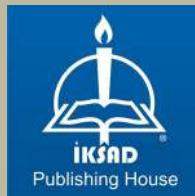


CURRENT STUDIES IN SOCIAL SCIENCES-4

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PREFACE

Welcome to this comprehensive guide to the social sciences. As the editor of this book, it gives me great pleasure to introduce you to a wealth of knowledge spanning various disciplines within the social sciences. The study of social sciences is a fascinating journey into the intricacies of human behavior, societal structures, and cultural phenomena. From sociology to psychology, anthropology to economics, political science to history, the social sciences offer invaluable insights into the complexities of human societies.

This book is designed to serve as a roadmap for students, educators, researchers, and anyone with an interest in understanding the world around us through the lens of social sciences. Whether you're a novice seeking a foundational understanding or an advanced scholar delving into specialized topics, this book aims to cater to your needs. In the introductory chapters, we lay the groundwork by exploring the fundamental concepts, theories, and methodologies that underpin the social sciences. Here, you will gain an appreciation for the interdisciplinary nature of this field and understand how various disciplines intersect and inform one another.

Subsequent chapters delve deeper into specific disciplines, offering comprehensive coverage of key topics and theories. Each chapter is meticulously crafted to provide both theoretical insights and practical applications, ensuring that readers grasp not only the underlying principles but also their real-world relevance. Throughout this book, you will encounter case studies, research findings, and thought-provoking discussions that highlight the dynamic nature of the social sciences. From classic experiments in psychology to contemporary debates in economics, you will find a rich tapestry of ideas and perspectives to engage with.

I would like to express my gratitude to the contributors – authors, researchers, and experts – whose dedication and expertise have made this book possible. Their passion for their respective fields shines through in the

pages of this volume, enriching the learning experience for readers. I also extend my thanks to the editorial team and publishers who have worked tirelessly to ensure the quality and coherence of this book. Their attention to detail and commitment to excellence have been instrumental in shaping this comprehensive resource.

As you embark on your journey through the pages of this book, I encourage you to approach each chapter with curiosity and an open mind. The social sciences offer a window into the complexities of human behavior and society, and by engaging with this material, you are taking a step towards deeper understanding and enlightenment. Whether you are a student seeking to expand your knowledge, an educator looking for teaching resources, or a curious individual with a passion for learning, I hope that this book serves as a valuable companion on your intellectual journey.

Thank you for joining us on this exploration of the social sciences. May this book inspire curiosity, spark conversations, and foster a deeper appreciation for the fascinating world of human society.

Warm regards

EDITORS

Prof. Dr. Baran ARSLAN & Assoc Prof. Dr. Hasan ÇİFTÇİ

CHAPTER 1
EXPLORING SOCIAL ENTREPRENEURSHIP IN
BIRDWATCHING-BASED TOURISM:
THE EFFECT OF NON-PROFIT ORGANIZATIONS (NGOs)

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1. Introduction

The tourism industry has experienced a constant evolution in recent years, compelling the need for sustainable strategies that guarantee its persistent relevance and prosperity in today's dynamic global environment (Aquino et al., 2018). Indeed, during these past years, social entrepreneurship in the tourism industry has dramatically moved forward and become a strategic way to improve some critical issues with traditional models. A powerful blend of economic expansion and the creation of societal factors, social entrepreneurship has received particular attention, as this approach highlights economic dimensions and proliferates significant societal impacts in today's era where populations and organizations compete (Yan & Zhang, 2022). Since the end of the 20th century, this shift has culminated from the age-old awareness of environmental degradation and inequity within social structures to questioning the constraints of tourism development paradigms (Hardy & Beeton, 2001).

Originally, tourism was largely income-oriented, driven by the desire to make profits while often ignoring the surrounding conditions, such as the environmental impacts and social-cultural implications. However, the end of the 1950s brought a change in the paradigm. Under the impact of environmental movements and the world's growing awareness of sustainability, the tourism sector transforms, giving rise to an alternative approach to responsible and ethical development (Bramwell & Lane, 1993).

One of the crucial phases of this transformation was the United Nations' declaration of 2002 as the International Year of Ecotourism. This project gave significant meaning to environmental friendliness in tourism, showing that our planet should be respected and that the local people benefit from it (Weaver, 2001). An illustration of this is the growth of community-based tourism activism, for example, the Grootbos Private Nature Reserve in South Africa. The initiatives thus show how tourism can be used as a social empowerment tool, giving economic benefits to communities while promoting cultural and

mutual respect exchange between hosts and tourists (Giampiccoli & Mtapuri, 2012). Over the first two decades of the 21st century, social entrepreneurship in tourism has continued to herald the advent of solutions to addressing socioeconomic and environmental challenges by embracing innovations. It is characterized by the rising craft of various participants, comprising non-governmental organizations, local communities, and government agencies striving to ensure sustainable development in the tourism sector (Sheldon & Daniele, 2017).

The historical path of social entrepreneurship in the tourism industry highlights a considerable change from a traditional linear rationale focusing on profit-making to a more complex model integrating economic viability and alleviating social and environmental issues. The shift reveals the transformation of the tourism industry in this direction, which is even broader than the sustainability and social responsibility movement itself (Buckley, 2012).

Social entrepreneurship in tourism, a phenomenon encompassing socio-beneficial aspects and entrepreneurial attitude, has been described from different theoretical perspectives. Operationalizing social entrepreneurship in the field, these frameworks are not only sources of knowledge about the phenomenon but also provide the theoretical foundation for developing entrepreneurial activities in sectors like birdwatching-based tourism.

One of the major theories is the “Triple Bottom Line” concept introduced by John Elkington in 1997. This framework stresses the equilibrium of environmental, social, and economic sustainability, a principle closely related to tourism sectors such as birdwatching, where the conservation of natural habitats is the most important. (Elkington, 1997). In this context, social entrepreneurship encompasses far more than economic gains, emphasizing environmental sustainability and community welfare as much.

Another theoretical approach is the “Social Enterprise Model,” which combines social objectives with traditional business practices. Dees (1998)

presents social entrepreneurs as change agents who use innovation, opportunity, and resourcefulness to meet social needs. This idea sounds like birdwatching tourism, where entrepreneurs develop new methods that promote conservation and community participation while the business remains profitable.

New models like “Sustainable Livelihoods” are essential to better comprehend social entrepreneurship in tourism. Chambers and Conway (1992) define a *sustainable livelihood* as one that can withstand and recover from shocks and stresses, retaining or enhancing its capabilities and assets without degrading the natural resource base. This framework is of particular relevance to birdwatching tourism, where the sustainability of the livelihoods of local communities is directly linked to the state of the ecosystem they depend upon.

Additionally, the “Stakeholder Theory,” with Freeman (1984) being one example, presents a broader approach to social entrepreneurship by highlighting the significance of considering the interests of all the stakeholders involved in tourism ventures. Birdwatching tourism can include local communities, tourists, conservation groups, and government institutions.

Non-profit organizations (NGOs) have recently assumed the role of major players in sustainable tourism, particularly in niche markets such as birdwatching tourism. It involves going beyond conservation efforts to promote good governance, community empowerment, and ecosystem management.

Several NGOs lead the conservation measures by setting up protected areas and participating in wildlife studies, which are necessities for birdwatching tourism. Besides, BirdLife International (2021), an international network of conservation organizations, has also played a key role in bird conservation by encouraging birdwatching tourism where applicable. Hence, these actions not only aid in protecting birds’ habitats but also form a basis for ecotourism operations that depend on continuing this kind of life.

Community empowerment also is another critical area where NGOs’ contribution is significant. They usually work in partnership with the local

community, helping them to create sustainable tourism practices and, at the same time, providing them with the necessary tools and knowledge to manage tourism actively. It also helps to conserve natural resources while at the same time ensuring that the economic benefits of tourism are equitably accessed in the cluster. One such example is the work undertaken by The Nature Conservancy, which has partnered with indigenous people worldwide to apply traditional knowledge in conjunction with conservation science and strengthening, thus birdwatching and other ecotourism activities (The Nature Conservancy, 2020). Furthermore, NGOs are critical in championing green practices in tourism. They accomplish this goal by advocating, educating, and creating certification programs supporting operators' ecotourism practices. The Rainforest Alliance, for instance, certifies eco-lodges and other tourism businesses that meet specific sustainability criteria. Thus, it stimulates responsible tourism practices (Rainforest Alliance, 2020).

The effect of the community-led initiatives by NGOs is profound. For example, the Audubon Society's Bird-Friendly Habitat program not only preserves the habitats of birds but also conducts education and community engagement in birdwatching tourism (National et al., 2018). Not only does this build a more profound knowledge and realization of all the bird species they are surrounded by, but it also offers business opportunities.

Despite the exciting prospects, social entrepreneurship in birdwatching tourism also has challenges and opportunities. Environmental impact is one of the main challenges regarding tourism activities. For birding activities to take place without inadvertently affecting bird habitats and behaviors, there is a need for careful planning and management (Steven et al., 2013). NGOs in this sector frequently create guidelines and recommendations to prevent environmental impact.

Finding the balance between tourism and conservation is also another major issue. Birdwatching tourism can be a source of money for conservation,

but at the same time, it can also lead to over-tourism, which will, in turn, cause the degradation of habitats. Organizations should strike an equilibrium to attract tourists and preserve the natural environment (Şekercioğlu, 2002). Achieving this balance is done through capacity management and visitor education programs. Community participation could be both a challenge and an opportunity for birdwatching tourism. Locals are central to the success of conservation efforts; hence, engaging them requires considering their demands and interests. NGOs perform a vital function through this engagement by consulting local communities in decision-making and ensuring they reap benefits from tourism (Kiss, 2004).

Funding is the evergreen challenge in social entrepreneurship and ecotourism. Sustainable funding of conservation and community-based activities is a vital consideration. NGOs tend to use several sources of financing, such as grants, donations, and income from ecotourism activities (Buckley, 2011). Birdwatching tourism can only be sustainable if it gets the necessary policy support. NGOs seek to implement policies promoting sustainable tourism practices and conservation (Newsome et al., 2012). Several research areas in social entrepreneurship and birdwatching tourism require further investigation. There is a need for more empirical studies that seek to establish the effects of birdwatching tourism on bird populations and their habitats. Additionally, research considering the long-term socioeconomic advantages of bird-watching tourism for local communities is worthwhile.

2. Understanding Entrepreneurship

In the 20th century, we witnessed a significant expansion of the concept, with Joseph Schumpeter introducing the idea of the entrepreneur as an innovator and a force of “creative destruction” (Mehmood et al., 2019). Schumpeter’s perspective highlighted the entrepreneur’s role in disrupting existing markets by introducing new products, processes, and technologies.

Entrepreneurship has been defined in multiple ways, reflecting its interdisciplinary nature and how it is the very essence of the diverse opportunities to create a new product, service, or business; develop a new method of production; open a new market; or create a new organization or venture (Shane & Venkataraman, 2000). Shane and Venkataraman (2000) define *entrepreneurship* as the process by which individuals pursue opportunities without regard to the resources they currently control. This view emphasizes the opportunity-seeking nature of entrepreneurship and has been the foundation for various subsequent research.

The entrepreneurial process is a continuous cycle through several stages, from idea generation to venture creation and growth (Timmons & Spinelli, 2007). Timmons and Spinelli (2007) underscore the dynamic interplay between the entrepreneur, the opportunity, and the resources the entrepreneur can control or acquire over this process. They argue that the success of entrepreneurial ventures is not just about the idea but also about the ability to successfully execute, attract, and manage the resources needed (Timmons & Spinelli, 2007).

A mindset has been identified as a critical element in influencing the pursuit of entrepreneurial endeavors (Dweck, 2006). Dweck (2006) introduced the concept of the growth mindset, stating that individuals who believe their talents can be developed (through hard work, good strategies, and input from others) could succeed. This idea is enormous for the study of entrepreneurship as it highlights the importance of resiliency, learning from success and failure, and being adaptable.

Entrepreneurship is fundamental to economic development and social change. Audretsch, Keilbach, and Lehmann (2006) present an analysis of the contribution of entrepreneurship to economic growth, innovation, and job creation, and they conclude that it is critical to creating environments in which entrepreneurial activity is encouraged as a way of driving economic dynamism and addressing societal problems. However, entrepreneurship faces various

challenges, such as access to capital, regulations, and competition. Aulet and Murray (2013) argue for educational and policy initiatives focused on unlocking aspiring entrepreneurs' potential and supporting a culture of innovation. The mix of these two approaches and how they can evolve should remain an essential focus for research. This is a definition in which entrepreneurship is the tasks of individuals and teams capable of taking ideas of addressing social needs and creating value by opening new routes to economic growth by taking risks to build a new future rather than just sitting back.

The expansion of entrepreneurship beyond its economic domain calls for the notion of entrepreneurship not merely as an economic activity but also as a social and cultural phenomenon. Shane and Venkataraman (2000) define *entrepreneurship* as the process of finding, evaluating, and exploiting opportunities, suggesting that entrepreneurship is not purely a business start-up but rather an opportunity recognition and exploitation process that also involves creating additional value.

The essence of entrepreneurship is creativity. Schumpeter (1934) views entrepreneurship as synonymous with innovation and brings about one of the significant roles in describing entrepreneurship as the process of creating the new. Furthermore, entrepreneurs are often associated with creative destruction as they create new products and services for small businesses and industries, simultaneously creating new jobs and antagonizing existing ones and thus weakening or destroying older structures (Mahmoud et al., 2019).

Entrepreneurship is also about risk-taking and uncertainties. Knight (1921) observed that entrepreneurs are known for their ability to make decisions in the face of uncertainty, and it is one of the entrepreneurial processes. This risk and uncertainty are signs of the obstacles the entrepreneurs must overcome and potential gains.

Entrepreneurship boosts economic growth and helps to lower unemployment. Studies by Audretsch, Keilbach, and Lehmann (2006) reveal that entrepreneurship is pivotal in achieving economic innovation and growth. Entrepreneurs create new jobs and employment, leading to economic growth.

Hence, entrepreneurship consists of innovation, value creation, and economic growth. This process brings excellent opportunities and struggles to both single entrepreneurs and society. The conceptual framework of entrepreneurship is crucial in designing the approach towards guiding and supporting this dynamic process.

Entrepreneurship development as a field of study and practice has been an evolving process, responding to different global challenges and economic trends. This trajectory can be seen through the fundamental theories that various scholars developed and the changing nature of entrepreneurial ventures.

Entrepreneurship as a concept has its roots dating back to the 18th century, with Richard Cantillon being one of the first to introduce the term. Cantillon (1755) considered entrepreneurs to buy at specific prices and sell at uncertain prices, rendering them essential for the economy. This early definition formed the basis for future understanding of entrepreneurship as a risk-taking endeavor.

Entering the 19th and early 20th centuries, the contributions of Jean-Baptiste Say to the studies launched by Cantillon were further developed. In contrast to (1803), entrepreneurship is a managerial action that deals with allocating resources, risk-taking, and creating value by moving resources to more productive use. Thus, the principle of value creation and resource allocation were the basis of further entrepreneurial theories.

Joseph Schumpeter introduced the concept further by introducing his theory of 'creative destruction' theory in the early 20th century. Schumpeter (1934) asserted that entrepreneurship brings together resources in new combinations and innovations, disrupting existing markets and creating new

ones. The work was important because it showed the impact of entrepreneurs as carriers of change and innovation in the economy.

Peter Drucker did the study of entrepreneurship. Drucker (1985) stressed the centrality of opportunity recognition and exploitation, denoting innovation as a defining element of entrepreneurial ventures. He also coined the term 'entrepreneurial management', asserting that the concepts and principles of entrepreneurship may similarly be used within existing organizations.

The last two decades of the twentieth century and the early years of the twenty-first century have seen social and ecological perspectives of entrepreneurship grow. Sustainable entrepreneurship, originating with scholars like Elkington (1997), includes elements of the traditional profit motive and other considerations, such as environmental and social ones. This move manifests the broader and more complex global sustainability and social accountability challenges.

2.1. Social Entrepreneurship: A Revolutionary Paradigm

Social entrepreneurship, a concept that has gained significant attention in the past decades, represents an intersection of business strategies and social objectives. Grounded in the collective desire to address and mitigate societal challenges through entrepreneurial avenues, the concept is often associated with organizations and individuals who work to create positive change in society through innovative and sustainable approaches. Martin and Osberg (2007) argue that for a clear understanding of the field, there is a need for a definitive explanation of what establishes social entrepreneurship. According to them, social entrepreneurship occurs when a particular gap or balance failure in the societal structure is identified and then systematically challenged by introducing innovative approaches, thereby bringing a transformative benefit to society. This underscores the primary difference between social entrepreneurship and other forms of entrepreneurship: the former targets

systemic change and societal transformation, while the latter often targets market gaps for profit.

However, Peredo & McLean (2006) noted that despite its emerging popularity, there is a scope of interpretations regarding what truly embodies social entrepreneurship. The varying interpretations of the term stem from the diverse contexts in which it is practiced and the myriad societal challenges it addresses. Their review reveals that social entrepreneurship aims to create social value by providing innovative solutions to pressing social problems. While the nature of these problems can be diverse, from healthcare to education to environmental conservation, the underlying objective remains to create value for society.

Haugh (2005) called for a structured research agenda for social entrepreneurship, emphasizing that recognizing its multifaceted nature is critical. Her work notes that while the domain borrows heavily from traditional entrepreneurship regarding strategy and innovation, its success metrics are not solely rooted in profit generation. Instead, the success of a social entrepreneurial venture is judged by the social impact and transformation it brings about.

Diving further into the specifics, Certo and Miller (2008) highlighted the key issues and concepts in the domain. They acknowledged the inherent challenge of defining and identifying social entrepreneurial ventures, given that their objectives span both for-profit and non-profit spectrums. Their work draws attention to the necessity of understanding the core motivations, strategies, and impact measurements that distinguish social entrepreneurs from their traditional counterparts.

Mort et al. (2002) moved towards conceptualizing social entrepreneurship by focusing on its differentiating factors. They pointed out that the unique blend of mission-driven character combined with innovative strategies defines this realm. Moreover, they proposed that the true essence of

social entrepreneurship lies in its mission to create and sustain social value rather than personal and stakeholder wealth, which dominates traditional entrepreneurial ventures.

Lastly, Short, Moss, and Lumpkin (2009), in their review of research in the field, emphasized the contributions made so far and the areas where future research could further solve the complexity of social entrepreneurship. They argue that while the past has provided significant insights into the motivations and challenges of social entrepreneurs, future research avenues should delve deeper into understanding the scalability, sustainability, and systemic impact of such ventures.

Connecting these theoretical constructs to the article's context demonstrates an evident union of ecological preservation and social enterprise. Birdwatching-based ecotourism represents an innovative approach to conserving biodiversity while promoting socioeconomic development in local communities. Given the rich avian diversity in regions like Iran, tapping into birdwatching ecotourism can be seen as a social entrepreneurial venture. Such an effort addresses the environmental balance failure Martin & Osberg (2007) mentioned and aligns with the broader objective of creating societal value, as Peredo & McLean (2006) outlined.

In recent years, the notion of social entrepreneurship has increased in popularity to tackle the pressing social, environmental, and economic challenges facing communities worldwide. Within this context, this chapter provides an in-depth exploration of social entrepreneurship and how, within the tourism industry, it drives sustainable social change by building on speculation, capabilities, resources, and social agreements.

Social entrepreneurship has been heralded to create innovative solutions to immediate social problems and mobilize ideas, capacities, resources, and agreements required for sustainable social transformation. Tourism social entrepreneurship is critical in this respect – using tourism as leverage to address

destinations' immediate social, environmental, and economic problems – by mobilizing ideas, capacities, resources, and social agreements for sustainable social transformation (Sheldon et al., 2017).

One of the distinctive dimensions of social entrepreneurship in tourism is the emphasis on sustainable tourism. This requires strategic attention to mobilizing natural, political, financial, and human capital. It also requires core strategies such as stakeholder engagement, relationship building, and local community empowerment (Altinay et al., 2016), essential to cultivating the enabling environment that allows social entrepreneurship to flourish and contribute meaningfully to the overall sustainability of tourism destinations and the planet.

In empirical analyses, it has been found that sociocultural and economic environments are fundamental for unleashing social entrepreneurship, as seen through the endorsement of supportive policies that increase the chance of success for tourism projects (particularly in areas with social and environmental vulnerabilities) in a context in which social entrepreneurs can be innovative and provide solutions that resolve them effectively (Méndez-Picazo et al., 2021).

The cultural context in which social entrepreneurship operates is also fundamental. Cultural values influence one's propensity to engage in social entrepreneurial activities, thus underpinning the need to develop a profound understanding of cultural specificities to establish social entrepreneurship initiatives within the tourism sector (Canestrino et al., 2020). Such cultural sensitivity should serve as the lever to align social entrepreneurship efforts with local norms and values so that their message and impact remain relevant.

Additionally, future orientation and human orientation, as cultural dimensions, highlight the importance of sustainability and altruism for the emergence of social entrepreneurship, especially for environmental NGOs advocating for tourism as a tool for conservation and community empowerment (Canestrino et al., 2020), thus illustrating the multifaceted motivations—from

profit-driven to philanthropic—powering social entrepreneurship and its role in driving economic development and societal well-being, especially in the face of environmental and economic crises (Méndez-Picazo et al., 2021). Social entrepreneurship facilitated by NGOs has been pivotal in shaping sustainable tourism practices in developing countries, as evident in projects focusing on environmental conservation and social inclusion, which reflect the constructive interplay of social entrepreneurship and NGO endeavors in producing sustainable outcomes (El Chaarani & Raimi, 2022).

This is where the critical role of innovation comes into play, with social entrepreneurship and green innovation positively impacting sustainable development. Technological advances and innovative practices are essential for breaking environmental constraints, which allow tourism, such as birdwatching tourism, to grow sustainably (Galindo-Martín et al., 2020; Al-Qudah et al., 2022). Tourism initiatives that include innovative solutions can significantly decrease their ecological footprint by promoting environmental stewardship and preserving biodiversity.[3]

Policies and institutional support are also vital for sustainable tourism; effective policy frameworks and institutional support systems gear the nurturing of social entrepreneurship in the tourism sector. It requires governments and policymakers to appreciate this model and adopt policies that support financing accessibility, encourage responsible tourism practices, and ensure that biodiversity is conserved (Klarin & Suseno, 2023; Galindo-Martín et al., 2020).

2.2. Social Entrepreneurship in Tourism and Ecotourism

Social entrepreneurship has emerged as a dynamic force in the sustainable tourism development of ecotourism and birdwatching tourism, providing innovative solutions to pressing social, environmental, and economic problems.

Tourism Social Entrepreneurship (TSE) represents a paradigm shift toward sustainable development by transforming tourism into a source of social, environmental, and economic sustainability at destinations. Sheldon et al. (2017) and Aquino et al. (2018) state that it involves a “process of mobilizing ideas, capacities, resources, and social agreements for sustainable transformation,” where the priority is community well-being and the spread of sustainable practices, notably within the context of birdwatching-based ecotourism.

Social entrepreneurial corporations aim to address critical social and environmental problems (Slaper & Hall, 2011). The role of culture is significant, as evidenced by the assertion of Canestrino et al. (2020) regarding the cultural context as a determinant of social entrepreneurial activity. In the case of birdwatching tourism, future orientation, and human orientation, the cultural dimension is critical for NGOs that engage in birdwatching tourism as a mechanism for conservation and education and a device for involving local communities.

Social entrepreneurs can support birdwatching tourism and help produce social and environmental change. (Hisrich, Peters, & Shepherd, 2017). Economic gains can be made, and species and habitats can be preserved as they form strategic partnerships with NGOs (and vice-versa). What is particularly interesting is the multiplicity of the motivating reasoning behind such initiatives, from the pure profit orientation of some corporations to the philanthropic work of others.

In this respect, NGOs play a vital role in providing the services needed to accompany sustainable birdwatching tourism ventures — ones that provide economies of scope among environmental amenitization, economic viability, and community development. A small quantity of imaginative policy-making and institutional support is needed to nurture social entrepreneurship in the sector; however, combining funding, policy, and regulatory standards for

responsible tourism and certifying successful places and companies. Advances in social entrepreneurship and its application to birdwatching tourism offer a path whereby both can be made to advance sustainable development goals — tapping local economies and conservation of biodiversity simultaneously. It is just one example — but there are many others — of how tourism, “done right,” can bring employment, earnings, and needed renovative energy to local and other under-served sectors across America.

Drawing upon the concepts of TSE, this article first considers the theoretical roots of this research, especially in birdwatching-based ecotourism. Sheldon and Daniele (2017), Laeis & Lemke (2016), and other scholars have demonstrated the critical bipartite development linkages between social entrepreneurship and tourism and argue in favor of a sustainable livelihoods approach, which gives priority to the authentic participation and tangible benefits that local communities experience.

Secondly, this investigation also takes cues from Jørgensen et al. (2021), who distinguish collective tourism social entrepreneurship as a distinct type of tourism development rooted in community mobilization and social transformation in pursuit of political goals. This new orientation is particularly well-suited for birdwatching-based ecotourism, given the potential for community-based social enterprises to contribute to conservation practice and biodiversity through demonstration effects and guarantees of fair and equitable benefit sharing with all stakeholders.

2.3. Birdwatching-based Tourism: A Niche Market

Birdwatching, a relatively new activity developed by experts and ornithologists, emerged in the early 20th century. A significant breakthrough in the development of the observation of birds without disturbing them was by Edmund Selous. It has introduced pioneering, non-invasive observation methods, which are the beginnings of the development of birdwatching as a significant form of wildlife tourism in the United Kingdom (from there, it

spread to the rest of Western Europe and North America). Over the end of the 20th century, there was a dynamic expansion of birdwatching in Poland, driven by the establishment of internet-based ornithological communities and a deeply rooted tradition of nature conservation (Rees et al., 2016). Today, birdwatching is practiced using ever-increasing resources, which consider the increasing diversity of the individuals who are birdwatchers, encompassing a wide range of interests and capturing ever-wider age groups, because of which it presents itself as not only a recreational but also a potentially attractive platform for sustainable tourism and local economic development (Szczepańska et al., 2014).

Birdwatch freedom is a partial response to increased urbanization, offering an escape and a sense of freedom and fostering a consciousness of nature and environmental concerns (Connell, 2009). It allows for direct observation and identification of birds in their natural habitats (Sekercioglu, 2002), serving as a form of recreation that enables contact with wildlife and provides an escape from a consumer-oriented society (Janeczko et al., 2021).

Among the most popular outdoor activities in Western countries, birdwatching has a history of over 200 years. More than 20% of adults in the USA engage in birdwatching annually. The UK saw 372 million visits to natural environments in 2009, most involving birdwatching activities (Ma et al., 2013). The appeal of birds as fascinating wildlife to observe, combined with increasing disposable income and travel affordability, has propelled avitourism beyond localized birdwatching to become a global pull factor in travel decision-making (Steven et al., 2015).

Birdwatching tourism, rooted in humans' natural curiosity and fascination with wildlife, taps into a growing demand for nature-based tourism experiences. It appeals to a broad audience, from casual observers to dedicated ornithologists. It contributes to conservation efforts and educational and

recreational values, positioning it as a critical component of sustainable tourism development (Beissinger & Osborne, 1992).

As an ecotourism model, birdwatching tourism supports the sustainable development of evolving regions, contributing significant revenue to the local economy in areas with many bird species (Czeszczewik et al., 2019; Ren et al., 2022). It involves travel and equipment consumption and necessitates being present in an ecosystem, akin to other forms of ecosystem-based recreation. Tourism's growing ecotourism sector, based on the desire of tourists to explore the natural environment and the enjoyment of birdwatching, such as the lack of special equipment and the minimal physical exertion that the activity requires, the analysis of, favors another growing public interest, promoting environmentalism of all kinds, ecotourism, and nature tourism, as well as low-impact recreation and resource management (Kronenberg, 2014). For this reason, protected areas of extensive territory and urban parks in the cities, strategically located for birdwatching, based on the casual encounter with birds, or the large number of different species found in the same place, like the brown rattan, are frequently visited, they allow people to approach the birds, perform birdwatching, attract birdwatchers, and contribute to environmental management and economic development of remote rural places, a conclusion that adds, birdwatching to one of the fastest growing subsectors of ecotourism, already recognized for its economic importance (Czeszczewik et al., 2019; Zhang & Huang, 2020). An ecotourism category, birdwatching tourism, is also ecologically beneficial and sustainable since, based on the analysis of such wildlife tourism, it is the one that contributes most to the economic development and environmental conservation of rural areas. Among them, birdwatchers who revisit more frequently and are the largest ecotourist group, have the highest academic education and income and the most significant commitment, so they are, for this category of tourism, ideal ecotourists who collaborate in the conservation of the communities (Sekercioglu, 2002). The

enthusiasm and resources that many birdwatchers are willing to invest in this activity highlight birdwatching as the most rapidly growing and environmentally conscious ecotourism segment, offering economic hope for many threatened natural areas worldwide (Sekercioglu, 2002).

The multifaceted appeal and potential of birdwatching-based tourism, often characterized as a niche market within the broader tourism industry, have garnered significant attention. This sector offers unique recreational opportunities and catalyzes economic, environmental, and social benefits. Various studies and case examples illustrate the impact and significance of birdwatching tourism, highlighting its substantial contributions to local and national economies, conservation efforts, and community engagement and development (Sekercioglu, 2002).

Birdwatching plays a crucial role in promoting environmental awareness and conservation. As individuals engage with birdwatching, they develop a deeper understanding of the importance of habitat preservation and the threats facing avian species. Birdwatchers are often among the first to advocate for conservation measures, contributing to biodiversity protection efforts worldwide. The economic contributions of birdwatching are particularly significant for rural and developing regions, leading to job creation and income opportunities for local communities. This economic influx can incentivize conservation efforts, as habitats are preserved to attract birdwatchers (Cox & Gaston, 2015; Sekercioglu, 2002).

Birdwatching fosters community engagement and social cohesion. Individuals form bonds over shared interests through birdwatching clubs and events, promoting social well-being and community connectedness. Birdwatching creates social networks that transcend socioeconomic and cultural boundaries, enhancing community resilience. It also contributes to education and citizen science by engaging individuals in data collection and research, providing valuable data for avian research, and contributing to

scientific knowledge and conservation policy. The cultural impacts of birdwatching are profound, influencing art, literature, and personal identity.

Birdwatching has inspired countless works of art and literature, reflecting its deep cultural significance. It shapes individuals' identities and perceptions of nature (Scott & Lee, 2010; Sullivan et al., 2014; Fuller et al., 2007). Despite its benefits, birdwatching can also threaten wildlife and their habitats. By adopting sustainable tourism practices, individuals who participate in environmentally responsible birdwatching can enjoy the activity without causing stress to other people, disturbing wildlife, or damaging habitats. Thus, sustainable birdwatching allows individual birders to simultaneously savor a serene, natural environment and watch a diverse array of bird species that they, and increasingly, the general public, find amazing.

However, one final note on sustainable birdwatching needs to be made. For birders to practice truly sustainable birdwatching, individuals who participate in the activity must become active conservationists for humanity. The hard reality is that the biodiversity that birdwatchers love is under serious threat from industrial expansion, habitat degradation, and climate change. As birders can act as surrogates for biodiversity by speaking out on behalf of the voiceless species that comprise these populations, the same accessory of implosions accompanying beautiful birds is essential. If individuals who participate in the activity of birdwatching can come together, stand up for conservation and the environment, and work together to ensure that other wildlife enthusiasts do the same, then not only will we realize the dream of sustainable birdwatching but also significantly repair the rapid degradation of biodiversity on our planet. And then the fantastic birds, and the places where they are found, that birdwatchers now travel to might become more readily found close to their own homes (Rodgers & Schwikert, 2002; Green & Giese, 2004; Higham & Lück, 2007; Curtin & Kragh, 2014). Birdwatching can also play a vital role in community engagement and the promotion of environmental

stewardship. It can help people connect with nature and develop a sense of place and an appreciation for the local environment. This connection often results in heightened conservation-mindedness, leading people to become more involved in local conservation activities, such as habitat restoration projects or advocates for environmental protection policies.

Additionally, birdwatching can unite diverse individuals and foster community and shared purpose. Consequently, birdwatching clubs and societies have often served as forums for education and advocacy, in which community members can share knowledge, engage in conservation activities, and promote environmental protection – often in collaboration with governmental and non-governmental partners, thereby amplifying their impact. Educationally, birdwatching serves as an engaging and accessible means by which to introduce people of all ages to the ecology and conservation of the natural world and the scientific method itself – resulting in its incorporation into an increasing number of public school and informal environmental education programs (Cox & Underwood, 2011; Greenwood, 2007; Kellert, 2002).

2.4. The Role of NGOs in Supporting Social Entrepreneurship in Birdwatching Tourism

The history of NGOs can be traced back to the 19th century, although their roots may be much older. The emergence of international NGOs was notably marked by the foundation of the Red Cross in 1863, which set a precedent for international humanitarian efforts (Davies, 2017). The term “NGO” gained prominence after World War II, becoming widespread with the establishment of the United Nations in 1945, which created a framework for NGO involvement in global governance (Charnovitz, 2012). NGOs are considered a solution for addressing social issues as they fill a gap not adequately addressed by governments or the private sector (Rhoden, 2014). An NGO is an organization that is neither part of a government nor a conventional

for-profit business, usually established by ordinary citizens (Reibaldi & Grimard, 2015). The term NGO was first used in the UN Charter, which was approved in 1945. The United Nations (UN.) Department of Public Information (DPI) defines the NGO as “a not-for-profit, voluntary citizen’s group organized on a local, national, or international level to address issues supporting the public good. The rise of NGOs was prompted by progressive globalization and the increasing transboundary nature of humanity’s most pressing social and economic problems (Reibaldi & Grimard, 2015). NGOs are gateways to economic creativity, public participation, and social progress or as suitable alternatives for national-level public services (Naderi et al., 2020). Many NGOs have become more aggressive in their fundraising strategies to attract additional funding.

NGO is an umbrella term for all voluntary and charity ventures – relying on donations, subscriptions, and various activities to raise funds (Muhammed et al., 2021).

Over the decades, the role and number of NGOs have expanded dramatically. The latter half of the 20th century saw a surge in NGO activity, partly due to the decentralization of international relations and the advent of globalization. NGOs have become integral players in international development, environmental advocacy, and the promotion of civil society. Their ability to mobilize resources, influence policy, and implement grassroots programs has made them crucial counterparts to governmental and intergovernmental organizations (Martens, 2002).

Furthermore, funding is necessary for an NGO’s online success due to the high costs of developing and maintaining a good website (Rhoden, 2014). NGOs could play a crucial role in the development process by providing support services for aspiring entrepreneurs, thereby increasing new business success rates and stimulating entrepreneurship (El et al., 2021). Several market entry barriers prevent social enterprises from exploiting market opportunities,

including value-based obstacles (such as ethical value, growth philosophy, and political value), socioeconomic barriers (such as access to finance and human capital), institutional barriers (such as consumer culture) and not understanding or being able to meet existing standards. Such barriers limit the attempts to expand social enterprises. Public perception of social enterprises involves more public understanding and knowledge of the role of social enterprises. When compared to conventional enterprises, public perception is much lower, and as a result, the potential of the social enterprise sector may need to be understood by the public. In short, the social enterprise sector must be prominent or well-defined in the public eye (Armitage et al., 2020).

A collective pursuit of social equality distinguishes the social objectives of NGOs involved in SE. This aspiration sets these entities apart from purely charitable or welfare organizations, marking their efforts as inherently processual and aimed at continual social transformation (Cavalcanti, 2021).

Collaboration between social entrepreneurs and NGOs is essential for leveraging resources, knowledge, and networks to promote sustainable birdwatching tourism. Strategic partnerships can enhance project implementation, scale impacts, and ensure that initiatives are economically viable and conservation-centric (Dacin et al., 2011). Joint ventures, co-management agreements, and shared marketing efforts are examples of collaborative strategies that can amplify the benefits of birdwatching tourism for all stakeholders (Austin et al., 2006).

Non-Governmental Organizations (NGOs) are essential in conservation and community development, often promoting sustainable practices and environmental stewardship (Duffy, 2006). These organizations often work in areas such as biodiversity conservation, environmental education, community empowerment, and sustainable development, with many actively trying to balance conservation and local community needs (Buckley, 2011).

NGOs and social entrepreneurs in tourism share the common goals of sustainability, conservation, and community benefit. In tourism, NGOs often provide the framework and support that social entrepreneurship ventures need to succeed and work in partnership with the tourism industry, acting as facilitators, aid organizations, business partners, or funders (Wearing & McGehee, 2013). This collaboration offers the potential for fresh perspectives and ways to engage in sustainable tourism development and conservation effectively.

The funding from NGOs, capacity building, marketing assistance, and support for conservation means that birdwatching tourism projects sponsored by NGOs are produced in such a way that they are sustainable and educational and contribute to conservation and local communities; for example, ecotourism in birdwatching is supported at Beaverdam with the support of Birds Australia (Steven et al., 2013). They may also help develop the guidelines and certification for sustainable tourism. They are involved in initiatives like the International Union for the Conservation of Nature (IUCN) Tourism and Environment Program.

For example, BirdLife International has been working with local communities and tourism operators for birdwatching tourism in ways that support conservation efforts as well as maximize community benefits (Sekercioglu, 2002). The Audubon Society has led the development of birdwatching guides and has been instrumental in formulating bird conservation programs and sustainable tourism practices in several regions (Kerlinger, 1993). NGOs need to be improved by several challenges, including resource constraints, staggered implementation of tourism development and conservation among stakeholders, and project sustainability (Newsome et al., 2012). Strategies to overcome these challenges are collaborating with other NGOs that have identified similar challenges with governmental agencies,

diversifying funding sources, and working with local communities to plan and manage birdwatching tourism initiatives.

Naderi et al. (2022) defined these barriers as cultural-social, economic, educational, infrastructural, communication-informational, managerial, psychological, legal-policy, and supportive. They also suggest that strategies to overcome these barriers include creating a collaborative culture, increasing governmental financial support, conducting training targeted toward social entrepreneurs, improving infrastructural support, creating the information and communication systems necessary to coordinate the activities of several NGOs, and the evaluation and revising of legal and policy frameworks within which the NGOs/SE will participate.

Sustainable business models in birdwatching tourism seek to interconnect environmental, social, and economic goals by focusing on long-term conservation outcomes and community benefits. Eco-certifications, community-based tourism, and revenue-sharing mechanisms are some of the most practiced models in birdwatching tourism. Such mechanisms allow local communities to invest some of the profit generated by tourism into conservation activities in return for their commitment not to utilize the resource inappropriately in the future (Moscardo, 2008). The incorporation of local knowledge and cultural experiences can also be used to enhance the visitor experience. From a marketing perspective, this can enhance the unique selling proposition for an operator, mainly when local guides are utilized, and local ventures are promoted, creating a sense of place that distinguishes one destination from another (Buckley, 2012).

The future of birdwatching tourism is promising, with increasing interest in nature-based and wildlife tourism. Trends indicate a growing demand for authentic, sustainable experiences contributing to conservation and community well-being (Higham & Lück, 2008). Opportunities lie in harnessing technology for species identification and conservation education and developing new

markets and destinations. However, challenges remain, including balancing tourism growth with conservation needs, addressing climate change impacts on bird habitats, and ensuring equitable benefits for local communities (Steven et al., 2015).

It is pronounced in the evolving landscape of sustainable tourism. Mair and Marti (2006) state that social entrepreneurship is about confronting social challenges through innovative solutions. The ecotourism field represents a delicate balance, aiming at both environmental preservation and the socioeconomic upliftment of local communities (Scheyvens, 1999). This complex dynamic is especially significant when examining organizations like the Avayeboom Bird Conservation Society in Iran, a region bursting with biodiversity and cultural hints but often under-represented in broader ecotourism dialogues.

Progressing on this train of thought, the narrative of destination development comes to the forefront. Butler (1980) masterfully presents how tourist destinations disappear and flow over time, shaped by elements ranging from fluctuating market demands to changes in infrastructure and policies. To achieve a vision of sustainable destination development, it is vital that base strategies harmoniously align with broader developmental objectives (Swarbrooke, 1999). This symbiosis ensures that local initiatives, while addressing immediate concerns, contribute to the larger tapestry of sustainable tourism development.

NGOs are considered a solution for addressing social issues as they fill a gap not adequately addressed by governments or the private sector (Rhoden, 2014). An NGO is an organization that is neither part of a government nor a conventional for-profit business, usually established by ordinary citizens (Reibaldi & Grimard, 2015). The term NGO was first used in the UN Charter, which was approved in 1945. The rise of NGOs was prompted by progressive globalization and the increasing transboundary nature of humanity's most

pressing social and economic problems (Reibaldi & Grimard, 2015). NGOs are gateways to economic creativity, public participation, and social progress or as suitable alternatives for national-level public services (Naderi et al., 2020). Many NGOs have become more aggressive in their fundraising strategies to attract additional funding.

Furthermore, NGOs could play a crucial role in the development process by providing support services for aspiring entrepreneurs, thereby increasing new business success rates and stimulating entrepreneurship (El Chaarani & Raimi, 2021). Several market entry barriers prevent social enterprises from exploiting market opportunities, including value-based obstacles (such as ethical value, growth philosophy, and political value), socioeconomic barriers (such as access to finance and human capital), institutional barriers (such as consumer culture) and not understanding or being able to meet existing standards. Such barriers limit the attempts to expand social enterprises. Public perception of social enterprises involves more public understanding and knowledge of the role of social enterprises. When compared to conventional enterprises, public perception is much lower, and as a result, the potential of the social enterprise sector may need to be understood by the public. In short, the social enterprise sector must be prominent or well-defined in the public eye (Armitage et al., 2020).

3. Conclusion

In synthesizing the insights gathered from elaborating on social entrepreneurship in the context of birdwatching-based tourism and NGOs' critical role, the intersection reveals a vibrant and transformative medium for sustainable tourism development in the sector. As per Aquino et al. (2018), the evolution from mere edge service to sustainable practices underscores the need for novel tourism models responsive to environmental concerns and promoting social justice and economic viability. The ascent of social entrepreneurship, with its core value-driven culture and novel strategies, denotes a revolution in

how tourism's socioeconomic and environmental repercussions are resolved. As Yan and Zhang (2022) argue, it is a broader movement of economic objectives merged with societal value creation, a dramatic departure from traditional tourism models, which have been focused on amalgamating benefits.

The historical trajectory of the tourism sector, as it evolved towards sustainability (Hardy & Beeton, 2001) and subsequently transitioned to the new tourism (Bramwell & Lane, 1993), is indicative of the sector's responsiveness to global environmental movements and growing consciousness about ethical and responsible tourism development. The designation of 2002 as the International Year of Ecotourism (Weaver, 2001) is a further testament to the global commitment to environmental stewardship, a principle inherently linked to the ethos of social entrepreneurship prevailing in the industry.

Theoretical constructs that have been developed to understand the new paradigm include the "Triple Bottom Line," Economy, Equity, Environmental (Elkington, 1997), the "Social Enterprise Model" (Dees, 1998), and the "Sustainable Livelihoods" framework (Chambers & Conway, 1992). These constructs provide a robust platform to comprehend the multifaceted nature of social entrepreneurship in tourism. They provide insights into the operationalization of social entrepreneurship in bird-watching-based tourism and highlight the importance of balancing economic, social, and environmental imperatives.

In niche markets such as birdwatching tourism, NGOs play a vital role in promoting sustainable tourism practices. BirdLife International and the Nature Conservancy, two of the largest conservation organizations in the world, exemplify the potential of NGOs to lead conservation efforts, empower communities, and promote sustainable tourism practices. These initiatives contribute to habitat preservation and biodiversity conservation and offer economic benefits to local communities, thereby encapsulating the essence of social entrepreneurship in tourism.

Despite the promise of social entrepreneurship in birdwatching-based tourism, it suffers from persistent difficulties such as impact, community participation, and funding that are sustainable (Şekercioğlu, 2012; Steven et al., 2013). Addressing these issues requires a concerted effort that involves all relevant stakeholders, including NGOs, local communities, policymakers, and entrepreneurs, to generate novel solutions that ensure the sustainability and success of birdwatching tourism in the long run.

In sum, the integration of social entrepreneurship within birdwatching-based tourism and the strategic involvement of NGOs in supporting this approach offers an essential pathway for achieving sustainable tourism development, one that is consistent with global sustainability goals and one that promotes both economic development and conservation, as well as community empowerment, in tourist destination development and management. As the tourism industry advances and leads to new forms of tourism products, production, consumption, and mobility, the principles of social entrepreneurship and the strategic participation of NGOs will be critical to navigating another chapter in the complex and contentious relationships among tourism development, environmental conservation, and social equity.

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CHAPTER 2

MSQ IN UPPER LEVEL OF EDUCATION IN NORTH CYPRUS UNIVERSITIES

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Introduction

One of the most prominent attention among families in recent decades is higher education of the youngsters, the parents would search for the universities where deliver high quality of educational system. So, here quality of educational system can be point among universities in order to attract more students.

Higher educational institutions try to achieve to corporate amongst different educational managers approach, this was led to many phenomena changing with marketization attitude between both the perception of students as customers and educational institutions as a provider the service.

Higher education institutions have started to adopt a corporate management approach in the provision of education. This has given rise to a changing phenomenon; that of the marketization of higher education and the perception of students as customers purchasing a service (Clayson & Haley 2005; Eagle and Brennan 2007).

In this paper tries to find what are the aspects of students from service quality for the provision of HE, and what are the critical keys which related to measurements of the HE services quality. Furthermore, what are the customers' perceptions of these qualities in other words, what measurements caused the student's satisfactions? The purpose of this research as I mentioned before, is the measurements of service quality (MSQ) in higher education (HE) and analyze the link between HE and SQ (service quality) in terms of valuing the criteria in up level of educational learning and different dimensions of SQ through influences on customers (students) from., Eastern Mediterranean University (UNIVERSITIE), In North Cyprus. I chose different departments where mostly students are involved with those sections such as: Dormitories, Cafeterias, and Registrar's office, Sport center, Library, Faculties, Transportation Unit, Accounting office, etc.

In TRNC, education is known as a production to enhancing economic performance. Education is not only important in terms of economic but also the quality assessment of high-level education can contribute to raise the process of academic higher level of standardization.

Ezeokoli & Ayodele, (2014), expressed that the quality of higher education services, especially in developing countries must be viewed as a strategic issue for social and technological development and economic growth.

1-1- Organization of the study

This chapter topic will follow chronologically through four chapters, chapter 1, some introduction, study plan for organizing outline of paper, second chapter, some literature review of the special characteristics educational system of North Cyprus and Universities, under titles of: Service Quality, SERVQUAL in the context of HE, Why HE is important for TRNC, Tools for measuring SERVQUAL, Students perceptions of SQ satisfaction in HE levels, The types of SQ model, Students perceptions of SQ satisfaction in HE levels. Third chapter will explain of Rendering about Universities, is organized in chapter four for discussing about implantation and conclusion of the study and the end references were mentioned.

2. Literature review

Holden (2016), expressed influenced by hypermedia like social networks, web-based promotions, and greater leisure awareness, tourism has become one of the fastest growing industries in the world. Tourism under titles such as Eco- tourism, Adventure tourism and Edu- tourism can be regarded as a multinational and multi-dimensional industry.

Edu-tourism is defined as any type of program in which participants travel to a location either individually or in a group with the primary motive engaging in or having a learning experience (Rodger, 1998).

Joyce (2012), research on the interplay between digital equity, empowerment and flexible learning in an educational tourism environment could yield greater understanding on how these factors influence learners (Joyce2012).

According to Rico & Loredana, in 2009, recorded that the majority of top ranked universities around the world are found in Anglo-Saxon countries like the US, UK, Australia, etc. With the increasing mobility and the co-integration of the intellectual market, those seeking to learn are migrating to the leading addresses for better education and experience (Rico & Loredana, 2009).

It goes without saying, the quality of higher education become an internationalized issue among different countries and different universities, therefore, the principal of educational organization should have logical and suitable political and practical strategy and the last good image for those in other to win the competition, in other words, why students should choose your institution for continuing their higher degree of education.

The main purpose of this chapter is to explain about the measurements, applied for determining SQ, Service Quality in upper level of Learning (SQHE), and the justification of the linkage between these two, in terms of Higher Education Performance (HEDPERF) scale with respect to customer satisfactions (students).

2-1- Service Quality

Not surprisingly, various definitions of SQ exist which have been discussed in depth. Overall, SQ can be featured as the balance between PE (perceived expectations) of service and the perceived performance (PP) which

has been delivered by the company or institutions, in other words (SQ= PP-PE), (Lewis, & Booms, 1983). Customer satisfaction and SERVQUAL are the core issues of the academic world and also, they are important key point in marketing world (Ueno, 2010). SERVQUAL will be performed according customers need and want, thus it requires deep understanding the client requirements. Karatepe in 2005 claimed that offering customers HSQ (High Service Quality) in a competitive market, gives companies an opportunity to distinguish themselves (Karatepe et al., 2005).

Parasuraman in 1985 expressed that there should be equal between the pensive of customers SERVQUAL and what the organization provided for them. Other researcher such as Abdullah in 2006a believed that although SERVQUAL attracted much attention in educational sector, but yet there is a need in identification of its determinants from students' perspective (Abdullah, 2006a).

The concept of new SQ was introduced in 20th century by Garvin in 1988. Researchers such as Prakash and Mohanty in 2013, announced four services classes of SERVQUAL as follows:

- 1- Class A: simple type and a kind of self-service, such as ATM bank system, it has the low participation of the client and low degree of complexity. (Prakash & Mohanty, 2013).
- 2- Class B : it involves with service of a high degree of complexity and low customer participation .In fact this provider should understand the degree of knowledge and experience of their clients .example : life insurance , IT outsourcing service and etc. (Prakash & Mohanty, 2013).
- 3- Class C: These groups of services encompass high degree of participation which refers to standardization and efficient process

while it is included low degree of complexity. A good example of this class is fast food restaurant (Prakash & Mohanty, 2013).

- 4- Class D: it has high level of customer participation of the high standardized and proficient practice but still low complexity such as services of E-buying (buying by internet, or consulting and medical examination) (Prakash & Mohanty, 2013) .

To sum up , in educational institution SQ is the first priority among any other factors, then the updated equipment is second priority of which the students will evaluate both priority that offering the services through educational organization to the individual client or a group of clients , then the customer will reflect their own concepts (be satisfied or not) to the organizations. Although, made satisfaction of client is often too difficult, even challenging to supportive a good level of satisfaction of those people.

Sohail & Shaikh in 2004 cited that the completions key points lies on service differentiation strategy the same as goods differentiations in the market world (Sohail & Shaikh, 2004).

2-1-1- Why HE is important for TRNC

Eastern Mediterranean University was established in 1979 by Onay Fadıl Demirciler, in Famagusta city which located in Turkish part of Cyprus. It includes 12 faculties, 6 schools and four institutions.

According to google .com report, Universities offers a wide range of undergraduate programmers. Master's and Doctoral Level Graduate Programs: The Eastern Mediterranean University Institute of Graduate Studies and Research currently runs 13 Doctoral level, 20 Master's level graduate programs with a thesis requirement, and 5 Master's level graduate programs with a non-thesis requirement ([www. en. Wikipedia .org](http://www.en.Wikipedia.org)).

Universities with 16.053 students, the percentage students to the Universities staff is 31.5% in which 34% of students are international from

different countries, the ratio between female and male is 37.63 % were reported by en. Wikipedia .org.

In international Universities such as Universities, is too difficult to make satisfied to all the students because of being multicultural. In other words, understanding and perception of SERVQUAL is different among international students. Any misunderstand of SERVQUAL may be creates problem for foreign students and the result can be contributed on Edu- tourism industry in TRNC which this Island has deep dependency on tourism industry.

Higher education is a fast-growing service industry and every day it is more and more exposed to globalization processes (Damme, 2001; O'Neil & Palmer, 2004). Service quality, emphasizing student satisfaction, is a newly emerging field of concern.

To sum up, the level of service quality would bring competitive advantages for choosing the university by the students. Thus, Service quality is a new concern in the field of student's satisfaction emerging.

In North Cyprus in this policy period, should be noticed to develop SQ in Edu-tourism because it is a key to enhancing economic performance, although, HE and performance of requires to allocated higher budget.

2-2- SERVQUAL in the context of Higher Education

Describing the relations between SQ and HE is a complex issue in both practical and theoretical aspects. HE doesn't mean without giving clear view for future. One of the important questions among students is how they can apply their knowledge in the future job vacancy. Therefore, SQ should be able to answer their questions. Sheeja et al., (2014) expressed that SQ is concerned with the physical, institutional and psychological aspects of HE (Sheeja et al., 2014). As Paul Green (2014) stated that nowadays, roughly competition among colleges in the purpose of charming students, developing SQ is inevitable in higher level of learning.

2-3- Tools for measuring SERVQUAL

For operating SERVQUAL, service quality should be comparing the perceptions of the service received with expectations. So, performance of HE is an important substance in SERVQUAL that Firdaus (2004) cited that the proposed HEDPERF (Higher Education PERFormance), a new and more comprehensive performance-based measuring scale that attempts to capture the authentic determinants of service quality within the higher education sector.(Firdaus., 2004).

Abdullah (2006a) proposed 41 items due to his six-dimensional measurement tool namely and basically: “academic aspects”, “reputation”, “non-academic aspects”, “access”, “programmer issues” and “clear understanding”. According to Abdullah (2006a), survived how different dimensions influences on SQ, he founded that “understanding” should be discarded. His model was measured the level of SQ in HE by qualitative and quantitative methodologies and he tried to determine the main factors in aspects of student’s expectations.

2-4- The types of SQ model

According to definition of Yen in 2013, SERVQUAL is a concept that draws attention of many marketers and professional researchers due to its importance. Nowadays, the quality of service was fascinated to attend in many industries practitioners and academicians whom are interested to design various models for measuring SERVQUAL Ekiz & Bavik, in 2008, recorded in their research paper, the different models of MSQ which are indicate in table 1 .

Table 1: Various models designed for MSQ

Scale	Researcher	Industry
SERVQUAL	Parasuraman, et., al 1985.1988	General service quality measurement
SERVPERF	Cronin and Taylor,1992.1994	Hotels, clubs, travel agencies
DINESERV	Stevens, Knutson and Patton,1995	Food and beverage establishments
LONGSERV	Knutson, et.al.,1990	Hotels
SERVAL	Petrack,2002	Airlines
SYSTRA-SQ	Aldalaigan and Buttle,2002	Bank services
SITEQUAL	Yoo and Donthu,2001	Internet shopping
E-SQUAL	Parasuraman et.al.,2005	Electronic services
HEdPERF	Abdullah, 2006	Higher education sector
SELEB	Toncar et.al.,2006	Education Services

Sources: Parasuraman, Zeithaml and Malhotra, 2005

Seth &et.al. in 2005 described for the number of models for MSQ. Table 2 , shows nineteen model usable for examining the level of SERVQUAL What and how the customers perceive from the SQ is the main key of market world.

Table 2. Steh &et.al. models for SQ

SQ1	Technical and functional quality model (Gronroos, 1984)
SQ2	GAP model (Parasuraman et al., 1985)
SQ3	Attribute service quality model (Haywood-Farmer, 1988)
SQ4	Synthesized model of service quality (Brogowicz et al., 1990)
SQ5	Performance only model (Cronin and Taylor, 1992)
SQ6	Ideal value model of service quality (Mattsson, 1992)
SQ7	Evaluated performance and normed quality model (Teas, 1993)
SQ8	IT alignment model (Berkley and Gupta, 1994)
SQ9	Attribute and overall affect model (Dabholkar, 1996)

SQ10	Model of perceived service quality and satisfaction (Spreng and Mackoy, 1996)
SQ11	PCP attribute model (Philip and Hazlett, 1997)
SQ12	Retail service quality and perceived value model (Sweeney et al., 1997)
SQ13	Service quality, customer value and customer satisfaction model (Oh, 1999)
SQ14	Antecedents and mediator model (Dabholkar et al., 2000)
SQ15	Internal service quality model (Frost and Kumar, 2000)
SQ16	Internal service quality DEA model (Soteriou and Stavrinides, 2000)
SQ17	Internet banking model (Broderick and Vachirapornpuk, 2002)
SQ18	IT-based model (Zhu et al., 2002)
SQ19	Model of e-service quality (Santos, 2003)

Source: (Steh & et.al., 2005)

Parasuraman (1985) of SQ is the most popular ones among researchers which have been applied as a framework by researcher for delivering service industry more than two years. This model based on gaps between the customer expectation and the actual performance (Parasuraman & et al., 1985; Curry, 1999; Luk and Layton, 2002). These Gaps are:

“Discrepancy between customers “expectations and managers ‘perceptions of those expectations” introduces as Gap one (Parasuraman, 1985). “Discrepancy between management perceptions of consumer’s experience” known as Gap two (Parasuraman, 1985).

In Gap three “Discrepancy between service quality specifications and service itself” was discussed (Parasuraman, 1985).

Gaps four involve “Discrepancy between delivery of service and the communications to consumers about service delivery” (Parasuraman, 1985), Gap five “Discrepancy between consumer’s expectation and actual perceived service” is explained .

Students' satisfactions Gap is the key point of identifying the gap the actual perception of SQ and consumers' expectations. In early 1990s, Parasuraman and Zeithaml disputed for five factors which are important for customer Gap.

1. "Reliability: the ability to perform the promised service dependably and accurately" (Berry, Zeithaml, & Parasuraman, 1990).
2. "Assurance: the knowledge and courtesy of employees and their ability to convey trust and confidence" (Berry et al., 1990).
3. "Tangibles: the appearance of physical facilities, equipment, personnel and communication materials" (Berry et al., 1990).
4. "Empathy: including communication, understanding, caring and individualized attention that the firm provides to its customers" (Berry et al., 1990).
5. "Responsiveness: the willingness to help customers and to provide prompt service" (Berry et al., 1990)

North Cyprus has deep dependency to Edu-tourism; therefore, fulfillments of the customers in HE institutions is a key pint of competitions; however, universities and related institutions must apply all opportunities in order to be exist in this niche market. But what is student's expectation while they are interested in, HE level?

2-5- Students perceptions of SQ satisfaction in HE levels

Higher education is a fast-growing service industry and every day it is more and more exposed to globalization processes (Damme, 2001; O'Neil & Palmer, 2004). As far as, higher education is desire of young people and their families, their first expectation will be quality of service. Zeithaml et al., (1990) pronounced in the services literature, the focus is on perceived quality, which results from the comparison of customer service expectations with their perceptions of actual performance (Zeithaml et al., 1990). Furthermore,

establishing competitive advantages in HE level requires distinguishing the way to improve institutions and its relevant institutions of the service quality.

The quality of service has privilege for any students in other words, SQ is capable tools that can emphasis on satisfaction. As Cheng, (1990), who expressed “student satisfaction is often used to assess educational quality, where the ability to address strategic needs is of prime importance” (Cheng, 1990). And also, Oldfield & Baron (2000), cited that the conceptualization of service quality, its relationship to the satisfaction and value constructs and methods of evaluation, have been a central theme of the education sector over recent years (Oldfield & Baron, 2000; Soutar & McNeil, 1996).

In Cyprus Island Especially North part, the purpose of measuring SQ in the direction of student’s satisfactions is weighted towards economic development. The clients’ sense of satisfaction can be defined tangibles and intangibles services. Most institutions, both private and public, would adhere to the Eastern Mediterranean University, where the majority of students participate in the eight primary goals of the university:

1-Curriculum, 2- Staff, 3- Career prospects, 4- Infrastructure,5- E-Services, 6- Library services, 7- Administrative services, 8- Location

1- Curriculum: Wolf &et.al in 2006 stated that all university curricula have to include enrolment requirements, objectives, scope, specific courses and content, duration, mode of assessment, standard references, and academic award (Wolf, Evers, and Hill 2006). Curriculum part’s is called registering office where it is the main sector of universities at the first step, international and national students will be involved with it. This sector duties are: provides the appropriate programs for precise topics and provide the requirements of the labor market line. And emphasis the program which leads to enhance students’ individual skills and capabilities, arranging prerequisites

of each certain courses, provide timetable and finally, providing different kinds of modules (elective and specialization fields).

In recent years, Universities encounter with huge number of international students, whom come from countries such as Syria, Iraq, Palestine, Iran, Nigeria where unstable condition has for the students and their family, so the curriculum has changed according those requirements in higher level of education through new policies and strategy. Some strategies and politic challenges as a holistic approach is the main potential practice field of development fragmentation is the main changes of the educational organization such as EMU University. The real fact is that policies and strategies which are designed has eminence according the some qualify certificate such as ISO 9001, or ISO 14001,2000,2005and etc. but still the university needs to encourage academic staffs and other human resources to take part in improving and reviewing the curriculum procedures.

2-Staff: staff plays the main role to attract students, especially frontline employee who has contacted face to face and voice to voice with the customers (Academic personnel and non – academic personal). Both academic and non-academic should have related skills and knowledge: professional's skills and experiences, cooperative and responsive sprite, applicable academic counseling and high skills of communications.

The higher the intellectual ability of the instructor, the better will be the students' evaluation (Wachtel 1998; Rodie & Klein 2000) and consequently more will be the reliability on the teaching staff. According to Lu, (2001) Palli & Mamilla, (2012), they argued that the teachers who teach with punctuality, accuracy, reasonability, and logical approach in a student-friendly manner are more popular (Lu 2001; Palli & Mamilla 2012).

In gernal , the performance of academic staff especially professors and instructures in both outside and inside earas are an imperative features for

motivating to the students made their admirable characteristic. Moreover, the methodology of teaching is a key factor which has direct impact on student's satisfaction even can be the main factor for successful conclusion of their studies. Noamana, & et.al. (2015), claimed that students' level of satisfaction increases by working with those course instructors and lecturers who properly handle the assignments, projects, exams, and facilitate students' logical reasoning and aptitude development.

3- Vocation predictions:

We can describe vocation predictions or career prospects in some sub-objectives label as follows: providing bridge between institutions and business environment. professional standpoint of career, motivation for enhancing communication skills, enhancing language skills, providing job vacancy, chance for studying in abroad. Flexible and changeable program with other institutions, Post-graduated program.

Obviously vital core of expectation or motivation point among students to achieving in higher level of education is finding a better chance in a favorable career opportunities. Snipes, Oswald & Latour, (2005) said that the quality of university education allows graduated students excellent career opportunities, also Iniesta-som scholars such as Bonillo et.al. in 2014 believed that the essential role that universities play, as an integral part of the education systems, was also discussed by Iniesta-Bonillo et al. (2014).

One of the vital responsibilities of universities is updating to its curriculum to the current market orientation because of overcoming with rapidly changing in market world alongside tourism industry.

4- Organization frame (Infrastructure):

In the first gland, the facade appearance of the building, the second sight, the interior decorations, and finally, the modernity of equipment will attract the students.

Generally, focus on high quality of schoolrooms and Laboratories, catering services, sport & Medical facilities, Modern and high technical buildings (Wi-Fi, internet access), availability and accessibility of other services such as cultural events, Seminar and conference halls, or other hosts social, and also, the facilities of student's camps and hostel, furthermore, the standardize of those equipment's and facilities are important for the clients.

In addition, for applied science students and faculties need up-to-date laboratories and language laboratories for experiments and projects of the fields. Such facilities can increase learning quality and enhance the sense of research among students and faculty in the fields pursued (Regassa et al. 2013).

Other amenities such as playgrounds, swimming pools and gym equipment, parking lots, are essential concerns for all universities. They are contributing for effective and efficient cooperation and communications among different faculties even differ of universities, of the educational organizations.

5-E-services: E-service is relatively a new invention in recent years, there is certain inevitability that e-services not only improve easy access for communication but also it is a vital tool for learning and teaching, in additional, electronic facilities leads to establish paperless institutions which would benefits for the environment and economic matters.

Çerri, (2012) & Poturak, (2014) mentioned the benefits of e-services in education can break time and distance barriers and facilitate collaboration and knowledge sharing among geographically distributed students.

In conclusion, effective and efficient access to admin services, rapid technical provision, create variable path to access to e- services, emerging social networks by ES are the fact matter of student's satisfactions.

6-Library services: there is a certain inevitable fact that Library known as heart of any universities. However, availability and accessibility of educational materials such as books and journals, high speed e-library facilities, appropriate spaces and site, suitable working hours and staff accommodates plays important role in satisfying the clients. Nzivo & Chuanfu, (2013) supposed that this inevitably puts pressure on academic libraries, to work towards improving service quality and student satisfaction.

7-Administrative services: After the condition of building, secretarial services have been contributed inclusively for making satisfaction the clients. Administrative department playing significant role in terms of performance governmental and institutional law and regulation, communicating between universities and government, also there are exist some social duties such as managing energy consumption, using technology and other official facilities and equipment's, also contorting relevant subjects. Administrative services managers work makes a difference in employees' productivity and satisfaction (Kimani, Kagira, & Kendi 2011).

To sum up, working hours for responding to students, accuracy and prompt services, friendliness of staff manner are three important factors can have direct impact on customer satisfactions, other factors such as clarity of university websites, easy to access organizational resources, having rich guideline and advice are other reasons for fulfilment of the students.

8- Location: The students and their parents glimpse location of the educational organization in terms of security, safety, and easy accessibility are

an important theme. The other factors such as common transportation and its cost can be contributed to delight of the students. Transportation services play an important role in the assessment of university location (Regassa et al. 2013). Parking lots is other issues that the principal of educational institution should be considered about them.

3. About UNIVERSITIES

There are 23 universities in North Cyprus, some of which are private and some of which are public. The Turkey Ministry of Education is the one in charge of these universities. See table 3.

Table 3. The list of universities in North Cyprus

	Universities	
1	Cyprus West University	Private
2	American University of Cyprus	Private
3	Anadolu University Nicosia Campus	Public
4	Arkın University of Creative Arts and Design	Private
5	Atatürk Teacher Training Academy	Public
6	University of City Island	Private
7	Cyprus Health and Social Sciences University	Private
8	Cyprus International University	Private
9	Cyprus Science University	Private
10	Cyprus Social Sciences University	Private
11	Eastern Mediterranean University	Public
12	European Leadership University	Private
13	European University of Lefke	Public
14	Final International University	Private
15	Girne American University	Private
16	International Business Management School	Private

17	Istanbul Technical University TRNC Education-Research Campus	Public
18	University of Kyrenia	Private
19	University of Mediterranean Karpasia	Private
20	Middle East Technical University Northern Cyprus Campus	Public
21	Near East University	Private
22	Bahçeşehir Cyprus University	Private
23	Onbeş Kasım Cyprus University	Private

Source: www.olomoinfo.com.

Based on data from the past four years, the number of students from TRNC climbed from 12,508 to 13,914, while the number of international students went from 35,318 to 51,280. By contrast, there were 43 thousand 101 Turkish students instead of 54 thousand 875 (www.olomoinfo.com).

Twelve thousand 508 TRNC students were enrolled in 2018–2019; twelve thousand 255 in 2019–2020; thirteen thousand 427 in 2020–2021; and thirteen thousand 914 in 2021–2022, according to records (www.olomoinfo.com).

Turkish enrollment dropped from 54 thousand 875 in the 2018–2019 school year to 50 thousand 274 in the 2019–2020 school year, 46 thousand 561 in the 2020–2021 school year, and 43 thousand 101 in the 2021–2022 school year(www.olomoinfo.com) .

According to the [olomoinfo.com](http://www.olomoinfo.com) websit it mention that by compared to 35 thousand 318 in the 2018–2019 academic year, there were 41 thousand 349 in the 2019–2020 academic year, 43 thousand 120 in the 2020–2021 academic year, and 51 thousand 280 in the 2021–2022 academic year. But in recent year, growth of twice as many newly enrolled international students(www.olomoinfo.com).

Over the past four years, there has been a rise in the number of newly enrolled students who identify as TRNC nationals, from 3,052 to 3,592, whilst the number of Turkish nationals has declined from 11,564 to 10,148. Conversely, the number of foreign students who enrolled for the first time more than doubled, rising from 6,185 to 12,907. There were around 110,000 students enrolled overall (www.olomoinfo.com).

In the 2018–2019 academic year, 102 thousand 701 students were enrolled; in the 2019–2020 academic year, 103 thousand 878 students; in the 2020–2021 academic year, 103 thousand 108 students; and in the 2021–2022 academic year, 108 thousand 295 students (www.olomoinfo.com).

3-1- Contributions SQ

North Cyprus where has deep economic dependency to Turkey, so financial issues is the main contributor of the universities in this Island. There is a dual problem, one side, improving quality of learning system needs a outstanding amount of budget and time, the other side, also, the number of students can impact of the quality of service itself.

As Altinay & Paraskevas in 2008 remarked that The financial contribution to universities for research by the North Cyprus government is limited.

Standard service can introduce as a second contribution to retain a pool of international students because of declining the number of international students in recent years

4. Implimentation & Conculsion

4-1-Implementation

Nowadays, SERVQUAL is the key point of competition in the educational market world. Obviously, there is significant correlation ship between HEDPERF and SERVQUL. International and national students

should be convinced to choose UNIVERSITIES among other European university therefore, it is necessary that UNIVERSITIES revise its educational program and improve in terms physically and psychologically for being attractable for desire population.

Universities staff can be called as internal customer, encompass of academic and non- academic, administration and non-administration personnel should be satisfied since they have direct influence on students' perception of SQ.

4-2- Conclusion

Students satisfaction can be the main crucial of reputation at any higher educational institutions . In TRNC, the sustainability of educational institutions has crucial role for sustainability economic condition in recent years .

Finding criteria of measures to measuring SQ is the main aim of this study which is illustrated by proposed a conceptual model. The model included seven indicators of HEDPERF which have interrelationship and external relationship with each other, and all together will be influenced on satisfaction of the applicants. The probability result will show , there is a positive highly strong link between those moderators and SS.

Considering to five items (Rel. Assur. , Tang, Emp. and Resp.), different concepts Parasuraman and Zeitham that are important for customer Gap, These measurement explained the relationship between HEDPERF and client fulfilment through four hypothesis which will be confirm . Clarifying the purpose of the study, the author applied quantitative methodology. The conceptual framework developed those links between expectation of customer and the quality of service that deliver by universities.

In this paper mentioned some limitation such as finding other factor which has impact of SS and also, it should be examined in other universities of TRNC, therefore, the probability result of this paper cannot be generated.

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CHAPTER 3

AN INTRODUCTION TO SHAVIAN THEATRE: *WIDOWERS' HOUSES AND CANDIDA*

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INTRODUCTION

George Bernard Shaw (1856-1950), an esteemed essayist, novelist, journalist, political activist, and critic of his era and a literary Nobel Prize laureate (1925), is one of the most notable playwrights of modern British theatre. Born in Dublin into a Protestant family of a drunkard father and singer mother, Shaw disliked the formal education system and dropped out at the age of fourteen. In his *Sixteen Self Sketches*, Shaw emphasised that “I was probably the most teachable boy in Ireland; and if school taught me nothing except that school is a prison and not a place of teaching, the conclusion is that pedagogy is not yet a science” (1949). The milestone in Shaw’s literary life was his arrival in London to continue his art studies at age twenty. Shaw began his literary career as an outstanding playwright by writing stories and novels. In five years, Shaw completed five novels: *Cashel Byron’s Profession* (1886), *An Unsocial Socialist* (1887), *The Irrational Knot* (1905), *Love Among the Artists* (1914), and *Immaturity* (1931). However, publishers in London and America rejected these novels to be published, and he explained that “his style was a hundred and fifty years behind the times, and his ideas were a hundred and fifty years ahead of them” (Harris, 1931). In this period, Shaw continued to write literary, art, and music criticisms in several journals and newspapers, and he was recognised as a successful literary figure in specific art communities of that time. Between 1892 and 1897, Shaw published seven plays in two volumes: *Plays Unpleasant*, *Widower’s Houses* (1892), *The Philanderer* (1893) and *Mrs Warren’s Profession* (1893), portraying the instances of corruption in slum landlordism, a criticism of capitalism and marital laws and a presentation of prostitutes as the victims rather than the villains within the context of the corrupted society and *Plays Pleasant*, *Arms and the Man* (1894), *Candida* (1894), *The Man of Destiny* (1895), and *You Never Can Tell* (1897), that appeals to the attention of the

producers and the audience. Then, *Three Plays for Puritans*, *The Devil's Disciple* (1897), *Caesar and Cleopatra* (1898) and *Captain Brassbound's Conversion* (1900), were published. *Man and Superman* (1905), *Major Barbara* (1905), *The Doctor's Dilemma* (1906), *Pygmalion* (1913) and *Saint Joan* (1923) are also among Shaw's well-known plays. Moreover, this paper aims to be an introductory study of Shaw's theatre and technique in the light of *Widowers' Houses* and *Candida*.

1. Shaw as a Public Speaker and Critic: The Fabian Society

Shaw reflected his social, economic, and philosophical interests in his novels, criticisms and plays. His devotion to these matters in his works enabled him to be noted for being a remarkable speaker, and in 1879 he entered the Zetetical Society, a discussion club in which political, religious, and gender issues were debated. Women were active in discussions about their political rights, sexual interests, and social and economic problems. "A noteworthy feature of these debates, particularly about Shaw's future development as a public speaker and a critic as well, was that each speaker, at the conclusion of his speech, might be cross-examined on it by any one of the others in a series of questions" (Henderson, 1911). In his *Sixteen Self Sketches*, Shaw accounts for his days in these debating societies:

I haunted all the meetings in London where debates followed lectures. I spoke in the streets, in the parks, at demonstrations, anywhere and everywhere possible. I was a speaker with a gospel, no longer only an apprentice trying to master the art of public speaking (1949).

Shaw was also an active member of the Fabian Society, a prominent British group of socialists, theorists, and critics. The Fabian Society adopted its form of socialism, significantly affecting British social and economic policies. The Fabians differed from Marxism in terms of economic policies. As an impassionate Fabian, Shaw objected to the violent and armed struggle of Marxists and defended propaganda and organisation in the enlargement of the

state in economic, political, and social concerns. In 1889, the society published *Fabian Essays in Socialism* with Shaw's contributions on the economic basis of socialism. In *Fabian Tracts No.2: A Manifesto* (1884), Shaw criticised capitalism, which was "discredited by the experience of the nineteenth century", and stimulated the capitalist state by advising that the government should rival private individuals and parents in the provision of nurturing households for children. This approach aims to ensure that every child has a sanctuary from the potential oppression or negligence of its biological guardians.. In this manifesto, Shaw discoursed gender equality and women's political rights by emphasising that "Men no longer need special political privileges to protect them against Women: and the sexes should henceforth enjoy equal rights" (1884). In *Fabian Tracts No. 93: Women as Councillors* (1900), Shaw criticised city councils in which women were absent as representatives by underlining that in the absence of female representation on the Council, a woman's role becomes notably challenging and disagreeable.

The primary mission of the Fabian Society was to transform the political and economic system. The Fabians desired to establish a socialist society; however, they were well aware of the settled challenges in the society, like the unchangeability of human nature and behaviour, privileges and inequality by birth. As the public speaker of the Fabian Society, Shaw adopted these ideas to seminars, lectures, debate groups, and summer schools to educate people; in his essays, reviews and literary works, Shaw emphasised how political structure and economy are effective in people's daily lives through his observations and research on capitalism and socialism. One of the seminars organised by the Fabian Society was "The Quintessence of Ibsenism" in the summer of 1890. After Ibsen's *Ghosts*' performance on the London stage, Ibsen was harshly criticised and unpraised. As an indication of

his respect and support for Ibsen, Shaw published his seminar notes with the same title, *The Quintessence of Ibsenism*, in 1891.

2. Shaw as a Dramatist and an Introduction to Theatre of Ideas

Shaw wrote his plays in a transition era in which the actor-manager system prevailed, but independent theatres were also being established. In his essays, Shaw criticised the traditions of Romantic theatre. Criticising the actor-manager system, especially in his *Prefaces* (1934), Shaw attacked the low taste of the middle-class spectator who went to the theatre just for the sake of well-known actors, entertainment and plays not reflecting real life but ideals on the stage. In the actor-manager system, for instance, “*Candida* did not see the footlights until the Independent Theatre” (1934) and “the actor-managers were far more successful because they produced plays that at least pleased themselves” (1934). The common and uneducated people’s expectations of the theatre were stories full of excitement and entertainment told by highly expressive and polished language contradicting the reality of England at the end of the nineteenth century. Shaw emphasised that the primary aim of the theatre was a combination of education and entertainment on the stage. In the *Preface to Plays Pleasant* (1965), Shaw emphasised the increasing significance of the theatre as a societal institution. He asserted that bad theatres exert a negative influence akin to inadequate schools or churches, given the contemporary expansion of a class for which the theatre serves as both an educational and spiritual institution in modern civilisation. In *The Author’s Apology from Mrs Warren’s Profession* (1905), Shaw contended that he found the dramatic method to be remarkably effective. He expressed unwavering certainty that he would eventually persuade the London audience to bring both their conscience and intellectuality to the theatre, as opposed to the current tendency of leaving them at home along with their prayer books.

In his unique, *The Quintessence of Ibsenism* (1891), Shaw's description of Ibsen Theatre also reflects his realist style:

As a consequence of making the spectators themselves the persons of the drama and the incidents of their own lives its incidents, the disuse of the old stage tricks by which audiences had to be induced to take an interest in unreal people and improbable circumstances, and the substitution of a forensic technique of recrimination, disillusion and penetration through ideals to the truth, with a free use of all the rhetorical and lyrical arts of the orator, the preacher, the pleader and the rhapsodist.

In this respect, Shaw rejects well-made drama, which mechanically divides the play into scenes. This mechanical style is not a signifier of a literary talent or reputation but a means to earn a living. As Shaw claims in his *Preface to Three Plays by Brieux*, theatre is not "a Chinese puzzle into which adventures and ideas are fitted but the interpretation of life as it appears to people in their daily experience" (1965). In his plays and prefaces, Shaw preoccupies people with life's ugly and bitter reality. Shaw identifies characters with ideas; in his theatre, the ideas debating and clashing are portrayed on the stage instead of characters. Characters in his plays are the representatives and spokespeople of the ideas and discussions Shaw intends to convey to the spectator. In this respect, "dialogue" becomes crucial instead of plot. Shaw does not follow an Aristotelean plot structure; the plot in Shavian theatre is only a background on which Shaw forms the discussion of the ideas through dialogues. In his *The Quintessence of Ibsenism*, Shaw emphasises the role of debate in his plays as a technical factor and "formerly you had in what was called a well-made play an exposition in the first act, a situation in the second, and unravelling in the third. Now you have exposition, situation and discussion; and the discussion is the test of the playwright" (1986). The debates raised in the theatre of ideas need not be solved, but these debates excite man's intellectual nature. In Shaw's Theatre of Ideas, comedy is a natural and life-like medium to reflect life as it is. Keegan in *John Bull's Other*

Island reflects Shaw's idea of comedy and reality that his "way of joking is to tell the truth; it's the funniest joke in the world" (Shaw, 1934). Shaw seeks to criticise and edify society in his plays; therefore, as a dramatic expression, comedy is a medium to debate the ideas in these plays. Shaw wittily bases comedy on a paradoxical basis and states that "when a comedy of mine is performed, it is nothing to me that the spectators laugh—any fool can make an audience laugh. I want to see how many of them, laughing or grave, have tears in their eyes" (qt. in Henderson, 1911). Shaw employs comedy as an instrument in the dialogues full of intellectual debate.

In Shaw's plays, stage directions describe characters' physical appearances, moods, and characteristics of their ideas in detail. The stage directions in Shaw's theatre perform as a subsidiary element that combines dialogues with ideas unnoticeable or unclear to the reader, director, or actor. "Shaw insists that the printed play must not only be readable but practicable as a prompt copy of producers" (Harris, 1931). In most of the plays, for instance, in *Candida*, stage directions have extensive coverage describing London's slums, middle-class life at that time, London streets, the monotony of life, Morell's house and belongings, books in the library like Fabian Essays and the books on socialism, and also The Reverend Morell's professional background in detail. Ferliel describes "Shaw's technique of stage directions as a novel technique and prefaces as an essay technique" (1982). In addition to his lengthy and detailed stage directions, Shaw writes prefaces to each play. These play-length prefaces are descriptive essays in which political, social, religious, and philosophical issues of the current life related to plays are discussed. In Shavian drama, excessive and exaggerated feelings and manners are replaced by the theme of discussion on contemporary political, economic, and social issues and thoughts. Therefore, substantial and descriptive language and dialogue purified from its artificiality emerge to convey these discussions.

Monologues and asides are removed in Shavian drama; instead, the everyday language of ordinary people reflecting both liveliness and the variety of different dialects and accents are adopted in dialogues. “In the presentation of time, place, atmosphere and characters in his stage directions, Shaw uses several adjectives, adverbs and adverbial expressions to ensure concreteness” (Ferliel, 1982). In this respect, Shaw resists any change of word or punctuation in his plays “without his permission, but he even contrived to write his plays so that they were what we call ‘actor-proof’. It is tough to alter Shaw’s intentions in performance” (Redgrave, 1995).

3. *Widowers’ Houses*: On Slum Landlordism

Widowers’ Houses (1892) is about a slum land-lordship prevailing in England. It reveals “the class possessed natural world of Victorian England and its heartlessness towards the poor who struggle to improve the lives of their families” (Levy, 1971). The play’s title implies a Biblical phrase from *Mark 12:40*, “they devour widows’ houses and for a show make lengthy prayers. These men will be punished severely”, referring to the landlords who shamelessly cheat widows out of their properties. In *Widowers’ Houses*, Shaw presents a life representing middle-class society, explicitly referring to slum landlordism. The story mainly involves Harry Trench, the greedy landlord, and his future father-in-law/business partner, Sartorius. Moreover, Blanche is the spoiled and violent-tempered daughter of Sartorius, to whom Trench is engaged. In the play, Trench discovers that Sartorius’s income is derived from the slum tenement and is also from the same source. This discovery makes Trench, who believes his “hands are clean” (19), refuse the promised money from Blanche’s father; as a result, they break the engagement.

Shaw declares the play’s theme as “middle-class respectability fattening on the poverty of slums as flies fatten on filth” (Dukore, 1974). Shaw addresses significant social issues, such as housing for the poor and urban

renewal. Trench wants to marry Blanche, but her father, Sartorius. However, he shows his interest in this relationship, wants the consent of Trench's family to guarantee his daughter's life in the aristocratic society, and asks Trench, "Anything about your family, for example? You do not anticipate any objection on their part, do you?" (6). Sartorius demands letters from the family confirming their consent. Sartorius's insistence on consent shows that class difference is essential to Sartorius, who is a slum landlord coming from the lower class by birth. *Widowers' Houses* tackles the question of the source of money. In this respect, as Braybrooke states in the play, "There are many people who will be shocked when they are acquainted with the fact that they contribute in one way or another to the nefarious and cruel deeds of society" (4). In this play, "the love of money is the root of all evil" (14), as Cokane, Trench's old friend, says.

Blanche's father, Sartorius, reminds her of the fact that she also has descended from an impoverished family since her grandmother, Sartorius's mother, was a very poor woman. Blanche and her father do not take responsibility for the evils in society; both insist that it is society's fault and not theirs. Sartorius remembers the offensive circumstances which he faced during his early life and how his mother worked hard for many hours, almost all day, to earn some money for their living. In this sense, Blanche has stronger willpower and is more dominating than the doctor, Trench; when he sees the dreadful conditions of the slums, his only reaction is, "It used to make my blood boil to think that such things couldn't be prevented" (14). Blanche is arrogant, self-assertive and vicious like her father: "She has her father's eye for business" (27). She is uncompassionate towards the slum dweller like her father; she remarks: "I hate those dirty, drunken, disreputable people who live like pigs. If they must be provided for, let other people look after them" (25). Her physical brutality towards her maid also parallels her father's tyranny

towards Lickcheese, a cowardly rent collector. This shows that both Blanche and her father have power and use it whenever it suits their purpose. Blanche's features are like her father's; she is strong-minded and full of life and energy. Like her father, she is irritated at the thought of the church; she does not show her respect towards churches, demanding not to “bother about any more churches, Papa, they're all the same. I'm tired to death of them” (4). Blanche and her father seem to have no respect for religion, which reveals the materialistic world's influence on Sartorius and the father's way to the daughter.

Sartorius does not hesitate to arrange a business-like marriage for her daughter, and the father promotes her daughter to Trench's family on the consent letter:

SARTORIUS: The young lady will inherit the bulk of her father's fortune and will be liberally treated in her marriage. Her education has been of the most expensive and complete kind obtainable; and the strictest refinement has characterized her surroundings. She is in every essential particular...

The engagement arranged between Trench and Blanche is a business contract for the landlord's family instead of a settlement of marriage on romantic love. Blanche desires a marriage on financial terms: “I'm going to make you twice as rich” (15). Nevertheless, Trench refuses to accept her father's ill-gotten wealth, describing it as funds derived from exploiting unfortunate individuals who barely have sufficient resources to sustain their basic needs. The money is characterised as the product of oppressive practices such as exploitation, coercion, and petty tyranny.

Shaw references newspapers of that time which published facts from society, especially about slum landlordism. He quotes, in *Preface to Widowers' Houses*, an article published in a newspaper named *The Star* in 1893, stating: “A dangerous staircase was proved fatal to Elizabeth H..... aged 40, a charwoman, of X Buildings” (1965). These documents condemn modern

society and landlordism and are regarded as documents to substantiate and assert that the play deals with a subject matter closely related to contemporary life. Because of the broken staircase, three women are hurt in the play, as Lickcheese reports to Sartorius. Raymond S. Nelson comments, "Sartorius, like any other businessman, wants to gain money only. Despite the laws, the government is not capable of making the landlords improve the conditions of the tenants, adding that what Lickcheese has reported were the facts in slum London" (34).

Poverty leads to humiliation and frustration, which may lead to committing social evils, as in the case of Lickcheese. He endures humiliation and bitter experiences because he is penniless and has four children to feed. However, blaming the rent collector, Sartorius dismisses him, and Lickcheese is left penniless, starving with his children. He declares the reason why he has been dismissed as he says: "and because I charged him four-and-twenty shilling to mend a staircase that three women have been hurt on, and that would have got him prosecuted for manslaughter if it had been let go much longer, he gives me the sack" (13). Lickcheese has been forced to work for the capitalists because when he was poor and weak, he was humiliated and dismissed from his job, but when he began to feed on capitalism, he was no longer weak or poor. At the beginning of the play, Lickcheese appears to be the victim of his circumstances; nevertheless, he has the power and the ability to get dirty money for the sake of his family through "blackmailing" (23). He wants them to live a comfortable life like other people, regardless of the source of this money. Like Trench, he loses his ideals of siding with the poor when this costs him too much, which means a better life for his children. He learns the fact that society has offered him no alternative other than exploiting the poor. Thus, like Sartorius, he becomes a member of the capitalistic system; if not, his children will have nothing to eat. This play illustrates the capitalistic

society, namely the landlords who exploit the poor, under which man is dogged by powers stronger than himself that affect him significantly, and he has no free will.

Trench expresses his hatred towards the evils of society and his vulnerability to amend the condition of society:

TRENCH: It's a damnable business from beginning to end, and you deserve no better luck for helping it. I have seen it all among the out-patients at the hospital, and it used to make my blood boil to think that such things couldn't be prevented (14).

At the end of Act II, Blanche refuses what Trench tells her: he will not get any money from her father after marriage, deciding to live on his income only, meaning they will become poor. Trench accuses Sartorius that he does not provide the poor with proper residence and compels them to live in a dirty place. Because of these harmful and degrading circumstances, they would sin or do evil. However, Sartorius justifies his bad treatment of the poor, saying if he repairs the dwellings, the poor will soon devastate them, confirming that man cannot change the state of society: "When people are impoverished, you cannot help them, no matter how much you may sympathise with them. It does them more harm than good in the long run. I prefer to save my money in order to provide additional houses for the homeless" (18). The slum landlord business is not established on charity but on high profits by the capitalist soul of the age:

SARTORIUS: My dear: if we made the houses any better, the rents would have to be raised so much that the poor people would be unable to pay, and would be thrown homeless on the streets (25).

In the Preface to *Widowers' Houses*, Shaw announces that "Sartorius does not show his concern to the defects existing in society, the defects that give rise to a poor social group" (1965). Shaw emphasises that the poor are the product of either their social system or the environment in which they live. Moreover, the present social order is inevitable, and the individual is helpless in society, disapproved by true-minded people. However, after discovering the

bitter reality of modern society, Trench accepts to marry Blanche, which means that he will join Sartorius's system of exploiting the poor to get much more money from the same source he once rejected. He is no longer an idealist but a capitalist-to-be trying to adapt to economic and social circumstances.

Widower's Houses debate the capitalistic system and society that are responsible for the emergence of social groups in society. Most of the characters in this play are the outcome of their environment; for instance, Sartorius, poor by birth, is a landlord who leans on the poor; Lickcheese rises to an upper middle class, and Trench changes into a possible brute capitalist after realising the fact that he is weak to be deceived easily.

4. *Candida*: Temptress, Mother, Goddess

Candida (1894) is one of the plays published in *Plays Pleasant* (1898). This three-act play centres on the marriage of The Reverend James Mavor Morell, a Christian clergyman of the Church of England, and his wife Candida, and a triangle love affair between this married couple and an idealist young poet, Marchbanks. As the play's subtitles change in the years, "A Domestic Play in Three Acts" (1894), "A Mystery" (1895) and "THE Mother Play" (1896), Shaw focalises the play on a mother figure, Candida, in the domestic sphere. Under the same roof as her husband, Candida has a love affair with young and inexperienced poet Marchbanks. The conflict related to Candida's womanhood, wifehood, and motherhood occurs between Morell and Marchbanks after Marchbanks' confession, "I love your wife" (132).

The play opens with a scene of Morell and his secretary, Ms Proserpine Garnett, discussing Morell's heavy schedule of sermons on socialism in different socialist groups in London at that time. Morell is characterised as an honest clergyman living in the slums of London but an influential preacher in small socialist groups. He is an orator of present social issues rather than mere religious sermons. In Act I, Morell is demonstrated as an admired and

appreciated man by his followers and assistants, Proserpine and the Reverend Alexander Mill (abbr. Lexy), devoted to Morell's cause strictly; Lexy's is a "doglike devotion" (125) to Morell, and Proserpine's is a desperate platonic interest in Morell. Lexy and Proserpine, as the side characters, play an essential role in the introduction and individual perception of Candida, who is offstage, through their comments and thoughts. Morell is a happy husband who advises Lexy to "get married; get married to a woman; and then you'll understand. That's a foretaste of what will be best in the Kingdom of Heaven we are trying to establish on earth...Get a wife like my Candida" (125). He experiences a divine and unearthly bliss succeeded by his sacred marriage in which eternal happiness prevails. Candida is depicted as an affectionate woman with sincere love and a warm interest in her husband, Morell and, in return, she is adored and cherished by Morell. Proserpine, who is in love with Morell, finds it absurd "to hear a perfectly commonplace woman raved about in that absurd manner merely because she's got good hair, and a tolerable figure" (126). Lexy, showing a remarkable admiration for Candida's physical beauty, offends Proserpine, who is "*a brisk little woman of about 30, of the lower middle class, neatly but cheaply dressed*" (124), and "dowdy, and second rate enough" (126). While Candida depicts the idealisation of a perfect womanly woman, Proserpine embodies an unwomanly woman whose name is also significant in this dichotomic portrayal of a woman. Candida, *Candidus* in Latin, refers to beautiful, shining, and brilliant. Proserpine's last name, Garnett, refers to "the relatively inexpensive red gemstone that becomes a synecdoche for all her second-rate qualities, which are no match for the shining Candida" (Gainor, 1991). Proserpine is also abbreviated in the play as Prossy, a slang use of prostitute; she sharply warns Lexy to use Miss Garnett instead of Prossy in the opening scene.

Shaw's long, detailed directorial notes given by the arrival of Candida (129) introduce her as a manipulative and skilful woman who is well aware of her beauty. Sexual attraction as an instrument to manipulate people in achieving any end is significant to discussing the dichotomy created in her description of sexual attraction and Virgin maternity. Shaw wittily shows two contradictory images of Candida in the audience's mind to provoke the debate on Candida's contrasting images. Chosen for the resemblance between Candida and the Virgin Mary, Titian's Virgin of the Assumption is a present from Eugene Marchbanks, the young poet and admirer. "The choice of Titian's painting over Shaw's earlier selection of Raphael's 'Sistine Madonna' was made because the former did not include the Christ child. There are no distracting children in *Candida* either. It is first Eugene, and then Morell, who sits in the child's chair" (McDonald, 2006). In Titian's version, two men strive to reach out to Virgin during her ascension: one holds his heart like a lover, and the strong one tries to catch and hug her. This painting, hanging on the wall from the beginning, indicates the last scene of the "auction".

Candida appears on the stage with Marchbanks, "one of James's discoveries" (130), found sleeping in the Thames Embankment. Marchbanks is a "*strange, shy youth of eighteen, slight, effeminate, with a delicate childish voice*" (130). Candida treats him like a child, shows right and wrong like a mother, and orders him around like a master: "Give me my rug" (131), "Now hang my cloak across my arm" (131), "Now my hat" (131), and "Now open my door for me" (131). Marchbanks obeys Candida unquestioningly with total devotion to her love. Candida treats Morell and Marchbanks maternally. Candida calls her husband and her lover "my boy" (147), "a great baby" (124) and the "bad boy" (147); she fixes Marchbanks' collar, ties, and hair as she would her child's.

Now I want you to look at this other boy here--MY boy--spoiled from his cradle....Ask James's mother and his three sisters what it cost to save

James the trouble of doing anything but be strong and clever and happy. Ask ME what it costs to be James's mother and three sisters and wife and mother to his children all in one (151).

The admiration of the mother and sisters for Morell, in a degree of idolising him, pushes Candida to have the same subservient attitude towards her husband and disregard her feelings. The men in Candida's life are not self-sufficient but dependent on a mother figure. However, Morell still blinds to reality and asks Marchbanks, "Who will protect her? Who will be the father to her children?" (147). Morell regards Candida as a dependent woman and enjoys the idea of it because this idea keeps him vital and indispensable in this "happy and sacred" marriage. Opposing Morell's misjudgements on Candida, he reveals that "it is she who wants somebody to give her children to protect, to help and to work for. You don't understand what a woman she is" (147). Both men, Morell and Marchbanks, treat Candida as an unearthly divine creature and idolise her with "wings, the wreath of stars of her head, the lilies in her hand, the crescent moon beneath her feet" (147). Rather than treating her as his equal in this marriage, Morell puts Candida in a divine position to be cared for and admired. However, Morell is indifferent to Candida's emotional needs, and his indifference threatens this "happy" marriage on behalf of Morell. In this respect, Shaw, in his *Womanly Woman* chapter in *The Quintessence of Ibsenism*, says that "the ideal wife is one who does everything that the ideal husband likes and nothing else. She makes them these two. Now, to treat a person as a means instead of as an end is to deny that person's right to live...Woman, if she dares face the fact that she is being so treated, must either loathe herself or else rebel" (1986).

Candida is radiant and perceived as a figure of Victorian domestic purity; however, she carries the qualities of the New Woman of the twentieth century. She is open-minded, frank and, more importantly, rational. As Gainor defines:

The New Woman was noted for independence of spirit and action; she refused to conform to the conventional, male-determined code of feminine behaviour or to accept an inferior status legally, intellectually, or socially. The New Woman was notorious for her outspokenness and freedom she sought in personal relationships. Primarily middle-class, the New Women took stances on matters of personal choice whether they pertained to lifestyles or professional options” (1991).

Candida is defined as a modern and advanced woman in her views and behaviours. She is, as Marchbanks defines her, “a woman, with great soul craving for reality, truth, freedom” (133). Prossy, as a side character, is also a working woman, an embodiment of a New Woman; however, she is marginalised like real-life New Woman image as a comic character who is desperately in love with her mentor, jealous of his wife, spinster and does not trust herself after a glass of champagne (148). Even Prossy appreciates Candida’s intellect and common sense: “She is very nice, very good-hearted: I am very fond of her and can appreciate her real qualities far better than any man can” (126). Candida questions the happiness of her marriage and tries to force Morell to make an auto-criticism. She shocks Morell with her ability to diagnose the fault of her vision of the world; that is, professional success is the most essential thing in life. Candida continues her dazzling ideas on Morell’s profession:

Why do they come to hear you talking about Christianity every Sunday? Why, just because they've been so full of business and money-making for six days that they want to forget all about it and have a rest on the seventh, so that they can go back fresh and make money harder than ever! You positively help them at it instead of hindering them (140).

Candida sharply criticises these Christian socialist sermons and the ministry as duplicitous. The reality pouring down his wife’s mouth shocks Morell deeply because “this comes of James teaching me to think for myself, and never to hold back out of fear of what other people may think of me. It works beautifully as long as I think the same things as he does. But now,

because I have just thought something different!--look at him--just look!" (142).

Candida is aware of her inner strength and what she wants. Candida knows the one who needs protection: "I give myself to the weaker of the two" (151), Morell himself. In respect to the traditional family structure, Morell is believed to be the lord of the home; however, Candida claims that "I built a castle of comfort and indulgence and love for him and stand sentinel always to keep the little vulgar cares out. I make him master here" (151). Candida's self-confidence is evident and momentarily shatters Morell's happy and sacred image of a divine marriage. Morell's idealisation of marriage as heaven on earth reflects society's approach to marriage at that period:

Marriage, to a bourgeois audience the foundation of morality and society, symbolizes restoration of desired order in the new community. This prototype, which contemporary audiences are conditioned to expect, both assumes and tends to reenforce the audience's view that the hero does find happiness ever after in a conventional society grounded on marriage. (Lauter 1960)

However, in *Candida*, the audience is left to confront a debate on an uncomfortable version of the reality of marriage between Candida as the temptress, mother and goddess and Morell as the weak and dependent husband. Candida's portrayal as a manipulative, destructive and powerful woman is "Shaw's departure from convention in his creation of domineering, clever, sensible, good-humoured, sexually aggressive- in short, 'unladylike' woman" (Adams, 1974). Candida is a powerful and dominant woman who takes the final scene of the "auction" under control, brings the two men's dispute to an end, manipulates them, and imposes her own will upon both men. The main dispute of the play arises from the discussion between Morell and Marchbanks about Candida's possible choice of Marchbanks as the future lover. Morell, as the husband, and Marchbanks, as the lover, cannot solve this

dispute on “who is right”; both men confidently leave the decision to Candida as the object of the “auction”.

CANDIDA: (slowly recoiling a step, her heart hardened by his rhetoric in spite of the sincere feeling behind it). Oh! I am to choose, am I? I suppose it is quite settled that I must belong to one or the other.

MORELL (firmly): Quite. You must choose definitely.

MARCHBANKS (anxiously): Morell: you don't understand. She means that she belongs to herself.

CANDIDA (turning on him): I mean that and a good deal more, Master Eugene, as you will both find out presently. And pray, my lords and masters, what have you to offer for my choice? I am up for auction, it seems. What do you bid, James? (150)

Candida is very successful in taking charge of the bargaining scene. She makes them face the reality of their inadequacy in understanding her; she is not an object to be bargained over; in this way, she succeeds in changing their views from the dream world to the world of reality. Two men reconsider their mutual interaction with her and their vision of a woman. Bloom states, "Candida, instead of accepting a theatrical role of a woman who allows herself to be quarrelled over by two men and passively disposed of to either the one or the other, takes hold of the decision issue" (1987). Candida shows these two men who idealise her in their ways the reality of herself and how far from reality their views, especially Morell's, are. Moreover, for Marchbanks, Candida is not a vital need. Realising that Candida is a protective mother, a born helpmate and not a glamorous figure of a romance, Marchbanks replies to her question, "Am I your mother and sisters to you, Eugene?" (151), negatively: "Ah never out then, into the night with me" (151). Candida, after hearing his negative reply, releases him by saying Morell confesses his indebtedness to her, his need for his care and affection in the home to build his manhood both as a husband and also a professional in public: "What I am you have made me with the labour of your hands, and the love of your heart. You are my wife, my mother, my sisters: you are the sum of all loving care to

me” (151). Candida chooses Morell as “the weaker of the two” after his sincere confession and, more importantly, the admittance of her power.

In conclusion, Shavian theatre portrays the characteristics of realistic drama through observation, real-life characters from all societal classes, everyday language and dialects, detailed stage directions and contemporary settings, and daily social issues with a realistic attitude. The plays *Widowers' Houses* and *Candida*, discussed in this paper, both centre on one central theme: life. Shaw's theatre is all about exploring and appreciating the complexities of life, which defines his unique approach to drama.

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CHAPTER 4

WERE THEY HUMAN OR OBJECTS? TURKISH WOMEN IN THE 19TH CENTURY FROM THE ORIENTALIST EYES OF BRITISH TRAVELLERS

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Introduction

Traveling has many functions. History is a dynamic process that does not stand still. Since humans have existed, they have been open to progress and discovery and have experienced many advances. This progress has also paved the way for curiosity about what is not one's own and setting out to get to know it. Throughout history, many people, both men and women, have embarked on journeys for various reasons. Some have chosen to recognize those different from themselves, some for political reasons, some for curiosity, and some for economic reasons. As people from all walks of life are interested in studying, economic reasons are undoubtedly the most important reason. Although journeys are taken from West to East and from East to West in every era, the Ottoman State undoubtedly occupies a special position. The main reasons for this are the diversity of social life in the Ottoman Empire, its political dynamics, its history, its hosting of different cultures, the fact that it is one of the longest empires in history, and above all the books that have been written about this empire which attract a lot of attention.

Throughout history, travellers have spread to different parts of humanity and their works have been a kind of cultural transfer. Travelogues written by many famous travellers, explorers, writers, and scientists throughout history have provided important information about the geography, culture, politics and social structure of the time. The works of travellers who aroused prejudice, sympathy, and positive and negative thoughts towards those who were different and "other" in their societies make an important contribution to historical scholarship. We can say that the journeys of travellers who realized that they were not alone in the world and dedicated themselves to discovering differences have served a different purpose in each century. In the 18th century, very significant developments took place that would forever influence world history and have a great impact on societies. People's desire to grasp the truth through science and reason rather than superstition, the French Revolution, social

changes in society, the colonial policies of European states, and the transition from agrarian to industrial societies with the Industrial Revolution, which began towards the end of the 18th century, not only laid the foundations of the modern world but also caused cultural, social and political changes.

In the 19th century, when the foundations of travel culture were laid, technological advances and the active use of railways and ships made it easier for people to travel and caused the West to flock to the Eastern lands. Until the 19th century, countless works, both positive and negative, were written about the East, but in the 19th century it became obligatory to write something about the “East”. Since the definition of the East is included in a comprehensive framework, only the Ottoman Empire is selected for the study. When the Ottoman Empire, which was the neighbour and fear of the West for many years, began to decline and the “Eastern Question” took its place in history, Orientalism studies gained momentum. These studies paved the way for the perception of the East in the minds of the West travellers.

The political conjuncture of that time was also reflected in the language of the travellers, and the fact that the Ottoman Empire was no longer in a position to harm the West influenced the travellers. In describing the people, customs, and traditions of the countries they saw as “different”, they sometimes drew prejudiced conclusions and ensured that these ideas were taken for granted in their societies. On the other hand, it should not be overlooked that behind the travellers’ perception of the East lie colonialist and imperialist interests and the economic potential of the East, fuelling the desire of Western states to explore and dominate these regions.

In the 19th century, Western British travellers visiting the Ottoman Empire often documented their observations and impressions of Turkish society, including the role and lives of Turkish women. It is important to note that these accounts are subjective and reflect the bias and perspective of the travellers and may not provide a complete or entirely accurate picture of

Turkish women's lives during this period. Without thinking according to factors such as social status, urban or rural residence, and the level of conservatism in the community, the situations that travellers generally deal with about Turkish women are as follows. They comment on the traditional clothing worn by Turkish women. Social customs and etiquette, especially in interactions between men and women, are often discussed in their reports. They also talk about the economic role of women and their limited education. The travellers sometimes mention the practice of polygamy in certain parts of the population, even if it is not common. The concept of the harem has also captured the imagination of many Western travellers, although the Western understanding of the harem differs from reality. Harems are not only places of romantic intrigue, they are also households where women, including family members, live. Observations about religious practice and the influence of Islam on daily life, including the role of women in religious activities, are common themes in the travellers' accounts.

Method

This study employs discourse analysis, a method used in linguistics and the social sciences to examine language in its broader context. It focuses on how language is used to communicate, convey meaning, and construct social realities to understand people's cultural forms. Travel books provide a rich source of material for discourse analysis because they often reflect cultural, social, and historical contexts and shape readers' perceptions of different places and cultures. By applying discourse analysis to travel books, we can uncover how language constructs cultural representations, influences readers' points of view, and shapes a broader discourse about travel, identity, and cross-cultural interactions. These travellers, travel like anthropologists, study the places they have seen, and live in the countries they come from. They also describe their observations with the working style of female intelligence, which leaves no detail out. By describing all kinds of everyday practices and often writing from

their position and not in a political language, they analyze and identify the Turkish women. They influence the reader's understanding of destinations and cultures, perspectives through references, allusions, or comparisons, and shape the broader discourse on travel, identity, and cross-cultural interactions. By analyzing their discourse, we can identify cultural encounters, perceptions of "others", explorations of landscapes, personal experiences, and reflections on identity. This article discusses how British travellers who came to the Ottoman lands in the 19th century wrote about Turkish women. It is important to approach these historical accounts with a critical eye and recognize that they often reflect the prejudices, stereotypes, and cultural misconceptions of the time. The experiences and roles of women in the Ottoman Empire varied greatly depending on social class, geographical location, and individual circumstances.

1. Contribution of Travelers to Orientalism

Orientalism is an important branch of the Western system of thought. Although the discovery of the Cape route to Asia by Vasco da Gama in 1498 greatly expanded the provinces of Orientalism, detailed studies of Eastern European societies were not made until the 18th and 19th centuries.² Since Orientalism is a way of thinking and a field of study, it is, firstly, the variable historical and cultural relations between Europe and Asia, and secondly, the scientific discipline in the West that has focused on the study of various Eastern cultures and traditions since the first half of the 19th century, and thirdly, ideological assumptions, images and ideas about the mentioned region.³

The Crusades, which were triggered by the rise of Islam and the economic difficulties of the West, are one of the most important factors in the beginning of Oriental studies. While the first studies aimed to reveal the riches

² Bryan S. Turner, *Orientalism, Postmodernism and Globalism*, Routledge Press. 2002, p.36

³ Yücel Bulut, "Orientalism.", *TDV Encyclopaedia of Islam*, İstanbul : Türkiye Diyanet Vakfı Press, 33(2007): 428-436, p. 428.

of the East, the later studies were intended to serve the ideological interests of Western countries. The most important goal of the Orientalists was to bring the nations they studied under Western rule. With the advent of the understanding of the expansion of the West, the Orientalists began to study Eastern languages and made the other side accept the image of the East that emphasized the superiority of the West. As the West gets to know the East, it in a way also recognizes itself and completes its consciousness. It constantly emphasizes that the East is lagging in the fields of science, economy, democracy, progress, and modernization and tries to establish its hegemony.

The historically evolved and culturally negotiated hierarchy is a central feature of the complexes of the modern world, and the problem of hegemony encompasses the kinds of dominant, colonial, and hierarchical relations that characterize the world.⁴ When we look at the studies on Orientalism, it becomes clear that Orientalism is not only based on the distinction between East and West but also on the distinction between people. People have always felt contempt, mixed with the discovery of their perspective, for those who are “different” from themselves in terms of religion, language, race, and culture. The reason for this lies in the human condition and not the geographical region. One of the predominant feelings of a person who has all kinds of emotions is curiosity, and his worst characteristic is the negative confusion and prejudice he feels towards those who are different from himself and whom he labels as such. In short, according to most people, Orientalism is the exploration, investigation, assimilation, demarcation, attribution of negative meanings, pacification, attempt at domination, and self-perception of the East, which he regards as different from himself and ascribes different meanings to it.

According to Edward Said, a Palestinian scholar known for his 1978 book “Orientalism”, the West has studied and shaped the East in its way. Said

⁴ Bryan S. Turner- Habibul Haque Khondker, *Küreselleşme Doğu ve Batı*, Ankara: Koyu Siyah Press. 2019, p. 30

explained that Orientalism is not an innocent and objective knowledge, but a tool of the Western colonial powers to establish and maintain their domination. His Orientalism is not a factual doctrine about the Orient existing only in the West. According to him, Orientalism is not only an influential academic tradition, but also one that has been adopted by travelers, commercial enterprises, governments, military expeditions, readers of novels and exotic adventure stories, natural historians, and pilgrims who regard the Orient as a special kind of knowledge about special places, peoples, and civilizations. is the area that interests them.⁵

As traveling became easier in the 19th and 20th centuries, Oriental studies gained momentum with numerous travelogues about the East. But although something positive was expected from these studies, Orientalism led to a largely one-sided, boring, lifeless, exotic, backward, and collapsing image of Muslim civilization. The Europeans who were aware of civilization not only travelled and saw, but also returned to their countries and wrote down these experiences in countless books. The most important contributions to oriental studies were made by travellers to the eastern regions. In addition to the important thinkers of oriental despotism, Bodin, Machiavelli, Montesquieu, Mill, Marx, and Weber, European travellers also contributed to this theory with their writings and drawings.⁶ The theory of Oriental despotism was used not only to explain the backwardness of Asia but also to establish the identity of Europe as the cradle of a progressive and democratic civilization in the past and present. While Europeans were elevated to an increasingly progressive subject of world history, the people of the East were made into a backward, passive object.⁷

⁵ Edward Said, *Şarkiyatçılık Batı'nın Şark Anlayışları*, İstanbul: Metis Press. 2010, p. 10

⁶ John M.Hobson, *Batı Medeniyetinin Doğulu Kökenleri*, İstanbul: Yapı Kredi Press., 2020, p. 228

⁷ Hobson, *ibid*, p. 230

Hundreds of travel books were written about the East, especially about the Ottomans. For the British, who placed great value on travel despite political turmoil and change, the end of fear of the Turks and the mystical state of the Ottoman lands and the East was a draw for Victorian-era travellers. In England, John Murray published a handbook titled “*Handbook for Travelers in Constantinople and Turkey in Asia*” to inform travellers in advance about Ottoman society and provide a kind of guide for travellers who wanted to travel to the Ottoman Empire provided guidance. Although travelogues written in the 18th or 19th century were written under the influence of some scientific thinking and curiosity, travellers still saw themselves as the evolving and changing “man of Europe”. They continued to view the places they visited as “the other side.”⁸ Moreover, the Enlightenment in the 18th century brought the consciousness of Western Europeans to view all other parts of the world as stagnant civilizations and these people as underdeveloped socialists. With the rise of Orientalist ideas, 19th-century travellers considered the East and Turkey as land that civilization could not and would not reach in the centre they evaluated.⁹

Until the 19th century, many positive and negative studies were made of the East, but since then the study of the East has been replaced by a kind of obligation. Since this obligation was accepted in the academic world, it was considered a kind of virtue and privilege to travel to the “other” countries. Not only travellers but also romantic writers spoke about the East. Famous poets, writers, and travellers such as Byron, Moore, Hugo, Vigny, Musset, Nerval, Flaubert, Baudelaire and Gautier all had their own “East”.¹⁰ The replacement of money by the fear of the Ottoman Empire in the 18th and 19th centuries led to the beginning of colonial activities, the Mediterranean regained its former

⁸ H. Mustafa Eravcı, *Avrupa’da Türk İmajı*, İstanbul: Çizgi Press. 2010. .p.34

⁹ İlber, Ortaylı, *Osmanlı Düşünce Dünyası ve Tarih Yazımı*, İstanbul: Türkiye İş Bankası Press. 2010.p. 79

¹⁰ Jale, Parla, *Efendilik, Şarkiyatçılık, Kölelik*, İstanbul: İletişim Press. 2015. p. 25

importance and a considerable number of travellers flocked to the East, so to speak. Urban and secular European intellectuals, who emerged as a new class, began to regard the East and the Muslim world as a backward culture, and Europe, which had overcome many revolutions, now sees the world as the dominant civilization and regards every place as a place to be colonized materially and intellectually.¹¹

Travelers, who played an important role in the West's perception, mentality, and view of the East, also contributed positively and negatively to the image of Turkish women. With the increase in the number of Western travellers in the 19th century and their direct contact with the Ottomans, the image of the Turks became clearer in the minds of Westerners. The Orientalists who traveled to the East involuntarily experienced either an obsession with the search for the “authentic other” or a temporal and spatial displacement that created a sense of loss and confusion and prompted Europe to infiltrate the East in a different sense.¹² In paintings, travel books, narratives, and poems, fascinating, exotically beautiful Oriental women are depicted together with rich but ugly Oriental men in a way that evokes a sense of inequality, and helpless women are shown being held down by fearsome-looking eunuchs in the harems of ugly, uncouth, boorish, immoral and barbaric Oriental men.¹³ Although they appeared as honest travellers who tried to convey the Eastern culture as it was when they described Turkish society, lifestyle, and culture, their overconfidence in the fact that this state, which seemed ahistorical and backward, no longer had the power to harm the West in any way, was effective. In this regard, these texts, which make a significant contribution to history, anthropology, and social science in general, should be carefully examined and

¹¹ İbrahim, İbrahim, *Ben, Öteki ve Ötesi, İslam-Batı İlişkileri Tarihine Giriş*, İstanbul: İnsan Press. 2017, p.334.

¹² Ali, Behdad, *Kolonyal Çözülme Çağında Oryantalizm*, İstanbul: Chiviyazıları Press., 2007, p. 232.

¹³ Blut, *ibid.* p.429.

their accuracy meticulously scrutinized along with the underlying reasons. The contributions of travelers, who sometimes mention places in their books that they have not visited or seen, to the creation of a new “East” should also be considered and the Orientalist works should be considered from this perspective.

2. Turkish Women according to travel reports in the 19th century

Women who assume motherhood, the most sacred task in the world, have been regarded by some as worthless objects, by others as the highest of all beings, and by still others as inferior to men, and these meanings and images have continued to change in every century. Whether in the West or the East, different meanings have been ascribed to women throughout history and countless studies have been conducted on them. When examining the position of women in the historical process from antiquity to the present, it is found that the discourses that ignore women and make them invisible in history were created by societies and movements that were not under the control of women and were part of them. The creation myths of religions and the prehistoric position of women, described in the Middle Ages as “a being possessed by the devil”, have taken shape from this period.¹⁴

British travellers and authors touring and exploring other countries in the 19th century, with their desire to live in their world and their curiosity to discover, sought to understand how other nations saw them by glorifying their societies. Indeed, in the Victorian era from which they came, women did not yet have a name. However, unlike the male travellers, the female travellers were able to enter the harem and observe Ottoman women, which increased the

¹⁴ Şahmaran Gökçen, Can “Kadının Sosyo-Kültürel Mücadele Sürecinde Sanata Müdahalesi ve Günümüz Sanatına Yansımaları.” *Tidsad Türk ve İslam Dünyası Sosyal Araştırmalar Dergisi*, 2015,. 3(9), p. 97-98.

criticism of the image of women in their society. Orientalist studies, which were usually written by travellers, were mostly conducted by men and a male discourse dominated the studies. Female travellers encountered the Orientalists, who used a male discourse to feminize the East, in the same way. Especially when describing women, the discourse they used towards their fellow men was about judging and marginalizing them rather than understanding them. Although these female travellers consider themselves free human beings and pray that they “were not born in Turkey” like Hornby, one of the travellers in the study, the world they lived in was a patriarchal world and the dominant discourse was masculine. While they criticised Ottoman women, they, unfortunately, ignored the women of their society. Because the travellers criticised the Ottoman social structure, especially women, and women in the Victorian era did not lead a rosy life. On the contrary, this period, in which bigotry and women were in the background, was a very difficult time for women. While the women of the upper class led a wealthy life, the number of women who prostituted themselves on the streets to earn money increased considerably during the Victorian period. Although family ties were considered sacred, love marriages were considered shameful, and women were seen as beings who only did housework or brought in money. However, this injustice did not affect aristocratic and middle-class women. Women who had reading rooms, governesses, and maids did not work and stayed at home, participating in entertainment programs in their free time. These are the topics that travellers who criticized the lives of Ottoman upper-class women talked about in their books. Another strange situation was that although a very strong female figure sat on the throne, women were oppressed by the male-dominated society. The great reform law of 1832 officially denied all women the right to vote in parliament, recognizing voters as male. Additionally, while single or widowed women had more rights during the Victorian era, there were more restrictions for married women, for example, a married woman could not sign an

agreement, could not sue her husband, and all her jewellery and assets belonged to her husband, were just a few of these situations.

Women working in many professions in this period increasingly began to stand up for their rights. Towards the end of the 19th century, pressure to treat women more fairly increased in the Victorian era. Views that women's rights were a separate matter that could not be won by looking to the past were directed against traditional practices, and the Women's Social and Political Union, led by Pankhurst and founded to draw public attention to the women's rights movement and the extension of women's suffrage, opposed discrimination based on sex.¹⁵

Regardless of the negative situations in their society, travellers do not hesitate to judge women from other states. Together with the attraction of the secret and forbidden, the harem provides new motives for travel to the East at this time. In his work, *Monasteries of the Levant*, Robert Curzon explains the advantages that the veil offered women who wanted to deceive their husbands.

¹⁶ Male travellers describe the women of the East as sensual, erotic, and susceptible to deception. The author of *Constantinople* T. Gautier writes a sensual love adventure with a Turkish woman that was expected from travellers heading east.¹⁷ Some travellers imply that women are generally regarded as sexually related in society and write that “charming, exotically beautiful women” from the East are forcibly kept in the harems of barbarian men. The author of *Turks in Europe, a Sketch of Customs and Politics in the Ottoman Empire*, St. John Bayle (1822-1859), writes that Turkish are quite lustful, that women are quite free after marriage despite the veil, and that the creative literature of the Turks, like that of the Arabs, deal almost exclusively with the tricks by which eunuchs and gentlemen manage to meet lovers by escaping the

¹⁵ Jeremy Black, *Kısa İngiltere Tarihi*, İstanbul: Say Press, 2015, p. 159-160.

¹⁶ Parla, Ibid, p. 27.

¹⁷ Serpil, Gürer, *XVII-XVIII ve XIX. Yüzyıllarda Fransız Seyahatnamelerinde Osmanlı Toplumı*, Ankara: Bilgin Kültür Sanat Press. 2013, p. 48

tutelage of their husbands.¹⁸ Another traveller John Reid *Turkey and the Turks, being the Present State of the Ottoman Empire* book states that he knows little about the women and he might safely wait, certain to see something unusual about them.¹⁹ Because, like other travellers, he is looking for material on Ottoman women

Many Western travellers brought fictional images to the minds of the West and the eroticized, lethargic women. Female travellers at the time in question can observe the Eastern woman, while the Western man, who believes he knows everything about the Western woman, finds the Turkish woman enigmatic and mysterious because of her veiling rules. Female travellers describe women in a feminine, not masculine, discourse. They do not show women as exotic objects but claim that Ottoman women are ignorant and lazy, attribute the ignorance of children to women, and create various stereotypes. In her letters, Lady Mary Montagu writes in this way:

“Your whole letter is full of mistakes from one end to the other. I see you have taken your ideas of Turkey from that worthy author Dumont, who has written with equal ignorance and confidence. ’Tis a particular pleasure to me here, to read the voyages to the Levant, which are generally so far removed from truth, and so full of absurdities, I am very well diverted with them. They never fail to give you an account of the women, who ’tis certain, they never saw, and talking very wisely of the genius of the men, into whose company they are never admitted; and very often describe mosques, which they dare not even peep into.”²⁰

¹⁸ St. John, Bayle, *Turks in Europe, a Sketch of Manners, Politics in the Ottoman Empire*, London: Chapman and Hall, 1853.

¹⁹ John, Reid *Turkey and The Turks: Being The Present State Of The Ottoman Empire*, London: R. Tyas. 1840.

²⁰ Mary Wortley Montagu, *The best Letters of Lady Mary Wortley Montagu 1689-1762*, edit Octave Tanent, Chicago, A. C. McClurg and Company., 1890, p. 136

As a woman, Montagu is one of the first Westerners to be able to enter areas denied to men, and the difference between what she sees and what she reads makes her laugh. She visits some of them at home and finds their lives in no way uncomfortably restricted; she finds their behaviour in her own company relaxed and natural, like that of men in a coffee house. She is not shocked by the custom of wearing the veil and finds that it gives them more freedom as they can go out on the street without fear of being harassed or recognized.²¹

The writings of the travellers also play an important role in satisfying the mysterious curiosity that the tales of the *Thousand and One Nights* aroused in the West about the women of the East. It is therefore not surprising that the writings of female travellers about Ottoman women and their families are important historical sources. However, while the travelers try to reflect the facts with curiosity and enthusiasm, they also use general judgments, and some travellers only refer to the lives of women belonging to the upper class while ignoring the situation of the people. Lady Hornby (1826-1866), who came to Istanbul during the Crimean War, constantly uses the word “poor” for Turkish women. In her letter to Mrs. Austin, she writes that she and Admiral Slade had a long conversation the other day about Turkish women, and agree that their ignorance, however pretty, gentle, and intelligent they might generally be, would be ridiculous in the extreme if it were not so deplorable.²² She says that Mrs. Longworth told her some time ago: “If a Turkish woman possesses an atom of refinement, one particle of affection for either husband or children, one thought of the future, she must be wretched! Her only chance of contentment is, in being degraded to a mere animal state, eating, drinking, and basking in

²¹ Mary Wortley Lady Montagu *The Turkish Embassy Letters. Introduction: Anita Desai*, Text Edited and Annotated By Malcolm Jack, London: Virago Press., 1994, p. Xxviii.

²² Lady, Hornby, *Constantinople During the Crimean War*, London: Richard Bentley.1863., p.326.

the sun.”²³ In her book, she constantly looks down on Turkish women and talks about how ignorant they are. Hornby often mentions the “ignorance” of Turkish women and writes that although they are beautiful, docile, and meek, they are quite uneducated and do not even know the alphabet. She even visits the women’s harem, and when they try to leave, she criticizes the women surrounding her and “begs” them not to leave, again calling them “poor people”. The traveller perceives the women’s pleas for the guest to stay a little longer and their efforts to give her more pleasure as “begging”. Hornby judges all Turkish women by categorizing them into certain stereotypes and generalizing them based on an incident she has experienced. She also makes fun of the children’s upbringing. She constantly implies that the women on the street admire their clothes and that Turkish women admire English women. This attitude is one of the expressions of Orientalism, which sees itself as domineering and dominant. Perhaps Hornby is bothered by the difficult conditions under which the despised women in England live, while the Turkish women are plagued by certain deprivations. In other words, her discomfort lies in the fact that Turkish women are better off despite their plight due to the conditions of the time.

Julia Pardoe (1804-1862), who lived in Istanbul for many years, admires Turkish women, even if she occasionally draws biased conclusions. Like Montagu, Pardoe writes that women are the freest people in the empire and cannot understand the European “fashion of pitying Oriental women”. She expressed that their husbands listen to them and care for them. Pardoe points out that no man is allowed to enter the harem without permission if there are slippers at the door, which is communicated to the husband when guests arrive, and that this is a perfect sign of freedom. To her, if people all tend to believe that freedom means happiness, then Turkish women are the happiest, for they

²³ Hornby, *ibid*, p. 327.

are certainly the freest people in the whole empire.²⁴ The traveller explains that she has never encountered the exhibitionism mentioned by Montagu and that the bathhouse is the paradise of the Oriental woman, where unhappy but intelligent women discuss politics, social and national questions, scandals, marriages, and all other topics that take place under this heaven, as far as their faculties permit: “The bath is the very paradise of Eastern women. Here they assemble to discuss every subject of interest and amusement, whether politics, scandal, or news; to arrange marriages, and to prevent them; to ask and to offer advice; to display their domestic supremacy, and to impart their domestic grievances; but, above all, to enjoy the noise, the hurry, and the excitement, which form so great a contrast to the calm and monotony of the harem.”²⁵ Turkish composer, pianist, poet, and writer Leila Hanım (1856-1936) supports this idea in her “*A Tragedy at Constantinople*” book and writes that the favourite pastime of Muslim women is going to the bath. The bathing day is eagerly awaited to free themselves from the constant surveillance that humiliates them and makes them envy the freedom of European women.²⁶

Another orientalist discourse about Ottoman women is that women are captives. Some male and female travellers also think that Turk is more or less a Bluebeard. Bluebeard stories featuring Ottoman women usually refer to stories set in the Ottoman Empire, a historical state that existed from the late 15th to the early 20th century. Many travellers liken Ottoman men to Bluebeard. They say that the Ottoman woman serves her “Bluebeard” husband and spends the day leaning on the sofa, eating sweets, looking at her jewellery, and not engaging in any work. In his book *Turkey and the Turks*, Ferriman Z. Duckett (1851-1935) writes that Western ideas about the Turkish harem contain

²⁴ Julia, Pardoe, *The City Of The Sultan, and Domestic Manners of the Turks In 1836*, London: Henry Colburn, 1837.

²⁵ Pardoe, *ibid*, p. 15.

²⁶ Leila Hanoum. *A Tragedy at Constantinople*, New York: W. S. Gottsberger, 1888, p. 30.

some fantastic misconceptions. The most popular idea is that of a collection of more or less numerous wives crammed into a kind of gilded cage and subject to the whims of an imperious Bluebeard. This is mainly because in Western thinking the harem is confused with the seraglio of the sultans, an institution that is fundamentally different in terms of constitution, traditions, and customs.²⁷ Olive Harper of American Magazine draws biased conclusions on the subject. For him, The Turkish woman has no social status. The husband can go to state banquets, balls, and receptions given by foreigners, but the Turk cannot give banquets or invite anyone to his home. It is such a sacred subject that no one thinks to ask him how his family is doing. Not even a father-in-law or brother-in-law can ask about a daughter or sister who has joined his harem. They are most likely to dare to ask the question: "How is your house?"²⁸ Fanny Janet Blunt (1840-1926), who lived in Istanbul for many years, also mentions this subject in her book *The People of Turkey, Twenty Years' Residence Among Bulgarians, Greeks, Albanians, Turks, and Armenians Volume I-II* " :

"I have often been asked what a Turkish lady does all day long. Does she sleep or eat sugar plums, and is she kept under lock and key by a Blue-Beard of a husband, who allows her only the liberty of waiting upon him? A Turkish lady is certainly shut up in a harem, and there can be no doubt that she is at liberty to indulge in the above-mentioned luxuries should she feel so disposed; she has possibly, at times, to submit to being locked up, but the key is applied to the outer gates, and is left in the keeping of the friendly eunuch."²⁹

²⁷ Z. Ferriman Duckett. *Turkey and the Turks*, 1921, London: Mills & Boon, 1921., p. 82.

²⁸ Olive. "Woman's Life In Turkey", 33-1, *The American Magazine* 1892-01. Vol 33, Chicago: A. C. McClurg and Company. 1892., p. 71.

²⁹ Fanny Janet Sandison. *The People of Turkey, Twenty Years' Residence Among Bulgarians, Greeks, Albanians, Turks and Armenians Volume I-II*, by Stanley Lane-Poole, London: J. Murray, 1878 p. 148.

The fact that women live in secret according to the harem system is not, as is assumed, due to their 'humiliating position', but on the contrary is the result of the respect that the men in their society show them. Since nationalities of foreign races and religions surround the women, they have no choice but to be confined to the untouchable harem and wear *ferace* (traditional Turkish women's outer garment or coat that is worn to cover the head and body) and veils when going out to hide their attractiveness from the public gaze. In this way, they are protected from the undue curiosity of the Jewish, Muslim, Christian, and other mixed communities that populate the cities and towns. For the same reasons, similar traditions existed in the past and were also found among women from Christian, Armenian, and Greek communities in some parts of the empire.

Another common view in Europe at that time was that the Ottomans were polygamous. Duckett also mentions that another erroneous supposition is that polygamy is the rule in Turkey, whereas it is an infrequent exception and is becoming rarer every day. The law, it is true, allows four wives, but one may frequent Turkish society for a very long time without meeting with an establishment that has more than one. Other significant 19th-century female travellers such as Mary Adelaide Walker and Lucy Garnett mention that contrary to popular belief, the Turks are monogamous. Walker (1820-1905), who came to Istanbul at the end of the Crimean War and painted a portrait of the wife of a man who held an important position in the palace, examines the lives of women in detail. Walker's biggest criticism of women is that they are inactive. She emphasizes this constantly. However, one should not overlook the fact that the traveller, who finds herself in the harems of the pashas, only describes the situation of women who belong to the upper class: "In a harem such as those of the imperial princesses, composed of one hundred women and girls in constant companionship, without relief to the monotony of their lives from intellectual occupations, or, indeed, from many occupations of any kind, it might be inferred that the vacuum and weariness of the day must inevitably be enlivened by frequent quarrels amongst themselves."³⁰

³⁰ Mary Adelaide Walker, *Eastern Life and Scenery, With Excursions in Asia Minor, Mytilene, Crete, and Roumania Cilt I-II*, Arkeoloji ve Sanat Yayınları, İstanbul, 2016., p.38.

Another situation that travellers attribute to Turkish women concerns religion. According to most male travellers, women are not promised good things in the Koran. But Pardoe and Garnett strongly disagree. Pardoe says: “The entrance is forbidden to them only during the midnight prayer. And, in like manner, I had been taught to believe, before I visited the country, that the Turks denied to their women the possession of souls: this is as false a position as the other”.³¹ According to Montesquieu, the political thinker who played the greatest part in the spread of the idea of “Eastern Despotism”, despotism was due to the confusion caused by the fact that all three powers - legislative, executive, and judicial - were subordinate to the sultan, as there was no right of succession, as well as the spread of Islam, polygamy and the hot climate, which led to despotism.³² The deterministic view, which has been entrenched in Eastern societies and political regimes since Montesquieu, is the cornerstone of the assertion of Europe’s inevitable superiority.³³ The diversity within Eastern societies and the historical, cultural, and political factors that shaped them are more complex than Montesquieu's generalizations suggest. Garnett opposes this despotism that is inculcated in people and mentions that women in Islam are not oppressed and deprived of their rights as is claimed. She gives examples from the Sura At-Tawbah.

“Various European writers, from Montesquieu downwards, have assumed and asserted—though on what authority it would be difficult to ascertain—that the religion of Islam denies to woman the possession of a soul and, consequently, admission to Paradise. Although such an assertion could not honestly be made by anyone acquainted either with Islamic religious books or religious thought,

³¹ Pardoe, *ibid*, p. 386.

³² Alain Servantie, “Batılıların Gözünde Türk İmajının Geçirdiği Değişimler”, *Dünyada Türk İmgesi*, 67-87, İstanbul: Kitap Press, 2005., p. 61.

³³ Halil. *Osmanlılar, Fütühat, İmparatorluk, Avrupa ile İlişkiler*, İstanbul: Timaş Press.2017., p.227

this assumed Moslem debasement of women has been eagerly seized upon by the “ Subjection of Women” theorists; and it may not, therefore, be superfluous to point out briefly how utterly at variance with facts is such an assumption. In the first place, the Koran is most explicit on this point, and numerous texts, of which the following may serve as examples, promise the joys of Paradise to all “ true Moslems” irrespective of sex.”³⁴

James Lewis Farley (1823-1885), an Irish banker, diplomat, and author on Eastern affairs, also contradicts this idea in his book *Modern Turkey*. To him, it is a widespread belief that Mohammed excluded women from paradise, but one only has to read the Koran, chapters III. III, IV, Xni, XIV, XL, XLVIII, to learn that women's evil deeds are punished and their good works are rewarded. God makes no distinction between the sexes on this point. It is narrated that when an old woman asked the Prophet if she could enter Paradise, he replied, “No,” but then added, “Not in the state you are in now, for God will restore to you both your youth and your beauty at the gate”³⁵

Farley also corrects misconceptions in his book by talking about the situation of women in his own country. He states about how wrong the perception of the *harem* is. To him although it is generally supposed in Western Europe, that the harem is a prison in which the Mussulman wife is closely immured. But the word harem means simply that part of the house allotted to the women, as the word *selamlık* signifies that part allotted to the men. He writes that no matter what political changes befall the husband; the wife's property is always secure. It remains her property under all circumstances and is no more liable for her husband's debts than the property of a married woman in England if a settlement secures it.

³⁴ Lucy M.J. *The Turkish People- Their Social Life, Religious Beliefs and Institutions and Domestic Life*, London: Methuen&Co. 36 Essex Street W.S. 1909., p. 126.

³⁵ James Lewis Farley, *Modern Turkey*, London : Hurst and Blackett, 1866.p. 118.

“Entry into the harem is interdicted to strangers because it is the sanctuary of conjugal love, but reclusion does not in any way exist, and there are no women more free in their going out and coming in than the Mussulman women. They may have some desires unfulfilled, but they nevertheless, have little reason to envy their Christian sisters. Our law sacrifices the woman to the man. With us, a married woman remains always a minor. She has neither the power to manage her property nor the right to dispose of it. An unnatural husband can sell everything, even the furniture, without being obliged to leave his wife as much as a table or a chair, which she may, perhaps, have paid for with the produce of her labor. She cannot appear in a court of justice without the consent of her husband; she has not the right to direct the education of her children or opposing their marriage, and she cannot act as guardian to an orphan other than her own son or grandson. Paternity being ignored, the woman alone has the burden of natural children, and the shame of faults committed through passion. In fine, a woman without fortune is a pariah condemned by law and Christian manners to all the consequences of isolation and misery. Islamism, on the contrary, is full of solicitude for women.”³⁶

As in every other culture, Turkish women have different professions, levels of education, and roles in society. However, another of his remarks about the women of the East is that women are ignorant, uneducated, and superstitious. Albert Smith (1816-1860), an English author of *A Month at Constantinople*, writes about his departure from Constantinople and the pleasure of making the acquaintance of Mr. Smith, the architect, in Pera. He quotes his wife’s words about the Turkish women: “She did not give the Turkish women, in general, a high character; but spoke of them as silly and

³⁶ Farley, *ibid*, p. 122.

very careless in their conversation, smearing themselves also with paint, and passing the whole day in dressing and undressing, for lack of other occupation.”³⁷ Smith's portrayal of Turkish women as "stupid", "careless" and focused on superficial activities such as dressing and undressing could be influenced by such prejudices.

It is important to note that cultural practices, including dress and cosmetics, can vary widely and have different meanings in different societies. A judgment based on outward practices can oversimplify the rich diversity within a culture.

Smith then states that some of the Turkish wives are educated to a certain extent, and very educated indeed, but the greater part of them is lamentably ignorant. However, Smith stayed in Istanbul for only a month. Another cliché attached to Turkish women is the superstition about women. Blunt implies that there is a curious but deep-rooted superstition, accepted by all Turkish women. The mention of a "curious but deeply rooted superstition" among Turkish women, as indicated by Blunt, could be an example of cultural stereotyping. Superstitions and beliefs exist in different cultures around the world, and it is important to be sensitive to such claims and avoid perpetuating stereotypes. Stanley Edward Lane-Poole (1854-1931) who was a British orientalist and archaeologist published Blunt's book. In the introduction, he criticizes Turkish women. He states that when a poor person is inevitably left alone, a broom is placed next to the bed to watch over her and her child, and Turkish mothers do not have the slightest control over their children. He implies that when you see how a Turkish child is brought up, you wonder how a Turk can do anything about being vicious and dishonest. It is quite certain that there is no hope for the Turks if Turkish women remain as they are, and home education is the introduction of vice.³⁸ To attribute the perceived moral character of an entire

³⁷ Albert Smith, *A month at Constantinople*, David Bogue, London, 1850, p. 255.

³⁸ Blunt, *ibid*, Preface., xxii.

group to their upbringing and the role of women is to oversimplify complex social dynamics. It is important to approach such statements critically and recognize that cultural practices, including upbringing and education, are multi-layered and cannot be reduced to sweeping generalizations. Furthermore, such opinions are subjective and influenced by the cultural norms and prejudices prevalent in the author's society. To gain a more accurate understanding of Turkish culture, it is essential to consult a variety of perspectives, including those from the culture being discussed.

The point criticized in this study is the position in which “Turkish women” were or should have been placed by travel books. Indeed, in the letter she wrote to Grace Ellison in 1908, the first woman Ottoman traveller Mrs. Zeynep (1884-1923) spoke as the voice of the Ottoman woman, saying “I wish nine out of ten books written about Turkey could be burned! and what nonsense has been written about women! I can't imagine where the authors get it from... Every book I read is in some way unfair to Turkish women. Not even a single woman could understand us. “Not a single woman could believe that we have one heart, one mind, and one soul.”³⁹ Criticism of the unfair portrayal of Turkish women in travel books is not limited to Ms. Zeynep's perspective. Many people from different cultures have expressed similar concerns about the way their societies and customs are portrayed by foreign observers, especially in times when Western countries had a colonial or imperialist attitude.

Grace Mary Ellison (1880-1935), a British journalist and author of books about Turkey, criticizes all the prejudices against Turkish women. Change is as inevitable in Eastern society as it is in Western society. Just as women in the West have had no rights over time, this is also the case in Ottoman society. However, the orientalist discourse, which upholds its development, closes its eyes to developments in the East and writes what it wants to see, not what it

³⁹ Özlem Ezer, *Üç Kadın Seyyahımızın Kaleminden Doğu, Batı ve Kadın 1913-1930*, İstanbul: Kitap Press. 2012., p. 57.

sees. Ottoman society may not have changed radically, but modernization affected every segment and institution of society, and the Ottoman family structure and Ottoman women were not exempt from these changes.⁴⁰ Ellison has witnessed these changes. She says she does not swear by anything Turkish, as much as she loves the Turks, and asks if the Turks have their faults; what nation does not have its faults? She admits that the West has done wrong to women.

“The Turk has always been most severely attacked in Europe on the manner in which he treats his womenkind. He considers them, it is said, “mere possessions” But surely this is the case with the men of most nations. On what but this is the woman's rebellion based? That the Moslem woman has no status, I most emphatically deny. If the Moslem women are “possessions”, they are “cherished possessions” and treated as such. Are Moslem women obliged to exercise the most hideous of professions as are their Christian neighbours ? Is there anywhere in the East the terrible degradation of our poor Whitechapel women? It is not because he despises her that the Turk has kept his womankind screened from the world. Her role is maternity, therefore the cares and temptations of the world must not be known to her, and nothing ought to interfere with this supreme reason of her existence.”⁴¹

It is a defense against the common stereotype in Europe that Ottoman or Muslim societies treat women as mere possessions. The author argues against this perception and claims that the treatment of women in Muslim societies is not as harsh as it is portrayed by some critics. The author emphasizes that while women are considered property, they are "valued possessions" and are not as degraded as their counterparts in certain European societies. The mention of

⁴⁰ İlber. *İmparatorluğun En uzun Yüzyılı*, İstanbul: Timaş Press. 2010., p. 284.

⁴¹ Grace Ellison, *An Englishwoman in a Turkish Harem*, London : Methuen & Co., Ltd., 1915., p. 199.

"vile occupations" could refer to the socio-economic challenges women face in Western societies, including the plight of women in impoverished neighbourhoods such as Whitechapel in London, which is known for its poverty and social problems.

Summing Up

In this brief study of Turkish women, I must note that change is as inevitable in Eastern society as it is in Western society. Just as women in the West have had no rights over time, this is also the case in Ottoman society. However, the Orientalist discourse, which upholds its development, closes its eyes to developments in the East and writes what it wants to see, not what it sees. Many people who came to the Ottoman lands described the harem and Turkish women with facts mixed with dreams. Almost all the writers discussed in the study are people who follow the traces of romantic Orientalism in certain aspects. For two centuries, Western men have done their best to satisfy the appetite of Western readers curious about harem life, and female travellers have given much space to the feminine element in their books with the excitement and curiosity of being able to enter a place forbidden to men. By examining the thoughts of some travellers about women, one can see that some of the traditional stereotypes are broken. The 19th century was the most painful period of the Ottoman Empire, and in this process, the "Turkish woman" was also affected by change and the female identity began to change. As the Ottoman Empire tried to keep up with the West, the "modernization" efforts also affected women. There is undoubtedly some truth in the travellers' criticism of the women of the East. However, to generalize these judgments and attribute them to one society is the product of an orientalist discourse. The harem is not a sexual object. The harem is the privacy of the woman. It is acceptable that most women are illiterate. The next century is an indicator of what women can achieve if given the opportunity and education. Turkish women have shown the

whole world what they can achieve when they exercise the right to education like British women.

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CHAPTER 5

WOMAN IN THE COUNTRY OF LAST THINGS BY PAUL AUSTER AND MADONNA IN A FUR COAT BY SABAHATTİN ALİ

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INTRODUCTION

Novels are sociological texts that take their arguments from within society. According to periods, novels are the points where political-social-economic relations intersect with literature; information sources such as the effect of literature on society are the first to stand out among the plus values promised by sociology studies of literature.

While the novels are not directly subject to science but are attracted and scrutinized by various sciences, informing, which is the latent function of the novel, emerges. When people want to have information on any subject, they do not directly refer to novels. Still, when a reader reads a novel, they inevitably have many social inferences about that period concerning the date of writing of the novel.

When the themes covered in literature are examined, the theme of women is one of the most frequently encountered themes. This theme, which has been processed from the past to the present, is also valid for both Turkish and American Literature.

It is impossible for the novels not to reflect the concept of gender existing in society due to their social imitation feature. Therefore, these fictional texts also have the feature of conveying the level of inequality between men and women in society that has existed since the past. The characteristics of how female characters function in the novel and their roles reflect the concept of gender in that society. This gender phenomenon is clearly seen in both Turkish and world literature. Especially the woman who is written in the modern period and mostly comes across in family novels, while referring to a character that is handled mostly in the household rather than in the public sphere, and to which roles such as naive, private, mother, and compassion are attributed, the male has also shown himself in roles such as courage, trust, and honesty (McMorran, 2011).

Gender phenomenon is clearly seen in the literary works written in the modern period. The concept of postmodernism, which was put forward as a solution to modernism due to the deadlocks of modernism, brought criticism to many concepts created by modernism. While postmodernism raises the status of women, it criticized modernism for transforming gender into a structure that reproduces gender with various arguments such as language, advertising, body perception, and art. In postmodern novels, where differences gain value, the use of the female body, the unchanged gender language of humanity, the reflections of gender in advertising, and the sexuality of women in art are criticized, the phenomenon of women and gender has been tried to be broken a little more (Hassan, 1985).

Paul Auster, one of the prominent figures of today's American literature, has many readers worldwide with his unique writing style. He writes not only novels, but also many genres such as poetry, short stories and autobiographies. While writing these works, he showed postmodern writing features. Distinctive features of postmodern literature such as intertextuality, polyphony, the absence of a fixed truth, and fragmentation in fiction often show themselves in Auster's works (Aykaç, 2017).

In the Country of the Last Things by Paul Auster is dystopian novel published in 1987. The work, which depicts a dark future, is about the unbelievable events of a young girl who goes to the land of the last things in search of her older brother. *In the Country of the Last Things* has impressed the reader deeply with its striking events. In the work, which includes the typical features of postmodernism novels, there is a story of a city that worsens daily. The interestingly normal course of things in other regions, the lack of complete knowledge of the city, and various gaps in the story are deliberate arguments to stimulate the reader's imagination.

Sabahattin Ali is one of the leading authors who brought innovations to Turkish literature. He is an excellent personality with his poems that take their

source from the people. These novels reflect the inner and outer world of man as they are, who writes the power and weakness of the person with an epic expression, emphasizes the love of country and humanity in essence, and with his translations from foreign languages (Baykan, 2005: 2).

Written by Sabahattin Ali, *Madonna in A Fur Coat* is a work in which social and psychological analyzes involving the themes of love and marriage are deeply depicted (Aydoğan, 2014: 75). In the work, Raif Efendi, who was sent to Germany to learn about soap making, fell in love with the portrait of a woman in an art gallery here. Unable to notice Maria Puder painting her self-portrait in the art gallery, Raif Efendi soon met the young woman in the painting gallery. *Madonna in A Fur Coat* is Maria Puder herself (Demir, 2021: 216).

This study aims to examine the route of women *In the Country of Last Things* by Contemporary American literature writer Paul Auster and *Madonna in A Fur Coat* by Contemporary Turkish literature writer Sabahattin Ali. Information about both novels' historical background and literary period will be given. Then, the lives of Paul Auster, one of the master writers of American Literature, and the famous novelist and poet Sabahattin Ali, whose value for Turkish Literature was recognized late, and the content of the works mentioned above will be emphasized.

Modernism

The modern understanding of the world is a new understanding of the universe that emerged in the West after the 17th century, in the form of separating paths to contrast with traditional forms of society. The contrasts mentioned: a quantitatively large and heterogeneous mass; high level of industrialization; first, capitalist and market economics; rather narrow and structurally organized forms of social differentiation and division of labor; an administrative and regional system on the nation-state, in line with both citizenship and the organization of this citizenship membership, and the shaping and structuring of political activities and processes; and perhaps the

most important is that science and technology dominate the process. In addition, as opposed to traditional forms of society, the belief system, culture, and forms of practice that modernity has begun to create are essentially normative, unanimous, secular, and rational (Eysteinnsson, 2018).

Enlightenment philosophy, thought, movement or project takes place in the background of modernism. The Enlightenment constitutes the central core of modernization because it functions as knowledge, ideology, and values for the modern West, which defends its existence as a whole and gains legitimacy (Childs, 2016).

Enlightenment philosophy brought two social revolutions one after the other. These are the French Revolution (1789) and the Industrial Revolution. These social revolutions have revealed the basic concepts of modernism such as migration, the city, the middle class, and the public sphere. The rationality perspective of the Enlightenment materialized with the Industrial Revolution, and societies entered a process of great change and transformation (Childs, 2016).

The basic concepts of the Enlightenment are reason and its ideological form, rationalism, is the typical feature of modernism. Again, the birth of positivism, as the effect of the war of the Enlightenment philosophy against the dark age, corresponds to the modernism's understanding of reality and provability. Scientific empiricism, being within a certain logic of proof, various sources of information and especially critical approach to power or authority are among the basic principles (Childs, 2016).

Based on modernism, there is an emphasis on the value of human beings and the rational nature of human beings. In this direction, respect for human rights also increases. And this indirectly corresponds to humanism, which refers to the background of the social and refers to the individual's peculiarity.

Modernism is a life model that emerged with the criticism of scholastic philosophy. It was put forward after its criticism with the philosophy of

Enlightenment and adopted its basic principles as its own characteristics. Modernism is valuable in illuminating the darkness of the Middle Ages and revealing the mind and values of human beings. It should not be ignored that the change and transformation of humanity and, in connection with it, societies progressed after modernism. In this direction, as a defender of modernism, it is a fact that there are names such as Comte, Durkheim, and Saint Simon, but it is also criticized that modernism does not fulfill its promises in the future.

The most essential feature that modernism promises to individuals and societies is freedom. Individuals who could not think or act freely in the dark period had the luxury of thinking outside the church or cultural oppression by using their minds in modernism. However, it has been a matter of debate how freely individuals believe in a capitalist society, which can be read as both the cause and the result of modernism. While the aim is to use the mind, the mind has thought of a structure used to realize different purposes with the humanism movement. Therefore, what modernism offers is not freedom in its essence but the movement of the boundaries of the individual to a different dimension from the church or state argument. In summary, there is no question of removing and liberating the borders of individuals, but the differentiation of the basic dynamics of these borders (Kazancıoğlu, 2019).

Change and transformation have accelerated in modern societies. Again, due to the effect of time and space, individuals have turned into a flexible structure that adapts to these changes more quickly than before. The ability of individuals to keep up with the social processes they live in does not reflect a negative situation, and according to some researchers, this corresponds to the most crucial return of modernity. However, in this transformation, while people feel free, their level of happiness decreases. In Daniel Bell's words, this is the "tiredness of modernity" (Bell, 2006).

These critiques of the modern world, at an early stage, after the 1960s, the inclusive form and organization of the modern Western society at the public,

economic, social and cultural levels were subjected to fragmentation, change and transformation to establish a postmodern world. Modernity is the result of a departure from traditional social values, and postmodernism is a result of a sharp departure from modernity. As a result, the hard truth that refers to the emergence of a postmodernist universe creates a new agenda for social sciences. Because the features of modernism now have difficulty in describing and explaining today's societies, art, literature, and many features (Thomas, 2014).

Postmodernism

The problem of postmodernism being built on the imaginary of modernism, and the appropriateness of mentioning postmodernism as a social, aesthetic, and cultural organization that is different from and opposed to modernism is questioned. Just as modernization fundamentally differs from the period before it, postmodernism differs from modernism. It is seen that the structure of modernism, which has a universally enveloping feature, has been dissolved. The cultural pattern imposed by modernism is being broken and its discourses are being criticized more and more every day, especially in the body field. Modernism, which receives criticism in many areas such as self, woman, art, literature, leaves its place to postmodernism. Although the benefits of the postmodern understanding of the universe are sometimes criticized, we encounter the reflections of this understanding on individual and social life, politics, economy, family, law, art, and literature (Boyne & Rattansi, 2017).

Postmodernism, a new social age beyond modernism, has various characteristic features that distinguish it from the previous period. Although these features correspond to a structure that distinguishes it from other periods, it is valuable as it includes the reasons for various social reflections of postmodernism (Boyne & Rattansi, 2017).

Postmodernism is, first and foremost, a media society that refers to high technology. While it manifests itself as the focal point of change and

transformation, it refers to a new social formation. It is an era in which computers, the internet and the media have created their basic concepts. The postmodern structure also manifests itself in the economic field. On the economic plane, postmodernism is sometimes defined as the globalization of capital. Most theorists have dealt with their work in this dimension. This dimension indicates the expansion and rise of capitalism on a global scale (Boyne & Rattansi, 2017).

Postmodernism emerged by criticizing modern theories. It criticized the unshakable basic understanding of knowledge, its universal feature, its totalizing structure, the principle of providing certainty and truth, that is, the positivism movement. It points to ambiguity by emphasizing freedom from a positive understanding of science. It describes the feeling of being unique, not being standardized. It reflects the theory of the simultaneous existence of many pieces of knowledge beyond the singularity of knowledge. In this direction, there is a postmodern relativism. Instead of taking a critical attitude at the point that everyone has an opinion, he exhibits an accepting attitude.

Postmodernism has brought differences to literature, albeit belatedly, as it has to other branches of art. This differentiation has been in the language of literature, especially in literature. At the same time, it has brought its unique essence and form. The most important benefit is the elimination of species discrimination. In postmodern literature, on the other hand, the art buyer can go into rewriting the work. In the postmodern world, the meaning of the work has disappeared, literature has turned into the art of speaking. It is seen to include various language games and to move away from time-space integrity. It has features such as going back, questioning, seeking answers.

Female Identity and Feminism

Women see themselves as less valuable and unimportant than men because they perceive the duties of caring for children and domestic responsibilities at home as their natural duties. As this understanding continues

by being approved by men, unequal relationships within the family are reproduced and transferred to the next generation. In other words, the woman who first socializes in the traditional family under the domination and pressure of her father and brothers, maintains such an existence in her relations with her husband when she gets married. A woman is either someone's daughter or wife; It is almost impossible for it to exist alone. While the girl adopts this dependency relationship from a very young age, the "independent" boy is conditioned in the future to be directed to fulfill the economic obligation and general responsibility of his home alone (Tolan, 1991).

As a concept, "feminism" comes from the Latin word "femina". Widely preferred to mean "women's emancipation" began in France in the early 1890s (Offen, 1988: 126). The first woman to describe herself as a "feminist" in connection with feminism was Hubertine Auclert, who also fought for women's suffrage. The concept and its derivatives crossed the English Channel and reached Britain in 1894/95. It later spread to other European languages, the United States, Antarctica, and Argentina, and became widely used in international literature in the early 20th century (Anılmış Soydemir, 2017: 8). When we look at the current usage of the concept of feminism, "Women's movement, the movement of thought that aims to increase the rights of women in society, to raise them to the level of men, to provide equality." (Türk Dil Kurumu, 2011: 832).

The birth of feminism, which is in our memory with its current meaning, started in the years following the French Revolution, when all these historical stages and struggles, large and small, eventually took on an organized and international character. Shortly after the French Revolution, in 1792, one of the first reference texts of feminism was published by Mary Wollstonecraft as "A Vindication of the Rights of Women: With Strictures on Political and Moral Subjects" (Anılmış Soydemir, 2017: 15).

It is certain that external factors greatly influence the formation of each theory. Feminism was also shaped according to the needs of women; it has progressed along a line kneaded by political, economic, sexual and ideological approaches. Political rights, equality and the elimination of legal injustice constitute the first wave of Feminism. A cultural reform was also required for the woman who learned to fight for her political rights with the First Wave and succeeded in making her voice heard on international platforms. Just being able to vote, being elected, attaining various legal rights and freedoms, and improving working conditions were not enough to break down the cultural codes, labels and gender stereotypes that had been imposed on women for centuries. A woman should not be an individual who is squeezed from all sides by separate categories such as the mother, housewife, floozy, and street woman. Thus, II. In the years following World War II, and especially after the 1960s, the Second Wave movement by feminists such as Maggie Humm emerged (Anılmış Soydemir, 2017: 20-21).

In the light of all these, the feminist approach argues that women cannot control the decisions that will shape their lives in practice. According to feminism, the patterns of the society in which women are socialized have a limiting effect on the attainment of rights for women. For this reason, feminists have pioneered the struggle for legal rights and the effort to realize radical transformations at the social, economic and cultural level. For a radical change and transformation for women, starting from within the household is necessary. Because the home is a place where values such as "being altruistic and loyal", which are thought to be unique to women, are produced and glorified, it also constitutes the starting point of a transformation in the current perspective (Aktaş, 2013: 61).

Paul Auster

His real name is Paul Benjamin Auster. The American writer was born in Newark, New Jersey, USA. His father is Samuel Auster and his mother are Quennie. The marriage of his mother and father is problematic. This problem caused her sister, who was born when Auster was three years old, to various psychological problems and mental disorders when she was about five years old. After his parents' separation, Auster moves to Weequahic, a different part of Newark, with his mother and sister (Aykaç, 2017).

Auster's interest in reading and writing began at the age of twelve. His uncle, Allen Mandelbaum, a poet and professor of Italian Language and Literature, left many books to Auster due to his trip abroad. These abandoned books sowed the seeds of Auster's interest in literature. Auster studied at New Jersey and then Columbia University. After his education, he left America in 1967. He goes to France with an organization organized by his school. However, he thinks the school life there is unimportant and leaves the school. After leaving the school organization, he starts living in a hotel in Paris. Of course, living in this hotel does not last long in terms of order and financial opportunities. After about two years, he returns to his country (Aykaç, 2017).

He graduated from the Department of English Language and Comparative Literature in 1969. He does his master's degree without a break. Auster, who won a big jackpot from the Super Lotto during these dates, was also not worried about the Vietnam War that was taking place at that time. In the same period, he started to work at Census Bureau. Around this time, he began to write *The Palace of the Moon*, which will be published after a long time, and *In the Country of Last Things*, which formed the basis of this work. Auster returned in 1970 to settle in France, where he had gone three years ago with an organization organized by the university. Hoping to make money in France, he writes and publishes his detective story "Squeeze Play". However, he started many small jobs in Paris. He was thrown into movie plots, and

occasionally worked as a watchman in farmhouses. After 4 years, he returns to his country in 1974. In the same year, he made a marriage with Lydia Davis. Although their marriage did not last long, they had a daughter named Daniel. Although he lost his father in 1979, he completed the work “White Spaces” (Aykaç, 2017).

In 1981, he married Siri Hustvedt of Sweden for the second time. He had a daughter, Sophie, from his second marriage. Paul Auster, a living literary value, currently lives in Brooklyn, New York with his wife and two children (Aykaç, 2017).

Paul Auster is a prominent figure in the list of other contemporaries in his studies of postmodernism. The evaluation of postmodernism as separate from and independent of Auster's works is a situation that many contemporary critics emphasize. Auster is a remarkable postmodern writer with the events, coincidences, fiction and postmodern techniques that he constructs are indistinguishable from each other and his characters, even by the names of his characters. For this reason, Auster is one of the pioneers of the postmodern novel (Tanrıtanır, 2019: 39).

In the Country of Last Things

One of the works examined in this study is Paul Auster's *In the Country of Last Things*, which belongs to American Literature. In the Country of the Last Things by Paul Auster is dystopian novel published in 1987. Dystopian novels are generally novels that contain elements of contemporary society and are a warning against the drawbacks of some modern trends. They tell about the negative future or situation that awaits modern society. The emerging economic system since the 1970s, the emergence of international and monopolistic corporate structures, epidemics caused by biological experiments, and the increasing massification of information technology after the 1990s have created new environments in which dystopian novels can make references to real life (Bullough, 2005: 77).

Summary

According to Paul Auster's vision, the world is slowly coming to an end in a nightmare of disintegration and decay. In the nameless city where *In the Country of Last Things* takes place, a building that stands one day is destroyed the next. Entire streets mysteriously disappear. Thousands sleep in sewers, victims of inclement weather, and brutal tollbooths who charge for the road. Food is scarce, and some people are so frail that three or four of them are chained together so they don't fly away. Long queues can only gather for a meal rumor or a warm newspaper. Even the weather is erratic and uncertain, sunny, and hot one day, snowing the next, then fog, then rain for a few days. The only thing certain is death, the stench of which fills the streets (eNotes.com).

The novel's protagonist, Anna Blume, goes to the region classified as the land of last things in search of her brother William, a journalist. Life here is very different from other parts of the world. It is a place where objects and people disappear, where imagination runs out and hope runs out. A letter that Anna Blume wrote about the events she had experienced in an emotionless form constitutes the work itself. It is not disclosed to whom this letter was written, and it is still unclear whether it will reach its destination.

In the work's first 40-45 pages, he explained the mentioned city at length. First, the author, who talked about the temporariness, change and extinction in the city, conveyed this with the following sentences:

"These are the last things. One day you see a house, the next day you see it is gone. The street you passed yesterday no longer exists today. Even the weather is constantly changing. A sunny day is followed by a rainy day, followed by a foggy day after a snowy day (...) Nothing is permanent, even the thoughts in your head. No need to waste time trying to find the lost. Once something is lost, it is gone" (Auster, 2018: 13).

While the city is being classified, a great mood of pessimism is felt. The homeless living in hunger and misery, a government where even the dead are not allowed to be buried, scavengers, object hunters, laughing, crawling and

many more. A type of life in which suicide is blessed and ending life and being able to give up is applauded (Auster, 2018: 13-25).

Every society produces marginal occupations from its own way of life. The way of life *In the Country of Last Things* has created new, marginal occupations of its own. These occupations are robbers, scavengers, joggers, euthanasia clinics, and assassination clinics. Along with all this, it includes another professional group among object hunters and scavengers.

After the author talks about the city, the mood of pessimism, and the emerging marginal professions, he begins to tell the life of Anna Blume, the novel's protagonist. Anna wants to find her older brother, who came to town as a journalist and was never heard from again. When Anna Blume loses hope of finding her brother in the city or realizes that the only way to find him is to survive in the city, she engages in object hunting with the money in her pocket. As Anna continues to master object hunting, she spots a pensive woman engaged in object hunting. Anna rushes to save the woman's life. The woman whose life Anna saved is Isabella. Isabel is an old and sick woman.

Ferdinand, with whom Isabel lived, attacked Anna one night. But that night, Anna choked Ferdinand and left the house. When Anna left the house, Ferdinand was alive, but when she returned, she found him dead. Did he die by Anna's strangulation or did Isabel kill him? This question could not be answered throughout the novel and remained a question mark in the reader's mind. Wishing to be remembered as a respectable person in the society, Isabel gives the appearance of suicide to Ferdinand's uncertain death. After Ferdinand's death, Isabel's illness worsened. Anna stayed with him for a while. However, Isabel's condition worsened, and she could no longer speak. While unable to speak, she communicated with Anna by writing in a blue notebook. Shortly after, Isabel passed away.

Then for a long time he did not dare to return home. When he returned home, he planned to sell all the items in the house. However, with the arrival

of the robbers in the morning, he had to leave the belongings in the house. At least he had some money in his pocket, but he had neither a place to stay nor a car for object hunting. It was then that Anna considered returning for the first time. When She went to the docks and spoke to the officials there, it didn't take long for her to realize this was impossible. It was winter, although he thought of different ways to escape the city. Although Anna was depressed, she did not forget to leave the city, only postponed it until winter came.

While fleeing from the police, Anna entered a building whose door she saw open. She would later realize that it was a library and that she could find journalist Samuel Farr there. There she met men gathered around a table, arguing. He suddenly felt that these men might know Farr, and showed him the photo his brother's boss had given him. Among those at the table, Isaac said that he knew Farr, lived in this library, and wrote a book. Then, with the permission of the Rabbi, who was the head of the table, Isaac accompanied Anna and took her to Farr's room. Farr had a hard time believing that she was William's sister at first just because there was little that could be true in this city. As Isaac said, Farr was working on a book. The subject of the book was the city itself. Anna put forward the offer that she could support him financially if she let him stay with her. Farr agreed. They started living together and soon this forced union turned into an emotional union.

One day, a man named Dujardin tricked Anna into bringing her to the human slaughterhouse. By chance, Anna saves herself by throwing herself out of the window. When he opened his eyes, he was in the Woburn Mansion. Woburn Mansion, Dr. It was a place that was founded by Woburn and continued by his daughter Victoria Woburn after his death, helping people. She learned that she lost her baby because of the fall. A short time later, she received the news that no one survived due to a fire in the library. He wasn't even sure if Sam was alive. She had lost Sam, whom she found by a strange coincidence. Anna's relationship with Victoria was more intimate. They did not share the

same language but shared the same feelings. This friendship between them turned into a homosexual relationship. After fully recovered, Anna started to stay in the mansion and help them.

Willie, who did not let go of his gun despite Victoria's stern warning, died from a bullet from Sam's rifle. Six or seven weeks after the incident, the mansion was closed. Sam and Boris tried to fix the car. Boris also prepared documents with which we can escape this city and which we are not sure are fake. It was time to set off, but they could not gather their courage and set out. Anna's letter, which is unknown to whom she wrote, and which she wrote in Isabel's blue notebook, ends here.

Characters of the Work

Anna Blume: The protagonist of the novel Anna Blume is also the author of the novel. Anna Blume writes the events she experienced to send to a person not disclosed in the work.

William: William, who is only mentioned in the work and is known to be a journalist, is Anna's sister. The last thing was sent to his country by his boss and was never heard from again. Anna goes to the land of last things to find her brother William.

Bogat is William's boss. Before Anna leaves for the land of last things, she meets with William's boss and can only get a name and a photo from him.

Samuel Farr: A journalist friend who works with William. At Bogat's request, he went to the land of last things after William. Name given to Anna by Bogat Bogat and photo courtesy of Samuel Farr.

Isabel: An old woman whose life Anna saves as she struggles to survive *In the Country of Last Things*. She took Anna to her home and provided her a place to stay. She died as a result of old age and illness.

Ferdinand: Ferdinand is Isabel's husband. He is a big-heavy, non-working man who is fond of ships. Ferdinand is dead, but Ferdinand's death has remained ambiguous throughout the work.

Rabbi: The Jewish leader Anna met in the library. Anna has established a good relationship with the Rabbi. Then, like everything else, the Rabbi disappeared.

Isaac: The Rabbi's disciple, Isaac, is the one who tells Anna where Samuel Farr is.

Henry Dujardin: The ethnographer who replaced the Rabbi after he was removed from the library. The trap Dujardin set for Anna created one of the turning points in Anna's life.

Victoria: Owns the Woburn Mansion, where she was brought after Anna was trapped and thrown herself out the window. This mansion is a place beyond time and ground that lends a helping hand to people.

Frick: He is the person who works at the Woburn Mansion and finds people in need on the streets with his car. Following a lively role, Frick will die of old age.

Willie: He is Frick's 16-year-old grandson. Willie helps Frick with his affairs and has a great love for him.

Boris Sterpanovich: Supplier of Woburn Mansion. Boris plays an open-eyed, business savvy role. Although he has a structure that forgets what he said tomorrow, he has always maintained his loyalty to the Woburn Mansion.

Maggie Vine: Maggie, the cook, and laundress of Woburn Lodge is mute. One day he suddenly disappeared.

Sabahattin Ali

Sabahattin Ali was born on February 25, 1907 in Eğridere, Gümülcine. His father is Infantry Captain Ali Selahattin Bey from Cihangir and his mother is Hüsnüye Hanım (Ali et al., 2014: 31). Sabahattin Ali has two siblings named Fikret and Suha. He spent a childhood in the uneasy marriage of his mother and father, when the Ottoman Empire was on the verge of collapse and they were making plans to be shared among the Entente states. Ali Selahattin Bey, who is fond of his family, goes to Çanakkale as an officer during the First World War

and takes his family with him. This environment, where Sabahattin Ali spent his childhood, greatly affected him. He completed his primary education in Istanbul, Çanakkale, İzmir and Edremit. He started his secondary education in Balıkesir Teachers' School and finished in Istanbul Teachers' School. After teaching at Yozgat Secondary School for a year, Sebahattin Ali (1928-1930) went to Germany after passing the exam opened by the Ministry of National Education and worked as a teacher in Aydın and Konya provinces on his return. While in Konya, he was sentenced to one year in prison for a poem criticizing the statesmen and imprisoned in Konya, Sinop prisons (Kayacık, 2016: 33).

Later, he teaches at Ankara Secondary School and State Conservatory. He published political journals together with Aziz Nesin and Rıfat Ilgaz. However, these magazines were closed due to the pressures of the single-party government. An investigation was opened against the authors and Sabahattin Ali was imprisoned for three months for his articles. After getting out of prison, the writer, who had a hard time, worked as a shipping company for a while. Sabahattin Ali, who could not find the opportunity to go abroad legally, decided to flee to Bulgaria, but in 1948 he was the victim of a dark murder on the Bulgarian border (Kayacık, 2016: 34).

Sabahattin Ali, who started his literary life by writing poetry, was influenced by folk poetry. There are many storybooks. The author, who brought a new breath to literature with his approach to the Anatolian people, expressed the suffering and exploitation of the oppressed people (Kayacık, 2016: 35). Sabahattin Ali directs his criticism to the social structure on the basis of reality, and the conflict between the gentry-bureaucracy and the poor people becomes evident as the main problematic of his works. Another success of the author, who successfully reflects the projection of the Anatolian reality of the post-republican era into his novels and stories, is language; a plain language emerges with its creative identity (Ünsal, 2003: 24). *Kuyucaklı Yusuf* (1937), *The Devil in Us* (1940) and *Madonna in A Fur Coat* (1943) are novels by Sabahattin Ali.

Sabahattin Ali, who has an important place in terms of representing the transition to the modern story plane, is seen as a socialist realist writer based on the years 1927-1947. Even though we come across people from every stratum of society in his stories, there are certain fictional characters that Sabahattin Ali gives his criticism. He puts his story-based stories on the ground of conflict through characters such as peasants, workers, intellectuals, bureaucrats, landlords, doctors, and prisoners. The author, who is mentioned on the axis of socialist-realistic understanding and whose works are examined in accordance with this understanding, has a sensitive and sincere sensitivity in his life (Durak, 2021: 14).

Socialist-Realism

Socialist-realism was pioneered in Russia at the beginning of the 20th century by names such as Maxim Gorky and Vladimir Mayakovsky; it is a literary movement that was systematized and turned into official party literature in line with the decisions taken at the First Congress of Soviet Writers in 1934. Socialist-realism, which can be briefly summarized as the echo of Marxist philosophy or dialectical materialism in the aesthetic field, clearly entered modern Turkish literature in the 1920s with Nâzım Hikmet; established a strong social and political literary tradition and its influence has continued to this day (Güngör, 2019: 2-3).

It cannot be a wrong judgment to say that the main link of the "social and political tendency", which is one of the two "dominant tendencies" of modern Turkish literature, in the Republican period was represented by socialist-realism. However, evaluating the socialist-realist understanding in Turkey as a "monopoly whole" is impossible. It can evaluate the adventure of socialist-realism in Turkey, which has gained different principles in the process and acquired different content/form elements due to current Turkish and world conditions, in three stages and naturally around three different aesthetic formations (Güngör, 2019: 3).

The first of these stages; Emerging just before the proclamation of the Republic; A socialist-realist approach called early socialism, represented by names such as Abdülaziz Mecdî Tolun, Yaşar Nezihe Bükülmez, and Rasim Haşmet stands out. Due to the inability of Marxist philosophy or dialectical materialism to be assimilated in both a holistic and aesthetic framework, a tendency towards “pure” propagandism is observed almost exclusively within the framework of the themes of poverty, inequality, and socialist revolution at this stage. It can also be said that the names of this stage produced works only within the framework of the poetry genre and did not arouse many repercussions in terms of traces and the environment. (Güngör, 2019: 3).

The second stage is the stage that includes advanced socialism. Beginning in the late 1920s under the leadership of Nâzım Hikmet; At this stage, which developed with names such as Sadri Ertem and Sabahattin Ali, Aziz Nesin, Rıfat Ilgaz, Yaşar Kemal, a clearer orientation towards Marxist philosophy or dialectical materialism is observed in terms of both conceptual and aesthetic consciousness, and a relatively high level is achieved in the aesthetic texture of literary works. In this context, a thematic "expansion" is witnessed; In addition to the themes of socialist revolution, poverty, and inequality, social and political themes such as anti-imperialism/anti-colonialism are added; At the same time, individual themes such as love, and death come to the fore. In terms of form, an attitude based on giving more importance to aesthetics comes to the fore: sound and harmony richness is created in poetry with the possibilities of futurism and free poetry, and the door is relatively opened to images and metaphors. It is tried to create fictions with a rich structure in novels and stories (Güngör, 2019: 4).

Socialism gains a different dimension because of the start of social mobilization with the 27 May 1960 Coup and the emergence of a new poetic/narrative language possibility with a surrealist/existential influence just before it. Names such as İsmet Özel (until 1974), Atıf Behramoğlu, Hasan

Hüseyin Korkmazgil, Ülkü Tamer, Refik Durbaş, Gülten Akın, Behçet Aysan, Özdemir İnce are in poetry; Authors such as Erdal Öz, Sevgi Soysal, Vedat Türkali and Füzûzan also develop a different socialist-realistic sensitivity in the novel/story than the previous ones. In this socialist-realistic understanding called modernist-socialism, modernist themes such as loneliness, alienation, and lack of communication coexist with some socialist themes from the previous period (imprisonment, revolution, anti-imperialism, etc.). At the same time, individual themes (love, death, nature, etc.) gain a wider place (Güngör, 2019: 4).

Madonna in A Fur Coat

One of the works examined in this study is Sabahattin Ali's *Madonna in A Fur Coat*, which belongs to Turkish Literature. This novel, which Sabahattin Ali managed to write in his short life, left a great impression on the readers, and it is on the list of books that have been read a lot in recent years. This novel was serialized as 48 chapters under the title of "Great Story" in the newspaper Adalet, 18 December 1940 - 8 February 1941, and was first published as a book by Remzi Publishing House in 1943 (Kayacık, 2016: 56). Sabahattin Ali's third novel, *Madonna in A Fur Coat*, talks about the love between Raif and Maria Puder and their depression in the face of general acceptance in society. The story of the novel's two main characters, Raif Efendi and Maria Puder, begins with a third narrator, then continues with Raif Efendi's notebook dated 20 June 1933.

Summary

The novel begins with the narrator being unemployed and his school friend Hamdi, whom he met by chance one day, appointed him as a civil servant after he made up a job in the company where he was the manager. The narrator shares the same room with Raif Efendi, one of the company's oldest officers and works as a German translator. Raif Efendi, unlike other employees and does

not talk to anyone, draws the narrator's attention; Although she wants to establish closeness with him, she cannot succeed.

One day when Raif Efendi got a pointless scolding from Hamdi Bey, he drew a few scratches on a small piece of paper before him and painted his soul. Curious about Raif Efendi's facial movements while making this drawing, the narrator longs to see the picture. He sneaks a look and is stunned by what he sees. Thanks to this drawing, he thinks that Raif Efendi is not only an eye that sees what he is looking at, but also can detect what he sees in all its details. After that day, he wishes to get to know Raif Efendi better.

Raif Efendi often gets sick and cannot go to work; but he does not neglect his work during these times. Even while you are at rest, translations are regularly sent to your home and received back on the same day, ready. Again, a day when he did not come to the company due to his illness; She wants to take her roommate to her house for a job that will be done the next day. On this occasion, the narrator witnesses the life of Raif Efendi and his family. After today, a closeness is established between them; but they are never sincere. In the face of the narrator's later visits to Raif Efendi's house and his efforts to get to know him, Raif Efendi relaxes a little and starts to trust his roommate. He tells her a truth that he has been hiding from his family, and a different relationship begins to form between them. Before he died; from the narrator to bring the notebook he kept in his drawer at work; After he brings it, he asks him to throw it in the stove and burn it. The narrator realizes that Raif Efendi has been pouring his heart into these pages for years and now wants to leave this world with him. Before throwing it in the stove, he wants the notebook to stay with him one day. She reproaches him for not letting him know her for months. Raif Efendi, who was hesitant at first, finally turns a blind eye to this request. That night, the narrator reads Raif Efendi's story, whom he has been wondering for a long time.

The second part of the book consists of this notebook. Raif Efendi begins by briefly writing his life in his notebook, talking about a love adventure he had ten years ago, and finally the reason for the illness that put him in bed.

According to this notebook, which he started with a note dated June 1933, Raif grows up in a wealthy family. He spends a childhood in which he is exposed to the pressure of his father and his environment. When he became a young man, he received some training at his father's request. Since the country was occupied by the victorious states of the First World War, his father did not like the situation of the country and sent Raif first to İstanbul, to the Sanayii-i Nefise school; Then he sends him to Germany to learn the soap making profession.

Raif starts taking German lessons and works in a soap factory; however, in time he forgets the purpose of being there and does not go to work, spending most of his time traveling around the city; spends time exploring museums, art galleries and reading many books.

One day, by chance, Raif enters an exhibition. He is fascinated by a painting he sees in the gallery where these modern paintings are exhibited. The painting belongs to a painter named Maria Puder. Raif finds himself pinned in front of this painting and studies the portrait until the hall is empty. He learns from the catalog about the exhibition that the artist has drawn his own portrait. Thus, she realizes that this woman is walking on the streets, she is living, and she has a feeling of fear as someone who has always run away from women. Still, she watches this painting, which she is influenced by, every afternoon. On a day like this, while sitting and watching the portrait, Maria Puder comes up to him and asks why he is examining the painting so carefully; however, Raif cannot recognize him because he has never looked at her face. She is disturbed by Maria Puder's sarcastic questions and will not visit the exhibition again.

One evening, Raif goes to have fun with Frau Tiedemann, whom he met at the boarding house. Coincidentally, he meets Maria Puder that same night;

but he loses sight of her before he can speak. After this encounter, Raif, who could not get over the influence of Maria Puder, goes to the same place again the next day and finds him. In this way, Raif meets and befriends Maria Puder.

Maria lives with her elderly mother, who makes a living by playing the violin in a nightclub called Atlantik; She is a German of Jewish descent. Although Raif is attracted to the fact that she is not like the men she knew before, a part of her wants to stay away from her. Thus, they exhibit inconsistent behavior from each other.

Raif and Maria often spend time on the streets of Berlin and share in each other's world of thoughts and feelings. At Maria's request, they go to have fun on New Year's Eve. On this very drunk night, the whole dimension of their friendship changes. Maria has a hard time digesting this situation. He leaves Raif saying that he does not love Raif. On the other hand, Raif is offended by the sudden departure of the woman he loves. Raif learns that Maria is seriously ill and has been hospitalized. As soon as she heard the news, she rushes to the hospital, visits her daily, and shows her full support during her recovery. Thanks to this, Maria gets used to the idea of togetherness.

With Maria's recovery, they both begin to live happier and brighter days than before. While their hopes for the future are greening; Raif is shaken by a telegram from his brother-in-law. Upon receiving the news of his father's death, he must return to Havran. Raif promises to make things right and take Maria with him on his way home. Meanwhile, Maria thinks it would be right to go to Prague and visit her mother. Raif returns to Turkey with a feeling of relief.

Raif is not welcome when he returns to Havran; He sees that his brothers-in-laws have already divided the property, taking advantage of his father's death. Although he realizes that the most unproductive of the olive groves has been given to him, he does not speak up, so it takes months to fix things. Raif, who constantly corresponds with Maria, reads in a letter that Maria has good news and that she will keep this good news until it comes. After that, while

preparing to invite Maria, the letters were suddenly cut off and he was never heard from again. Raif cannot first make sense of this situation; Then, by attaching meanings to some sentences in the last letters, he concludes that Maria deceived him and met another man. He also marries, has children, and becomes a civil servant. He never forgets Maria and begins to consume his life by constantly living with her dreams. However, she learns that the truth is not like that at all, exactly ten years later, from her old hostel friend, Frau Tiedemann, whom she met by chance.

He never forgets Maria and begins to consume his life by constantly living with her dreams. However, she learns that the truth is not like that at all, exactly ten years later, from her old hostel friend, Frau Tiedemann, whom she met by chance.

Frau Tiedemann, Maria's relative, stopped by Ankara for travel and has an eight-year-old girl with her. Upon meeting Frau Tiedemann, Raif wants to ask her about Maria; but he doesn't know how. They sit together at a lemonade stand and chat. Raif carelessly brings the word to Maria. Thereupon, the woman suspects that the Turk, whom Maria fell in love with years ago, may be Raif Efendi, and that the girl next to her is Maria Puder's child; He says that Maria died while giving birth and that they could not find out who her father was. Raif realizes that this is the good news Maria will give him and realizes that he has misjudged her. He feels great regret; but he can do nothing but be angry with himself.

The notebook ends with Raif writing that he will live with his daughter's dream from now on. The narrator understands what the problem is that caused Raif Efendi's illness. The next day, he goes to Raif Efendi's house to throw the notebook into the stove as promised; but she learns that he is dead. The novel ends when the narrator begins to read the notebook again.

Characters of the Work

Raif Efendi: He is the main hero of the novel. Raif Efendi is a quiet, calm, moral and introverted person who does not make others feel his troubles. Underneath this state of mind is the love he lost years ago.

Maria Puder: She is the woman Raif is passionately attached to. She is a singer at a club in Berlin. She lost her trust in men and love under the influence of the environment she worked in, and she was worn out spiritually despite her young age. She can no longer love Humans, she. Until he met Raif. She believes in love again as she sees Raif's character and passion. The strong and passionate woman in you emerges. She wants to live her love with all she has. She really is the '*Madonna in A Fur Coat*' she o she.

The Narrator: Raif's colleague from the company where he was a civil servant. Raif's silence catches his attention and as he gets to know her, he tries to learn about her silence and his story.

Frau Tiedemann: Raif Efendi's friend, Maria Puder's relative

Mihriye Hanım: Raif Efendi's wife

Nurten and Necla: Daughters of Raif Efendi

Ferhunde Hanım: Raif Efendi's sister-in-law

Woman In the Country of Last Things and Madonna in A Fur Coat

Novels cannot be considered separately from the social and political structure of the period in which they were written. Not only novels, but every literary work tends to turn into a format that carries the distinctive features of that society. However, the novels tend to show the prominent features mentioned in a larger dimension. In this context, literary works provide a wide range of literature for social scientists to understand better the period in which they were written. Novels are sociological texts that take their arguments from within society. The novels, according to the periods, the points where the

political-social-economic relations intersect with the literature, the sources of information such as the effect of literature on the society, are the first to stand out among the plus values promised by the sociology of literature studies.

Madonna in A Fur Coat and *In the Country of Last Things* are not simultaneous in terms of the writing dates of their novels. Paul Auster's "*In the Country of the Last Things*" was published in 1987. The other novel we want to compare with this novel, Sabahattin Ali's "*Madonna in A Fur Coat*" was written in 1940 and was published in 1943. While Auster wrote his work *In the Country of Last Things* at 40, Sabahattin Ali wrote *Madonna in A Fur Coat* at 30. The protagonists of both novels are women. For this reason, it provides an important advantage in evaluating the female identity in both novels.

Maria Puder, one of the two main characters of *Madonna in A Fur Coat* and the owner of the nickname "*Madonna in A Fur Coat*", has a strong female profile. The reader first meets Maria Puder in an art gallery that Raif Efendi went to. His self-portrait is depicted in such a way that we can get an idea of himself, and the reader gets the first clues of what kind of woman he will meet:

"What was in this portrait? I know I cannot explain this; alone, there was a strange, somewhat wild, somewhat haughty, and very strong expression that I had never seen in any woman before. Although I knew from the first moment that I had never seen this face or the like anywhere, I had the feeling that there was some acquaintance between us and him." (Ali, 2014: 55).

Maria Puder is a bit strange, wild, haughty, and strong. It is important that he was first identified with the adjective "strange". The word strange evokes meanings that seem different in society and go beyond the known. When Raif looks at this self-portrait for the first time, he realizes this strangeness and unusualness and realizes that she is different from all the women he has ever known (Anılmış Soydemir, 2017: 144).

Paul Auster's *In the Country of Last Things* is the first and only novel in his works that focuses on the experiences of a heroine and represents a feminized quest narrative. Anna Blume, the protagonist of the novel, is an

extremely strong woman. She is trying to survive in a country dominated by chaos, hunger and homelessness. An effort to adapt to this country can be seen with these striking words of Anna Blume: *“That’s for sure. Without the feeling of hunger, I would not be able to continue to live.”* (Auster, 2018: 8) *“You often have food shortages, the food you enjoy one day may not be available the next day.”* (Auster, 2018: 10). Anna works as a garbage collector to find food, and even though she is an anti-system individual, she has to keep up with the place she lives in in order to exist.

From ancient times to the modern period, women are described as a sexual object. The acceptance of women, which is defined as an individual who meets the needs of men, has experienced various fractures in the modern period. These thought patterns began to crack as women entered the education life, joined the business life, and the domain of domination left the home life and showed itself in the public sphere. In the postmodern period, these cracks have been dealt with more, and the tendency to find sexual desire and desire as a shame in women has been tried to be prevented. This is also the subject *In the Country of Last Things*; It emerged when Anna talked about brothels while describing the city: *“(…) there is even a brothel that serves both men and women”* (Auster, 2018: 26). Again, the fact that the sexual motives of the woman were not taken into the background is described in Anna's letter as follows:

“(…) But there are moments when, for example, at night, when you are lying in your bed alone in a dark environment, it is very difficult not to imagine yourself in different situations. I cannot deny how lonely I am in my own corner. Things like this sometimes seem to drive you crazy. I feel a pang inside me, a terrible, relentless pain; a throbbing that would never stop if I didn't do something (...) I found the only solution in masturbation” (Auster, 2018: 71).

Maria Puder strips herself of the usual roles and stands out with her artistic identity; she impresses a man who has been reading since age seven. She has a talent that gets in the way of her beauty, and this talent is nothing but

a rebellion against the "otherness" assigned to her. She is a woman who can paint and sings in the cabaret named Atlantik.

The fact that women are physically weaker than men exposes them to the daring attitudes of the opposite sex. In the studies of postmodern feminism, the goal of not posing a threat to women, this power given to men, comes to the fore. This subject is also included in his novel *In the Country of Last Things*, where everything disappears and social norms and rules dissolve. Anna, who had to hunt for objects alone after Isabel became ill, had her hair cut to make her look attractive: *"Shortly after I started working alone, she mobilized to change my appearance. She said that it is not right to walk around the streets with this beauty every day, that something needs to be done (...) first my hair went away; it was terrible"* (Auster, 2018: 68). Anna needed to look unattractive to protect herself from the streets. Postmodern women; This is how the idea of *"what we wear cannot be allowed by the opposite sex and social conditions"* is embodied in the work. At the same time, *"Over time, I got used to my hair. It was the thought of cutting my hair that bothered me"* (Auster, 2018: 69). Anna's hair was cut off and she was dressed in unattractive clothes. Appearing as a woman was very difficult *In the Country of Last Things*:

"After cutting my hair, he gave me a cap, a loose jacket, woolen trousers and a modest pair of shoes that he had bought for himself recently (...) In this new guise, my breasts and hips were well hidden from view, leaving nothing to arouse anyone's lust." (Auster, 2018: 70).

Maria Puder lived in Berlin, a European city. Therefore, it is in the middle of the free environment. This city reflects the common memory of being a man, as well as important advantages such as self-existence and having an equal say in various areas of life. This aspect of the city shows in the cabaret, The Atlantic, where Maria Puder sings:

"A young drunk man sitting at one of the tables he approached slowly got up from his chair and kissed her on the bare back. A snakebite wrinkle crossed her face and an icy chill ran down her body, but it was very brief, perhaps less than

a quarter of a second. Then he straightened up and looked at the man with a smile and tried to say with his eyes: 'Oh, what a good thing!' I saw him shake his head with that expression." (Ali, 2014: 71).

Although emphasizing femininity and being a secondary group is occasionally included in the novel *In the Country of Last Things*, it is impossible to see an overt feminist discourse. For example, when Anna says she will go where William goes, the emphasis on "*don't do it, little girl*" (Auster, 2018: 51) contains a condescending tone in language, but there is no overt emphasis.

Another female character in the novel *Madonna in A Fur Coat* is Mihriye Hanım, the wife of Raif Efendi. Mihriye Hanım, who is the "other" in Raif Efendi's heart as well as being the "other" in the house she lives in, spends her life cooking in the kitchen and "patching piles of children's socks" in her spare time. Mihriye Hanım draws the profile of a familiar housewife who "gets old before she reaches the age of forty, with her limp hands and her breasts hanging down to her navel". All his work at home has become almost invisible to the household.

Postmodernism, above all, corresponds to a period in which differences gain value. These differences can be racial, ethnic, color, etc. can be defined as However, it also covers the importance of individuals whose sexual orientation is homosexual, which we can call marginal groups in the postmodern period. In Son Şeyler Ülkesinde, this situation was directly experienced through the novel's protagonist. The postmodern woman dimension discusses the homosexual relationship between Anna and Victoria. "*After all, a trunk is just a trunk; It doesn't matter if the hand that touches that body is a man's hand or a woman's hand*" (Auster, 2018, p. 159).

A homosexual relationship between women is not mentioned in the novel *Madonna in A Fur Coat*.

Maria Puder, who defines herself by using words such as "weird", "whimsical", "musical" and "incomprehensible", does not actually say herself, but in a way how society defines her. Maria Puder, *"Yes, I am a woman who is considered strange by society, I am capricious, I am incomprehensible, you will describe me the way society defines me, it is a natural attitude that your masculinity gives you."* confirms the assertion mentioned. She appears before Raif as a different woman:

"She laughed again, her face that had changed expression several times since then has become that sweet, friendly face again, she. He reached out and squeezed my hand in his. He wished me good night for the second time in a soft voice that made me feel like he was apologizing for some reason." (Ali, 2014: 83).

These are the moments when Maria Puder is herself against Raif. His capriciousness, incomprehensibility, and inconsistency are a reaction. Maria Puder, while slapping her hand on Raif's knee, taking short and hard steps, extending her hands to Raif to warm her, and likewise throwing her hands on Raif's shoulder, expressed the idea that she would choose another young man for herself while expressing the idea that she would choose another young man and it shows a reaction to behavior patterns that are accepted as belonging to men. The female identity is a denial of gender acceptance with these behaviors.

Conclusion

When considered in the female dimension, women, who have been defined as a secondary group from past to present, have been thrown into the business world with the industrialization brought by modernism, and women have started to be seen more in the public sphere. In this direction, the phenomenon of gender has experienced a serious break, but again, in the times when the results of modernism were stuck between their own deadlocks, the figure of women was especially stuck between the wheels of capitalism. Modernism, which is expected to lose the concept of gender, has turned into a

structure that reproduces this concept. Reproduction has generally been with advertisements, news presentations and even art, again under the influence of capitalism.

In modern literature, women are used more compassionately, in roles such as in need of a man's rescue, mother, in the house, and the theme of helplessness and neediness is often handled. In this direction, modernism has been questioned on the grounds that it reproduces gender in every field, and women have been tried to be handled in a different way in postmodern literature.

When modern literature such as women's sexual identity, body and neediness are handled from the perspective of women, the issues have not shown themselves much in postmodern literature. Postmodern literature, with its more daring attitude, tried to go deeper into women's issues and criticized the concept of gender.

The main subject of the study has been tried to focus on the female figure in Paul Auster's *Land of Last Things* and Sabahattin Ali's novels. Maria Puder and Anna Blume, the main protagonists of both novels, come to the fore in female identity.

Madonna in A Fur Coat is a work in which traditional male-female social relations and actions are critically examined. In the work, which offers a rich data source in terms of gender projections, the ideal woman image is personified in the person of the character Maria Puder, within the framework of a feminist critical approach, although the relationship between men and women is criticized. Maria Puder, who does not adopt gender norms, is a woman who does not obey traditional patriarchal culture.

Anna Blume, the protagonist of her novel *In the Country of Last Things*, copes with all the difficulties as a woman. She is trying to survive *In the Country of Last Things*, where everything is destroyed, and social norms and

rules have melted away. As a woman, Anna Blume can successfully overcome the tasks that a man can do.

When both novels are examined, *Madonna in A Fur Coat* deals more intensely with the relations between men and women in society. Based on a social individual, a woman is an exemplary role model as she is a libertarian, questioning, critic and able to express her thoughts. This idealized woman can present rich and multidimensional data regarding female identity to be conceptualized both in her own period and later periods.

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CHAPTER 6

POST-COVID-19 POLITICAL SYSTEM: NATION- GOVERNMENT DISCUSSIONS AGAIN FLAME

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Introduction

There have been certain breaks in the historical process and these breaks have significantly changed the characteristics of the state phenomenon in terms of size and border. Globalization is used as a concept, but the breaks that we need to talk about before globalization are especially the Industrial Revolution and the French Revolution. While the Industrial Revolution created breaks in material areas such as production and labor, the French Revolution created an intellectual break. However, it should be noted here that it is difficult to distinguish the areas where fractures are created from each other. As the sociological consequences of the industrial revolution affected the intellectual world, the ideologies that developed after the French Revolution also had economic consequences.

While the divisions and mergers progressed in parallel in terms of political history, the acceleration of globalization with the experience of technological developments resulted in the discussion of the nation-state model. The main point of the discussions varies according to the characteristics of the period. For example, especially in the early days of the unipolar new world order, concepts such as security and terrorism were at the forefront and the reason for this was the September 11 attacks. And again, unions, organizations or NGOs on the subject associated with globalization come to the fore. When it comes to security, organizations like NATO and the UN, or the Paris Agreement on climate change, for example, that states have accepted to be binding, they have had more say than the states.

The breaking point of the period we are in is Covid-19. A disease that emerged in Wuhan, China, spread all over the world in a few months and affected humanity. Although the authenticity of the data is a matter of debate, deaths occurred in high numbers. Globalization has shown itself for the first time with an epidemic disease. It has unquestionably had too many negative effects in every field and has opened the way for new discussions. In the

medium where all systems are discussed, of course, political systems are also discussed, and the nation-state debate comes to the fore.

At this point, there are debates about the acceleration of the collapse of the nation-state system with covid-19, and there are also approaches claiming that the nation-state structure will become stronger with this process. The aim of the study is to reveal how much the nation state model is affected by Covid-19 today, by examining the characteristics of the period that led to its emergence. It is the method of the study to do this by scanning the literature and giving place to the ideas that have been put forward on this subject. The study is based on the claim that the nation-state model is negatively affected by Covid-19 along with globalization.

1. Intellectual Background of the State

The state is one of the oldest findings in human history. The state phenomenon has emerged with the spread of the idea that societies should remain under a will and administration. As a matter of fact, the intellectual history of the state can be taken as far back as the history of humanity, but its conceptualization corresponds to the period of Plato (427-347 BC). In his work "The State", Plato explained how individuals who are connected to each other for the interests of meeting their needs should behave in all areas and conditions (Platon, 1999). There is an inequitable and aristocratic structure in Plato's state, and it is emphasized that everyone living in it has a duty and the necessity of being faithful to his duty in order for the formation of the state to take place. After Plato, Aristotle also wrote on the state, and his best-known work is Politics. Aristotle envisioned an inequitable and aristocratic structure with the influence of his teacher Plato in his thoughts on how to establish the ideal state formation. Aristotle, who likened the society to a living organism, expressed the idea that happy societies would be in city-states (Şenel, 1995: 162-170). Afterwards, Thomas More wrote in Utopia, Niccolo Machiavelli in The Prince, Thomas Hobbes Leviathan, and Jean Jaques Rousseau in the Social Contract

on how the state should be, the extent of the relations between the ruler and the ruled, the rights and limits of individuals.

The origin of the word state is the Latin word *status*, which means "situation" or way of being. When used with its first political meaning, *status* is seen to be used in medieval and 2nd and 5th century Latin in the meanings of happiness, prosperity, healthy order of a special community, -church, empire, kingdom (D'Entreves, 2013: 391-393). The definition of the state, its borders, and its size continue to be a subject that continues to be discussed. For Poggi (2016:27-28) the state is an organization and for this organization to function, there must be a political power, this political power must be given authority and these powers must be used for a purpose within a certain rule and order. It is possible to say that Poggi bases the state on a mutual agreement. It seems that a government that will use the authority given by the society for the society calls the formation governed by the state. This point of view reminds thinkers such as Thomas Hobbes, Jean Jaques Rousseau and Jean Locke who state that the formation of the state takes place through a social contract. The basis of the social contract is a mutual contract rule, because there is a prevailing opinion that people need a stronger structure than themselves, especially in matters such as security. Similarly, the idea that people cannot establish order among themselves without an authority is also prevalent.

It is important to consider that every thought reflects the social conditions of the period in which it emerged, in order to understand the definitions and the change of definitions over time. For example, Machiavelli (1469-1527) lived as a bureaucrat during the period when Italy was a city-state and witnessed the struggles of these city-states. Nor should it be expected to have a world of thought independent of the influence of the political and social order it is in. In his work *The Prince*, Machiavelli emphasized the importance of rulers to be strong and to show their power at the right time in order for states to survive (Machiavelli, 1994). Here, the protection of the existence of the state is taken

as the basis. It is possible to see a similar approach in Thomas Hobbes. The underlying reason for Thomas Hobbes (1588-1679) to adopt the absolute monarchy management style, in which the individual and individual rights are kept in the background, was the fact that he witnessed the English civil war in 1640 and the basis of his mentality was to prevent the civil war (Şenel, 1995: 288). However, John Locke (1632-1704), who lived in the society created by the form of government that emerged after the same civil war, thought about the necessity of a different form of government than Thomas Hobbes, with the effect of the economic and social consequences of the period. John Locke describes the state as a structure that equally protects the innate rights of individuals (Coşkun, 2009: 86-88). This perspective forms the basis of individual freedom and liberalism today.

2. Transformation of the State

The state, as a structure in which the relationship between the ruler and the ruled is organized, is an area where almost every thinker has an idea about how it should be. State descriptions of the thinkers mentioned with examples above are structures that can also be expressed as principalities, kingdoms or principalities. The beginning of the use of the concept of state in the sense it meets today has taken place after the breaks in history. It is not possible to limit these breaks and developments to a clear date or event. However, developments affecting each other gradually limited the dominance of the state and the king or princes who were the rulers of the state, and it evolved into a form in which the people had the right to speak. Magna Carta dated 1215, which is the first document stating that the people have the right to speak, abolished the authority of the king over the freedom of the citizen in England and paved the way for England to be a state of law (Sander, 2010:109).

While the struggles for the domination of the kingdoms and principalities in the 15th and 16th century (century) Europe, as well as the churches, continue, the occasional popular uprisings (McNeill, 2015: 433-442) are the harbingers

of the developments that will take place after England. The most important political and military development of the period was the Thirty Years' War. The Thirty Years' War, which started in 1618 and ended with the Treaty of Westfelya in 1684, is an international war involving France, the Habsburgs, Spain, Denmark, Sweden and Transylvania on German territory (Sander, 2010:99-100). The significance of the war was the agreement signed as a result, and with the 1648 Treaty of Westphalia, which is supposed to formalize the concept of the modern state, the states that reached the agreement accepted each other's sovereignty rights. Many political scientists agree that the foundation of the nation-state model and modern international relations system was laid with the peace of Westfelya. With this agreement, the concept of sovereignty has gained importance and the basis of the nation-state structure is the sovereignty of the nations. It showed its effect with the developments in the 19th century.

The process was followed by the Industrial Revolution and the French Revolution. It is not possible for these developments, one of which is an economic idea, to be considered independently of each other. It is useful to talk about the developments and their effects, respectively and in summary. In the Industrial Revolution, which has four stages, it is possible to talk about the steam revolution, the electric revolution, the internal explosion engine revolution and the nuclear revolution (Braduel, 2014:416). It is the steam revolution, which is the first stage of the Industrial Revolution that took place in England in the 18th century.

Although there are literatures describing this process in two stages, it is considered appropriate not to include details since the purpose of the study is to affect the system. In general, the change of machinery and raw materials used in production and the emergence of railways, which are a new means of transportation, have had many important consequences. Some of the results can be considered as the beginning of globalization, which means the removal of borders, as well as being an important transportation in the transportation of

war vehicles, as will be seen in the upcoming World War I. Similarly, the increase in colonialism resulted in imperialism in order to meet the raw material needs of the industrialized states and to try to find new markets for their surplus production. The sociological consequences of the Industrial Revolution, on the other hand, were the social antagonism that emerged as a result of the ignorance of human rights by a management style in which the aim of increasing production was prioritized. (Sander, 2010: 209-232). With the industrial revolution, concepts such as globalization and capitalism, anti-capitalism, socialism, and liberalism, which prioritize human rights, emerge as important concepts in order to explain the next century.

The French Revolution of 1789, on the other hand, is the most important mass movement in Europe in the second half of the 18th century, as a rebellion of the people against the tax increase of the king. France supported the independence struggle of the British colony of America against England and spent a lot in this process (Roskin, 2016: 109). The fact that the king increased the tax imposed on the people to compensate for the expenditure he made due to his own struggle caused the reaction of the people. "If they can't find bread, let them eat cake" is the rhetoric that marked this period and was said by the French queen against the rebellious people. The fact that the elements of liberalism and nationalism took their place in world politics as important elements is one of the most important results of the French Revolution, and this resulted in the establishment of the understanding of the nation-state with the increase in citizenship awareness (Sander, 2010: 167-168). The revolution that took place in France and its intellectual impact, of course, spread all over Europe. When the social consequences of the Industrial Revolution were added to this, the movements that would emphasize the importance of the elements of liberalism and nationalism followed each other. These are undoubtedly the uprisings of 1830 and 1848. These uprisings can be called a mobilization in which the public is more conscious of the economy and discovers that the state

administration can be affected by intervention. Thus, the footsteps of the transition from mercantilism, which is the current economic policy, to liberalism, that is, laissez-faire (Carr, 2015: 13-25), can be counted. The most important results are the demand for individual rights, and in this period, voting rights in the form of civil rights in Europe began to be given.

The 19th century went down in history as a completely important century in the transformation of the state, and the developments it contained yielded results in the 20th century. It is a common occurrence in history that transformations are through wars. It is seen that wars played a role in the developments in the 19th century and the resulting radical change. The break in the international system that provided the important transformation of the period was experienced with the First World War. The economic transformation created by the Industrial Revolution did not only affect the ideas on the basis of economy, but also caused the concept of identity to come to the fore. In this sense, the 20th century is the century of nationalism as much as liberalism. Before the First World War, the state as a concept meant empire, kingdom and dynasty, but at the end of the war, small states emerged with the disintegration of the said empires and dynasties. The concept of nation-state has also taken its place on the political agenda as a concept expressing these new formations. The concept of nation-state, like the concept of the state, is a concept that has been discussed a lot. Although the meaning boundaries of the concept have changed from time to time, it takes its origins from nation, nationality and therefore nationalism. It is possible to define the nation-state, detailed by Hobsbawm (2014) in his book *Nations and Nationalism*, as a form of government based on the principle that each nation/nation can govern itself within the framework of its own sovereign rights.

European wars have a significant impact on the emergence and acceptance of the nation-state model. After a century of wars, states in Europe have seen that they have lost the areas they dominate in the world and at the

same time some developments have been left behind. The people's getting tired of wars and becoming aware of their individual rights and freedoms of life are the developments of the same period. In order to achieve a world peace, it was necessary to rein in the states that continued the regional power war, especially France, and this could only be possible with the acceptance of their sovereignty rights by everyone.

Although this idea started to become widespread due to the historical ruptures experienced in the process, it was seen that it was not fully accepted with the First World War. At the end of four years of war, it is possible to show the implementation of the principle of self-determination as the most important systemic outcome. In addition, the First World War, which had very important results, still occupies an important place in studies due to its effects. While European countries were severely injured and collapsed economically with this war, two powers, such as America and Japan, that would be mentioned a lot in the future, took part in the system (Sander, 2010: 393-396). The reason for America's entry into the system is that it sees that the loneliness policy it has implemented since its independence cannot be sustained, and the 14-point laws of American President Woodrow Wilson had an important area in ending the war. In these articles, President Wilson has created content for the prevention of a new war, and has prioritized the establishment of a structure that will ensure the independence and security of nations.

3. Centers of Supranational Control of Nation States

The League of Nations was established as a result of President Wilson's idea that international institutionalization and progress and establishing a peaceful world would be possible with the establishment of a structure that would guarantee these rules (Eralp, 2013: 63). This approach meets the Idealism theory of the International relations discipline that emerged with the First World War. The fact that wars were the pioneers of systemic transformations in history was once again seen with the First World War. The

First World War, which contains important breaks in the international system structuring in many aspects, played an important role in the transformation of the international system with the idea that nation states were insufficient to ensure peace on their own and therefore should be controlled by a supranational structure. However, the fact that the League of Nations and the idealism approach, of which it is a product, were insufficient to ensure peace, came out after about 20 years of World War II. It was seen with World War II. However, Idealism has not been completely abandoned, it is possible to encounter the reflections of Idealism in the United Nations, which was established as a stronger structure after the League of Nations (Dağı, 2013: 198).

The period between the two wars contains developments that will lead to ruptures. The effect of the 1929 American Depression, which came out of the war in ruins, left economic effects all over Europe, and resulted in the fascist administrations in Italy and Germany. Socialist movements of the Russians were added to the ultra-nationalist fascist administrations of Italy and Germany, and they dragged Europe into a new war in a short time. II. World War I was at least as devastating as World War II, and it was a war that included important innovations and significant changes afterwards. For the characteristics of the period between the two world wars, E.H. Carr's (1964) *The Twenty Years' Crisis, 1919-1939*.

The most important feature of World War II in terms of the system is that the United Nations (UN) was established in 1945 as a supranational body with increased powers, instead of the League of Nations, which could not prevent the war. The UN is an agreement with the content that states are committed to being equal before international law, respecting the privileges of other states while fulfilling their international obligations as well as being sovereign in their own affairs, and especially refraining from being aggressive (Goldstein and Pevehouse, 2015: 315). The UN has structured its establishment on the concept of sovereignty and declares that it considers all kinds of violations of

sovereignty unlawful with its 2nd Article, in which it mentions the sovereignty of states (Bacık, 2007:99). It is also possible to say that it has an interstate structure. The diversification of actors in the international system and the fact that non-state actors are an important part of the system as well as states have become an accepted reality with the establishment of the UN and the increasing number of states that have accepted its terms over time.

The establishment of the UN after World War II, of course, did not turn the world into a peaceful space. The following wars have been more regional wars, but since they are not suitable for the content of the study, more details will not be given. World War II resulted in the entry of new state actors, who were not powerful before, as well as non-state actors into the system. In other words, the power center has changed after the two world wars, European countries have lost their power, and the countries of different continents such as America, the Soviet Union and Japan have become more visible in the international system. This new order also lasted for about 45 years, and with the end of the Cold War Period, which started after World War II, a brand new order began. The unipolar new world order began in 1989 with the collapse of the Soviet Union and the fall of the Berlin Wall, which was considered the symbolic end of the Cold War. The New World Order, as an order in which the center of power is accepted to be concentrated in America, has created a new break in the international system. However, this new world order did not create a peaceful atmosphere. For the period 1989-2001 alone, there were a total of 115 armed conflicts. In all or part of 2001, 34 conflicts took place in 28 countries (Gleditsch et al., 2002: 616). The process also corresponds to a period in which economic and technological developments accelerated and the concept of globalization began to be spoken more and more. Thus, it is seen that the international system is evolving towards an order in which more changes occur and more actors have a say. In general, it is possible to say that the wars are the pioneers of a transformation both at the beginning and at the

end, and it should be emphasized that the Cold War, as well as the two world wars, can not be ignored.

In this process, globalization has had as much impact as the wars in the post-war period. The multiplicity of the areas it affected has resulted in the change of the system, or at least ignited the debate on system change. There have been debates over the change of the system throughout history, but the longest-lasting one is perhaps the ones that took place in the post-cold war period. For example, while Fukuyama (1992) described this period as the end of history, Huntington (1996) expressed the beginning of a new process with the analogy of the clash of civilizations. Falk (2005:3), on the other hand, highlighted the predatory side of globalization that conditions the public policy of global capital. He stated that liberalism has disrupted the order and social contract in the past century and that states can regain their autonomy against the world economy only as a result of very strong transnational social pressures. It seems that Falk thought that the end of the Cold War and the spread of capitalism with the effect of globalization were sufficient reasons for nation states to lose their meaning.

Globalization has developed politically as well as its technological and economic development. Heywood (2014:29) defined the transformation of politics with globalization as new actors in world politics, increasing interdependence and global governance trend. As new actors in world politics, it is possible to talk about international organizations whose regional and global activities are increasing, as well as India and China, which attracted attention with their increasing power after the Cold War. In the liberal economic system, where having a say in politics is directly related to economic power, it is possible to say that international organizations that have a say in monetary policy are stronger than some states. Therefore, economic globalization has brought political globalization and vice versa. Their definitions also confirm this argument. While economic globalization is more or less pulling national

economies into global economies, political globalization refers to the shifting of policymaking responsibility from national governments to international organizations (Heywood, 2014: 36). In an environment where policy making in economic and political terms is transferred to international organizations, it should be met as an expected result that the nation-state debates and the idea that the effectiveness of the nation-state has passed.

It will be appropriate to the content of the study to touch on the issues that will cause these debates from the end of the 20th century. It can be a useful approach to divide the subjects according to the fields they belong to, such as cultural, technological, economic, health, education. It is possible to talk about the changing production model and its sociological consequences as an example that will cover the cultural, technological and economic fields, keeping the knowledge that any development affects the change in other fields. Fordist production, which is an important model in production with the industrial revolution, has led to mass transformation. In the 2000s, a society called the post-industrial society, consisting mostly of white-collar workers in the service industries, was formed (Heywood, 2014:179). The most important sociological and cultural result of globalization may be this new segment and the demands of this segment.

Another important concept that should be underlined when talking about globalization is the concept of interdependence. It was first used in 1985 (Balaam and Dilman, 2015: 43), it refers to an order in which both states and individuals are interconnected in every field and is used in parallel with globalization. For example, the International Monetary Fund (IMF) has functions that restrict state authority as a structure that states are binding in economic terms. Or NATO is an organization that prevents member states from acting independently in cross-border operations. Similarly, international organizations that determine/regulate international trade or oil prices support the concept of interdependence. Parallel to these developments, there are

discussions that the influence of the nation-state has decreased with globalization.

The new world order that emerged after the end of the Cold War has been a process in which there are many breaks in itself. In fact, the 30-year process has witnessed changes and transformations comparable to the previous century. During these changes/breaks, new concepts have entered the literature or the definitions of existing concepts have changed. For example, the Twin Tower attack in 2001 and what happened after it transformed the concepts of terror and security, and revealed the concept of humanitarian intervention. While the USA's attack on Afghanistan in response to a terrorist act was related to security and terrorism, its attack on Iraq in 2003 was evaluated within the scope of humanitarian intervention. While the actor and the practice were the same, the way of interpretation was different. It is possible to evaluate the emergence and acceptance of the concept of humanitarian intervention within the scope of the transformation of the system. First of all, what is meant by humanitarian intervention? In short, it can be defined as the intervention of another state against an administration that restricts the rights of its own citizens "with the aim of protecting/rescuing the citizens in question" and overthrowing the administration. Heywood (2016:145) in his book explaining the concept of humanitarian intervention, focused on the purpose of the intervention and stated that it would be "humane" in the condition of preventing harm to others. Aside from discussing its compatibility with international law (Duran, 2001), there is a situation where the sovereignty of one state may be superior to the sovereignty of another state. Here, powerful states or states that have the support of international organizations come to the fore. As a matter of fact, although there are places where UN articles, which are frequently mentioned in humanitarian intervention discussions, contradict the said action, the fact that this action was carried out by the United States in Iraq in 2003, it has shown that states supported by supranational organizations are superior to other states.

4. Covid-19 and the Nation-State Debates

Nation-state discussions have been an important issue in the political system since the nation-state process began. When evaluated in the context of the system, the debates about whether the nation-state system will work or whether it will continue to be effective have always kept their heat. The nation-stateization process gained momentum in World War II. Many countries that were colonies of great states such as England and France gained their independence. It is possible to say that the process was completed with the disintegration of the Soviet Union and Yugoslavia after the Cold War and the establishment of a state by the nations that left the union. Many states that are interlocutor in the new world order accepted after the Cold War were not yet a state in the World War I or the Second World War. In the same period, the number of international organizations increased in parallel with the number of nation states. Organizations whose number has increased more than five times since 1945, some of them regional (like the European Union) and some of them doing global (like the United Nations) activities, have functions that coordinate and restrict the behavior of some states (Goldstein and Pevehouse, 2015: 313-314). In the light of these developments, it can be said that the debates on globalization and nation-state are discussions that feed each other. The most recent development in which the impact of globalization was felt deeply outside of economy, technology or science was the Covid-19 outbreak. With this epidemic, the arguments that the effect of the nation-state model has passed or that this system has become stronger has flared up again.

The coronavirus epidemic, which shook the whole world deeply in 2020, emerged in Wuhan, China in December 2019. The epidemic, whose effects were felt in every field from economy to education, from social life to business life, caused new discussions in every field it affected. It is useful to briefly talk about the process before giving place to the discussions and the level of justification. What happened? In the last month of 2019, a disease with many

deaths turned into an epidemic in China, and a pandemic was declared by the World Health Organization (WHO) on March 11, 2020 (TC Sağlık Bakanlığı). There have been epidemics before. So what is the feature of Covid-19 and what does a pandemic mean?

The most important feature of Covid-19 is that it is declared as a global epidemic. The disease has distinctive features and these are the reason for declaring a pandemic, but this is not the subject of the study. The declaration of a pandemic by WHO has prompted all states to create and implement policies for this declaration. Discussions on the nation-state system started at this point. As with any other issue, different opinions have been expressed on this issue as well. For example, there have been those who advocate the view that states have become stronger with Covid-19, but it has been observed that there are differences between the foundations of those who support this view. Since the process is still a period of time we are in and it is reflected in every field in terms of its area of influence, many opinions have been expressed on the subject. If we look at the issue from the point of view of globalization, it is possible to say that there is an epidemic that, in the simplest definition, means the removal of borders. When globalization is associated with borders, definitions are generally in the direction that borders lose their effect (Ozbey, 2021: 3704). When globalization is evaluated in terms of technological developments, it is expressed as the distances begin to become close. Particular emphasis is placed on mass media. What happened in Covid-19 can be defined as the fact that far is close. The disease, which started in China, thus spread all over the world in a very short time. Therefore, the first step in the fight against the epidemic will be the restriction of transportation.

The first step taken within the scope of the fight against the epidemic is the restriction of transportation with the declaration of the pandemic in March. According to the 2021 report of the International Organization for Migration, the number of transportation restrictions applied in 2020 is almost 111,000 (The

International Organization for Migration, 2021). This situation has brought a whole new dimension to the issue of border security. And as in every historical break, the importance of the concepts has changed in the Covid-19 pandemic and the transportation restriction decision. The concepts that have changed in importance are the concepts of border and security. The COVID-19 pandemic has caused the concept of "security" to be reconsidered. The "bio-security" discussions have been added to the "security" issue discussed at the political and military level. In this context, it is vital to reflect on the relationship between ecosystem destruction and the global climate crisis and epidemic diseases, and to discuss the global threat posed by biological weapons from multiple perspectives, and to find deep-rooted solutions at both national and global levels (Dağlar Macar & Asal, 2020:8). Since the protection of concrete borders from a disease/virus and calling this protection as security is a new experience for all societies, it has brought new applications with it. Being able to protect the security of their borders against a disease has become the primary goal of states. Ozbey (2021: 3704-3705) states that national measures to be taken for the solution of a global epidemic make borders important and therefore the nation-state is strengthened in the face of globalization. A similar comment is made by Eric Taylor Woods. Woods states that both the closure of the borders and the social restrictions and aids made during the closure point to the strengthening of the nation state (Woods et al., 2020: 15). It should not be ignored that this comment was made in the early days of the pandemic.

When the approaches are evaluated within themselves, the impression that the right results are reached emerges. Because the restriction of transportation was only possible when the states closed the borders. In the isolation process, meeting the basic needs of people was limited to the opportunities that each state could offer to its people within the framework of its own conditions, and at this point, the importance of being a strong state/social state emerged. These developments may give the impression that

the nation-state model is getting stronger in the face of globalization. However, in the same process, there were also transnational developments that should not be ignored. The most important supranational organization in these developments is the World Health Organization. The naming of the process as a pandemic and the decision to take the measures in this context became clear with the announcement of the WHO. Similarly, the economic support of nation-states has been provided by supranational structures. Considering these developments, it should be underlined that nation states are an important actor in managing the pandemic process, and that the management boundaries of the process are determined by supranational organizations. Therefore, it can be said that neither the effectiveness of supranational organizations nor strong nation-stateization is in question in the Covid-19 period. Vayileva (2020:394) states that in times of crisis, the cooperation of nation states with supranational organizations is inevitable.

There are approaches that state that the process experienced with Covid-19 is a transformation. Approaches point out that this transformation requires nation-states to act together with other actors rather than strengthening the nation-state. Bağbaşıoğlu (2020, 106) states that the need for strong organizations (such as the UN) that organizes nation-states instead of strong nation-states in the international system, whose transformation started after the Cold War, is understood. As a matter of fact, the decisions taken by the states are not independent of the supranational organizations they are binding on. Similarly, the support provided by institutions such as the International Monetary Fund (IMF) and the World Bank has reached significant levels in terms of coping with the economic crisis created by Covid-19. Elliot (2020) reported that more than 80 poor and middle-income countries sought financial assistance from the IMF while struggling to cope with the economic effects of the Covid-19 epidemic, while the IMF and the World Bank were working together to create funds.

This situation shows that, no matter how powerful the states are, the first place that states in need in a global crisis will resort to is supranational organizations. Because other powerful states will only be busy making efforts to meet their own needs and to be less harmed. In this sense, it is possible to say that the effectiveness of regional actors has decreased, and the most important example to be given is the European Union. It has been observed that EU members tried to act independently of each other during the period when Covid-19 started to spread and create a crisis in every sense. It was in question that the members of the union, who had already regressed economically, were left alone within the scope of the fight against the epidemic. As a result of the failure of the Union members to provide coordination, EU countries, especially Spain, Italy and France, were the countries that suffered the most from the pandemic (Akdoğan et al., 2020:40).

Conclusion

The phenomenon of the state has been a controversial phenomenon throughout history. The state, on which political scientists have expressed their opinions in terms of both its borders and its powers and responsibilities, has come to these days by changing its structure throughout history. The two great wars and the Cold War afterward changed the structure of the state. Parallel to these developments, when the globalization factor was added, the effectiveness and duration of the nation-state model began to be discussed. In general, there are two distinct approaches, one of which is that globalization will defeat the nation-state, and the other is that the nation-state will emerge stronger from every development. Finally, these discussions have re-emerged with Covid-19. Here, a third point of view emerged and the transformation of the nation-state was mentioned.

In the light of developments, the said transformation approach seems very likely. States should be considered as phenomena that have differences in terms of their structures, administrations, economic and military powers, and

limitations. The conditions they have can sometimes make them advantageous and sometimes disadvantageous. Or what is an advantage for one state may be a disadvantage for another. And in times of crisis, these differences can create a situation against one state, while producing a result in favor of another state. Covid-19 is the most recent example of this. And supranational structures are needed in order to eliminate this difference between states and to ensure an equal situation in the fight against the crisis. Ensuring that the decisions made by supranational structures are implemented by all states will be the main factor in achieving success in the fight against the crisis. Therefore, the establishment of a supranational structure that can ensure equal practices or the strengthening of existing structures, rather than the strengthening of the nation state, seems more likely in the coming years.

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CHAPTER 7

INCREASING THE QUALITY IN EDUCATION: EFFECTIVENESS OF MICRO-LEARNING IN IMPROVING STUDENTS' LEARNING ABILITY

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1. INTRODUCTION

Micro-learning has gained recognition as a promising subject in the field of work-based learning in recent years. According to Sozmen (2022), micro-learning is a novel teaching strategy that utilizes digital technology. It involves the construction of concise and simply understandable training materials. Fitria (2022) contends that in the era of extensive data and the widespread use of social media platforms, the desire for immediate gratification has become a prevailing expectation. This presumption has an impact on people's perception of time and their ability to acquire knowledge. Contrary to the previous method of arranging face-to-face study sessions, individuals nowadays anticipate the ability to study promptly, at any time and location of their preference. In the contemporary corporate landscape, workers have developed the anticipation of receiving an instantaneous reply to their inquiries. Consequently, individuals' perspectives on workplace education have undergone a significant transformation. An increasing percentage of employees prefer engaging in self-directed learning during their time. A study conducted by Tran et al. in 2023 revealed that a significant proportion of workers (80%) acquire new skills exclusively when they are deemed essential. Consequently, there has been a surge in the demand for "just-in-time" or "on-demand" education. This advancement also facilitates the dissemination of micro-learning. Students can easily acquire learning material when it is divided into smaller portions that may be studied at their speed and in their surroundings (Fitria, 2022).

Research on talent development through workplace education indicates that micro-learning is currently a popular subject. According to Leong et al. (2020), micro-learning has the potential to enhance knowledge acquisition in the workplace by invigorating and motivating people to actively share and apply the knowledge they have gained. In the contemporary and dynamic business environment, managers highly prioritize the immediate availability of current information and the capacity to acquire new competencies as and when

required. Wang et al. (2020) state that business departments are prioritizing the concept of micro-learning to cater to learners who are engaged, multitasking, and adept with technology. Hesse et al. (2019) provide evidence supporting the idea that micro-learning has the potential to increase the competence and confidence of dairy professionals in their professional roles. Essentially, it is argued that the rapidly changing business environment in the age of big data requires a digital overhaul of work-based learning. This perspective is in line with Basith et al. (2022), which reaches the same conclusion that innovative approaches to work-based learning are needed, given the current lifestyle, employment, and education. Dominated by these data in the literature, the general purpose of this study is to evaluate teachers' views on qualitatively micro-teaching in detail. The objectives and the research questions of the study are explained below.

1.1.Research Objectives

- i. To evaluate the efficacy of micro-learning as a pedagogical strategy for enhancing the learning abilities of junior high school students.
- ii. To examine the impact of micro-learning on junior high school students' engagement, motivation, and knowledge retention.
- iii. To examine the potential advantages and disadvantages of implementing micro-learning strategies in junior high schools.
- iv. To determine the factors that influence the successful implementation of micro-learning in the context of junior high school.
- v. To provide educators and policymakers with recommendations and guidelines regarding the integration of micro-learning practices to improve the learning abilities of junior high school students.

1.2.Research Questions

- i. How does micro-learning contribute to the improvement of junior high students' learning abilities?

- ii. What effect does micro-learning have on students' engagement, motivation, and retention of knowledge in the context of junior high school?
- iii. What are the possible advantages and disadvantages of implementing micro-learning strategies in junior high schools?
- iv. What are the most influential factors affecting the successful implementation of micro-learning in junior high schools?
- v. How can educators and policymakers integrate micro-learning practices to improve the learning abilities of junior high school students?

2. LITERATURE REVIEW

2.1. Definition of Micro-Learning

Micro-learning is an educational approach that delivers information in small, focused, and easily comprehensible segments (Basith et al., 2022). Its purpose is to offer learners expedient access to precise information, enabling them to engage in self-paced study according to their timetable. Micro-learning content encompasses several formats, including concise films, surveys, infographics, and podcasts, and may be viewed on diverse platforms, such as mobile phones, tablets, and laptops (Tran et al., 2023). The main goal of micro-learning is to offer learners pertinent and focused knowledge, allowing them to efficiently acquire and retain information.

2.2. Importance of Micro-Learning in Today's Landscape

Micro-learning is identified as a significant concern in talent development when it comes to work-based learning. According to Dolasinski and Reynolds (2020), micro-learning can enhance employees' knowledge of their occupations by stimulating their curiosity and motivating them to actively apply what they have learned. According to Lee et al. (2021), managers in the modern business environment highly prioritize easy access to knowledge and

the capacity to acquire new abilities as and when required. Govender and Madden (2020) assert that micro-learning is increasingly being recognized in corporate training and development sectors as a strategy to accommodate the needs of modern students who are accustomed to rapid-paced, technologically advanced, and multitasking environments. Hesse et al. (2019) found that micro-learning is effective in enhancing dairy workers' self-assurance and competence in their workplace. It is known that to adapt to the rapidly evolving business environment, work-based learning must adapt to digital transformations in the big data era. This perspective is consistent with the findings of Romero-Rodríguez et al. (2020). Considering the current conditions of your lifestyles, professions, and education, it is clear that new and innovative work-based learning methods are required.

2.3. Micro-Learning and the Management of Knowledge

Micro-learning is advocated as a strategy that can effectively deliver appropriate educational material to specific pupils at the appropriate moment, with an optimal level of detail. Knowledge management approaches align with this viewpoint (Kohnke et al., 2023). Enhancing the effectiveness of micro-learning approaches can be achieved by implementing knowledge management concepts. Basith et al. (2022) describe knowledge management as the utilization of information technology to address the difficulties associated with acquiring, disseminating, and leveraging an organization's acquired proficiency. Thillainadesan et al. (2022) identify three key elements of knowledge management: information repositories, communities of practice, and access to experts and expertise. An evident link to knowledge management is the storage of micro-learning interventions in a searchable and indexed repository of information, such as a learning management system or intranet. If workers cannot efficiently and promptly access the essential pieces of information and skills that micro-learning can provide, then the effectiveness

of the approach is compromised, regardless of the excellence of the content or the teaching proficiency (Allela, 2021).

Web 2.0 and social software can facilitate the integration of micro-learning into employee-based communities of practice, thereby supporting professional development in the workplace. Learning organizations, which distribute micro-learning modules to an online community of managers, can facilitate informal learning, stimulate dialogue, promote problem-solving for crucial concerns, and connect office-based solutions to these issues. Including the contact information of an expert in the micro-learning index can enhance the depth and spread of knowledge by providing access to additional experts. Considering the evolving job of a learning specialist, which now focuses more on assisting with knowledge discovery rather than designing and delivering training, it is intriguing to explore how situational mentoring can expand the range of micro-learning.

According to Susilana et al. (2022), learners in both traditional and situational mentoring want information, help, and feedback from experts. However, in contrast to conventional mentoring, learners deliberately search for partners who can provide them with timely and focused instruction on a certain subject. The learner formulates a query or problem that could be enhanced by the insights or novel viewpoints of others. Subsequently, the mentee conducts research on prospective mentors by utilizing a database of volunteers who provide focused and time-constrained instruction. Once the student has selected a cohort of specialists to collaborate with, they initiate contact, typically with one to three individuals, to engage in a discussion regarding the subject matter and generate possible remedies through brainstorming. Meetings may be conducted in person, online, or a combination of both, depending on the project requirements. The results are subsequently disseminated to the broader community through a report. By incorporating the concept of connecting an expert's contact details to a micro-learning module,

the implementation of situational mentoring can expand the scope of micro-learning to encompass tacit knowledge, which refers to the deep understanding gained through experience (Fidan, 2023). Micro-learning can be employed as a means of re-engaging individuals in the classroom when it becomes difficult. It can serve as supplementary training after larger programs or as additional, specialized instruction. To accomplish this, one can establish a compilation of micro-learning components that can be easily searched, accessed by the user, and updated with minimal exertion from the developer.

3. METHODOLOGY

3.1.Design of the Study

This study was conducted with a case study design by qualitative research methods. In the study, teachers' opinions were taken qualitatively and interpreted in depth.

3.2.Study Group

A representative sample of 30 secondary school teachers was selected for the study. Statistical considerations were used to determine the sample size, ensuring that it was large enough to generate reliable and valid results. To ensure diversity, the sampling method may involve stratified random sampling, in which teachers from various subjects, grade levels, and demographic backgrounds are included in the study.

Table 1: Distribution of the Sample

	Number of Respondents	Percentage
Age		
30-39	15	50,0%
40-49	8	26.7%
50-59	7	23.3%
Sex		
Female	22	73.3%
Male	8	26.7%

3.3.Data Collection Tool

To collect qualitative data from junior high school teachers, a structured interview form was developed by the author. The form was sent to experts and took its final form as a result of the evaluations. The form includes five closed-ended and five open-ended questions about teachers' perceptions of micro-learning, their experiences implementing micro-learning strategies, and their observations of students' learning outcomes. The questions were designed to collect data on a variety of topics, including the frequency and duration of micro-learning activities, the perceived effectiveness of micro-learning in enhancing students' learning abilities, and the teachers' motivation and difficulties in implementing micro-learning.

3.4.Data Analysis

The collected data were analysed using appropriate statistical techniques. To summarize the responses of teachers to various questionnaire items, descriptive statistics, including frequencies and percentages were calculated. The analysis reveals teachers' perspectives on micro-learning and its influence on students' learning abilities.

3.5.Data Collection Process

The selected sample of teachers was given the interview form. The data collection process may occur during school hours or at a mutually agreeable time determined by the schools. The researcher and trained assistants provided clear instructions on the data collection tool's purpose and procedure. To increase response rates, teachers were assured of their confidentiality and anonymity so that they felt comfortable providing honest, accurate responses.

4. RESULTS

The findings of the study in line with the research questions are presented below. The analysis of five closed-ended questions is given in a descriptive

analysis table (Table 2). Five open-ended questions were presented respectively by the research questions, and participant expressions were included as examples. Participants are shown with codes such as P1, P2, etc.

Table 2: Descriptive Analysis Table (Close-Ended Questions)

Question	Yes	No	Total	Yes (%)	No(%)
Q1	15	15	30	50%	50%
Q3	18	12	30	60%	40%
Q5	21	9	30	70%	30%
Q7	19	11	30	63.33%	36.67%
Q9	20	10	30	66.67%	33.33%

Descriptive analysis provides a summary of the responses to each question, including the number and percentage of "Yes" and "No" responses. When the data obtained from the participants' answers to open-ended questions in support of closed-ended questions are examined, it is possible to express the following findings in line with the research questions.

4.1. Theme I: Contribute to the improvement of students' learning abilities

One closed-ended and one open-ended question was asked to the participants under the theme of contributing to the development of students' learning abilities. The first closed-ended question is “Can you describe your experience with micro-learning in a junior high school classroom?” (Q1). The responses are evenly split between "Yes" and "No" with 50% of the respondents saying "Yes" and 50% saying "No". The open-ended question for this research question is “How does micro-learning contribute to the improvement of junior

high students' learning abilities?" (Q2). Participants gave the following answers to this question:

P22: I have no experience. I can't explain, it because I don't know micro-learning. But I would like to learn.

P18: My students' enthusiasm for research has increased, and they are more easily motivated towards the course. This method seemed different and attractive to them.

4.2. Theme II: Effects on students' engagement, motivation, and retention of knowledge

The second closed-ended question is "Can you measure the effectiveness of micro-learning in your classroom?" (Q3). A majority of the respondents (60%) answered "Yes" indicating that they can measure the effectiveness of micro-learning in their classrooms. The remaining 40% responded with "No". The open-ended question for this research question is "What effect does micro-learning have on students' engagement, motivation, and retention of knowledge in the context of junior high school?" (Q4). Participants gave the following answers to this question:

P13: I can't measure it. It is not a method suitable for the economic situation of my students. We cannot use it.

P2: My students find this method very entertaining. I think it is very suitable for their level of development and new technology. Micro-learning is among the methods they like the most.

4.3. Theme III: Possible advantages and disadvantages of micro-learning strategies

The third closed-ended question is "Can you tailor your micro-learning activities to meet the needs of individual students with different learning styles or abilities?" (Q5). A significant majority (70%) of the respondents stated that they can tailor their micro-learning activities to meet the needs of individual

students with different learning styles or abilities. Only 30% responded with "No". The open-ended question for this research question is "What are the possible advantages and disadvantages of implementing micro-learning strategies in junior high schools?" (Q6). Participants gave the following answers to this question:

P20: First of all, students gain self-confidence and gain experience. They see their mistakes and can learn from their mistakes.

P9: They may encounter difficulties when they move from the artificial environment to the real classroom. They may have difficulties, especially in mastery and evaluation.

4.4. Theme IV: Influential factors affecting the successful implementation of micro-learning

The fourth closed-ended question is "Have you observed any challenges or limitations in implementing micro-learning in a junior high school setting?" (Q7). A majority of the respondents (63.33%) reported observing challenges or limitations in implementing micro-learning in a junior high school setting. The remaining 36.67% did not observe any challenges or limitations. The open-ended question for this research question is "What are the most influential factors affecting the successful implementation of micro-learning in junior high schools?" (Q8). Participants gave the following answers to this question:

P24: I did not encounter any difficulties. We can organize the training according to the available resources we have. We must eliminate obstacles.

P26: I think it has many difficulties. Students may not understand their roles well, their financial situation for course materials may not be appropriate, or they may not be objective in the peer evaluation part.

4.5. Theme V: Integration of micro-learning practices to improve the learning abilities

The fifth closed-ended question is “Can you incorporate micro-learning activities into your lesson plans and curriculum?” (Q9). A substantial majority (66.67%) of the respondents confirmed that they can incorporate micro-learning activities into their lesson plans and curriculum. Only 33.33% responded with “No”. The open-ended question for this research question is “How can educators and policymakers integrate micro-learning practices to improve the learning abilities of junior high school students?” (Q10). Participants gave the following answers to this question:

P7: I have a lack of knowledge on this subject. I think they should first educate us, the educators.

P17: Attractive and effective methods such as micro-teaching should be added to training programs and implemented compulsorily.

5. DISCUSSION

The results' descriptive analysis provides valuable insights into teachers' experiences with micro-learning in junior high school classes. The equal distribution of replies reflecting teachers' experience indicates a diverse landscape in terms of adoption. Nevertheless, most educators are confident in their ability to assess the efficacy of micro-learning and customize tasks to address the specific requirements of each student.

Micro-learning is a widely used approach for training and development that entails delivering concise and focused learning material to learners. As given in interview forms in this study, incorporating micro-learning into an existing training program requires organizations to thoroughly evaluate their integration strategy, platform selection, and ability to overcome barriers (Dolasinski and Reynolds, 2023).

The teachers talked about the difficulties of micro-learning in this study. The identified difficulties and constraints in executing micro-learning emphasize opportunities for enhancement and additional investigation. The conversation emphasizes the growing significance of micro-learning in work-related learning, namely in the domains of talent enhancement, education, and the dynamic corporate landscape. This perspective aligns with other scholarly investigations that examine various aspects of micro-learning. Dolasinski and Reynolds (2023) investigate the utilization of micro-learning in higher education, particularly focusing on its integration in the hospitality classroom. Their probable aim is to explore the potential of micro-learning in enhancing student's learning experiences and engagement in a higher education setting. The study reinforces the emphasis of the discussion on the imperative need for immediate availability of information, especially in the present circumstances.

As a result, it is seen that the micro-learning affects the learning positively. In their study, Kohnke et al. (2023) analyse how micro-learning affects the professional growth of educators in online and blended learning environments. This aligns with the analysis of how micro-learning may profoundly transform workplace education. The study may offer useful insights into how micro-learning facilitates teachers' engagement in flexible and continuous learning. In their study, Sung, Leong, and Lee (2023) investigate the interactive preferences of learners in multimedia micro-learning, contributing to the ongoing problem. This aligns with the emphasis on diverse micro-learning formats, including as videos, surveys, and visual representations. The study may provide additional clarification on the impact of different formats on learners' involvement and retention of information. Alias and Abdul Razak (2023) conducted a thorough examination of current literature to explore the instructional components of micro-learning in educational settings. This aligns with the focus of the discussion on the efficacy of micro-learning as a pedagogical method. The systematic review would provide a comprehensive

and all-encompassing overview of the latest research, strengthening or enhancing the arguments put out in the discussion.

Integration of micro-learning into pre-existing training programs: Incorporating micro-learning into an existing training program can be intricate and necessitates meticulous design and execution. To initiate the process, it is advisable to determine the specific segments of the training program that would derive the greatest advantage from the implementation of micro-learning techniques (Karlsen et al., 2023). This encompasses areas in which students encounter difficulties in retaining information or where there is a requirement for ongoing reinforcement of essential concepts. Once the areas where micro-learning can have the most impact have been identified, it becomes feasible to create micro-learning modules that are in line with the current training program (Lee, 2023). Micro-learning modules must effectively strengthen and complement the material provided in other components of the training program.

To achieve seamless integration, it is imperative to enlighten stakeholders about the benefits of micro-learning and provide training to trainers on the proper implementation of micro-learning modules throughout their training sessions. Implementing this approach will guarantee that learners may seamlessly include micro-learning into their comprehensive training experience (Alias and Abdul Razak, 2023). Criteria for selecting a micro-learning platform or solution There is a wide array of platforms and tools for micro-learning, which might make it challenging to determine the most suitable option. When choosing a platform or tool, it is crucial to take into account many criteria such as features, functionality, usability, pricing, and compatibility with existing systems.

6. CONCLUSION

Micro-learning is an innovative approach to workplace training that has garnered a great deal of traction in recent years. By providing learners with bite-sized, focused learning content, micro-learning can increase knowledge

retention and engagement while providing a more flexible and convenient training environment.

Micro-learning's ability to promote ongoing learning and development is one of its primary advantages. By dividing training content into small, manageable modules, learners can easily work learning into their busy schedules and remain engaged with content over time. This can help to reinforce important concepts and enhance long-term retention.

To ensure the efficacy of micro-learning, it is essential to adhere to best practices, such as keeping content concise and focused, offering a variety of formats and delivery methods, making it interactive and engaging, aligning it with specific learning objectives, and using analytics to measure its efficacy. Organizations can effectively integrate micro-learning into their existing training programs if they take a strategic approach to platform or tool implementation and selection.

Micro-learning will likely continue to play a significant role in workplace training and development in the future. With the rise of remote and flexible work arrangements, there is a growing demand for accessible and convenient training options. Micro-learning can help to address this need by allowing students to engage with content on their own time and at their tempo.

Micro-learning has many benefits for training and development in the workplace, including increased engagement, retention, and flexibility. By adhering to best practices and adopting a strategic implementation strategy, organizations can effectively integrate micro-learning into their training programs and support employees' ongoing learning and development.

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CHAPTER 8

INVESTIGATION OF GREEN INFRASTRUCTURE APPLICATIONS AT LANDSCAPE DESIGN SCALE; THE CASE OF RIVA PROJECT (ISTANBUL)

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INTRODUCTION

With the transition of people to settled life, the destruction of nature began and with the industrial revolution, the balance between man and nature has gradually deteriorated. In this process, people have started to shape their environments in line with their own needs and desires. The 21st century, the century of cities and urbanization (Wong and Brown, 2009), brings many environmental problems with increasing human-oriented rapid and unplanned urbanization. At the same time, cities are seen as the main driver of environmental problems and climatic changes predicted for the near future (Grimm, 2008). However, the increase in impervious surfaces in cities may lead to increased runoff in urban areas and less resistance to environmental problems.

Natural ecosystems are being destroyed because of rapid and irregular urbanization. As a result, environmental problems such as air pollution, noise pollution and urban heat islands emerge in cities. In addition, because of the decrease in green areas, which are the lungs of cities, the connection of citizens with nature is lost and negative effects occur on the mental health of them (Karaşah et al., 2023).

Many sustainable approaches have been developed to minimize the effects of environmental problems in cities. Green infrastructure approach is one of them. In Turkey, this approach is only recently developing at the strategic planning and implementation stage.

The concept of urban green infrastructure is of great social and economic importance for developing countries to create more sustainable cities (Adegun et al., 2021). Using green infrastructure for urban water management can offer innovative, economically, socially and ecologically preferable and sustainable solutions. Green infrastructure is a strategic approach to water management in urban areas, and it is essential that relevant professional disciplines and local governments can contribute to the

development of effective solutions to help ensure that this process of change proceeds as quickly and equitably as possible (Everett et al., 2017). The main mission of green infrastructure systems is to integrate green and gray infrastructure by increasing water retention (Karlı and Artar, 2021).

According to Tzoulas et al. (2007), green roofs, parks, green corridors, abandoned land, green spaces and home gardens, churchyards, cemeteries and school grounds, water channels and rural areas interact with each other and are important components of the urban green infrastructure system. Cities, which have a large share in the use of energy and resources, should be planned as spaces that are in harmony with nature, environmentally sensitive, where natural resources are protected and developed while being used (Surat et al., 2023).

In this study, the green infrastructure systems applied in the Düşler Vadisi (Dreams Valley) Riva Project located in the Riva town of Beykoz district of Istanbul are analyzed. The purpose of selecting this area is that it is one of the projects that use the green infrastructure approach among the mass housing projects designed in Turkey and it is a project where water management strategies are implemented in which idle water can be reused during the implementation phase by taking into account the topographic structure of the area.

1. Characteristics of the Riva Project Area

The research area is the site of the Düşler Vadisi Riva Project located in the Riva neighborhood of Beykoz district of Istanbul province (Figures 1 and 2). The project area, where green infrastructure systems are implemented, consists of two stages; the 1st stage is planned to be completed in 2022 and the 2nd stage in 2025.

Istanbul is a metropolitan city located in northwestern Turkey, in the Marmara Region. Istanbul is an intercontinental city, the part in Europe is called the European Side or Rumeli Side, and the part in Asia is called the

Anatolian Side or Asian Side. The geographical location of Beykoz district, which is on the Anatolian side, is located between 41.132717 North latitude and 29.105690 East longitude and is 18 kilometers away from Istanbul province (URL-1). Riva district, where the public housing area is located, was established where the Riva Stream flows into the Black Sea. The surface area of the Riva district is 22,548 km² and the Riva Project area, which is the study area, has a surface area of approximately 95 hectares.

The altitude above sea level is 247 m. The transition type climate, which is a mixture of Mediterranean and Black Sea climate, is effective in the district and its immediate surroundings. In general, a warm and mild climate prevails. Riva receives much more precipitation in the winter months than in the summer months.

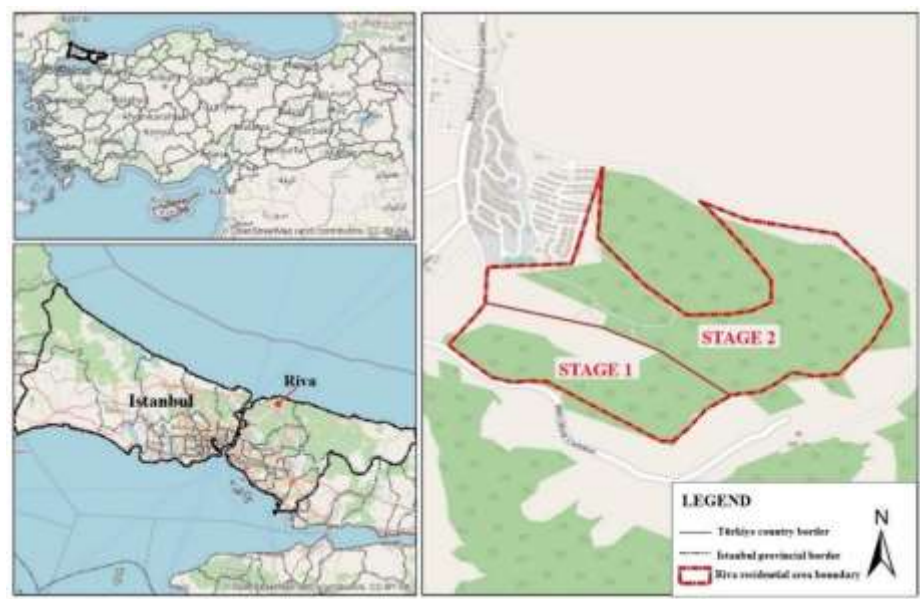


Figure 1. Location of the research area (Akay, 2022)



Figure 2. Riva District (Google Earth, 2022)

1.1. Physical Characteristics and Circulation System of the Project Area

The project area has a surface area of approximately 95 hectares, of which approximately 55 hectares is planned as residential (structural) area. The application of the project consists of two stages. Within the scope of this study, the green infrastructure systems applied on the first stage were analyzed.

The Riva Project area has a topography consisting of large and small hills and there are valleys separating each hill. This project was designed on a valley; residential areas were built on the slopes and commercial and non-commercial buildings were built on the valley floor (Figure 3).

Within the scope of the project, 1393 detached houses are planned to be built, 509 houses in the 1st phase and 884 houses in the 2nd phase. For the most comfortable access to the housing areas, pedestrian and vehicle roads are

designed with a slope of 5% considering the topographic structure of the area (Figure 4).



Figure 3. Driveway application areas (URL-2)



Figure 4. Circulation system of the study area (Akay, 2022)

While designing the circulation system of the project area, alternative designs were developed to serve the green system. The roads were designed with a width of 5.50 meters and planted surfaces along the axis. During the application phase, the gray infrastructure system in the area has been largely completed and the construction of the green systems planned along the transportation axis has started.

When the circulation axes were applied, the soil was leveled with a roller, then broom concrete was poured and the slope was given towards the bioswale area. Geoblock stone dust and granite cubes were placed on top of the broom concrete. The water falling on the surface is filtered and reaches the slope concrete, from there it is directed to the bioswale line and discharged to the valley floor through water channels.

1.2. User Population of the Riva Residential Area

The total resident population that will live in the houses built in the project area has been calculated by assuming 4 persons/day per household (Table 1). Capacities of infrastructure facilities were determined according to the facilities to be built in the project area (schools, commercial and social areas, etc.) and their maximum occupancy (Table 2).

Table 1. Resident Population

	Number of Houses	Number of People Per Unit Dwelling (Person/Housing)	Resident Population
Stage 1	509	4	2036
Stage 2	884	4	3536

Table 2. Facilities and their capacities in the project area

Facility Name	Number of People
State school	1100
Private school	3150
Mosque	1000
Commercial and Social Areas	
Staff	360
Commercial Customer (Daily)	3000
Social Facility Customer (Daily)	1000

1.3. Water Collection System in the Study Area

The water requirement for the project area was calculated by the expert team and alternative water sources in the area were identified. It has been calculated that a maximum of 4166 m³/day of usage and irrigation water is needed in the project area during the summer months when schools are open.

In winter months, this value will be 1707 m³/day without irrigation water and evaporation expenses.

Alternative solutions have been developed to meet the water demand in summer and winter. With the water collection strategy, the use of city transmission line water was minimized. While designing the housing site, 12 water collection channels were created by taking into account the hydrological data of the land (Figure 5). Through these channels, six different areas were designed on the valley floor: wetland, meadow, biological pond, lagoon, arable areas and water channels (Figure 6).

In addition to the designed water collection areas on the valley floor, water accumulation areas were created on the slopes. Since these areas are gradual (cascaded), they are more effective in collecting rainwater. They are also designed in accordance with the green infrastructure approach as they are supported by plants.

In order to obtain water from the Riva stream and wells, treatment plants were established to remove the solids and organic pollution that may be present in the water. The rate of water withdrawal from the stream in the treatment plant varies according to the rate of wastewater. If the wastewater and green infrastructure water does not come at the desired rate, the treatment plant is fed by adding water from the stream. The water purified here is sent back to the garden irrigation and fire hydrant lines to meet the daily water consumption needs.

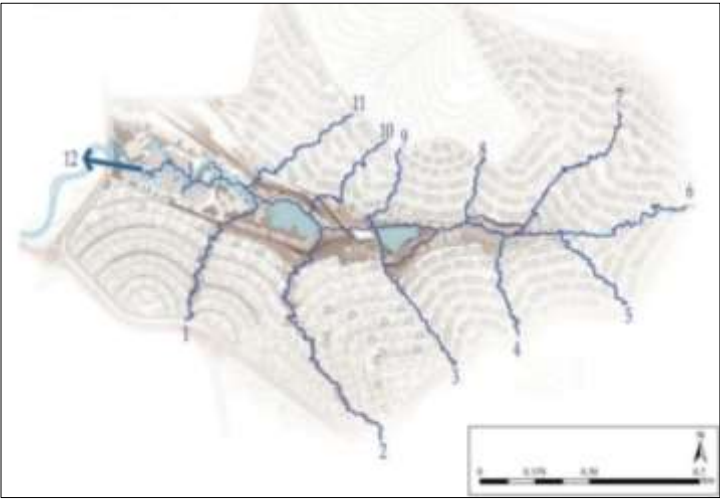


Figure 5. Water collection channels in the project area (Akay, 2022)

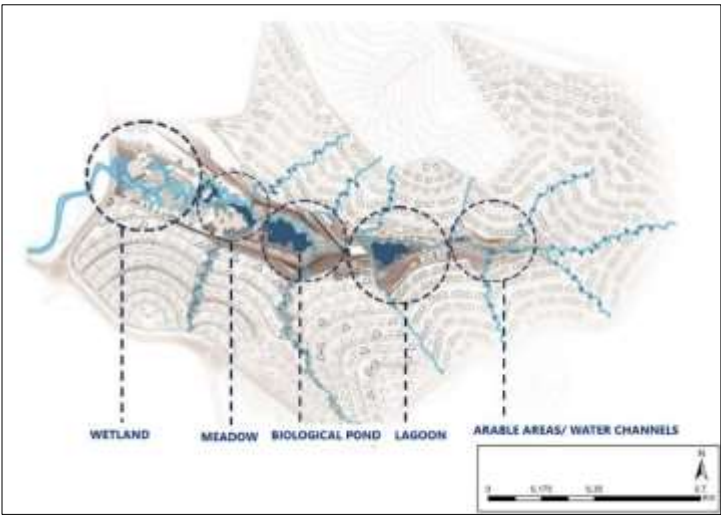


Figure 6. Water catchment areas on the valley floor (Akay, 2022)

1.4.Green Systems in Residential Area

There are valley formations in the housing settlement area. The green system designed within the scope of the project is grouped as valley slopes, valley floor and residential gardens, thus creating private, semi-private and public spaces for users (Figure 7).



Figure 7. Green system of valley slopes in the project area (Akay, 2022)

Some of the green areas designed on the slopes were created as areas for agricultural activities. These areas are designed as semi-private spaces and activity areas where users can be in touch with nature (Figure 8).



Figure 8. Agricultural areas designed on the valley slopes (Akay, 2022)

The recreation area designed as a public space on the valley floor is an area where the blue and green system is used together and has important effects on the green infrastructure system. Some suitable plant species were

used in the wetlands, biological pond, meadow area, lagoon and water channels created on the valley floor.

Since vegetation is an important material in green infrastructure systems, some domestic plant species were used in the designed green areas. Indeed, the importance of using local plant species is emphasized in many studies (Aklıbaşında and Erdoğan, 2016; Tırnakçı and Aklıbaşında, 2023). Broad-leaved, needle-leaved and shrub-shaped plants were used in the planting design. Seasonal change and color-form characteristics of the plants were taken into consideration while designing the plant composition. The list of plant species used in the project area is shown in Table 3.

Table 3. Plant species used in the project area

Scientific Name	
<i>Abelia grandiflora</i>	<i>Liriodendrom tulipifera</i>
<i>Abies bornmulleriana</i>	<i>Magnolia grandiflora</i>
<i>Acer palmatum</i>	<i>Malus floribunda</i>
<i>Acer platanoides</i> “Crimson King”	<i>Photinia serrulata</i>
<i>Ceanothus bluestar</i>	<i>Pinus pinaster</i>
<i>Cedrus deodora</i> “Aurea”	<i>Pinus pinea</i>
<i>Cercis siliquastrum</i>	<i>Prunus laurocerasus</i>
<i>Chamaerops excelsa</i>	<i>Prunus serrulata</i>
<i>Chamaerops humilis</i>	<i>Rhus cotinus</i>
<i>Cornus alba</i> “Sibirica”	<i>Rhus typhina</i>
<i>Cornus floribunda</i>	<i>Ribes sanguineum</i>
<i>Cydonia japonica</i>	<i>Salix babylonica</i>

<i>Cytisus praecox</i>	<i>Taxus baccata</i>
<i>Ginkgo biloba</i>	<i>Thuja occidentalis</i>
<i>Lagerstroemia indica</i>	

2. Green Infrastructure Applications in the Riva Project

Information on the green infrastructure systems implemented in the Dreams Valley Riva Project area is summarized below:

2.1. Rain Gardens

Rain gardens are designed to absorb rainwater from the structural areas designed for access to the residential areas. These areas are covered with small shallow vegetation. In this way, rainwater is absorbed and filtered. Figures 9 and 10 show the detailed sections of the rain gardens and the sectional view of the rain garden designed in the project area.

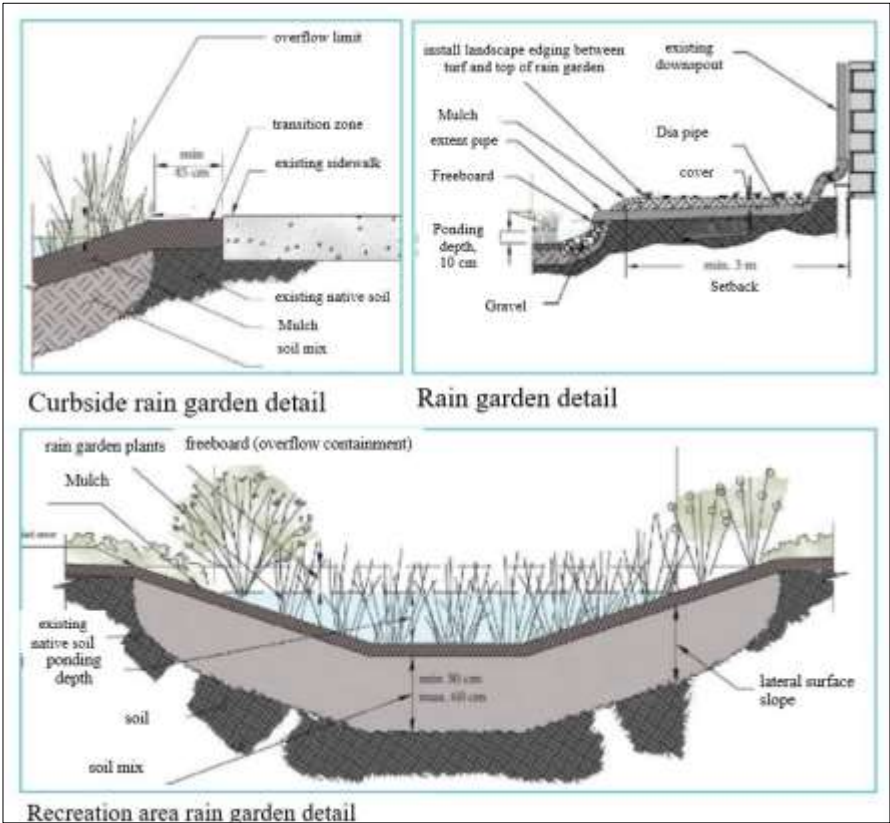


Figure 9. Detail section of rain garden (URL, 2024)

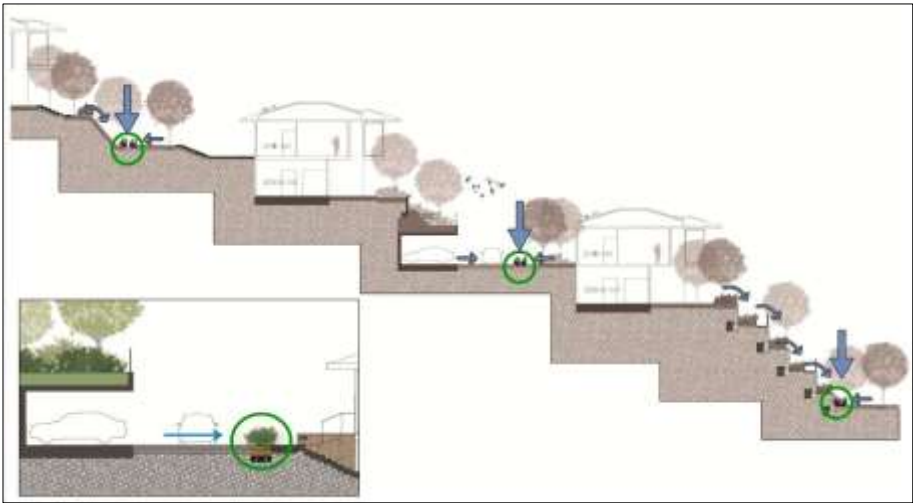


Figure 10. Rain gardens designed in housing area (Akay, 2022)

2.2. Bioswale

In the project, which was designed by taking into account the topographical structure of the land and natural water resources, water management was provided with green infrastructure elements. In this context, water accumulation points were created in certain parts of the valley with the bioswale method. The design plan below shows the accumulation points in many parts of the valley in line with the direction of water flow (Figure 11).

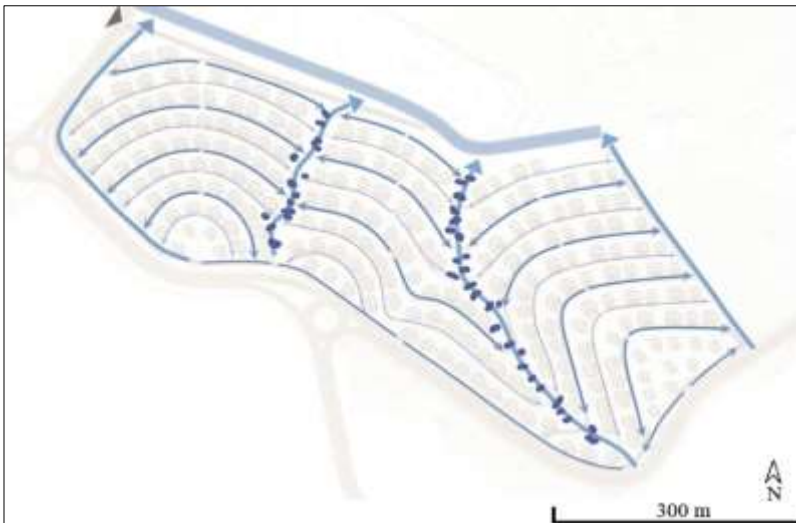


Figure 11. Bioswale accumulation points in the project area (Akay, 2022)

This method is integrated into the green system and channels are created along the water collection route. This system is implemented by digging rain ditches with depth and width determined according to the water load, placing gravel and a perforated pipe (the diameter of which should be determined according to the water load to be collected) at the bottom, and laying a mixture of soil, sand and compost on a bowl-shaped surface at the top (Figure 12).



Figure 12. Bioswale concept diagram, structure and operation (Faraj and Hamaamin, 2023).

This system, which is maintained along the transportation axis in the area, is a green-gray integrated canal that helps to store waste water. When determining the plant species to be used in the bioswales, the primary goal is to have low-maintenance, drought and high water load tolerant native plants with deep root systems. The purpose of the construction of rain ditches is to be sustainable in all four seasons of the year without any external intervention. Since the water load that will pass through the ditches is different seasonally, the vegetative design is created by combining different plant species with high tolerance to extreme conditions. The deep root structures of the plants used are of great importance in terms of retaining the soil in seasons of heavy rainfall. Plants should be selected from local species so that they can easily adapt to the climatic conditions of the region. Table 4 shows the plant species used in bioswales.

Table 4. Plant species used in the bioswales

Where Used	Scientific Name
Bottom Section	<i>Juncus articulatus</i> <i>Carex acutiformis</i> <i>Carex pendula</i> <i>Hypericum calycinum</i>
Middle and Upper Section	<i>Lythrum salicaria</i> <i>Santolina chamaecyparissus</i> <i>Ajuga reptans</i> <i>Elymus repens</i> <i>Centaurea calcitrape</i> <i>Juncus articulatus</i> <i>Bramus diandrus</i> <i>Scabiosa columbaria</i>

2.3. Green Roof

A green roof system was applied to the commercial and non-commercial buildings constructed on the valley floor of the project area. This system aims to improve the energy performance and air quality of the buildings (Figure 13).



Figure 13. Green roofs in the project area (Akay, 2022)

2.4. Biological Pond

The biological pond in the project area was designed after determining its suitability according to variables such as soil structure, geographical features, annual precipitation and temperature statistics (Figure 14).

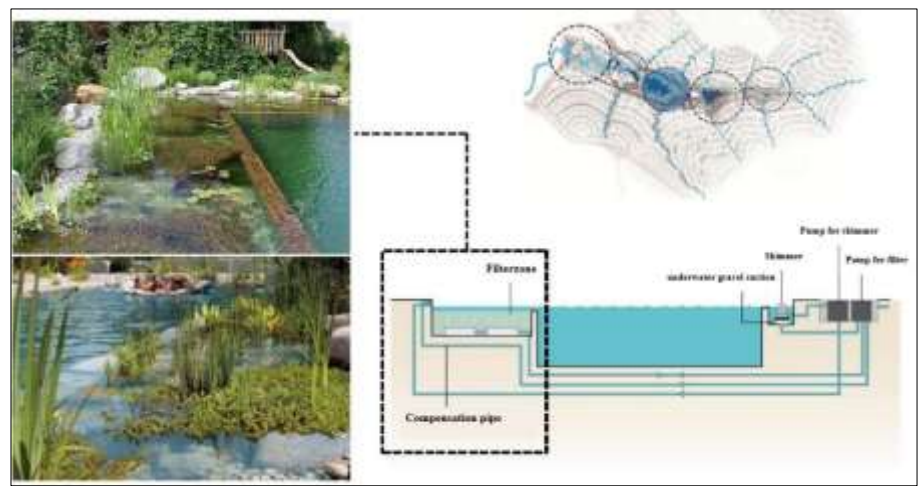


Figure 14. Detail of the designed biological pond (Akay, 2022)

2.5. Wetlands

In line with the hydrological data obtained during the planning phase, the wetland was designed according to the shape formed by the water on the valley floor on the land. There are water reserve channels within the area. Water channel traces were determined during the implementation phase (Figure 15).



Figure 15. Wetland on the valley floor (Akay, 2022)

2.6. Permeable Pavements

Rainwater-permeable floor coverings were used on the pedestrian and vehicle circulation axes in the area. Concrete asphalt, basalt/granite cube stone and deactive concrete were used as materials (Figure 16). Figure 17 shows examples of permeable pavements applied in the public housing circulation area.



Figure 16. Permeable pavements in the project area (Akay, 2022)



Figure 17. Application example of permeable pavements (Akay, 2022)

3. EVALUATION AND CONCLUSION

In this study, the green infrastructure systems implemented in the Dreams Valley Riva (Istanbul) Project were evaluated. The application of the wetland and bioswale system designed for the project to all suitable areas throughout the project will have positive results for water management. Considering that many reinforced concrete buildings will be constructed in the project area, it is concluded that green infrastructure applications that perform above the average value will be effective in water saving.

In line with the findings, the project area was evaluated according to the five basic principles of the green infrastructure approach (Table 5). Accordingly, it was determined that the green infrastructure systems implemented in the project area will provide ecological, economic and social benefits.

Table 5. Evaluation of the project area according to green infrastructure principles

Green Infrastructure Fundamentals	
Riva Project Area	
Connectivity	The connection of green areas was ensured with the green infrastructure systems applied in the project area. With the planting design, water filtration is provided in rainwater management, while at the same time contributing to the increase of the recreational value of the area.
Functionality	Rainwater is collected and filtered through bioswale systems. The rain gardens, wetlands and biological ponds implemented in the area contribute to biodiversity and create sustainable recreational areas.
Integration	The integration of the green infrastructure systems applied to the site successfully achieved. Permeable pavements, rain gardens, bioswale system and green roofs have contributed to the integration of the project area into nature.
Social communication	The recreation areas and agricultural gardens designed in the valley will contribute to increasing social communication between residential users.
Sustainability	With the green infrastructure systems designed in the project area, water cycle ensured by preventing water from becoming inert, especially rainwater collection and filtration.

As a general conclusion, it is obvious that green infrastructure elements applied at the design scale can also be applied at regional scales. Especially considering the recent urbanization and population growth in Turkey, it is recommended that green infrastructure systems should be utilized more in cities where natural and green areas are scarce and impervious surfaces are dense.

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CHAPTER 9

ORTHODOX AND HETERODOX ECONOMIC POLICIES: THE CASE OF TURKEY

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Introduction

Economics has experienced periods of heterodoxy and dominant orthodoxy throughout its history. Those considered heterodox and orthodox have varied depending on the time and location. The last major paradigm change took place in the 1970s. The Bretton Woods system collapsing with the economic crisis, the failure of Keynesian policies to address stagflation marking the 1970s, and changing economic-financial conditions brought an end to Fordism and they also accelerated the transition to post-Fordism and neoliberal policies. Since then, an official econometric approach and a dominant orthodoxy that is characterized widely within a Neo-classical framework developed in economics. By the early 1970s and the late 1980s, during the periods of heterodox economics beginning to be constructed as a paradigm, schools that did not represent the mainstream approach started developing a single alternative theory to Neo-classical economics.

In the field of economics, the doctrines and approaches that are based on traditions and generally accepted perspectives are called “orthodox economic approaches”, whereas the economic policies developed based on this approach are referred to as “orthodox economic policy”. Moreover, approaches that diverge from traditional views and approaches in economics are termed the “heterodox economic approach”, and economic policy practices developed based on these approaches are referred to as “heterodox economic policy”.

Various differences ranging between assumptions in economic science and analysis methods and policy tools are considered while making a distinction between orthodox and heterodox. The fundamental difference between these two approaches is based on the answers given to the fundamental questions of economics, such as “which goods and services will be produced by whom and how, and how production will be shared”. The orthodox approach points to the market system as the answer to these

questions, whereas the heterodox approach differs in its response to this issue. Some of the heterodox approaches were adopted by the orthodox approach, or the orthodox approach was revised in response to criticisms addressing the heterodox approach.

In Turkey, the implementation of orthodox policies dates back to the late 1980s and the early 1990s, together with the liberalization of capital movements. During this period, the economy grew, exports increased, and investments expanded to some extent. The 1990s is a good example for the typical vicious cycle of this fragility. In 2001, with the global financial crisis, the AKP government, which took over the administration, implemented both orthodox and heterodox policies in the economy. With these policies, significant achievements were made in the Turkish economy, and it can be said that the effects of the 2001 financial crisis were almost eliminated. The effects of the global financial crisis that began at the end of 2007 and lasted for almost two years were partly eliminated in Turkey with the implementation of orthodox economic policies. The tensions in politics and security in 2015 also affected the economy, and attempts were made to overcome economic problems by making use of heterodox economic policies. In 2018, when Turkey transitioned to the Presidential Government System, the administration aimed to implement both orthodox and heterodox policies, with a heavier emphasis on orthodox policies. However, orthodox economic policies were implemented to overcome the economic difficulties in 2020, when the COVID-19 pandemic emerged. In 2021, the Minister of Finance announced that heterodox policies would be implemented in the economy, eliminating the orthodox policies. In the Presidential election held on May 28th, 2023, the AKP government won the election again. Despite the changes in the cabinet, the orthodox policies were put into practice in the economy again. So, what is the secret of the AKP government's 21-year success in the economy? Was it the implementation of orthodox policies or heterodox

policies? Within the scope of this study, the theoretical frameworks of heterodox and orthodox economic policies are examined first. Then, how the AKP government implemented which policy is discussed in detail (in conjunction with the finance ministers of the relevant period), and the Turkish economy is analyzed. As a result, it was aimed to uncover the secret of the AKP government's economic success.

1. Theoretical Framework and Historical Background of Orthodox Economic Policies

Economics has always had an important effect on the economy through the presence of different approaches and schools of thought. Between these different schools of thought, there are significant differences and classifications that can be defined as mainstream, orthodox, and heterodox. The concept of mainstream economics is based on prestige and influence, encompassing ideas conceived in prestigious institutions. The current mainstream (orthodox economics) can be characterized as the school of thought that dominates all economic education, institutions, politics, and other ideologies due to its hegemonic structure, providing a neoclassical economic perspective (Shadmehri - Khadem - Ghadimi 2014). The neoclassical school, which was the dominant one between the late 19th century and the Great Depression, introduced marginal laws as an economic factor and led to marginal changes in the thought structure. The Great Depression of 1929 brought Keynesian thought to the forefront, marking the historical end of the neoclassical perspective (Sandıkcioglu 2020).

There have been pluralist and dominant orthodox periods throughout the history of economics. Those considered heterodox and orthodox have varied depending on the time and place. The most recent major paradigm shift occurred in the 1970s. The collapse of the Bretton Woods system left its mark on post-war Fordism, resulting in a profound societal transformation accompanied by significant changes in the economy. States were increasingly

seen as inefficient, and labor unions were blamed for stagflation, which was perceived as a crisis of the still effective post-Keynesian policy framework. Since then, a dominant orthodoxy characterized by an official econometric approach and largely a neoclassical framework has developed in economy (Glötzl - Aigner 2018). The main structural problem in the late 1970s was the combination of import substitution strategy and export pessimism, which leads to unsustainable deficits in balance of payments (Öniş - Kutlay 2020). In this context, it should be noted that orthodox economics represents a view that has specific and rigid rules, which it doesn't (cannot) go beyond these boundaries (Akansel 2013).

John Davis, the co-editor of *The Journal of Economic Methodology*, and many economists argued that the mainstream of economics is no longer neoclassical but neoclassical framework, which has been the dominant one once before, has been replaced by a more open, new, and pluralistic mainstream. Therefore, it is important to note that studies associated with this more pluralistic mainstream are not just fully neoclassical but also not heterodox. If there is a new pluralistic mainstream, then it is neither neoclassical nor heterodox. This mainstream is orthodox (Hands 2015). The need for a pluralistic perspective in both economic education and economic policy development has become an opinion that is widely accepted by those criticizing the orthodoxy. This is because the dogmatic nature of orthodoxy is the problem, and pluralism is the solution (Stilwell 2016).

Orthodox, derived from the Greek words "orthos" (right, true) and "doxa" (belief, doctrine), means right belief. In the field of economics, the doctrine and approaches based on tradition and generally accepted views are referred to as "orthodox economic approach", and economic policy developed based on this approach is called "orthodox economic policy" (Eğilmez 2017). Orthodox economics can also be defined as a compilation of partial and general analyses aiming to establish a complete general equilibrium system

(Dow 2000). Moreover, orthodox economics is also referred to as “mainstream economics” (Eğilmez 2022). However, mainstream does not always coincide with orthodoxy. Therefore, orthodox generally refers to the subject classified by economic thought historians as a school of thought (Dequech 2012).

Orthodox stability policies are supported by the IMF and are based on reducing elements that lead to excessive demand in the economy. The key requirement for the implementation of these policies is the confidence of economic agents in the policy’s objectives. The essence of orthodox policies consists of strict monetary and fiscal policies. Among the characteristics of these policies are contractions in real wages, total demand, and national income, with a significant distribution of economic burden among fixed-income earners and small businesses. Additionally, controlling excessive nominal money supply and meaningful constraints on public spending are also among the characteristics of these policies (Karluk 2010).

Orthodox economic policies can be classified into two categories as supply-side and demand-side. Supply-side policies are typically implemented to increase the capacity of goods and services. In this regard, we can list some supply-side policies as follows (Sandıkcıoğlu 2020):

- Increasing the volume by using the production tools for the intended purpose: This is the practice aiming to mitigate the damage caused by exchange rate balances, tax policies, and trade restrictions in the economy.
- Establishing the capacity-production balance by managing long-term demand growth by creating new areas: This includes investment incentives and technological and educational development plans.

Demand-side policies, on the other hand, aim to reduce excess demand pressure. This is achieved by following restrictive credit and monetary policies. The primary goal is to manage demand (Sandıkcıoğlu, 2020).

2. Theoretical Framework and Historical Background of Heterodox Economic Policies

The starting point for many definitions of heterodox economics is the assumption that it is non-mainstream economics. Therefore, heterodox economics refers to economic thought methodologies or schools that are considered outside of mainstream economics and are often represented by commentators, who contradict or go beyond neoclassical economics. Furthermore, there is no single “heterodox economic theory”; there are many different “heterodox theories”. However, they all share the common feature of rejecting neoclassical orthodoxy as an appropriate tool for understanding the functioning of economic and social life (Shadmehri - Khadem - Ghadimi 2014). Hence, heterodox economics represents specific economic theories and communities of economists that are alternative in various ways to neoclassical economics (Carpintero 2013).

The term “heterodox” is derived from the Greek words “heteros” (different) and “doxa”, meaning belief. Approaches that diverge from traditional views and approaches in the field of economics are referred to as the “heterodox economic approach”, and economic policy practices based on these approaches are also referred to as “heterodox economic policies” (Eğilmez 2017). Additionally, the heterodox definition does not emphasize the legacy of heterodox theories based on alternative theoretical systems by Marx, Keynes, and Veblen (Mearman 2007). Therefore, heterodox economics is defined by its exclusion from orthodox circles, and as a result, there is a tendency for heterodox economists to primarily establish relationships with each other outside of these circles (Cronin 2010).

The first emergence of heterodox economics dates back to the late 1960s when it was in opposition to orthodox theory during a period dominated by neoclassical economics. Heterodox economics and the identity of an economist in opposition to mainstream economics have been used from the 1930s to the 1980s within the Institutional literature (Jo 2013). The reason for this approach being called heterodox is that “hetero” carries meanings of pluralism or inclusion of different types and is used in contrast to “monism”. Various economic theories and economic thought communities with various alternative paths to mainstream economics are discussed in heterodox economics. In the early 1970s and by the end of the 1980s, during the period when heterodox economics began to be constructed as a paradigm, schools that did not represent the mainstream started to develop a single alternative theory to neoclassical economics. In the 1990s, however, pluralism began to come to the fore in heterodox economics. During this period, various theoretical approaches such as the Austrian school, ecological economics, feminist economics, institutional-evolutionary school, Marxist-radical school, and post-Keynesian school that opposed the mainstream started becoming popular. In fact, various theories could have been developed in heterodox economics by considering various theoretical approaches without adhering to a single approach (Eren - Uysal, 2017).

The implementations of heterodox economic policy within the framework of income policy were frequently implemented in South American countries, particularly in Brazil and Argentina (Eğilmez 2022). Between July 1985 and March 1986, when hyperinflation was an imminent threat, Argentina, Brazil, and Israel implemented comprehensive heterodox stability programs with the primary goal of achieving a rapid and substantial reduction in inflation. These programs were called heterodox because, in most cases, they included income policy measures such as freezing wages and prices, fixing exchange rates, and eliminating indexation, in addition to orthodox

fiscal and monetary policies. This combination of policy elements resulted in significant reductions in inflation rates and trends in other macroeconomic variables, rather than causing the gradual adjustments associated with traditional stability packages (Blejer - Cheasty 1991). Even though short-term success was achieved, the root cause of the problem was not addressed in these applications, and success could not be sustained, eventually leading to the emergence of black markets. Similarly, in Turkey, attempts were made to implement measures such as price controls and rent restrictions in the past as part of heterodox policy practices, but they were unsuccessful, leading to the emergence of the black market (Eğilmez 2022).

In heterodox stability policies, increases in wages, interest rates, and exchange rates are frozen through social consensus, and an income policy is implemented. Unlike traditional classical stability programs (orthodox policies) that aim to close the balance of payments deficits and therefore predict devaluation, the goal of heterodox programs is to rapidly and abruptly reduce inflation without causing a decline in production and employment. Freezing prices and wages in the short term stops the price-wage spiral (Karluk 2010). Heterodox stability programs are implemented as a “shock treatment” in the fight against inflation. As countries experiencing chronic high inflation begin to move towards hyperinflation, implementing shock policies becomes inevitable (Cın - Yalçın - Doğru 2001).

Heterodox policies have been implemented since the developers of stabilization programs thought that inflation is strongly influenced by the inertia forces, besides acknowledging that demand pressures on the domestic prices play a determinant role in inflation. Given the history of high inflation and unsuccessful stability efforts, demand management policies, although consistent with a lower price increase rate and an attempt to break the inaction in the shock programs’ heterodox elements, the public will continue to set prices and negotiate wages as if inflation will persist at the high levels of the

past. For example, freezing prices aimed to demonstrate that the program would put an end to inflation, indexing wages was intended to halt the wage-price spiral, and fixing the exchange rate aimed to eliminate price pressures in the trade goods sector. As a result, the overall stability package will become more reliable, and, therefore, the likelihood of sustainability for demand management policies over a more extended period will be higher (Blejer - Cheasty, 1991). In this context, there are three pillars of heterodox stability programs (Cın - Yalçın - Doğru, 2001):

1. Freezing prices and wages with the aim of stopping the hyperinflation in the short term.
2. Fixed exchange rate.
3. Fiscal discipline aiming to eliminate the budget deficits, with monetary reform as an assisting factor.

Before implementing heterodox policies, it is necessary to provide the country with specific external support and gain support from the society for the program. To achieve success with heterodox programs, freezing the prices would not be sufficient solely; it is also essential to implement monetary and fiscal policies aiming to eliminate the existing imbalances. The problem that arises at this point is the scarcity, particularly in the commodity market, resulting from price freezes. This, in turn, exposes the black market. However, the costs that emerge from this will be lighter than the losses in production and employment caused by strict monetary and demand management policies. From this perspective, heterodox programs resulting in a lower level of unemployment can be considered an important advantage (Karluk 2010). In this regard, the fundamental characteristics of heterodox economics can be expressed as follows (Mearman 2007):

1. Methodology is important in understanding the economics.
2. People are social and far from being entirely rational. Habits and routines are shaped by culture and tradition.

3. Economic systems are complex, evolving, and unpredictable. Therefore, equilibrium models should be viewed with skepticism.
4. Individual and societal theories are useful.
5. History and time are important.
6. All economic theories can fail.
7. Pluralism, which means multiple perspectives, is advocated.
8. Official mathematical and statistical methods should not be perceived as a superior model and should not be abandoned.
9. Facts and values are inseparable.
10. Power is an important determinant of economic outcomes.

3. Advantages, Disadvantages, and Differences of Orthodox and Heterodox Economic Policies

The history of economic thought is very important since it shows the economic evolution of humanity. Moreover, economic transformations in the last century have witnessed distinct divisions. These divisions particularly can be considered Neo-classical economics, which is a continuation of classical economics, and other economic ideologies that cannot be considered a part of classical economics. It can be stated that economics can be fundamentally divided into orthodox economics and heterodox economics based on the economic framework. In general terms, orthodox economics is associated with Neo-classical economics, whereas heterodox economics encompasses nearly all economic ideologies outside Neo-classical economics (Akansel 2013).

When making the distinction between orthodox and heterodox approaches in economics, various differences are considered, ranging between assumptions in economic science and the analytical methods and policy tools used. The fundamental difference between these two approaches lies in the responses to the basic questions of economics, such as “what goods and

services will be produced, by whom, how, and how the production will be shared”. The orthodox approach points to the market system as the answer to these questions, whereas the heterodox approach differs in its response. The Marxist doctrine, which is a clear example of the heterodox approach, is based on the general determination of the pricing of goods and services from a central authority. For example, some economists with heterodox views do not necessarily agree with Marxism’s view that “the ownership of the means of production should be in the public sector” and some orthodox economists do not think that “the ownership of the means of production should belong to the private sector”, but they argue that both can coexist (Eğilmez 2022).

Therefore, orthodox economics is influenced by Newton, who advised social scientists to follow their own paths and who set out to discover the “divine order in the universe” by establishing the physics-economics relationship. It then advocates the claim that the market can solve every problem without any intervention and departs from heterodox economics because it is not evolutionary. This brings along the problem of “every ideology always defends that it is right”. However, ideologies that can see their flaws and allow other ideas to enter into discussions can foresee the future and continue to evolve. Hence, although the existence of a “divine order in the universe” is reflected in economic science, human nature, which is in a constant state of motion, is disregarded by Neo-classical economics. This led Neo-classical economics to distance itself from evolution as human beings continue to develop and produce and consume. Criticizing Neo-classical economics is necessary as it is a form of ideological blindness (Akansel 2013). In this context, Table 1 illustrates the differences between orthodox and heterodox policies.

Table 1: Differences between orthodox and heterodox policies

Orthodox Policies	Heterodox Policies
Economics is a study that emerges under conditions of limited resources.	Economics is a study related to the societal processes of scarcity conditions. Meeting people's needs is not just about choices and scarcity.
Economic actors act according to rational personal interests.	Both scarcity and desires are socially defined.
When applied correctly, it can be characterized as a positive science.	Economics is not independent of value. It can also shape our analyses and conclusions within the framework of economists' objective knowledge.
The history of economic thought may not be an important subject for examining the basic principles of economics.	The history of economic thought is of critical importance for contemporary economic theory.
The individual, accepted as a separate entity, forms the basis of economic analysis.	The individual, considered as an entity connected with others, should be evaluated as a means of understanding the functioning of the entire economy.
Economies and markets tend to have equilibrium, and balance is a fundamental concept in economics.	Although balance is a useful concept, economies often do not exhibit equilibrium tendencies. Therefore, economics should focus more on dynamic processes.
Market values, or prices created in a free-market economy, are important indicators of economic efficiency. Anything that distorts market values reduces efficiency, thus imposing costs on society.	Valuation is a social process.
Even though it is believed that the ideal way to achieve efficiency and maximum social welfare is through a free-market economy, there are many failures that require government intervention in the market.	Markets are social institutions that do not function as proposed by orthodox theory. Most of the failures defined by orthodoxy constitute the fundamental characteristics of markets.
Wealth and income distribution are based on marginal production determined by individual characteristics.	Wealth and income distribution are shaped by group membership based on race, gender, and class, as well as the relative power exercised by these groups.
The natural world, the source of all energy and materials and the repository of all waste, is not a complementary element in production.	Ecological literacy is necessary to understand the economic process.

Source: Mearman 2007.

In Table 1, it can be seen that heterodox economists, in a sense, continue to employ the critique of orthodox economics as a unified framework. This reflects the acknowledgment that there is still a common aspect that distinguishes orthodox economics from heterodox economics and guides theory selection (Dow 2000).

Although orthodox and heterodox economics have distinct characteristics, both advantages and disadvantages come into play when appropriate economic policies are implemented. The advantages and disadvantages of these policies can be listed as follows (Sandıkcıoğlu 2020):

- In orthodox economic policy practices, the supply side exhibits particular microeconomic characteristics. This can be considered advantageous in the short term but disadvantageous in the long term since it yields temporary solutions. Therefore, if forward-looking planning is well executed, and the necessary production capacity is expanded, it can also provide advantages in the long term.
- In orthodox economic policies, supply-side and demand-side policies complement each other. Compensating for negative implementations in one area with the other is possible.
- Orthodox policies are generally accepted by international organizations and considered a prerequisite for ensuring stability. These policies have been successful in establishing real equilibrium and closing budget deficits, but their success in achieving a balance between prices (wages, prices, exchange rates, and interest rates) is debated. Price and wage policies come into play at this point, and efforts are made to address the shortcomings related to establishing relative price balance in orthodox programs.
- Heterodox plans and policies are more advantageous in terms of reducing inflation. When orthodox policies are implemented,

inflation experiences a slower decline, while heterodox policies show a faster reduction in inflation.

- Heterodox applications may be inadequate when implemented solely.
- In terms of fiscal balances, orthodox policies provide greater efficiency, while issues of price imbalance and income distribution come to the forefront with heterodox policies.
- The rapid reduction of inflation through the implementation of heterodox policies can lead to potential fiscal imbalances. Additionally, it may delay the achievement of stability in the post-crisis period. However, in a low-inflation environment, it can contribute to making the budget as transparent as possible.
- The difficulty of maintaining heterodox policies on a continuous basis can lead to various disadvantages.
- Although heterodox policies can create a sharp change, their preservation and continuity take a long time, which can also lead to a disorder referred to as the “black market”. Clear examples of this have been observed in countries in South America that implement heterodox policies.

4. Implementation Process of Orthodox and Heterodox Economic Policies in Turkey

The world of economics and economists, despite harboring differences due to the theories and approaches it has long put forth, can be summarized with a fundamental goal: explaining the relationship between economics and society. From schools of thought to individual scholars, almost every economist has systematized their thoughts to explain this relationship. However, while we can categorize thinking styles as Marxist, Keynesian, or Marshallian, there is another classification above these. For example, the

ideas that oppose the Keynesian policies anticipated in the Marxist approach have eventually taken the name of heterodox economics. Similarly, the Keynesian economic approach has been referred to as orthodox economics (Sandıkçıoğlu 2020).

Some heterodox approaches have been adopted by the orthodox approach, or the orthodox approach has been revised in response to criticisms made for heterodox approaches. The most important one among them is the Keynesian economic approach. Although non-intervention in the market is the cornerstone of the orthodox economic understanding, the necessity of intervening in the market when needed has become part of the system with the Keynesian economic approach. Moreover, the idea that prices, wages, rents, etc., should be determined freely in the market in accordance with supply and demand rules was embraced, and any interference in the market and the acceptance of the market's self-regulating mechanisms were not allowed. However, these views have changed, and government intervention in the market has been put into practice. After a while, a monetary economic approach advocating the exclusion of the Keynesian intervention approach and then a new classical economic approach advocating a return to classical economics were introduced. However, limited government intervention in the economy has continued within the orthodox approach (Eğilmez 2022).

Over time, there have also been changes in the positions between certain aspects of heterodox and orthodox practices. A typical example of this is the method used in order to determine exchange rates. For many years, exchange rates were determined through a fixed exchange rate regime. In this method, the central bank of a country determined the value of its currency against foreign currencies and tried to maintain the exchange rate at that level. If the national currency was losing value and was under pressure in this regard, the central bank would then reduce the value of the national currency against foreign currencies (devaluation) and begin defending it by setting a

new exchange rate. The ability of the central bank to defend the exchange rate is related to the amount of foreign exchange and gold reserves. By the 1980s, central banks in developed countries gradually began to implement a daily exchange rate determination method. When excessive volatility occurred in the exchange rate, they intervened by selling foreign exchange to try to maintain a stable rate. In the 2000s, most countries switched to a floating exchange rate regime. Some countries allowed the exchange rate to float without intervention in the market, whereas others continued the interventions. Thus, until recently, fixed exchange rates and then intervention-based flexible exchange rate regimes were part of the orthodox economic approach, but today, the floating exchange rate regime has come to the forefront. As a result, fixed exchange rates and even intervention-based flexible exchange rate regimes are now considered part of the heterodox economic approach (Eğilmez 2022).

Inflation, taking into account people's desire to hold onto money, was believed to increase the demand for money, and thus expand the base for inflation tax when inflation is rapidly reduced (for example, through price freezing), which would allow the same deficit to be financed with a lower inflation rate. Thus, each of heterodox and orthodox policies has two aspects. The aim of heterodox policies is (1) to create credibility for a stability program and (2) to rapidly increase the demand for money to support acceptable levels of high aggregate demand at a low inflation rate. The purpose of price stabilization policies is to create a temporary policy primarily to disrupt price determination in product and factor markets rather than permanently replacing market mechanisms. The purpose of orthodox or demand-restricting policies is (1) to reduce the fiscal deficit to a level consistent with monetary financing with the balance in the money market and (2) to signal the government's commitment to sustainable demand levels by

announcing future radical fiscal changes in financial variables (Blejer - Cheasty, 1991).

In Turkey, orthodox policies began to be implemented with the liberalization of capital movements from the late 1980s and the early 1990s onwards. During this period, the economy grew, exports increased, and investments expanded to some extent. The 1990s represent the typical vicious circle of this fragility (Pinar 2022). In fact, the military coup and Turgut Özal's reforms in the 1980s reinforced each other. While the coup aimed to provide the period of tranquility Özal sought, it lived in a period without politics and any opposition. Özal's economic reforms were incorporating radical segments of society into his structure. In addition, these reforms included some features to realign with the world hegemonic bloc for long-term social and political stability. What gave neoliberalism a heterodox character in Turkey was the different methods used in the quest for hegemonic membership (Karataşlı 2015).

AKP came to the power in the year 2002 with the promise of a reform in the democratic consolidation in Turkey (Yeşilada 2023). The Adalet ve Kalkınma Partisi - Justice and Development Party (AKP) has been in power since 2002. Kemal Unakıtan, who was appointed as the Minister of Finance of that period in the AKP government that took over the administration after the 2001 financial crisis (2002-2009), took over the position from Sümer Oral (1999-2002). In 2002, the Turkish economy reached the desired level of growth (7.9 percent and 5.9 percent growth rates) with cheap credit opportunities, a low exchange rate policy, and cheap imports. During this period, with the Program of Transition to Strong Economy and the support of the IMF, structural reforms related to the financial sector were increased, regulations were made to increase the transparency of the state, and effective monetary and fiscal policies were implemented within the scope of revitalizing financial/real markets. In addition, together with Kemal Derviş,

who took over the position of State Minister Responsible for the Economy at that time, a floating exchange rate determined according to supply and demand conditions in the market was adopted. When we examine it, we see that both orthodox and heterodox economic policies were implemented. With these policies, it can be said that significant achievements were achieved in the Turkish economy, and the effects of the 2001 financial crisis were almost eliminated.

As a result of the cabinet change on May 1st, 2009, Kemal Unakıtan handed over the duty of the Ministry of Finance to Mehmet Şimşek (2009-2015). The effects of the global financial crisis that started at the end of 2007 and lasted for almost 2 years were partially reflected in Turkey. It led to the implementation of a strict fiscal policy to ensure that Turkey was not affected by the 2008 global financial crisis. Therefore, during this period, Turkey was less affected when compared to many other developing countries and was in a safer position against the crisis. At the same time, Mehmet Şimşek played a pioneering role in the modernization and fair distribution in Turkey's tax policies. This led to an increase in the state's income and provided strong support to the country's economy. Mehmet Şimşek's disciplined fiscal policy, effective and fair tax system, macroeconomic stability, and low budget deficit targets significantly increased Turkey's GDP. As a result, the credit line provided by the IMF in the 2008 crisis was closed one year earlier, allowing Turkey to escape from high interest payments. Considering the policies implemented by Mehmet Şimşek, orthodox economic policies draw attention. He is still known as an orthodox economic policymaker today. It can be seen that he successfully implemented orthodox policies during his tenure.

In 2015, with Mehmet Şimşek's appointment as Deputy President of Turkey and State Minister Responsible for the Economy, he handed over the duties of the Ministry of Finance to Naci Ağbal (2015-2018). Alongside Naci Ağbal, a new era in the economy was initiated, emphasizing production.

However, during this period, political and security tensions also affected the economy. Particularly, Turkey downing of a Russian plane on the Turkey-Syria border, the unsuccessful coup attempt on July 15th, 2016, and terrorist attacks had an impact on the economy. These tensions led to a period of financial instability. Consequently, trade deficits and inflation issues emerged, and there was an increase in the exchange rate. Problems related to the independence of the Central Bank of Turkey also led to the depreciation of the Turkish Lira. During this period, the incentives provided by the government to the real sector and the implementation of holiday bonuses for retirees led to an increase in public spending. Interest rates also experienced significant increases, making it difficult for investors to invest in the country. In this context, private sector investments were stimulated, and additional incentives were provided to firms to increase employment. Sectoral tax reductions and the restructuring of tax and social security premium debts of businesses were encouraged. In general, it can be said that during this period, a tight monetary policy and loose fiscal policy were implemented. This, in turn, indicates the application of heterodox economic policies because monetary and fiscal policies should be applied in the same direction in orthodox economic policy. In the short term, it can be said that heterodox economic policy was successful during Naci Ağbal's term, but its negative effects were reflected in the economy in the long term.

In 2018, with Turkey's transition to the Presidential Government System, Naci Ağbal handed over his position to Berat Albayrak (2018-2020). Berat Albayrak announced the New Economic Program (YEP) with the main theme of "New Balancing, New Normal, New Economy" when he took over as the Minister of Treasury and Finance. When Berat Albayrak assumed the duty, the USD/TRY exchange rate was 4.53, but it had risen to 8.52 when he resigned. Inflation, which was at 15.85 percent, increased to 25.24 percent during the Pastor Brunson crisis. In October 2018, with Pastor Brunson's

release, the USD/TRY exchange rate stabilized at around 5 Turkish Liras. During this period, Turkey achieved record exports despite adverse global events such as the U.S.-China trade war, Brexit, and the Federal Reserve's interest rate hikes. Inflation, which started to increase due to the exchange rate, decreased from 25.25 percent to 21.62 percent due to the effects of a tight monetary and fiscal policy and the Inflation All-Out Battle Program. The Project-Based Incentive System was implemented to reduce the current account deficit. The Swap agreement, the first step of a 15-billion-dollar investment package, was signed between Turkey and Qatar central banks. VAT and SCT were reduced, and policy interest rates were lowered. Berat Albayrak took over the duty amidst a currency shock and, from the beginning of his term, despite fluctuations in inflation, there was an upward trend, the Turkish Lira depreciated, and the economy experienced a collapse in both fiscal and monetary terms. In general, both orthodox and heterodox policies were attempted, with an emphasis on orthodox policies. However, the misapplied monetary and fiscal policies negatively affected the country's economy during this period.

Berat Albayrak resigned on November 8th, 2020, and Lütü Elvan (2020-2021) was appointed as the Minister of Treasury and Finance on November 10th, 2020. With Berat Albayrak's resignation, the USD/TRY exchange rate decreased from 8.57 to 8.00. On March 11th, 2020, with the announcement of the COVID-19 pandemic in Turkey, measures were taken both economically and socially. During this period, like many other countries, Turkey also implemented expansionary monetary and fiscal policies. The detection of COVID-19 in Turkey led to restrictions on movement and the closure of border gates, causing a contraction in the global supply chain, slowing down company activities, and a decrease in global input and energy prices. In this context, an "Economic Stability Development Package" of 100 billion Turkish Liras was announced. The policy interest rate was initially

reduced by 100 basis points to 9.75 percent. However, due to increases in the exchange rate and inflation, interest rates began to rise. These increases did not extinguish the flames of the economy. In general, as Lütü Elvan emphasized on the first day of his duty, orthodox economic policies were implemented. However, success could not be achieved due to the impact of the global pandemic.

Lütü Elvan resigned on December 2nd, 2021, and Nurettin Nebati (2021-2023) was appointed to his position. During that period, Recep Tayyip Erdoğan, the President, announced the New Economic Policy with a focus on “low interest rates, export-oriented growth, and employment” to fight against inflation. This decision resulted in changes in economic management. Nurettin Nebati emphasized a fundamental policy axis based on low interest rates, high production volume, aiming for high employment, high exports, low current account deficit, and low external debt, rather than solely focusing on the interest rate and exchange rate duality. Furthermore, with his appointment, changes were introduced in both fiscal and monetary policies as Nurettin Nebati stated, “We have put Orthodox policies aside, and now we have heterodox policies” in the New Economic Policy. The New Economic Model was announced on November 30th, resulting in the USD/TRY exchange rate rising from 12.96 to 18.36 by December 20. Six months after the appointment of Nurettin Nebati to the office, the USD/TRY exchange rate was 16.50. In August 2021, even though the official annual consumer inflation was 19.25 percent, the policy interest rate remained at around 19 percent. In November, inflation rose to 21.31 percent, and the policy interest rate was lowered to 15 percent. As the central bank kept the policy interest rate at 14 percent, the interest and debt burden borne by the treasury continued increasing. Global increases in energy prices and a rise in exchange rates due to interest rate operations also led to an increase in energy prices in TL. Russia’s invasion of Ukraine caused sharp increases in oil, natural gas, and grain prices, further

exacerbating Turkey's current account deficit. In summary, the reduction in interest rates implemented since 2021 led to a rapid increase in inflation and the depreciation of the Turkish Lira was partially halted due to the Exchange Rate Protection Deposit (KKM). Overall, it can be observed that heterodox policies did not paint a positive picture for the country's economy.

The AKP government was re-elected on May 28th, 2023, in the second round of the Presidential election, leading to changes in the cabinet. Among these changes was the replacement of the Minister of Treasury and Finance, with Nurettin Nebati passing the baton to Mehmet Şimşek. Mehmet Şimşek, who took over an ailing economy from Nurettin Nebati, had previously served in the cabinet between 2009 and 2015. He stated that Turkey needed to abandon the policies pursued in recent years since these policies pushed the economy to an unsustainable point. The increased expenditures, borrowing, and interventionist approaches, accelerated by the presidential system, were disrupting the economic balance. Consequently, low-interest rate policies were abandoned from the moment he took office. At the first meeting of the Monetary Policy Committee (PPK), interest rates were raised by 650 basis points, increasing the policy interest rate from 8.5 percent to 15 percent. Credit and credit card interest rates were raised as well. As a result, the USD/TRY exchange rate rose from 20.88 to 26.86, and the Turkish Lira lost 28 percent of its value. Inflation fell from 39.59 percent to 38.21 percent, but it rose to 58.94 percent due to the exchange rate increase. With Mehmet Şimşek's announcement of a return to the Medium-Term Program, inflation forecasts were updated to 65 percent in 2023 and 33 percent in 2024. Fuel prices increased, and the central bank's reserves slightly increased. Besides exchange rate-protected deposits, measures were taken to reduce the amounts in accounts, and the minimum interest requirement in KKM was removed as of December 21st, 2021. Furthermore, Mehmet Şimşek emphasized the need for "harmonious execution of Fiscal Policy and Monetary Policy" because the

fight against inflation couldn't be solely reliant on monetary policy. In this context, both monetary and fiscal policies were tightened. Tax increases, the reduction of the budget deficit, and the current account deficit were introduced to restore economic stability. In short, the Turkish economy is now paying the price for the wrong policies it has pursued in recent years. A three-year reversal process has begun, but it won't be easy, as the Turkish economy is affected by the external world. Therefore, determining the success of the applied orthodox policies for this period is very challenging. This study will need to be updated in three years.

Moreover, the overly optimistic evaluations of Turkey's economic performance during the AKP period need to be assessed in light of the fact that the economy continues to exhibit certain structural weaknesses that limit its ability to achieve high economic growth rates on a sustainable basis (Öniş 2012). Therefore, it is very difficult to determine whether orthodox and heterodox policies have been successful during this period. This study will need to be updated again three years later.

CONCLUSION

In the field of economics, there are various practices accepted, and they contribute to more stable financial decision-making. Orthodox and heterodox policies that shape the economy are also among these practices. In orthodox economics, there is a system emphasizing a higher level of freedom and encouraging entrepreneurship, whereas the opposite applies to the heterodox approach. On the contrary, heterodox policies aim to create budget deficits primarily to suppress inflation. Thus, although the orthodox system emphasizes a more liberal free market in the long term, there is a centralized structure that restrains prices on the other side. Consequently, one side may be sustainable in the long run, while the other only provides short-term solutions.

Examining the 21-year journey of the AKP, it can be seen that an economic model has been implemented depending on the economic situation,

involving both heterodox and orthodox policies. Examining the process, it is observed that orthodox policies have generally been more successful during their implementation. This can be because of the more transparent implementation of orthodox policies. Especially since 2020, Turkey has experienced and continues to experience significant economic difficulties due to the COVID-19 pandemic, earthquakes, and numerous political tensions. During this period, considering developments in the external context, Turkey is in a transitional phase towards “Orthodox Monetary Policy” in the short term (under the leadership of the Central Bank, a tight monetary policy) and “Orthodox Fiscal Policy” in the medium and long term (tax equity, tax discipline, reduction of tax rates, and expansion of the tax base). It is observed that, as in every period of the AKP's rule, the economic challenges will be overcome in the 2023 period with the policy it has implemented. The best answer to the question of whether the secret of economic success during the 21 years in power is orthodox or heterodox policy is that it depends on the favorable conditions of the economy.

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