were determined and addressed. As a result of these analyses, the Cronbach Alpha reliability coefficients of the sub-factors are respectively; 0.807 for Image; 0.782 for Perceived Quality, 0.887 for Association; 0.737 for awareness; 0.746 for similarity; 0.731 for Main Brand Expansion; It is calculated as 0.741 for the Purchase and 0.867 for the Perceived Quality of the Product for Expansion.

After the reliability analysis applied to the scales, the correlation values of the dimensions were calculated. Considering that the correlation value is at least 30 (Tabachnick & Fidell, 2007), it has been revealed that there is a general relationship between dimensions in line with the answers given by the participants.

As a result of the Correlation Analysis, the relationship between image, perceived quality, association, awareness, similarity, expansion of the main brand, the intention to purchase the expansion product and the perceived quality of the expansion product was at the level of ( $P < 0.01$  \*\*), This level differs for coffee, another fictitious expansion product. For coffee, this level only includes awareness, similarity, expansion of the main brand, the purchase intention of the expansion product and the perceived quality of the expansion product, while the relation for perceived quality is ( $p < 0.05$  \*). There is no relationship for image and association. While consumers show a positive purchase intention from fictitious expansion products to restaurants and olive oil, they partially show this intention for coffee. Hence while H1 is considered for restaurant and olive oil. It is considered partial for coffee. H2, on the other hand, is accepted by all three fictitious expansion products.

The results of the "t test" and Anova tests carried out for the purpose of the research are as follows; As a result of the analysis, significant differences were found between the participants' Image factor, age and education variables at (\*  $p < .5$ ) level. However, a significant difference was found between the Perceived Quality factor of the participants and the education variable at (\*\*  $p < .01$ ) level. A significant difference was found between the association factor and age, education and occupation variables at (\*\*  $p < .01$ ) level, and between the income variable at (\*  $p < .5$ ) level. A significant difference was found between the similarity factor and the education variable (\*\*  $p < .01$ ). A significant difference was found between the main brand's expansion factor and the education variable (\*  $p < .5$ ). While there is a significant difference between the purchasing factor and gender at (\*\*  $p < .01$ ) level, there is a significant difference between the variables of age and income at (\*  $p < .5$ ) level. Finally, while there is a significant difference at (\*\*  $p < .01$ ) level between the Factor of Perceived Quality of Expansion Product with education and occupation variables, it was found that there is a significant difference at (\*  $p < .5$ ) level between income and income. H3 and H4 hypotheses were rejected according to the research results. Because the difference is mostly seen only in the education levels of the participants. Therefore, it cannot be said that both hypotheses are fully supported by the study results.

**Table 3.** Analysis Results of Research Hypotheses

HYPOTHESES	ACCEPTANCE	REJECTION
H1	X	
H2	X	
H3		X
H4		X

## 5. CONCLUSION AND RECOMMENDATIONS

Today, there are many businesses that have a brand name that previously gained brand awareness by consumers as a result of certain efforts. These businesses generally prefer to use the brand expansion strategy, both to avoid the risks and difficulties that are likely to be faced in the new brand creation process, and because of the time and financial costs they will have to undertake in this process. This strategy, which is frequently used and should be used by businesses, is a method that provides great advantages to businesses in the age of expansion.

In this context, brand expansion strategy is very important for businesses to gain advantage over their competitors with the shortest and minimum cost. The main gains of brand expansion strategy for businesses; Using the awareness of the main brand, to transfer all kinds of positive perceptions created by the consumer subconscious against the main brand to the expansion product and to gain a competitive advantage in newly entered markets. Barone et al. In their study, touched upon the two characteristics that the main brand of the business that will expand should absolutely bear as follows; The primary brand's reputation and perceived quality level are the leading factors that are supposed to have an effect on consumer attitudes towards brand expansion and are investigated (Barone et al., 2000, 390).

It has been determined that consumers view restaurant and olive oil, which are the imaginary expansion product, positively, but partially positive towards drinkable coffee. The reason why consumers view positively about restaurants and olive oil is that Burhaniye is a touristic destination in terms of restaurants, whereas in terms of olive oil, it can be accepted that the region is an olive producer and the country's highest quality olive oils are produced in this region. The partially positive view of drinkable coffee is because the people of the region have a habit of consuming tea and Turkish coffee rather than drinking coffee.

As a result of the findings obtained, consumer evaluation of brand dissemination has resulted in a positive way. There is a high level of relationship between brand equity components and attitude towards the expansion product and the purchase of the expansion product. In addition, while the research sample consists only of Burhaniye local people, the brand discussed is a local brand of Burhaniye. Therefore, the research results cannot be seen generally accepted for all local people and local brands in Turkey.

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# CHAPTER 10

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## FROM LOGISTICS 4.0 TO LOGISTICS 5.0 LOGISTICS FOR DIGITAL SOCIETY

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### INTRODUCTION

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By facilitating the movement of goods and being an important part of the social infrastructure that supports commercial activities and everyday life, logistics plays an important role in economic development. In Industry 4.0, the exponential growth of e-commerce and the globalization of supply chains would necessitate far more complex and advanced logistics, as well as the adoption of cutting-edge technologies. For example, the use of IoT technologies such as would make goods and modes of transportation more safe. Data and digital technology can be used to build a world in which people live diverse lives and seek pleasure in their unique ways. People will need innovation and ingenuity in the future to change the world and bring their ideas to life. Technologies such as augmented reality, 5G mobile, “co-bots” (collaborative robots), automated drones, 5G, next-generation AI, working together to combine human vision, insight and creativity with the improved efficiency of technology.

As the world continues to face the severe impact of the COVID -19 pandemic, logistics and supply chain operations will be greatly impacted. As a result organizations in the logistics sector to recognize the unique demand effects of

their business, develop a short demand synchronization strategy, and be flexible for likely channel shifts.

Society 5.0 was first introduced at CeBIT 2017. Japan was one of the first countries to face problems such as an ageing population, declining birth rate, depopulation, and deteriorating infrastructure. Japan wanted to solve all these problems through Society 5.0. It was created by benefiting from the achievements of the information society, although it bears traces of the previous four societies. At the centre of this society is “human beings” and “human quality of life”

The existing supply chain is undergoing a significant transition, from robotic mobile robots in factories to drones for online fulfilment. The supply chain of the future promises to be completely autonomous and self-organized thanks to artificial intelligence. In freight yards, a fleet of trucks using a swarm algorithm could increase throughput; a trustworthy peer-to-peer ledger on blockchain could improve security. A fleet of trucks using a swarm algorithm could improve throughput in freight yards; a trustworthy peer-to-peer ledger based on blockchain architecture could transform the sense of enforcement in the industry; and a range of wearables, mobile robots, and machine learning approaches could dramatically speed up order fulfilment. In addition, IOT platforms for e-brokerage could connect retailers with couriers and carriers with a single click.

Society, which began with hunting, has evolved into agricultural, industrial, and information societies, and Society 5.0. Society 5.0 is described as Super Smart Society by the Japanese. The Super Smart Society is viewed as a model of society in which digitalization and the effect of artificial intelligence are assessed in all aspects, and the most efficient relationship between humans and machines and robots is provided. This assessment is carried out in terms of economics, sociology, demographics, and ethics, to create a prosperous human-centred society.

In addition, platforms for a variety trade operations will also be established to increase efficiency. Most of the work that can be replaced by autonomous driving, drones, and robotics can be automated to free up manpower. Diverse customer needs will be defined to realize logistics that add new value in areas such as product repair, servicing, assembly, and customization that go beyond the logistics business's current reach. Such advancements would enable cities to manage massive logistical volumes while delivering reliable and timely services to suburban, mountainous, and remote areas.

## SOCIETY 5.0

Society 5.0 aims to contribute to the solution of social problems, to make people have more economically and technologically prosperous living conditions. With the new industrial revolution, it will be done in education, health, transportation, entertainment, protection of the environment, sustainability, agriculture, construction sector, in short, wherever people are, for the welfare and happiness of the society. Figure 1 shows types of society in the history.

Keidanren (Japan Business Federation) (2016) formulates the goals of Community 5.0 as follows:

- Empowering individuals through the implementation of individual reforms: Include older people and women enabling every individual to live a comfortable and healthy life in safety and to realize their own lifestyle.
- Achieving new values through Company Reform: Through digitalization and reform of business models by promoting increased productivity and supporting innovation and globalization, the new economy and the realization of society.
- Creating a better future by solving social problems: shrinking population in countries, rapid ageing a rich and powerful future to solve many problems such as social and natural disasters aspirations towards. Globally by expanding new businesses and services overseas to help solve problems.

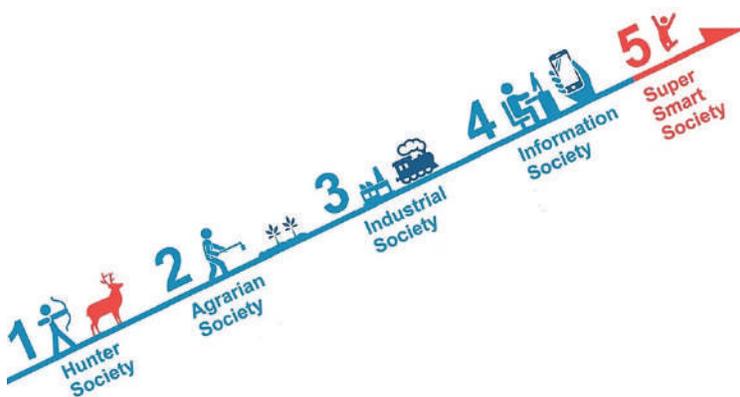


Figure 1: Types of Society (Source: keidanrends-gs-world. 2021)

## FROM LOGISTICS 4.0 TO LOGISTICS 5.0

Logistics 4.0 is a Smart Logistic like Smart Product and Smart Services. It is a logistics system that can increase flexibility and adaptation to market changes, bringing the company closer to customer needs. This will allow to improve customer service, optimise production and reduce prices for storage and production. As “Smart Logistics” will change according to the current-driven technology, it is time-dependent and therefore it is important to define the state of the art (Uckelmann, 2008; Barreto et al., 2017). Logistics 4.0 uses IoT, Cloud Computing, Artificial Intelligence, Big Data Analytics, Additive Manufacturing, Robotics, Blockchain, Augmented Reality. All these technologies, effectively integrated, enable better performance of supply chain processes in terms of efficiency, integration, collaboration, responsiveness, flexibility, quality and transparency. These integrated technologies aim to create cyber-physical systems that overall supply chain processes (Frederico, 2020).

With Industry 4.0, decreases in productivity and production costs are recorded. Average cost reductions are as follows (Nahavandi, 2019) :

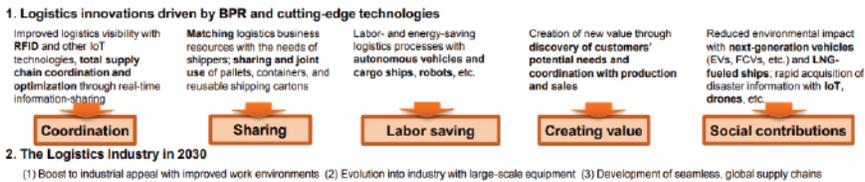
- Production cost: 10-30%
- Logistics cost: 10-30%
- Quality management cost: 10-20%

When Logistics 4.0 focuses the costs, speed and automation, Logistics 5.0 focuses the sustainability, problem solving & value creation, diversity, decentralization, and resilience (Keidanren, 2016). Logistics 5.0 cares more about innovation than Logistics 4.0. Figure 2 shows warehouse robot.



**Figure 2:** Warehouse robot (Source: Boston Dynamics)

The concept of the supply chain, along with the smart society, has entered a world where the focus is on the individual and is entirely based on the needs of the customer. For example, in the field of e-commerce, issues such as getting the product in a day after ordering, feeling confident in the shopping process, how the delivery is done with a courier became important. Customers now need this guidance. Companies are working to provide this factors. Figure 3 shows development of Logistics 5.0 in 2030.



**Figure 3:** Logistics in the Age of Society 5.0 - Looking Ahead to 2030 (BPR: Business Process Reengineering), (Source: Keidanre, 2018 )

Logistics 5.0 based on these factors:

*Humans work with Robots (Cobot):* People and robots will collaboratively work together. Robots work on harder, boring and, dangerous operations instead of people. The goal of this collaborative work is to bring Artificial Intelligence aligned with Internet of Things and Big Data Analytics technologies, to be imbedded on the society's life (Frederico, 2020). With Industry 4.0, dark factories where robotic systems are used (unmanned production) started. However, Society 5.0 aims to return to the human factor in production. One of the main goals is to realize more productive and creative production with the cooperation of human and robot and not to spend long shifts. As you seen in Figure 4 cobots work with human in warehouse.

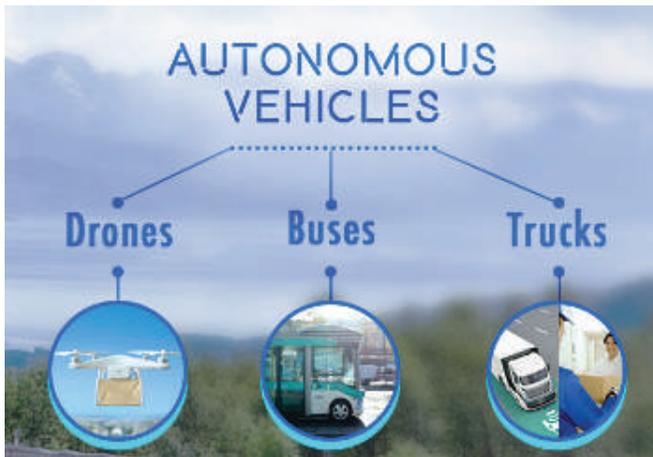


**Figure 4:** Warehouse Cobots (Source: trucknet.io)

The aim of automated warehouses is for machines to do the heavy lifting while humans remain in supervisory roles. Warehouse staff would be able to handle significantly more supplies each day. Warehouse robots that are automated will improve accuracy and when working with human workers, automate routine procedures.

*Green Logistics:* Unlike depleted fossil energy sources, clean energy is less costly. It does not harm the environment, contributes to the protection of nature and to the most efficient use. Society 5.0 focus firms' ecosystem footprint. Reducing waste and reducing impact on the environment are very important factors for Logistics 5.0. Hence energy management systems, solar-powered and electric vehicles are used for reducing overall carbon footprint in Logistics 5.0. On the other hand, when using autonomus vehicles, sustainability can be provided. Figure 3 shows autonomus vehicles.

*Quality of Life:* Delivery robots, driverless bus, driverless train, delivery drone, self driving car, robotic trolley, robotic taxi, and autonomous truck are used for better quality of people's life. Figure 5 and Figure 6 show autonomus vehicles. These vehicles can serve faster than normal vehicles. And also they are more secure for people.



**Figure 5:** Autonomus vehicles (Source: CGTN Infographic)

The modern world demonstrates that automation provides a great opportunity for logistics companies, and robotics will assist in addressing current and potential logistical challenges. Autonomus vehicles can greatly improve productivity by lowering labour costs, reducing injuries, and improving safety, as well as providing 24-hour service.

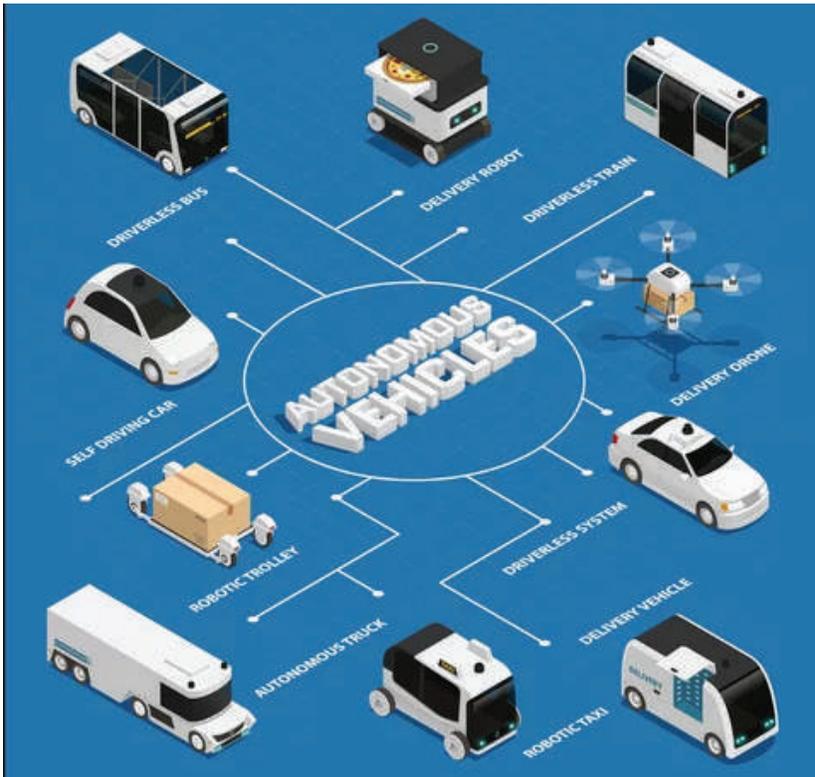


Figure 6: Autonomus vehicles (Source: www.kontron.com)

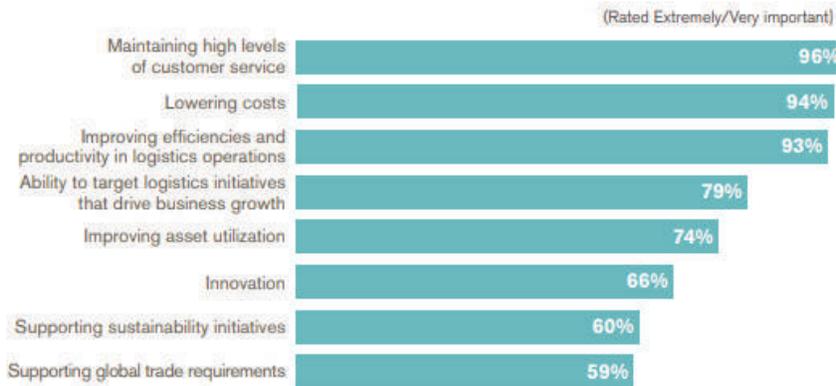
## LOGISTICS 5.0 AND ADVANTAGES

Logistics 5.0 society is shaped by the goals of 5.0. Sustainability, solving the social problems, achieving the economic goals, and happiness of the society are important factors for Logistics 5.0. It offers some advantages for customers and copmanies (Neights, 2021). We can list them as follows:

1. Increase supply chain customization, which will improve not only customer loyalty but also productivity and margins.
2. Using more up-to-date data, reduce supply chain risk and waste.
3. Allowing supply chain and logistics functions to devote more time to strategic exploration rather than putting out fires or dealing with simple execution issues.

4. Improving supply chain alignment to form more strategic alliances.
5. Getting more value out of a company's human resources by maintaining and exchanging information about a specific supply chain's characteristics.

According to the "Transportation Management Systems" report conducted by Peerless Research Group and Logistics Management, the top eight areas of importance when aligning a long-term logistics strategy are shown in Figure 7.



**Figure 7:** Areas considered important when thinking about a long term logistics strategy (Source: Peerless Research Group and Logistics Management, (2014).

The impact of industry 5.0 on long-term strategies is as follows:

1. *Maintaining high levels of customer service:* The impact of the new digital age on the fifth industrial revolution, information and communication technologies and the Internet of Things (IoT) based cyber-physical system (CPS) architecture for manufacturing logistics and supply chain applications have led to the implementation and acceleration of innovations required for the digitization of industry (Garay-Rondero et al., 2020; Tu et al., 2018).

2. *Costs:* Companies need to continuously improve their SCM and logistics systems to deliver the right product to the right customer at the right time (Tang and Veelenturf, 2019). Traditionally, logistics has been viewed as an expensive but necessary cost driver for companies rather than a strategic source of competitive advantage (Lin et al., 2001). With Society 5.0, the integration of new technologies has the potential to improve information sharing and facilitate the monitoring of physical goods throughout the logistics (Treiblmaier et al., 2020).

3. *Efficiencies and productivity:* The IoT has contributed significantly to industrial automation, enabling the integration and fusion of industrial

sensor networks, RFID networks for logistics management, and networks for asset control and enterprise information management (Rejeb, et al., 2020; Zhao et al., 2016). As a result IoT and automation can increase efficiencies and productivity.

4. *Business growth*: Autonomous driverless vehicles, captainless ships, pilotless aircraft, deliveries with drones, cloud technology and the shift of processes to digital platforms that have emerged with digitalization are giving rise to new business fields and the concept of Logistics 4.0 (Ozdemir and Ozguner, 2018) Logistics 5.0 also uses these tools.

5. *Innovation*: Industry 5.0 has set innovation as a prerequisite, and these innovations are not only technological but also social innovations (Potocan, 2021).

6. *Supporting sustainability initiatives*: With the growing awareness that transportation is a major contributor to greenhouse gas emissions, green logistics has gained much importance in recent years. Shaping the value chain towards advanced energy management systems and electric and solar-powered vehicles to reduce the overall carbon footprint will evolve rapidly.

7. *Supporting global trade requirements*: In Industry 5.0, the benefit that people will gain comes before the economic benefit. So we can use the expression “technology for people” for Industry 5.0. As a result logistics 5.0 focuses global trade for people

## CONCLUSION

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To achieve a high degree of automation, logistics 4.0 must be enabled by intelligent systems embedded in software and databases from which relevant information is generated and exchanged by Internet of Things (IoT) systems. Furthermore, logistics can be viewed as a network in which all systems, as well as individuals, can interact with one another to enhance their analytical capabilities in the supply chain. Digital transformation and the use of smart and collaborative systems in the supply chain will make it smarter, more transparent, and competitive at every level (Barreto et al., 2017).

Improving process efficiency, meeting labour shortages, and shortening delivery times are the key success factors for logistics companies. Logistics 5.0 includes both of digital technologies (IoT, Big Data Analytics, Artificial Intelligence, Cloud Computing, Additive Manufacturing, Robotics, Blockchain and Augmented Reality) and technology-human collaboration. With the advent of digital technologies, innovative solutions are being adopted by service providers. On one hand,

the use of warehouse robots, collaborative robots, self-driving vehicles and devices are helping service providers reduce lead times as robots take over mundane, time-consuming processes. Automation also proved useful during the Covid 19 pandemic and resulting closures, as service providers implementing automation technologies did not experience a major impact during the pandemic. However, shared warehouses with shared logistics facilities and the sharing of transportation capacity allow service providers to increase the utilization of facilities and capacity, thereby significantly reducing their logistics costs. The supply chain of the future will be leaner, faster, and most importantly, self-organized. This unprecedented pace of change will be driven by new technologies.

While Logistics 4.0 predicts that automated operation has a better effect on supply chain performance, Logistics 5.0 ensures the maximum benefit of machines and people in the supply chain. And also Logistics 5.0 aims sustainability, clean energy strategy by using autonomous transportation strategy. With Logistics 5.0, people can spend more time developing their work and using their creativity while working with robots.

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# CHAPTER 11

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## WOMEN'S SOCIAL TASKS IN THE FIRST PERIOD OF ISLAM\*

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### INTRODUCTION

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According to historical sources of Islam, during the Prophet Muhammad's time, women were employed in occupations such as police, teachers and hairdressers. Islam can not be considered as a religion that excludes women in the social life. Therefore we must understand Hz. Aisha and other women's social roles correctly. If Prophet Muhammad had not permitted women the social, economical and individual rights, then it these examples would not occur. In my opinion, due to the exclusion of women in social life in the Umayyad period, Islam's former practice regarding women has been damaged.

### 1. WOMEN AND CREATION ACCORDING TO THE QURAN

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“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many man and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”(An-Nisa 4/1 The Women *The Quran*)(An-Nisa 4/32 The Women *The Quran*).

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\* This Text was presented at the 2015 Oxford Symposium on December 7 at Somerville College Oxford Women's Studies and December 9 at St. Mary Church Oxford Religious Studies.

In this verse, The Allah says that I created and spread you from a single soul. It is creating from a single flesh rather than creating from Adam. Essence of both man and women are one (Rıza, p. 370 v.4). In fact, Islam rejects the idea of racial discrimination for all people. People should not pose superiority against their relatives. Un this verse as a general principle; discrimination of race, nationality and gender is rejected. The Allah is warning all the human beings about this issue.

Prophet Muhammad stated two basic principles regarding woman's rights and discrimination in the Farewell Khutba, "Arab has no superiority over non-Arab nor non-Arab has any superiority over Arab, superiority could only be according to their piety." "Men and women have rights over each other. Men! Fear from Allah regarding protecting women's rights." (Muhammed)

The Quran and Prophet Muhammad, are objecting to the mistakes about superiority and discrimination. Quran says that men and women as human species were created from a single soul (Rıza, p. 370 v.4). According to the Quran, women were created under the conditions in which men were created (TDV, p.10 v.2). Islamic scholars agreed that the essence of human is soul and those mentioned in the verse, "created from one single flesh" as a general procreation law for all human beings. The following in the verse, "his spouse is also created from him", indicated that creation are the same with Adam's essence, the essence of them are same, and they were created with the same law.

## 2. WOMEN AS OBJECT IN THE PRE-ISLAMIC SOCIETY

General characteristic of pre-Islamic Arab society is a patriarchal one. Endogamic marriages were common. In the marriage, (one's) guardian has the word. During this period, the general feature, which determined the status of women and men in society, is about whether society is composed of nomadic or settled. Polygamy and divorce were common. Slavery was common too. For the slaves, adultery was considered normal. Naturally they did not possess the freedom and self-expression rights as the free women had. Hind, wife of Ebu Sufyan and Prophet Muhammad's first wife Khadija were respected with their commercial activities and personalities in the settled aristocracies of Mecca.

Women, according to the Quran, have legal and religious responsibilities. This kind of view was revolutionary in terms of the geography, age and social conditions of Quran's revealing period. Because women did not have right to live. Fathers buried their daughters alive. The case of a girl being buried alive by her father with the consent of her mother was called "Mev'ude". Man did not have

to marry a woman who could not give birth to a boy. It is believed that women need to give birth to a boy in order to obtain the right to marry. Women's social status required privileged conditions. The practice, which was essential for the existence of women in the family, is inhumane and contrary to Islam.

“And they assign daughters unto Allah! Glorified (and Exalted) be He above all that they associate with him! And unto themselves what they desire”. “When news is brought to one of them, of (birth of) a female (child), his faces darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah what an evil (choice) they decide on?” (The Bee, 16/57-59 *The Quran*)

The 57<sup>th</sup> verse of Nahl sura expresses the hypocritical approach about the social sexism. It is told that boys were precious in society because of girls. Girls (far from it) belonged to Allah. Because girls belonged to Allah, the Arabs kept boys. It can be seen in many societies that people tried to justify their mistake by using religion. The example given here reflects real distortion of the process in a very clear way. While Allah is describing this situation in the (Quranic) verse, he wants society to face their mistakes.

The 58<sup>th</sup> and 59<sup>th</sup> verse of Nahl sura depicted rejection of girls. The child is a gospel. However a girl, is bad news. Exegetes specified that boys were wanted in Arab society because of being seen as strength in the war and trade. Meanwhile girls were rejected because they were treated as slaves and concubines.

“And when the girl (who was) buried alive is asked. For what sin she was killed.” (At-Takwir -The Overthrowing- 81/8-9 *The Quran*)

Doomsday is described in the Tekwir sura. The event will be listened again just like in the courts. It will be asked to the girls buried alive why they were killed. More importantly the murderer will be investigated. First the girl being asked means to emphasize her rightness. Fathers who killed their girls due to livelihood problems or social-individual concerns will be on trial.

### **3. WOMEN AS A PART OF THE SOCIETY IN THE PERIOD OF PROPHET MUHAMMAD**

In the model society proposed by Islam, women were not excluded from the society. Could the veiling, family responsibility and so on be criticized for limiting women for including a moralistic approach? Could we criticize what women achieved in a period that even the right to live had been taken away by comparing with the present? The majority of these questions are beyond the limits of

my paper. But I would like to specifically emphasize that Islam treats women as an individual and part of the society. Because women's issues, traditional values shows the features of the historicity and changeability from society to society.

Usually religions are accused by developing a secondary, prohibitive and unequal attitude against women. The apotheosis of women is also seen in some societies. We must comprehend the views of religions especially Islam on women's physiological, psychological and social needs correctly.

Woman getting rid of the concubinage and slavery, with the advent of Islam, is an important achievement. We see that Islam, ontologically and sociologically, doesn't exclude women. In fact, the objectification of women and limitation of the level their freedom, does not have a moralistic approach, but have an approach that connects with power and authority.

- a) Women's tasks assigned by prophet Muhammad: Women treating the wounded during the war, designating the imam for fulfilling worship and inspecting the products and prices in the marketplace...
- b) Tasks needed by women naturally and also appreciated by the prophet: Midwife, hairdresser...
- c) Activities organized with women's own will and also appreciated by the prophet: commerce, learning knowledge, helping orphans and trying to make those who have no parents to marry...
- d) Being internal representatives for women to access to religious knowledge easier. In this regard, sometimes the demand came from women, and sometimes the prophet himself gave some tasks.

I will examine these sections with examples in order:

#### **a) Women's tasks assigned by prophet Muhammad:**

Nursing-mother is an important institution in the prophet's time. Prophet Muhammed assigned Ümmü Bürde bint Münzir b. Zeyd to breastfeed his son Abraham (Kettani, 1995, p. 339 v.2) Prophet went out with Bilal, thinking that he could not announced to women, gave them advices and ordered them to dole. Kettani quoted this incident from İbn-i Hacer. İbn-i Hacer conveyed this hadith in two parts of Bukhari. The first part, "people's educating to his family and concubine", is under the individual and family. The second part, "the head of state (imam)'s giving advice and training women", is a social and political responsibility (Kettani, 1995, p. 340 v.2)

The Prophet emphasized the importance of women understanding the Islamic principles. Therefore, he either gave them advice by himself or provided the way through women representatives so that his messages to be received. It was a natural phenomenon that the wives of prophet conveyed to women the principles related with the implementation of religion in daily life.

### **b) Tasks needed by women naturally and also appreciated by the prophet:**

Ümmü Züfer, known as Hadijia's hairdresser, also visited prophet after Khadijia's death as well. Ümmü Süleym bint Milhan also mentioned as the hairdresser of Safiya, another wife of prophet Muhammad.

Safiye was Dihye 's slave. The prophet handed her to Ümmü Süleym. Safiye had to wait for a period. During this period of learning the specialties of women and waiting, the prophet assigned Süleym (İbn Sa'd, p. 333 v.2).

Amine, the 3<sup>rd</sup> Caliph Osman's sister, was a female hairdresser of binti Affan b. Ebi'l As in the Jahiliyyah period (Kettani, 1995, p. 333 v.2).

The teacher of Hafsa, another wife of Prophet Muhammad and daughter of Abu Bekr, was a woman named Şifa Ümmü Süleyman b. Ebi Hamse (Kettani, 1995, p. 334 v.2) It was mentioned in the sources that Hafsa took reading and writing lessons from her.

### **c) Activities organised with women's own will and appreciated by the prophet:**

Women who participated in the battle of Hendek, Uhud and Haybe were Rubeyyi binti Muavviz (Muhammed el-Bukhari, s. 68 Jihad) Leyla el-Gıfariyye (Kettani, 1995, p. 334 v.2), (İzzeddin İbnü'l Esir, p. 303 v.7), (İbnül Hacer el-Askalani, p. 433 v.4) and Ümmü Eymen (İbnül Hacer el-Askalani, p. 453 v.4). The participation of six women in the Hayber battle and them being given war booty had a place in resources of History of Islam.

Rubeyy said, "We and the Prophet (SAW) used to go to the battlefield, give water to the soldiers, serve them and take the wounded and martyrs to Medina." Sa'd b. Muaz was injured in the battle of Uhud. Prophet wanted that the wounded to be put in the tent of Rufeyde, who treated the wounded and devoted herself this (İbnül Hacer el-Askalani, p. 302 v.4)

Prophet's wife Ümmü Seleme asked, "Oh, Allah's Messenger! Men are fighting, we do not fight; for heritage we get half of what they received", "women's migration are not described in Quran, the equivalence of witnessing made by one man must be that of two women. Is there such a difference in other acts of

worship like prayer and fasting?”(5/8-9 At-Tirmidhi, Tefsir) Here is the verse came (from Allah) after this question:

“And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.”(*The Quran*, An-Nisa 4/32)

Women should not emulate the superior side that men have over them, neither do men. Those situations such as in Ümmü Seleme’s question that women are subject to a different application from men about the heritage and testimony are evaluated as “should not be coveted” situations(*Quran Tefsir*, TDV, 2/55). Likewise, men must meet the essential needs of their women relatives. Additionally men must respect the rights of *mehr*<sup>1</sup> and personal property of women who they married(*Quran Tefsir*, TDV, 2/55). From those we encountered in Quran verses and the Prophet Muhammad’s hadiths, Islam also emphasizes the innate characteristics and moral values. Women and men being treated differently should be evaluated from this perspective. The expression, “Women and men have destiny to get what they will get” is an important expression in terms of commercial rights of women in the 6<sup>th</sup> century, which is a very early period.

### **Khadija (556-620):**

Khadija was prophet’s first wife. She was a woman who did business and was accepted as respectable and credible by people around. She signed commercial agreements with Prophet Muhammad, and she admired him for commercial integrity and humane features. Prophet Muhammad’s being orphan, lacking wealth and being younger than Khadija were not obstacles, and their marriage as being monogamous lasted 25 years. Khadija became the mother of six children from this marriage. She always maintained moral and material support to the Prophet during the arrival of the first revelation and commercial boycott of the Meccans(M. Yaşar Kandemir, p. 465 v.16).

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1 Mehr: one of the conditions of marriage, financial obligation of men against women.

**Aisha (614-678):**

Aisha was an extraordinary woman with her intelligence, understanding, strong memory, beautiful speech and the effort to understand the Quran and the Prophet in the best way. In accordance with the definition “the mother of believers” in Quran, she always conveyed the Prophet’s knowledge rather than concealing them after the Prophet’s death. Umar made decisions on issues related to women by consulting Aisha. Aisha never shied away from explaining her political views, and during the period of Caliph Osman and Caliph Ali she opposed to them from time to time(Fayda, p. 202 v.2)

Aisha was well versed in Islamic law. She gave fatwa during the caliphship of Ebu Bekr, Umar and Osman. Aisha’s response to companions’ questions about the religious obligations was compiled as a book after her death(Fayda, p. 202 v.2).

Aisha was among those who narrated the hadith from the Prophet most. She was called as “the most auspicious people in her time”. It was known that “no one was more knowledgeable than her on medicine” and “no one was more knowledgeable than her on Quran, religious obligations, being legitimate, being illegitimate, poetry, Arabic literature and lineage”(Fayda, p. 202 v.2). Furthermore, regarding conveyance of the hadith, we could see that Aisha was in the forefront with her exclusive memory.

**d) Being internal representatives for women to access to religious knowledge easier:**

The Prophet talked with his companions in the public. He reserved a separate day for women due to their demand. As the head of the state (imam) he organized and participated in the education activities for women. This case shows that women and men could not participate in these activities in the same environment.

Priority was given based on superior intelligence and memory situation when a hadith conveyed by men and women was conflicting to each other. It had been discussed that it is men or it is women that are more reliable in the matter of memory. In specific cases of women (ablution, menstruation, postpartum hemorrhage), what women conveyed were accepted(Kettani, 1995, p. 276 v.3).

An example of the prophet’s saying and practices regarding women:

- “Those who have a concubine beside him and give her a good upbringing and education” will get double reward for this behavior. (Kettani, 1995, p. 276 v.3) Encouraging women to live a better Islamic life was defined as a task for male believers.

#### 4. Re-Objectification of Women

“Men are in charge of women by(right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth. So righteous women are devoutly obedient, guarding in (the husband’s) absence what Allah would have them guard. But those (wives) from whom you fear arrogance – (first) advise them; (then if they persist), forsake them in bed; and (finally), strike them. But if they obey you (once more), seek no means against them. Indeed, Allah is ever Exalted and Grand.”(*The Quran*, An-Nisa 4/34).

In the comparison of women and men, protection, guidance, management of the family’s livelihood and jihad missions are related with the “kavvam” which composed over the men. Good women are those who fulfill the responsibility of their family. They are responsible for not betraying their husband regardless of their husband’s presence. “Nüşuz”, is a problem of women in this verse, and a mutual one in the 35<sup>th</sup> verse, and a problem of men in the 128<sup>th</sup> verse. Negotiation has been proposed firstly for the continuation of the marriage in all these three cases. It is recommended for women and men that they should apply “turning and staying away from each other”. And “beating” has been the focus of the debate. The hadith in the Bukhari “man who beats his wife is worthless”(Muhammed el-Bukhari, Nikah (Marriage)/93) and prophet’s behavior to his wives and his advice to his companions form a conflicting situation with the word “beating”. From this verse, how to beat women in a gentle way is described in the fiqh books. Together with the 35<sup>th</sup> and 128<sup>th</sup> verses, it is suggested that women also can apply the same punishment to their husbands. However, it also has been discussed that women cannot implement it. Another meaning of the word “darabe” is “ibaha”, namely setting free. According to Ebu Bekir Ibnu al Arabiya, one of the scholars who preferred it, “nüszuz” is not the cause of beating. It is that “husband can not beat his wife”(Arabi, 1975).

Tradition is more durable all the time. Islam will play the role of transforming tradition until the doomsday. If Quran had enjoined women’s being beaten in an absolute way and the prophet Muhammed had set a sample for it, my last sentences could be meaningless. Here, we need to chose and implement the humane, divine, and those applied by the prophet, and also we need to understand the role of women in family and society correctly.

Umar said, “We, the people of Quraish, used to have authority over women, but when we came to live with the ansar, we noticed that the ansari women had the upper hand over their men, so our women started acquiring the habits of the ansari women.”(Muhammed el-Bukhari, Nikah(Marriage)/83) It

is clearly understood that men's attitude towards women carries locality and could change. So, the importance of Prophet Muhammad's principle "the best among you is the one who is best toward his wife" (Muhammed el-Bukhari, 1984 *Nikah*(Marriag)/86) is clear.

In the period of Umar and the following periods, women are known to be suffering from being removed from the mosques and cemeteries.

The Umayyad period did not pass the test in that regard. However in spite of this, the importance were given to the education of women, especially for women in the palace; the issues of women's education, health and arts were provided to be equipped.

## CONCLUSION

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The first written texts on women's rights were found in Hammurabi laws and influences from the Torah were seen in these texts. While the 1<sup>st</sup> Genesis describes the creation of men and women in a similar way with the Quran, the 2<sup>nd</sup> Genesis describes that women were created from men's body. Sociological explanation of the ontology of women being built on men in the Torah is not difficult for traditional society. Modernization is not a concept of Islam. But Islam is a religion open to modernity.

Women's rights in modern world and Islam are the concepts that are seen as suspicious. Women's role in the family is reflected in the society. We should say that Islam approves the role of woman as one that is open to knowledge, expresses herself in society and is beneficial to society. Applications on women especially following the four Caliphs period of Islam were embodied with the characteristics like prohibitive, discriminatory and exclusionary. In traditional society, women were naturally a part of agriculture/commerce society. While in modern society, women are in the working/services industry. The 4<sup>th</sup> sura of Quran is An-Nisa (Women). In this sura, the rights of women, mainly regarding family and inheritance law, have an important place. It was defined that women were created in the same way as men. Women's responsibility of believing and worshipping Allah are clarified. The life of Prophet Muhammad has applications on women's family and social responsibilities that are very relevant to modern discussions on the issue.

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# CHAPTER 12

## A CRITICS ON THE CONSUMPTION CULTURE AND RELIGION INTERACTION: HALAL COSMETICS\*

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### 1. INTRODUCTION

In the religion of Islam, the term “halal” is used for food that is allowed to be consumed; the term “haram”, on the other hand, is used for substances that are not permitted. In today’s Islamic world, the use of these terms is expanding in a social field accompanied by economic factors. Certification of different categories of products sold in the market with a “halal certificate” based on the content and production conditions has begun in Turkey, as in other Muslim countries in the world. This certification process having been conducted by two companies since 2009 in Turkey has not been limited to only food products, and companies

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\*An earlier version of this chapter has been published in Turkish in *Research in Education and Social Sciences*, 339-372, Duvar Kitabevi, İzmir 2020.

of cosmetics to carpet cleaning have begun to acquire this certificate and appear in the market by targeting individuals with religious sensitivities. The products that comply with the “halal criteria” determined by the company that issued the certificate are considered “halal” in this context. Within this framework, halal-certified cosmetic products, which are the subject of this study, are offered to the market for individuals who are sensitive to this issue.

In this research, in-depth interviews were conducted with the sales personnel of “Farmasi”, a company that has this certificate, and the users of the products by asking semi-structured questions within the framework of the qualitative analysis method. In these interviews, the participants’ perceptions of the concept of halal and haram, reasons for purchasing halal-certified products, and the dimensions of the relationship between these attitudes and the religious beliefs of them were queried and the data were subjected to the descriptive analysis method. The MAXQDA analysis program was used in the analysis. The discussion section examines the participants’ reasons for preferring halal-certified products with their sociological dimensions based on the relationship between consumer society and religion.

## **2. HISTORICAL DEVELOPMENT OF THE CONSUMER SOCIETY**

The concept of consumption can be used for all kinds of behaviors or actions conducted to meet the basic needs of humans in history and then all the needs and desires other than the basic ones that develop. However, the concept’s entry into the sociology literature began with the introduction of fabricated products in the industrial revolution and the emergence of capitalism as an economic system. While consumption of more than basic needs was not established as a daily life acquisition at the beginning, consumption has become one of the basic characteristics of modern humans, as the society is encouraged to consume so that capitalism can sustain itself and survive.

The coming of commercial concerns and purpose into prominence has led to the conscious transformation of every element of culture into consumer goods (Baudrillard, 2018, 19). In the emergence of the consumerist society, the development of the assembly line system established by Henry Ford in the 1920s according to Taylorist principles, and its emergence in the field as a new mode of production constitutes a turning point (Harvey, 2010, 152). Ford’s system included regulations on savings and consumption that would change not only the actions of workers during the production phase but also their lifestyle outside of work. (Harvey, 2010). Thus, income increased and the phenomenon

of leisure time began to emerge. Both the diversification of fabricated production over time (Kang, 2015, 167) and the increase in income paved the way for the formation of the codes of a new lifestyle in which entertainment venues such as theaters, cinemas, and fairgrounds began to exist. "New consumer groups emerged in the Fordist mass production and mass consumption era. These groups began to choose what they bought. Brand images settled through advertisements in everything from unrecognized soap powders to cars, beverages, cigarettes, clothing, and kitchen utensils (Bocock, 2005, 31).

After the destructions that the Second World War caused, industrial production continued at full speed with the rapid development momentum, and consumption started again. Until the 1970s, while consumption was focused on durable consumer goods, the demand for different needs and different goods started to develop rather than durable goods. At this point, Michael Piore and Sabel, in their book "The Second Industrial Divide" (1984), expressed the concept of Post-Fordism and the change in the forms of organization in some regions of Europe. This different form of organization can be summarized as making the work organization extremely flexible, enabling the use of the human and material resources of the company at the maximum level, making the work and working conditions in the mass production sectors more humane, establishing new working relationships based on cooperation and trust, more flattened organizational structures, teamwork, continuous improvement, prevention of waste and efficient use of resources and full-time production-based material supply" (Dağdelen, 2005).

Many sociological results of the Post-Fordist system having these features can be mentioned. The most important ones of these in terms of the subject of this chapter are, according to Bell, the increase in the service sector, the increase in white-collar professions, the increase in the importance of producing and acquiring knowledge, the more valuable theoretical knowledge and the determinacy of technology (Bell, 1973: 14-20).

Many factors such as facilitation of communication with the effect of technological advancements were interpreted as the shrinkage of the world in a sense, and this was first expressed by Robertson (1985) with the concept of globalization in sociology. Many theoretical debates have been made in the field of social sciences and more specifically in sociology around the concept of globalization. (Robertson, 1985; Marshall Mc Luhan, 1988; Wallerstein, 1997; Giddens, 1999; Hirst and Thompson, 2002; Ruccio, 2003; Harvey, 2008; Ritzer, 2011). The main effect of globalization in terms of consumer society is the circulation of dominant cultures and values in other parts of the world and conse-

quently the consumption of similar goods. The concepts of time and space have become blurred with globalization or have become fluid in Bauman's (2017) words and as Marshall McLuhan (1988) states, the world has turned into a global village and the encounter and interaction of different cultures with each other have become more and more intense.

In this context, another important analysis is the McDonaldization of society thesis of Ritzer (2011). According to this thesis, McDonald's, beyond being a simple fast-food chain, contains an important system that should be addressed at a uniformist level with the opening up of American-style consumerism to the whole world and its worldwide adoption. (Ritzer, 2011, 23). The fact that this fast-food chain has opened chain stores in many countries around the world, partially harmonized with the cultural codes of the country (Vignali, 2001), has brought the fast food-style nutrition culture with the hamburger, a product of American cuisine, to many countries of the world. In other words, with globalization, the objects of consumption have become not only consumed and lost objects, but also carriers and transmits cultures.

In this context, the concept of glocalization, which is again used by Robertson and derived from the concepts of global and local and also used as "glokalisierung" in Turkish, means the synthesis of local and global values (Robertson, 1985). This concept also implies that global brands aiming to maintain their power resort to the arrangement of goods and services based on local values as a strategic solution. Therefore, globalization not only creates a global consumption culture but also aims to overcome the problem of local values preventing the consumption of foreign products by revealing a view that gives momentum to consumption patterns related to local culture. In this context, halal-certified products, as a new production and consumption area, are considered as an innovative move to include local culture in consumption.

### **3. ADAPTATION PROCESS OF TURKEY TO CONSUMER CULTURE**

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It can be said that the building of consumer culture in Turkey began with the westernization process that covers all these developments occurring in the West. The ruling class of the Ottoman Empire was the upper tier of society and they were, therefore, familiar with Western consumption habits. The emergence of the concepts of "alaturka" meaning Turkish lifestyle and "Alafranga" meaning Western/European lifestyle coincide with these times (Zorlu, 2003).

Efforts were made to open numerous factories and increase domestic production in the early period of the Republic within the framework of development.

As in the West, the Second World War created difficult conditions in Turkey in economic terms (Oktar and Varlı, 2010, 4). In the 1950s, the Democratic Party's policy supporting private enterprises, receiving economic support from other countries caused industrial developments and an increase in urbanization, and consequently, the initiation of the grounding of consumer culture. At this point, "the Democrat Party government pursued a policy that aimed to direct ordinary people to wealth and consumption with slogans such as a millionaire in every neighborhood and little America, in which the USA was chosen as an example of prosperity" (Yavuz, 2013, 231). With the Foreign Capital Investments Incentive Law, close relations especially with the USA increased, and American goods started to enter and be consumed in the country in this period with the Marshall Plan. In this sense, the concept of the need for consumption transformed and durable consumer goods such as television sets and refrigerators became indicators of social status (Aydemir, 2006, 209). Therefore, it can be said that consumption started to increase in parallel with the increase in income. In the 1980s, the free market economy strengthened with Özal's neoliberal policies, and this growth was reflected in small and medium-sized enterprises.

While the Conservative-religious Justice and Development Party, which came to power in 2002, formulated its policies in a neoliberal economic line, it accelerated the negotiations of the EU membership process and made legal arrangements in this context, as well. The conservative segment, which has become economically stronger in this period from 2002 to 2020 and continues to grow, adapts to the consumer culture, and in a sense, realizes its cultural transformation through consumption. "Thus, while building a new daily life for the conservative segment is in question, there is also a living space fiction in the subtext where past experiences, traditions, and religious values differ with consumption behaviors" (Baltacı, 2019, 123)

In this context, it can be said that consumer culture and religious culture interact and create a new consumption area for themselves. Here, halal-certified products are put on the market by choosing the target audience of conservative segments with a consumption culture in this new consumer area, occurring almost simultaneously with other countries.

#### **4. DISCUSSIONS ON THE RELATIONSHIP BETWEEN CONSUMPTION AND RELIGION**

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In Judaism (Torah, 20:19), Christianity (Bible, 19:9-10; 26: 8; 12: 2) and Islam (Koran, 6:141; 7:31; 17:26- 30); wasting for pleasure is prohibited. Wastefulness

(israf) is a concept derived from the Arabic root “srf”, which means “transgressiveness, error, ignorance, heedlessness” and refers to going beyond the measures deemed appropriate by religion, reason or custom in beliefs, words and behaviors, and especially scattering property or facilities for illegitimate purposes” (Islam Encyclopedia, Article on Wastefulness). When it is explained in terms of Islam, Allah commands humans to gain his consent by using material and spiritual means to bring happiness and goodness and forbids the consumption of ostentation that stimulates people’s desires and causes jealousy in society, because it will not bring goodness and happiness. (Islamic Encyclopedia, Article on Wastefulness). From this point of view, trying to make sense of life with objects rather than as a servant of God is in a way transgressing in the face of God. In this case, the tension between religion and wastefulness can be explained as follows: while religion offers answers to the individual to make sense of his existence, defines him as a servant in front of God, the culture created by the consumer society places the individual on a ground that tries to create meaning by making the individual desire the objects to be consumed, which causes the consumption type defined as wastefulness in practice.

At this point, Weber’s claim in his work *Protestant Ethics and the Spirit of Capitalism*, one of the first sociological analyzes of the relationship between religion and consumption, that producing without consuming was a religious-moral virtue for Calvinists and that this relationship was rationalized in the process of rationalization is notable (Weber, 2014, 53). In Weber’s thesis, religion was rationalized in the form of work and contributed to the emergence of the capitalist system, but then the capitalist system transformed the ethics towards not wasting (Ülgener, 1981, 45). According to Taylor, rationalization deprived modern people of their ontological and epistemological foundations and led them to tend towards expressionism, an individualistic approach, and hedonistic feelings (Taşgetiren, 2018). In this process, the individual lost his reference from the transcendent and started to express his state of being with the increase of commodities, that is, by consuming. Thus, the thing which is the subject of consumption is the one shown with the symbol together with the material value of the symbolic object (Kırboğa, 2019, 384).

According to Baudrillard, it is not correct to see consumption as a passive form of submission and purchase and to create simple behavioral (and alienation) schemes based on this (Senemoğlu, 2017, 70). Baudrillard sees consumption as “a way of establishing an active relationship (not only with objects but also with society and the world) on which our entire cultural system is based, a systematic world of activities and a way of responding to problems. According

to him, "People have always bought, owned, taken pleasure and spent money. However, today the problem of consumption is that the individual has converted into a state where he desires the feeling of desire itself besides his desire for the object. In other words, the fact that objects are transformed from mere objects into signs and acquire symbolic meanings also changes the relationship that a person establishes with himself. (Senemoğlu, 2017: 71). Due to the change in the relationship that man establishes with himself, his position against God is also changed.

Baudrillard claims that individualization creates unhappy individuals rather than freedom, and the ontological problem is attempted to be overcome by consuming. In other words, the individual tries to bring himself into existence with what he consumes, and builds his identity, and exhibits his difference based on the products he consumes, which creates a narcissistic and competitive differentiation among consumers. According to him, in the consumer society, the consumer is connected to the object in the context of its holistic meaning and thus commodities become a means of acculturation, and in a sense, goods and luxury products turn into a privilege for the individual. Moreover, in the consumer society, extravagance is an indicator of abundance, not wastefulness. Consumption forms the basis of discrimination through social status and differentiation. The individual differentiates himself from others by consuming products within his/her status (Kesgin, 2010: 22). This differentiation actually changes the quality of the relationship with the Supreme Being, again with an implicit claim of superiority and a narcissistic sublimation. According to Baudrillard, while the soul is at the forefront in traditional society, the body is blessed with beauty and sexuality in the consumer society (Baudrillard, 2018, 173). Therefore, values belonging to religious culture are transformed in interaction with consumer culture.

According to Bocoock (2005, 61), "those who find a middle way among the middle class in Protestants, Catholics and Muslims remain loyal to their religion, while there are also those who can consume the pleasures and products of modern capitalism at a very high level. As it can be understood, modern consumerism depends on the fact that a specific set of values become valid and understandable among a sufficient number of people and thus the consumption of consumer products can be sold". Non-western societies where religions still prevail, such as Hinduism, Judaism, Islam, Christianity, Buddhism, and even some forms of Confucianism, continue to be affected by the increase in the desire to consume (Bocoock, 2005, 121). Berger (2000, 205) also argues that secularization will be reflected in the preferences of the world of consumers, that

is, they will prefer religious products that are compatible with secularized consciousness rather than those that are not secularized.

In the final analysis, consumer society is a society based on the capitalist system. Therefore, the individual complies with the rules of this system. The aim of increasing profit for the manufacturer and bringing himself into existence by consuming for the consumer causes material objects to be placed at the center of life. This situation leads to an increase in the experiences that the religious individual, who has been integrated into capitalism and thus internalized consumption culture, he takes less reference from the divine in his daily life, including consumption habits. Therefore, it would not be wrong to say that consumption culture with all its codes extends to the existing culture of religious individuals, among others, and also affects their preferences.

## 5. DISCUSSIONS ON HALAL-CERTIFIED COSMETICS CONSUMPTION

The concept of the word cosmetics, originating in French, in the term halal-certified cosmetics means “related to image enhancement”, and is used for all kinds of materials that are used to beautify skin and hair and keep them bright (TDK Dictionary). The concept more broadly used in everyday language; it includes all kinds of external products used to obtain health and beauty, from skin moisturizing products to make-up materials, from shampoos to perfumes and even toothpaste (Özden, et al., 2019).

The concept of “halal” means an act that is allowed in religious terms in Islamic literature (Islam Encyclopedia., Art. on Halal). While the foods that are allowed to be consumed in the Quran are indicated with the concept of halal (Quran, 2:168, 172-173; 5:1, 3-5, 87-88, 93, 96; 6:118-119,142-145; 7:32, 160; 8:69; 16:114-115; 22:30; 23:51); those that are forbidden to be eaten are described as “haram” (2:173; 5:1-3, 96; 6:121,145; 16:115). The concept of halal is mentioned in different places in the Quran for behaviors other than foods. The concept of halal is also used instead of the concept of “permissible”, which means a behavior permitted by religion with the development of tafsir, hadith, and fiqh disciplines (Sofuoğlu, 1999). In this context, although there are substances that are halal or substances that are “haram” to consume according to Islam, the definition of halal and haram may vary according to the situation, conditions or religious interpretations.<sup>1</sup>

Muslims’ living in different countries due to migration, the search for food in accordance with their religious beliefs - except for pork - brought along

<sup>1</sup> For discussions on foodstuffs in the *Current Religious Affairs Consultation Meeting-IV*, which was organized by the Directorate of Religious Affairs in 2011 and attended by experts from different fields such as medicine, genetics, agriculture, veterinary medicine, biology, see. <https://www.kisa.link/NRqa>

labelling in this direction, and the previous kosher documentation of the Jews set an example in this process. Therefore, it can be said that halal certification processes first started in the field of food and then started to include other products (Sülün Ergül, 2014). In Turkey, the Turkish Standards Institute in cooperation with the Ministry of Religious Affairs started the halal food certification application in 2011. Yıldız determines that the practice of halal certificate originates in the application in the Ottoman Empire where religious/non-religious criteria were taken into account in products other than food products and products allowed to be used by Muslims were labeled “tâhir [clean]”, that this application set an example for the kosher application of Jews and that this application was the first certification initiative in the religious and modern sense (Yıldız, 2010). Of course, it is noteworthy that the concept of tâhir more likely means clean and hygienic, and the use of a religious concept such as halal in the application in question was not preferred.

Today's halal certification application is “a method that includes the supervision of the production in question, the confirmation that the product is produced in accordance with halal standards and accordingly, issuing of an approval document by a reliable, competent and impartial institution” (Food Report, 2020). Companies that provide halal certification determine the criteria for being halal of a product as follows: “All processes of the product from the raw material to the finished product stage, all substances, and additives in the product composition should comply with Islamic criteria and humanitarian requirements in terms of both the origin, the ways of supply and the source of supply; the packaging materials and storage conditions of the product should comply with humanitarian requirements and Islamic criteria; and it should meet the conditions of good manufacturing practices (GMP), good hygiene practices (GHP) and Haccp” (Kas Cert, 2020). The report in question can be given to applicant companies in many categories of products, from food to cleaning agents. Today, multiple companies issue this certification. In this context, it cannot be mentioned that there is a common standard of halal certification in the world. As mentioned above, considering the fact that the number of items that are agreed to be forbidden by religion is low and cultural, economic, etc. factors will also have an effect on them, a product accepted by a company within the scope of halal criteria may not be regarded as halal by another company (Sülün Ergül, 2014, 20).

Research in different disciplines is available on the use of Halal-certified products in general and in business and marketing across the world (e.g., Data-bank, 2000; Shahij et al., 2014; Rios et al. 2014; Abd Rahman et al., 2015) and

in Turkey (Kızgın and Özkan, 2014; Özdemir and Yaylı, 2014; Çuhadar, 2017; Genç and Yardımcıoğlu, 2017; Güzel & Kartal, 2017; Alagöz & Demirel, 2017; Memiş, 2017). Some studies on the use of Halal-certified cosmetic products are also conducted generally in the fields of business and marketing (Hashim & Musa, 2014; Abd Rahman, et al. 2015; Hajipour et al., 2015; Annabi, et al.2017; Shahid et al., 2018; Sugibayashi. et al., 2019).

It is seen that the literature on the consumption of halal-certified products mostly focuses on food and tourism. Many studies in the fields of business, marketing, and sales show that religion is an important determinant of customer behavior, especially in countries with religious pluralism, halal certification by religions may become important. There are many religious affiliations in the USA, and Jews and Muslims, for example, may turn to brands and products that do not contain pork/lard, especially in food consumption. The research conducted by Delener in the USA in 1994 is important in that it shows that religious affiliation affects consumer preferences (1990).

Consumer behavior studies argue that socialization processes affect consumption and focus on consumer socialization (Moschis & Churchill, 1978; Moschis 1987; Ward 1974). According to this theory, individuals tend to imitate and adopt the consumption attitudes presented in religious groups. In this process, the symbolic meanings attributed to the products and the symbolic rewards given to the carrying of these meanings strengthen this consumer behavior and enable this behavior to be sustained and spread through social interaction (Petrescu, 2012:6). Some studies conducted within this framework show that the higher the degree of religiosity or the membership to religious subgroups is, the more in-group attitudes determine the individual's preferences. In other words, some products may turn into symbols of certain religious groups and even cause pressure on members (Bearden and Etzel cited in Petrescu, 2012:5). A study conducted on Buddhists, Protestants, and Catholics in South Korea yielded similar results (Shin, Park, Ayı, et al., 2010). Again, according to this perspective, consumers with a high degree of religiousness are also more social, submissive, and more open to influences from the group. Therefore, it is assumed that they are more affected by the group in their consumption preferences and prefer to buy products that do not carry any suspicions or risks in terms of religion (Petrescu 2012,7, as cited in McDaniel and Burnett and Wiebe and Fleck). Kurtoğlu and Çiçek's research results also support the socialization theory in the consumption of the products in question (2013).

In this context, the internet and especially social media, which are an effective socialization area today, increase this effect exponentially in consumer

socialization. Since social media contributes to the consumers' promotion of products by content creation and allows the rapid flow of information from businesses to consumers and between consumers, it increases the effect in the formation of consumer behavior and attitudes and becomes an important part of consumer socialization (Balıkçioğlu and Volkan, 2016 as cited in Wang et al. and Lueg et al.). This is because, in social networking sites, it is seen that there is more trust in the "word of mouth (eWOM)" information about products compared to traditional information transfer methods (WOM) (Müftüoğlu, Tosun, & Ülker, 2018; Jorgensen & Ha, 2019 et al).<sup>2</sup>

Öztürk, Nart et al. conducted online surveys on 202 members of the «halal platform group» on social media and analyzed the data from the perspective of the planned behavior theory used to explain consumer behavior. According to their results, those living in countries the majority of which consists of non-Muslims are more sensitive to buying halal products while the people living in Turkey accepted to be mostly composed of Muslims have relatively less sensitivity and the individuals with a high level of religiosity have a positive and strong inclination towards halal products (Öztürk, Nart, et al., 2015). Similar results are also seen in the different-sample results of the study by Kaplan and Gezen applied to 237 people in Çanakkale (2017). In the research of Özdemir and Yaylı, where they investigated the relationship between the halal food consumption and religious lifestyles of consumers in Istanbul, a significant relationship was found between the religious lifestyle of the participants and their halal-certified product preferences (2014).

There are studies on the consumption of halal certified-products in Turkey and in the world that revealed mostly similar results, and were conducted mostly in the fields such as business, marketing and economy. However, no studies that directly analyze the issue of halal cosmetics in sociological terms have been found.

## 6. METHOD

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To analyze the halal-certified/licensed cosmetic products in Turkey in terms of consumer culture, cosmetic companies currently having this certificate have been investigated. As a result of research and observations on social media and related websites on the internet, it was determined that the most widely known of these companies is Farmasi. The company's marketing system is specified as a direct sales and multi-level marketing system on their website. An important point for companies that make sales with this system is that if you become a

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<sup>2</sup> WOM stands for "word of mouth", while E-WOM stands for "electronic word of mouth".

member as a sales representative, it is possible to purchase the company's products at the purchase price. In other words, being a member as a sales representative does not always mean having a sales purpose, but also being able to buy products at a lower price. Thus, participants who both use and sell the products have been reached.<sup>3</sup>

In this study, it was decided that the most appropriate method to learn the reasons behind the preferences and understanding of the concept of halal and other motivations of the participants who preferred halal-certified products was the qualitative research technique. Qualitative research is a type of social science research that tries to interpret meaning from the data that help us understand social life by researching targeted populations or locations and that collects and works with non-numerical data (Haradhan, 2018, 23). The in-depth interview technique was used in accordance with this technique. "The questions used to guide the interview are semi-structured, that is, the researcher formulated a series of questions to be asked to all interviewees. Then, depending on the answers of the interviewee, each in-depth interview will take different turns and follow its course path (Brounéus, 2011, 130).

Interviews were conducted with a total of 26 people, 23 women and 3 men, aged 22 to 46. The fact that the number of men was asymmetrical in the study was because the consumer population of cosmetic products is mostly women. During the sales phase of personal care and home cleaning products, it was observed that the number of women was higher than men, due to both religious factors and the idea that communication with female consumers could be achieved more easily. Participants were informed that the information they gave would be used in the research in question and their names would be kept confidential, and they were made to express themselves comfortably. In accordance with the privacy policy, participants were coded with letters and numbers in the form of K1... K26. The data were encoded with the help of the MAXQDA 2020 qualitative analysis program and analyzed by interpreting with the descriptive analysis technique. In the qualitative data analysis, the understanding approach of interpretive sociology was used to understand the aims, intentions and motivations of the participants.

## 7. FINDINGS AND DISCUSSION

As a result of the interviews conducted to understand the religious factors in the

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<sup>3</sup> While direct selling is a marketing technique in which products or services are offered directly to consumers, multilevel marketing, on the other hand, is a system where entrepreneurs earn income as a result of two different activities. The former is the income arising from their personal sales which is 30% to 50%, the latter is the income coming from the sales of the people they enrolled in their team, and then the ones that these people enrolled, according to the proposed design. Therefore, multi-level marketing offers people the chance to start and develop their own independent business. (Farmasi, 2020).

consumption of halal-certified cosmetics products, questions on the meaning of the concepts of halal and haram for the participants, what halal certification means for them and why they need it, what kind of relationship they establish between the use of cosmetic products and their religious beliefs, whether the existence of the halal certificate affects the purchasing/selling behavior, and how their beliefs affect their consumption of cosmetics were asked. The obtained data were coded and the following table emerged in the single case model:



Figure-1: Code Frequencies

Figure 1 shows the code frequencies of the prominent concepts in the interviews. The prominent codes according to the table will be analyzed under separate headings.

### 7.1. Conformity to Religion

While choosing halal-certified cosmetic products, the fact that the ingredients they contain are halal is the most prominent reason with a rate of 36.4%. Therefore, according to this table, it appears that the most important reason for these products to be preferred is religion. Examples of the answers of some participants are as follows:

There are even times when I got angry with my relatives who don't use halal products. Frankly, I think we need to fulfill the requirements of our religion. (K2)

In my own life, I do not have to change clothes while praying thanks to halal products. When I use an ordinary perfume containing alcohol, I do not pray with that outfit. If my religion doesn't allow it for me, I will not use anything that is against both my beliefs and my health. (K13)

Using a product with a halal certificate means using that product with peace of mind without harming our religious beliefs. (K6)

Our religion already tells us to stay away from them. That's why the halal certificate is very important. It makes people feel comfortable because they think they are doing nothing wrong in terms of religion. (K3)

The reason I prefer halal cosmetic products is that I am well-groomed and they are religiously appropriate. (K4)

Naturally, people want to be well-groomed. I also want the cosmetic product I use not to prevent this while performing my religious duties. (K19)

There were not many halal products in the past. Now, this has changed. People can both fulfill the requirements of their religion and be well-groomed. (K12)

I am not a person who wears a lot of makeup personally, but a woman can use halal cosmetics and put on make-up. If this is so, it will not be haram. (K5)

What ensures the halal quality is the presence of a halal certificate in a cosmetic product. (K16)

The thought that the substances used in halal-certified products are completely halal, the peace of mind of not acting against the religion when using these products, the belief that these products will not harm their worship, and the possibility of being well-groomed without violating religious rules, are the remarkable reasons in the answers. It is seen that the participants attach importance to the absence of alcohol in the content of the products. Therefore, according to the participants, the fact that a cosmetic product is halal certified is a reason for preference because it offers the opportunity to meet the need for being well-groomed, which has emerged in the modern age, by adapting it to the religion without violating religious principles. It is understood that products that do not have a halal certificate may contain haram substances, so this certificate makes them feel safe in this regard.<sup>4</sup>

According to the results of the survey applied to 238 people in Malaysia, there is a parallelism between the participants' compliance with religion and using halal-certified cosmetic products. Again, according to the results of this study, it is seen that the level of religiosity of young consumers affects their

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<sup>4</sup> With the perception of these products as halal due to the absence of alcohol in their content; It is seen that the fatwa of the High Council of Religious Affairs that the prohibition of alcohol is about drinks produced specifically to intoxicate is conflicting. The reason for the prohibition of alcohol has been declared by the committee as -although there are many debates on this issue- the giving drunkenness criterion mentioned in the Qur'an. See <https://www.kisa.link/NRu7>

consumption preferences since they find the halal products suitable for their lifestyles (Mohezar et al.2016: 51). The study of Hashim and Musa with young women in Malaysia shows that today it is not enough to look good only with clothing and that being clean and well-groomed is necessary to receive more attention and respect (Hashim and Musa, 2014, 131). Again, another study conducted in Malaysia reveals that modern Muslim men and women attach more importance to looking beautiful and well-groomed than in the past, and therefore, halal-certified/labeled cosmetic products are more in demand (Gum-bri & Noor, 2016). Thus, they can not only have the opportunity to behave in accordance with the religion but also feel safe about the content of the product; moreover, the use of cosmetic products is legitimized with halal-certified prod-ucts, and religious beliefs are harmonized with modern life. From this, it can be argued that these products serve as an intermediate solution to eliminate the border between consumer culture and religious culture.

## **7.2. Sales Factor**

The sales code, which takes second place with a rate of 20.5%, is because the border between being a customer and being a sales representative has been removed in these companies for the reasons mentioned above. Participants sometimes become members just to become customers, and some can also act as sales representatives. In most of the answers, it was stated that the halal cer-tificate positively affected the sales:<sup>5</sup>

The fact that cosmetic products are halal increases the sales rates a lot. So yes, it is a reason for preference. (K1)

Having a halal certificate, of course, positively affects sales. Believe me, many people look at the halal certificate, although it does not attract everyone's attention. (K7)

The share of being halal in sales is huge. (K8)

As an entrepreneur myself, I try to sell these halal products that do not contain any chemicals to Muslim women. (K9)

The fact that they are halal-certified is both effective in selling products for us and has great importance for users. (K12)

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For the discussions on alcohol, pork derivatives, etc within the scope of halal and haram substances again addressed in the Current Religious Affairs Consultation Meeting-IV, organized by the Presidency of Religious Affairs in 2011, in which experts from different fields also participated, see: <https://www.kisa.link6/NRqa>

<sup>5</sup> Although the participants find the consumption of halal certified products religiously appropriate and buy and sell them through direct sales and multi-level marketing system, it is another aspect of the issue that there is a provision stating that this system is not permissible under Islamic law if certain conditions are not met. See Durmuş, 2015.

Products with halal certification affect our sales positively. Our strongest argument in the field of marketing is that we can say that we have a halal certificate. (K15)

All products that do not have a halal certificate are not haram. But the halal certificate increases the sales. (K24)

The answers point out that halal certification plays an important role in finding buyers for products. It is understood that these products are purchased more by a certain segment compared to the products without a certificate and that this certificate is demanded by consumers. The responses of some participants indicate that demanding the certificate is not only for religious reasons but also for harmless content. The research results of Mohezar et al., for young consumers, show that halal-certified cosmetic products are a growing market and a market where development is expected due to their cultural-ecological suitability to religious values. Again, the importance of “innovation” in sales and marketing is emphasized and it is shown that halal-certified products stimulate the sales market since it offers an innovative space for religious consumers (Mohezar et al. 2016, 57). While Baker states that planning should be made according to the spiritual needs of the target audience during the creation of a brand in the market for Muslims (as cited in Baker, Hashim, and Musa, 2014, 131), he also draws attention to an important point in the construction process of this new consumption area. Hunter attributes the emergence of such a new consumption area to the saturation of traditional established markets and the attempts to build new consumption areas and states that it is considered a promising segment in terms of consumption for global markets. He points out that the “halal concept” was limited to the food segment until a short time ago, today it has a wider product range and cosmetics have started to be included in the field within this framework (Hunter, 2012, 35). This is because the concept of halal is now expanding outside the religious literature and is starting to be accepted as a commercial concept (Kurtoğlu and Çiçek, 2013, 184). Sülün Ergül argues that the halal certificate is commercialized and therefore the concept is commodified (Sülün Ergül, 2014:20).

### **7.3. Conformity to Health Standards**

The code of conformity to health standards is again the most pronounced reason with a rate of 17.2%, and most of the participants establish a direct relationship

between being halal and being suitable for health. In other words, what makes a product halal is that it is suitable for health. According to the answers received in the interviews, the belief and thought that what is unhealthy is haram and that what is healthy is halal, is dominant. A similar idea was expressed by all participants, and only a few of them can be shared here:

Halal means not harming the person, the environment, and health. (K2)

Speaking of halal, for us Muslims, it should not contain alcohol, animal additives, and substances harmful to health. (K5)

Of course, I'm also looking for halal, that is, healthy products for my consumption. (K10)

Healthy things are halal things, anyway. (K14)

Things that are haram are things that spoil health. Triclosan, heavy metal paraben, propane, phosphate, phthalate are haram. The use of sources that are derived from aquatic and land plants which are not contaminated with dirt and do not harm human health is halal. (K6)

I think that the halal certificate should not be regarded only in terms of slaughter or processing of products, etc., in terms of Islam. To obtain a halal certificate, companies must meet the criteria that are difficult to apply and consist of about 70 items if I am not mistaken. For this reason, we need to look for halal certification in every product for our health, for our future, for quality living. (K7)

The increase in demand for halal products is not only specific to the religious group... There are also a group of people as many as religious people who want to live healthily. People no longer want to consume things with coloring and additives. Frankly, I searched for Gimdes halal-certified products to continue my life healthily. (K19)

Halal means naturalness, health. (K20)

I think these products and brands that do not have a halal certificate are haram, because they are unhealthy. (K8)

As it can be seen, the statements of some participants can reach the idea that cosmetic products without halal certification are haram. The criterion of having a healthy content in terms of the consumption of these products also stands out in the results of research conducted in other countries on this subject. According to the research results of Mohezar et al., one of the most important reasons why these products are preferred by young people is the idea that they are produced from healthy substances. Again, the pairing that healthy is halal and halal is healthy is encountered in the result of this study (Mohezar et al.2016, 48).

A similar evaluation is also seen in the results of a focus group study consisting of women aged 19-35 in Malaysia. The difference in the results of this study is that the participant group stated that they preferred these products because of the harmless substances in their content, as well as religious reasons (Hashim and Musa, 2014, 133). Yet, another study presents the data that halal cosmetic products are preferred by all segments of society due to the perception that they meet the criteria for compliance with cleaning and hygiene conditions (Gumbri & Noor, 2016). Some consumers may prefer halal products, not for religious reasons, but because they perceive them as “clean”. In countries such as the USA where Muslims are a minority, the concept of halal is not only a term that concerns Muslims but also symbolizes cleanliness (Sülün Ergül, 2014, 11). Almost all of the predominantly province-based studies conducted in Turkey reached similar results (Demirel and Yaşarsoy, 2017; Kurtoğlu and Çiçek, 2013; Alagöz and Demirel, 2017; Çuhadar, 2017; Genç and Yardımcıoğlu, 2017; et al.)

#### **7.4. Conscious Consumption**

One of the most important points mentioned by the participants is conscious consumption (12.6%). Here, it is seen that being conscious is attributed to two criteria: attention to religious laws and compliance with health or the products being harmless to health. It was stated in the criteria of being halal mentioned above that participants defined the code of being healthy as the basic criterion. Therefore, the attitude that both obeying religious rules and protecting health is possible by consuming halal products and this is only possible by consuming halal certified products is quite evident in the interviews:

Our people are now conscious. They examine the content of every product they buy. (K10)

I do not think that halal life, halal products, and halal consumption are given enough importance in this country. (K14)

People have started to pay attention to this certification. Because they want to know what they are using. (K16)

Obviously, when people buy a product from the market, they do not care whether it is halal or not, but on the internet, it is often asked in direct sales. (K17)

Whether in sales or my own life, I pay attention to the fact that the things I use are halal. (K20)

According to the answers, the condition of being a conscious consumer is to know what is in the content of the purchased products. Participants believe that by consuming these products, they comply with religious principles while at the same time not harming their health with halal-certified products; thus, consumer society culture and religion are harmonized and the risks to health caused by the contents of industrial products are eliminated. Risk society theories suggest that modern people feel constantly at risk and experience a crisis of trust in many situations (Giddens, 2016: 82-85). In this sense, the halal certificate opens a door for risk conscious individuals of society by guaranteeing the consumer that the product does not contain substances that pose a threat or risk to their health.

According to the research of Mohezar et al., young Muslim consumers seem to be conscious of the suitability of the ingredients of the products they consume for both religion and health. Another study finds that the consciousness, awareness, and questioning levels of Muslims about consuming halal and healthy products is increasing (Gumbri & Noor, 2016). It can be argued that conservative consumers of modern society use halal-certified cosmetic products as a means to overcome this concern. Hunter states that there is an increase in the number of conscious consumers for the ingredients of skincare and cosmetics products, this increase has increased the demand for halal cosmetic products, the products in question are rapidly entering the markets in European countries and the USA, and the product range is increasing in the Middle East and some Asian countries. (Hunter, 2012, 35). The results of research conducted in Turkey also support this conclusion (Demirel and Yaşarsoy, 2017; Kurtoğlu and Çiçek, 2013; Alagöz and Demirel, 2017; Çuhadar, 2017; Genç and Yardımcıoğlu, 2017; et al.)

### **7.5. Social Media Influence**

According to the responses of participants, social media with a direct effect has a rate of 11.3% and it is understood that it plays a key role in the consumption and sale of these products. To give some examples:

I find social media useful. Because I can promote and sell products to many people. Advertising is very important in this medium. (K1)

I can say that social media has a great influence in terms of advertising. The people of our country are highly influenced by social media and product-promoting phenomena. And it naturally increases sales. (K3)

I also have a channel on Youtube. Social media is very, very important. My earnings and growth have also been achieved thanks to the social network. (K8)

Social media is a big advantage for entrepreneurs. I find people on social media to join my team. This situation is reflected in our earnings, of course... The bigger the team, the more the earning. (K11)

As mentioned before, social media has become a tool for businesses, which eliminates traditional intermediaries, contacting customers directly, and therefore allowing new advertising strategies to be developed (Seçer and Boğa, 2017, 313). Thus, social media has become more and more prominent as a place that directs and increases consumption. While shopping in the physical environment is limited by time and space, online shopping offers considerable openness in terms of these dimensions, provides the opportunity to make comparisons and increases the shopping opportunity. According to the Digital Turkey E-Commerce Report 2019, the proportion of purchases made over the Internet increased compared to previous years. According to the data of a previous study of ours, conservative individuals consider social media as a medium that affects their consumption preferences (Gazneli, 2020). Social media platforms are not only a place where goods or services are bought and sold for the conservative individual, but also guide the person in terms of what to consume and what not to consume, and in this respect, it has an important effect on the expansion of consumer culture.<sup>6</sup>

As mentioned above, social media is observed to be very powerful in terms of providing consumer socialization. The promotion of halal-certified cosmet-

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<sup>6</sup> See <http://www.tubisad.org.tr/tr/images/pdf/dd-tusiad-eticaret-raporu-2019.pdf>

ics products, like other products promoted in this channel, through “electronic word of mouth” and via the micro-celebrities phenomena on social media can create a desire to consume and strengthen the religious identity through these products by the followers of these accounts (Gazneli, 2020). However, these individuals, who have transformed by adapting to consumer culture, can also create a virtual community as a member of platforms created on social media with their conservative or religious identities or as a follower of a micro-celebrity who stands out with a religious or conservative identity. Some studies conducted within this framework show that the higher the degree of religiosity or the membership to religious subgroups are, the more in-group attitudes determine the individual’s preferences. In other words, some products may turn into symbols of certain religious groups and even cause pressure on members to purchase those products (Bearden and Etzel, as cited in Petrescu 2012:5).

A study conducted on Buddhists, Protestants, and Catholics in South Korea yielded similar results (Shin, Park, Ayı, et al., 2010). Again, according to this perspective, consumers with a high degree of religiousness are also more social, submissive, and more open to influences from the group; therefore, it is assumed that they are more affected by the group in their consumption preferences and prefer to buy products that do not carry any suspicions or risks in terms of religion (Petrescu 2012, 7, as cited in McDaniel and Burnett and Wiebe and Fleck). Kurtoglu and Cicek’s research results also support the socialization theory in the consumption of the products in question (2013). In this context, halal cosmetic manufacturers also use social media for product promotion, thus creating a multiplier effect in the multiple earning systems, which is already an effective method. It was also observed in the interviews in this study that the recommendations and even warnings made by the consumers using halal cosmetics in terms of the content of the product and its suitability to religion caused the followers to warm to products with a kind of socialization, which Petrescu drew attention to. The participants of this study also stated that they warned others to consume halal-certified products.<sup>7</sup>

Another function of social media, as well as companies with multiple earnings systems, is to offer women the opportunity to work from home. Some participants expressed this situation as follows:

I became a manager in 4 months and made very good earnings. I currently have a profession as a conservative woman. It’s a very nice earning system for housewives like me. It does not require a diploma and you can work from home on the internet. (K8)

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<sup>7</sup> The concept of “virtual community” put forward by Rheingold means that people do everything they do in their real daily lives in social relations spaces on the internet and form communities based on similarities (Rheingold, 1993).

I also have a channel on Youtube. My earnings and growth have also been achieved thanks to the social network. I do unboxing and product sharing there. I also meet with members outside of social media, but social media, especially Instagram and Youtube support us a lot. (K8)

Thanks to social media, I had a job where I could work as a headscarfed person. (K10)

Social media can offer people opportunities; like working and earning money. For many women, this is important. For example, working outside is difficult for a headscarfed woman. I am not against it, but I find it difficult. You don't need to show yourself too much here. It is the product itself that stands out. (K24)

It is observed that the number of women who make small-scale business ventures since social media provides advantages such as low investment cost, good income, flexible working hours, and ability to work from home for women entrepreneurs. From opening a food channel by videotaping the cooking of home-made dishes, to a mini-online boutique business and selling cosmetics, many female entrepreneurs are trying to earn their income. Public and private institutions produce policies to support such women entrepreneurs around the world and in Turkey. Studies in Bangladesh (Hossain & Rahman, 2018), Indonesia (Melissa; Hamidati et al., 2015), Egypt (Beninger, Ajjan, et al., 2016), the USA (Upton, Broming, et al., 2015), and many others on the opportunities created by social media for women entrepreneurs and the situation of women show similar results. Some research in Turkey also indicate a "boom" in recent years in the number of women entrepreneurs who work from home by establishing micro-enterprises through channels on Facebook, Youtube, and Instagram, in particular, (Genç and Öksüz, 2015), so much so that the exponential increase in these numbers in the last five years is among the observations. With the notion that the products sold are halal certified, that is, seen as religiously permissible products, and the notion that conservative women can work from home, it is understood that social media has a problem-solving function in overcoming one of the problems created by modern life for the conservative segment of society. In other words, another function that halal-certified products serve can be interpreted as legitimizing working in their sales.<sup>8</sup>

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<sup>8</sup> For the incentives provided to women entrepreneurs In Turkey, see: <http://www.skdturkiye.org/esit-adimlar/>, and for the latest action plan, see: Kadının Güçlenmesi Strateji Belgesi ve Eylem Planı, 2018-2023 (Women Empowering Staregy Document and Action Plan, 2012-2023).

### **7.6. Being Natural/Conformity to Nature**

Some participants evaluated the characteristics of halal-certified products such as being harmless to nature, being organic, being herbal, being produced without being tested on animals, within the scope of being halal (frequency value 2%):

When I realized that it was both locally manufactured and halal, I went to their factory in Şile and saw it. It was a green manufacturing plant, no chimneys, and most importantly, they did not test the products on animals. We can say that I concluded that the products are halal. (K8)

I guess what makes it halal is that it is environmentally friendly. (K18)

Uncertified brands conduct tests on animals. (K8)

For example, plant roots and acids are used in Farmasi to increase the permanence rate. Thus, it is also religiously halal. (K1)

Synthetic ingredients are preferred because they meet Islamic conditions. In the halal certificate, organic ingredients must be indicated with documents. (K6)

These statements show that some participants prefer halal-certified products as a positive feature in addition to being religiously appropriate, as they are ecologically compatible with nature and are not tested on animals. Similar results can be seen in other research. For example, in the study of Gumbri and Noor, halal cosmetic products were defined as “eco-ethical”, that is, in accordance with ecological ethical principles (those in which no experiments are conducted on animals, that do not harm the environment and nature, and do not harm human health) (2016, 9). From the point of environmental sociology, it can, therefore, be interpreted that halal-certified cosmetic products in the modern consumer society, which offer an alternative to the products harmful to nature and living things, provide an option for individuals with religious and ecological sensitivity. It is also possible to say that these features play an impressive role in terms of sales strategy.



As can be seen, the sales and marketing of these products are directly linked to religious requirements. Likewise, consumers who sell on social media stated that the certificate had a positive effect on sales. On the other hand, although there are certain lines between halal and haram, it is understood from the discussions in the meetings held by the Supreme Board of Religious Affairs to decide on the certification practices, that the provisions may change according to time, conditions, processes, changes, etc. For example, the fact that cosmetic products do not contain alcohol is presented as the primary criterion of halal certification in these products, and it is understood that this is a matter of particular importance for the participants of this study. However, this criterion of the board is in contradiction with the fatwa in the Quran in which the prohibition of alcohol is defined with intoxication.

With the outbreak of the Covid-19 pandemic, alcoholic disinfectants and colognes were in great demand in the inactivation of the virus, cologne stocks were depleted, and the Directorate of Religious Affairs answered the questions about the issue with the fatwa that it is permissible to use alcohol for cleaning and products containing alcohol do not violate ablution. Therefore, the extension of the concept of halal from being a religious concept to a commercial concept in the capitalist system also indicates that religious concepts are commodified and consumers are given information in this direction and the perception that products that contain alcohol (non-food) are not halal, and thus, consumption culture transforms religious culture.

As discussed under the related heading, considering that virtual communities and groups have a huge impact on the spread of religious information and product recommendation, the effect, and power of consumer culture to transform religious culture in certain circles becomes more striking. At this point, it may be possible to seek an answer to the question of why the concept of "tâhir" was preferred instead of "halal" in the labeling that was used in the Ottoman Empire to indicate products were clean and pure.<sup>9</sup>

Another point added to this association is the criterion of conformity to health. Almost all of the participants defined the qualities of being halal and not being harmful to health together (see figure-3). Therefore, in the selection of cosmetic products, a halal certificate is the precondition for

<sup>9</sup> On the website of the Supreme Board of Religious Affairs, the question "Is it permissible to use alcohol-containing substances in cleaning?" was answered as follows: "Although it is haram to drink liquids such as spirits, cologne etc and alcoholic substances produced for cleaning purposes (Buhârî, Edep, 80; Müslim, Eşribe, 73), it is permissible to use them in cleaning. It is also not necessary to wash the places where these products are applied before praying (Kâsânî, Bedâi', V, 115; Elmalılı, Hak Dini, II, 763-764)". <https://kurul.diyenet.gov.tr/Cevap-Ara/67/alkol-iceren-maddelerin-temizlikte-kullanilmasi-caiz-midir>

providing compliance with religion and health. According to these views, substances harmful to health are also religiously forbidden; therefore, it is observed that the way to stay away from haram is to use these products. The condition of following halal and haram, and thus consuming healthy products, is stated in this context to become a conscious consumer. At this point, in halal certification, the evaluation of some chemical substances as haram because they are harmful to health, can be a reason why consumers from different segments prefer these products without the context of religion.

Another issue frequently mentioned by the participants is being harmless to nature and being natural. On the other hand, this criterion, for the modern members of the modern risk society facing ecological problems, also serves as an alternative to organic-certified products, which is a plus for those who are sensitive to this issue. Bonne and Verbeke state that consumption of halal products is not only shaped by cultural and religious motivations, but also by the increase in sensitivity to ethical issues such as health, conformity, ethnic identity, and respect for animal life (Bonne & Verbeke, 2007, 43). The results of this study are compatible with those of many others. However, while the organic certificate can be provided with the characteristics such as not containing harmful chemicals and being harmless to health, the fact that the products are in the market with a religious concept can be interpreted as an indicator that a new consumption area has been created.<sup>10</sup>

As Berger and Boccock put forward in their thoughts mentioned above, since the conservative members of the consumer society are at the intersection of both cultural structures, they can meet their modern needs such as being well-groomed and looking beautiful, without harming their religious lives with halal-certified cosmetic products offered as a solution to overcoming the conflict between the two, and thus, they can be integrated into modern society. Additionally, by using products of this nature, they re-establish their conservative identities and construct their consumption-dependent identities specific to the middle and upper classes. Some participants stated that a light make-up applied with halal-certified products is “halal” either at home or outside. Therefore, these products allow men or women to hybridize, both in a conservative and modernlygroomed/made-up way as determined by Göle (2017, 16).

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<sup>10</sup> Organic product certificate is a type of certification given to products grown through completely natural agriculture and using natural resources without using additives, pesticides and hormones etc. The mentioned certification application was initiated by the Ministry of Agriculture and Rural Affairs in 1991 and its scope was expanded in the following years.

In this sense, the neoconservative segment reaches a profile where Islam and the mod-ern coexist, the boundaries between are blurred and that gradually approaches the secular line.

These data also support Baudrillard's argument that spending is considered abundance, not wastefulness, in the consumer society, and purchasing cosmetic products moves out of the domain of wastefulness thanks to the halal certificate for the conservative consumer. In short, to put it with Bourdieu's concepts; tastes have also changed with the transformation of the Islamic habitus, the common tastes of the class have turned to products that are both religious and through which they can build a modern-looking life, and it would not be wrong to say that halal-certified cosmetic products target a significant part of this habitus. The increase in halal-content products from cosmetics to food, on the one hand, expands a religious concept and shatters its meaning; on the other hand, it creates a contrasting image with the conservative individual placing his consumption in a religious framework. The consumption society aims to have the product consumed by everyone, and thus to increase the profit of the manufacturer. In this context, giving the products and services the halal quality results in the entry of religious values into the market and their commodification and consumption.

In short, it can be said that while the combination of capitalism, neoliberal policies, search for new markets and sales strategies, and cultural breakdowns and developments, which make consumption valuable, shapes cosmetic products and thus cosmetics consumption as a new area for conservative individuals with various concerns and desires, it also transforms religious culture.

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# CHAPTER 13

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## PAKISTANI AND TURKISH COVID-19 EXPERIENCES: BEST PRACTICES

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### 1. INTRODUCTION

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The coronavirus COVID-19 pandemic is the defining global health crisis with more than 114 million cases and 2.5 million deaths. It is the greatest challenge the whole planet has faced since World War Two.

### 2. PAKISTANI SIDE OF COVID-19

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The COVID-19 pandemic was confirmed to have reached Pakistan on 26 February 2020, when a student in Karachi tested positive upon returning from Iran. As of 22 May 2020, there have been over 50,000 confirmed cases with 15,201 recoveries and 1,067 deaths in the country.

#### 2.1. COVID-19 more than a health crisis

But COVID-19 is much more than a health crisis. By stressing every one of the countries it touches, it has the potential to create devastating social, economic

and political crises that will affect the world for a long time. Every day, people are losing jobs and income, with no way of knowing when normality will return.

### 1.2. Lockdown in Pakistan

Pakistani government set up lockdown on 13 March 2020. All educational institutions, government institutions were closed except of grocery and medical stores.

### 2.3. The concern of Pak government toward poor community

In Pakistan, where around 30 percent of the population lives in grave poverty, avoiding catching the coronavirus isn't the only thing on people's minds. Staving off hunger often comes first.

Pakistani prime minister Mr. Imran Khan, had regular live speech session on national television to inform citizen about COVID-19 situation (24 News HD, 2020, March 17). Moreover, he was struggling to not to create panic environment for the rest of country. Mr. Khan played a significant role to encourage the nation to go through from COVID-19 crisis strongly (24 News HD, 2020, March 22). Pakistani prime minister instructed to the senior journalists to use traditional as well as social media to disseminate the positive messages to the nation during the first wave of COVID-19 pandemic (24 News HD, 2020, March 24). He designed a media strategy to inform as well as support the nation during pandemic. He is having live call sessions with multiple media channels to answer the calls from general public and resolve the significant issues which were neglected. It was in the history of the Pakistan government that a prime minister is going to talk with public live through telephone calls.



Photo credits: Live Question/Answer on Phone Call (Republic Desk, 2021).

During the live session, Mr Khan highlighted the power of social media to bring positive change in society. The media strategies were designed in such way to

inform the uneducated people of the society in an effective way during the pandemic to inform the nation.

He was suggesting to the nation to follow **Standard Operating Procedures** (SOPs) and stay at home (Imran Khan, 2020). The main concern of Pakistan prime minister Mr Khan was to plan a good strategy for lockdown. His concern was to not to ignore the issues of lower class. He said: “Policy responses in developed countries to the COVID-19 crisis do not provide a good model for developing countries” (Sareen, 2020).

The coronavirus lockdown and restrictions have severely affected low-income households in a country where those in this category earn on average less than \$2 a day, according to the World Bank. The Prime Minister noted that labour class, daily wage earners, vendors and small shopkeepers were being hit particularly hard by the economic shutdown and the government would review the situation next week. Khan hoped his emergency cash-transfer program would help mitigate the suffering of poor families.



Photo credits: Ehsaas Emergency Cash (PASS, 2020).

The government has been faced with the difficult challenge of tackling a major pandemic outbreak on the one hand, while also trying to keep the troubled economy going to prevent a humanitarian disaster. Ehsaas Emergency Cash program has been launched by the Prime Minister on April 1, 2020 in the context of the economic hardship being experienced by the vulnerable due to the ongoing coronavirus crisis (PASS, n.d.). The Ehsaas Emergency Cash is the largest ever social protection initiative in the history of Pakistan. The financial assistance under the program is meant to help them buy rations so that they don't go hungry. Pakistan has begun delivering one-off cash payments of about \$70 each to its 12 million poverty-stricken families, or roughly 80 million individuals, to alleviate the impact of the coronavirus-related economic shutdown in the country (PASS, n.d.).

In health care, media can convey health-related information including research evidence to the public, policymakers, and health professionals. They can also influence individual health behaviours. Media campaigns can produce positive changes and prevent negative changes in health-related behaviours across large populations.

#### 2.4. Telethon Imran khan COVID-19 fund fundraising

The telethon was held at the Prime Minister House with journalists. Speaking about the coronavirus, the prime minister said that the entire nation will have to take part in the battle against the infection. “No single government can battle the pandemic. The entire nation needs to join hands to fight this virus, keeping in mind the times that are ahead,” he said (SAMAA TV, 2020, April 23).

A telethon to raise funds for Pakistan’s fight against the novel coronavirus was broadcasted on all public and private channels during which Prime Minister Imran Khan personally urged citizens to donate generously to those worst affected by the ongoing pandemic. After the end of the marathon session, it was revealed that the government had been able to collect Rs550 million from the transmission. It was considered the great step of Pakistani government to support lower class.



Photo credits: Telethon Imran khan

COVID-19 fund fundraising (ARY News, 2020, April 1).

#### 2.5. Prime Minister's "Tiger Force"

This tiger force, meaning this volunteer force, was formed to meet the challenges presented by this lethal pandemic. The prime minister said volunteers will have to help register all those who had lost their jobs due to the lockdown (PASS, 2020, March 31).



Photo credits: Prime Minister's Tiger Force (NCOC, n.d.)

### 3. TURKISH SIDE OF COVID-19: HOW PEACEFULLY PANDEMIC HAS BEEN MANAGED

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#### 3.1. Help of Turkish Red Crescent: Syrian Refugees and COVID-19



Photo credits: Turkish Red Crescent (UNHCR, 2020).

The Health Ministry of Turkish Republic announced approximately 86,000 COVID-19 cases since April 2020. The death toll was 2,000 (UNHCR, 2020). After the Syrian civil war broke out, the Turkish Republic opened her borders to the Syrian Refugees. Today Turkey is hosting 3.6 million Syrian Refugees (UNHCR, 2021, March 7). Syrian nationals are given “Syrians under temporary

protection” status (UNHCR, n.d.). According to UNHCR “*Turkey has been progressively implementing a policy of **inclusion and harmonization**, by including refugees in public services and supporting them to become self-reliant and live in **harmony with their host community***” (UNHCR Operations, n.d.). The conditions in which Syrian Refugees are living make them more open to the spread of COVID-19 (Poole et al, 2020). In Turkey, the Emergency Social Safety Net (ESSN) programme was introduced in November 2016 to protect the Syrian refugees in need living outside camps and under temporary or international protection. Nearly 71 per cent of ESSN beneficiaries are under poor quality shelters, 12 per cent is lack of sufficient water and hygiene resources and 17 per cent live in crowded environment (WFP, 2020).

The European Union funds have supported a cooperation between the International Federation of Red Cross and Red Crescent Societies (IFRC) and the Turkish Red Crescent Society (TRC). Nearly 1.7 million Turkey based Syrian settlers are benefitting from international charitable aid via monthly cash assistance through the ESSN programme. TRC’s KIZILAYKARTs (smart shopping card) have been distributed to 2.4 million people for their basic needs throughout Turkish Republic (UNHCR, 2020).

### **3.2. Creating Public Awareness: The Presidency of Turkish Republic - Directorate of Communications**



PRESIDENCY OF THE REPUBLIC OF TÜRKİYE  
DIRECTORATE OF COMMUNICATIONS

When COVID-19 epidemic started seriously affecting people’s life in the early 2020 (“COVID-19 pandemic”, 2021), Directorate of Communications (DoC) of Turkish Presidency Office daily issued exclusive “Information Agenda Report” for COVID-19 commencing from the beginning of April 2020 until mid-May 2020. These reports were circulated via email newsletters by the DoC province offices to the whole country’s news media outlets (Cumhurbaşkanlığı İletişim Başkanlığı Yayınları©, 2021). The reports were aiming to create public awareness of COVID-19 throughout the country.

## Volunteering for the community



*Martin Pavelka-EU Aid Volunteer (SPI, 2020)*

Martin Pavelka is an EU Aid Volunteer from Slovakia. He did not hesitate to stay Istanbul during COVID-19 pandemic. He helped the displaced people in need on behalf of the NGO called Small Projects Istanbul (SPI). He strongly believes in beauty of diversity and caring for other cultures (SPI, 2020).

Volunteers of The Turkish Red Crescent also made a huge difference by playing a significant role in helping to elderly and the patients under the risk of the COVID-19 (Türk Kızılay, 2020).

### 3.4. *Vefa Social Support Groups*

*Vefa* is an Arabic rooted word meaning “loyalty, fidelity, dependable, reliability etc.” in Turkish context. Originally formed by the Ministry of Family, Labour and Social Services, “*Vefa Social Support Groups*” started to spread nationwide. Each province created its own aid group to serve the needy ones during the coronavirus pandemic. Whoever wants can join the group and help the people in need. Some went shopping for an elderly, some withdraw money on behalf of the person who is under the risk of infection (Anonymous, 2021; Gürboğa, 2020; MEMUR-SEN, 2020).

## 4. CONCLUSION

This study aims to analyse the best practices during the COVID-19 pandemic crisis starting from 2019. Since then countries are struggling to stop the spread of the deadly virus. Each has different coping strategies. In this research, we tried to look at from a humanitarian angle. Pakistan and Turkey are the countries have in many common cultural similarities. Pakistani *Tiger Force* and *Turkish*

*Vefa Social Support Groups* are the best examples of this culturally similar societies. This study shows that social groups and their media relationship needs further research in near future.

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## RÉSUMÉS:

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