

# THEORETICAL AND EMPIRICAL RESEARCH IN SOCIAL SCIENCES-I

EDITOR

Assoc. Prof. Dr. Aliye AKIN



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# **THEORETICAL AND EMPIRICAL RESEARCH IN SOCIAL SCIENCES-I**

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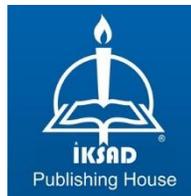
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www.iksadyayinevi.com

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Iksad Publications – 2023©

**ISBN: 978-625-6404-85-4**  
Cover Design: İbrahim KAYA  
Mach / 2023  
Ankara / Turkey  
Size = 16x24 cm

## **CONTENTS**

### **PREFACE**

*Assoc. Prof. Dr. Aliye AKIN*.....1

### **CHAPTER 1**

#### **THE DEVELOPMENT OF A MEMORY GAME “REMEMBER THE DAY” FOR PEOPLE WITH ALZHEIMER’S DISEASE**

*Ceren Cubukcu CERASI*

*Ahmet Koksal DOGRUSADIK*.....3

### **CHAPTER 2**

#### **ONLINE DATING AND CRIMES AGAINST HUMANITY**

*Dr. Manotar TAMPUBOLON*.....21

### **CHAPTER 3**

#### **DETERMINING THE OPINIONS OF TEACHERS PARTICIPATING IN INTERNATIONAL PROJECTS ON OCCUPATIONAL BURNOUT SYNDROME**

*Dr. Ceyda AKILLI* .....41

### **CHAPTER 4**

#### **A TRANSLATIONAL ANALYSIS OF STYLE: THE CASE OF YÜZÜNDE BİR YER**

*Asst. Prof. Dr. Selen TEKALP* .....7

### **CHAPTER 5**

#### **IHTISAB INSTITUTION AS A TRADITIONAL REGULATORY AND SUPERVISORY AUTHORITY**

*Prof. Dr. Hamza AL*

*Assist. Prof. Yakup KÖSEOĞLU* .....89

**CHAPTER 6**  
**COMMUNICATION PROBLEM OF IMMIGRANT**

*Prof. Dr. Sedat CERECİ.....115*

## **PREFACE**

Social sciences, which study human and human relations, are based on the study of human behavior in his social environment. In this context, social sciences have a feature that differs from the natural sciences, and the results obtained may differ according to the period and sample of the study. Science branches such as sociology, psychology, history, ethnology, political science, communication sciences, business administration, economics, law, pedagogy constitute the field of social sciences. Social sciences and these branches of science are in close relations with each other. This situation necessitates researchers in the field of social sciences to deal with other branches of science as well. Especially in recent years, with the increasing importance of interdisciplinary research, the number of theoretical and empirical research in the field of social sciences has also increased.

This book named "Theoretical and Empirical Research in Social Sciences-I", which includes new scientific approaches and different theoretical and empirical studies that emerged in line with the developments in the field of social sciences, has been prepared by scientists who are experts in their field with the aim of contributing to other researchers. In the book, current issues such as the development of memory games for Alzheimer's patients, crimes against humanity in the online in the historical process, teachers' views on burnout syndrome, cyclical analysis of a literary book, ihtisab as a supervisory and regulatory institution, communication problems of immigrants are included in the book. I hope that the book, which consists of six chapters, will contribute to the world of science and be a source for future studies.

I would like to express my gratitude to our valuable academicians who contributed to this book, which was created within the framework of the interdisciplinary nature of social sciences, and to the employees of IKSAD Publishing House and ISPEC Agency, who put a lot of effort into the publication of the book.

Assoc.Prof. Dr. Aliye AKIN

March, 2022

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**CHAPTER 1**

**THE DEVELOPMENT OF A MEMORY GAME “REMEMBER  
THE DAY” FOR PEOPLE WITH ALZHEIMER’S DISEASE**

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## INTRODUCTION

According to World Alzheimer Report 2021, there are 55 million people living with dementia as we speak, and as this report indicates, probably less than 25% are diagnosed globally (Gauthier et al., 2021). This number will continue to rise as the percentage of the population 65+ increases (Yamagata et al., 2013). Alzheimer's disease is one of the most common types of dementia, accounting for between 60% and 80% of causes (WEB, a). According to research, there is no cure for this fatal condition. However, by improving the patient's quality of life and providing a solution for enhancing the patient's cognitive capacities, the disease's course can be halted. One alternative option is to encourage the patient to utilize his or her mobile phone. Mobile phones are important for the patients' families because they assist them in carrying out their daily tasks by sending them notifications on a regular basis (Gupta et al., 2019). In a study, researchers discovered that when normal treatment is combined with computer assisted toolkits that include games and daily activity monitoring, people with Alzheimer's disease improve significantly (OlallaTárraga and Rodriguez, 2007). Professionals such as healthcare providers, caregivers, and AD patients benefit from therapy that includes brain games and stimulation (computer-based). (Gupta et al., 2019).

The digital game world has become popular in recent years, and now games have begun to be viewed with an educational and treatment perspective in addition to entertainment. This is called serious gaming. Serious gaming is defined as gaming which does not have the entertainment, enjoyment, or fun component as primary purpose (Micheal and Chen, 2005; Polzer et al., 2017). Educational and treatment games have started to find a place in many different platforms. Serious games that started to take a side role in disease treatments continue to be developed each day. A growing number of researchers and businesses are looking into how games might be utilized as teaching tools or as a rehabilitation platform for cognitively challenged patients like Alzheimer's patients (Jiang et al., 2006; Gee, 2003). In this context, a mobile game will be developed for Dementia, which is the loss of memory, thinking and reasoning. However, the focus of therapy and education on games puts the fun part of the game aside in serious games (Polzer et al., 2017). For this reason, the patients tend to stop playing the games or they play it as a duty due to healthcare providers require them to play. This situation causes patients not to benefit from the games to the desired extent.

The aim of this study is developing a mobile game with the focus of health improvement, and which is not different from other games in terms of entertainment. Therefore, more motivation for the patient will be created to keep playing the game. In this 3D mobile game, which is in puzzle genre, the player controls a character who has forgotten a note in his house and tries to find it by repeating what he did during the day. The character thinks that he also played mini games that day, plays them again to help him remember. The rest of the paper is organized as follows. In the next chapter, literature review will be discussed. The third chapter will explain the methodology. The fourth chapter will state the development of the game. Finally, in the last chapter conclusions will be specified.

## **1. RELATED STUDIES**

Studies show that especially video games and applications create more motivation for the player compared to paper or card games (Nacke et al., 2009; Imbeault and Bouchard, 2011). This is due to the pleasurable experience provided by video games, which motivates the player to learn from the game (Srinivasan et al., 2008; Gee, 2003). The basic element used in video games that will help the treatment of Alzheimer's disease is to make the player use their memory. Also, games need to include clear goals, constant feedback, the ability to focus on tasks, and the ability to accomplish these tasks (Tremblay et al., 2010; Chen, 2007). Most of the games have been developed to run on mobile devices. Some of these games are as follows.

Kitchen and Cooking is one of the research games on mild cognitive impairment (MCI) and Alzheimer's disease (AD). The game is played on tablet for more convenient access. In this 1-month study, 21 elderly participants played this game for free as much as they wanted. The person who plays the game of Kitchen and Cooking is asked to cook the recipe given to the person in a certain time. There are also hints on how to do the action that needs to be performed in the game. It was concluded that this game, which was developed with game designers and clinicians, can be used for disease treatment considering the results obtained by the players (Manera et al., 2015).

In another game that simulates daily life, the person playing the game is expected to perform 6 tasks such as finding, shopping, cooking and table preparation including 3 directions. 38 people participated in this research (20 healthy controls with no sign of cognitive impairment and 18 patients with

Alzheimer's disease). This game developed in Unity 3D and played on a touch screen. When the data obtained in the study such as the time to complete the tasks, the percentage of accomplishing the tasks correctly, and how long players remained inactive during the tasks are analyzed; a certain difference emerges between patients and non-patients. By observing these data, the information on what kind of issues people with Alzheimer's disease experience in daily life can be reached (Vallejo et al., 2017).

Sea Hero Quest has been developed by many scientists. In this 3D mobile game, we help the sailor character with dementia to remember what he has forgotten. There are 3 levels in this game: remembering the map shown, firing flares, and taking pictures of the creatures. Thanks to the people who play this game, a huge database is created, and this data helps doctors to determine the treatment. The VR version of this game was also developed in 2017 (WEB, b; WEB, c).

Smartkuber is a game that can be played on both PCs and mobile tablets. There are five mini-games available in the app. They include math calculations, word finding, pattern repetition, reconnecting with old pals, and reassembling flags. Many different cognitive functions are addressed due to the multiple game method (Boletsis and McCallum, 2016).

The Color-Shape Test is another application that has been identified. This application is intended for use on mobile devices. Players must swiftly select the correct colored pads that correspond to a predetermined legend at the top of the screen. The exam measures the speed with which the brain processes information (Brouillette, 2013).

Whack-a-mole was created at the University of Toronto's Interactive Media Lab. The game incorporates the well-known psychological Go/No-Go discrimination test, which was adapted for use in the game. This exercise focuses on the ability to block cognitive stimuli (Tong et al., 2015; Tong et al., 2016).

Episodix is a video game in which players take a virtual stroll through a medium-sized town; however, it may also be played on various touchable devices such as tablets. The goal is to remember as many things as possible while trying to avoid objects in the interference lists. The player receives feedback when they gain bonus points (Valladares-Rodriguez et al, 2017).

Rebolledo-Mendez et al. (2009) conducted a study on the educational potential of serious video games. They demonstrated FloodSim, a simulation-based game, and assessed its societal impact, claiming that role play is a strong tool for behavioral change. Indeed, the report claimed that their simulation raised basic understanding and that serious games have the potential to engage the public through teaching. Therefore, their study demonstrates the educational value of serious video games and their potential societal influence.

Thus, according to the studies above, it can be concluded with the data obtained through these games that video games contribute to Alzheimer's disease and help the treatment.

## **2. METHODOLOGY**

This study designs a mobile game by taking into consideration the studies conducted on the effectiveness of video games in the treatment of Alzheimer's disease (Ning et al., 2020). In this game, it is aimed that the player can exercise actively by using his memory. It is intended to be a game not only for people with Alzheimer's disease or at the beginning stage of this disease, but also for those who want to practice memory games, by not leaving the entertainment element aside.

The game must be very simple and easy to understand to avoid confusion. As a result, the problems provided must match the player's daily life to eliminate the need for sophisticated systems to be understood. To accomplish so, a familiar setting for the players must be replicated and obstacles that they are comfortable with should be provided (Laprise et al., 2010). In this study, it is aimed to practice memory with the objects that need to be remembered in the game. Also, puzzles, picture matching and Sudoku games are used which need active memory use. Thus, it is intended to assist in the treatment of Alzheimer's disease by providing the use of cognitive abilities.

The player's goal in the game is to remember what the character is doing in the order shown to the player and select it again in the same order. This will help them use their cognitive abilities. In order to complete the game, the player has to complete 9 levels with 3 mini puzzles. For each game's levels, the appropriate number of steps must be determined. This figure must be high enough to properly train the players' cognitive capacities.

However, too many steps may overburden them and reduce the game's advantages (Imbeault and Bouchard, 2011).

The target audience of this game is casual or non-gamers of both genders from age 7 and above. The main purpose of this game is to give entertainment for people with memory problems so that they can keep their memories active. For this reason, people with memory problems are a priority for this game.

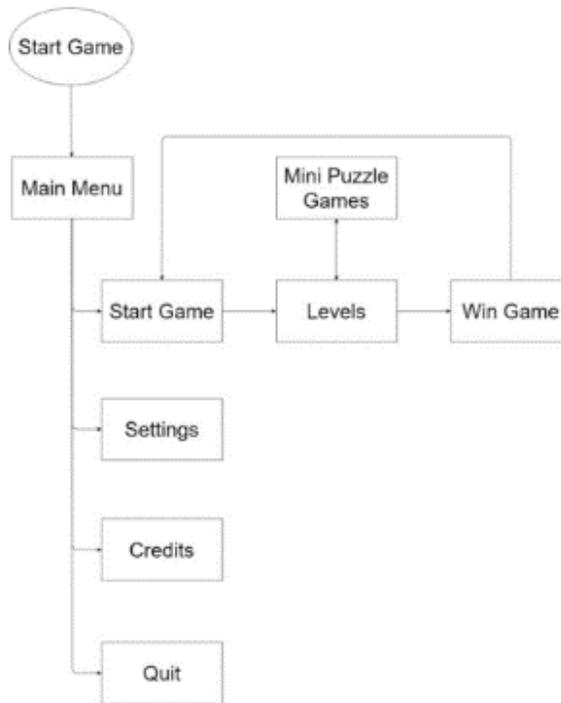
Table 1 shown below shows the programs required for this game project, the programming language and the operating system required for the game to run. The game will be developed in 3D since almost all recent computer games and virtual worlds are built on three-dimensional (3D) technologies (Gudoniene and Rutkauskiene, 2019).

**Table 1:** Project Requirements

Operating System	Android
Programming Language	C#
Game Engine	Unity
3D Modeling Software	Blender

## 2.1 System Architecture

The system architecture of the game is shown in Figure 1 below. According to the figure, there are four different sections of the game. These are Start Game, Settings, Credits and Quit. When the game is started, there are 9 different levels the player must achieve to successfully complete the game. Some of the levels also include a mini puzzle game in order to let the players use their cognitive abilities more.



**Figure 1:** System Architecture Of The Game

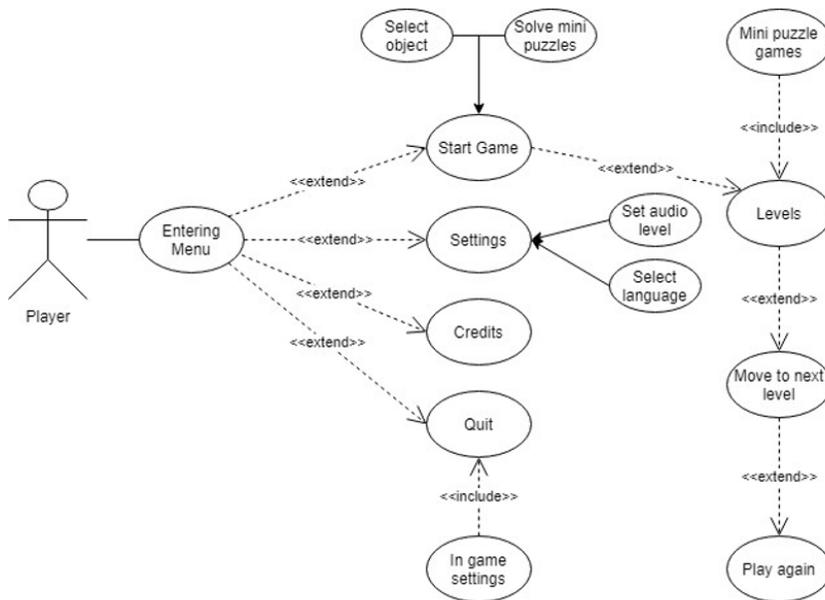
## 2.2 Use- Case Scenarios

There are 4 buttons on the main menu screen of the game. These are Start Game, Settings, Credits and Quit. The Start Game button makes the levels appear on the screen. On this screen, the player can select the levels that s/he wants to play or has started to play before. If the player has completed the levels of the puzzle games, s/he can play these games separately. If the player stops the game within levels, s/he can adjust in the pause menu or end the game.

The player can enter the settings menu with the Settings button under the main menu. In the settings menu, the player can adjust the sound and choose the language of the game.

Under the credit section, the player can see the names that contributed to the game's development process.

The player can end the game with the Quit button, which is the last button on the main menu. The use-case diagram chart is shown in Figure 2 below.



**Figure 2:** Use-case Diagram Of The Game

### 3. DEVELOPMENT OF THE GAME

The game starts with the character entering through the outer door of the house. As soon as he enters the house, the character says he must remember where he puts the note, and to do so, he must repeat all the activities that he did during the day. The game is controlled by a camera from a third person perspective, seeing the house from the side. After the game starts, the character tries to remember what he did that day in order, after showing the player what the character has done, it is expected that the player must click on the objects that are interacted within the same order. The player plays puzzles, picture matching and Sudoku along with the objects that need to be remembered, which will increase according to the levels. If these mini games are over, the player reaches the end at the last level and remembers where the note is.

There are 9 levels in total in the game. In the final screen of each level, the player can either go to the next level or return to the main menu. The levels that the player has completed can be seen from the levels section in the main menu.

Game control will be player's tap, drag and drop mechanisms. Players will select objects with which the character interacts with the touch mechanisms. Sudoku and picture matching will also be played with touch mechanisms. Finally, the puzzle part will be played with drag and drop mechanisms.

### 3.1 Level Design

Levels are designed to increase the number of objects to be remembered at each level at a certain rate. The level design flowchart is shown in Figure 3 below. There are 9 levels in total. As the levels increase, the objects the player needs to remember increase. Also, in levels 7, 8 and 9, there are additional games the player needs to achieve to complete that level.

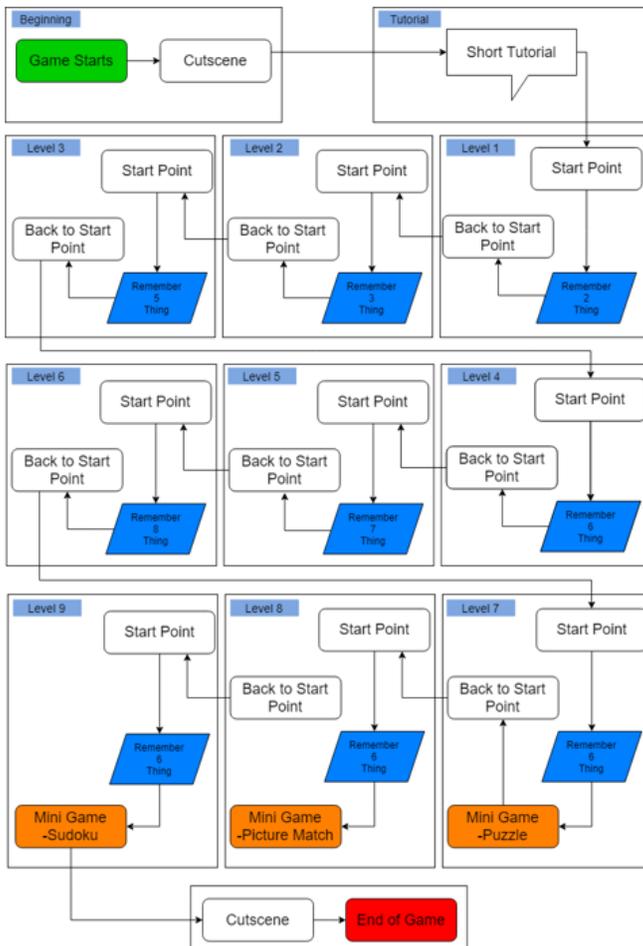
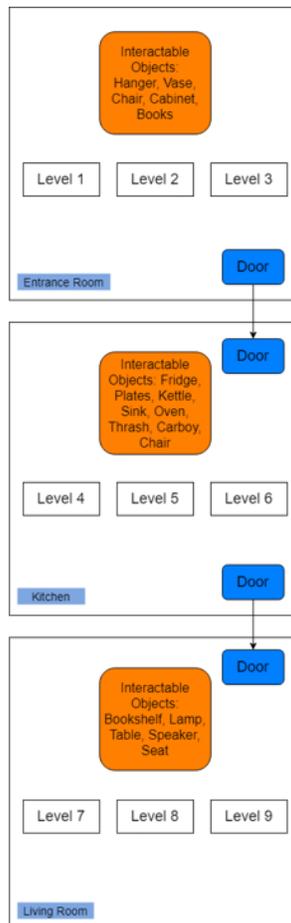


Figure 3: Level Design Flowchart

### 3.2 Environment Design

The environment consists of 3 rooms: Entrance room, kitchen and living room. The environmental design flowchart with environment transitions is shown in Figure 4 below. 3 different levels are played in each room. The first 3 levels are played in the entrance room, the middle levels are played in the kitchen and the last 3 levels are played in the living room. In order to eliminate the need to grasp complex mechanisms, the problems offered must match the patient's daily life. To accomplish so a familiar setting for the patients must be simulated and obstacles that they are comfortable with should be provided (Laprise et al., 2010; Imbeault et al., 2011). That is the reason why the rooms of a house are chosen for the environmental setting of the game.



**Figure 4:** Environment Design Flowchart

### 3.3 Interface

Figure 5 below shows the menus, menu contents and menu transitions. The player can use these menu items to navigate through the game, start, pause, and quit the game. The player can also see which level s/he is at currently within the game.

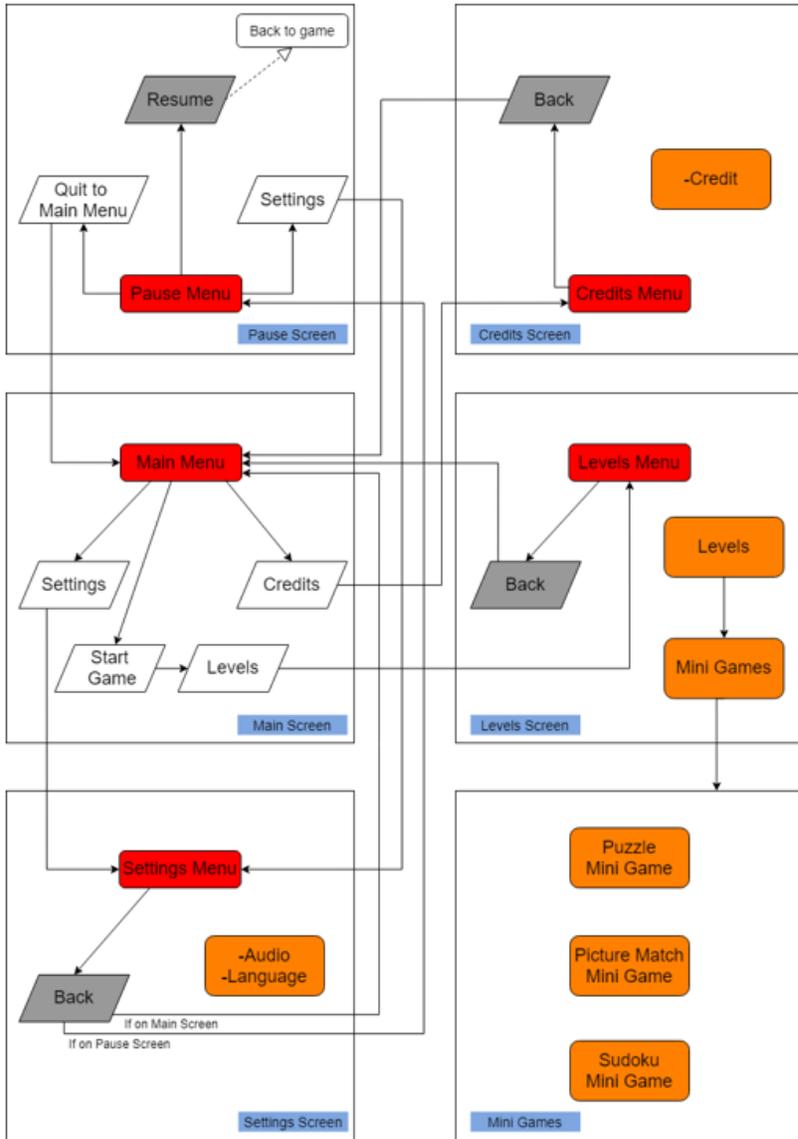


Figure 5: Menu Flowchart

### 3.4 Detailed Architecture

Figure 6 below shows the game's first screen and main menu. In this menu, the player can start the game, go to settings in order to make the settings of the game, go to credits to see the people who contributed to the production of the game and finally exit the game from the quit button.



**Figure 6:** Main Menu Screen

Figure 7 below shows the room where the tutorial and the first 3 parts of the game are played. In these sections, the player can interact with the hanger, vase, chair, cabinet, and the books in the room.



**Figure 7:** First Room Of The Game

Figure 8 below shows the room where the 4th, 5th and 6th levels of the game are played. In this room, the player can interact with the fridge, plates, kettle, sink, oven, thrash, carboy, and chair.



**Fig. 8:** Second Room Of The Game

Figure 9 below shows the room where the 7th, 8th and 9th levels of the game are played. In this room, the player can interact with the bookshelf, lamp, table, speaker, and seat. When the player interacts with the table, which is the last object that is interacted with in the room, additional mini games start for each level.



**Figure 9:** Third Room Of The Game

## **CONCLUSION**

Considering the effect of video games in the treatment of Dementia and especially Alzheimer's disease, it can be concluded that this study may be beneficial in the treatment process. Previous research has shown that video games can help with the treatment process, and even if they do not directly affect the disease, they can help with monitoring and analyzing the process. With this information, a game design with high memory usage was made in this project. As a result, it can be concluded that it can be beneficial not only in the treatment of disease, but also in the treatment of people who have memory problems or who want to improve their memory in general.

A game with 9 levels in addition to three mini games were developed in this project, such as puzzle, picture matching, and Sudoku, and the game's main mechanics were designed on the use of memory. People who do not have this disease or who are at the beginning of the disease can both strengthen their memory and have fun by playing this game, thanks to the entertainment element that was tried to be kept at the forefront in the design of the game.

Limitations of this study is that only the game is developed. The effects of the game on Alzheimer patients are not measured. Also, the game is developed for the Android operating system. Therefore, it can only work in devices using Android operating system. Future studies may include the development of the game for other operating systems. Moreover, the effect of the game on the cognitive abilities of Alzheimer patients can be measured.

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**CHAPTER 2**  
**ONLINE DATING AND CRIMES AGAINST**  
**HUMANITY<sup>1</sup>**

Dr. Manotar TAMPUBOLON

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## INTRODUCTION

Over the course of the last several years, more and more people have turned to internet dating. The usage of dating apps is common among singles to find a partner for life. Dating services may be found in abundance on social networking websites. People meet one another and establish connections with one another online in order to plan a date, often to form a personal and intimate relationship with one another.

The evolution of online dating might best be described as an insurgency. On the other hand, it had issues that, if they had been neglected for any length of time, may have resulted in disastrous outcomes. The usage of online dating services may have repercussions on many aspects of your life, including your habits, routine, and the way you organize and manage your time. It is important to read this in connection with the following caution to those who use online dating services: Remember that avoiding a problem is always better than trying to cure it, and act accordingly by being cautious (Al-Rousan et al., 2020).

Online dating, in contrast to more conventional means of meeting people, makes it simple to communicate with a diverse range of individuals without requiring you to physically travel somewhere. In order for singles to find dates offline, they often need to travel around many cities, counties, and sometimes even nations. This activity is both time-consuming and expensive to carry out.

No assurance making the necessary investments of time, effort, and resources will result in a positive outcome. Another option for the customer is that they will spend almost no money on online dating. Certain locations need a little payment monthly, while others do not charge anything at all (Coluccia et al., 2020).

There is no doubt that online dating broadens the pool of potential partners to choose from. When people sign up for online dating sites, they have access to a massive pool of people who could one day become their romantic partners. They do not work in the same industry, do not reside in the same city, and are not from the same country; thus, they would not have been able to meet via conventional means of dating. Consequently, this indicates that the singles market is extended when individuals utilize online dating (Eseadi et al., 2021).

Online dating may be more convenient than conventional offline dating in many respects, but it does come with its share of pitfalls, just as traditional offline dating does. When compared to persons who date conventionally, the great majority of people who use online dating services are dishonest, as has been proved. They often exaggerate their wage expectations and marital status on their resumes, job descriptions, and real estate ads.

Internet dating comes with several drawbacks, one of which is the endless pool of possible matches. A person seeking a medium may discover a great deal of information and alternatives online. If there are a vast number of profiles for customers to pick from, they are less likely to examine each one in great detail. Offline dating, due to the sheer nature of the activity, restricts a person's possibilities (Kaur & Iyer, 2021).

When utilizing online dating services, you run a greater chance of coming into contact with sexual predators and scam artists. When engaging with online dating services, individuals are able to conceal their genuine identities, which makes them enticing to various types of sexual predators. These fraudsters are able to get beyond the site's security by using phony identities, which are used to log in.

The use of dating apps and websites to discover possible companions is quite common among Indonesians due to the popularity of online dating in the country. Tinder, Badoo, and Bumble are examples of some of the most well-known and widely used dating applications in Indonesia. Online dating may be a time-saving and hassle-free method to meet new people in Indonesia, just as it is in a great number of other nations. However, it is important to exercise caution and follow the same safety tips that I mentioned in my previous answer. These include avoiding sending money to someone you haven't met in person, being skeptical of people who make promises that are impossible to keep, and not sharing sensitive personal information.

Additionally, it is a good idea to be conscious of cultural differences and to grasp the local dating norms in Indonesia. Both of these things can be found in the previous sentence. For instance, in some regions of the nation, arranged weddings are still rather frequent, and certain families may not approve of romantic interactions that take place before marriage. If you have an understanding of these cultural differences, you will be able to successfully navigate the world of online dating in Indonesia.

This qualitative study discusses how online dating attracts various types of sexual predators. By using false identities, these scammers are able to breach the site's security. To address the issue, this study employs information technology, social science, and legal approaches. The conceptual approach is used to examine various perspectives on online dating in both Indonesia and the United States.

To discuss the issue, the author employs relevant information technology, social science, and legal literature in a comprehensive context. To analyze the issue, reputable national and international sources, books, and journals of international renown are required. In terms of research focus, this study differs from previous studies in that it focuses on cultural local dating forms in Indonesia.

### **CASE STUDY**

In the year 2020, a woman from the United Kingdom lost about £200,000 to a man she had met via internet dating. The gentleman enticed her to help fund his enterprise by claiming to be a rich businessman. But it was all scam and the woman became the victim of the fraudulent activities of the man on an online dating app. This has become a problem nowadays (Smith, 2023).

### **ONLINE DATING IN INDONESIA**

The dating environment in Indonesia, much like the dating scene in Malaysia and Singapore, which are Indonesia's neighbors, is extremely humble yet functional. Indonesians have a number of fantastic dating sites from which to choose. All of them have a user interface that is so easy to understand that even my grandmother could use them, and they have a huge user base, which makes it worthwhile to pay for a premium membership (Lamphere & Lucas, 2019).

First things first, if one wants to have the greatest possible chance of success in Indonesia, It is strongly suggested that go to one of the country's more populated megacities like Jakarta, Surabaya, Bandung, or Medan. This will provide the best opportunity to meet people and make connections. Because it is such a famous tourist destination, Bali is home to a large number of unattached women from Indonesia. In the most isolated communities, one of the most significant problems is the low number of members. Dating is a game of numbers, so in order for any of the websites or applications that

follow to be successful, one will need a sizable pool of eligible singles to choose from.

If one considers going on dates in Indonesia, the following are some additional factors to take into account: In Indonesia, public shows of affection such as kissing, making out, and other similar behaviors are frowned upon. In areas of Indonesia outside of the main cities of Jakarta, Surabaya, Bandung, and Medan, the vast majority of women delay having sexual encounters until they are married. This is especially true outside of Surabaya. To a large extent, it is up to the lady in question to decide for herself whether or not she will wait. It is normal for a lady to want to introduce you to her family within the first month of getting to know her, so one shouldn't be surprised if she does so.

If one decides to sign up for one of the online dating sites or apps that are recommended below, before one makes any kind of commitment to anybody or anything, it is highly urged that you read member profiles in great detail. In the vast majority of instances, I am able to recognize these categories of persons with a fair amount of ease. If a woman has just one picture of herself up online, is dressed provocatively (such as in a bikini), and is making sexual gestures, it is advised to steer clear of interacting with her. Another warning sign to look out for is if a woman's profile has poor writing. If a person's profile is uninteresting, it's safe to assume that they are similarly boring in real life (Nyam, 2020).

## **ONLINE DATING SCAMS IN INDONESIA**

Scams involving people using online dating services are a problem in Indonesia, just as they are in other nations. Scammers may create phony profiles or seem to be actual persons in order to deceive victims into giving them money or personal information by using social engineering techniques. The following are some warning signs that should make you suspicious in Indonesia:

Requests for money: If someone you've met online begins asking for money or if they make unrealistic promises in return for financial assistance, it's certainly a scam. Another red flag is if they claim to help you in exchange for the money they get. Incomplete profiles: If a person's online profile is scant or lacking depth, this might be an indication that the person is not whom they claim to be online. It is important to be aware of someone who looks

evasive or who refuses to answer inquiries about themselves; these are both signs of suspicious conduct. Be wary of those who seem to be in a rush to get you to commit to anything, whether it be seeing them in person or paying them money.

Communications that don't make sense: If one gets messages that appear off-topic, strange, or offer something too good to be true, you should exercise caution. Scammers might use these communications to attempt to convince you to transfer their money or personal information so they can steal your identity. If one has any reason to believe that you are the victim of a scam, you should immediately notify the dating app of your suspicions and think about informing the police as well. Blocking the individual and terminating all forms of contact with them is another sound course of action to take. Keep in mind that online dating may be an excellent method to meet new people; nevertheless, it is essential to exercise caution and follow the safety precautions that I've given in order to prevent yourself from being taken advantage of by con artists (Shaari et al., 2019).

## **ONLINE DATING SCAMS AND THEIR TYPES**

Many types of online dating scams have affected people greatly in one way or the other. The types of online dating are as follows:

### **ROMANCE SCAMS**

Romance scams are a sort of online scam that entail a con artist hidden as a prospective romantic interest on a dating website using a bogus profile that the fraud artist has created. After developing a rapport with the victim and earning that person's confidence, the con artist would ultimately approach the victim with a request for financial assistance or personal information (Hendry, 2021).

There are millions of people who have met their special one via the use of online dating or social media. The unfortunate reality is that many individuals who search for love online end up falling prey to scam artists instead. Reading up on the complex falsehoods that romance scammers make their victims is the most crucial action you can take to prevent yourself from falling victim to these con artists (Shaari et al., 2019).

A person is using a dating website or app, and you finally meet the person of his dreams. When they are ready to leave the platform, they intend

to get in touch with you by sending you an email, calling you, or sending you a message. They claim to have a genuine love for one another, but the physical distance between them (caused by job or military responsibilities) prevents them from being together. Following that, they start the process of making a financial request. It's possible that it's for the cost of getting to your place. There is also the possibility that a hurried procedure may be required. or if there is any other situation that requires immediate attention.

Romance fraud perpetrators will employ a different story if they feel it would result in greater financial gain for them. False believers will say they are unable to make personal contact with you. As an excuse for their departure from the country, they can say that they are serving in the military, working on an oil rig, or traveling overseas. Con artists will often ask for monetary rewards. As soon as they have earned the trust, they will approach a person for financial assistance in order to pay for personal or family medical expenses, travel expenses, a visa, or bail. They could even be able to provide some basic guidance on how to get started investing in bitcoin (Suarez-Tangil et al., 2019).

Con artists will tell you how to pay them and offer you their instructions. Con artists of all hues, whether they be romantic or not, are in it for quick profit. They are interested in taking the money, and they want to make it hard for you to get it back. They may ask you to send money by a wire transfer using a service such as Western Union or MoneyGram, to load cash onto a gift card and submit the PIN number connected with the card, to use a mobile money transfer service, or to swap cryptocurrencies.

Swindlers who are interested in defrauding hard-earned money will utilize social media platforms such as Instagram and Facebook to get in touch with you after first building fake profiles on dating websites and apps. Swindlers will keep up a steady stream of discussions with you in an attempt to win your trust and acquire your confidence. Then, in order to get money from you, they will fabricate an alibi.

The astonishing amount of \$547 million was said to have been lost by victims of romance scams in 2021. This is an increase of around 80 percentage points in comparison to the files that were filed to the FTC in 2020. Gift cards were the most popular form of payment that was claimed to have been utilized by victims of romance scams in the year 2021. In addition,

the statistics from 2021 showed that the total cost of doing transactions using bitcoin was the highest (Tao, 2022).

## **SEXTORTION**

It is a kind of fraud in which the perpetrator convinces the victim to give sexually explicit photos or films by posing as a friend or family member. The perpetrator then uses these images or videos to blackmail the victim into giving money or more sexual favors.

Blackmail and sextortion are basically two names for the same thing. It's when someone threatens to release a sexual picture or video of you to other people in exchange for money or additional sexual favors from you, often known as "sexual blackmail." It is quite unusual for young individuals, particularly young men, to be tricked into believing that they are engaging with a girl when in fact they are chatting with an adult. They just converse for a very little period of time, which might range anywhere from several hours to as little as twenty minutes at times (Wolak et al., 2018).

Sextortionists often start sexual material exchanges with their victims by first sending them a sexually explicit photograph. The young person is then requested to produce a sexual photo or film or is tricked into exposing oneself or performing a sexual act during a live stream while unintentionally being recorded. Additionally, the young person may be asked to submit a sexual picture or video.

The demands of the sextortionist are made immediately after the receiver of the sexually explicit communication has received the message. Sextortionists often make their victims, particularly young girls, provide further sexual photographs and recordings on demand. Sextortion of boys almost always culminates in a demand for cash compensation.

If the young person does not comply with the sextortionist, the sextortionist may threaten to publish the information online or to share it directly with the individual's friends or family. Criminals often utilize the threat of revealing the victim's contacts or other identifying information (such as their school or home location) in order to compel the victim into providing sexual pictures or money (Whitty, 2019).

If the young person gives in, the sextortionist will pressure them into sending more explicit photographs or money. Sextortionists may on occasion

bargain with their victims and agree to settle for less money if the victims say they are struggling to make ends meet.

There is a broad range of monetary requirements, starting as little as \$9 (which was the amount that one teenager had in their bank account) and going all the way up to \$7,500. If the extortionist makes a demand for money, it can be paid for in a variety of ways, such as through an e-transfer from a bank account, a third-party payment service like PayPal or Venmo, or a prepaid card from a retailer like Amazon, Google Play, Steam, VISA, etc. If the extortionist makes a demand for money, it can be paid for in a number of different ways. luring a child or young person into sending sexually explicit communications by offering them money or a gift. Preying on the victim's family members or other close friends and acquaintances.

An example of a strategy that may be considered aggravating would be to threaten to endanger the youth's life or cause damage to their family or animals if they do not quickly follow. targeting young people by creating a large number of accounts designed to create the appearance that they are being harassed by a number of different individuals.

Attempts at sextortion in which the sextee demands that the victim create other social media profiles that may be used to victimize other kids. The student is trying to scare the other students and members of the faculty into keeping quiet about the pornographic photo or video by threatening to display it in class. Warning that the pornographic photograph or video will be sent to the media.

## **SCAMS INVOLVING PORNOGRAPHY**

In this kind of con, the fraudster tries to deceive the victim into clicking on a link that takes them to a website that contains sexual content. The con artist will then demand money from the victim in return for the promise that their browser history will not be shared with their friends and relatives (Zhou, 2023).

According to a survey that was published by CNBC, the majority of online or email extortion scams include sextortion schemes or pornographic crime, and this trend was said to have climbed by 242 percent in the previous year. According to the Brookings Institute, computer hacking is involved in around 43 percent of cases of sextortion and pornographic fraud committed

against adults, but more than 90 percent of cases involving minors include manipulation of social media.

The Federal Bureau of Investigation (FBI) classifies the act of obtaining sexually explicit images or recordings of a victim, who is often a juvenile, as the crime known as "sextortion." Users on the internet may be encouraged to send in pornographic photographs or videos after being contacted through email, social media, gaming applications, or app stores and asked to do so. If the victim does not comply with the requests of the con artist, the con artist will reveal the image to the broader public in return for either financial compensation or further sexually explicit photographs.

When perpetrators of pornographic crime scams attempt to deceive internet customers into transferring money to them, they utilize a strategy very similar to the one described above: they make a false claim that they have proof of sex crimes. An investigation by NBC News found that the perpetrator of these scams either uploads child pornography onto a victim's computer or fools the victim into doing so and then calls the victim in order to beg for money in order to avoid being punished. Occasionally, spam emails may contain connections to websites that seem to be completely legitimate; but, when consumers click on these links, they will be sent to websites that allow them to download pornographic photographs of minors. While pretending to be a member of the local law enforcement or an FBI agent, the con artist would next level allegations of child pornography or internet sexual offenses against the target. The individual who is the target of the con is given the information that, in order to prevent being prosecuted for child pornography or other sex offenses, he or she has to pay the con artist a certain amount of money. There have been complaints of these pornographic cons coming from all across the country, and victims of all ages and from all different socioeconomic backgrounds have fallen for them.

## **CHALLENGES FACED IN ONLINE DATING**

The authenticity of profiles may be difficult to verify whether a profile on a dating website is genuine or phony, which makes it simpler for con artists to trick people into thinking they are communicating with someone they are not. Because users remain anonymous, it is much simpler for them to place their faith in other people and fall victim to cons when they engage in online dating. Losses to victims' finances: People who fall victim to online

dating scams may suffer large monetary losses as a direct consequence of their deception.

The forced isolation created by the pandemic increased the popularity of dating apps, which were already widespread before the outbreak. Tinder, the most popular dating app, set a new daily record of three billion swipes in March 2020, and has since surpassed that number more than a hundred times. While dating apps have made it easier for many individuals to meet one other, some users have expressed concern about the culture they foster. In particular, this is true for women, who are subjected to a disproportionate amount of abuse and harassment from straight males on these sites (Wongsomboon et al., 2022).

Men and women alike feel the effects of these pervasive messaging. However, it seems that females are disproportionately impacted. According to findings from a Pew Research Center research scheduled for release in 2020, a significant number of women report being harassed while using online dating services. A majority (57%) of women between the ages of 18 and 34 who have used an online dating service report receiving unwanted sexually explicit messages or photographs. Also, 15- to 17-year-old teenage females said they often get such communications. Based on the results of a 2018 Australian research on dating-platform texts, it is clear that women are disproportionately affected by sexist abuse and harassment from straight males (Zhao et al., 2022).

Some people even claim to experience psychological stress and other bizarre side effects. Three in ten people who tried online dating in 2017 reported their experiences as "very or very unpleasant," according to research by the Pew Research Center. 19% of women aged 18-35 (compared to 9% of males) who participated in the Pew research on dating in 2020 reported experiencing violent threats. One research also found that cisgender straight and bisexual males were less likely to be concerned about their safety while using dating apps than women (Toma, 2022).

The author of a book titled "Nothing Personal: My Secret Life in the Dating App Inferno," Nancy Jo Sales, was so shaken by her time spent on these sites that she decided to write about it. She speaks from personal experience when she adds, "These things have gotten normalized so rapidly — things that are not normal, and should never be normal, like the level of abuse that occurs, and the risk and danger of it, not just physical but

emotional." She stresses that not everyone has a bad experience on a dating app, but there are enough people who do that "we need to speak about the damage coming to individuals."

Why are conversations like this permitted to persist when they create an unsettling environment for women using dating apps? The corporations that create these platforms and the bigger political entities have a role in policing them. Inevitably, this will have negative consequences for the people they want to use it on (Shanker & Zytko, 2022).

The good news is that there are systems in place to significantly reduce the frequency and severity of such issues. For instance, Tinder now uses machine learning to spot abusive language and messages, prompting users to think twice before sending them. Artificial intelligence was used in 2020 on Bumble to obscure private photos unless the user gives permission to see them.

To ensure that the person behind the profile is whom they claim to be, several sites require users to provide a selfie in addition to their profile photographs (wherein the user is photographed doing a highly specific action, so the platform can verify the authenticity of the image). Since users would no longer be able to hide behind false identities, this step should help reduce instances of catfishing and abuse. . Multiple contributors share this view. To paraphrase, "All we have is a block button. And although it exists and you can block individuals, she adds, "we don't account for the fact that you have to feel the negative of that action before you can block them."

When users meet in person, sexual assault is a major safety problem. There has been an increase in the number of women using safety measures while using dating apps, such as making sure their phones are charged and alerting friends and family about their intentions (Reyes-Urueña et al., 2022).

According to a 2019 investigation by the Columbia Graduate School of Journalism in New York and the journalistic organization ProPublica, the Match Group, which owns 45 different dating apps, only conducts background checks on its commercial applications, rather than on free platforms like Tinder, OKCupid, and Hinge. In response to these results, in May 2021, legislators in the United States filed legislation mandating that online dating services really follow their policies meant to curb fraud and abuse.

U.S. internet law, however, has a loophole in Section 230 of the Communications Decency Act that says websites are immune from liability for injury caused by their services to third parties. This implies that the billion-dollar business is seldom held accountable for harmful interactions, making it the responsibility of the platforms to add safeguards like those seen in Tinder and Bumble. There are numerous ongoing efforts to revise or do away with Section 230 because of the tensions it has caused. As platforms and user habits have progressed significantly since the rule's inception in the 1990s, many have argued that it is no longer relevant (Ranzini et al., 2022).

### **TRICKS USED FOR DECEPTION IN ONLINE DATING**

Deception can occur in many forms in online dating. Here are some common tricks used for deception in online dating: Catfishing: Creating a fake online profile using someone else's images and personal information.

Exaggerating personal qualities or accomplishments: Some people may exaggerate their height, wealth, or educational background to make themselves appear more attractive. Lying about their relationship status: Some people may claim to be single when they are actually married or in a relationship. Misrepresenting their age: Some people may lie about their age to appear more attractive or to fit into a specific age group on dating websites. Using old or misleading photos: Some people may use photos that are years old or heavily edited to deceive others about their appearance. Pretending to be someone else: Some people may create a fake persona and pretend to be someone they are not. Fabricating life stories: Some people may fabricate their entire life story, including their family, job, and interests, in order to appear more interesting or attractive. Faking emotional connection: Some people may pretend to have a strong emotional connection with you in order to manipulate you or gain your trust. Phishing scams: Some people may use online dating platforms to scam others out of their personal information or money. They may ask for money for emergencies, plane tickets, or other reasons, but in reality, they are using this information for fraudulent purposes. Inappropriate behavior: Some people may engage in inappropriate behavior, such as sending explicit messages or photos, in order to deceive others about their intentions.

Gaming the system: Some people may use bots or fake profiles to artificially inflate their popularity or to send messages to other users in an attempt to deceive them. It is important to be cautious when using online

dating platforms and to take steps to protect yourself from these types of deceptive practices. You can do this by verifying the information provided by others, being wary of individuals who seem too good to be true, and reporting any suspicious behavior to the dating platform.

**Fake profiles:** Scammers often create fake profiles, posing as someone else in order to gain the trust of their victims(Conner, 2023a). **False stories:** Scammers often tell false stories to gain the sympathy and trust of their victims.**Urgency:** Scammers often create a sense of urgency, forcing their victims to make hasty decisions and fall for their scams (Filice et al., 2022).

## **STEPS TO PREVENT AND SPOT THE SCAMMER**

Before engaging in online dating, individuals should research the website and the person they are communicating with to determine if they are genuine. If something seems too good to be true, it probably is. Trust your instincts and be cautious when communicating with someone online. Never send money to someone you have met online, even if they seem trustworthy. If you suspect that you have been a victim of an online dating scam, report it to the website and the authorities (Chinbunchorn et al., 2023).

It would be more efficient to focus on a reasonable amount of profiles over a shorter period of time. Given the above, it seems to reason that narrowing our dating pool will help us make better decisions, as we'll be able to focus on the factors that are most likely to determine whether or not we'll like spending time with a certain person in person. Avoid making judgments about possible dates based on points or tally-based systems or techniques, since we may be exposed to or overwhelmed by requests from a large number of online daters in a short period of time (for example, awarding points for each desirable attribute) (Duguay et al., 2022).

Instead, we should evaluate possible dates in the same way we'd evaluate a single person in a one-on-one setting: by visualizing how we may have a good time interacting with them in person. The number of options and possible dates presented by online dating services may be overwhelming, so it's crucial to start filtering out those who don't meet all of our preferences right away. This may also need us to periodically ground ourselves in realism so that our inflated sense of self doesn't cause us to overlook perfectly good prospective dates. We should also try not to have strong opinions about our

dates before we actually meet them. People's profiles on dating services often boast vague generalizations about their looks, occupation, accomplishments, or sense of humor. You won't find many individuals who don't say they have a good sense of humor, for example, but such generalizations tell you very nothing about the actual person.

Therefore, it is necessary to attempt to glean the somewhat more distinguishing traits which online daters promote and pinpoint those features which tell you more particularly about the individual. As a corollary to the foregoing, it is crucial that people who use online dating sites take the time to craft compelling profiles that highlight the unique attributes that set them apart from the crowd. If you want to stand out, don't simply claim you have a wonderful sense of humour (which may be interpreted in numerous ways), but instead describe what makes you laugh and why (Conner, 2023b).

## **CONCLUSION**

To save time, online dating involves meeting and making connections through social media. This meeting model has several advantages, including the ability to quickly make new friends and save time, but it can also lead to fraud by utilizing phony identities.

Tinder, Badoo, and Bumble are the most well-known and widely used online dating applications in Indonesia. However, they should be used with caution, such as: do not send money to unknown people, do not send sensitive personal information because it can be harmful, and be aware of cultural differences and understand Indonesian dating norms.

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## **CHAPTER 3**

### **DETERMINING THE OPINIONS OF TEACHERS PARTICIPATING IN INTERNATIONAL PROJECTS ON OCCUPATIONAL BURNOUT SYNDROME**

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## INTRODUCTION

The living conditions in today's world, rapidly developing and changing work environments, the high expectations of the modern world paradigm for individuals create a high pressure element on individuals, increase their stress levels and ultimately bring individuals face to face with "burnout syndrome". Reviewing the literature on burnout, researchers agree that burnout is a mental condition, but they do not agree on a common understanding of how burnout should be defined. The concept of burnout has been studied extensively for the last 30 years in relation to different occupational fields. The literature meaning of burnout was first introduced by Freudenberger in 1974 and was defined as "the state of exhaustion that occurs as a result of failure, weariness, loss of energy and power or unmet demands on human work resources" (Freudenberger, 1974, as cited in Vızlı, 2005). Burnout is defined as experiencing three syndromes as "emotional exhaustion, depersonalization and lack of personal achievement" (Kokkinos, 2007; Maslach & Jackson, 1981). On the other hand, burnout is a syndrome that includes different levels of individual dissatisfaction, physical exhaustion, feelings of helplessness, hopelessness, professional disappointment, negative self-perception, and negative feelings towards work and colleagues (Kyriacou, 2001; Pines & Aronson, 1988) can also be considered.

Burnout can be briefly explained as a person's feeling of being tired and exhausted by setting big goals for himself and not being able to achieve what he wants later on, feeling tired and exhausted, and becoming unable to fulfill the requirements of his job physically and emotionally. There are many definitions of burnout (Oruç, 2007). The dictionary meaning of the term burnout is "the depletion of energy, strength or resources through overwork, fatigue, failure". Burnout is a popular term used for a state of mental and physical energy depletion that develops after chronic work-related stress situations that remain unchanged, sometimes characterized by physical ailments (Sürgevil, 2005).

Burnout in the World Health Report published by the World Health Organization (1998) was defined as an extreme emotional fatigue that occurs with overwork and as a result, the inability to fulfill his work and responsibilities. According to Maslach (1981), burnout is identified as "sensational exhaustion, depersonalization, and a low sense of individual fulfillment that occurs in people who have intense relationships with people because of their work" (Maslach, 1981, as cited in Ulutaşdemir, 2012).

According to Maslach (1981), burnout is a syndrome with three subcomponents called “Emotional Exhaustion (DT), Depersonalization (D) and Low Personal Success-Personal Failure (PD)” (Maslach, 1981, as cited in Ulutaşdemir, 2012). These three sub-components expressing the changes in the life of the person experiencing the syndrome can be explained as follows:

- **Emotional Exhaustion:** It is the most clearly observable component of the burnout syndrome. It describes the state of being tired and emotionally exhausted by employees. It occurs as a lack of energy and the feeling that the emotional resources of the individual are exhausted (Gündüz, 2005).

- **Depersonalization:** Employees treat people they serve as objects, use derogatory words, and display a careless, sarcastic attitude. In fact, there is a sense of alienation and defense mechanism underlying these behaviors. That is, depersonalization; represents the interpersonal dimension of burnout and indicates a negative, rigid attitude towards customers and lack of responsiveness to work (Maslach, 1981, as cited in Ulutaşdemir, 2012).

- **Low Feeling of Personal Success:** People who are emotionally and physically exhausted, have a negative attitude towards themselves and the people they serve, have difficulty in fulfilling the demands of their jobs, and their sense of personal competence decreases. In this sense, the decrease in the sense of personal achievement is seen together with the other two structures (Maslach, 1981, as cited in Ulutaşdemir, 2012). Over time, a sense of inadequate self-perception in various work-related events and a sense of failure in relationships with colleagues. The waste of effort and the feeling of guilt prevent the employee from performing the necessary behaviors for success by reducing his work motivation (Kayabaşı, 2008).

The feeling of burnout affects the physical, behavioral and psychological dimensions of the individual. While physical symptoms usually appear as fatigue, insomnia, breathing difficulties, and weight loss; behavioral symptoms are anger, aversion to work, doubt and anxiety, and low self-esteem. Psychological symptoms of burnout can be listed as family problems, sleep disorders, depression, psychological diseases (Sabuncuoğlu, 1996, as cited in Yiğit, 2007). Cherniss (1980) identified eight factors that cause burnout: inadequate orientation, workload, lack of motivation, client communication space (with parents, students), unclear organizational goals/goals, lack of autonomy, leadership/supervision, and social isolation. Apart from these, three other stressful situations examined with burnout are

listed as follows: Unmet expectations: Conflict and uncertainty Participation in the decision-making / making process (Burke & Greenglass, 1995). Burnout syndrome is an important problem area that threatens all professions today. In the literature, it is stated that individuals working in occupational groups that require interaction with people are more likely to encounter this syndrome (Hoyos & Kallus, 2005; Maslach et al., 2001; Oplatka, 2002). From this point of view, it can be said that teachers tend to experience high levels of burnout when considered in the context of their relations with people (Baltaş & Baltaş, 1993). Over time, many teachers have lost their ideals and become alienated from their profession due to the type of school, inhibitory school culture, physical infrastructure and lack of resources, conflicts with management, organizational characteristics, and demographic factors such as gender, educational status, and age (Byrne, 1991; Fatty, 2004; Friedman, 1991; Troman & Woods, 2000). This suggests that teachers have a high potential for experiencing burnout syndrome.

Considering the factors that cause burnout, Maslach and Leiter (1997) stated that the sources of burnout are situational rather than personal. Therefore, they mentioned that the solutions for burnout should be sought mostly in the social environment of the person (Başol & Altay, 2009). The reasons such as the problems experienced by the teachers among themselves, the competitive environment, the biased attitudes and behaviors of the school administration among their teachers are the indications that burnout is situational rather than personal. While the lack of motivation of the teachers in the institutions where they work and the lack of the mission and vision of the institution create an obstacle for the teachers to reach their goals, it is thought that the parents have recently put pressure on the teachers and have authority over the teachers, making the employees uneasy in the school environment and not participating in the decision-making situations. This situation is expressed as burnout in teachers. Burnout is defined as experiencing three syndromes as “emotional exhaustion, depersonalization and lack of personal achievement” (Kokkinos, 2007; Maslach & Jackson, 1981). On the other hand, burnout is a syndrome that includes different levels of individual dissatisfaction, physical exhaustion, feelings of helplessness, hopelessness, professional disappointment, negative self-perception, and negative feelings towards work and colleagues (Kyriacou, 2001; Pines & Aronson, 1988) can also be considered.

Based on the definitions related to the concept of burnout, it can be said that burnout causes physical and mental fatigue in teachers and this negatively affects teachers' work performance and teaching activities (Hoyos & Kallus, 2005; Maslach et al., 2001; VanHorn et al., 1999). For this reason, it is important to conduct research on teachers' burnout levels and the factors that cause burnout. Because the burnout experienced by teachers can affect their students, administrators and parents, and therefore all stakeholders at different levels (Friedman & Farb, 1992).

In order to provide quality and capacity in educational processes, to keep up with the changing world by innovating educational institutions, to increase the motivation of educators and students to research, question and produce; projects supported by the Ministry of National Education (MEB), European Commission supported projects such as Erasmus and eTwinning, TUBITAK projects (a funding organization in Turkey), Development Agency projects are carried out. Every year, many educators and students participate in the project activities carried out at all grades and school types for educators and students; it creates concrete outputs by carrying out original and innovative studies (Blumenfeld et al., 1991).

Projects carried out in educational environments are planned to achieve teaching outputs are collaborative processes carried out in cooperation with education administrators, teachers and students (Yurtluk, 2018). The project management procedure equals to a learning process that clearly reveals the impact of the learned subjects on daily life and maximizes the motivation for learning (Saçlı, 2004). W. Kilpatrick was the first who emphasized the importance of educational projects (Aytaç, 2000). Preparing educational projects provides positive contributions to educators and students in many respects. While project processes develop students' cognitive, affective and psycho-motor skills (Raghavan et al., 2001); its contributions to educators are generally related to providing professional development, increasing job satisfaction, and moving organizational motivation to higher levels (Uzal et al., 2012). In terms of teachers, the benefits of being involved in the project preparation and execution processes are generally strengthening their professional, personal and technical equipment, making it easier for them to adapt to educational innovations, accelerating their career development, gaining experience in matters such as coordination, planning, organizing, and budget preparation (Thomas, 2000).

One of the benefits of taking part in the project preparation and execution processes of teachers is that their tendency to suffer from professional burnout syndrome is thought to be lower than their other colleagues. The main reason for this situation is the high perception of personal success and job satisfaction of the teachers involved in the projects (Zabel et al.,1984). Bright (2012) stated that teachers who take part in innovative project-based studies have high self-efficacy and low potential for occupational burnout.

Burnout is when a person sets big goals for himself and cannot achieve what he wants later on and becomes disappointed, feels tired and depleted of energy, and becomes unable to fulfill the requirements of his job physically and emotionally. Burnout is handled in the dimensions of emotional exhaustion, low sense of accomplishment and depersonalization. The feeling of burnout affects the physical, behavioral and psychological dimensions of the individual. While physical symptoms usually appear as fatigue, insomnia, breathing difficulties, and weight loss; behavioral symptoms are anger, aversion to work, doubt and anxiety, and low self-esteem. Psychological symptoms of burnout can be listed as family problems, sleep disorders, depression, and psychological diseases. Many national and international projects are carried out in order to ensure quality and efficiency in educational processes, to keep pace with the changing world by innovating educational institutions, and to increase the motivation of educators and students to research, question and produce. The aim of this study is to determine the opinions of the teachers working in the province of Elazig and taking part in international projects on the components of professional burnout syndrome.

The problem statement of the research is as follows:

1. What are the opinions of teachers working in Elazig and participating in international projects on burnout syndrome?

The sub- problems of the research are as follows:

- 1.1. What are the opinions of teachers working in Elazig and participating in international projects on the emotional exhaustion component of occupational burnout syndrome?

1.2. What are the opinions of teachers working in Elazig and participating in international projects on the depersonalization component of professional burnout syndrome?

1.3. What are the opinions of teachers working in Elazig and participating in international projects on the personal failure component of professional burnout syndrome?

## **2. METHODOLOGY**

The research was conducted according to the situational analysis method, which belongs to the qualitative research methods. The most appreciated meaning of the qualitative method is the in-depth analysis of one or more cases (Yıldırım & Şimşek, 2006). In the situation analysis method, all factors related to the situation are considered in a holistic way, focusing on how they are affected by the situation. Situation analysis is an empirical research method used in situations where the boundaries between the phenomenon and its context are not clearly defined and there is more than one source of reasoning or data (Yin, 1994). Situation analysis is a qualitative research approach in which the researcher examines one or more situations in depth using data collection instruments and defines situations and themes in the context of the situation (Creswell, 2007).

### **2.1. Working group**

The study group of the research consists of 20 teachers working in Elazig province and participating in international projects. The study group was formed based on the method of non probable maximum variation. The aim is to reflect the diversity of the sample in such a way that the research questions can be answered in different ways. The aim is not to create diversity in order to generalise, but to find out whether there are similarities or differences between different situations and to reveal different dimensions of the problem according to the diversity (Erdoğan, 1998; Yıldırım & Şimşek, 2006). Before applying the interview form, the necessary permissions and ethics committee report were obtained from Firat University and Elazig Provincial Directorate of National Education. The demographic distribution of the participants in the study group is shown in Table 1.

**Table 1:** Demographic Data On the Working Group

<b>Variables</b>	<b>Frequency (f)</b>	<b>Percentage (p)</b>
<b>Gender</b>		
Female	12	60
Male	8	40
<b>School Graduate</b>		
Pre-school	4	20
Primary school	7	35
Secondary school	4	20
High School	5	25
<b>Seniority Year</b>		
1- 5	4	20
6- 10	5	25
11- 15	6	30
16 years +	5	25
<b>Number of International Projects</b>		
1	3	15
2	3	15
3	3	15
4	2	10
5 +	9	45
<b>Total</b>	<b>20</b>	<b>100</b>

As seen in Table 1, 60% of the participants are female teachers and 40% are male teachers. According to the data obtained from the Strategy Development Branch of the Elazig Directorate of National Education in March 2021, the number of female teachers involved in international projects in the province of Elazig is higher than the number of male teachers; therefore, in order to reflect the universe in the research, care was taken to ensure that the number of female teachers was higher than the number of male teachers. When the distribution of the participants in the study group is examined according to the school type variable, it is seen that 20% work in pre-school, 35% in primary school, 20% in secondary school and 25% in secondary education institutions. When the distribution of the participants according to the variable of seniority is analyzed, it is seen that the highest rate belongs to the participants who worked between 11 and 15 years ( $f = 6$ ). Participants with a seniority of 16 years or more constitute 25% of the participants. This distribution shows that the participants are professionally

experienced teachers. When the distribution of the participants regarding the number of projects they have is analyzed, it is seen that 45% of them are involved in 5 or more international projects. This shows that the majority of the participants have experience in international projects.

## **2.2. Data instrument**

A semi-structured interview form was used as the data collection instrument. The form was prepared by the researcher with the help of two academicians of Fırat University, Faculty of Education. The most important advantage of the semi-structured interview technique for the researcher is that it provides more systematic and comparable information because the interview is conducted according to a prepared interview protocol (Yıldırım & Şimşek, 2006). In this study, a 5-item survey questionnaire was used to determine the opinions of teachers involved in international projects about the components of occupational burnout syndrome. A survey is the shortest way to determine the knowledge, thoughts, attitudes, and behaviors of individuals on various topics and their possible causes (Karasar, 2012). The main purpose of using an interview technique is usually not to test a hypothesis, but to try to understand other people's experiences and how they make sense of those experiences (Türnüklü, 2000). The interview technique used in qualitative research is used to take the perspective of the people under study, to reveal their world of meaning, and to see the world through their concept of thoughts (Türnüklü, 2012).

## **2.3. Data analysis**

The research data were interpreted using descriptive analysis, one of the techniques of qualitative research. Interpretation is the process of giving meaning to the analyzed data (Karasar, 2012). In descriptive analysis, the answers given by different people to the same questions are reproduced as quotes without changing them (Yıldırım & Şimşek, 2006). Descriptive analysis consists of establishing the conceptual framework, processing the data according to this framework, defining the results, and interpreting the results (Alunışık et al., 2010). When analyzing the data, the interview forms completed by the participants were given codes such as K-1, K-2, etc. to ensure confidentiality and impartiality. The sample group's responses to the interview form questions were analyzed by categorizing them according to their problem areas. These categories were ranked according to the number of times participants mentioned them, and

percentiles and frequencies were determined. Problem areas were reinforced by using salient quotes from participants as examples. In analyzing the data, categories and patterns were considered, frequencies of variables were interpreted, relationships between variables were considered, and variables were grouped by their characteristics. Responses were interpreted to reflect reality by forming logical chains of meaning. Because the most important problem in research is whether the obtained meanings and results are correct, valid, and repeatable (Miles & Huberman, 1994).

### **3. FINDINGS**

In this section, the opinions of teachers involved in international projects on professional burnout, their opinions on emotional exhaustion, depersonalization, personal failure dimensions, their general opinions on the concept of professional burnout, and their opinions on the change in professional burnout levels before and after the project are given.

#### **3.1. Opinions of Participants in International Projects on the Dimension of Emotional Exhaustion**

In the first item of the interview form used as a data collection tool in the research, “Have you encountered emotional exhaustion such as lack of energy or exhaustion after taking part in an international project? How did being involved in an international project affect you in this regard?” questions are included. With these questions, it is aimed to determine the opinions of the participants about the emotional exhaustion dimension of professional burnout. While 30% of the participants stated that they experienced emotional exhaustion after taking part in the international project ( $f = 6$ ), 70% of them stated that they did not experience emotional exhaustion after taking part in the international project ( $f = 14$ ). The opinions of the participants regarding the question in the first item are as indicated in Table 2.

**Table 2:** Participants' Opinions On The Dimension Of Emotional Exhaustion

<b>Opinions</b>	<b>f</b>	<b>p</b>
It was exhausting, but the sense of accomplishment made up for it.	7	35
I felt more energetic as opposed to fatigue.	3	15
My energy to take part in new projects increased	2	10
Meeting my colleagues working in different parts of the world increased my performance	2	10
Sometimes I felt tired because it required me to expend more energy	2	10
Positive feedback from students was taking my fatigue away.	1	5
My motivation increased	1	5
I felt tired because I had to speak a foreign language	1	5
Agreeing with my school administration about the project caused me to have low energy.	1	5
<b>TOTAL</b>	<b>20</b>	<b>100</b>

As can be seen in Table 2, the majority of the participants experienced fatigue within the scope of emotional exhaustion, which is one of the professional burnout dimensions of being involved in an international project; however, he stated that the sense of success they achieved in the project compensated for this situation ( $f = 7$ ).

*“It didn't make you feel emotionally tired, but it made you feel more energetic with a sense of accomplishment thanks to the achievements of the project.” (K - 9)*

*“Fatigue happens naturally, but seeing the students involved in the project producing*

*something and the happiness after producing it takes away your tiredness.” (K - 11)*

Based on the opinions of the participants coded K - 9 and K - 11, it was stated that teachers involved in international projects may experience situations such as loss of energy and exhaustion during the process; however, it can be said that this loss of energy and exhaustion did not reach the level of professional burnout thanks to the gains they achieved at the end of the project. It turns out that the positive changes that the participants have seen in themselves and their students as a result of international projects have left the feeling of fatigue to the feeling of success and happiness. Some participants stated that taking part in international projects increased their energy on the contrary to fatigue ( $f = 3$ ). There are participants who state that being involved in international projects encourages the participants to take part in new projects ( $f = 2$ ) and that meeting colleagues working in different countries thanks to the projects increases the energy ( $f = 2$ ).

*“It was very enjoyable to take part in an international project. It was an indescribable feeling to work with partners from the same country as well as foreign partners for the same purpose, to advance in line with the same common goals in different parts of the world, and to be able to observe the activities they had done. In addition to this, of course, carrying out a project, “executing an international project” can cause you to feel tired and worn out from time to time. However, as we see the outputs of the project activities and see that the project achieves its goals, this feeling leaves its place to the feeling of achievement and happiness.” (K - 5)*

*“It is really exciting to work with teachers from different countries and different cultures and to meet on a common platform. Because no matter where we are in the world, sharing the same feelings, the same ideas, facing different ideas, I have personally experienced the positive and energizing effects of people’s personal development, and as a teacher of 18 years, I have experienced the positive and energizing effects of the work done in a school at the other side of the world. I can tell you are more motivated.” (K - 17)*

As stated by the K - 5 and K - 17 participants, many of the participants stated that their motivation and energy increased because they took part in an international project, so they did not feel professional

burnout. Some participants stated that they had to learn a foreign language because they took part in an international project and this caused them fatigue or they had a disagreement with the school administration during the project process.

*“I faced a state of emotional exhaustion such as exhaustion, especially when it comes to communication with my foreign partners. We used English as a common language because I partnered with different countries, and I had a hard time because most of my partners were not competent in the language.” (K - 10).*

The K-10 coded participant stated that he had difficulty in using a foreign language. Communication is a very important element in multi-partner projects and partners can only implement the project effectively if they can communicate well. In this context, the effective use of foreign language in international projects is a prerequisite that determines the level of effectiveness of the project. It has been concluded that teachers who do not know a foreign language at all or have limited foreign language knowledge may have difficulties in international projects and may encounter emotional exhaustion.

### **3.2. Opinions of Participants in International Projects on the Dimension of Depersonalization**

In the second item of the interview form included in the research, “Have you encountered situations of unresponsiveness and depersonalization towards your profession after taking part in an international project? How did being involved in an international project affect you in this regard?” questions are included. While 75% of the participants stated that they did not encounter unresponsiveness or depersonalization; 25% stated that they experienced depersonalization. The opinions of the participants are as indicated in Table 3.

**Table 3:** Opinions of Participants On The Dimension Of Depersonalization

<b>Opinion</b>	<b>f</b>	<b>p</b>
Made me love my job more instead of being insensitive	8	26,66
Working with foreign partners for the same purpose has brought sensitivity to my profession.	6	20
I updated myself professionally.	4	13,34
My ability to empathize has increased	4	13,34
It enabled me to reach educational gains more quickly.	2	6,66
Preventing professional disinformation	1	3,34
I experienced unresponsiveness because the project did not result in success.	3	10
I became desensitized because my project was not valued by the school administration.	2	6,66
<b>TOTAL</b>	<b>30</b>	<b>100</b>

As can be seen in Table 3, most of the participants stated that they became more sensitive to their profession and liked their profession more, rather than being insensitive to being involved in an international project ( $f = 8$ ). The number of participants who stated that they gained sensitivity towards their profession because they work together with their colleagues from foreign countries is also substantial ( $f = 6$ ). Participants stated that being involved in an international project increased their empathy skills ( $f = 4$ ) and increased their level of competence by updating themselves professionally.

*“No, I haven't met, on the contrary, positive feelings towards my profession have developed, and I am happy that my profession is a profession that allows such work. It made me want to take part in such projects again, if possible.” (K - 4)*

*“The projects I carried out caused me to do my job more lovingly instead of taking me away from my profession, and the education-teaching process to be more fun and*

*productive. The activities I carried out with the project helped me to reach the achievements and indicators that I tried to reach in the education process in a shorter time and to provide more permanent learning.”(K - 9)*

As can be understood from the participant statements above, the participation of the participants in an international project has led them to gain sensitivity towards their profession, to love their profession more, and to have the ability to look from different perspectives while performing their profession through the cultural merger they have realized through foreign partners. When the participant opinions are examined, it is concluded that taking part in an international project contributes positively to the depersonalization dimension, which is among the dimensions of professional burnout, and makes the teachers more sensitive to their profession. Participants, who stated that they experienced depersonalization after taking part in the international project, stated that they could not achieve the success they wanted at the end of the project ( $f = 3$ ) and that they did not receive enough support from the school administration ( $f = 2$ ).

*“At the end of the project, I did not achieve the success I wanted and was not appreciated by the authorities. This situation made me unresponsive to projects. I take part in projects to improve myself in my profession and to be beneficial to my students, but the attitudes of the administrators sometimes cause disappointment.” (K - 8)*

After a long and difficult project process, teachers may want to be successful, appreciated and rewarded with certificates. However, some projects may not be completed successfully due to reasons such as the attitude of the partners, the unachievable selection of the project goals, the inconsistency of the goals and activities. It is seen that this situation may cause burnout in the dimension of depersonalization in teachers. The fact that teachers are prepared for all kinds of results when starting a project, realize that the project is an experience-based process and that they are closer to success because they have experience in their next projects, even if they are involved in a failed project, will distance themselves from the feeling of burnout. It is thought that the school administrators' supporting the teachers involved in the projects and rewarding the teachers who work diligently in the

projects with representative awards will distract the teachers from the feeling of burnout.

### 3.3. Opinions of Participants in International Projects on Personal Failure Dimension

In the third item of the interview form applied to the participants, “Have you experienced the feeling of personal failure after taking part in an international project? How did being involved in an international project affect you in this regard?” question is included. With this question, it is aimed to determine the views of the participants in international projects on personal failure, one of the dimensions of professional burnout. While 85% of the participants stated that they did not experience personal failure after taking part in an international project ( $f = 17$ ), only 15% stated that they experienced personal failure ( $f = 3$ ). The opinions of the teachers on the dimension of personal failure are as shown in Table 4.

**Table 4:** Participants' Opinions On Personal Failure Dimension

Opinions	f	p
I have not experienced personal failure; on the contrary, I experienced a sense of achievement.	8	24,22
I was honored with the documents I received at the end of the project	5	15,14
My self-confidence has increased	4	12,12
Gained experience to increase my personal success	4	12,12
I had the opportunity to update myself	3	9
There were times when I felt like a failure due to my inexperience at certain stages of the project.	3	9
There were times when I felt unsuccessful in foreign language	2	6
Change in students increased my sense of achievement	1	3
I felt superior to other colleagues	1	3

My motivation increased	1	3
Not getting paid for your work felt like a failure	1	3
<b>TOTAL</b>	<b>33</b>	<b>100</b>

When Table 4 is examined, most of the participants stated that their sense of achievement increased instead of experiencing personal failure, which is one of the dimensions of professional burnout ( $f=8$ ). Based on the opinions of the participants, being involved in an international project and collaborating with project partners from foreign countries not only increases the sense of achievement of teachers, but also helps them to be honoured with various documents such as success, appreciation and thanks ( $f = 5$ ), and increases teachers' self-confidence ( $f = 4$ ). helps them gain experiences that increase their sense of achievement ( $f = 4$ ).

*“At the end of the project, we were honored to reward our projects with National and European quality labels. As a teacher who carries out a project, I have a different side from my other colleagues, and when we consider what our project has contributed to my students, my students' environment and me, we can see that carrying out a project has a lot of positive gains for a teacher.”(K - 14)*

As the participant K - 14 stated, the documents obtained at the end of the project, the changes observed in the students and the changes observed by the teachers in themselves increase the teachers' sense of achievement. When examined in this context, it can be said that international projects have an intrinsic and extrinsic motivation effect on teachers' feelings of achievement. Teachers are not only motivated by the gains they have achieved and the changes in the achievements of their students; documents, appreciation, acknowledgment and similar external motivation sources. As a matter of fact, the participant with the code K - 8 stated that he felt a failure because he did not receive any documents at the end of the project.

*“It's nice to take part in the project, yes, but as a result, the pressure from the environment, not being appreciated and not getting a reward for the work makes people tired.” (K - 8)*

Based on the opinions of the participant coded K - 8, it is revealed that teachers need to be appreciated after the project they are involved in. At this point, the institutions and organizations that support the projects may not appreciate every teacher; however, the sensitivity of school administrators to the subject and the commendation of teachers by using incentives such as documents and plaques will create a source of motivation for new projects to be carried out by teachers and increase the sense of personal achievement.

Some participants stated that they had to use a foreign language because they were involved in an international project and that they were faced with a feeling of failure because they did not have the desired level of knowledge of the language used ( $f = 2$ ). Some participants have doubts about being successful in foreign language; however, they stated that they found various solutions to this issue.

*“Before, there was a fear of whether I could do it or not because of the language problem, but then I was able to handle this situation with various translation programs. At the end of the project, I saw that I was very successful.” (K - 12)*

As the K - 12 coded participant stated, thanks to technological tools such as digital dictionaries and translation programs, foreign language problems can be solved to a certain extent. However, it is thought that it will be beneficial for teachers involved in international projects to receive training to improve their foreign language knowledge so that they can communicate more healthily and effectively with their project partners and contribute to their personal sense of achievement.

### **3.4. General Opinions of Participants in International Projects on Occupational Burnout**

In the fourth item of the interview form used in the research, the participants were asked, “How do you think taking part in an international project affects the professional burnout situation in general?” question was posed. With this question, it was aimed to determine the general views of the participants about the relationship between the variables of professional burnout and taking part in an international project. The answers of the participants are given in Table 5.

**Table 5:** Opinions of Participants On Occupational Burnout

<b>Opinions</b>	<b>f</b>	<b>p</b>
Helped me recover from professional burnout	7	29,13
It led to my professional renewal	6	25
Driven to development and learning	1	4,16
Varies depending on the partners involved in the project	1	4,16
It has helped me to transcend the borders by becoming universal in my profession.	4	16,63
Varies depending on the results of the project	1	4,16
I survived professional deformation	1	4,16
It was very difficult to divide the work with the partners	1	4,16
Not being rewarded at the end of the project caused burnout	1	4,16
Self-improving teacher does not experience professional burnout	1	4,16
<b>TOTAL</b>	<b>24</b>	<b>100</b>

As seen in Table 5, the opinions of the participants on the effects of being involved in an international project on professional burnout vary. While some of the teachers stated that taking part in an international project helped them get rid of professional burnout ( $f = 7$ ), they did not experience burnout because they had the opportunity to develop themselves ( $f = 6$ ), and they gained a cross-border perspective in their profession ( $f = 4$ ); some participants stated that the relationship between the international project and professional burnout dimensions changed depending on the partners and the results, and they experienced professional burnout because they were not rewarded.

*“It reverses occupational burnout. Especially in the teaching profession, the teacher needs to constantly update and develop himself. In this respect, these projects add professional vitality and productivity. In general, thanks to the projects, I feel more active, more productive, more useful and more productive professionally.” (K - 6)*

*“It is a very tiring process, yes, despite the effort made by Mem after this process, at least not receiving any concrete documents, such as a certificate of success, against pressure from the environment, leads to burnout.” (K - 19)*

As seen above, while teachers who could get the desired result from the project stated that they got rid of professional burnout; participants who do not get the desired result from the project or who believe that they do not see the value they deserve may experience professional burnout. There are also participants who stated that this situation depends on the project partners or the result achieved in the project. From this point of view, it is thought that the opinions on taking part in an international project and professional burnout syndrome vary according to the perspective of the teacher who carried out the project, the project partners, the division of labor, the implementation processes, the managerial attitudes and the outputs obtained as a result of the project.

### **3.5. Opinions of Participants on Occupational Burnout After the International Project**

The last question posed to the participants within the scope of the research was “How would you evaluate your professional burnout status before and after taking part in an international project?” has been. With this question, it is aimed that the participants evaluate their professional burnout in two stages, before and after the international project process. In this way, the participants were expected to make a general assessment by analyzing the effect of their participation in the international project on their professional burnout. Table 6 was prepared in line with the findings obtained from the answers of the participants.

**Table 6:** Opinions Of Participants On Occupational Burnout After the International Project

<b>Opinions</b>	<b>f</b>	<b>p</b>
My professional competence has increased	6	20
My self-confidence has increased	5	16,66
I felt renewed	4	13,34
My mental peace has increased	3	10
I'm free from routine	2	6,66
I was proud to see the change in myself.	2	6,66
Thanks to the project, I will not experience professional burnout for many years.	2	6,66
I learned to work goal-oriented.	2	6,66
Before I got involved in the project, I was more enthusiastic about doing the project.	1	3,34
Not getting paid for my labor caused burnout	1	3,34
I suffered from burnout because I couldn't take time for myself	1	3,34
After the project, my sense of burnout turned into a sense of achievement because I learned a foreign language.	1	3,34
<b>TOTAL</b>	<b>30</b>	<b>100</b>

When Table 6 is examined, the participants generally stated that their professional qualifications increased ( $f = 6$ ), their self-confidence increased ( $f = 5$ ) and their spiritual peace increased ( $f = 5$ ) after taking part in an international project.

*“...Thanks to the projects, I learned to use the beauties of technology better. It was a real honor for me to see how self-confident and how far my professional experience has progressed.” (K - 1)*

*“Before I took part in such projects, the teaching profession had become a routine for me. Thanks to the projects, a completely different atmosphere came. Relationships with students have changed a lot. Doing a project with a student I hadn't even taken a class with, creating products with them and exhibiting this product added a completely different atmosphere to the education environment for both me and them.” (K - 3)*

Based on the statements of K - 1 and K - 3 coded participants, it can be said that after taking part in international projects, teachers enjoy their profession, move away from professional deformation, and enrich their routines with new experiences. Many of the participants stated that their self-confidence increased and they gained new competencies after the project. Occupational burnout is a situation faced by employees who are bored with their profession, emotionally distant, and think that they cannot get efficiency from their profession. In this context, it is thought that taking part in projects will add vitality and energy to the profession of teachers. The fact that this project is an international project provides teachers with new perspectives and helps them to realize their profession in a global way; this situation increases teachers' sense of achievement and self-confidence. Among the participants, there are participants who stated that they lost their enthusiasm for doing projects and that they experienced burnout because they could not achieve the desired result. This situation suggests that some teachers may not show the necessary patience to be successful or they may experience intimidation as a result of their failure. However, in some cases, success is a result of failures, and in order to achieve the desired result, it is necessary to endure all kinds of difficulties, make sacrifices and show persistence.

## **4. RESULTS**

### **4.1. Opinions of Participants in International Projects on the Dimension of Emotional Exhaustion**

According to the results; 30% of the participants stated that they experienced emotional exhaustion after taking part in the international project ( $f = 6$ ), 70% of them stated that they did not experience emotional exhaustion after taking part in the international project ( $f = 14$ ). Some participants stated that taking part in international projects increased their energy on the contrary to fatigue ( $f = 3$ ). There are participants who state that being involved in international projects encourages the participants to take part in new projects

( $f = 2$ ) and that meeting colleagues working in different countries thanks to the projects increases the energy ( $f = 2$ ).

#### **4.2. Opinions of Participants in International Projects on the Dimension of Depersonalization**

When we examine the opinions of the participants on the dimension of depersonalization it is found that while 75% of the participants stated that they did not encounter unresponsiveness or depersonalization; 25% stated that they experienced depersonalization. most of the participants stated that they became more sensitive to their profession and liked their profession more, rather than being insensitive to being involved in an international project ( $f = 8$ ). The number of participants who stated that they gained sensitivity towards their profession because they work together with their colleagues from foreign countries is also substantial ( $f = 6$ ). Participants stated that being involved in an international project increased their empathy skills ( $f = 4$ )

#### **4.3. Opinions of Participants in International Projects on Personal Failure Dimension**

According to the results of the study, it is found that while 85% of the participants stated that they did not experience personal failure after taking part in an international project ( $f = 17$ ), only 15% stated that they experienced personal failure ( $f = 3$ ). Most of the participants stated that their sense of achievement increased instead of experiencing personal failure, which is one of the dimensions of professional burnout ( $f=8$ ). Based on the opinions of the participants, being involved in an international project and collaborating with project partners from foreign countries not only increases the sense of achievement of teachers, but also helps them to be honoured with various documents such as success, appreciation and thanks ( $f = 5$ ), and increases teachers' self-confidence ( $f = 4$ ). helps them gain experiences that increase their sense of achievement ( $f = 4$ ).

#### **4.4. General Opinions of Participants in International Projects on Occupational Burnout**

It is seen that while some of the teachers stated that taking part in an international project helped them get rid of professional burnout ( $f = 7$ ), they did not experience burnout because they had the opportunity to develop themselves ( $f = 6$ ), and they gained a cross-border perspective in their profession ( $f = 4$ ); some participants stated that the relationship

between the international project and professional burnout dimensions changed depending on the partners and the results, and they experienced professional burnout because they were not rewarded.

#### **4.5. Opinions of Participants on Occupational Burnout After the International Project**

The participants generally stated that their professional qualifications increased ( $f = 6$ ), their self-confidence increased ( $f = 5$ ) and their spiritual peace increased ( $f = 5$ ) after taking part in an international project.

### **5. DISCUSSION**

In the study, which examines the opinions of teachers involved in international projects on professional burnout in the dimensions of emotional exhaustion, personal failure, and depersonalization, the relationship between teachers' participation in international projects and their opinions on professional burnout has been tried to be determined.

Within the scope of emotional exhaustion, which is one of the dimensions of professional burnout, it has been concluded that teachers develop a positive attitude towards their profession, meet their colleagues from different countries, start to look at their profession from different perspectives emotionally, increase their motivation and become more attached to their profession with positive feedback from their students. The findings are similar to the results of the study carried out by Ertürk and Keçecioğlu (2012). In the study conducted by Ertürk and Keçecioğlu (2012), there is a highly correlated negative correlation between teachers' motivation levels and attitudes towards their profession and their professional burnout levels. In the study conducted by Diri and Kırıl (2016), it was concluded that teachers' attitudes towards their profession and job satisfaction have an effect on the dimension of emotional exhaustion. According to the results of the research, the problems that the teachers have with the school administration during the international project execution process and the efforts of the teachers with insufficient foreign language knowledge in communication can cause emotional exhaustion.

Teachers' opinions on the dimension of depersonalization are generally in the direction that international projects give them professional sensitivity. Participants stated that after taking part in the international project, they updated themselves professionally, their empathy skills

increased and they liked their profession more. Although the research findings are similar to the research results of Kırılmaz, Çelen, and Sarp (2000), it has been revealed that the working environment, the attitude of the school administrators, and the teachers' updating themselves professionally will positively affect professional burnout. Some participants stated that they experienced depersonalization due to the attitude of the school administration and the fact that their projects did not result as they wanted. In the study carried out by Gold and Roth (2013), it was stated that teachers' high expectations and setting unattainable goals will increase their feelings of burnout. This is consistent with the research findings. High targets set for the project and hard-to-realize expectations can cause teachers to feel burnout.

In the personal failure dimension of professional burnout, it was concluded that the participants experienced a sense of achievement, increased their self-confidence, gained experience and felt superior to their colleagues. Participants who did not receive documents at the end of the project, were not appreciated, and had problems with foreign language, thought that they experienced personal failure. The research results are consistent with the results of the study conducted by Cemaloğlu and Şahin (2007). In the study of Cemaloğlu and Şahin (2007), teachers' appreciation and spiritual satisfaction are among the factors that reduce the level of burnout. Similarly, teachers who do not receive the appreciation expected from school administrators feel burnout. Similarly, in the study conducted by Fernet, Guay, Señecal, and Austin (2012), it was revealed that teachers' self-confidence, their professional experience, and the positive relationship between them and the school administration will affect the level of burnout.

In the research, it was tried to determine the general opinions of the teachers involved in international projects on professional burnout. According to the results of the research, it is seen that the teachers involved in international projects generally do not experience professional burnout, and they develop positive attitudes towards their profession by renewing and improving themselves. Some participants stated that they experienced professional burnout because they had difficulties in the division of labor with their foreign partners and could not achieve the expected results in the project. In the study carried out by Tuğrul and Çelik (2002), it was revealed that meeting the expectations of teachers,

reaching the desired job results and the division of labor between them and their colleagues affect burnout. In the study carried out by Dick and Wagner (2001), it was determined that giving teachers credit, praising them and rewarding them with various awards eliminates the feeling of burnout.

The opinions of the participants on the understanding of professional burnout after the international project were examined. The participants stated that after taking part in the international project, their professional competence increased, their self-confidence and spiritual peace increased, they got rid of the routine and they started to work with a focus. There are also participants who stated that they experience burnout because it is tiring to take part in an international project and they cannot spare time for themselves and cannot get the reward of their efforts. Similarly, in the study of Izgar (2001), it was concluded that self-renewal, professional satisfaction and peace at work reduce the feeling of burnout.

According to the results of the research, suggestions for practitioners and researchers were developed.

#### **Recommendations for Practitioners:**

1. Teachers involved in international projects go through a difficult and arduous process. At the end of the projects, some teachers are awarded with certificates of achievement, certificates of appreciation or thanks, and representative awards such as plaques, while some teachers receive any award. These application differences are caused by school administrations or senior management institutions. School administrators' support for teachers' projects and rewarding them with representative documents will not only help teachers feel valuable and get rid of professional burnout, but also encourage other teachers to take part in similar projects.

2. International projects compare schools, teachers and students with a universal platform, provide new perspectives and raise awareness about educational activities carried out around the world. In international projects, English language is generally used so that all partners can establish a healthy communication. It is seen that teachers who do not have foreign language knowledge or cannot use the foreign language at the desired level have difficulties in international projects and experience burnout in the dimensions of personal failure and emotional exhaustion. In-service courses can be opened to improve the English knowledge of

teachers involved in international projects, and live language lessons can be given over online platforms. It is thought that it would be beneficial for teachers who cannot reach these opportunities to get help from English teachers working in their schools.

3. In international projects, there are participants who experience burnout due to the division of labor between the partners. One of the most important decision-based processes in projects is the distribution of responsibilities, the realization of the division of labor and the preparation of the work schedule accordingly. In order for the partners not to have any problems in this process, it is necessary to organize a meeting to be held with the participation of all partners in a conciliatory opinion, to determine the responsibilities of each partner clearly and regularly, and to monitor the level of fulfillment of these responsibilities on a regular basis. Since project activities that cannot be carried out in a planned and systematic way will cause burnout on the partners, it is recommended that all decisions be taken in a democratic way and that the partners should act in a team spirit and use control and auto-control mechanisms effectively

#### **Recommendations for Researchers:**

1. Due to the use of qualitative research methods in this study, a small study group was employed. A quantitative research on the subject will provide access to large sample groups and increase the generalizability of the findings.

2. Only the participants in international projects were included in the study. It is thought that the comparative analysis of the opinion levels of the sample group involved in national and international projects on occupational burnout will contribute to the field of educational sciences.

#### **Statement of Research and Publication Ethics**

Throughout the research process, the researchers acted in accordance with all necessary ethical rules. During the reporting of the study, the principles of research ethics were taken as the basis. Before applying the interview form, necessary permissions and ethics committee report were obtained from Firat University and Elazig Provincial Directorate of National Education. In accordance with the circular numbered 2020/2 on Research, Competition and Social Activity Permits of the Ministry of National Education, it was deemed appropriate to apply the data collection tool to all teachers working in the city center. The research was carried out in line with

the Governor's Approval dated October 18, 2021 and numbered E-79137285-605.99-34919529.

**Statement of Support**

No financial support was received for this study.

**Statement of Interest**

The author does not have any personal or financial interests within the scope of this research.

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**CHAPTER 4**

**A TRANSLATIONAL ANALYSIS OF STYLE: THE CASE**

**OF YÜZÜNDE BİR YER**

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## INTRODUCTION

There is growing interest in the issue of style within translation studies as it is an important aspect of literary texts as well as being “central to the way we construct and interpret texts” (Boase-Beier, 2006, p. 1). Leech and Short (1981, p. 10) address style as “the way in which language is used in a given context, by a given person, for a given purpose, and so on.” Aside from generic aspects, the primary concern of style in this study is limited to “the linguistic habits of a particular writer” (p. 11). As a far-reaching concept, it encapsulates different elements such as figurative language, rhetorical patterns, word choice, syntactic structures, etc. When it comes to the handling of these items in translation, the concept needs closer scrutiny. Boase-Beier (2006, p. 1) touches on the tripartite impact of style on translation: (i) the author’s style in the source text affecting the translator, (ii) the translator’s style affecting the translation process and the target text, and (iii) the perception of style affecting both the translator and the critic of translation. This study is particularly concerned with the first two impacts and strives to examine the author’s style in *Yüzünde Bir Yer* followed by the stylistic analysis of its English translation.

Translation scholars, though not providing a clear-cut theoretical framework in translational stylistics, come up with different ideas about how stylistic traits of texts should be treated. One suggestion is that the style of the source text should be retained in translation (Baker, 2000; Boase-Beier, 2006; Lin, 2014; Miko, 1970; Parks, 2007), while a group of theorists hold that carrying over the linguistic peculiarities of a text is an arduous task for the translators (Bosseaux, 2007; Hermans, 1996; Malmkjær, 2004; Popovič, 1970; Venuti, 1998; Winters, 2004). What this study advocates is the latter since an author’s style is deemed to be unique, thus hardly replicable. Being the author of the target text, the translator inevitably makes some choices as a reflection of his/her own style and this leads to shifts. On this basis, Gabriela Saldanha’s (2011, p. 26) categorization of style as a “personal attribute” and a “textual attribute” deserves attention here. It seems problematic to decide whether stylistic traits should be ascribed to the author or the text itself. As it requires a wide-ranging investigation of a corpus of texts to ascertain an author’s, therefore a translator’s style, this paper deals with style as a textual attribute, as Saldanha coins it. However, authors necessarily leave their

“thumb-print”<sup>2</sup> in the text which is their own production. Although it does not seem fair to expect the translator to recreate the style of a text, a similar if not equivalent effect can well be maintained. After all, the primary function of stylistic elements in a text is to create a certain impact on the reader.

On this basis, the current paper focuses on how stylistic idiosyncrasies influence the perception of the source text, which is *Yüzünde Bir Yer* as a case in point, and how the translator acts on the effect of these idiosyncrasies. To that end, as the first step, it delves into the stylistic approaches to translation to provide insights into different perspectives from ancient times. After establishing a methodological basis, a comparative analysis is conducted with regard to these stylistic elements: neologisms, archaic expressions, metaphors, similes, onomatopoeia, and italic expressions.

### **Stylistic Approaches to Translation (1950-2000)**

Until the 1950s, stylistic features formed the basis of the target texts. In this era, which Peter Newmark (1981, p. 4) coins the “pre-linguistic period of translation”, discussions about translation focused on the dichotomy of word-for-word and sense-for-sense translation. At first, translation studies featured direct translations, that is word-for-word renderings, and later, as the theoretical aspect of the area gained popularity, communicative, functional, cultural, and philosophical approaches came to the fore. In fact, debates on the issue of literal vs. free translation date back to the time of translation theorists such as Cicero, Horace and St. Jerome (first century BC) who foreground “style and effect” in translation (Munday, 2008b, p. 7). During the Roman period, literal translation is mostly preferred due to religious reasons. Horace suggests a source text-oriented translation in which the original words are rendered literally. However, Cicero stands for a creative and stylistic rendering appropriate for the TT receiver rather than the translator’s choice of finding the correct TL equivalents of the SL. John Dryden, who refers to the style as the author’s “particular turn of thoughts and expression” (Lefevere, 1992, p. 104) puts forth three principles -metaphrase, paraphrase and imitation- which comprise both the word-for-word and sense-for-sense translations. Similarly, Etienne Dolet and Alexander Fraser Tytler come up with a number of “prescriptive” principles that guide the translators for a successful translation. Stressing the importance of recreating the author’s

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<sup>2</sup> Baker (2000, p. 245) describes style as “a kind of thumb-print that is expressed in a range of linguistic— as well as non-linguistic — features”.

style, Tytler's second law which proposes "the style and manner of writing should be of the same character with that of the original" coincides with Dolet's fifth principle suggesting that "the translator should assemble and liaise words eloquently to avoid clumsiness" (as cited in Munday, 2008a, p. 27).

John Cunnison "Ian" Catford (1965/2000), puts forward the concept of translation shifts. According to his contrastive approach, formal correspondence depends on the agreement between a pair of languages, while the degree of compatibility between the source text and the target text points to textual equivalence (Munday, 2008a, p. 60), and the divergences between the two concepts lead to a change in translation. Jiri Levý (1967), also focusing on translation shifts, highlights the stylistic features of a text. Levy argues that the translator should be concerned with the aesthetic function of a text and strive to recreate it. Anton Popovič, another important Czech theorist concerned with shifts as a "stylistic category" (Baker & Saldanha, 2009, p. 272), specifically deals with the "shifts of expression" in translation which he describes as "the relationship between the wording of the original work and that of the translation" (Popovič, 1970, p. 85). Regarding the importance of shifts for the analysis of translated works, he indicates that "each individual method of translation is determined by the presence or absence of shifts in the various layers of the translation" (p. 79). In his view, the reason underlying translators' tendency to resort to shifts is "to convey the semantic substance of the original" despite the differences between source and target languages (p. 79). He adopts a moderate stance by highlighting that translators should not be expected to remain faithful to the original, nor should they completely free themselves from it. The best method, he proposes, is "to differ organically, to be independent, as long as that independence is pursued for the sake of the original" (p. 80), and this can be accomplished only using appropriate shifts. Frantisek Miko is yet another leading figure who is engaged in style. He confidently argues that the translator's task is to maintain the style or "expressive character" of the source text (Munday, 2008b, p. 29).

Kitty Van Leuven-Zwart (1989, 1990) attempts to analyse shifts in translation more scrupulously. She proposes two models for the analysis of shifts: a comparative model through which two texts could be compared in terms of substantial "microstructural shifts" including differences at semantic, stylistic and pragmatic levels, and a descriptive model to display how "macrostructural shifts" regarding "the characters, events, time, place and

other meaningful components of the text” are influenced by microstructural ones (1989, p. 155). She mainly grounds her model on descriptive translation studies and believes that, for those pursuing product-oriented research, shifts may shed light on how and to what end the translation has been performed (1989, p. 154). She also maintains that by tracing shifts, one can make an assumption about the translator's “initial norms” (Toury, 1978/2000). These norms, or the optional and obligatory shifts (Van Leuven-Zwart, 1990, p. 93), indicating the conscious and unconscious choices made by the translator, have a major influence on the whole text at the discourse level. Although it is difficult to make a distinction between them (Şerban, 2013, p. 217), especially optional shifts should be taken into consideration for a true stylistic analysis. Gideon Toury (1995) similarly touches on shifts in translation focusing on norms, or translator’s choices, which should be determined in the first place. The identification of norms then leads to the formulation of two “probabilistic ‘laws’ of translation”: the law of growing standardization, or “the law of the conversions of [source-text] textemes to [target-language] repertories”, and the law of interference, indicating “phenomena pertaining to the make-up of the source text tend to be transferred to the target text” (Toury, 1995, pp. 267-79). Under the rule of the first law, stylistic patterns in the source text are modified or disrupted, while the second law requires their transfer to the target text, either in a negative or positive way.

Eugene A. Nida and Charles R. Taber (1969)’s theory is also based on the linguistic aspects of a text. Their definition of style as “the patterning of choices made by a particular author within the resources and limitations of the language and of the literary genre in which he [sic] is working” has been enlightening (Nida & Taber, 1969, p. 207). Moreover, they categorize two features of style: formal and lexical. Formal features mainly function at the sentence level, whereas lexical features foreground the “frequency and familiarity of words, combinations of words, archaisms or modern usage [...]” (Munday, 2008b, p. 29) which are related to the objects of analysis in this study. In their seminal work based on the comparative study of English and French, Jean-Paul Vinay and Jean Darbelnet (1995) pay attention to two important parameters: servitude and option. According to them, the translator is expected to make some changes on the ST to the extent he/she prefers, which they term “option”. In their view, “obligatory transpositions and modulations due to a difference between the two language systems” are related to servitude, whereas the “non-obligatory changes that are due to the

translator's own style and preferences" are addressed as options (Munday, 2008a, p. 59). They recommend that translators should first and foremost make their own choices with regard to style.

### **Stylistic Approaches to Translation (2000- )**

Recent work on the analysis of style in translation is also worth discussing here (Baker, 2000; Malmkjær, 2004; Boase-Beier, 2006; Bosseaux 2007; Parks, 2007; Munday, 2008b). Transcending the boundaries of previous views on stylistic issues which mainly focus on linguistic features, the latest theories bring up more complex concepts such as "voice, otherness, foreignization, contextualization and culturally-bound and universal ways of conceptualizing and expressing meaning" (Boase-Beier, 2006, pp. 1-2). It has been understood that in translation, the style of the target text deserves as much attention as that of the source text. Therefore, the examination of style should take several aspects into account, such as the author's personal style, the reader of the source text including the translator, the translator's choices, the reader of the target text as well as the norms of the target system (Boase-Beier, 2006, p. 5). Stylistic analysis of translation has been dwelled on by many theorists. For example, Mona Baker foregrounds the distinctive style of the translator which she evaluates as "the first attempt to outline a methodological framework for investigating the question of style in literary translation" (Baker, 2000, p. 241). She rightly argues that:

*Whatever the basis for the various classifications, the aim is generally to provide a starting point for identifying the distinctive features of the source text in order to reproduce in the translation either those same features or the typical features associated with the same text type in the target language. (p. 243)*

According to her, stylistic analysis cannot be fully reliable, as the style of the translated text is possibly seen as a product of both the author's and translator's choices. More precisely, stylistic patterns are difficult to explain unless they are clearly ascribed to a certain source, such as the author, the translator, the sociolect or the language itself (p. 258). The translator's style or voice inevitably enters the target text. They not only choose what to translate but also how to translate and which strategies to use during the process. She suggests that translation theorists should study style to focus primarily on the translator who evidently goes through a creative process and furnishes the text with his/her unique style.

Establishing a relationship between stylistics and translation, Kirsten Malmkjær (2004, p. 22) introduces the term 'translational stylistics' which

“looks for recurrent patterns in the relationships between the source text and the translation”. She suggests a “writer-orientated” approach which assumes that the translated text hinges upon the source text, and so does the translator upon the writer. In her view, translators do not have as much freedom in their choices as writers do. Concerning the issue of mediation in translation, she lists four translational aspects which seem remarkable for stylistic analysis. Looking at style in translation from a broader perspective, Jean Boase-Beier (2006, p. 65) as opposed to Malmkjær (2004) points out that the translator has more stylistic freedom than it is presumed. She emphasizes style’s reliance on the conscious or unconscious choices of the writer or translator and indicates that “the style of the target text is an expression of the translator’s choices” (p. 5). She evaluates style in translation with regard to both source and target texts. Her view is grounded on the assumption that the personal choices of the translator predicate the revitalization of the author’s “mental state” (p. 54), which intrinsically poses a challenge for the translator. Moreover, she touches on the concepts of relativity, universality, and literariness as major stylistic issues (p. 12).

On the other hand, Tim Parks (2007, p. 15) looks at the stylistic issues in Italian translations of some literary masterpieces of pioneers such as Lawrence, Joyce, Woolf, Beckett, and Pym. Style, in his view, is “natural to the author”, and it is inherently unchangeable (p. 15). Therefore, it becomes a challenge for the translator to re-create it. Among the case studies, the stylistic analysis of the translations of Joyce’s *A Portrait of the Artist* and *Ulysses* stands out in that Joyce’s unique, “avant-garde writing” becomes problematic for the translator (p. 57). Drawing on the divergences between the original and translation in terms of the “evocative spirit”, Parks scrupulously analyzes the translator’s stylistic choices.

In her *Style and Ideology in Translation*, Jeremy Munday (2008b) primarily focuses on the effect of ideology on linguistic style. He takes a similar view to Malmkjær (2004) and Van Leuven-Zwart (1989, 1990) by arguing that the reconstruction of the author’s style can merely be analyzed through an investigation of the linguistic choices in the target text, which he identifies as the most “immediately visible” element of narrative fiction. Yet the text should be analyzed comparatively with the ST. Crucially, he touches on the concept of “voice”, which he deems ideological (2008b, p. 16), in a similar manner to Baker (2000), and questions the translator’s role in relation to that of the author (2008b, p. 11). Moreover, he supports Hermans’s (1996)

viewpoint that just as the author's voice dominates his/her writing, the translator's "discursive presence" is effective in the target text (2008b, p. 14). Stylistic analysis, in his view, tells a lot about the translator's voice as well as the author's. He also indicates that the translator becomes visible mostly through footnotes and prefaces (p. 14).

All in all, from the 1950s to this date, approaches to translation from the point of stylistics have primarily drawn upon the issues of equivalence (Jakobson, 1959; Catford, 1965/2000; Nida & Taber, 1969, Newmark, 1981/1988; Vinay & Darbelnet, 1995), shifts (Catford, 1965/2000; Levy, 1967/2000; Miko, 1970; Popovič, 1970), and the degree of translator's commitment to the author's linguistic choices. On the part of the translator, there is a two-fold challenge: either to consider the norms of the original or those of the target text. At the end of the day, translation analysts strive to answer this basic question: Is the translator supposed to recreate the author's style, or find a unique style by adding his/her voice? Although there are differing views on the issue, this study aims to display that a third option surely exists, which is to make a stylistically-aware analysis and produce a target text through appropriate stylistic choices that would not destroy the atmosphere created by the author.

### **Sema Kaygusuz and Her Style**

Sema Kaygusuz, the renowned modern Turkish author of the late 1990s, is famous for her short stories, novels, plays, and essays. She graduated from Gazi University, Faculty of Communication, Department of Public Relations and Publicity in 1994. Her stories were published in magazines such as *Varlık*, *Adam*, *Öykü*, *Yaşasın Edebiyat* and *Prizma*. She received Cevdet Kudret Literature Award with her book *Sandık Lekesi* in 2000. In addition to receiving many awards, her works have been translated into several languages. In addition to her short stories *Ortadan Yarısından* (1997), *Sandık Lekesi* (2000), *Fırat'a Karışan Öyküler* (2001), *Doyma Noktası* (2002). *Esir Sözler Kuyusu* (2004), and Karaduygun (2012), she published three novels titled *Yere Düşen Dualar* (2006), *Yüzünde Bir Yer* (2009), and *Barbarın Kahkahası* (2016). In her writing, which is usually presented in a dark tone, pain, sorrow, loneliness, and death are featured as the common themes that influence the life of the ordinary man.

She creates her works with an innovative approach by experimenting with the form. Her unique style is characterized by the integration of the traditional

and the modern as well as the epic language based on oral culture. Rooted in various sources such as myths, sagas, legends, folk tales, and religious texts, her works somehow achieve to gain universality in the literary world. Reading her works, one encounters many images, especially those of nature, thanks to her success in depicting real life. Although she usually writes her stories using plain language, the variety of discourses appeals to the reader's senses. Her special interest in single words enables her to create a special vocabulary. In one of her interviews, she emphasizes that "I did not see words merely as the laden symbols of shared memory. We have an agreement between us. Apart from the patterns of sound and meaning, I think words have bodies too"<sup>3</sup> (Alpan & Gümüő, 2009). Regarding her style, Feridun Andaç (2002, p. 5) duly states that "Kaygusuz describes the features of the story characters that she created with their emotional language. The language of experience and testimony is important to her. This could be seen even in her abstractions. The richness of her world of imagination provides new possibilities for creating a new language (...)"<sup>4</sup>.

*Yüzünde Bir Yer* (2009), the author's second published novel, is a sorrowful Anatolian tale that revolves around the themes of memory, grief, and shame. It is interwoven with religious and mythical elements as well as folk tales and legends. The author's exclusive language and style come to the fore in this work. Kaygusuz refers to the uniqueness of her language by associating it with "fig", inspired by the fig tree in her novel. She indicates in the afterword that "I would like to say, I intended to write *Every Fire You Tend* not just in Turkish, but in the language of all who lament for the dead. And I intended to write it with the language of figs" (Kaygusuz, 2019). It is a language that is "inherited from no one and akin to no one else's"<sup>5</sup>. Moreover, the prevalence of folkloric elements throughout the text becomes the most distinctive feature of her style. All these elements help to enrich the sociocultural context of the story which was written under the impact of her life experiences. The reason why she resorts to these types of expressions is her motive to make the reader trace the culture of a group of people living in Anatolia, and "root" their experiences. As Demir (2014, p. 243) puts forward,

<sup>3</sup> "Sözcükleri, yalnızca paylaşılan bir hafızanın yüklü simgeleri olarak görmedim. Onlarla aramda bir ahit var. Ses ve anlam örüntüsünden başka, bence gövdeleri de var sözcüklerin." (My translation)

<sup>4</sup> "Kaygusuz, yarattığı öykü kişilerinin karakteristik özelliklerini onların duygu diliyle betimler. Yaşamışlığın, tanıklığın dili onun için önemlidir. Yöneldiği soyutlamalarda bile bu vardır. İmgelem dünyasının zenginliği, ona, yeni bir dil yaratmada yeni olanaklar sağlar." (My translation)

<sup>5</sup> Nicholas Glastonbury identifies the language of the novel in the Translator's Note,

“Kaygusuz intends to convey the experiences and sorrows through the eyes of her grandmother, who witnessed the Dersim tragedy, by embellishing them with legends and myths, and to contribute to the transformation of social memory with a literary production”. *Every Fire You Tend*, the award-winning English translation of the book, received the Translators Association's "First Translation Award" in 2020, with its translator Nicholas Glastonbury and its editor Saba Ahmed. The translation is praised for the translator's loyalty and dedication to the original while rendering it into English. Glastonbury explains his motivation with these words: “I am (...) a translator from Turkish and Kurdish, with a particular interest in works that are weird, wayward, and unconventional.”<sup>6</sup> In the translation, certain peculiarities such as the archaic language, poetic expressions, and wordplay pose a challenge for the translator. Glastonbury mentions the difficulty of the process in the translator's note:

*I begin with this history because I think it offers some insight into the stakes of Kaygusuz's writerly choices, both in terms of style and structure. As such, it serves as a lens through which to explore some of the unique challenges and obstacles that I've faced while translating this novel, which is so self-consciously about the failures and excesses of language and its capacity, or incapacity, to represent reality. (Kaygusuz, 2019)*

Moreover, he maintains that “I embarked on my translation with a retinue of reference works: several Turkish-English dictionaries, an Ottoman-Turkish dictionary, an Arabic-English dictionary, and an English thesaurus, in order to try to achieve something of her antiquated and idiosyncratic tone”. Briefly, this study focuses on how the translator manages to produce a highly-appreciated translation and copes with the idiosyncrasies of the author's style. These idiosyncrasies predominantly manifest themselves in the form of neologisms, archaic expressions, metaphors, similes, onomatopoeia, and italics. Therefore, these elements were extracted from parallel texts and investigated to carry out a comparative analysis. Samples included words, phrases, and sentences.

### **A Comparative Analysis**

Newmark (1988) brings up twelve types of neologisms: abbreviations, new coinages, old words, derived words, eponyms, old collocations with new meanings, collocations, acronyms phrasal words,

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<sup>6</sup> Received from <https://www.nglastonbury.com/about>.

internationalism, pseudo neologisms, and transferred words. The neologisms in the novel mostly comprise new coinages (e.g. “pisimlay”) and blended words (e.g. “horgörü”) (Table 1). Although Newmark (1988, p. 150) brings up different strategies for their translation, the strategies used by Glastonbury are limited to transference, naturalization (with omissions or additions), and literal translation which helped to illuminate which route the translator followed to handle stylistic elements. “Horgörü” is a typical blend which brings together the noun “hor” (contemptible) and the verb “görmek” (regard). It is translated as “in contempt” which points to naturalization. The adjective clauses “cinselliksiz gövde”, “istençsiz çoğalış”, and “çağrışimsız bir alan” could count as new coinages because the adjectives “cinselliksiz”, “istençsiz”, and “çağrışimsız” formed by the negation particle “-siz” (non-) are rarely encountered in Turkish. Moreover, their juxtaposition with the nouns “gövde”, “çoğalış”, and “alan” can well confuse the translator due to the author’s attempt to use rhetoric by re-expressing the more explicatory alternatives in shorter forms. For example, the author uses “cinselliksiz” in her unique way to allude to the state of the protagonist’s grandmother who is never involved in sexual intercourse. Although the word “sex-less” looks to be the true match for “cinsellik-siz”, it fails to be a suitable translation for it refers to someone without gender. Likewise, the expressions “yaşamasızlık”, “kıpırtısızlık”, and “yuvarlanmaklık” (“yuvarlanmaklığın hakikati”) undergo naturalization in the target text. Other examples of coined adjective clauses “çarpıntılı bir dizem”, “söylemsel bir omur”, “tartımlı bir dua”, and “içsel kible” are also softened in terms of their stylistic effect.

Similarly, archaic expressions in the source text, originally rooted in Ottoman-Turkish, such as “heyula”, “kâgir”, and “ufunet” lose their stylistic peculiarity in translation despite the correctness of the meaning. The reader can also encounter a range of expressions in italics throughout the text. The examples such as “*kullardan bir kul*”, “*sülün gibi bir kız*”, and “*Yaradanına kurban olduğum gökyüzü*” are given in italics in the same manner, whereas “*gangaster tipli*” and the lines on page 17 are not. On the other hand, the coined onomatopoeic words “kuğurtu” and “pe-puk, pe-puk” are rendered with their accepted equivalents “cooing” and “cuc-koo” in the target language.

Apart from the examples given so far, there are a few translations which need attention in terms of stylistic value. Translating “çağrışım eşlikçisi” as “[a]ll those intimations of the world”; “dalğınlığın orta kapısı” as

“[t]he middle door of your introspections”; “çağrışimsız bir alan as “[a] realm beyond the world’s many insinuations”; “insanların partial helleri” as “[t]he abject figures”; “ufunet” as “the noxious infection”; and lastly, transferring “Zurrek”, “Zevraki”, and “pisimlay” as they are shows that the translator intends to arouse some stylistic influence. With his choice of words and the explanations he provides, he maintains the poetic effect and creates his own style in line with the author.

**Table 1.** Stylistic Elements

<b>Turkish</b>	<b>English<sup>7</sup></b>
horgörü (p. 11)	in contempt
çağrışım eşlikçisi (p. 11)	All those intimations of the world
istençsiz çoğalış (p. 11)	unwanted intrusions
türedi yabancılar (p. 12)	Strangers
dalgınlığın orta kapısı (p. 12)	The middle door of your introspections
çağrışimsız bir alan (p. 12)	A realm beyond the world’s many insinuations
heyula (p. 12)	Phantom
kendini yanan alev (p. 13)	the burning fire
insanların partial halleri (p. 14)	The abject figures
tartımlı bir dua (p. 14)	A rhythmic prayer
o bungun kıpırtısızlıkta (p. 14)	in that leaden stillness
yıldız tozuyla mayalanmak (p. 15)	leavened by the same stardust
Zevraki... Anlamı hem kayak hem de tahta demekmiş. (p. 17)	Zevraki ... the name meant both “boat” and “wood”.
<i>kullardan bir kul</i> Hızır (p. 25)	Hızır <i>servant of servants</i>
“ver demimi, al gamımı” (p. 28)	“Take my grief and give me peace”
pe-puk, pe-puk (p. 34)	cuc-koo, cuc-koo
mitsel bir ece gibi (p. 35)	like some mythic queen
<i>sülün gibi bir kız</i> (p. 35)	<i>a girl graceful as a swan</i>
kösnül koku (p. 36)	-
kâgir ev (p. 44)	stone house
cinselliksiz gövde (p. 44)	the sexless body
misal âlemi (p. 46)	the imaginal realm
ufunet (p. 63)	the noxious infection
Küçük yalan manasına gelen “Zurrek” (p. 68)	Zurrek, which means something like “fib”
“pisimlay” (p. 68)	<i>pisimlay</i>

<sup>7</sup> Page numbers are not available in the ebook version of the English text.

hurufatı dizilmemiş bir dilde (p. 72)	in a language without alphabet, without form
söylemsel bir omur (p. 76)	the backbone of narrative
içsel kible (p. 76)	an inner shrine
güvercin kuğurtuları (p. 106)	the cooing of the pigeons
<i>gangaster tipli</i> (p. 136)	like a gangster
<i>Yaradana kurban olduğum gökyüzü</i> (p. 136)	<i>the sky whose creator I beseech</i>
yaşamasızlık (p. 140)	the lack of so much life
çırpıntılı bir dizem (p. 141)	restless rhythm
yuvarlanmaklığın hakikati (p. 141)	truth roams the streets
İlenmeye direnen bir adam... (p. 147)	this man who resisted the urge to condemn
uzaktan gelen hızar sesiyle (p. 150)	the distant sound of a band saw
raspalanmış bir ahşap (p. 150)	a rough-hewn piece of timber
<i>“Dalgalar ayyuka çıksa ta ayyuka, ufku geçip parıltılı gök kubbenin sınırlarına değin ulaşırsa, hatta oradan arşa taşsa, arştan sonrasına da yükselse, yine de o muazzam denizin üstünde kalır zevraki.</i> (p. 17)”	<i>“if the waves rose high, higher than the north star, if they swelled past the limits of the vaulted sky, and if they swept into even the ninth heaven, surged beyond the throne of god, still zevraki would remain above the surface of that vast sea.”</i>

## CONCLUSION

This paper intends to provide insight into the translation of stylistic idiosyncrasies in literary texts. In the first part, the translation-centred issues with reference to stylistics have been touched on. To present a far-reaching review of literature, the stylistic approaches to translation from the 1950s have been examined. Briefly, it has been discovered that the discussions on the translation of style basically centred on translation shifts and the ambivalence about the preservation of the author’s style in translation. The commitment of the translator to the original style is regarded as important as providing equivalence at the semantic level. Although it is hard to reproduce an author’s style with all dimensions, a stylistically-aware analysis helps the translator develop appropriate strategies to sustain the dynamics of the text such as the setting, the characters, and the atmosphere. Translation of style has its own hardships induced by the differences between languages. When confronted with these obstacles, the translator necessarily goes through a creative process. He/she can come up with a totally new style or consciously apply some strategies so that the style of the original is not completely lost.

Adorned with rich elements related to Turkish folklore, *Yüzünde Bir Yer* features the experiences and feelings of Anatolian people living in Dersim region. Kaygusuz narrates the story of her own life within a fictional world and embroiders it with her unique language that is embellished with stylistic idiosyncrasies. Neologisms, archaic expressions, onomatopoeia, and italic expressions were chosen as the main determinants of the stylistic aspect of the text in the comparative analysis. Concerning the translation process, Glastonbury states in the translator's note that "If I had wanted to produce a 'faithful translation,' I would have had to attend to the many linguistic intimacies that are legible to the Turkish reader in the original (...)". Given the detailed explanations he provides at the end of the translation, it is obvious that he made the utmost effort to be able to grasp what is hidden or implied in the text and what lies behind the author's style. Tracing back the words to their Arabic or Persian origins helped him come up with the optimal solution to the problems he faced. Despite the scrupulous work, he came to the conclusion that absolute faithfulness to the original would distort "language's insurgency". Therefore, it would perhaps be the most appropriate inference that a good translation owes a lot to the translator's endeavour to examine the sociocultural and linguistic context of the source text. In this way, he/she can choose the best strategy to carry over the assets of the original.

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**CHAPTER 5**  
**IHTISAB\* INSTITUTION AS A TRADITIONAL REGULATORY**  
**AND SUPERVISORY AUTHORITY**

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## INTRODUCTION

With the exception of a few, a significant number of traditional institutions have either disappeared or undergone radical changes in modern times. One of these institutions is the ihtisab institution, which served important functions as an administrative institution until modern times. Although it disappeared in the modern period, its services are still carried out by different administrative units, especially modern municipalities.

Although the comparison of traditional administrative institutions with modern administrative institutions does not always yield accurate results, it can be said that the traditional ihtisab institution, in terms of its functions related to urban life, performed many of the services that modern municipalities perform today. Moreover, the ihtisab institution also had quasi-judicial functions that went beyond the municipality, given its powers to set standards, monitor, supervise, regulate, impose sanctions, and resolve disputes regarding commercial activities and professions. Bu tür yetkiler, modern dönemde daha çok düzenleyici ve denetleyici otoriteler tarafından kullanılmaktadır. Like modern regulatory and supervisory authorities, the traditional ihtisab institution was a unique institution. Although it was an executive body, it also occasionally assumed a judicial function.

Although similar institutions were found in pre-Islamic times, the ihtisab institution, which continued to exist effectively from the establishment of the Islamic state until modern times, was seen as an important institution of the Islamic state. It has become an administrative unit that undertook the mission of spreading good and preventing evil that Islam imposes on society.

Along with its religious mission, its place in the administrative organization must have contributed to the effectiveness of the ihtisab institution. It is observed that they mainly worked under kadıs. Given the power of the qadı within the state and their relative independence from political authority, it must be recognized that muhtasib benefited from this power and autonomy.

In this study, the origin, emergence, development in Islamic states and the disappearance of the hisbah, which constitutes the basis of the ihtisab institution, are discussed. With this study, it is aimed to reach conclusions by researching the role of the Ottoman period institution in state administration, social life and meeting the needs of the people with domestic and foreign literature review.

## 1. HISBAH, MUHTASIB AND IHTISAB

It is seen that the concept of 'hisbah' was used in the first works on the subject. In the Ottoman literature, the concept of 'ihtisab' is more preferred. Accordingly, the institution in question is called 'hisbah' or 'ihtisab' and the person in charge of carrying out this work is called 'muhtasib'.

### 1.1. Meaning of Hisbah as a Concept

'Hisbah', 'ihtisab' and 'muhtasib', as words derived from the same root, have a rich usage area. Depending on the context in which it is used, hisbah can mean 'account', 'counting', 'accounting', 'giving account', 'asking for account', 'reckoning', 'fulfilling responsibility', 'measuring', 'selling', 'precaution', 'spreading', 'wage', 'value', 'reward', 'sufficiency', 'kind measure', 'avoidance', and 'testing'. In the idiomatic sense in relation to public administration, hisbah is referred to as the 'accounting department', 'police force', 'bazaar police', 'morality police', 'department for stamping and controlling the meter and measures (dar'ul-iyar)', 'accounting divan', 'military quartermaster's office', 'rule enforcement unit', 'population registration unit', 'inheritance affairs unit', 'municipal service unit', 'municipalism', etc (Şeyzeri, 1992; Maverdi, 1976; Levy, 1978; Kavakçı, 1975); Kallek, 2021; Aynural, 2009; Hizmetli, 2017; Duran, 2015; <https://www.almaany.com/tr>).<sup>3</sup>

### 1.2. Origin of Hisbah as Function

In almost all sources, the hisbah is based on the Qur'anic principle of 'spreading good and preventing evil' (Ali Imran3: 104). Al-Shayzeri (d.1193), the author of one of the first independent works on the subject, in his work 'Nihāyat al-Rutba fī Talab al-Hisba', defines hisbah as spreading goodness, preventing evil, and making amends between people (al-Shayzeri, 1992, p. 33). Ibn Teymiyye (d.1328), who wrote an independent work entitled Hisbah (al-Hisba fi'l-Islam - Hisbah as an Islamic Institution), attributes a wide range of meanings to Hisbah, including authority, the obligations of the administration/administrators, religious worship, economic and commercial issues, price fixing, crime and punishment, and moral issues. According to Ibn Taymiyya, who claims that the purpose of all Islamic public offices is only to spread goodness and prevent evil, there is no difference between public offices such as the office of chancellor (niyabetu's-saltana), commander-in-chief, police (shurta), judiciary (vilayetu'k hukm), finance (ed-

<sup>3</sup> To have Hisbah means to have sound judgment and caution. To give a person ihtisab means not to accept a person's unpleasant and bad opinion (Ibn Manzūr, 1970 as cited in Güzel, 2019)

devavinu'lmaliyye), and hisbah (Ibn Taymiyya, 2001, p. 25). Maverdi (d.1058), one of the authors of the first compiled work on administration, similarly defines the function of hisbah as 'ordering good deeds to be done when good deeds are not done, and preventing and forbidding evil deeds to be done when evil deeds are done' and bases the function of hisbah on the Qur'an. According to him, hisbah is one of the essentials of religious affairs. (Maverdi, 1976, p. 272,292).<sup>4</sup> Ihtisab is the function of control and supervision of economic, social and religious life based on religious (sharia) and customary law (Aynural, 2009).

In Islamic literature, the institution of the hisbah is usually traced back to the early years of Islam. It is claimed to have existed since the time of Prophet Muhammad (Aynural, 2009). Osman Nuri Ergin, in his work *Mecelle-i Umur-ı Belediyeye* (1995, p. 299), reveals this understanding by stating that "muhtasib existed in the Islamic era; Caliph Omar was the muhtasib of Medina and Said b. Sa'd b. As was the muhtasib of Mecca". However, it is generally accepted that the institution of hisbah, like many administrative institutions, was established during the reign of Caliph Omar (Temmavi, 1993, p. 312). Accordingly, in the Regulation on the Ihtisab Agency, the institution of Ihtisab is defined as the source of internal security since the time of Caliph Omar (Ergin, 1995, p. 328)<sup>5</sup>. There is information that Caliph Omar assigned Abdullah b. Utba to supervise the bazaars and markets and tried to maintain order in the city life and sometimes intervened himself (Temmavi, 1993, p. 422; Ergin, 1995, p. 300; Kavakçı, 1975, p. 42). According to Maverdi, who provides detailed information on this issue as in many administrative matters, the first caliphs and imams personally carried out this duty in the cities due to the importance of the duty.<sup>6</sup> However, over time, this task became less important and was not carried out by the caliphs.

<sup>4</sup> "In the bazaar, there was a special official, the muhtasib, who supervised prices, weights and measures, the quality of goods and the work done. This official, who derived his authority from the Qur'anic verse authorizing Muslims to 'determine the price of goods and cancel those that were not approved', was appointed from among the religious class in some circumstances and the military in others (Hourani, 2013, p. 169).

<sup>5</sup> 1827 (H.1243) An edict sent to the kadi of Ankara and the musselim of the Ankara sanjak states that "... even the law of ihtisab is the main and main part of the order of the town and since the time of Hazret-i Ömerü'l Faruk... as the main part of the order of the internal order..." (Taş, 2007), tracing the institution of the hisbah back to the reign of Caliph Ömer. There are also opinions that Hisbah emerged in later periods (Kavakçı, 1975, p. 43).

<sup>6</sup> There are opinions that Caliph Omar was also engaged in ihtisab affairs from time to time by punishing those who loaded animals with heavy loads, demolishing a shop overflowing onto the street, and preventing tradesmen from occupying the streets (Ergin, 1995, p. 300; Kavakçı, 1975, p. 42).

This was to the detriment of the people (Maverdi, 1976, p. 292). In the Islamic states established after the Rashid caliphs, the institution of muhtasib expanded and diversified.

It is not possible to argue that the functions fulfilled by the institution of ihtisab, particularly market control, did not exist in pre-Islamic cities. In Roman, Ancient Greek and Byzantine cities, there are opinions that officials such as Agoranomos, Curule aedile and praefectus, who were responsible for the order in the market, probably had similar duties with muhtasib. In some works on Hisbah, the practices of other nations in this field and some sources are mentioned (Şeyzeri, 1993; <https://en.wikipedia.org/wiki/Agoranomos>; Foster, 1970; Ortaylı, 2012, p.44,300; Kalkavan, 2018; Kavakçı, 1975; <https://islamansiklopedisi.org.tr/hisbe>).

Considering that the Quraysh, the founding element of the Islamic state, engaged in international trade, it should not be strange that their first assignments were related to the supervision of bazaars and markets. Indeed, the Prophet Muhammad was not only concerned with the control of the bazaar and market, but also introduced various regulations regarding buying and selling. The breadth of topics related to trade and commerce in traditional Islamic law is no coincidence. It should be noted, however, that the Prophet Muhammad was not very keen on establishing administrative institutions.

It is a fact that the Hisbah function was carried out at a basic level, albeit for the purpose of regulating trade, during the reign of Prophet Muhammad and especially during the reign of Caliph Omar, and then developed and continued to be effective until the modern period, and that this task coincides with the requirements of the verse 'spread the good and prevent evil' (Ali-imran 3: 104). It is also possible that the Quraysh, the founders of the Islamic state, may have encountered such practices in neighboring states. It is also likely that when they conquered Persian and Byzantine cities very early on, they preserved and developed such well-functioning institutions. Like many administrations and institutions, it is likely that they have taken these practices and transformed and developed them. However, it is no coincidence that the institution of the hisbah, whatever its origins, is the institution that most overlaps with Islamic states and has continued to develop

and survive until modern times. Functionally, the ihtisab continued to exist as an institution of the Islamic state.<sup>7</sup>

### 1.3. Muhtasib as an Administrator

The person in charge of performing the Hisbah function is called muhtasib (Maverdi, 1976, p. 272). In the historical process, the equivalent of muhtasib has been 'vali'l hisbah', 'veliyyü'l hisbah', 'mütevelli'l hisbah', 'nazirü'l hisbah', 'amilu's-suk', 'sahibu's-suk', 'naziru's-suk', 'hitatu's-suk', 'hitatu'l-ihtisab', 'hisbahtu's-suk', 'velayetu's-suk', 'en-nazaru fi'l-hisbah', 'velayetu'l-hisbah' (Zambaur, 1978, IA, V/1, pp. 540 ; Şeyzeri, 1992; Gümüş, 2019, p. 173; Kalkavan, 2018; Kallek, 2008; Kavakçı, 1975, p. 12; Duran, 2015). It is worth considering the possibility that the people in charge of bazaar and market supervision were given the title 'amil' (amilu's-suk), which was commonly used for public officials at the time (Hizmetli, 2017). It is seen that the institution of ihtisab was institutionalized and developed during the Abbasid period, and the title of muhtasib was used instead of the title of amilu's-suk with the Abbasids (Ortaylı, 2012, p. 300; Gümüş, 2019, p. 173; Aynural, 2009; Habergetiren and Yalnız 2021). Levy defines muhtasib as 'the official appointed by the caliph to supervise the fulfillment of the religious obligations of Islam and to find and punish those who violate them' (Levy, 1978, p. 532).<sup>8</sup>

Due to the sensitivity of the task, the issue of who could be assigned to the ihtisab work is discussed in detail in the sources on the field - Maverdi (1976), Şeyzeri (1992), Levy (1978), Ergin (1995), Kavakçı (1975), Kallek (2008). Accordingly, the muhtasib must be a Muslim, respectable, trustworthy, just, competent, capable, brave, knowledgeable, pious, and of good morals.

Although non-Muslims were appointed to many high-level positions in the Islamic states, the relevant literature indicates that the person in charge of ihtisab affairs had to be Muslim. According to the sources in the field, the muhtasib must be free and Muslim (Maverdi, 1976, p. 273; Şeyzeri, 1992;

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<sup>7</sup> In contemporary Palestine, some markets are called yisbe and fish markets are called hisbah. The market place tax paid to the municipality in some villages in Lebanon is called hisbah (tax) (Kavakçı, 1975, p. 60). In Egypt, the institution of hisbah continued until 1837, during the reign of Muhammad Ali (Kavakçı, 1975, p. 62). In Tunisia, the mayor still performs some of the duties that he used to do (Kavakçı, 1975, p. 62). It continued to exist in Turkestan until the last period. (Kavakçı, 1975, p. 62).

<sup>8</sup> The word Muhtesin is translated into English as market inspector (Aynural, 2009).

Ergin, 1995; Kavakçı, 1975; Aynural, 2009). It is observed that this rule was applied without exception and that muhtasibs were appointed from among Muslims throughout the historical process. Indeed, according to Levy (1978, p.532), 'as in all other community affairs, the person appointed to this position had to be a Muslim and a free person'. Similarly, Ergin (1995, p. 302) states that Muslims were assigned to this task because it was a religious service. Although it is argued that the muhtasib should be a male, it is also reported that Caliph Omar appointed a female (Ergin, 1995, p. 305; Kavakçı, 1975, p. 23).

The fact that the person in charge of Ihtisab affairs had to be reputable is also mentioned in the relevant literature. Muhtasibs were usually chosen from among those with a good reputation (Kavakçı, 1975, p. 29). According to Levy (1978, p.532), "his office was that of a hisba, which could only be entrusted to those of high repute". There are also opinions that the muhtasib should be just (Maverdi, 1976, p. 273; Ergin, 1995, p. 306; Hizmetli, 2017).

Since the works of Ihtisab require constant and effective supervision over a wide area, it is widely believed that the muhtasib should have the strength and courage to perform his duty (Maverdi, 1976, p. 273; Ergin, 1995, p. 305; Kavakçı, 1975, p. 23). On the other hand, the power of the muhtasib gains even more importance when we take into account the views that the mission of 'spreading goodness and preventing evil' undertaken by the muhtasib is not only for the governed but also for the rulers, and that in this sense the muhtasib should also warn high-level state officials. According to Şeyzeri (1992, p.168), one of the most authoritative scholars on the subject, muhtasib calls governors, sultans and umara to good deeds, prevents them from doing evil, and gives advice and warnings. Besides, the muhtasib tells them to be soft and merciful to those under their command.<sup>9</sup> Maverdi (1976, p. 290) states that the muhtasib will forbid the notables of the community from building houses that are higher and different than the houses of the ordinary people and from building ostentatious buildings. Given all this, the muhtasib must be competent and powerful.

The muhtasib should be knowledgeable and wise (Aynural, 2008; Hizmetli, 2017). According to Ergin (1995, p. 312), the muhtasib must have

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<sup>9</sup> According to al-Şeyzeri (1992, p.168), the Muhtasib should not be sullen and should speak in an appropriate language when forbidding or advising the sultan, governors and umara against their wrongdoing.

knowledge and good character.<sup>10</sup> According to Şeyzeri (1992, p. 33), the muhtasib must be wise (faqih) and know the rules of law (ahkam al shar'iyah). He must be able to identify the transactions in the direction indicated by the law, by each of the measures, he must know each of them, and he must investigate their quantity.

Considering the fact that the units of measurement used in the traditional period (dirham, oke, ritl, kantar, miskal, carat, kernel, kıfzan, sünbül, mekük, bushel, etc.) may vary from country to country, from city to city, from ruler to ruler, and that different countries and cities may use different units of measurement and weighing, the muhtasib should know these scales well in order to know the price differences (Şeyzeri, 1992, p. 45,48). According to Maverdi, the muhtasib must be someone who knows the evils (Maverdi, 1976, p. 273).

On the other hand, the muhtasib should know Islamic jurisprudence and the rules of the Shari'ah and customs, and should also be well-mannered, polite, clean-minded, truthful, and consistent. "He should first do the exegesis of his own soul and then turn and ask for the duty of hisbah upon his people. In order to please the hearts and achieve results, the muhtasib must be of a soft nature, kind, smiling, and gentle in his behavior, because speaking softly is a requirement of religion (Şeyzeri, 1992, p. 36; Ibn Taymiyya, 2001, p. 88).

<sup>11</sup> According to Şeyzeri, the muhtasib should pay attention to his grooming and clothing (Şeyzeri, 1992, p. 36).

#### **1.4. Ihtisab as an Institution**

The institution of ihtisab, which carries out its functions based on the mission of spreading goodness and preventing evil, has had a wide range of duties in the historical process. Especially in urban life, the muhtasib was responsible for ensuring social order, conducting commercial activities properly, ensuring the compliance of the people and professionals with the rules, ensuring standards of measurement and weighing, goods, products and services, ensuring that shopping is carried out in accordance with the rules,

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<sup>10</sup> Beautiful is what the law defines as beautiful and bad is what the law defines as bad (Şeyzeri, 1992, p. 33).

<sup>11</sup> Moses was told to speak softly so that Pharaoh would take advice and respect him (Taha 11/44). The Prophet Muhammad's soft treatment of those around him contributed to unity (Ali Imran 3/159).

enforcement of legal rules, execution of punishments, etc. (Maverdi, 1976, Ibn Taymiyya, 2001; Şeyzeri, 1992; Kavakçı, 1975).

In Maverdi's words, muhtasib prevents disputes, problems and violations of rules in the public sphere, and carries out public services based on public interest and public supremacy (Maverdi, 1976, p. 275-276). In his words, the office of muhtasib is not an optional duty, but a *sine qua non* of the administration. It is not right to legitimize what the Muhtasib forbids (Maverdi, 1976, p. 272,283). According to Ibn Taymiyya, the authority to spread goodness and prevent evil, which is not the duty of governors, qadi, and bureaucrats, falls within the duty of the muhtasib (Ibn Taymiyya, 2001, p. 27).

Maverdi (1976, p. 292) argues that due to its importance, the duty of ihtisab was personally carried out by the first caliphs and imams. Ergin (1995, p. 299,302) argues that the duties carried out by muhtasibs were originally among the duties of the qadi, but in time, since the office of the qadi was more important than keeping track of such affairs and since the qadi should not be occupied with such daily matters, a separate office was created to take care of these affairs. According to him, in the Islamic organization, municipal affairs were first and foremost entrusted to the qadi. However, the supervision of the municipal police was left to the muhtasib, and for this reason the muhtasib was inferior to the qadi in terms of rank (Ergin, 1995, p. 327). It must also be acknowledged that there were periods when the duties of qadi and muhtasib were held by the same person, albeit not continuously. Especially during the Fatimid period in Egypt, the Ubaididid period in the Maghrib, and the Umayyad period in Andalusia, the duty of hisbah could be included among the duties of the qadi. The qadi could perform this duty either personally or by appointing someone (Kavakçı, 1975, p. 35; Ergin, 1995, p. 302)<sup>12</sup>.

The institution of ihtisab, which performed executive functions, also had some judicial functions, albeit to a lesser extent. The judicial function performed by the qadi and the ihtisab work carried out by the muhtasib could overlap in some areas. Especially in disputes related to the functioning of commercial and labor life, as well as neighborhood relations, the duties of the muhtasib and the qadi sometimes overlapped. In pre-modern times, when

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<sup>12</sup> According to Levy, "generally, a jurist who also had the duty of kadi was appointed to this job. In some respects, her duty corresponded completely to that of a woman (Levy, 1978), IA, VIII, p.532).

judicial and executive functions were not yet fully separated, such overlapping of duties was not unusual. However, this did not mean a confusion of duties. It was quite clear where the judicial functions of the qadi and muhtasib lay and which procedures they were to use. The functions of the Ihtisab institution, which are close to those of the judiciary, are generally matters that do not require evidence. It is seen that the muhtasib cannot deal with cases involving denial and avoidance. In case of denial and refusal, the matter falls under the jurisdiction of the judiciary, that is, the qadi (Temmavi, 1993; Maverdi, 1976, p. 274; Kavakçı, 1975, p. 34). In Ergin's words (1995, p. 299), "while the qadi can only rule on a case with evidence, the muhtasib can rule without evidence, that is, he can rule in a customary and administrative manner without asking for evidence and proof".<sup>13</sup> According to Levy (1978, p. 533), "the muhtasib could not act on suspicion alone and could not have the doors opened for investigation".

Unlike the qadi, the muhtasib could exercise the power of enforcement and sanction himself. The muhtasib personally supervised and could enforce his decisions within certain limits. He had the authority to punish certain open offenses with tazir. He conducted affairs within the framework of religious provisions and customary rules. When necessary, it could use initiative in matters of custom (Maverdi, 1976, p. 273; Kavakçı, 1975, p. 34). In this respect, the institution of ihtisab alleviated the work of the judiciary (Maverdi, 1976, p. 274). According to Ergin (1995, p. 299), while the qadi was in charge of all public order and security affairs of the municipality, the muhtasib -especially in the Ottoman rule- was only engaged in the municipal police duties and was almost the executive officer of the qadi in such matters.

It is observed that muhtasibs supervised some judicial functions in some regions in some periods and issued warnings in cases where they saw problems. As a matter of fact, there are rumors that the muhtasib of Bagdad in the 12th century prevented the Qadi al-Kudat from holding a trial in the mosque (Kavakçı, 1975, p. 35,47). Considering the fact that the muhtasib was responsible for the orderliness of the mosques, there is a high probability that this narration is true. On the other hand, in some sources, there are opinions that the muhtasib, who was obliged to act with the mission of spreading

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<sup>13</sup> According to Levy (1978, p.533), "the muhtasib could not act on suspicion alone and could not open the doors for investigation".

goodness and preventing evil, should warn the sultans, umara and governors who were in a higher position than him for their injustices (Şeyzeri, 1992). Maverdi (1976, p. 290) counts the task of preventing the notables of the community from building more ostentatious houses than the houses of the people among the duties of the muhtasib. In addition, muhtasibs also assumed the duty of shurta, or police, in some regions in some periods, and sometimes received support from the governor and the police organization (Şeyzeri, 1992, p. 35; Kavakçı, 1975, p. 37).

## **2. HISTORICAL DEVELOPMENT OF IHTISAB INSTITUTION**

It must be acknowledged that the institution of ihtisab was institutionalized during the Abbasid period. This is true not only for the institution of ihtisab but also for many other political, administrative and judicial institutions. On the other hand, like many other institutions, detailed information about the institution of ihtisab can be found from this period onwards. Since it is an institution related to urban life, the information on the institution of ihtisab is mostly related to the cities where the administrative centers were located in this period. It is possible to analyze the subject under two headings: pre-Ottoman and post-Ottoman.

### **2.1. Ihtisab Institution in Pre-Ottoman Period**

Ihtisab is predominantly an activity related to urban administration. For this reason, the information on ihtisab is predominantly related to caliphate centers and metropolitan cities. In this sense, data on the institution of ihtisab operating in cities such as Baghdad, Cairo, Fustat, Alexandria, Damascus and Andalusia are more common. Although the institution of ihtisab in these cities was similar in many ways, they underwent some changes with the changes in administration.

Considering the fact that the political, administrative and judicial institutions that began to form during the reign of Caliph Umar developed during the Umayyad period and were institutionalized during the Abbasid period, it is likely that the institution of ihtisab followed a similar course. The bazaar-market inspector (sahib al-suk) must have been transformed into muhtasib in the Abbasid period by assuming new duties over time. In Baghdad, which was established on international trade routes and became the capital of the largest empire of its time and one of the largest cosmopolitan

cities in the world, the institution of ihtisab must have increased its power and effectiveness by having to undertake new missions.

There is information that during the Abbasid period, the muhtasib was appointed by the caliph in the capital Baghdad and by the governors in the provinces and states. From time to time, it is observed that the duties of qadi and muhtasib were combined in the same person, and due to the diversity of their duties, a large number of assistants were appointed from various professions and qualified people. The appointment of respected scholars to this position, the announcement of the appointment in Friday sermons, the execution of a muhtasib during the reign of Caliph Mansur (754-775) for alleged misconduct, and the mention of hisbah affairs in the treaties given to the sultans reveal the importance of the ihtisab institution. There is information that the Abbasid caliphs closely monitored the markets of Baghdad. It is seen that the muhtasib of Baghdad came after the qadi in the hierarchy, his salary was the highest after the qadi, the muhtasib of important cities was more powerful than the muhtasib of other cities, some duties were transferred from the qadi to the muhtasib from time to time, and there was a unit called daru'l-hisbah in Baghdad at the time of Caliph Me'mun (Kavakçı, 1975; Hizmetli, 2017; <https://islamansiklopedisi.org.tr/hisbe>; Aynural, 2008; Yılmaz, 2004). Accordingly, in Abbasid cities, the muhtasib was the next highest ranking public official after the governor and the qadi.

When the Fatimids proclaimed the caliphate, they appointed two muhtasibs in Cairo and Fustat, who were directly subordinate to the caliph, and announced them to the people from the pulpit. Armed with broad powers and higher in protocol than the deputy of beytu'l-mal, the muhtasib was able to carry out his duties independently. The muhtasib in the capital could appoint a regent in the provinces. The field of duty of muhtasibs expanded over time, and the shurta organization began to execute the decisions of muhtasibs. In addition, authorities such as majlis al-hisbah and dar al-hisbah were established. There were periods in Cairo when the offices of muhtasib, hajib, governor, qadi and shurta were held by the same person. The posts of commander-in-chief, shurta and hisbah could be combined in the same person. There were also hisbah units outside Cairo. The muhtasib in Damascus carried out the same duties as in Cairo, and he could appoint regents to all regions of Damascus (Kavakçı, 1975, p. 30, 48-50; <https://islamansiklopedisi.org.tr/hisbe>; Yılmaz, 2004).

The Ayyubids continued the tradition of *ihtisab* that preceded them, especially that of the Fatimids. Especially the *muhtasibs* of Cairo, Fustat and Alexandria maintained their position. In the Ayyubids, the *muhtasib* was equipped with broad authority. He was authorized in a wide range of areas from the supervision of the bazaar-market to the fulfillment of worship, and to educational activities. During the Ayyubid period, authorities such as *majlisu'l-hisbah* and *daru'l-hisbah* are mentioned (Kavakçı, 1975, p. 30,51; Yılmaz, 2004; <https://islamansiklopedisi.org.tr/hisbe>).

As in other countries, the institution of *ihtisab* continued to exist as one of the most important authorities in the Mamluks. The *muhtasibs* of Cairo, Fustat (old Egypt) and Alexandria maintained their position and importance as located at the center. The *muhtasibs* of Cairo and Fustat were appointed by the sultan himself. The *muhtasib* of Cairo could take part in the protocol at the *darüladl*, along with the chief *qadi*, *qaziqer*, *muftis* and the deputy of *beytülmal* (treasury of Islamic state). The *muhtasib* of Alexandria was under the command of the *qadi*. In the provinces, the *muhtasibs* of Damascus and Aleppo performed the same functions as the central *muhtasibs*. The provincial *muhtasibs*, who were the regents of the central ones, carried out their work autonomously. In some periods, *muhtasibs* fell out of favor (Kavakçı, 1975, p. 53; Duran, 2015; Yılmaz, 2004; <https://islamansiklopedisi.org.tr/hisbe>).

It is observed that the institution of *ihtisab* also had an effective and powerful position in Andalusia. The title *sahibü's-suk*, which was probably used during the Umayyad period, must have been preserved for a long time in Andalusia, which continued the Umayyad tradition. It is highly probable that the title *Muhtasib* was used from the Murabapt period (1040-1147) onwards. The rulers, especially its founder Abdullah b. Yasin (d.1059), who was also a scholar, attached importance to the institution of the *qadiate* and *hisbah* affairs. While considered a prestigious religious activity after the judicial function, *ihtisab* affairs were usually under the purview of the *qadi*, and thus were predominantly carried out under his supervision. He could appear before the sultan along with other high-ranking officials. Although not always, the *muhtasib* of the capital city was appointed by the caliph, while in other places he was appointed by the *qadi*. There were also periods or regions where the offices of *muhtasib* and *qadi* or *muhtasib* and *shurta* were combined in the same person. The existence of a *ihtisab* *divan* in Andalusia is mentioned

(Dinç, 2019; Güzel, 2019; Ergin, 1995, p. 302-303; Yılmaz, 2004; <https://islamansiklopedisi.org.tr/hisbe>; Hizmetli, 2002; Duran, 2015).

As in the Great Seljuks, the institution of ihtisab maintained its importance in the Anatolian Seljuks.<sup>14</sup> Legally subordinate to the qadi, the muhtasib was an important official (Cahen, 2008, p. 153). He carried out duties similar to those in above mentioned countries. There is information that one of the governmental institutions divided into ten departments in the Seljuks was the divan-ı muhtasib, that there was an office called darü'l-muhtasibin, that the muhtasib (melikü'l-hisbah), who was appointed by a decree, collected his salary from artisans and merchants through mukataa method as ihtisab official, and that he had assistants called wise, trusty and chief under his command. There are also opinions that the institution of ihtisab was part of the military organization (Ergin, 1995, p. 303; <https://islamansiklopedisi.org.tr/hisbe>; Gümüş, 2019; Kavakçı, 1975; Duran, 2015).

During the Crusader Kingdom of Jerusalem (1099-1291), it is observed that the office of hisbah (mathesep) continued. The muhtasib was made to swear that he would respect the law, protect the king's law and the honor of the viscount, and deliver the information he received to the viscount.<sup>15</sup> The duties of the Muhtasib were similar to those in Muslim countries. Among his main duties were the supervision of artisans, prevention of shopping fraud, ensuring the continuity of bread production and price control. He would personally travel around the city to ensure that the rules were enforced. He had a team to carry out these tasks. He would inform the viscount about the events. The muhtasib, together with his assistants, had to be present in the watch zone, alternating with the viscount. For the execution of a sentence, he made sure that the criminal was taken to the place of execution. Muhtasib was paid from the viscount's budget (Kavakçı, 1975, p. 58-59; Setton, 1969, p. 620).

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<sup>14</sup> Nizamülmülk (d.1092), one of the important viziers of the Great Seljuk State, includes information about the duties and power of the muhtasib in his work called *Siyasetname* (Nizamülmülk, 2011).

<sup>15</sup> People appointed to assist counts in provincial administration, often with judicial responsibility, were called viscounts in Europe. They had judicial and tax obligations. During the Crusader Kingdom, the local mourning function continued under the control of the viscount (<https://en.wikipedia.org/wiki/Viscount>; Altan, 2020).

## 2.2. İhtisab Institution in the Ottoman Period

It is natural that the Ottomans, who followed the example of the Islamic countries that preceded them in terms of administrative organization, continued the tradition of the institution of ihtisab. As in the Islamic states before it, the Ottomans also had a direct or indirect relationship with the institution of the qadiate. The position of the qadiyat within the state was inevitably reflected in the institution of ihtisab. As is known, the qadiate continued to exist as a powerful institution in Islamic countries and the Ottomans. Indeed, Ibn Batuta (1304-1369) states that the first person he contacted in Alanya when he arrived in Anatolia was the qadi (Batuta, n.d., p. 203). Again, when Lady Montagu (1689-1762) visited the Ottoman Empire, she expressed the power of the ulama and qadi by saying "these are the only people who really matter in the empire" (Lady Montagu, 2004, p. 32). In this sense, the Ottoman qadi continued to exist until modern times as a powerful person (Ortaylı, 2012, p. 261) with civil, municipal, financial and military powers in addition to judicial powers.

In the founding narratives of the Ottoman Empire, the appointment of qadi is associated with sovereignty. The separation of the Ottoman Empire from the Seljuks and its emergence as a new state were tried to be explained by the appointment of a qadi. According to Aşıkpaşaoğlu's History (MEB, 1992), when the people of the conquered Karaca Hisar asked Osman Gazi for the appointment of a qadi and Dursun Fakı argued that permission from the Sultan was needed in return, Osman Gazi said, "I took this city with my own sword. What is the Sultan's involvement in this that I should ask his permission? God, who gave him sultanate, gave me khanate with gaza.... a qadi was appointed. Sübaşı was appointed. The market was established and the khutba was read" (MEB, 1992, p. 25). According to this statement, it is understood that the first person appointed together with the qadi was Sübaşı. Indeed, Ortaylı (2012, p. 261) expresses this fact by stating that it became an established tradition in the Ottoman Empire to appoint a qadi to represent the law and a Sübaşı to represent the administration in conquered places.

Ergin's (1995, p. 317) assertion that wherever a qadi was appointed in the Ottoman Empire, a muhtasib was also assigned there, probably refers to later periods. Aside from the debates on when the muhtasib was appointed, the institution of ihtisab, like many other institutions, must have been standardized during the Mehmet the conqueror period. When we look at the post-Mehmet the conqueror period, we see that the qadis of Dersaadet and

Bilad-ı Selase were separate, as were the muhtasibs. There was also a muhtasib in the towns and villages within the administrative boundaries of each qadi (Ergin, 1995, p. 317). In the Ottomans, those who performed the duty of hisbah were called 'muhtasib' or 'ihtisab agha', and the term 'ihtisab emini (Ottoman constabulary-official for public order)' was also commonly used (Ergin, 1995, p. 317). In modern times, the title of 'ihtisab nazırı (ihtisab minister)' began to be used.

### **2.2.1. Classical Duties of the Ottoman Ihtisab Institution**

Although it is possible to say that Ihtisab affairs were important in the Ottoman period, it is difficult to talk about a strong institution of muhtasib. The existence of a strong guild system related to professions and trade, the fact that problems were mainly solved through the guilds, the fact that legal disputes were generally resolved through the judiciary, and the fact that institutions such as ahi, waqf, etc. fulfilled part of the function of hisbah (spreading good and preventing evil) do not seem to have opened much space for the muhtasib. It was not easy to maintain price stability in an environment of rising prices. Over time, factors such as the increase in the influence of palace aghas, ladies-in-waiting and capitol soldiers in the city guilds, and the liberation of some janissaries who engaged in commercial activities from the control of the muhtasib (İnalçık, 2003, p. 164) weakened the power of the muhtasib.

However, the Ottomans were sensitive to the implementation of ihtisab rules, especially price control. Sometimes the sultan himself supervised market prices (İnalçık, 2003, p. 160). Sometimes the grand vizier, accompanied by muhtasibs, traveled around Istanbul to inspect shopkeepers (Kazıcı, 1987, p. 40). Provincial treasurer Sarı Mehmet Pasha (1969) reveals the importance of the issue by stating that the preservation of the denomination of money (coinage) and price control in the bazaar-market should be given importance "and the matter should not be passed over by only referring it to kudat and muhtasib". Grand Viziers would also have muhtasibs with them when they went on inspections. In this sense, muhtasibs were able to contact the grand vizier from time to time (Kazıcı, 1987, p.39).

As in previous Muslim societies, the regulation of economic activities in the Ottomans was under the supervision of the muhtasib (Ortaylı, 2012, p. 300). He was responsible for the enforcement of the rules determined by the

ihtisab regulations,<sup>16</sup> which were usually determined through negotiations between guild masters and state representatives and put into effect with the approval of the sultan. One of his main duties was to ensure that prices were sold at the market price, in other words, to protect the *narh* (price fixing). He supervised the *narh* for certain products (İnalçık, 2003, p. 160; Kazıcı, 1987). Stockpiling, black marketeering, inspection of shopkeepers, control of measurement and weighing, and cleanliness were among his duties.

There was strict commercial control. Goods entering the city bazaars were checked at the gates. Attention was paid to gathering shopkeepers in certain places for product and tax inspection. Some products could only be sold in certain places (İnalçık, 2003, p. 160). According to the Bursa İhtisab Law published during the reign of Beyazıt II (1481-1512), the products brought to the marketplace had to be brought to the shops in bulk, a *narh* for each of them had to be determined by the *muhtasib* and recorded in the court registers (<https://statik.tse.org.tr>). *Muhtasib* would stamp certain goods such as timber, tile and cloth according to their value and prevent their sale without a stamp. Those who violated the rules of *Ihtisab* were brought before the *muhtasib qadi* (İnalçık, 2003, p. 160).

The institution of *ihtisab* was also affected by the codification practices that emerged with the modernization process, and *ihtisab* affairs were regulated in a single text with the Regulation on the *Ihtisab Agency* published in 1826 (1242). With the aforementioned regulation, an *Ihtisab Agha* was established in the capital with the title of *nazır* (minister), and *ihtisab* directorates were established in the provinces. A review of the duties of the *Ihtisab Agha* reveals that, in accordance with the principle of spreading good and preventing evil, the duties of the *Ihtisab Agha* included ensuring the performance of religious worship, especially prayer and fasting, maintaining the standardization of the units of measurement and weighing used by shopkeepers and punishing those who were faulty, preventing price speculation, preventing the sale of products subject to *narh* above the set price, and maintaining the weight and quality of bread, controlling the prices of fruits and vegetables, and regulating the order and quality control of

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<sup>16</sup> In the 16th century, cities such as Istanbul, Bursa and Edirne enacted *ihtisab* laws that determined the quality and prices of goods. The rules governing the guilds were also determined by the *ihtisab* laws. Each new sultan would revise these rules when necessary (İnalçık, 2003, p. 159-160).

cleaning places (hammams), supervision of the members of professions and preventing the disruption of their order, ensuring that each class is engaged in its own business, supervision of the members of the professional industry for this purpose, zoning regulations, water supply, supervision of the saddlery, the slave market and the captors, and the clothing of the dhimmi reaya (Ergin, 1995; Kazıcı, 1987). These duties are in line with the duties of muhtasib in earlier Muslim states.

### **2.2.2. Security-related duties of the Ottoman Ihtisab Institution**

In the new regulation, it is seen that solutions to the complex problems of the period were sought through the institution of ihtisab. First and foremost, the regulation aims to solve the increasing security problems of the period. The definition of the institution of ihtisab as the source of internal security and the provider of order in the town since the time of Caliph Omar (Ergin, 1995, p. 328) is a reflection of this. The aim was to ensure security and the order of city life. It is seen that the institution of ihtisab was given an important mission especially in overcoming the problems caused by the population flowing from the countryside to Istanbul. The overpopulation that occurred in Istanbul with the resulting migration was seen as the cause of most of the problems in this period, especially security, and was tried to be prevented through the ihtisab institution. With the abolition of the Janissary Corps, the Ihtisab Agency was made responsible for ensuring security in the capital and the provinces (Ortaylı, 2012, p. 302).

In Ergin's words, with the aforementioned regulation, the ihtisab and municipality affairs were intended to be taken under a little more 'control', in other words, under security. It was requested to "pay attention to the presence of more people in Istanbul in the name of tradesmen" and in a way, population affairs were tried to be regulated. Checkpoints were set up at the entrances of the city to prevent 'harmful people' from entering Istanbul (Ergin, 1995, p. 342). It was aimed to control the entrances to Istanbul, and it was envisaged to identify porters, boatmen, tradesmen, guards, etc. working at the entry points to the city and to ask for the necessary documents for entry at certain points (Ergin, 1995, p. 330; Ortaylı, 2012, p. 289; Kazıcı, 1987, p. 71).

Ensuring that there were no stray men in Istanbul was listed among the duties of the Ihtisab Agha (Ergin, 1995, p. 336). In order to control the unemployed in Istanbul, inns were allocated in Istanbul, Üsküdar, Galata and

Eyüp for the unemployed (bi-kar) in the city and they were asked to be registered and controlled until they found a job (Ergin, 1995; Ortaylı, 2012, p. 289).

In the context of the organization and supervision of tradesmen and working life, it was aimed to register and supervise those working in certain professions. These were porters, boatmen, barge-men, i.e. those who transported supplies by ship and boat, and those who worked in bathhouses. In certain professions (destereci, file maker, knife cutter, sarıkçı, kantarcı, koğacı-kovacı, canbaz), efforts were made to prevent the presence of more people than necessary. It was included as a duty of the Ihtisab Agha. Again, it was regulated not to employ more people than necessary in the field of transportation, the dress code of the carriers, and the issues to be considered especially when carrying female passengers (Ergin, 1995, p. 336-337).

### **2.2.3. Tax Audit Duties of the Ottoman Ihtisab Institution**

One of the distinctive features of the Ottoman ihtisab institution is its relationship with taxation. In the Ottoman Empire, shops, inns, baths, etc. were identified by muhtasibs, usually under the responsibility of the qadi, and a reasonable ihtisab fee was determined and registered in the registry books. Taxes on retail sales were also within the purview of the muhtasib. Muhtasibs collected certain taxes (rüşum) from shopkeepers, shops and watercraft (merakib-i bahriye) under the name of ihtisab mukataa. In addition to the aforementioned ihtisab taxes, muhtasibs were also authorized to collect fines (cerime-abandum) for those who violated the rules (Ergin, 1995, p. 325; Bilgin, 2016; Kazıcı, 1987, p. 143; Taş, 2007).

The ihtisab mukataa was also affected by the tax farming (iltizam) of the Ottoman tax system, and muhtasibs also assumed the role of a kind of tax collector (mültezim). In the 16th century, ihtisab became a duty that was granted by way of a tax levy and was called ihtisab mukataa. This duty was usually assigned to one of the kapıkulu (sultan's household troops) or to the mültezim (tax collector). After the Regulation on ihtisab, ihtisab works continued to be contracted by way of iltizam (tax farming). The works of ihtisab were tendered through the iltizam method, usually for one year, and a sum of money called 'bedel-i mukataa' was collected from the suitors and they were given an acquittal. However, they could be appointed for two or three years and for longer periods in return for a certain amount of iltizam (Ergin, 1995, p. 317; Ortaylı, 2012, p. 300; Kazıcı, 1987).

The muhtasibs collected these taxes through kolođlan (municipal police officers). The main duty of the kolođlan was to collect these taxes. The management of ihtisab affairs by way of iltizam and the collection of ihtisab taxes through kolođlans caused some problems. Complaints were lodged with the Divan-ı Humayun (supreme court in Ottoman Empire) and the qadiate by the public, artisans and property owners. From time to time, both the ihtisab chiefs and the kolođlans attempted to collect taxes from artisans and sailors in violation of the rules. There are reports that they collected bribe dues from artisans under the names of Ramazaniyye, idiyye, paskalyalık, weekly/monthly allowance, müsmaha, etc. (Ergin, 1995, pp. 322-323; Kazıcı, 1987, p. 148).<sup>17</sup>

The 1826 Regulation of Ihtisab also included objectives for the collection of taxes as well as the provision of security. Ergin, by stating that the ihtisab taxes, which had been collected in various forms until this date, were reorganized and increased in order to meet the expenses of the Asakir-i Mansure-i Muhammediyye (a new and modern army meaning "Muhammad's victorious soldiers), and that in order to collect these taxes, which had become an essential revenue of the state, the İhtisab Ministry in İstanbul and ihtisab directorates in the provinces were established (Ergin, 1995, p. 349), reveals the relationship between the institution of ihtisab and taxation.

The abolition of the Janissary system (1825) and the establishment of a new army (Asakir-i Mansure-i Muhammediyye) necessitated new taxes. Moreover, in order to prevent the resurrection of the janissary system, a strict police force had to be established, especially in the capital (Ergin, 1995, p. 325). The new Minister of Ihtisab was entrusted with the duty of collecting some of the taxes, which were partly newly introduced by the Regulation (Ergin, 1995, p. 325; Ortaylı, 2012). In a way, the institution of Ihtisab was turned into an intermediary institution for the financing of the new army.

According to Ergin, "this last form of the ihtisab tax was a kind of oktorova officialdom. For all the food, beverages, fuel, wood and coal, clothing, livestock, all the necessities and non-necessities of Istanbul, both by land and sea, were subject to various rates and amounts of duties called eb'iyе, customs and ihtisab" (Ergin, 1995, p. 349).

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<sup>17</sup> The statement of the muhtasib upon an irregularity mentioned in the Bursa İhtisab Law that "if I didn't do it this way, where would I get the money the state demands from me" reveals this situation (<https://statik.tse.org.tr>).

Although the population was freed from the arbitrary actions and abuses of the Janissaries, the new tax obligations, ihtisab and sales taxes were heavier than expected. New taxes required by modern institutions, economic problems and tax irregularities caused discontent. In provinces that had previously enjoyed some local privileges, such as Damascus, rebellions led to executions. Although some measures were taken against Ihtisab officials, the problem could not be solved. Therefore, these taxes were partially abolished in some regions and completely abolished in others by edicts between 1833 and 1838 (Ergin, 1995, p. 345; Ortaylı, 2012, p. 290; Kazıcı, 1987, p. 190; Bıyıklı, Mustafa and Bakırtaş, İbrahim 2012).

The institution of ihtisab was also heavily affected by all these developments. The police organization and the Zaptiye Müşiriyeti founded in the capital respectively in 1845 (1261) and in 1846 (1262) undertook some of the duties of the Ministry of Ihtisab, and the Ministry of Ihtisab became limited to narah regulations and tradesmen's affairs. Although the functions of the Ministry of Ihtisab continued in this manner for a while, as the Zaptiye Müşiriyeti expanded, the Ministry of Ihtisab lost its importance and was abolished in 1850 and merged with the Zabtiye Müşiriyeti. With the abolition of the Ministry of İhtisab, the ihtisab taxes were also abolished (Ergin, 1995, p. 345-346; Ortaylı, 2012, p. 290; Kazıcı, 1987, p. 192). Later, the foundations of the modern municipality were laid and Istanbul Şehremaneti (the name of the first form of today's municipalities established in Turkey) was established in 1854.

## CONCLUSION

The institution of İhtisab undertook important functions in Muslim states until modern times. As a requirement of good governance, it has been tried to make the market operative and to protect occupational standards together with tradesmen and craftsmen through the specialized institution. In addition, price stability is aimed by preserving the quality standards of goods, services and products. The İhtisab institution acted as a regulatory and supervisory institution and executed its decisions. The breadth of its field of activity and the sensitivity of the sectors it supervises increased the importance of the institution and its role in relation to the qadi system, which is a powerful institution in Islamic states.

Indeed, the function of the ihtisab is a function found in almost all traditional states. The functions carried out by the institution of ihtisab existed

before the Islamic states. However, it is difficult to say that they were as important as they were in Islamic states. Considered as a requirement of religion, the functions of ihtisab initially started with a narrower and more superficial inspection of the bazaar-market and expanded over time. In parallel to this, the literature on ihtisab also expanded over time, and the duties and characteristics of the muhtasib were covered in detail in various works. Although dynasties and states changed, the institution of ihtisab continued to exist as an important institution in cities such as Baghdad, Cairo, Fustat, Alexandria, Damascus and Andalusia.

Having inherited many political, administrative and judicial institutions from its predecessors, the Ottomans also inherited the institution of ihtisab. The Ottoman ihtisab institution had a similar structure and performed similar tasks in a similar way. However, the Ottoman ihtisab institution was more associated with taxation. This relationship was the distinguishing feature of the Ottoman ihtisab institution. Factors such as the almost constant price instability in the Ottoman Empire, the population flow to the capital due to migrations caused by the land regime, the deterioration of the military order and the role of janissaries in commercial activities, etc. seem to have eroded the institution of ihtisab rather than strengthening it. In the 19th century, the institution of ihtisab, which was tasked with ensuring the security of Istanbul, improving the deteriorating artisan order and providing the financial resources (taxes) required for the new military units established to replace the Janissaries, was unable to cope with this burden and became worn out. The institution of ihtisab, which carried out important functions in traditional states, could not keep up with the modern era and ceased to exist in the middle of the 19th century, perhaps undeservedly.

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## **CHAPTER 6**

### **COMMUNICATION PROBLEM OF IMMIGRANT**

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## **INTRODUCTION**

Migration is the biggest problem of recent years and immigrants are the most problematic people in the world population. In addition to shelter and nutrition problems, the emotional and psychological problems of immigrants are sometimes more important than others (Weigl and Gaiswinkler, 2019: 79). Especially communication problems of immigrants directly affect processes such as their adaptation to the environment and integration with society.

Communication, which is the primary condition for a healthy life, is a greater need and necessity for immigrants experiencing a psychological trauma. Immigrants are primarily people who need psychological healing, to express themselves and to be aware of the environment (Gudino and Lau, 2016: 371). The way to do this is through communication.

Communication is the action at the basis of all human life. From meeting basic needs to interpersonal relations, communication is the way forward (Bustamante, 2018: 223). The main solution for immigrants who struggle with psychological problems rather than physical problems is communication.

Assistance and recovery practices for immigrants also focus primarily on solving psychological problems. The first of these is the regulation of communication actions.

### **1.1. Migration Problem**

Migration is more than a physical movement, it is an action that causes psychological, social, cultural, economic and diplomatic problems (Richter, 2020: 139). Immigration, is firstly certainly a burden for the labor market, unemployed immigrants, social systems and ultimately the local population (Battisti et al, 2015: 11). Migration also causes traumatic consequences in terms of the psychology and behavior of immigrants.

Migration is the biggest problem of the modern age. However, immigrants being uneducated is a bigger problem. Uneducated immigrants experience adaptation and integration problems. The lack of communication skills also aggravates the problems (Maier, 2017: 13). Some countries organize training courses and projects for immigrants. Communication and adaptation training is given to immigrants. Immigrants need more psychological and cultural information than their physical needs. Immigrant

behaviors affect the adaptation and integration process of immigrants and are effective in becoming an individual in society (Boneva and Frieze, 2001: 487). Immigrant behavior is of vital importance for the security and harmony of immigrants.

The immigrant is experiencing some kind of trauma. He has abandoned his old life and culture and tries to get used to a new lifestyle. Some situations force immigrants. For this, it needs support and training. Immigrants need communication education the most because life develops and continues with communication (Andersson, 2022: 273). The immigrant has to learn and apply everything from where the language is spoken to how to speak, from the body language in the new culture to special idioms. Adaptation and integration can only be achieved this way.

The trouble some process of migration and the phase of getting used to new life are overcome by communication. Communication provides immigrants with opportunities to share their problems, find solutions to problems, understand life and have fun (Rudiger and Spencer, 2003: 41). The adaptation and integration processes of immigrants are complemented by a series of communication activities and practices. Problems caused by migration and the process of getting to know new life require serious training.

Some countries take immigrant education seriously and organize private schools, courses and training programs for them. The educational processes include elements such as knowing the environment, knowing the cultural approach, knowing the economic, social and political conditions, and applying the information (Ferreta et al, 2018: 66). Immigrant education equips immigrants with the necessary knowledge and experience and also makes them feel good. Immigrant education is the first and most important solution to migrant problems.

Some countries are developing policies to help immigrants overcome trauma as soon as possible and to facilitate adaptation and integration. In principle, people with immigration background have access to the full range of offers provided that they have health insurance. This is mainly during the asylum procedure or They are in primary care, they also have health insurance. There are also special (psychosocial) offers for people with a refugee background in Austria. to dispose of. However, it cannot be concluded that psychosocial support services are provided adequately and appropriately, ie. H. needs-based and need-based, accessible and known to the

target group. As a result, sometimes it is difficult for them take advantage of suitable offers or take advantage of some offers of the target group (Weigl and Gaiswinkler, 2019: 71). In a way, immigrants are the people who have the most problems in the world. They are people who are far from the settlement they know, alien to the environment and atmosphere, and feel crushed.

A number of studies confirm various potential barriers or barriers to access when people with a migrant background take advantage of current offers in the healthcare system. In principle, these barriers also exist when using psychosocial support services. Data on the use of certain psychosocial support/treatment services by people from different immigration backgrounds (Ma et al, 2022: 22). The biggest problem that immigrants cause in economy and social life is their psychological trauma.

### **1.2. Anatomy of Migration**

Migration is a problematic process in the complex structure of the modern age, but it is a strict reality. Migration is an action to find better, more comfortable and safer physically and spiritually is defined as a sociological and anthropological. The fact that migration is now an intercontinental movement is interpreted as the fact that people, in spite of all possibilities in the modern age, feel safe and unwell (Brettell, 2009: 665). Migration since the early ages is mostly due to concerns about nutrition and shelter, then with security concerns and in the modern age with work and money concerns.

Although there are many different definitions and theories, almost all definitions related to migration overlap. Roughly, migration, which is defined as people being displaced for different reasons and living in another place, is characterized as a movement that causes economic, political, cultural and many other effects all over the world and leads to many problems (Dingle and Drake, 2007: 119). Political problems, disagreements, customs, education and work obligations, marriages, job assignments, religious and racial reasons lead people to immigration (Khan et al., 2012: 28). Some of the immigrants are willing / voluntary, while others are made obligatory or involuntary.

In fact, migration is both an adventure and a gamble. The immigrant is also an adventurer and gambler (Cohen, 2011: 108). One of the necessary conditions for human life is the feeling of belonging to the place where man lives. Feeling belonging to the place where he lives, brings with him confidence and peace (Ralph and Staeheli, 2011: 525). Migration is damaging all these. People can not find in the new settlement where they have left

before they lived and left. This is a spiritual state (Leon and Dziegielewski, 1999: 77). Newly settled place, the environment is very similar to the old, even though the people there are very familiar, initially due to the first foreigner concerns and concerns are experienced for a while.

Migration is not only a physical movement, but perhaps an affect that affects a person's spiritual existence and behavior. In this context, communication, which is basically a spiritual action, is gaining a new form with the migration and immigrants feel the need for communication (Collett and Gidley, 2012: 34). Although migrants move to a new place with new hopes, dreams or promises, the effects, memories, friendships, material or spiritual remnants of the place they live in before constitute some problems. At the very least, they need intensive communication to share troubles and to get used to the new place as soon as possible (Taglieri, 2013: 141). At this point, they need tools, environments, guides that are easily accessible. Governments and non-governmental organizations provide most of the immigrants' communication needs (Cereci, 2019: 20). Migrants are the most problematic for administrations.

Migrants who are in a state of surprise and anxiety because of physical and emotional change are looking for people from where they are prepared to migrate, to feel close to themselves, to discuss their concerns, and to learn what can be done where they migrate. The facilities and activities provided by the official institutions on this subject are very useful (Arbogast, 2016: 63). Migration, which is a struggle for survival, is no longer an individual or a group, it is a social movement. Every phase of migration directly affects the society and leads to new forms and structures in social structure (Wiese, 2010: 149). Most of the migrants are settled in the same or near places, because they are concerned about continuing to live by adapting to the new settlement.

### **1.3. Communication Problems of Immigrants**

The first problem experienced by those who migrated to a new settlement is the problem of belonging to the newly settled place. This is because the effects of the old settlement, where the emotional migration begins, still remain intact in the memory, in the emotional world (Kenneth and Naerssen, 2003: 72). Migrants encountering a new environment and new people are trying to adapt to the new settlement by looking for a familiar acquaintance, an article, a voice. It's not time to feel any belonging. Everything is very new and unfamiliar (Roa, 2016: 237). A new settlement,

the new people, the new conditions to get used to and to feel self-educated, large-minded people in a shorter time for real people, uneducated, narrow-minded people have great problems in this regard (Reed-Danahay and Brettell, 2008: 69). Especially those who migrate due to economic or cultural reasons feel that they belong to the new settlement after a long time, some of them do not have this feeling.

While migration is a heavy psychological burden in itself, there is also a physical weight of migration. Preparation, transportation, preparation of new settlement area, installation of goods, infrastructure expenses etc. it is a great distress for man (Niebuhr, 2006: 21). At the new place of migration, trying to keep some pieces of old life alive is another problem. Leaving old life alone is a cause of depression (Kaushik and Drolet, 2018: 9). One of the biggest problems of immigrants is their fearful and cautious attitudes at the place they migrate, as well as their cautious behavior towards the people they settle in. In the beginning, no one quickly adopt and communicate with each other (Budarick, 2016: 173). While the process of adaptation and adaptation is sometimes completed in a few days, sometimes it takes months, years.

One of the issues that migrants suffer most is that they cannot find someone who will introduce them to the environment and culture and introduce themselves to the inhabitants. They clearly need a guide (Kofman, 2018: 42). Almost everyone who immigrates is trying to be with the people who know the same fate in their immediate surroundings, who come from the same place, if possible, they already know. A new environment, new people and a new culture always confuse, bocalat, sometimes turn into obsession (Romankiewicz et al., 2016: 104). When migrants cannot communicate with those around them, they are stretched, they think they are inadequate, they are overwhelmed.

No one emigrates for arbitrary reasons, and moves from one place to another for a more peaceful, comfortable and safer life. However, the first subject to which migrants are compulsory is the need to adapt to the conditions and culture of the place they are newly settled (Fielmua et al., 2017: 165). Like other indigenous people, migrants must first respect the law and then respect ethics and social values. While it is difficult to follow the rules introduced for the first time under the heavy burden of immigration, adaptation with the help of the people in the region is facilitated (Gemenne & Blocher, 2016: 8). One of the first conditions for adaptation and orientation is the provision of adequate means and means of communication for migrants.

#### **1.4. Communication in Adaptation and Integration Process**

Some restaurants are cultural capitals and communication place for immigrants who have migrated from the provinces in New York in the United States. In a culture capital, restaurants provide a meeting place for corporate patrons, culture industry executives, and artists. The development of the restaurant industry in New York is inextricable from global processes of change. Not only does it correspond to the development of the symbolic economy and the general growth of services, especially high-level business services, it also reflects the movement of investment capital around the world and a steady supply, since the U.S. immigration laws were changed in 1965 and 1986 of new immigrants. Restaurants generate a large number of low-wage and “dead-end” jobs that are often filled by immigrants who lack English skills and U.S. educational credentials (Zukin, 2005, 159). In fact, the world naturally creates ways of communication and integration for migrants.

The migration process is full of countless difficulties, anxiety and fear. Immigrants have a messy psychology (Martin, 2005: 29). After arrived at a hopeful place, immigrants firstly look for those who have migrated from same town to get solidarity and not to feel foreign themselves in their new land. They naturally want to tell their opinions about new land and its people to their friends, and necessate to tell their problems with new land, and want to agree about new conditions, then try to consider what they will do tomorrow. They secondly look for a job to survive and to find other immigrants. They usually meet at place of employment, like restaurants, hotels, cafeterias, factories, gas stations, constructions (Safi, 2010: 12). How many immigrants they meet, they feel more powerful themselves, and they feel themselves one part of a unity, and they settle their land easier and in comfort. Restaurants are meeting places for immigrants not only in New York but in many expanding cities in the world.

Communication has a cultural dimension. The forms of communication vary from society to society (Rising and García-Carbonell, 2006: 11). An alone traveler generally asks whom sits beside that “where he is going” in interurban travel in spite of he knows where the bus travels in Turkey. The reason of this question is not that alone traveler does not know where the bus travels but he wants to start a communication process cordially. Because he is a human and communication is a way of feeling being human. This is a beginning question of a communication process in Turkish culture. It is a necessity of human to communicate, to share ideas and knowledges, an

comments, although they travel during just some hours in a bus. To be human mean to communicate where human lives and what he does. Human looks for a communication possibility where he is, even he is an immigrant (Holmes and Janson, 2008: 59). . Immigrants need more communication possibilities than other people because they are strangers in a far city from their native land in where they have leaved all their past.

Migration is the greatest movement and the most terrible result which were caused by industrial revolution in the world. There are unbridled migration and unmeasured expanding at the source of many problems in large cities. The people who have migrated from the provinces gotton established in places around factories that were set in industrial revolution were the first people of the first large cities, but they have just lived by the pride of being citizen of a large city, but they were distant from the conscious of city-dweller (Metcalf-Hough, 2015: 6). Because there was not a city experience and its vocabulary in their life experience. The people of the first cities have just tried to live in inevitable changing of their new world because of they have not known to be city-dweller. Most of them lived in terrible conditions and miserable but they could not turn back to their native land (Caplan, 2012: 20). Almost all large cities were exposed to migration and its terrible results in mankind history.

When Byzantium was being established in 395 A.D., many Christian people migrated from surrounding towns and generated a new and hopeful city. In the early Byzantine period, a Byzantine city was merely the continuation of a Roman city which in turn, may have founded in the Hellenistic period or even earlier. The Byzantine period in the life of cities was not marked by any radical change in the layout of the streets, by the system of fortification, of burial or fo the water supply (Cachon, 2015: 27) Ancient cities were built almost entirely on the basis of communication activities. The most obvious alterations were the erection of churches and the abandonment of the pagan temples; there were also less noticeable developments connected with civic administration, marketing and public entertainments (Mango, 1986: 20). Because public of a new city feel the necessity of gathering and communicate.

Morale was valuable than materiality which generated unity for people in the past. When they have planned a town, they have firstly thought social buildings which have aggregated people around same values and beliefs (Lu and others, 2016: 143). . People have felt that they have been same parts

of same unity. So they have decided that they had to communicate each other to save that unity and to strengthen. Because of this they have tried to build large social buildings and areas in their town to meet, to talk, to enjoy, to act, to learn life etc.

It is possible to say that social buildings and meeting areas have been larger and more than private buildings and lands because of importance of social life and communication in mankind history (Simonson, 2016: 10) . Xian, Nineva, Babylon, Miletus, Athens have been the largest cities of history and there have been large communication areas throughout with their buildings for their people and communication places placed in their cultures like agoras. Agora was the main public communication place in Hellenistic period where is at the center of city and opened all life of places and streets (Wycherley, 1993, 45). People used to meet there to speak, to converse, to pray, to act and etc. People used to meet at agora and share all their life and used to convey what they wanted to tell there.

Historical experiences have changed social necessities and habits of people into communication facilities during history (Eastin and Daugherty, 2005: 24). Administrators have set colorful and amusing markets for shopping; large temples have been built to pray; weekly fairs or festivals have been arranged to enjoy; sports organizations have been organized to spend their energy etc. People have communicated when they have shopped, prayed, enjoyed and spend energy; because they need communication (Agbo and Tsegba, 2015: 144). People use every possibility to communicate even they debate or fight or make war like in Crusades. Expanding cities feel the necessity of communication areas and facilities especially for immigrants who are foreigners of city and who are in a psychological crisis. Providing communication possibilities is directly concerned with urbanization.

Urbanization work loads someone who envisages and applies urbanization the responsibility of providing necessary conditions for social activities for people in city. In one respect, city is a place in where people respond all their social needs. Not only bodies but spirits of people live in a city and want to find all necessities in city even they live in a suburb (Hochheimer, 2016: 17). Their bodies need taking shelter, and nutrition, and wear but their souls need more than them. Soul need morale and culture. Communication is the first need of either human or society. Meeting places, agoras, forum squares, fairs, festivals, art galleries, concert halls, parks have set up because of worry of communication during humanity history (Csapo

and Featheringham, 2005: 317). People have not needed anything more than communication throughout history.

Urbanization which was commonly apperad in industrial revolution caused functionality more than beauty (Onur-Tanalı, 2004, 23). Functionality idea which was derived from urbanization has leaved behind philosophies of ornament in urbanization process. This idea has influenced not only building of cities but whole cultural areas and social areas. Some fascinating cities have set up with their magnificent buildings but they could not respond psychological need of people, especially communication (Theoleyre and others, 2015: 3). Communication is the main necessity of immigrants who leave all their roots, relationships, beliefs and faiths in their derelict towns.

When immigrants migrate to a new settlement, they set a little town which resemble their derelict town in their new land, not to miss and want to turn back to their past. This land is obviously out of main boulevard, and far from city center and has not added to urbanization work at the beginning of migration (He, 2012: 3). Immigrants usually communicate with people who live in their own land and do not become closer to city-dwellers who live in city center because of they think that city-dwellers are the others. A certain distance becomes between immigrants and city-dwellers at the beginning of migration. At the end of this process, some different and adverse settlements which can not communicate with city center appear in expanded cities (Jedwab and others, 2015: 28) . These can be defined as communication insufficiency.

In order for such a city and its inhabitants to function, there will be a need for adequate local provision of basic and uses so that, for example, a predominantly resitendal area will also contain a component of uses providing local employment, retail facilities, leisure provision and adequate public transport, reducing the need for people to make car journeys to meet the basic needs of human existance; work, play, education, shopping, health and child care (Greed, 1996, 241). People's needs have also led to the need for urbanization. Urbanization and Urbanism (city centred cultures) have attracted a great variety of scholars over the years: anthropologists, historians, economists, philosophers, political scientists and sociologists. Urbanized societies, in which a majority of the people live crowded together in towns and cities, represent a new and fundamental step in man's social evolution (Hussain and Imitiyaz, 2018: 23521). Modern and civilized cities were built to meet all the needs of people.

People who have leaved their traditional culture in derelict places met new buildings, and new people, and other new things fall in cultural problems in their new cities and could not communicate easily at the beginning of their migration especially in 19th century (Charpentiera and Gallic, 2018: 10). They have naturally need and whole people who live in cities need communication places, and instruments, and facilities. Only houses, stores, streets, lights and other things are not sufficient to live in a society as human (Adam, 2007: 49). People need more than these.

Cities are the most crowded settlements in where hundred thousands people live, and thousands of characters behave. Everyone in a city need another as human like in villages or towns. When someone leaves out his house, he looks for a communication environment to tell his life, his opinions, criticize administration, to concider about economy or to gossip about people, or to learn something (Kamboura-Nifli, 2008: 4). Roads, streets, sidewalk, squares, markets, temples, are communication places for city-dwellers unless they are incorrect used. A city becomes civilized and magnificent with its people and how much they transport their messages eachother. A fascinating city is the result of knowledge, and opinions, and feelings (Pavord and Donnelly, 2015: 110). Cities are the busiest places of communication, and civilized cities establish communication spaces almost everywhere.

According to some authors, people could find more communication places and possibilities in their towns in the past. Particularly streets were playing place of children and meeting place of region people in Turkey about 40 years ago, when whole people know eachother in a city, even in a little region (Uğur, 2003, 124). Communication gets easier when people know eachother. They used to communicate easier and they used to set practically communication possibilities everywhere some decades ago in Turkey. All city with its parts in where people live was a communication area throughout. Because they firstly want to communicate with others, they need another and they need to share their life to feel themselves human (Winter, 2014: 57). Communication enables people to tell, understand and deal. In a away, communication is the key of life.

Cities in the past have been envisaged and built on principle of humanity and a city generally have had a certain identity and have not migrated mostly, because people could be satisfied in their native land (Zenker, 2011: 97). Because they know who they are in their native land. Identity and principles naturally ease to communicate for people who are

volunteer to live in a city with other city-dwellers, and to know each other, and to communicate anyway.

Life has created different styles in every age, people have made innovations. Therefore, no era is like the other (Tesch-Römer and others, 2020: 6). When people have lived in caves, they have communicated with generations in future and each other by the help of cave paintings, then some other languages have been used to communicate. By the 14th and 15th centuries, some of the commercial scribes were beginning to produce books in vernacular languages, in a respect people settled in towns thoroughly. A new technique was to use a separate piece of metal type for each letter of the alphabet and put them into and take them out of a wooden form that could be used over and over again (Niesiołowski-Spanò, 2008: 186). This led to the printing of handbills, pamphlets, broadsheets and other publications demanded by an increasingly literate middle class in the 15th and 16th centuries (Buckalew-Wulfemeyer, 2000, 61). Demand and effort and technique generated to produce newspapers. People began to use mass media at least to learn something in city in which they lived.

People have used many instruments and languages to tell their messages, and to share their feelings and besides this to learn other messages, to communicate shortly. Somebodies ask this question to understand people that what do people share with sentences, theories and poems to warrant their inclusion into the domain of understanding (Schweder-LeVive, 2003, 204). In spite of it seems complex and difficult, this question has an obvious answer that is communication. People have used a great number of instruments and languages to communicate each other either they have lived in provinces or cities (Voßhans, 2008: 27). People have created communication languages since ancient times.

Protecting cultural values which are the base of human life and providing communication conditions are concerned with adequate laws and providing economic possibilities (Çeçener, 1995, 147). Urbanization and setting social conditions for city people are business of administrators. When a city is envisaged and planned, architects and sociologists have to think necessities of people before administrators as done in Barcelona of Antonio Gaudi (Huerta, 2006: 338). Modern cities are built on the basis of communication.

Planned Period in Turkey which was started in 1959 with the law of 7367 had a role to solve some urbanization problems, especially about shanties (Keleş, 2000, 395). But it looks that plans did not use to solve urbanization problem in Turkey, because of adverse expanded cities like İstanbul, Ankara, Adana, Diyarbakır, Van and the others in Turkey. The most migration was observed after 1950 in Turkey and forms and conditions of many cities were changed all over Turkey (Sirkeci and others, 2001: 35). Not only Turkey in the world, many countries have experienced the change of immigration.

Migration was studied for many times as a subject of thesis or concept of essays but its results mostly were searched and described, instead of its reasons. Reasons of migration are axes of the matter which can be solve by removing reasons indeed (Haas, 2011: 28). Reasons that immigrants have never thought to search and satisfied with their possibilities in provinces or in their native land are out of cities. Immigrants have not thought to use raw materials in provinces, and produce quality products and to be content with them. They have mostly thought to migrate to larger towns or cities and wanted to find comfort which they have dreamed (Batalova and McHugh, 2010: 17). All migrations begin with dreams and continue with fears, hopes and anxieties as well as dreams.

Urbanization naturally cause migration again and cities begin to contain a great number of migrants. As migration is source of a lot of social problems, it also causes changing city culture and cultural problems by not protecting traditional values (Sami, 1999, 136). Excessive and sudden migrations cause ont only a serial problems like dwelling insufficiency and bad city image but disappointment of city-dwellers. Migration usually generate a disagreemaet between immigrants and city-dwellers particularly at the beginning of migration. While immigrants can not become adapted to city rules, disagreement can change into a discuss naturally (Dorai, 2007: 18). The biggest problem of immigrants is adaptation and integration. This process can sometimes take years.

Few cities could set their own original culture and have presented sufficient social facilities to their settled people. Many cities which were filled by migrants could provide superficial cultural facilities and insufficient communication possibilities (Bosworth and Turnbull, 2014: 23) . Mass culture has been formed because of migration and unsystematic urbanization and this culture has affected communication and communication instruments

(Matterlart, 2003, 99). Media which aims city mass to spend time rapidly and easily and make fun become producer and porter of mass culture. Photo romances, variety shows, cabarets, musicals, melodramas, popular songs, talk shows, sitcoms, stand up shows have entertained city dwellers but not used for communication eachother.

There are a great number of cities whose population are over 10 million, but they mostly contain problematic people in their welldecorated flats and high technological equipments. All facilities around them are not sufficient for them to live as civilized people. They firstly need communication atmosphere and communicaiton instruments more than magnificent buildings. Communication is the biggest need of immigrants (Grzymala-Kazlowska and Phillimore, 2018: 189). Communication is the main means and tool of the adaptation and integration process of immigrants.

The first problem in expanding cities after migration is not taking shelter, or meal, or unemployment, but communication. People can take shelter, or find meal, or find job even they can make fun, but if they can not find communication athmosphere and communication instruments, they may fall in great troubles. Because they can not feel themselves as human and they can not feel that they live in a society (Cobb and others, 2018: 9). Being society is a result of communication.

Field observations, a survey of 100 Elon students, and an analysis of previously conducted studies provided evidence that the rapid expansion of technology is negatively affecting face-to-face communication. People are becoming more reliant on communicating with friends and family through technology and are neglecting to engage personally, uninhibited by phones and devices, even when actually in the presence of others. A majority of individuals felt the quality of their conversations degraded in the presence of technology, and many individuals were bothered when friends or family used technology while spending time together. Additionally, nearly half of survey respondents (46%) communicate more frequently with friends and family via technology than in person, indicating strongly that face-to-face interactions have decreased both in quality and in quantity (Drago, 2015: 16). Most people use technology in communication, but face-to-face communication has been going on since the first people.

Each individual has additional factors that must be better identified and accounted for in order to produce higher confidence in the results. For

instance, if one individual was going through a divorce or suffering from an illness, it would more than likely affect performance. Likewise, if a region had a better leader or economic situation, it may also affect its performance. Lastly, another measure that would benefit the study would be to include the individual's experience level. A new sales professional may not have the ability to perform to the same level as another who had been in the position for an extended period of time. According to a research, every individual is affected by a degree of Communication Apprehension (Petry, 2016: 45). It is known that communication affects almost everything in human life and communication affects everything.

### **CONCLUSION**

The migration movement, which started with the first people, has accelerated and increased with the political, economic and social changes in recent years. Migration also causes many problems for both immigrants and settled people. The biggest of these problems are psychological and social problems.

While the settled people are worried about cultural deterioration and destruction, immigrants are struggling with the psychological trauma and depression caused by migration. However, it is possible to say that the psychological problems of immigrants are deeper than those of the settled people.

While the immigrants are in a complete depression due to the fear, anxiety, tension and pessimism they have experienced during the migration process, they need to talk about their problems and listen to the solutions. Communication problems and communication needs of immigrants arise here.

Communication is the need of immigrants, more than any human being. Because immigrants need to explain themselves, tell their problems and listen to nice words. Therefore, when developing adaptation, integration and recovery plans for migrants, authorities should first plan communication facilities and means.

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**ISBN: 978-625-6404-85-4**