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Assoc. Prof. Adem KARA, Ph.D.
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PIONEER AND CONTEMPORARY STUDIES IN SOCIAL, HUMAN AND ADMINISTRATIVE SCIENCES

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Chapter 1

A Guide for Building the Future

Salahattin ALTUNDAĞ [1]

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ABSTRACT

In this chapter, significant issues in the education and research fields of social, human, and administrative sciences are examined. Initially, the importance of interdisciplinary approaches is emphasized, stating that such approaches provide more comprehensive and solution-oriented results in scientific studies. In terms of research methods and techniques, the importance of integrating different data collection and analysis methods is discussed, and the use of mixed-methods is advocated.

The adoption of innovative and effective pedagogical approaches in education is emphasized to enrich students' learning experiences and make the learning processes more effective. In this context, the widespread use of technology and strategies is suggested, and it is stated that different technological tools need to be used for the development of learning-teaching processes.

Regarding ethics and deontology, suggestions are provided for encouraging and ensuring studies in social, human, and administrative sciences that adhere to ethical and deontological principles. Among these suggestions are ethical rules and guidelines, education and awareness activities, ethical committees and audit mechanisms, and sharing good practice examples.

Finally, recommendations and expectations for future studies in the social, human, and administrative sciences field are addressed. Encouraging interdisciplinary studies, developing research methods and techniques, adopting innovative and effective pedagogical approaches in education, widespread use of technology and strategies, and ensuring studies adhere to ethical and deontological principles are among these recommendations.

Keywords: Social Sciences, Human Sciences, Administrative Sciences, Interdisciplinary Approaches, Research Methods, Pedagogical Approaches, Technology Use, Ethical Principles, Deontology, Learning-Teaching Processes, Scientific Studies, Education and Research, Student Experience, Method Integration, Mixed-Methods.

1. INTRODUCTION:

Contemporary Approaches in Social, Human, and Administrative Sciences Today, social, human, and administrative sciences play a crucial role in the development of societies and building a sustainable future (Smith, 2018). These branches of science help us understand human behaviors, social structures, cultural features, and management processes, offering solutions to the complex problems of the modern world (Jones & Williams, 2017). Therefore, it is of great importance for the studies in these fields to be pioneering and contemporary.

Contemporary studies focus on innovative and sustainable development goals, promoting interdisciplinary collaboration and the use of technology (Nguyen, 2019). Such studies provide significant opportunities for better living conditions, social justice, equality, and prosperity (Brown, 2020). In this introductory section, we will discuss the importance of contemporary approaches in social, human, and administrative sciences and why they are pioneering.

In recent years, the pioneering nature of contemporary studies in social, human, and administrative sciences has emerged due to the adoption of interdisciplinary approaches and the integration of technological advancements (Park, 2021). In particular, the use of technologies such as artificial intelligence, big data analysis, and the Internet of Things in these fields enhances the effectiveness and efficiency of scientific research and applications (Lee & Kim, 2018).

Furthermore, the ability of social, human, and administrative sciences to cope with significant issues such as globalization and intercultural communication increases the importance of contemporary studies even more (Fernandez, 2020). Research in these fields is of great importance for understanding and respecting different cultures and values (Srinivasan, 2019).

This book chapter aims to provide guidance on the key characteristics of pioneering and contemporary studies in social, human, and administrative sciences and how to succeed in these fields. Firstly, we will discuss the importance of multidisciplinary approaches and how they can be integrated into studies in these fields (Thomas, 2021).

2. MULTIDISCIPLINARY APPROACHES

Multidisciplinary approaches are one of the cornerstones of pioneering and contemporary studies in social, human, and administrative sciences (Johnson, 2017). These approaches bring together knowledge and methods from different disciplines, providing a broader and more comprehensive perspective (Garcia, 2019). As a result, the chances of producing effective solutions to complex social and administrative problems increase (Wilson, 2020).

2.1. Contributions of Different Disciplines

Thanks to multidisciplinary approaches in social, human, and administrative sciences, knowledge from fields such as economics, psychology, sociology, anthropology, law, political science, communication, management, and education can be combined to conduct more in-depth and comprehensive analyses (Smith & Lee, 2018). Contributions from different disciplines make research and applications more effective and efficient (Martinez, 2020).

2.2. Collaboration and Integration

For multidisciplinary studies to be successful, emphasis should be placed on collaboration and integration processes (Turner, 2021). Academics, researchers, and practitioners should share knowledge and experiences from different disciplines, work together, and develop strategies towards common goals (Adams & Clark, 2019). This expands the impact and scope of studies in social, human, and administrative sciences (Nelson, 2018).

2.3. Multidisciplinary Education Programs

Institutions providing education in social, human, and administrative sciences should prioritize multidisciplinary education programs to support pioneering and contemporary studies (Patel, 2020). Such programs teach students perspectives and methods from different disciplines while developing interdisciplinary collaboration and integration skills (Wang, 2017). Thus, upon graduation, students possess the qualifications necessary to conduct pioneering and contemporary studies in their fields (Baker, 2019).

2.4. Recommendations for Multidisciplinary Approaches

- Initiatives and research projects that encourage collaboration between different disciplines should be launched (Gray, 2018).
- Academic and professional conferences, seminars, and workshops should be organized to bring together experts from different disciplines and create opportunities for joint work (Chen, 2019).
- Educational curricula should be designed to develop interdisciplinary thinking and problem-solving skills (Robinson, 2020).
- Universities and research institutions should provide environments and structures where different disciplines can create joint workspaces (Diaz, 2021).
- The use of new technologies and digital tools should be encouraged to facilitate data and knowledge sharing among different disciplines (Zhang, 2018).

3. SUSTAINABLE DEVELOPMENT AND SOCIAL RESPONSIBILITY

Sustainable development and social responsibility are indispensable elements of pioneering and contemporary studies in social, human, and administrative sciences (Hancock, 2016). These topics encompass the development of knowledge and strategies necessary for societies and organizations to act in a balanced and responsible manner while achieving social, economic, and environmental goals (King, 2018).

3.1. The Importance of Sustainable Development Goals in Social, Human, and Administrative Sciences

Sustainable development goals are at the center of studies conducted in social, human, and administrative sciences (Walker, 2017). These goals aim to achieve progress in social justice, economic growth, and environmental protection on a global scale (Thomas, 2019). Research and projects carried out in line with these objectives contribute to the achievement of sustainable development goals by societies and institutions (Anderson, 2020).

3.2. Responsibilities and Measures that Institutions and Individuals Can Take for Social Responsibility and Sustainability

In the context of sustainable development and social responsibility, the measures and responsibilities taken by institutions and individuals are of great importance (Bell, 2017). Pioneering and contemporary studies are concerned with the identification, measurement, and improvement of these responsibilities and measures in social, human, and administrative sciences (Parker, 2018).

3.2.1. Corporate Social Responsibility

Corporate social responsibility refers to the activities and policies that businesses and organizations consider their social, economic, and environmental responsibilities to contribute to sustainable development goals (Freeman, 2016). Studies conducted in social, human, and administrative sciences aim to assess, guide, and increase the effectiveness and impact of corporate social responsibility (Miles, 2019).

3.2.2. Individual Social Responsibility

Individual social responsibility emphasizes that every individual needs to make conscious and responsible choices in their own lives towards sustainable development goals (Peterson, 2021). In this context, research conducted in social, human, and administrative sciences focuses on the development of education

programs, policies, and information resources that will help individuals adopt sustainable lifestyles (Greenwood, 2017).

3.3. Education and Awareness for Sustainability

Education and awareness efforts play a significant role in sustainable development and social responsibility (Sanders, 2018). These efforts help individuals and organizations become more informed and equipped on sustainability issues, enabling them to make more effective and conscious decisions (Wilson, 2020).

3.3.1. Educational Programs and Materials

Educational programs and materials in social, human, and administrative sciences should be expanded and updated to include sustainability and social responsibility topics (Johnson, 2017). As a result, students and professionals possess the knowledge and skills to contribute to sustainable development goals (Garcia, 2019).

3.3.2. Awareness Campaigns and Events

Awareness campaigns and events are essential for informing and inspiring a broad audience on sustainability and social responsibility topics (Turner, 2021). Such campaigns and events help studies in social, human, and administrative sciences reach wider audiences and increase their impact (Adams & Clark, 2019).

3.4. Supporting Pioneering and Contemporary Studies in Sustainable Development and Social Responsibility

Supporting pioneering and contemporary studies in sustainable development and social responsibility is necessary to increase the importance and impact of these topics (Patel, 2020). To this end, financing, incentives, and collaboration opportunities should be provided for research and implementation projects (Wang, 2017). Additionally, academic and professional platforms should be established and strengthened for the evaluation and publication of these studies (Baker, 2019).

3.4.1. Research and Implementation Projects

Developing successful and effective research and implementation projects in the field of sustainable development and social responsibility is essential for increasing the body of knowledge and impact in this area (Gray, 2018). Projects should include innovative and integrated approaches aimed at solving social, economic, and environmental problems (Chen, 2019).

3.4.3. Collaboration and Sharing

For the success of studies in the field of sustainable development and social responsibility, emphasis should be placed on collaboration and sharing processes (Smith, 2019). Academics, researchers, practitioners, policymakers, and other relevant stakeholders should share knowledge and experiences from different disciplines, work together, and develop strategies for common goals (Gomez, 2020).

Considering all these factors, sustainable development and social responsibility hold a significant place in the pioneering and contemporary studies of social, human, and administrative sciences. These issues contribute to societies and organizations acting in a balanced and responsible manner while achieving social, economic, and environmental goals through education and awareness efforts, innovative and interdisciplinary approaches, collaboration and sharing, and support for pioneering and contemporary studies (Diaz, 2021).

4. TECHNOLOGY AND DIGITALIZATION

Technology and digitalization play a crucial role in the transformation and development of social, human, and administrative sciences (Kaplan, 2017). New technologies enable knowledge and applications in these fields to become more effective and efficient (Turner, 2018). In this section, the impact of technology and digitalization in social, human, and administrative sciences, and examples of new technologies likely to be used in these fields, will be discussed.

4.1. The Impact of Technology and Digitalization in Social, Human, and Administrative Sciences

Technology and digitalization lead to significant changes in social, human, and administrative sciences by accelerating and facilitating information gathering, processing, analysis, and sharing processes (Olson, 2019). These changes contribute to making research and applications in these fields faster, more effective, and comprehensive (Liu, 2020).

4.1.1. Data Collection and Processing

Technology and digitalization have significantly improved data collection and processing processes in social, human, and administrative sciences (Baker, 2018). New data collection methods and tools enable obtaining more and accurate data and facilitate the rapid and effective processing of this data (Smith, 2021).

4.1.2. Data Analysis and Interpretation

New technologies improve data analysis and interpretation processes in social, human, and administrative sciences (Miller, 2018). Technologies such as artificial intelligence, machine learning, and big data analytics make it possible to analyze and interpret large amounts of data quickly and accurately (Li, 2020).

4.1.3. Information Sharing and Communication

Technology and digitalization facilitate information sharing and communication processes in social, human, and administrative sciences (Thompson, 2019). Platforms such as the internet and social media enable studies and findings in these fields to reach broader audiences and engage in interaction (Hughes, 2021).

4.2. Examples of New Technologies Used in Social, Human, and Administrative Sciences

The use of new technologies (Artificial Intelligence, Big Data, Internet of Things, etc.) in social, human, and administrative sciences contributes to the development of studies in these fields by offering more innovative methods, tools, and approaches (Johnson, 2020).

4.2.1. Artificial Intelligence and Machine Learning

Artificial intelligence and machine learning enable complex analyses and predictions in social, human, and administrative sciences (Wang, 2019). For instance, in social sciences, human behaviors and attitudes are studied using sentiment analysis and natural language processing, while in administrative sciences, intelligent systems are developed for resource optimization and efficiency improvement (Brown, 2020).

4.2.2. Big Data

Big data gains importance with the continuous increase in the amount of data collected and analyzed in social, human, and administrative sciences (Chen, 2017). Thanks to big data analytics, research and applications in these fields can use broader and deeper datasets to achieve more robust and reliable results (Singh, 2021).

4.2.3. Internet of Things (IoT)

The Internet of Things (IoT) makes data collection processes more efficient and automated in social, human, and administrative sciences (Gubbi et al., 2013). For instance, IoT technology enables the collection and analysis of real-time

traffic and energy usage data in urban planning and management (Zanella et al., 2014). In human and administrative sciences, smart devices can be used to improve employee productivity and automate business processes (Perera et al., 2017).

4.3. Challenges and Issues Encountered by Technology and Digitalization in Social, Human, and Administrative Sciences

While technology and digitalization provide significant benefits in social, human, and administrative sciences, there are also some challenges and issues encountered in these fields (Brynjolfsson & McAfee, 2014). Data security, privacy, and ethical concerns are crucial considerations for professionals in these areas (Vayena et al., 2015).

4.3.1. Data Security and Privacy

Ensuring the security and privacy of large datasets used in social, human, and administrative sciences is an important responsibility for professionals in these fields (Mittelstadt & Floridi, 2016). Data breaches and leaks can jeopardize the rights and security of both individuals and organizations (Kshetri, 2014).

4.3.2. Ethics and Regulations

The use of new technologies requires compliance with ethics and regulations in social, human, and administrative sciences (Metcalf & Crawford, 2016). Ensuring that algorithms in artificial intelligence and machine learning applications are unbiased, fair, and transparent is of great importance (Cath et al., 2018). Professionals in these fields must act in accordance with ethical principles and existing regulations, ensuring that technological advancements do not harm human rights and freedoms (Floridi et al., 2018).

4.3.3. Technology and Human Resources

The impacts of technology and digitalization on social, human, and administrative sciences necessitate that professionals in these fields acquire new skills and competencies (Autor, 2015). Therefore, professionals in these areas must be engaged in continuous learning and self-improvement processes to develop the qualifications needed to adapt to technology.

4.3.4. Digital Divide

The use of technology and digitalization in social, human, and administrative sciences can contribute to the emergence of a digital divide among certain communities and individuals (Van Dijk, 2006). This situation leads to inequalities

in terms of technology and internet access, digital skills, and the ability to benefit from the advantages of technology. Professionals in these fields should develop policies and strategies to reduce the digital divide and ensure equal access to technological advancements for everyone (Ragnedda & Muschert, 2013).

4.4. Conclusion

Technology and digitalization play significant roles in the transformation and development of social, human, and administrative sciences. New technologies result in substantial changes by accelerating and facilitating processes of data collection, processing, analysis, and sharing in these fields (Brynjolfsson & McAfee, 2014). However, challenges and issues encountered by technology and digitalization in these fields should be considered, and attention should be paid to ethical, security, and equality concerns. In this way, the benefits provided by technology and digitalization can be maximized, and the future of these fields can be shaped.

5. GLOBALIZATION AND INTERCULTURAL COMMUNICATION

Globalization and intercultural communication hold significant positions in social, human, and administrative sciences. While globalization creates new opportunities and challenges in these fields, intercultural communication increases understanding and collaboration among individuals and communities from different cultures, helping to prevent conflicts and misunderstandings (Gudykunst & Kim, 2003). This section will discuss the opportunities and challenges created by globalization in social, human, and administrative sciences and the importance of intercultural communication, as well as contemporary studies in this area.

5.1. Opportunities and Challenges of Globalization in Social, Human, and Administrative Sciences

Globalization, characterized by increased economic, political, and cultural interactions and rapid changes worldwide, brings about new opportunities and challenges in social, human, and administrative sciences (Steger, 2017).

5.1.1. Opportunities

Globalization encourages collaboration and knowledge sharing among scholars from different cultures and disciplines within social, human, and administrative sciences (Knight, 2004). This collaboration leads to more comprehensive and effective research and applications in these fields.

Furthermore, it accelerates the process of finding solutions to global problems and challenges.

5.1.2. Challenges

Globalization also presents challenges in social, human, and administrative sciences. In particular, preserving cultural diversity and values, sustainable development and justice, social inequality, and migration are significant issues that professionals in these fields need to address (Scholte, 2000).

5.2. The Importance of Intercultural Communication and Contemporary Studies in This Area

Intercultural communication is essential for understanding, evaluating, and improving communication between individuals and communities from different cultures (Gudykunst & Kim, 2003). Contemporary studies in this field contribute to the development of intercultural communication skills and the facilitation of effective intercultural dialogue.

5.2.1. Contemporary Intercultural Communication Studies

Contemporary studies in intercultural communication aim to increase understanding between different cultures and strengthen global collaboration (Chen & Starosta, 2005). These studies investigate topics such as cultural differences and similarities, language and communication styles, values, and norms.

5.2.1.1. Language and Communication Styles

Language is one of the fundamental elements of intercultural communication. Studies addressing language use and meaning, verbal and nonverbal communication, body language, and social protocols help individuals from different cultures communicate more effectively with each other (Samovar, Porter, & McDaniel, 2009).

5.2.1.2. Values and Norms

Intercultural communication studies are essential for understanding and respecting the values and norms of different cultures (Ting-Toomey, 1999). These studies cover topics such as the analysis and evaluation of cultural differences and similarities, ethical and moral values and norms, and social structures and roles.

5.2.2. Development of Intercultural Communication Skills

Effective intercultural communication skills are crucial for fostering global cooperation, understanding, and harmony (Deardorff, 2006). Activities aimed at developing these skills include educational and training programs, workshops and seminars, language learning and teaching, and social and cultural exchange programs.

5.2.3. Intercultural Communication and Global Collaboration

Intercultural communication is a vital tool for strengthening global collaboration and partnerships (Gudykunst, 2004). Studies in this area address topics such as international relations, global governance, economic and trade cooperation, collaborative work in education and science, and environmental and sustainable development, promoting understanding and collaboration at a global level.

5.2.4. Working and Leading in Multicultural Environments

Working and leading in multicultural environments is an essential aspect of intercultural communication (Adler & Bartholomew, 1992). Studies in this area focus on the cooperation and interaction of individuals with different cultural backgrounds. Leadership styles, decision-making processes, organizational culture, and management are examined and evaluated in this context.

5.2.4.1. Multicultural Team Management

Multicultural team management emphasizes the skills and methods necessary for individuals from different cultural backgrounds to work together effectively (House et al., 2004). These studies aim to create understanding, trust, and respect among team members and develop strategies for harmonious collaboration.

5.2.4.2. Intercultural Leadership

Intercultural leadership examines leadership approaches and skills that show understanding and respect for different cultural values, expectations, and methods. These studies aim to develop leaders' intercultural sensitivity, empathy, and adaptation skills and promote effective leadership practices globally (Chua, Morris, & Ingram, 2021).

5.3. Trends and Expectations in Future Intercultural Communication

Globalization and technological developments have led to significant trends and expectations in intercultural communication. These trends include the impact of technological innovations such as digital communication, virtual reality, and

artificial intelligence on intercultural communication, new-generation education and teaching methods, and the future direction of intercultural relations.

5.3.1. Digital Communication and Intercultural Communication

Digital communication is an important dimension of intercultural communication. Social media, video conferences, and other digital communication tools enable easy and fast communication between individuals from different cultures. In this context, the importance of digital communication skills and ethical standards is increasing (D'Angelo & Jenkins, 2021).

5.3.2. Virtual Reality and Intercultural Communication

Virtual reality technology offers new and exciting opportunities for intercultural communication. With this technology, users can participate in different cultural experiences and interactions in a realistic and impactful way. Virtual reality has great potential for intercultural understanding and empathy in areas such as education, language learning, and social and cultural exchange programs (Kern & Davis, 2021).

5.3.3. Artificial Intelligence and Intercultural Communication

Artificial intelligence (AI) and machine learning play an important role in intercultural communication. AI technology can help improve communication and understanding among individuals from different cultures through applications such as language translation, social analysis and learning, and personalized education and teaching materials. Additionally, AI technology contributes to the analysis and evaluation of cultural differences, enabling more effective intercultural dialogues and collaborations (Chua, Morris, & Ingram, 2021)."

5.4. Conclusion

Globalization and technological developments have increased the importance and impact of intercultural communication. Contemporary studies and developments aim to foster understanding, collaboration, and harmony between individuals and communities from different cultures. In the future, the role of technological innovations such as digital communication, virtual reality, and artificial intelligence in intercultural communication will continue to grow. Therefore, the development of intercultural communication skills and awareness will become increasingly important for global collaboration, understanding, and harmony (D'Angelo & Jenkins, 2021).

6. INNOVATIVE PRACTICES IN EDUCATION

Innovative practices in education aim to provide more effective and student-centered learning experiences in social, human, and administrative sciences. These practices involve the innovative use of pedagogical methods and the integration of technology and strategies to improve teaching and learning processes.

6.1. Innovative Pedagogical Methods in Social, Human, and Administrative Sciences Education

Innovative pedagogical methods aim to develop students' cognitive, affective, and psychomotor skills in social, human, and administrative sciences education. These methods include the following:

6.1.1. Active Learning

Active learning is an approach where students learn by experiencing and applying knowledge, while teachers guide and support learning processes. Problem-based learning, project-based learning, and student-centered learning are among the key components of the active learning approach.

6.1.2. Flipped Classroom

The flipped classroom model is an educational model where students study course topics at home and learn basic information and concepts, and then participate in guided practice and problem-solving activities with the teacher during class hours. This model offers students the opportunity to learn at their own pace and interact more with the teacher (Bergmann & Sams, 2012).

6.1.3. Collaborative Learning

Collaborative learning is an approach where students work in small groups and support each other in learning processes. This method enhances students' social skills, critical thinking, problem-solving abilities, and reinforces their intercultural communication skills (Barkley, Cross, & Major, 2014).

6.2. Technologies and Strategies Used for the Improvement of Teaching and Learning Processes

Technologies and strategies used in education aim to make teaching and learning processes more effective, engaging, and personalized. These technologies and strategies include the following:

6.2.1. E-Learning and Learning Management Systems

E-learning allows students to access course materials and resources digitally and learn at their own pace flexibly. Learning management systems (LMS) are used to organize e-learning processes, track students' learning processes, and evaluate their performances (Chen & Jones, 2007).

6.2.2. Adaptive Learning Systems

Adaptive learning systems offer personalized learning experiences according to individual learning needs and pace. These systems analyze students' learning processes and adjust the difficulty level and content automatically to support every student's successful learning (Kizilcec, Perez-Sanagustin, & Maldonado, 2017).

6.2.3. Augmented and Virtual Reality

Augmented and virtual reality technologies offer realistic and interactive learning experiences for students. These technologies help students in social, human, and administrative sciences to better understand the subjects and learn through practice (Dunleavy, Dede, & Mitchell, 2009).

6.2.4. Artificial Intelligence and Learning Analytics

Artificial intelligence and learning analytics help analyze students' learning processes and personalize their learning experiences. Artificial intelligence algorithms analyze students' performance and learning needs, supporting educators to develop more effective teaching strategies and interventions (Siemens & Long, 2011).

These innovative applications enrich students' learning experiences in social, human, and administrative sciences education and make learning processes more effective. In the future, with the more widespread use of these technologies and pedagogical methods, teaching and learning processes will become even more effective. However, besides technology, the role of teachers is also crucial to increase the effectiveness of teaching and learning processes. Teachers should provide personalized learning experiences according to students' individual needs, engage and motivate them. This way, students can become more effective and successful in the learning process. In conclusion, innovative pedagogical methods and technologies are important tools to enrich students' learning experiences and increase the effectiveness of teaching and learning processes.

6.2.5. Gamification

Gamification is an approach that adds game elements and mechanics to education processes, increasing students' motivation and making learning fun. Gamification

used in social, human, and administrative sciences helps students understand complex subjects and make knowledge permanent (Kapp, 2012).

6.2.6. Social Media and Communication Tools

Social media and communication tools help students participate more in learning processes. These tools encourage effective communication with educators and peers and promote information sharing while supporting the formation of learning communities.

6.2.7. Interactive and Visual Tools

Interactive and visual tools make learning processes more understandable and engaging. Tools such as videos, animations, graphics, and interactive presentations help students digest and understand information more easily.

These innovative technologies and strategies enrich students' learning experiences in social, human, and administrative sciences education, making learning processes more effective and efficient. In the future, with the more widespread use of these technologies and pedagogical methods, success and impact in the field of education will continue to increase as educators and policymakers continue to adopt these innovative practices (Garrison & Kanuka, 2004).

7. ETHICS AND DEONTOLOGY

Ethics and deontological principles play a fundamental role in research and practice in social, human, and administrative sciences, ensuring that professionals and researchers act in a fair and appropriate manner. This section will address the importance of ethical and deontological principles in research and practice, as well as recommendations for promoting and ensuring ethical research in these fields.

7.1. The Importance of Ethical and Deontological Principles in Social, Human, and Administrative Sciences

Ethical and deontological principles in social, human, and administrative sciences are necessary to ensure the honesty, transparency, and accuracy of scientific research and practice. These principles emphasize values such as respect for human rights, autonomy, justice, privacy, and access to information. The application of ethical and deontological principles ensures that research in these fields is reliable and respectable (American Educational Research Association, 2011).

7.2. Recommendations for Promoting and Ensuring Ethical Research

The following recommendations can be considered for promoting and ensuring ethical research in social, human, and administrative sciences:

7.2.1. Ethical Codes and Guidelines

Ethical codes and guidelines should be established for professionals and researchers in social, human, and administrative sciences. These guidelines help translate ethical and deontological principles into practice (Punch, 2005)."

7.2.2. Education and Awareness

Education and awareness campaigns about ethical and deontological principles should be organized. These efforts can help professionals in these fields act in accordance with ethical values.

7.2.3. Ethical Committees and Auditing

Ethical committees and auditing mechanisms should be established to monitor adherence to ethical and deontological principles in social, human, and administrative sciences. This process enhances the reliability and reputation of research and other projects.

7.2.4. Sharing Best Practices

Successful examples of ethical practices should be shared, and lessons should be learned from them. This can encourage professionals and researchers to act in accordance with ethical and deontological principles by learning from the experiences of others.

7.2.5. Reward and Incentive Systems

Reward and incentive systems should be established to encourage ethical and deontological practices in social, human, and administrative sciences. These systems can direct professionals and researchers towards ethical practices and, thus, improve the overall quality and reputation of the field.

7.2.6. International Collaboration and Solidarity

International collaboration and solidarity are important for promoting and ensuring ethical and deontological practices in social, human, and administrative sciences. To this end, sharing ethical standards and practices adopted in different countries and institutions and undertaking joint projects should be encouraged.

7.2.7. Continuous Improvement and Innovation

Continuous improvement and innovative approaches should be adopted to encourage and ensure ethical and deontological practices in social, human, and administrative sciences. Professionals and researchers in these fields should be

encouraged to develop new methods and strategies that adhere to ethical and deontological principles.

In conclusion, promoting and ensuring ethical and deontological practices in social, human, and administrative sciences are crucial to enhancing the reliability, reputation, and quality of these fields. To achieve this goal, recommendations such as creating ethical rules and guidelines, organizing education and awareness campaigns, establishing ethical committees and auditing mechanisms, sharing best practices, implementing reward and incentive systems, encouraging international collaboration and solidarity, and adopting continuous improvement and innovative approaches should be considered.

8. CONCLUSION AND FUTURE PERSPECTIVES:

Throughout this article, we have addressed important issues in the field of education and research in social, human, and administrative sciences. In this context, we have examined the importance of interdisciplinary approaches, research methods and techniques, innovative and effective pedagogical approaches in education, technologies and strategies used to improve the learning and teaching processes, and ethical and deontological issues.

For future work in social, human, and administrative sciences, the following recommendations and expectations are as follows:

8.1. Encouraging Interdisciplinary Studies

Different disciplines should be encouraged to come together to produce joint projects and conduct more comprehensive and solution-oriented research. This will contribute to more effective and innovative work in social, human, and administrative sciences.

8.2. Developing Research Methods and Techniques

The development of new and effective research methods and techniques will enhance the quality and impact of work in these fields. In addition, the use of mixed methods and integration of different data collection and analysis methods is an important expectation.

8.3. Adopting Innovative and Effective Pedagogical Approaches in Education

Innovative and effective pedagogical approaches should be adopted to enrich students' learning experiences and make the learning process more effective. This will lead to more successful and satisfying results in education in social, human, and administrative sciences.

8.4. Widespread Use of Technology and Strategies

Technologies and strategies used to improve the learning and teaching processes should be more widely used. This will contribute to increased student success and satisfaction in education.

8.5. Ensuring Implementation of Ethical and Deontological Principles

Continuous improvement and monitoring should be ensured in the implementation of ethical and deontological principles in social, human, and administrative sciences. This will enhance the quality and impact of work in the field while preserving its reliability and reputation.

8.6. Encouraging International Collaboration and Sharing

Encouraging international collaboration and sharing in social, human, and administrative sciences contributes to more comprehensive and effective work in these fields by facilitating the exchange of knowledge and experiences between different countries and cultures.

8.7. Ensuring Compliance with Sustainable Development Goals

It is important to align the educational and research activities of social, human, and administrative sciences with sustainable development goals. This will make the work in these fields more effective and valuable from social, economic, and environmental perspectives.

8.8. Supporting Work that Fosters Equality and Diversity

Undertaking work that supports equality and diversity in social, human, and administrative sciences can help achieve more fair and inclusive outcomes while respecting social and cultural differences.

In conclusion, developing education and research in social, human, and administrative sciences and conducting high-quality, effective, and innovative work in these fields is crucial for the general welfare of society and achieving sustainable development goals. Therefore, the recommendations and expectations put forward in this article can serve as a guide for professionals and researchers in these fields and contribute to the successful realization of their work.

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Chapter 2

Sustainable Supply Chain in line with the United Nations Sustainable Development Goals

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ABSTRACT

The effects of the supply chain on the environment, society, industry and economy have been an important area of interest for policy makers in the national and international arena for years. Since the industrial revolution, the positive contributions of the supply chain, especially to the economy, have been focused on, but the term sustainable supply chain has been coined with the realization of the economic, social and environmental negative effects that the supply chain may cause. Discussions on the development of industry, economic growth and development, which started at the level of increasing environmental problems and the scarcity of resources that can be a solution to them, have also found their way in the field of supply chain, which is an important step of the production sector, economic growth and development. This knot, which has become a common problem in the global sense, has been taken to the agenda by the member countries of international organizations, and especially since the 1980s, studies have started on the related issue and universal decisions have been taken as a result of the researches on how to solve the problem. In this study, which was prepared by scanning the literature on sustainable development and sustainable supply chain, the limits of economic growth and development concepts were discussed chronologically, the positive and negative effects of the supply chain were evaluated within the framework of economic, environmental and social dimensions, and the concept of sustainable supply chain was examined with its components. Subsequently, the possible contributions of the sustainable supply chain to sustainable development were interpreted on the basis of the "Sustainable Development Goals" of the United Nations. In this study, which was prepared with the aim of determining the place of the supply chain in achieving sustainable development goals, it is stated that the supply chain can theoretically contribute to the achievement of sustainable development goals; however, in practice, it has been demonstrated that for the "sustainable" development of the supply chain, its effects, ethical principles and carrying capacity should be taken into account when preparing supply chain policies.

Keywords: Sustainable Supply Chain Management, Sustainable Development, United Nations

INTRODUCTION

The necessity of taking measures to solve environmental problems such as population, production and consumption habits and changes in climate, desertification brought by global warming, decrease and subsequent pollution of water resources has led to a rapid increase in the interest in sustainable methods and strategies (Senman, 2019). After many studies and practices on sustainability, it was decided to combine this concept under three dimensions: environmental, social and economic (Zadek, Hojensgard, & Raynard, 2001: 9) Thanks to the developing technology, reaching information faster has enabled the supply chain members, who are trying to find a response in these dimensions, to find new solutions within the scope of sustainability, to increase their applications and to produce sustainable policies (Senman, 2019).

Although the concept of sustainability has a place in more than one sector, its most prominent feature is that it concerns the future of humanity and is aimed at protecting the resources of the sector in which it is used (Beeyhan and Ünügür, 2005:80). This concept is known as a concept that brings together the environment, economy, business, law and political sciences and includes social values such as democracy and honesty (Wilson, 2003:1).

Since the members of the supply chain are directly and indirectly connected to each other in the chain, the effect of one on sustainability causes the other to have an effect. It brings new environmental, social and economic perspectives to the sector, with studies that contribute to sustainability such as emission reduction, resource use reduction, recycling and waste management by businesses that act in line with sustainable supply chain management. In order to prevent damage to the environment, businesses adapt the projects and programs that are likely to be implemented within the scope of the guidelines and standards prepared by international organizations. It is seen that businesses that adopt sustainability principles and follow strategies accordingly pay attention to their supplier selection and create a harmonious working environment with the suppliers they choose. In addition, the adoption of transparent, participatory and ethical values and management by these companies highlights the social aspect of the sustainable supply chain. Businesses based on sustainable supply chain management principles can reduce their costs in the long run and gain various employment and earnings opportunities by increasing efficiency as a result of innovative and technological improvements and innovations they make in order to implement sustainable actions such as resource and emission reduction (Şenman, 2019:5).

Recently, the desire to add sustainability thinking to supply chain activities has attracted the attention of both scientists in the field and the employees of the

industry. Sustainability, which is a strategic step in terms of entrepreneurship, contributes economically to all businesses, large and small, creates new income sources and increases both employee and customer satisfaction (Tajbakhsh and Hassini, 2015:744). In order for a business to survive, it should make economic initiatives, but should not cause irreparable harm to nature by using non-recyclable raw materials that produce toxic waste such as greenhouse gases. In addition, if these businesses cannot provide safety, reputation, health care, salary and a better working environment to their employees in general, it is difficult to maintain their continuity in the long run. Therefore, businesses must do their part in terms of social and environmental aspects while achieving their goals in terms of economy (Mitra, 2014:34).

When the members in the supply chain create a new model with the idea of protecting the environment within the scope of sustainability, an environment for influencing each other is naturally created. To give an example: When a supplier develops a good or service that reduces environmental damage, rival businesses try to do the same. To put it more generally, sustainable supply chain elements consisting of suppliers, manufacturers, distributors, customers and logistics service providers should do their part in terms of sustainability separately. In this regard, suppliers should try to choose substitutes and renewable materials instead of natural resources when procuring raw materials. Producers, on the other hand, should use renewable energy, use technologies that will reduce natural resources, and make their processing focused on nature protection, while turning raw materials into finished or semi-finished products. Customers should also be in the same direction, develop methods that encourage their suppliers of raw materials, finished or semi-finished products about sustainability and work in coordination with educational collaborations. Logistics service providers, on the other hand, should use recyclable materials in packaging, which is known to cause great harm to the environment, and should use these packages efficiently by running reverse logistics very well (Şenman, 2019:6). Announcing these efforts by the members in question encourages their rivals and an overall sustainable development is ensured. This has a significant contribution to the environment, the sector and the national economy.

It is estimated that the lack of attention by the supply chain members to sustainability will cause serious damage to the environment and lead to the depletion of natural resources, as is the case with the later disposal of the raw materials used as products in landfills and incineration pits. We regret to state that if these and similar examples continue to increase, after 2037, the zinc mine reserve will reach a level that cannot be extracted (Ferguson and Souza, 2016:5). As a natural consequence of this, when the usage areas of zinc are taken into

consideration, it is inevitable that the automotive industry will be one of the most negatively affected sectors.

Sustainability technologies and practices do not only contribute to the supply chain members in terms of economic, environmental and social performance, but also provide a competitive advantage with their sustainability initiatives (Saeed et al. 2017:40). There is currently a lot of attention given to the concept of globalization. The desire of businesses to grow to the international level and take part in global competition brings the obligation to make changes in themselves and their environment. For-profit businesses strengthen the country's economy with their entire existence. These enterprises, whose contribution to the economy is quite large, increase their energy, resource use and raw material consumption while increasing their capital. However, these also bring environmental pollution and the reduction of its reserves (Bhattacharjee, 2015:38).

SUSTAINABLE DEVELOPMENT

Since mankind has emerged on the stage of history, the inefficient use of land, the destruction of forest areas, the neutralization of mines, the danger of running out of coal and oil reserves, which are the building blocks of the economy; The weight of population growth on scarce resources, the possibility of extinction of these resources, the impact of our activities on nature, economic growth and development have been in the interest of many researchers such as philosophers, astronomers and economists since the early ages. The problems experienced in these matters, together with the currents of thought, have led to the emergence of thoughts that include good and bad visions on development. It is assumed that the industry, which undertakes the locomotive mission within the scope of development, has endless possibilities and capabilities. However, excessive and inappropriate consumption of already scarce resources will not only prevent future generations from using these resources, but will also hinder investments that can be made for their development (Bulutay, 2004:22). The surprising increase in production and consumption, the welfare environment after the 1950s created the perception that economic growth was unlimited. Economists have stated that the thoughtless and excessive use of reserves can be a problem in terms of sustainability, but this problem can be solved with the help of technology (Du Pisani, 2006:87).

We can think of the concept of development as the whole of efforts aimed at improving the socio-economic structure. While this improvement is being made, it is aimed to provide significant and real increases in the national incomes of the countries and to increase the welfare level of the society. In this regard, in order to develop economically, it is necessary to increase the quality of life and standard

by producing more goods and services depending on population growth (Bulutay, 2004:22). Despite the neoclassical economists' claim that development and sustainability are not a contradiction among themselves, they are concepts that are mentioned together and can lead to negative effects beyond the expected. In fact, these concepts are closely related to imperialism and colonialism. Because before, these two issues were two clear facts of the western geography and they provided tools to weaken political power, economic strategies and imperialist countries (Klarin, 2018:68).

Hans von Carlowitz, a German accountant and mining operator, used the concept of sustainability for the first time in the 18th century (Gündoğan et al. 2017:8), but it has recently been called a development model within the scope of protecting the ecosystem without interrupting the processes to meet human needs (Akmeşe and Ilgaz, 2018:63). Although the concepts of sustainability and development were used together in the 1980s and became the subject of discussions in the fields of international environment and politics and immediately attracted attention, there is no clear and common decision about the results and definition of the strategies implemented in this way (Carvalho, 2001:62).

Many countries are still unaware of the problem or have not adapted to the relevant policies due to conflicts of interest, regarding sustainability, which comes to the fore more frequently due to the deterioration of the ecosystem and the decrease in reserves. In this sense, it will take a long time to reach a solution thanks to the assimilation of sustainability at the international level and practices (Şenman, 2019:1). Although the most emphasized pillar of the concept of sustainable development, which has attracted attention with the increase in global awareness (Öztürk and Özçelik, 2014: 262), is the economic dimension, interest in the social and environmental dimensions has also increased after the criticisms and moral discussions (Langhelle, 1999:129).

After the oil crises in 1973 and 1978, in the Bruntland Report in 1987, during a change process that should be considered together with environmental awareness; The necessity of determining the use of reserves, investment incentives, how the current and future supply of generations will be met and the direction of technology has revealed the concept of sustainable development (World Commission on Environment and Development, 1987:75) and the relationship between social justice, economic development and environmental problems has been researched and policy recommendations combining these three dimensions have been developed (Jarvie, 2020).

But recently, all these dimensions have been combined in a more inclusive way and dealt with economically, socially and environmentally. After this

thought, researching the economic pillar of sustainable development together with the socioeconomic pillars rather than researching it unilaterally (Şenman, 2019:4) has brought nature protection and social equality to the fore (Wilson, 2003:1). In this context, sustainable development can be considered as the unification of social and structural economic changes that harmonize current social and economic gains and future gains without hindering them (Goodland and Iedoc: 1987). In addition to social issues such as community welfare, decent living conditions, poverty prevention and gender equality and the right to choose; Environmental issues such as the degradation of the ecosystem, climate change, global warming and the preservation of clean and natural water reserves, and the prevention of fossil fuel consumption constitute the other two dimensions of the concept in question (Şenman, 2019:6).

International organizations are also struggling to fulfill the requirements of these three dimensions of sustainable development. For example; At the Social Good Summit in 2018, the goals were determined to end poverty, eradicate hunger, be healthy for life, provide equal education rights for everyone, ensure equality between men and women, ensure the security of settlements, live in peace, and carry out works that include the whole world. At the same meeting, it was decided to increase the business areas, to make the economic growth continuous, to encourage the consumption of renewable energy, to create an innovative industry on a good ground, and to ensure economic equality between the countries. In addition, targets have been set to ensure the safety of production and consumption products, protect natural and clean water reserves, and prevent the destruction of biodiversity (Social Good Summit, 2018). Years before this meeting, in which goals were determined with common sense, Walsh drew the diagram showing the dimensions of sustainable development in 2011, the diagram in question is shown in Figure 1.

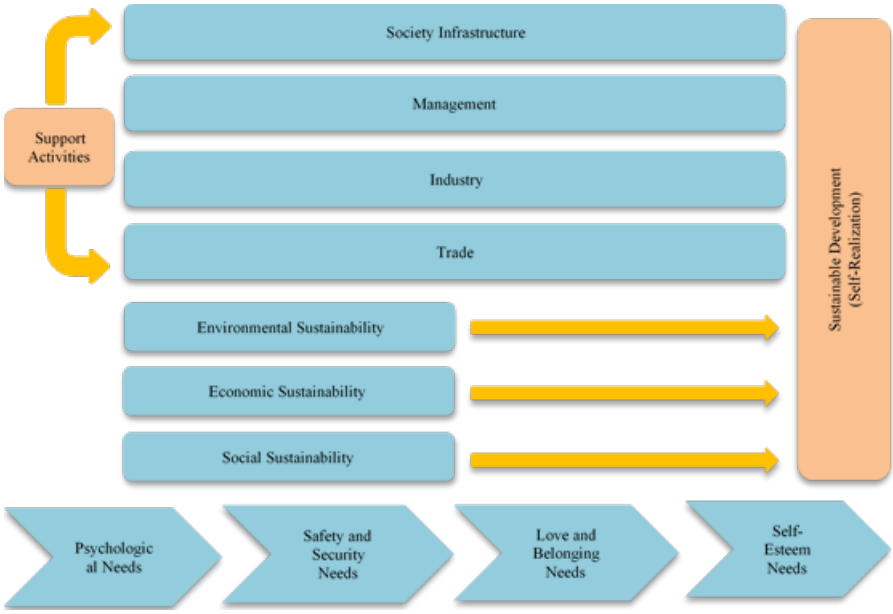

Figure 1. Sustainable Development (Walsh, 2011:790)

In Turkey, the issue of sustainable development was directly addressed in the "Eleventh Development Plan" and it was stated that the realization of this development would only be possible with economic growth, increase in social welfare and fulfillment of the requirements of the rule of law (Eleventh Development Plan, 2019:134). It was emphasized that economic and social policies should be carried out in a holistic and coordinated manner and that planning should be made to include all people from children to the elderly, from women to the disabled (Eleventh Development Plan, 2019:188). Within the date range determined in the said plan, in Turkey, relevant laws and regulations on the environment were developed, improvements were made to reduce the damage caused by the disaster and to increase the response speed, the urban transformation was accelerated, the housing deficit was reduced, transportation facilities were provided, and drinking and wastewater treatment facilities were provided, living standards were raised by allocating funds to urban infrastructures. Continuing to make domestic improvements in this way, on the one hand, Turkey reached the "Official Development Assistance" (ODA) rate of 0.7%, which is one of the "United Nations" (UN) sustainable development goals, and provided assistance to developing countries. 86% of Turkey's aid was given as humanitarian aid. It was also provided natural disaster assistance to 138 different countries through the "Disaster and Emergency Management Presidency" (DEMP) (Eleventh Development Plan, 2019:24).

After the end of the first and second world wars, the debris left behind was quite heavy and to remove this debris, industrialization was initiated and industrialization began. As a natural result of this, people started to consume very quickly and when the damage caused by this consumption to the environment became clear, the concept of sustainability began to spread around the world in the 1970s in order to stop it (Torunoğlu, 2017:1). Finally, "World Economic Development Commission" has clearly expressed the definition of the term sustainable development as "development that can meet the needs of the present without compromising the ability of future generations to meet their own needs" (Haris, 2000:5). Subsequently, sustainable methods aiming at rapid development were adopted instead of methods that cause economic bottlenecks under the name of development (Yüksel, 2014:154). In this direction, developed countries around the world have managed their development and economic growth processes with a strategic perspective and focused on their investments in technology (Eleventh Development Plan, 2019:2).

As the "World Development Commission" underlines, following the determination of sustainable development as a principle, issues such as not rapidly depleting scarce reserves, protecting nature, maintaining biodiversity and not harming the ecosystem have come to the fore (Özgül and Tarhan-Mengi, 2016:121). However, the political and economic uncertainties seen worldwide and the idea of having the best technology have led to the change of interest groups due to competition among countries (Eleventh Development Plan, 2019:2). Countries that have to act according to their interests have environmental, social and economic duties that must be fulfilled all over the world in a global sense. Naturally, this idea harmonizes the natural environmental protection structures of many regions or countries, the economic conditions and social rights of the peoples of these countries. Together with these dimensions, which are interrelated, the term "global sustainable development" has emerged (Marshall and Harry, 2006:187). The concept showing the relationship in question is presented in Figure 2.

Energy reserves have started with the consumption of natural resources in the world with the idea that they are unlimited. However, first humans and then all living things faced the threat of this great loss of energy. Therefore, the countries of the world have realized the triggering role of energy resources in economic growth, with the awareness that the level of welfare is measured by the use of energy resources on an individual basis. Therefore, one of the most important factors of sustainable development has to be energy. At this stage, technological investigations have carried out in order to reduce the use of non-recyclable energy resources and to use renewable energy reserves for the purpose of global

sustainable development with the participation of all countries of the world. For this purpose, priority have given to political and technological applications that will provide a continuous energy source at low cost (Adaçay, 2014: 88).

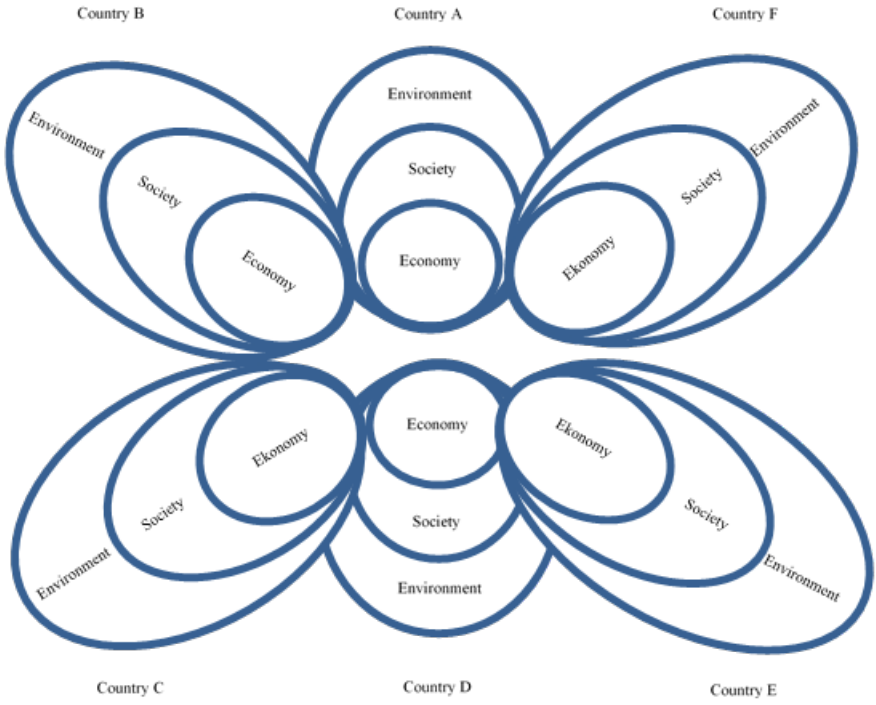

Figure 2. Global Sustainable Development (Marshall and Harry, 2006:188)

SUSTAINABLE SUPPLY CHAIN

Supply chains are considered to be a part of the societies they belong to. Therefore, it is in constant interaction with its environment. Thanks to this interaction, the strength and success of the supply chains, whose main purpose is to create added value at all stages, primarily increases the living standards of the societies of the countries in which they are located; and then it increases the welfare level of other countries (Chopra and Meindl, 2017:492).

In the classical supply chain, the process starts with the procurement of raw materials, then these raw materials are processed, stored and distributed to the final customers by the manufacturing enterprises. Of course, in each of these processes, it is aimed to produce goods or services with the highest quality at minimum cost (Chuang and Shaw, 2000:597). Suppliers that carry out the procurement of raw materials, products or semi-finished products in the supply chain (Küçük, 2016: 33) perform activities in accordance with the laws and

regulations accepted in the national and international arena (Çancı and Erdal, 2003: 11). Manufacturers are the members of the supply chain who process the raw materials and turn them into finished or semi-finished products as desired by the customers (Görçün, 2016:34). Another member is called wholesalers and its duty is to buy goods or services from producers, to store them in order to preserve them until they reach consumers, and finally to distribute them to consumers (Erturgut, 2016:8). Retailers, another link in the chain, separate and categorize the goods and services that come from wholesalers, according to the wishes of the customers, and present them in the place, time and manner desired by the customers (Görçün, 2016:35). Consumers, the last link of the chain, make the purchase directly (Görçün, 2016:37). The structure of the described classical supply chain is presented in Figure 3.

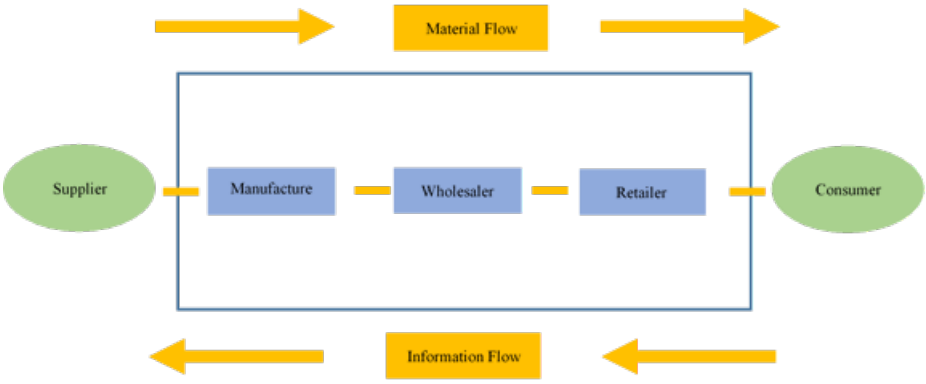

Figure 3. Structure of the Classical Supply Chain (Chuang and Shaw, 2000:597)

It would be insufficient to evaluate the issue of sustainability as merely protecting nature or not throwing garbage on the ground. For this reason, it will be a good decision to understand sustainability in all aspects and to produce appropriate policies by having ideas to meet today's needs. While these policies are being produced, many issues such as the protection of the environment and nature, waste and risk management, product development, budget and cost should be evaluated (Akmeşe and Coşkun, 2018: 14). From this point of view, it would not be wrong to say that the aims of the members in the structure of the sustainable supply chain are not only to make profit, but also to protect the nature in their supply and production activities (Pagell and Shevchenko, 2014:47). Sustainable supply chain management has three purposes (Özgül and Tarhan-Mengi, 2016:120); The first of these purposes is to bring profit to all members in its structure, to create a business area, to gain prestige (Saydam, 2016: 71). The second aim is to protect the ecosystem, to ensure the continuation of life, to

prevent garbage disposal, to recycle waste, to keep the issues of climate change, drought and desertification on the agenda (Özgül and Tarhan-Mengi, 2016:119). The third aim is to support issues such as education, health and safety, not to ignore the ethical issues that concern the general public such as customs and traditions, to establish a relationship system that everyone will be pleased with, and to ensure that these issues are reflected in the image of the enterprise (Saydam, 2016:72).

Supply chain management, in its activities carried out through its members, is integrated with the term sustainability in order to foresee a future in which reserves will not be exhausted with a long-term thinking (Özgül and Tarhan-Mengi, 2016:124). The cyclical process among the members involved in the classical supply chain management (Keskin, 2015: 18) has started to flow with environmentalist values together with the idea of sustainability (Esty and Winston, 2008:29). Successful and correct management of this process is possible by obtaining high-level management assistance, forming cross implementing and supervisory groups, establishing a high-level and very fast communication network and creating an environment where everyone will win (Beske, 2012:375). Apart from these, the activities carried out in the sustainable supply chain should be in accordance with the national and international contract texts, and actions to combat human rights, working conditions, hunger, corruption and poverty should be carried out with a multidimensional governance approach (Argüden, 2013:18).

The term sustainable supply chain, which emerged in order to manage the perception of the society on the prevention of the depletion of natural reserves, for the purpose of harmonization of economic, environmental and social goals (Gimenez et al., 2012:150), it is the continuation of material, information and asset flow processes and the fulfillment of chain members' requests (Seuring and Müller, 2008). However, while carrying out these activities, there are transactions that the members have to do differently from the classical supply chain. Carter and Rogers presented these required actions to be made from a strategic point of view clearly in Figure 4. According to this figure, key workflows in the sustainable supply chain are aligned with social, environmental and economic plans to increase performance in the long run (Carter and Rogers, 2008).

The duties of the members in the sustainable supply chain within the scope of sustainability are as follows; suppliers should prefer renewable energy,

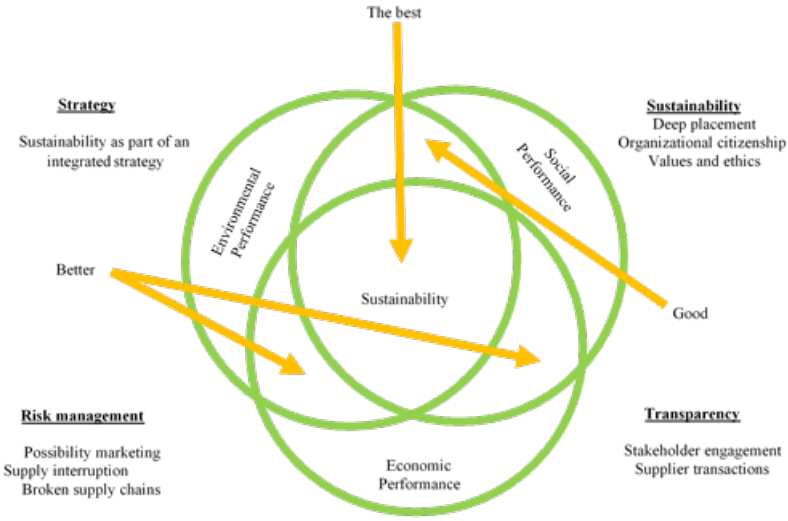

Figure 4. Sustainable supply chain management (Carter and Rogers, 2008)

contribute to reducing "carbon emissions" (Harvard Business Review, 2017), choose environmentally friendly products when choosing raw materials, use less materials in the procurement process and consume less energy (Liker and Choi, 2007: 47). Producers should produce according to recycling, use renewable energy while producing, use resources correctly and produce products or services that will not endanger natural life (Akyol and Kılınç, 2015: 26). Distributors should make innovations to reduce greenhouse gas emissions, not burn used products by burying them in the field, separate the recyclable parts of the products and reduce the amount of harmful stocks (Chopra and Meindl, 2017: 501). Consumers should be conscious of sustainable consumption and demand it from businesses, and adopt the philosophy of "Lifestyles of Health and Sustainability" (LOHAS). According to this philosophy, they should change the way they consume, try to consume products that allow recycling, and even agree to pay more price difference for products of this nature (Ergen, 2016: 43). Logistics service providers should apply the “6Re” rule in reverse logistics operations based on the green philosophy. These rules are as follows; "Recognition" should record the product life, "Recovery" should collect recyclable materials, "Review" should examine the materials to be recycled and test their suitability, "Renewal" should make these materials ready for reuse, "Removal" should destroy non-recyclable materials, and put the suitable ones on the market and "Reengineering" should return, replace or repair the products if necessary (Guintini and Andel, 1995).

DEVELOPMENT AND SUPPLY CHAIN RELATIONSHIP

Since the supply chain is the productive part of the society, its successful management is directly related to the increase in the welfare and health of the society and other members (Chopra and Meindl, 2017:492). According to the "World Economic Forum" "Global Competitiveness Report" published in 2018, supply chain management should increase its market share for growth, bring it into its internal and external environment, and increase the speed of production and sales (Fisk, 2010:212). In this way, supply chains will contribute greatly to the development of the country's economies, as in the examples of China and India. However, the environmental damage will be just as much (Chopra and Meindl, 2017:492). In this sense, while the enterprises in the sector reach the sustainable development goals of their countries, they should use the reserves as much as possible for the sustainable environment, not produce as much waste as possible and should not emit greenhouse gases (Zhou et al. 2000:1155).

Supply chains have started to be examined more within the scope of sustainable development policies, both for negative reasons such as the fact that they were broken during the Covid-19 epidemic disease, and for positive reasons such as their contributions to the country's economy. Production is indispensable for economic development. The producing part of every country's economy is its industry. Within industries, it is the businesses and the supply chains to which these businesses belong. It is known that development cannot be achieved without the help of the links of this tightly interconnected chain. This whole relationship also applies to sustainable supply chain and sustainable development. For this reason, not only the realization of economic goals and the production of goods and services that facilitate living conditions, but also environmental and social problems should be taken into account (Hahn and Scheermesser, 2006: 2).

Sustainable supply chains contribute to sustainable development with an environmentally friendly approach. By using new technology applications while producing, they not only protect the environment, but also increase the efficiency of the country's economy (Cansız, 2010, 64). In addition, sustainable supply chains are always effective in sustainable development by creating new goods and services, increasing social supply, ensuring everyone's access to new technological applications, and increasing efficient production and quality. In this way, they ensure that new and good practices are affordable and accessible (Handy, 2002:54).

Table 1. United Nations Sustainable Development Goals (2015-2030)

Nu	Sustainable Development Purpose	Explanation
1	Preventing Poverty	To eradicate poverty completely. Reducing the number of poor people by 50%. Ensure that people have equal access to livelihoods, basic services, and inheritance and property; provide access to natural resources and new technologies. In addition, to ensure that people are less affected by economic, environmental and social shocks and natural disasters.
2	Eliminating Hunger	To ensure that people have access to safe, nutritious and adequate food, especially the young, pregnant women, nursing mothers and the elderly. To double the income of the farmers. To adopt agricultural practices that increase soil quality. To preserve and maintain genetic diversity by investing in gene banks of plants and animals. Limiting fluctuations in food prices.
3	Healthy and Quality Life	To reduce the child mortality rate to 2.5%, to end diseases such as AIDS, tuberculosis and malaria. Improving mind and mental health. To prevent drug use and alcohol addiction. Halve the deaths caused by traffic accidents. To ensure that people have access to safe, effective and quality essential medicines and vaccines. To effectively apply risk reduction and risk management techniques against national and global health risks.
4	Qualified Education	To ensure that all girls and boys receive pre-school education. Including the disabled. To ensure that everyone receives a safe, non-violent and quality technical and vocational education and university education. To ensure that all adults are literate and acquire basic mathematical skills. To increase the amount of higher education scholarships and to enable teachers to receive education in developed countries through international cooperation.
5	Gender Equality	Eliminate all forms of abuse against women and girls. To ensure that responsibilities are shared within the family. Giving women opportunities to be leaders. To provide training on sexual and reproductive health rights. Strengthening information and communication technologies for the empowerment of women. To legalize all practices in this regard with laws.
6	Clean Water and Sanitation	To ensure access to safe drinking water for all. To halve the proportion of untreated water and increase recycling. To reduce the release of harmful chemicals and substances. To solve the problem of water scarcity. To protect wetlands, rivers, aquifers and lakes. To improve water harvesting, desalination, water efficiency and wastewater treatment. To implement integrated water resources management in cooperation.
7	Accessible Clean Energy	To ensure everyone has access to cheap, reliable and modern energy services. To increase the share of renewable energy in global energy resources. To increase clean fossil fuel application and clean energy research, to encourage investments in these areas. To ensure the development of infrastructure and technologies to provide modern and sustainable energy services to all countries equally.

8	Respectable Jobs-Economic Growth	To ensure that the per capita income is in line with national conditions. To produce policies that will support production activities, offering humane job opportunities, entrepreneurship, creativity and innovation. Separating economic growth from environmental degradation. To provide equal employment and pay opportunities for all. To end modern slavery and human trafficking. To prevent child workers from being employed in bad work and conditions.
9	Industry, Innovation and Infrastructure	Supporting sustainable industrialization and doubling the industry's share of gross domestic product (GDP). To ensure the more efficient use of resources and the adoption of environmentally friendly technologies in accordance with the countries themselves. To expand the technological competencies of industries and to increase scientific research in this direction. To increase access to information and communication technologies and to enable everyone to benefit from cheap internet service.
10	Reducing Inequalities	Equalizing the amount of per capita income and ensuring its continuity. To include people socially, economically and politically, regardless of age, gender, disability, race, ethnicity, religion, economic status. Equalizing financial and social protection policies for all. To facilitate the cheap, safe and orderly migration of people. To encourage foreign investments.
11	Sustainable Cities and Communities	To provide access to safe and inexpensive housing that meets people's needs. To develop public transport systems. To plan human settlements for sustainable urbanization. To protect cultural and natural monuments. To reduce environmental damage on an individual basis in cities in terms of waste management. To ensure that everyone has access to green spaces and public spaces. To implement inclusive disaster risk management in cities. To build sustainable and durable buildings.
12	Responsible Consumption and Production	Sustainable use of natural reserves. To reduce global food waste by 50% on an individual basis. To prevent chemicals and wastes from mixing with air, water and soil. Reducing solid waste generation by recycling. Enabling and encouraging businesses to adopt sustainable practices. To increase scientific and technological capacities for sustainable consumption and production.
13	Climate Action	Increasing resilience to climate threats and natural disasters. Developing appropriate policies, strategies and plans to prevent climate change. To raise awareness about climate change and to provide trainings in this regard. To start implementing the “Green Climate Fund” as soon as possible. To support climate change planning and capacity building mechanisms, especially for women and youth.
14	Life in the Water	To prevent the spillage of marine litter and food waste. Managing marine and coastal ecosystems sustainably and reducing the effects of ocean acidification. Organizing the fish harvest. End illegal and overfishing. To increase scientific knowledge and transfer marine technology to every country with the "Oceanography Commission Criteria". To provide small-scale fishermen with access to marine resources and markets.

15	Life on Land	To protect and sustainably use forests, wetlands, mountains and drylands. To combat desertification. Reducing the degradation of natural habitats and halting biodiversity loss. To prevent the illegal hunting and smuggling of endangered flora and fauna. To allocate the necessary financial budget for a sustainable ecosystem.
16	Peace, Justice and Powerful Institutions	To reduce violence and deaths related to violence. Ending child abuse, exploitation and trafficking. To ensure equal justice for all. To reduce the flow of illegal weapons and money, to fight organized crime. To prevent corruption and bribery. To create effective, accountable and transparent institutions. Giving everyone legal identity. To increase capacity in the fight against terrorism and crime. To enforce non-discriminatory laws and policies.
17	Partnerships for Purposes	To increase the share of the "Official Development Assistance" (ODA) in the gross national product (GNP) to 7%, and the share of ODA to the least developed countries in the GNP to 15-20%. To address issues related to external debt. To ensure the transfer of environmentally friendly technologies to developing countries. To support effective and relevant capacity building practices. To promote equal and multi-faceted trade.

Source: United Nations, (2020). *Sustainable Development Goals*, https://sdgs.un.org/goals, retrieved from 02 February 2023.

Businesses, whose founding purpose is to make a profit, want to grow more in order to achieve these goals, and for this they open up to international markets. However, in these global markets, where the idea of sustainability is dominant, they have to comply with the rules of this new and competitive environment in order to have the required market share. Today, it is known that most of the enterprises import or export with foreign currency. Therefore, considering that any member of the sustainable supply chain is somehow connected with the global network, it is inevitable to participate directly and naturally in the decisions taken globally in order to stay in the market. Global decisions are taken from time to time in order to closely monitor this relationship that ensures both national and global sustainable development and to steer this global network in many ways. For this purpose, the United Nations, as a joint output of the "Millennium Development Goals" and the decisions taken at the "Sustainable Development Conference" at the "Rio Summit" in 2012; It has determined the "Aims of Sustainable Development". These goals, which are planned to be achieved between 2015 and 2030, are presented in Table 1.

It is very important that products and services are processed according to the philosophy of sustainable development at all stages of the supply chain from production to consumption (Mengi and Algan, 2003:9). In this direction, businesses should first direct their own units and then be horizontally or vertically compatible according to their relationship with other businesses. In addition,

businesses need to create national and international values with the understanding of sustainable development (Saif, 2006: 7). With the adoption of this understanding, businesses whose main purpose is to grow and make profits should struggle to achieve the goals of sustainable development such as environmental protection, social rights, equality and economic development (Wilson, 2003:1).

CONCLUSION AND RECOMMENDATIONS

The issue of what the members of the sustainable supply chain should do in order to contribute to sustainable development is explained in detail under the relationship between sustainable development and supply chain. It has been stated that the awareness of each of the chain members on sustainability and their specialization in their own field will contribute greatly to the development of businesses, society and the country. In this study, it is aimed to determine the objectives of the sustainable supply chain in line with the United Nations sustainable development goals. Therefore, within the scope of the research, a literature study was conducted in order to investigate whether there are goals that have been determined or realized so far. As a result of the literature review, it has been seen that academically, there is not enough emphasis on the aforementioned goals.

The World Trade Organization (WTO) stated in its report "Trade policies to Achieve the Sustainable Development Goals" published in 2018, the role it will play in achieving these goals and the steps to be followed for its contribution to the international arena. In this context, the WTO primarily focused on the realization of environmental, health-related, educational and poverty-related targets (WTO, 2018). However, it was observed that the WTO did not address some of the objectives it thought to achieve in its report.

Trade, which emerged as a natural consequence of the fulfillment of the functions of all members of supply chains, has shown that it is the locomotive phenomenon that will accelerate growth and eliminate poverty in mostly developing countries. Because it is an undeniable fact that the supply chain has a direct relationship with the economy and other disciplines. Therefore, the inclusion of sustainable supply chain management strategies in sustainable development policies will serve as a proactive tool in the realization of many goals, especially poverty. In order to determine the place of the sustainable supply chain in achieving the "United Nations' Sustainable Development Goals", the targets prepared with the help of the literature, especially the "Trade Policies" report published by the WTO in 2018, are presented in Table 2.

WTO has set key targets out of 17 targets for the achievement of the United Nations' sustainable development goals. These purposes are as follows; "Preventing poverty", "Eliminating hunger", "Healthy and quality life", "Gender equality", "Respectable jobs and economic growth" , "Industry, ınnovation and ınfrastructure", "Reducing ınequalities", "Life in the water" and "Partnerships for purposes" (WTO, 2018:4). It is thought that planned and strategic trade policies should be made in order to prevent poverty in achieving the UN sustainable development goals. In this way, it is evaluated that there will be more production, consumption and competition, and then a higher standard of living will be created at more affordable prices. In order to eliminate hunger, it is considered that unrequited state aids that cause price fluctuations in the agricultural sector should be removed. Thus, it is thought that both the safety of food will be ensured and a competitive market will emerge under more equal conditions. Another "Sustainable Development Goal" is that everyone should have access to affordable medicines for a healthy and quality life, and this access should be protected by law. Employment of women without gender discrimination is important for economic development. There has been an increase in job opportunities given to women for a long time. Especially in developing countries, it is considered that employing women in better and more suitable conditions in the field of export will ensure the sustainability of development. In order to achieve decent jobs and economic growth, income generation capacity needs to be increased.

It is evaluated by the WTO that the dynamics of development will be activated with the increase of competition, innovation and knowledge transfer. It is also stated that open markets are an important factor that allows the transfer of technology that triggers industrialization and development between developed and developing countries. It is thought that special and different treatment should be given to developing countries in order to reduce the existing inequalities between countries. With the " The Decision on Fisheries Subsidies" taken in 2017, WTO has taken important steps to protect underwater life and contribute to sustainability. In this way, state aids that allow excessive capacity increase and hunting in developing and least developed countries were banned and it was committed to eliminate state aids against illegal hunting. The WTO believes that a trade approach that covers the whole world, is supported by certain rules and laws, is open and transparent, does not discriminate and follows a multilateral equality policy, will increase exports for everyone.

Table 2. Sustainable Supply Chain in the Framework of UN Sustainable Development Goals

Nu	Sustainable Development Purpose	Explanation/Suggestion
1	Preventing Poverty	Creating new employment opportunities within the supply chain network. Enabling the poor to buy as well as enabling chain members to lower the prices of goods and services. Promote dialogue and open exchange of information among members with a view to understanding the relationship between poverty reduction and the supply chain.
2	Eliminating Hunger	To reduce the state subsidies of enterprises for export in order to prevent distortions in the supply chain structure of the agricultural sector. To allow farmers, who are accepted as producer members after government support decreases, to fulfill the requirements of national and international markets. Engaging poor farmers in global supply value chains. To establish appropriate distribution channels in order to have fast and reliable access to the food produced abroad. To prevent food loss that may be caused by post-harvest pests. To take necessary measures to ensure food safety. To take the necessary measures for the protection of humans, animals and plants against diseases and pests and to prevent their establishment and spread.
3	Healthy and Quality Life	The expansion of the Trade Facilitation Agreement and the Information Technology Agreement, the amendment to the TRIPS (Trade-Related Intellectual Property Rights) Agreement to facilitate access to medicine, and the agreement to remove agricultural export subsidies will all yield significant benefits.
4	Qualified Education	Ensuring high wages for jobs that require skill-intensive activities. Potentially promoting inclusivity. To ensure the development of the supply chain with a qualified workforce. Supply chain; provides employment opportunities to young people and women directly or indirectly through qualified training.
5	Gender Equality	To increase the participation of women in working life in the supply chain structure and to create opportunities for women's employment and economic development. Jobs in supply chains that operate internationally have better pay and conditions. Therefore, to provide more job opportunities for women, especially in developing countries.
6	Clean Water and Sanitation	To prioritize the infrastructure investments of the industrial sector and the access of supply chain members to water, the protection and hygiene of water. In the supply chain, its members contribute to the efficient use of water, control of pollution and the application of new technology.
7	Accessible Clean Energy	To give importance to the use of renewable energy resources in the industry as a sector where energy consumption is very high and necessary, and in the supply chain structures that make up the production and distribution network. To reduce greenhouse gas emissions by investing in pollution-free energy sources, to fight against climate change and to support everyone's access to renewable energy.

8	Respectable Jobs-Economic Growth	To help create employment in the country, thereby increasing the income of the country and attracting investments to the country with the opportunities to access the increasing markets offered by the supply chains. Establishing a trust fund through supply chains with developed countries providing financial and technical support for capacity building. The supply chain network is to increase investment projects on the one hand and develop open markets on the other. In this way, to ensure that investments are directed through more than one stakeholder.
9	Industry, Innovation and Infrastructure	Integration into multilateral supply chain networks, providing developing countries access to their markets, new technologies and new investments, and long-term growth by making the country's development sustainable. Build supply-side capacity and build infrastructure related to the supply chain. Moving to a multilateral supply chain management system. To ensure the freer flow of products, services and ideas, thanks to developments in transportation and telecommunications technologies.
10	Reducing Inequalities	To reduce inequality between countries by making innovations in the structure of global development and supply chain at the international level. In this way, to meet the expectations of even the poorest people in the world. On the other hand, to reduce the impact of existing inequalities with the principle of "Special and Differential Treatment for Developing Countries". Thus allowing the flexibility to be used to calculate the capacity constraints of developing and less developed countries.
11	Sustainable Cities and Communities	To attach importance to the use of clean and sustainable energy resources in the production and distribution stages of the supply chain network, which is densely intertwined with cities. To reduce greenhouse gas emissions by investing in sustainable energy sources, to fight against climate change and to support everyone's access to sustainable energy.
12	Responsible Consumption and Production	To enable the producer member of the supply chain to specialize in the production of goods and services that they can produce more competitively and to encourage them to use their resources more efficiently. In addition, to create national, regional and global supply chains that will change the appearance of production. To create equal opportunities for supply chain members for economic growth and development. Enabling businesses to connect their supply chains to global markets by exporting only a part of a product. To support the consumer member of the supply chain to adopt sustainable consumption. To raise consumer awareness by organizing training programs on these issues.
13	Climate Action	In addition to industrialization, it is known that processes such as production and consumption in the supply chain cause climate change. But at the same time, the transactions in question are affected by this situation. In order to get out of this situation, it is necessary to reduce the carbon footprint in the supply chain and to support the fight against climate change.

14	Life in the Water	To support global, regional and local efforts against the environmental degradation of our oceans, seas and lakes through effective supply chain management. Adapting to life underwater with the "Decision on Fishing Incentives". To follow the prohibition of practices that allow discrimination, overcapacity and overfishing for developing and underdeveloped countries. Also to support the removal of all practices that allow illegal, unreported and unplanned fishing.
15	Life on Land	A rich biodiversity and natural heritage are the main attractions of a destination when considering onshore production and distribution within the supply chain network. While carrying out its supply chain management activities, it should ensure the protection of biodiversity in vulnerable areas and, on the other hand, provide alternative sources of income for local communities.
16	Peace, Justice and Powerful Institutions	Considering the structure of the supply chain, it is known that the product produced in regions where people from very different cultures reside is distributed to regions where there are people with very different cultures from these cultures. Especially if this is a global supply chain network, this difference is seen much more clearly. For this reason, the supply chain should ensure interaction between these people and promote mutual understanding and social peace.
17	Partnerships for Purposes	Promote a universal, rules-based, open, non-discriminatory and equitable multilateral supply chain network. Increasing the exports of developing countries and the export share of least developed countries (LDCs). On the other hand, applying transparent and simple rules of origin and duty-free and quota-free market access for the goods and services exported by producer and distributor members within the supply chain.

Source: World Trade Organization, (2018). *Mainstreaming trade to attain the Sustainable Development Goals*, https://www.wto.org/english/res_e/publications_e/sdg_e.htm, retrieved from 03 May 2023.

Producer and distributor members of supply chain should attach importance to the use of clean and sustainable energy sources. On the one hand, investments should be made in sustainable energy sources, thus reducing greenhouse gas emissions. On the other hand, it is necessary to fight against climate change. In addition, everyone's access to sustainable energy should be supported. National, regional and global supply chains should be created that will change the appearance of production. In 1990, more than half of the people living in developing countries were living on less than $1.25 a day, after 2015 this rate dropped to 14%. This is not possible without the environment created by the supply chain. Equal opportunities should be given to supply chain members for economic growth and development. supply chain should ensure interaction between people of different cultures and promote social peace. Transparent, duty-

free and quota-free market access should be implemented for the goods and services exported by supply chain stakeholders.

In some sectors such as food and textile, studies have been carried out on the UN sustainable development goals, but there is no study in general and 17 items. Although the role of the sustainable supply chain in achieving sustainable development goals is partially addressed in some sectors in theory, it is considered that it would be beneficial to conduct more academic studies on what is done and can be done in practice in the supply chain and logistics sectors as well as in sectors such as tourism, agriculture and health. In this sense, it is thought that this section will close an important gap since it deals with what can be done about the sustainable supply chain in general and in detail. Considering the multi-member structure and intense cycle of the supply chain, it is recommended that all stakeholders make more efforts to achieve the objectives of the sustainable supply chain, and supply chain policies should be created with a very careful and different approach.

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Chapter 3

A Study on The Uses of Blockchain in International Trade

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ABSTRACT

Along with the constant change in living conditions and needs, technological developments have evolved rapidly in this direction and started to become widespread. One of these technological developments is about "money", which has an important place in human life. After the financial crisis in 2008, the introduction of the digital asset called Bitcoin led to discussions on the forms and functions of money and the initiation of studies in this direction. In the process, the use of blockchain technology, which constitutes the infrastructure of Bitcoin, was developed and went beyond just the exchange of assets in the digital environment, and the technology also showed itself in different fields such as finance, supply chain, health, real estate, government affairs. The potentials of blockchain technology have become more evident in international trade, as in many areas we have mentioned over time. The aim of this study is to discuss blockchain technology and the structures existing in the ecosystem in a conceptual framework, and to discuss the usage areas and potential advantages/disadvantages of blockchain technology in international trade and present information about the technology. In this context, firstly the blockchain technology and then the historical development process are mentioned, and the researches about the blockchain technology are presented by giving information about the technology in the conceptual framework. At the end of the study, it was emphasized that it would be beneficial to recognize this new technology, especially by the people involved in the workforce, to increase awareness of this new technology, and to accelerate the harmonization process with international trade, by giving the opportunity to the innovations brought by the blockchain. The research conducted in this study is intended to serve as a guide for future studies.

Keywords: International Trade, Blockchain Technology, Decentralized Finance, Crypto-assets, Distributed Ledger Technology

INTRODUCTION

In the historical process, there have been many changes and developments as a result of some events in the social, political and economic fields. The Industrial Revolution and the French Revolution, which are among these developments, represent important turning points for humanity. Especially with the discovery of the steam engine, the development of sea and rail transport, as well as the possibilities of producing a large number and variety of goods, the trends in international trade have increased and globalization has accelerated. Over time, the volume of international trade increased and these transactions covered the whole world at the end of the XX. Century (Mahiroğulları, 2005: 1276). Cross-border trade, in other words, international trade, has begun to gain importance in terms of social and political as well as global economy, and over time, economies have become interdependent (Acar, 2021: 174-178). Today, developments in information and communication technologies have led to significant growth and developments, especially in the field of communication. The internet and smart phones, which emerged as a result of this growth and development, have become an indispensable part of people's daily lives in a short time. Thus, the technological developments in question have had an impact on economic activities as well as in many areas of human life, and over time, economic transactions and activities have become possible over the Internet (Yavuz, 2019: 15-16). As technological innovations became widespread, they also showed their effects in international trade and played an effective role in the easy and faster realization of international economic activities, and thus in the growth of trade volumes. While commercial activities are carried out between economic units in order to ensure the safe operation of the process in economic transactions and activities, a third party was needed, who could be responsible for maintaining trust between these two parties by supervising the transactions between the buyer and the seller, in order to prevent disruptions that may occur during these activities when necessary. In payment systems, central authorities such as banks, intermediary institutions or the state undertake this third-party role and receive certain commissions in return. Especially in international transactions, the number of these intermediary institutions increases when transfer transactions are carried out between different currencies (Yavuz, 2019:16; Ekinci, 2020).

The biggest reason for bearing an intermediary, which requires taking certain costs, is the need for a third party who can take part in the process in line with the fulfillment of the contract and can provide satisfaction to the parties in terms of reliability during the operation. Over time, the uncertainties about the reliability of these intermediary parties have caused discontent, and with this

discontent, triggering the crisis in 2008, which is called the Mortgage Crisis, was inevitable (Tevetoğlu, 2021: 198). In 2008, with the bankruptcy of the investment bank Lehman Brothers in the United States, a global crisis emerged. This crisis caused depreciation in the country's currencies and weakness in the financial markets (Altan, 2021: 172).

In the digital transformation process after the crisis that occurred in 2008, with the publication of Bitcoin's article, rapid technological developments were experienced, especially in the field of finance. Blockchain technology, which forms the infrastructure of Bitcoin and other crypto assets that emerged later, has started to gain importance for many fields such as health, retail, logistics, real estate, supply chain, and in this context, it has started to show its effect in international trade (Küçükkıralı, 2022: 143-144; Kurtoğlu, 2022: 120). The transparency brought by blockchain technology, low transaction costs, speed, aside from the fact that the values of the transactions and the assets built on them are not dependent on the decisions and actions of monetary authorities and other central institutions such as traditional country currencies, commodities make its applicability attractive by different sectors and other users has brought. Considering the intensity of commercial connections and dependencies between countries and the increasing use of blockchain products today, the convenience that blockchain technology can provide in commercial transactions and the potential to minimize the current disruptions and errors that may occur have been the subject of research by governments and researchers.

Although the innovations brought by the blockchain technology seem attractive, the fact that its operation, mechanism and use have a very different structure causes hesitations. While some of the governments are in the process of adapting rapidly and taking serious initiatives, some of them have taken measures by applying some restrictions focused on protecting their citizens and state interests in the process of recognizing this technology. However, when it comes to the disadvantages and shortcomings of the blockchain, improvement and development-oriented studies have been carried out by system users and related researchers.

Guided by the above information, in this study, firstly, the researches made with the literature study were mentioned, and then the relevant important concepts were mentioned and information was given for a better understanding and recognition of blockchain technology. Then, blockchain was discussed in terms of definition and history, and finally, its place and potential in international trade were investigated.

2. LITERATURE

We can say that the foundations of working on blockchain technology actually date back to the 70s (Belotti et al., 2019: 1). However, it would not be wrong to say that Bitcoin has shown itself and spread in the process since 2009, when it was published, until today. With the effects of the financial crisis in this period and the Covid-19 pandemic, the adoption process of blockchain technology accelerated and started to show itself in international trade depending on the intensity of use. In this part of the study, which aims to examine blockchain technology within the framework of international trade, similar studies in the literature are mentioned in connection with the content of the research.

Juma et al. (2019: 184115-184130-184131) in their study on the use of blockchain technology in the international supply chain, stated that the data integrity and traceability features of blockchain technology play an effective role in making things easier for the purpose of protecting individuals and the country's economy. Similar to this study, Abeyratne et al. (2016: 1-9) also mentioned the potential benefit of distributed ledger technology-based blockchain technology in the manufacturing supply chain and presented their suggestions for the future blockchain ready-made manufacturing supply chain. Considering the research contents of these two studies, it can be said that the use of blockchain technology in the supply chain can reliably accelerate the process.

Biswas and Gupta (2019: 225) investigated the obstacles in the adoption and implementation of the use of blockchain in different industries and services with the DEMATEL technique, establishing a causal relationship between the obstacles and ranking them according to their importance and relations. As a result of their research, they found that the challenges in Scalability and market-based risks are the two most effective barriers. Balcı et al. (2021: 1), similar to the work of de Biswas and Gupta, examined the relationships between barriers to blockchain adoption. In their study, they aimed to identify the most prominent stakeholders in blockchain adoption in containerized international trade and as a result of their analysis, they concluded that the most prominent of the 11 legitimate stakeholders are container lines, ports, usufruct cargo owners, shipping brokers/third party logistics and customs authorities.

Belu (2019: 2) discussed the use of blockchain in international trade, talked about blockchain-based applications in logistics and finance, and emphasized the potential benefits of using blockchain.

In his study, Macedo (2018: 87-92-93) talked about blockchain technology and the Ethereum platform, which is a product of this technology, and CO

(certificate of origin) blockchain applications and regulatory issues in this context, proposed a blockchain application for COs, and then asked whether the standards for implementing blockchain applications will encourage interoperability, have reasonable costs, stated that they have concerns about whether it will be open or not.

Fridgen et al. (2021: 603-604-605-617-618) conducted research by following a DSR approach consisting of three design cycles, based on a research question on whether blockchain technology can provide an alternative to the letter of credit payment method in international trade. They aimed to investigate the effects of this technology on a LoC process focused on disintermediation, and during their research, they created criteria to examine the information technology systems that organizations use in a LoC process in international trade. The study also shows the effects of blockchain on the existing structures and roles of the participants in the ecosystem, and in this direction, its significant impact on strategy and governance is stated. As a result of the analysis and researches, it has been concluded that the roles and business models of the financial services industry will change significantly and will need banks and similar third parties.

In this study on blockchain technology and sustainable development, Nguyen (2016: 51-54) mentioned the importance of the potential of blockchain technology on sustainable development, that banks and other companies should start to keep up with this digital revolution and offered suggestions in this context.

Özyüksel et al. (2020: 82) conducted deep investigations on this technology in order to investigate the effect of blockchain technology on foreign trade. At the end of the study, the contributions of blockchain technology to the processes of foreign trade such as supply chain management, financing, customs operations, supply chain management and documentation are stated. Similar to the work of Özyüksel et al., McDaniel et al. (2019: 2) examined the potential role of blockchain technology in international trade and examined some of its possible effects. According to the study, blockchain technology; It will not only provide advantages in terms of cost reduction and time saving, but also in terms of speed, it will also provide convenience in detecting and deterring illegal flows in trade and illegitimate efforts to circumvent commercial rules.

Ber (2022: 1), in this study aiming to discuss the compatibility of electronic check infrastructure with blockchain, together with the necessary legal ground, first talked about electronic check, blockchain technology, the advantages and disadvantages of this technology, and then gave information about the

suitability of electronic checks and the functioning of blockchain-based electronic checks.

Vurdu (2021: 924-933-934) mentioned the advantages and disadvantages of blockchain technology in this study, which aims to investigate the potential usage areas of blockchain technology in foreign trade, and emphasizes the disadvantages such as the effects of blockchain types that cause technically intensive energy consumption, and the adequacy of the number of blockchain transactions for commercial widespread use according to the type of chain. He also mentioned the importance of cooperation between private, public and international organizations for the purpose of the study. Based on the content of this study, it can be investigated in detail whether the use of blockchain technology will pose a serious threat in terms of energy consumption in this area, considering the volume of international commercial transactions. For this purpose, from a technical point of view, blockchain types with less energy consumption can be examined and studies can be carried out to ensure a healthier use of blockchain technology in the commercial field.

Considering the literature review in general, it has been observed that blockchain technology can provide benefits with low cost, speed, data integrity, traceability features in many commercial areas such as supply chain, logistics, finance, customs procedures, supply chain management and documentation, international container trade, strategy and governance. In addition to these, it has been stated in some studies that there are some risks and disadvantages such as intense energy consumption. In this sense, it has been suggested that studies can be carried out to ensure the adequacy of its use in a more risk-free and healthy way by examining the types of blockchains that technically provide less energy consumption.

3. CONCEPTUAL FRAMEWORK

Blockchain is a very broad technology in terms of scope and structure. Therefore, in this study, the conceptual framework is limited in the context of the relationship of blockchain with international trade.

3.1. Distributed Ledger Technology (DLT)

The purpose of DLT, which is a structure where transactions between parties are recorded and processed, is to enable users to interact securely with each other without the need for any intermediaries, without requiring them to know or trust each other. Although DLTs differ in model and technology, they all have one thing in common: they are based on three specific technologies. These; public key cryptography, distributed peer-to-peer networks, consensus

mechanisms. Consensus protocol here refers to an agreement on the current state of the network. For example, in blockchains based on PoW (Proof-of-Work), blocks are created by software developers called miners, and the created blocks are published for consensus. In order for transactions to be recorded in DLT, users have digital identities consisting of a pair of keys, one public and one private. These IDs are used to control users' ownership of objects. A peer-to-peer network is used to protect against errors and any manipulation or hijacking and to scale the network (El Ioini et al., 2018: 277-288).

Since records can be kept in a common database in distributed ledger technology, it has the potential to significantly eliminate problems such as control and coordination of transactions in supply chain processes. For this reason, by adapting distributed ledger technology to areas such as production, logistics, food, health and defense, the process can be facilitated and products can be delivered quickly and at low cost. It is safe against possible fraud or other risks, as it has the effect of increasing traceability, increases auditability by viewing by authorities, and since data added to the system is stored in a distributed manner, no intervention is possible by the participants. In addition, time-consuming and high-cost international payment systems such as swift can be easily implemented by directly including banks in the system (Şafak et al., 2021: 42).

3.2. Peer-to-Peer "P2P" Network

Transactions are broadcast to all users on this network. When blocks with certain size limitations are filled with sufficient data, a new block is opened to the continuation of the existing chain. If there is an intervention on the data in the existing blocks in the system, the chain is pushed out of the system until it is restored to its previous state. In this way, it is aimed to preserve the integrity of the network. This network is designed in such a way that all current transactions can be seen by everyone (İşler et al., 2019: 76). The peer-to-peer network allows users, expressed as nodes in the blockchain, to communicate with each other. All users have records of the same up-to-date. However, the final decision is made by running the algorithm called consensus (Çetin et al., 2019: 136).

3.3. Smart Contracts

Smart contracts are a set of executable codes that allow the process to be carried out more easily, designed to automatically execute and implement the terms of the contract, provided that the predefined necessary conditions are met while performing a transaction in blockchain technology, and it was first

introduced by Nick Szabo. Due to the working principle of smart contracts, no intervention is required, the system works automatically. In addition, the code of the contract distributed to the Blockchain cannot be changed (Kel, 2020: 665-666). Transaction costs are very low as it does not require an intermediary party as in the traditional system. A smart contract includes account balance, private storage, and code. Each state including the storage and balance of the contract is stored in the chain, which is updated each time the contract is called. As a function, in smart contracts, users send transactions to addresses. This sent transaction is sent to the consensus for the miners to make the final decision on the transaction, and the status of the contract is updated accordingly. The contract gains a kind of task according to the transaction it takes. Depending on the transaction a smart contract takes, it can have the task of storing money in the balance, receiving or sending messages or money from users or contracts, creating a new contract (Alharby et al., 2017: 127-128-129).

In traditional international commercial transaction processes, material and moral losses occur due to the work of many actors such as parties and intermediary institutions and the intensity of the traffic of goods, money and documents. Smart contracts technically allow this process to take place with less time and financial loss. An example of the use of smart contracts in international trade is the container shipment between South Korea and the port of Rotterdam. This shipment is the first shipment realized with the help of smart contract with blockchain technology (Kel, 2020: 661).

3.4. Fork

For each blog added on the blockchain, the consensus of miners is required. Depending on the consensus algorithm, it may be possible to publish different blocks at the same time (Buğday, 2020: 6). However, there may be disagreements about the future or features of the infrastructure of the blockchain. In such a case, the problem is tried to be solved by negotiation by the members of the community according to the hierarchy of the organization. However, in some cases, the disagreement persists and cannot be resolved, resulting in a split within the community. In this case, the infrastructure of the blockchain may cause the formation of two or more inconsistent versions (Lin et al., 2017: 656). In other words, a fork occurs when the devices in which the transactions in the Blockchain are processed and recorded at the same time adopt different rules.

A fork occurs when system users or developers decide to make a change to the underlying structure of a cryptocurrency for reasons such as hacking or conflict and is divided into two as “soft fork” and “hard fork” (PARIBU, 2020;

Webb, 2018: 289-290). While the soft fork is backward compatible, nodes that work based on the old rules will see blocks generated based on the new rules valid. A hard fork, on the other hand, occurs as a result of the failure of all users to reach an agreement on the change in the blockchain and the formation of a disagreement. Nodes that do not accept the update will not accept new transactions as valid, thus causing a split in the chain. Nodes operating under the old rules add blocks to the original chain, and nodes operating under the new rules add a block to the new chain formed as a result of the fork. Here, the rule change is not backward compatible (Webb, 2018: 289-290).

3.5. Types of Wallets in Decentralized Finance

Decentralized finance is a system that is put forward as an alternative to the traditional financial system in this context, in which it is aimed to eliminate the deficiencies and disadvantages of the traditional financial system, without being dependent on any authority, with the innovations brought by the blockchain technology. Since the intermediary institutions involved in the traditional financial system are not in decentralized finance, high commission fees are eliminated and additionally, the interest rates obtained from transactions such as staking in decentralized finance can be higher compared to deposit interests in the traditional financial system. Transactions in decentralized finance are made on decentralized finance platforms, and users' cryptocurrencies are traded on these platforms (Meraklı, 2021: 1157-1158-1159-1160-1175). Users involved in decentralized finance keep their crypto assets in new wallet types, unlike traditional wallets. In decentralized finance, there are 3 types of wallets: connected to the internet (software), not connected to the internet (hardware) and paper form (İşler, 2019: 74-75).

3.5.1. Software Wallets: Software wallets, also known as hot wallets, are wallets connected to the internet (Durmuş, 2018: 666).

3.5.1.1. Online (Web) Wallets: It is a type of wallet that is web-based services and can be used with a web browser or some mobile applications (Alnıçık, 2019: 24). The company providing the wallet generates a secret key for users and stores it in-house. The security of these keys is the responsibility of these companies. The fact that these wallets work with the cloud (storage) allows them to be easily used on any computer, however, online storage of users' private keys makes wallets vulnerable to theft and the system is under threat against an attack by hackers (Terzioğlu, 2022: 100; İşler, 2019: 75).

3.5.1.2. Desktop Wallets: It is the type of wallet that can be downloaded from the computer and used only on the computer from which it was downloaded. Viruses and similar negative situations that may occur on the computer will pose a risk to the wallet (Güleç, 2018: 26).

3.5.1.3. Mobile Wallets: Mobile wallets, on the other hand, are crypto wallets, they work in an application and payments are made through the application. The disadvantages of these wallets are that they are risky in terms of theft and corruption. (Terzioğlu, 2022: 100; İşler, 2019: 75).

3.5.2. Hardware Wallets: Hardware wallets also known as cold wallets, are not connected to the internet. These wallets are considered more secure than software wallets because the data is contained in a small device similar to a USB disk. Another reason why hardware wallets are safe is that they do not install software and allow backups. Not installing the software makes the wallet safe from the vulnerability and possible theft that may occur in the computer, and thanks to the backup, the users have the chance to get their money back in case of possible loss of the device. Not installing the software makes the wallet safe from the vulnerability and possible theft that may occur in the computer, and through to the backup, the users have the chance to get their money back in case of possible loss of the device. Therefore, they are high-security and easy-to-use wallets (Terzioğlu, 2022: 100).

3.5.3. Paper Wallets: It is a type of wallet that is not connected to the Internet. In these wallets, the user's public and private keys are indicated on a paper. The risk of this type is that if the paper falls into the hands of another person, whoever owns the paper, the use of the money will be on that person other than the owner. (Terzioğlu 2022: 100; İşler, 2019: 75).

3.6. Chainlink

In Chainlink, which provides information transfer to the blockchain and thus also serves decentralized finance platforms, requests from decentralized finance platforms that need external information are received, one of the members in the system is selected by Chainlink to provide the service, and new information is transferred from the blockchain to the platform (Sert, 2020b). Considering the use of blockchain technology in fields such as supply chain, finance, health, and the basic requirements of this process, the role of a data provider such as Chainlink in transferring the necessary information to the blockchain cannot be ignored (Beştaş, 2022: 495).

3.7. NFT (Non-Fungible Token)

NFTs are a type of token encrypted on the blockchain. NFTs are unique cryptographic tokens whose originality is always preserved, cannot be exchanged with another token of its own kind and cannot be copied in any way, and the most important feature that distinguishes it from traditional tokens is the existence of property rights. NFTs are unique. Therefore, NFTs, due to their existing features, are useful in protecting and verifying the belonging and uniqueness of an artwork, and can bring the artworks transferred on it together with buyers in a digital market environment (Özrili, 2021: 3). NFT transactions are made by creating on their own platform, called Marketplaces, where production takes place. We can list the most important platforms for NFT creation and sales as follows; OpenSea, SuperRare, ZORA, Nifty Gateway, KnownOrigin, Rarible and MakersPlace (Kahraman, 2022: 159).

NFTs are rapidly gaining ground in the global market and have a high economic return in the international context. Turkey has also become an active country in the field of NFT by being active in many projects such as the release of the Ali Sami Yen NFT collection by the Galatasaray Sports Club, and Yapı Kredi Bank's production and gifting of NFTs with its own brand character for the first time. In addition, the fact that it has joint projects with famous auction companies that sell the most NFTs around the world shows that it is internationally accepted in this field (Oduncu, 2022: 215-217).

3.8. Internet of Things (IoT)

The Internet of Things, in terms of application, first appeared in a study conducted at Cambridge University in 1991, when images of a coffee machine were shared over the Internet with a camera system (Gökrem et al., 2016: 48). It represents the system in which physical objects can communicate and work together with each other over a certain network protocol, without human intervention. In this system, devices intelligently exchange data with each other and make decisions based on the information they have created (Aktaş et al., 2016: 43). When we examine IoTs in a commercial sense, it is predicted that it can create a facilitating effect in the customs area with devices with sensitive control and detection levels. In addition, it enables to accelerate decision making and analysis processes by analyzing unclassified and complex big data. There are initiatives that model cross-border goods movements with tools such as UAVs, satellites and sensors (Aktaş, 2018: 21).

3.9. Initial Coin Offering (ICO)

Initial Coin Offering, briefly referred to as ICO, is essentially a venture capital raising process (Meraklı, 2021: 1167). This transaction, which purpose is to provide the necessary financing to the user for the financing of investments and projects, is carried out in the form of crypto money and on the blockchain. ICOs are seen as a new type of financing that can meet the financing needs for entrepreneurs at the beginning of the entrepreneurial process in the field of financial services and for small and medium-sized enterprises when necessary (Yavuz et al., 2020: 72).

4. Blockchain and Its Historical Development

The formation process of the blockchain actually dates back to the 1980s. At the end of the 1980s, in the period when the internet is spreading rapidly and the trust in new digital information is increasing, two researchers working together in New Jersey, cryptographer Haber and physicist Stornetta, worked to prevent manipulations that may occur against existing information in files on personal computers and to keep digital file records without the need for a central administrator or authority. Although this attempt, especially creating a decentralized digital file record, has become extremely difficult with difficult mathematical problems, the basic structure of a blockchain has actually started to be formed when the two researchers mentioned, realized a system that Stornetta had in mind. This system is a cryptographic registry created based on an algorithm other than the central authority. In the system, the series of records are linked to each other in a time-stamped manner, where there is no question of tampering with an item without breaking the chain. Many linked copies of the ledger are distributed, where the two transaction blocks are interconnected internally. The researchers' work that presented at a cryptography conference in 1990 was published in The Journal of Cryptography in 1991 with the title "How to Timestamp a Digital Document". Then in 2015, they licensed the blockchain invention, which was previously legally owned by their employer, Bellcore (Whitaker, 2019: 25-26).

Later, discussions on cryptography and privacy were held by a group of software developers for a political and social purpose. In the process following these discussions, this group, which includes software developers from top technology companies and well-known researchers, called themselves Cypherpunks and a manifesto was published in 1993. Discussions were made over the e-mail list, and the number of participants in this list, which bears the name of the group, has increased over time. The group argued that privacy on communications and data could be achieved with mathematics and physics, not

government laws. Later, an important step was taken in terms of the emergence of blockchain technology, when a member of this group, nicknamed Satoshi Nakamoto, whose identity is not yet known, posted an article that introduced Bitcoin with its basic features to the group on November 1, 2008 (Karahan, 2019: 161-162).

However, in the 2008 crisis, the US Federal Reserve's excessive monetary expansion to protect financial institutions, and this expansion was not for households, but for the benefit of financial institutions in general, and the deterioration of the risk-return balance caused the crisis to affect the households who were not guilty or responsible the most. This is another factor that triggers the emergence and development of blockchain technology recently (Sert, 2020a).

Blockchain is built on a database where data register lists are stored using a cryptographic method called Distributed Ledger Technology (DLT). It is a technology that enables system users to take action directly without the need for a third party, allows users to access the information entered in the system, but it is not possible to change or delete this information (Mendi, 2021b: 76; Sümer, 2021: 193-194). Blockchain Technology operates without any central external control, using a network referred to as "Peer-to-Peer" as opposed to centralized systems that require a third party, that is, an intermediary. The data in the system is designed to be shared publicly in order to ensure transparency. Blockchain can be thought of as existing traditional accounting or financial ledgers. Accordingly, blocks represent a list of transactions, while chains represent a data block (Sajja et al.,2021: 1; İşler et al., 2019: 76). A system called mining takes part in the updating of data blocks and the new coin creation process (Saleh, 2021: 2). Mining is the process of creating coin by solving problems that require various mathematical calculations using large amounts of energy. Software developers who perform this transaction and receive a certain amount of coin as a commission in return are called miners (Meynkhard, 2019: 18; Aykaç, 2022: 31).

Another concept we encounter in blockchain is "hash". In the blockchain, summarizing the information in the data and obtaining another value is called hashing, and the obtained algorithms are used in the formation and verification process of a new block. It is worth noting that a digital signature is used for control purposes in the verification process. For hash, we can consider the SHA256 function, which is also used in the Bitcoin network. This hash function was developed within the American National Security Agency and is used in financial services and many other areas where security is of great importance (Çetin et al., 2019: 134).

5. Research: Use of Blockchain and Its Role in International Trade

Many commercial and banking transactions that carried out over the web can now be carried out at a more advanced level with blockchain technology (Özalp, 2016: 2). In this sense, improvements have been made in eliminating the deficits and weaknesses in letter of credit payments, for which banks undertake the responsibility of buyers and sellers (Topçu, 2021: 39-40-41). For example, transfer transactions, letter of credit or notary transactions between the receiver and the sender enable to be made without intermediaries, safely, quickly and cost-free or with low-cost commission amounts. Currently, we can count Marco Polo and Contour among the companies that carry out such transactions through smart contracts on the blockchain. Banks such as BNP group, HSBC and Barclays abroad have carried out such transactions through smart contracts. The blockchain system has become more important in the field of trade and finance due to the satisfaction it gives about "security".

We also see the use of blockchain in transactions involving governments. There are applications in this sense in Georgia, Estonia and Dubai (Özalp, 2016: 6-7-8). For example, an agreement was signed in Georgia in 2017 between the Georgian National Agency of Public Registry (NAPR) and Bitfury, a Bitcoin mining company (Karahan, 2019: 176; Tekelioğlu, 2022: 7). As one of the leading countries in this regard, Estonia has developed its own blockchain and integrated it into the public sphere in order to provide 100% confidence in government data when necessary (Özaltın et al., 2020: 754). Dubai is one of the first states to use blockchain technology in areas such as cyber security and electronic voting (Karahan et al., 2019: 169).

In addition to that, it is known that the central banks of the governments in China, Singapore and Hong Kong are working to create platforms on the blockchain (Acar, 2021: 182). El Salvador, Central African Republic accept Bitcoin as the official currency of the country (BBC, 2022).

Canada is known as the first country to approve an ETF, a Bitcoin exchange fund, in 2021. The UK accepts crypto-assets as property, not legal tender, and is required to register with its financial authority, the FCA. In Japan, it similarly qualified as legal property and required the relevant exchanges to be registered with the FSA (The Financial Services Agency) of Japanese government. Although cryptocurrencies are considered property in Singapore, they are not legally accepted as a means of payment. The licensing and regulation of exchanges is handled by the country's monetary authority. Although there is no taxation in long-term investments yet, companies that constantly operate on these units are subject to tax (TBB, 2022).

If we talk about the approach of the European Union on the use of cryptocurrencies, although there is no standardized regulation, the legal regulations are left to the member states. In addition, it has been stated that a joint arrangement will be made between the EU and G-20 countries. Germany, which is an EU member state, has regulated some regulations in order to protect the interests of users of blockchain technology and to support the technology in this context, and stated that they accept crypto assets as financial instruments, not legal currency. In Malta, which is known as the Blockchain Island, important regulations have been made in order to be the pioneer of blockchain technology, and crypto assets have been categorized within themselves and it has been stated that crypto assets are a legal payment tool. In one of the member countries, France, the transactions were examined in two categories as commercial and non-commercial profits, and taxation was made according to the continuity of the transaction (Ekiz et al., 2022: 160-161).

In Turkey, it is prohibited to use them as a payment tool in 2021 within the framework of crypto money regulations, the relevant exchanges are described as crypto asset service providers, and they do not have specific legislation yet. In addition, the Financial Crimes Investigation Board (MASAK) is authorized to supervise these platforms. Considering the trading volumes of active exchanges such as Paribu, BTC Turk and Binance in the country, it is obvious that the use of crypto assets is quite common (TBB, 2022). In addition, in 2019, it was stated that planning was made for a blockchain-based digital central bank coin (CBDC) with the 11th Development Plan (Yavuz et al., 2020: 81). In addition, realizing the money supply in a digital environment, not by printing paper money, will save money printing and distribution costs, and thus increase seigniorage revenues. In addition, with its traceability feature, it enables money laundering, terrorist financing and tax evasion to be detected and prevented easily (Küçükkıralı et al., 2022: 144).

6. Conclusion

To the present day, people have traded goods and services in various ways and methods by maintaining their relations with each other in the society in order to survive. As a result, these trade networks have expanded and people have felt the need to involve a third party in the process in order to carry out their transactions in money transfer and other commercial relations safely and smoothly. In this system, which requires more costs and procedures over time, when the relations of intermediary institutions in their own interests began to harm the interests of individuals in general, ways to perform such transactions

in a fast, reliable and low-cost or cost-free manner without being dependent on a third party began to be sought.

Particularly, the crises experienced by financial institutions and government decisions, which deeply affect the quality of life of the individual and put the individual in financial difficulties, have shaken the trust in the intermediary and authorities, thus the search for decentralization has intensified. At this point, the foundations of the blockchain, which is a system that operates with mathematical operations and codes instead of the laws and rules of certain authorities, have begun to be laid.

Looking at the historical development process of blockchain technology, it is seen that the main reason for the factors that triggered its emergence is generally to create a system in which individuals can keep their own economy under control without the need for an authority, and to give the individual the freedom to manage their own economy. In addition, this technology, which is not affected by the decisions of governments and monetary authorities, has brought with it new assets and without the need for any third party to be involved with the parties with which its users interact; enabled them to perform transactions in a transparent, secure, fast and low-cost manner. And yet in addition to that, it presents all data openly to the users on the network with its transparency feature, user identities are anonymous and cannot be decrypted, considering the number of networks and the operation of different machines, the probability of the system crashing is very low.

The fact that it has unique security features such as verifying every information and document at its source, keeping the information unchanged, and reducing the risk against system crash, cyber attack or fraud has made its use more attractive. It has brought potential new business models to the agenda with the increase in speed and efficiency it provides in business processes through these features and by developing and growing over time, it has provided innovations and conveniences in international trade, as in every field in our lives today.In addition to the many advantages and opportunities provided by blockchain, the fact that it is decentralized and a different technology that has just begun to mature, the legal applicability limitation in smart contracts or the current legislation deficiencies regarding legal requirements, negative political perspective, technological failures and industrial compliance problems are also accompanied by this. It also brings risks and threats, such as the possible risks brought by the existence of different types of blockchains. However, it should be underlined that it is a developing sector and has a unique structure that can affect every field. In addition, although it is such a new technology, it is worth emphasizing that, as mentioned

before, it is an innovation that can make an impact in such a short time, by raising the awareness of states, especially developed and developing countries, and enabling them to start working quickly in this regard. In addition, there are efforts to minimize or eliminate the deficiencies, risks and disadvantages of the system by the users and developers of this technology.

As a result, the innovations brought by blockchain technology can be given an opportunity, in this sense, awareness-raising and information practices can be made especially for the employees in different sectors, through trainings or promotions, in order to recognize the technology and to try to minimize its disadvantages and risks, and in this direction, efforts can be made to ensure rapid adaptation in international trade with the least possible risk and problem.

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Chapter 4

Three Theories of Social Structure and Inequality

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ABSTRACT

In the following, the Marxist class theory is dealt with first, which divides human history into slavery, feudalism and capitalism. In each of these phases, two groups stood in an antagonistic relationship to each other; the sphere of one group is expanded at the expense of the other group. It is a conflict theory, according to which social peace could be achieved when society distributes the scarce goods according to the principles of compensatory justice, in which the state first compensates for the conditions of inequality with state coercion through a planned economy that implements corresponding plans. For this purpose, people should be motivated to a new awareness through appropriate educational and cultural policies. Marxist class theory is expanded in this work with Max Weber's concept of estates on the one hand Pierre Bourdieu's idee of capital and Stefan Hradil's concept of lifestyle on the other. These latter approaches, in contrast to Marxism, focus less on the antagonistic relationship of the class structure and more on the horizontal differentiation in the social structure of society. Thus, for Weber, the analysis must focus not only on class but also on estates, for Bourdieu on habitus and for Hradil on life situations. The article presents and critically evaluates these approaches.

Keywords: Karl Marx, Max Weber, Pierre Bourdieu, Stefan Hradil, Horizontal Distinctness and Vertical Difference

SOCIAL STRUCTURE AND INEQUALITY

The following is about what the social structure looks like within a society organized according to the principle of the nation. To this end, we will on the one hand deal with tree sociological theories, and on the other hand interpret them in the sense of an inventory of the structures and functions of a modern society. The focus is on the sociological concept of inequality. From the point of view of an action theory, we want to deal less with the actors and/or the means of action, but mainly with the conditions of action.

Marxist Class Theory

Historically, the discourse on social structure was particularly initiated by Marxist class theory. Within the Marxist class theory, human history was divided into three phases: Slavery, feudalism and capitalism (Wright, 2005: 11). The vertical structure of previous societies is characterized at the system level by "superstructure" and "substructure" and at the level of actors organized and represented by rulers and ruled. According to this theory, the social (re)production of inequalities takes place within this scheme. The hypothesis was that as long as this system of society is established and maintained, the existing conditions of production will also result in the exploitation of man by man (Marx, 1859).

In the classical Marxist class scheme, social classes are placed in a hierarchy and there is a strong emphasis on this vertical dimension. Societies are organized according to a vertical class scheme. According to the US sociologist Erik O. Wright, the term "class" is about the question of property relations (Wright, 2005). In his Comparative Class Analysis Project, he shows that only about 2% of the US population owns capital. The class model was further developed and theoretically supported by Erikson, Goldthorpe and Portocarero[1] (Goldthorpe, 2000). According to this Marxist concept of social structure, social inequalities go back to a constitutional process that determines people's chances of social and economic success as a result of the class structure, distribution of power and legal relationships established therein (Grusky, 2008; Rössel, 2013).

These structures determine which people have which scarce goods based on their class affiliation. Whoever has more of it, has greater freedom of action; those who have fewer of them experience them as restrictions on action. Resources set the conditions for further chances of success. The social structure is based on the principle of heritable accumulation; whoever has, will be given. The consequence of this is that the relations of production favour those who are

1 The model is known by the researchers' initials as the EGP class schema.

already favoured. Consequently, the relations between social classes are antagonistic in these Marxist concepts of social structure (Wright, 2005: 22-29). The conflict between the classes should first be weakened in socialism and then eliminated in communism.

According to this Marxist view, status, prestige and horizontal dimensions such as place of residence, education and social relationships are to be regarded as secondary variables. Because what leads to an asymmetrical relationship between people is not the place of residence or the unequal positions in the hierarchically structured organizations themselves or the associated memberships that cause the social conditions of action, but the social class to which they belong. The class structure is reflected in the conditions of action of each human being. In this respect, the individual ability to act is a product of the social structure (Rössel, 2005; Rössel, 2009).

A final characteristic of this theory of social structure is the transformation of goods, which determines the place of the individual in social law. Anyone who has money or who has been given money can no longer buy money or property with the money, but also the corresponding status, social relationships and lifestyle. Those who have neither money nor property, but theoretically have the same rights, will have less freedom of action, since the latter, despite having the same rights, neither compensates for its possible losses with the other two resources, nor unites itself in the accumulation of rights without money and property can provide advantage. In this logic, rights refer to the power to change resources in one's own interest. In other words, money, wealth, social prestige, and high education are all transitive. That is why they are typically found cumulatively in one actor. According to this Marxist approach, property has the characteristic that its owner brings about the right and power over the reproduction of the object in the relations of production.

"The rights and powers in question are not defined with respect to the ownership or control of things in general, but only of resources or assets insofar as they are deployed in production. A capitalist is not someone who simply owns machines, but someone who owns machines, deploys those machines in a production process, hires owners of labour power to use them, directs the process by which the machines are used to produce things, and appropriates the profits from the use of those machines." (Wright, 2005: 10)

From this logic, social inequality goes back to this social-structural relationship between property, power and law. What sets the standards and the conditions for equality in a social system also determines which resources people get for their lifestyle. It is the system that exists between property, income, power and law that also determines the practices of the actors through

which people acquire identity. Within this system based on the accumulation of resources, the relations between social classes are antagonistic. The relationship is one of conflict and exclusion; Income, status and rights are acquired through disenfranchisement.

"At the very core of the Marxist construction of class analysis is not simply the claim that class relations generate deeply antagonistic interests, but that they also give people in subordinate class locations forms of power with which to struggle for their interests." (Wright, 2005: 29)

Max Weber's Class and Status Model

In contrast to Karl Marx and Marxist social structure theories, Max Weber focused less on objective and more on subjective perception of inequalities, and more on social status, which includes similar mentalities, lifestyles and attitudes. In fact, we could also with contractarianism claim that socio-historical stratification was not only favoured by property, but also by the cultivation of property as a means of production. According to this, a civilizing process took place historically, which brought about a differentiation between property, means of production and the legal system. With the findings from the sociology of religion, we can also confirm the hypothesis that religions, as one of the most important institutions, do not rely on objective, reified property relations in this world, but are mainly oriented to the hereafter. They trace existing social inequalities back to natural differences and see this as a paradoxical test of maturity with which Almighty God affirms people's trust in his order. Anyone who has acquired an awareness of the laws of God by studying Holy Books will pass the test and endure the worldly inequalities as a reward for the freedoms on the other side. Social inequalities are therefore a question of education, theology, philosophy, science, i.e. the structures of consciousness. Consequently, it is assumed in these models that it is not property but the status of a person based on this consciousness that determines their position in the distribution of income and wealth. Furthermore, if we translate, with Edward Shil's, social status as the esteem and/or prestige that a person has in a society, and we define it empirically as a relation in terms of the deference thanks to which the person is accepted as worthy of recognition, then the question arises whether the class model should not be extended by a horizontal axis (Shils, 1962). Indeed, in mainstream sociology, Marxism has been considered too static, outdated, and has been omitted, for example, in Talcott Parsons, *The structure of social action: a study in social theory with special reference to a group of recent European writers*. The most important methodological criticism

is that Marxist class models operate mainly at the macro level and usually neglect the micro level.

Anyone who criticizes these Marxist approaches will find a model presented by Max Weber, who himself was one of the first critics of the Marxist class model. According to Weber, the aggregate of the class is characterized by the fact that its members on the labour market have similar qualifications, have equal property rights and comparable chances of success, and achieve social recognition through their typical status. In this context, in Part 2 of *Economy and Society* (Weber, 1980), Chapter VIII, Section § 6, Weber defines the social order as the structure of a society, thanks to which a person the reputation, in his words the "social 'honor'" enjoys. He then speaks of classes,

“where 1. a majority of people have a specific causal component of their life chances in common, insofar as 2. this component is represented only by economic interests in property ownership and acquisition interests, namely 3. under the conditions of the (goods or labor) market ("class position").” (Weber, 1980: 530)

The most important criterion is thus the similar condition of life dictated by the market. Weber considers possession or non-possession as criteria for the definition and then determines the reputation, i.e. the social honour based on a market situation. Weber brings the concept of the class together with a common class interest and a largely formalized legal order. He only speaks of class interest when the actor (a) rationally places his exploitation opportunities in a causal relationship either with the given distribution of property or with the structure of the concrete economic order and (b) this causal relationship does not occur in the community through mass action, but in society through class action makes the conditionality and effect of the class situation clearly recognizable (533). Consequently, he sees in the modern proletariat a class, but "e.g. the slaves, are not a 'class' in the technical sense (but a ' estates')." (Weber, 1980: 532) For the existence of its second criterion, the legal order, it is not sufficient that the actors present themselves as a social class, organize themselves around their common interests, within their structures some enjoy or do not enjoy social *honour* more and others less, but, according to Weber, this enjoyment must have been given normative validity by means of a specific legal order, without which the legal order "lead to the obstacles to a consistent implementation of the bare market principle" (Weber, 1980: 533). Where the juridification of honour hinders the economy, Weber no longer speaks of social classes, but of estates. Weber's scepticism about class struggles in ancient world can also be traced back to this criterion.

"Estates, in contrast to classes, are usually communities, albeit often of an amorphous nature. In contrast to the purely economically determined 'class situation', we mean by 'estate situation' any typical component of people's life destiny, which is characterized by a specific, positive or negative, social appraisal of *'honour'* attached to some common characteristic of many." (Weber, 1980: 534)

The rich man, the chief, the politician and also the democrat in "small Swiss towns" have this kind of honour. Weber also states that the "American gentleman" and "the German boss" have "condescending goodwill" in common in their way of life, even if they express or feel it differently (Weber, 1980: 535). According to Weber, class honour does not go back to class or property, but to the structures of consciousness within one's own living world. Although it sounds like a stark contradiction, according to Weber, within a lifeworld, the haves and the have-nots often belong to the same class. They are mutually dependent. Weber therefore assign the caste system, the pariah peoples and cult communities to the estates. For in all of these communities, the social order is based on an ethical criterion, according to which the actors are given a greater or lesser amount of honour, as in the market, but without the rational market logic itself. Characteristic of these communities is that they have united in themselves various functions such as warriors, priests, craftsmen, etc. an ethnic juxtaposition despite "mutual repulsion and contempt." (Weber, 1980: 536) Not factual logic but honour determines status.

What the *haves* have in common in a social class and in estates is that they are oriented towards this world, while the non-haves would naturally expect the reward for their trust in God's laws, justice, beauty and efficiency in the hereafter. Their mission or their "specific honour before God as a chosen people" feeds on the hereafter orientation. This distinguishes them from the social class, who are oriented towards this side. On the level of communication, the status of honour is institutionalized by wearing certain costumes, by making certain foods taboo, by having the right to carry arms and/or by "dilettante types of artistic practice". According to Weber, the stylization of life through a logic that cannot be derived from the thing itself makes the way of life one of *estate*. In this the haves and the have-nots are alike (Weber, 1980: 535-536). The organizational principle of the estates is therefore based on the reputation of the person, while the market only knows interests and no honour.

"One could therefore say, oversimplifying somewhat: 'classes' are divided according to their relations to the production and acquisition of goods, 'estates' according to the principles of their consumption of goods in the form of specific types of 'lifestyles'. A 'professional status' is also 'status', i.e. it normally only

successfully pretends social 'honour' by virtue of the specific 'lifestyle' that may be dictated by the profession."(Weber, 1980: 537)

Weber emphasises the difference between social class and estates in order to enhance the status of social groups around religious identity, given the Marxist dominance of the concept of social classes. He is concerned about the traditional values, lifestyle and legal practices that objectively negate the interests of the working people from a Marxist point of view. Since Weber is more interested in their subjective value, without therefore approving all of their characteristics, he sees in the estates both the negative forces for the development of capitalism and the corresponding legal order as well as a source for an argument against Marxism, which only defined interests with objective criteria.

Bourdieu's Theory of Capital

Given the functional differentiation of society, the question is whether Marxist and Weberian concepts can be brought together to describe and explain modern social structure? In fact, there is a great temptation to bring the two approaches together, for example by looking top down at where in modern societies the concepts of class and estate can be confirmed and where they can be falsified. A suggestion for the possible convergence of Marxist and Weberian concepts was made by Pierre Bourdieu. Pierre Bourdieu presents a differentiated concept of the *subtle differences*, with which he strongly stimulated research into social structures. Today there is no serious research on social structure that does not even begin to mention Bourdieu's concept of capital (Rössel, 2009: 309-315).

In the following, Bourdieu's concept of *habitus* and the related *lifestyles* and *capital* will be presented. For Bourdieu, these concepts stand in a single social space[2] which he represents by means of a social world (Bourdieu, 1982: 277-354). These concepts are separated from one another in the social world for an analytical purpose, but as they actually belong together in the social space, they are not separated from one another. On the contrary, Bourdieu wanted to show that they together provide the framework for a person's conditions of action (Fröhlich, 1994). Both the Marxist assumption of the antagonistic conflict structure between the social classes and Weber's concept of religiously based estates see linear thinking that must be abandoned in favour of a "structural causality of a network of factors" (Bourdieu, 1982: 184). Only as an ensemble

2 For the term "social space" see, Vester, Michael (2009): Soziale Miliues im Überblich. In: Solga, Heike, Powell, Justin and Berger, Peter A. (eds.): Social Inequality. Classic texts on social structure analysis. pp. 313-330. Frankfurt am Main: Campus.

of action conditions or action resources, personal goals and social evaluation of the position of an actor or actors do acquire a type-forming relevance. Bourdieu wants to show that the scope and structure of a resource for action determines its specific form, what the conditions of (non) recognition would look like and what the actors deduce from these conditions (Bourdieu, 1982: 185, 190-191). Bourdieu is not concerned with whether age, place of residence, education, etc. affect the personal formation of a person's life goals, but with showing that the scope and structure of an action resource determine its specific form (Bourdieu, 1982: 185). In this respect, his research does not focus on the question of whether someone is aware of the value of their property or whether someone has specific capital at their disposal, but what the conditions of (non-) recognition look like and what the actors deduce from these conditions (Bourdieu, 1982: 190-191). This thesis will be discussed below.

Homologies

Bourdieu wants to show that the conditions of action can be explained neither with the Marxist class model nor with Weber's status model, but that for a better explanation we should not only draw from both, but show how these two explanations co-determine the actors' resources for action in a different, as it were third sense. Therefore, Bourdieu adopts some elements from both models into his theory, but in the end, he rejects these models;

"Because structured products (*opus operatum*) of the same structuring structure (*modus operandi*) produced by it by back-translations according to the specific logic of a field, the forms of practice and works of an actor are far from any intentional effort at coherence in objective accord with each other and far from any conscious attunement also objectively matched to the practices of all other members of the same class." (Bourdieu, 1982: 281)

Anyone who finds himself in similar conditions of action will experience similar things based on his action resources and evaluate what he has experienced in a similar way, pursue similar goals in life and maintain similar lifestyles, without this goal being predetermined in advance by ethical ideas à la Weber and without creating a similar goal from these living conditions rating system would be derived, as Marx proposed. Rather, according to Bourdieu, typification or homogenization can always be found where actors produce similar practical patterns of action due to the dispositions imposed on them and show incorporated characteristics that they have acquired through socialization (Bourdieu, 1982: 175). The actors of a social class show typical forms of self-behaviour.

The big break with Marxist and Weberian concepts of social structure lies in the fact that, according to Bourdieu, the social class is not characterized by one feature or by the sum of all features, but rather he understands it to be a constructed ensemble, which, through the relationship structure of the actors between all relevant features, defines their position and impacted their value on the form of practice. What actors consider right and important, where and how they live, determines their aesthetic, symbolic, and social evaluation of each object (Bourdieu, 1982: 274-275, 182, 292, 565). For example, while an employee likes to eat sausages and bread, a lawyer prefers fish (306). "Flavour is amor fati, fate's choice (...)." (Bourdieu, 1982: 290) While the former President Valèry Giscard d'Estaing played tennis, boules was considered a popular sport.

Lifestyles also go back to the same laws (Bourdieu, 1982: 334, 337). While some judge the value of their own body by their slimness, others see it as the moral of the good life (Bourdieu, 1982: 292). Differences are also reflected in seating arrangements (274-275). *The trial* is a film that is typically preferred in the Paris area by people from medical and social service professions, middle-level commercial employees and craftsmen (565). Bourdieu shows that it is not the social class or the social area per se, but rather the scope and structure of capital ownership that predestines the actors to take a certain action, which in the case of President d'Estaing maintains a "safe distance from necessity (necessity)", i.e. have a penchant for freedom as well as freedom of movement (Bourdieu, 1982: 290).

In both cases, the homologies mark the distance or proximity within a social space through their binary assignment structure of *distinguished* and *vulgar* (Bourdieu, 1982: 281, 286). Weber's idea of estates agrees with Bourdieu's concept of *amor fati* in that both cases deal with traditional structures of consciousness that consult differences guided *less by interests* and *more by ideas*. Using typifying resources and characteristics such as education, income, gender, occupation and place of residence, Bourdieu designs a space of social relationships that also represents a space of lifestyles (Bourdieu, 1982: 212-213). Within this world, not class and status, but *habitus* takes the central place in Bourdieu's concept of the conditions of action.

“Habitus is the *principle of generation* of objectively classifiable forms of practice and *a classification system* (principium divisionis) of these forms. The *represented* social world, in other words *the space of lifestyles*, is constituted in the relationship between these two achievements that define habitus: the production of classifiable forms of practice and works on the one hand, and the

distinction and evaluation of forms and products (taste) on the other." (Bourdieu, 1982: 277-228)

Accordingly, habitus is the generation principle, since actors align their forms of practice accordingly and reveal a (correct/good or incorrect/inappropriate etc.) application of the same schemata in their product. This constitutive form of practice is reflected both in social classes and in lifestyles. Habitus is also a classification system because with its form both ego and alter mark systemic differences and mark differences in a systematic way. The comparability of the products is therefore nothing more than the recognition of the jointly constructed classification practices. Bourdieu shows the connection between habitus and lifestyles with Diagram 8 (Bourdieu, 1982: 280). Lifestyles emerge on the basis of a habitus that is *structuring* and *structuring structure*, predetermining and predetermining (Bourdieu, 1982: 278-280).

Capital

Bourdieu's concepts of habitus and lifestyle would hardly have this enormous appeal and explanatory power if he had not combined them with the concept of social structure (Grusky, 2008). He captures this social structure with three basic dimensions. These are capital volume, capital structure and the temporal and social development of these two variables (Bourdieu, 1982: 195-196). Linked to the Marxist tradition, Bourdieu uses *capital* as a means of exchange not only for its economic, but also for its cultural, social and symbolic value (Bourdieu, 2009: 111). He enumerates three basic forms of capital; economic, cultural and social.

"Capital is accumulated labour, either in the form of matter or in internalized, 'incorporated' form. If capital is appropriated privately and exclusively by individual actors or groups, then the appropriation of social energy in the form of reified or living work also becomes possible. As *vis insita*, capital is a force inherent in objective and subjective structures; at the same time, capital -as *lex insita*- is also a fundamental principle of the inner regularities of the social world." (Bourdieu, 2009: 111)

Thanks to this transformative quality, capital brings about change on the one hand, while at the same time ensuring the stability of society. Bourdieu shows the stability function of capital in a direct comparison with roulette gambling: while in roulette there is perfect competition and natural equality of opportunity regardless of time, i.e. before and after, and in this sense the actors are independent of their respective reputation and status , lifestyle and/or life goals have the same chances of success and/or failure, capital differs in that it is based

on accumulation, which reduces the costs of transformation and that it is durable through its convertibility, for example in the form of rights and obligations can be institutionalized (Bourdieu, 2009: 111). For this reason, Bourdieu criticizes the understanding of capital in economics, as it reduces it to a mere market function that is exclusively equated with self-interest, private property and the exchange of goods. According to Bourdieu, this minimalist conception of capital is not even able to grasp the fact that unsaleable things also have their price and that a negation of the economic, i.e. the conversion of a means into money, can be expressly desired from the same logic of capital. Therefore, he wants to treat capital in all its manifestations by enumerating three basic forms of its occurrence (Bourdieu, 2009: 112).

"Economic capital is immediately and directly convertible into money and is particularly amenable to institutionalization in the form of property rights; *cultural capital* can be converted into economic capital under certain conditions and is particularly suitable for institutionalization in the form of school titles; *social capital*, the capital of social obligations or 'relationships', can also be converted into economic capital under certain conditions and is particularly suitable for institutionalization in the form of noble titles." (Bourdieu, 2009: 113)

He differentiates cultural capital into three forms: (a) *incorporated* capital occurs when this capital cannot be separated from an investor. Such an investment is made mainly through time. Bourdieu gives education as an example. For education cannot be accumulated by delegating to another person, nor removed by intervention from an already educated person. Rather, the incorporated capital belongs to the person himself, to his habitus; „having has become being" (Bourdieu, 2009: 115)

As an example of (b) *objectified* cultural capital, Bourdieu gives writing, language, monuments, but also enjoyment. In contrast to incorporated capital, this form of capital is not subject to individual and/or collective arbitrariness. Thus, language as a production cannot be ascribed to an individual person or to an entire collective. Rather, it is the product of both at the same time. In other words, the objectified cultural capital cannot be produced from a centre according to a plan. Rather, language belongs to man as a social being interested in culture and politics.

Finally (c) the *institutionalized* form of cultural capital can be seen in titles. In the case of a formal and legally guaranteed form, this capital can be "(formally) independent of the person of its bearer" and have an effect through succession over generations (Bourdieu, 2009: 117-118).

"Social capital is the totality of actual and potential resources associated with the possession of a permanent network of more or less institutionalized

relationships of mutual knowledge or recognition; or, to put it another way, they are resources based on *belonging to a group.*" (Bourdieu, 2009: 119)

This capital gives credit to the holder. Social capital relationships are acquired in material and/or symbolic practice within the framework of family, tribe, social class, educational institutions, and/or political party. The mobilization of this network presupposes a minimal form of mutual recognition of their homogeneity.

"The existence of a web of relationships is neither a natural nor a social 'given' that persists once and for all by virtue of an initial act of institutionalization - think in the case of the family, for example, of the *genealogical* definition of kinship relations. Rather, it is the product of ongoing institutionalization work. (...) In other words, the network of relationships is the product of individual or collective investment strategies, consciously or unconsciously aimed at creating and maintaining social relationships that sooner or later promise immediate benefits. Random relationships, for example in the neighbourhood, at work or even among relatives, are transformed into specially chosen and necessary relationships that entail lasting obligations. These obligations can be based on subjective feelings (recognition, respect, friendship, etc.) or institutional guarantees (legal rights). (...) This solemn atmosphere is reproduced through constant exchanges (of words, gifts, women, etc.). Mutual knowledge and recognition are at the same time a prerequisite and result of this exchange. The exchange turns the things exchanged into tokens of recognition. The group is thus reproduced with mutual recognition and the implicit recognition of group membership; at the same time, their *limits* are confirmed, i.e. the limits beyond which the exchange relationships that are constitutive for the group (trade, commensality, marriage) cannot take place. Each member of the group thus becomes a guardian of group boundaries: any newcomer to the group can jeopardize the definition of the entry criteria, since any form of misalliance can transform the group by changing the boundary of what is considered legitimate exchange." (Bourdieu, 2009: 120-121)

Especially since in his theory Bourdieu rejects the image of man as a utility-maximizing and lonely actor and not only represents Marx's class system, but also, just as strongly, wants Weber's theory of estates to be included in his concept of habitus and lifestyles, he has to show that the acquisition economic, social and cultural forms of capital take place not only on an individual but also on a collective level. He sees the institution for this in the family, which, according to Bourdieu, represents the nucleus of all accumulations and their transformations. Thus, the economic capital in a family is the decisive factor for cultural and social capital; in order for a member of the family to have cultural

capital, the family can devote or free its economic capital for this purpose, or in order for the family to accumulate its economic capital, it dedicates the time necessary to acquire the cultural capital. The interaction between different forms of capital on the one hand and the family and its member on the other also plays a role, regardless of whether the family member accumulates a certain form of capital at the cost of spending time or whether entry into the labour market can be delayed without having to forego (Bourdieu, 2009: 123-124). This raises the question of when and where exactly the acquisition of education begins; is it just the length of time you go to school that counts, or does learning time in the family count as well? Only "as a positive value, as time gained and head start, or as a negative factor, as time lost twice over, because time has to be used again to correct the negative consequences." (Bourdieu, 2009: 115)

Hradil's Social Structure Analysis

Pierre Bourdieu's influence on social science concepts is unbroken up to the present day. The second remark is also necessary, which is that Bourdieu's concepts of capital and habitus provided the background for Hradil's analysis of *social structure in an advanced society*. In fact, Hradil presents an innovative model that, true to his self-understanding, takes into account all those dimensions of social structure that could not be located anywhere in the vertical dichotomy between the individual and society (Hradil, 1987: 162). He focuses on social situations, which are defined as "typical contexts of action conditions that provide comparatively good or bad chances of satisfying generally recognized needs." (Hradil, 1987: 153) Hradil assumes that the actors of modernity in addition to money, education, work and power, they also have welfare state needs (i.e. security, relief, health, participation) and social needs (i.e. integration, self-realization, emancipation) (cf. Luhmann, 1981). Hradil understands unequal living conditions to mean social relationships, social roles and discrimination/privileges. Hradil's concept also takes up the concept of the social milieu, into which he aggregates groups of people "*that exhibit such external living conditions and/or inner attitudes that common lifestyles develop*." (Hradil, 1987: 165)

Hradil starts from the assumption that inequality should not only be examined in relation to its genesis, but in its entire range and completeness. Both objective and subjective, individual and social, economic and symbolic, demographic and regional, gender-specific and ethical conditions, as well as internal and external conditions should be part of a theory of social structure (Hradil, 2009: 139-141). He understands social inequality to be relatively long-

lasting conditions for action "that allow certain members of society to satisfy generally accepted life goals better than others." (Hradil, 1987: 144) A pragmatic view of the future also allows him to analyse concepts such as living conditions, social milieus, social classes, habitus, socialization, lifestyles, etc. In this respect, Hradil's model claims a convergence of the approaches discussed so far.

Methodologically, he also manages to reconcile all these divergent models by capturing inequality based on *generally accepted* life goals. He consequently understands goals in life to be goals "*that have become relatively established in the process of political decision-making and are tangible in the form of 'official' or 'quasi-official' announcements* (e.g. in legal texts, party programs or association declarations." (Hradil, 1987: 143) With the quality of the general acceptance of living and working conditions, he focuses on the objectives of the actors instead of the reasons for inequality, with the recognizable benefit that, for example, status inconsistency can also be defined as a type of inequality has a high level of education and income, but is disadvantaged due to ethnicity or sexual orientation, there is social inequality that does not necessarily correspond to the objective economic situation of the actor concerned.

Using this definition, Hradil manages to summarize four goals: First, he can only accept *objective* or only objectively recognized life goals as generally recognized. In doing so, he excludes those demands that justify individual treatment on the basis of so-called needs theories. This rejection is justified by the fact that people, for reasons of resignation and their own rationalizations, out of sheer ignorance or also motivated by ideologies, could pursue certain goals which, for Hradil, do not meet the criterion of general recognition (Hradil, 1987: 142). Secondly, with this quality criterion he takes the wind out of the sails of a possible point of criticism, according to which Hradil only considers the goals of life of general interest, more precisely according to which he only considers the interests of the powerful to be worthy of recognition. Since he cannot determine what real needs are and what are the fashions that are subject to historical change, but he can state that in Germany there is a pluralistic decision-making process and a relatively good capacity for information procurement and information processing and at the same time he can now empirically also use the quality criterion of general recognition has a discursive instrument in hand, he also immunizes his concept against falsification (Hradil, 1987: 143, 160). Thirdly, he can not only record life situations, lifestyles, social classes, etc., but also scrutinize the socially recognized institutions as forms of inequality worthy of criticism:

"There are socially created, relatively permanent conditions that make it easier for certain people and less for others to get closer to life goals through their actions. These unequal conditions create framework conditions for action relevant to life goals, the effectiveness of which can depend on the 'subjective' individual perception or skill, but also sets completely 'objective' supra-individual barriers and creates possibilities. (People who are poor cannot objectively pursue the pursuit of wealth, those who work with asbestos are subject to an 'objectively' higher risk of cancer..." (Hradil, 1987: 144)

Finally, he can also be content with a descriptive concept, without mixing the location models with stratification or with lifestyles, nor decoupling them from each other (158). Social inequalities can therefore be determined sociologically on the vertical and/or horizontal level without having to criticize the social structure. What social inequality is, where and how it arises must therefore be separated from the question of how it can be prevented or eliminated. The fact that objectively unfavourable living conditions do not have to have the same effect on all those affected can be attributed to this. Depending on the constellation and constellations with other dimensions of social inequality, the actor will be able to compensate for his action contexts despite the inequality (Hradil, 1987: 159).

"Because the relative autonomy of attitudes, mentalities and standards also decides which of the 'generally recognized goals in life' have priority (whether e.g. success, security or self-development are top priority) as well as the 'objectively' more or less advantageous conditions for action and accompanying circumstances interpreted (e.g. whether money is viewed more casually as a 'luxury' or as an essential 'savings') and which concrete actions take place within the given possibilities (e.g. whether money is used carelessly or with careful planning)." (Hradil, 1987: 162)

Influenced by Bourdieu's concepts of capital and habitus, Hradil presents an innovative model with a focus on social positions. While Hradil has not presented a new theory on the social structure of society, he has presented an approach that allows a new interpretation of social structure.

CONCLUSIONS

It was about the social structure of a society, which in addition to the concept of class structure can also be captured with other concepts such as prestige, status, habitus and social situations. Karl Marx and Max Weber are a milestone in this respect in that they did not examine the conditions in the terms of teleology, ethics and morality, i.e. from the philosophy of consciousness and sociologically examined the order of life. Paradoxically, Weber's achievement was recognized, but the Marxist class model was criticized all the more, and above all very strongly,

because it only examines the vertical inequalities, but the horizontal inequalities, which have increased especially after modernity due to the functional differentiation of society, neglect (Pakulski and Waters, 1996; Beck, 1986; Luhmann, 1997). The model only takes into account the economically caused part and underestimates the subjectively perceived inequalities.

Indeed, inequalities beyond class and gender can also be captured with ethnicity, religion and region. In this respect, the assessment of inequality can follow along a vertical dimension as well as horizontal differences. These include the differences between natives and migrants, old and young, digital natives and old-fashioned analogues, rural and urban dwellers, healthy and sick, Europeans and non-Europeans, Catalans and Spaniards, between Muslims and Christians, between children and young people, between sociologists and teachers, etc. At the same time, this list leaves the *flavour* of a somewhat arbitrary and unsystematic approach. Concerned about oversimplification and political intervention in science, Geisler warned that the newer approaches, which focus solely on the horizontal differentiation of a society, harbour ideological dangers and are therefore blind to old structures that continue to exist (Geisler, 2009: 248). So that social science in general does not act blindly, it must not only determine inequality, but also develop concepts that not only briefly and concisely capture complex social reality without consuming it, but also evaluate it.

Irrespective of whether inequality arises in the context of vertical or horizontal differentiation, in both cases, in Bourdieu's words, it depicts structured and structuring units. And regardless of whether the inequality is based on neighbourhood, age, ethnicity or occupation, in all these cases people are expected to have very specific attitudes, lifestyles and demographic characteristics. In many cases it is obvious that certain expectations thwart the vertical and horizontal differentiations. For example, we can hardly overlook the effects of globalization, technologization, digitalization, etc. across all areas. The spread of this tendency toward homology is breaking down cultural and social boundaries. The technological penetration into every sphere of life leaves effects that the actors cannot escape. The exchange of knowledge, goods, services and capital, which is in fact enforced in many cases, also extends to culturally impregnated ways of life and principles. At the same time, as people learn certain skills for the completion of technological production in their daily work, they learn that they can use them anywhere in the world and that some demand for their skills has very little to do with themselves. Spatial and social mobility is in many cases the result of unintentional actions, but with results that are consciously accepted.

The selection mechanisms work not only externally, but also vice versa as a result of one's own preferences; no company that runs its turbines on nuclear energy

seeks to employ environmentally conscious people. Because of one own goal, certain options are ruled out from the start. What can be defined as opportunity cost from a purposive rationale's perspective can also be seen as social conditioning from a participant's perspective, which also leads to homologies. Professionals are characterized by similar educational training, a similar income, etc., so that they are shaped by common interests and move in similar interaction networks. It is still difficult for a farmer's son to associate with a businessman's daughter. Both mechanisms of homology ensure that we assign people to certain categories and, thanks to this categorization, also subject their actions to an evaluation, (not) equip these people with certain goods based on this evaluation and thus make them recognizable for further communication processes.

Despite the action-theoretical assumption that within the lifeworld, the interactions among the members are not determined on the basis of vertical or horizontal differentiations, but on the basis of common norms. Whether people are compared because of their social class or their function as employees does not change where that comparison takes place. Comparability is induced systemically. Even if the objectively assigned and/or subjectively ascribed characteristics of a person were relevant regardless of their function in society and/or their social situation in the social structure, it can still be objectively stated that the characteristic as an employee does not depend on their hopeful future is all the more determined by its present. The fact that people, based on their religious affiliation, could prefer the possible presence in the future paradise to the concrete present says that they are making a cultural achievement that is only possible within a pre-constituted lifeworld.

This requires a normative framework. From this framework, we can consider culturally, religiously or ethically anchored notions of inequality and/or principles of justice as a relatively long-lasting constant that give society the necessary stability. According to Luhmann, these structures are improbable facts insofar as it is not their factual realization but their normative orientation that causes non-change, i.e. their stability (Luhmann, 2008: 329). Although modern societies assume equality of individuals and strive for an ideal of social justice, these ideals have not been fully realized. At the same time, they provide orientation for joint actions. These orientation patterns enable changes, innovations and compromises that have to be planned, simulated, consciously brought about and adapted to society's requirements more and more. This requires sufficient abstract differentiation principles that capture the constellations that necessarily arise and at the same time bundle them for further processing.

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Chapter 5

How to Ignore? Tourism Promotion and Disability in Balıkesir (Turkey)

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ABSTRACT

Tourism is advancing at a dizzying pace in Turkey as well as in the rest of the world. Undoubtedly, benefiting from this rapid development and change is possible with good advertisement and promotion of tourism both at national and international level. When people with disabilities are considered together with their families, they are seen as groups whose numbers are increasing day by day and opening a special area in tourism. The studies carried out by the countries regarding the disabled, and especially the touristic promotion activities that take into account the disabled, directly affect their success and preferability in the tourism sector, both in terms of human rights and in terms of economy. In this study, the issue of how disabled people are taken into account in the touristic promotion of Balıkesir Province, which is located in a touristic region in the west of Turkey, has been examined. Within the scope of the study, literature review and document analysis were made. In addition to academic studies, the extent to which public and private sector organizations address the issue of tourism promotion and disability in newspapers, magazines, brochures, interviews, TV programs has been investigated. The results of the study show that there is no connection between tourism and disability in tourism promotion activities in Balıkesir Province, and no promotional products are produced between tourism promotion and disability in the scanned studies and media channels. In addition, it is striking that tourism promotion activities are carried out by taking into account healthy people who do not have any disabilities. This situation includes important problems when evaluated in terms of tourism and disability literature, tourism sector, disabled people and their families, and tourism promotion, planning and income of countries. Permanent resolution of these problems necessitates changing the perspective on the subject and subsequently the implementations.

Keywords: Tourism, Promotion in Tourism, Disability, Balıkesir, Turkey.

INTRODUCTION

Tourism is expressed as *"an evolutionary development of leisure time"* (Tolungüç, 1990). Tourism continues to exist as the biggest activity of the century and the fastest growing sector in economic terms. The World Tourism and Travel Council (WTTC) has defined tourism as *"the world's largest industry, the largest employer that improves quality of life and creates employment"*. Researches on tourism show that tourism creates an employment opportunity every 3 seconds. So much so that tourism expenditures have exceeded military expenditures in the world. All these data, expressed by tourism geographers, especially Özgüç, reveal the fact that there is not only a growth in tourism, but an explosion (Özgüç, 2003; Doğan & Doğan, 2021; Doğaner, 2019).

According to Özgüç (2003) who has important studies on tourism geography in Turkey, tourism is an activity that facilitates globalization socially and economically and has an important international financial aspect. Indeed, the world's foreign tourism expenditures, which reach large sizes, make significant contributions to the balancing of the budgets of many countries. Bahamas and Guam Islands constitute the best examples of this in the world (Özgüç, 2003).

In the modern world, globalization supports tourism and tourism supports globalization in various ways. According to Özgüç (2003) tourism supports globalization in three dimensions, together with foreign investments in highly globalized accommodation facilities. These dimensions can be expressed as social, spatial and economic dimensions.

Studies show that tourism is a sector that is on the agenda in Turkey as well as in the world, although it may cause pessimism in some periods, it is mostly hopeful and will be mentioned frequently in the future (Gök, 1995). Therefore, like all countries in the world, where economic borders are removed and markets are integrated, Turkey, on the one hand, sells goods and services, and on the other hand, takes part in mutual interactions with the countries it competes with. In the 21st century we are in, Turkey needs to determine and define these multi-faceted relations related to tourism well, and know how and with which elements it will promote itself in the world market in the tourism sector (Gök, 1995; Avcıkurt, 2010; Derinöz & Koç, 2019; Derinöz, 2023). The subject examined in this study is the extent to which disabled individuals, whose numbers are increasing in the world, are taken into account in tourism promotion activities. This situation has been discussed in a limited way within the scope of Balıkesir province, which is a tourism city located in the west of Turkey. In the study, besides the tourism promotion documents produced by the public-private sector and presented at the national-international level about

Balıkesir, other visuals and printed media elements related to tourism promotion were examined.

TOURISM PROMOTION, PURPOSE, IMPORTANCE AND EFFECT

Turkey is among the important areas of the region and the world in terms of tourism resources. Unfortunately, these rich tourism opportunities have not made Turkey a country that can benefit from tourism at the same level. There are various reasons for this. Each of these reasons is a research topic in its own right. Therefore, these issues are not the subject of this study and can be examined in detail in other studies. The issue of "promotion" in tourism appears as one of the reasons mentioned.

The promotion of tourism in Turkey and therefore in Balıkesir is actually a part and characteristic of the tourism practiced there. Promotion in tourism undoubtedly requires an expertise in itself. Promotion can have several stages. The main ones of these stages can be considered as political, economic, cultural and touristic (Gök, 1995). Turkey has not been able to develop sufficiently in terms of promotion in tourism for many years, and has given importance to this vital issue later when compared to other touristic countries in the world (Gök, 1995; Avcıkurt, 2010; Tolungüç, 1999).

The success of promotion in tourism is closely related to how accurate, conscious and appropriate the promotional activities are. More attention should be paid to this issue in countries such as Turkey, which have rich resource values in tourism, which are economically very fragile and whose tourism is rapidly developing. In this respect, in this study, promotional activities including disability and tourism will be evaluated in Balıkesir in general, and the level of importance given to the subject will be determined on the same scale.

TOURISM PROMOTION ACTIVITIES AND DISABILITY IN BALIKESIR

The institution primarily responsible for promotional activities in tourism in Turkey is the Ministry of Culture and Tourism of the Republic of Turkey. Therefore, Provincial Culture and Tourism Directorates operating under the ministry are responsible for carrying out promotional activities at a lower level. Balıkesir Provincial Directorate of Culture and Tourism is responsible for promotional activities in Balıkesir. For this reason, in this study, primarily the studies carried out by Balıkesir Provincial Culture and Tourism Directorate will be examined. In addition, promotional elements published by other institutions

and organizations operating in tourism in Balıkesir or found in the media will also be examined.

First of all, when the web page of Balıkesir Provincial Directorate of Culture and Tourism, which is a public institution, is evaluated, it is seen that the touristic potential of Balıkesir and its surroundings is generally evaluated on this page (URL 1). Within the scope of this potential, the natural, cultural, archaeological and other historical values of Balıkesir are discussed. In particular, the tourism resource values of the coastal districts (such as Ayvalık, Burhaniye, Edremit, Erdek and Bandırma) that have a coastline are emphasized a lot. Alternative tourism types that are maintained or have the potential to be sustained in these areas and the predictions about how they can be evaluated in the future are mentioned. There is also a map in Turkish that roughly shows these values on the relevant platform (Figure 1).



Figure 1. Balıkesir's main tourism resource values
(Source: Modified from URL 1)

When the tourism-related promotional activities of Balıkesir Provincial Directorate of Culture and Tourism in Balıkesir are examined in general, it has been determined that no information, study, promotion, vision and strategy

related to disability are seen. The fact that a public institution does not provide any information on disability in tourism on its official website can be evaluated as no study has been carried out on this subject.

There is a project called “Balıkesir's New Tourism Model”, which was contracted by Balıkesir Provincial Culture and Tourism Directorate in 2014 and concluded in 2015 (URL 2; BİKTM, 2015). This project is a project between Balıkesir Provincial Directorate of Culture and Tourism and South Marmara Development Agency, within the scope of priority sectors financial support program. As of 2014, there are Balıkesir Governorship Investment Monitoring and Coordination Directorate and Balıkesir University Tourism Faculty among the partners of this project with a 12-month duration and a budget of 145.255 TL (Turkish Lira). As it is understood from the promotion of the project, whose target audience is domestic and foreign tourists coming to Balıkesir, there is no mention of disability in tourism.

“Balıkesir Tourism Inventory and Strategy Study”, which was prepared in cooperation with the South Marmara Development Agency and Balıkesir University in 2019, was published as a study consisting of 84 pages (Karaman et al., 2019). In this study, tourism resource values, transportation opportunities, tourism supply data and other tourism factors in Balıkesir city center and its districts are processed. On the 25th page of this study, it is stated that "International Festival of the Handicapped" was held in Ayvalık between 29 September and 3 October within the scope of cultural and artistic activities. In addition, it is stated on the 36th page of the study that "the week of the disabled" is celebrated within the scope of cultural and artistic activities in Bigadiç. Again, on page 55 of the study, it is stated that "the climate and natural beauties of Ayvalık, Pelitköy-Burhaniye, Edremit, Akçay, Güre and Altınoluk are extremely favorable in Balıkesir for tourism for the elderly and the disabled." Considering that the last statement has a general validity, it is seen that only 1 festival was held in Ayvalık and the disabled week was celebrated in Bigadiç. It is clear that these activities, which are rarely organized for the disabled in Balıkesir tourism promotion activities, are not sufficient.

When other written and visual media tools published about Balıkesir tourism are examined, it is seen that tourism promotion activities are generally given a spatial focus. It is seen that almost all of these promotional activities focus on Balıkesir's fertile agricultural areas, forests, sea, coastal settlements, local culture, olive and olive oil production, mountainous areas, legends, stories, food culture, sports activities and traditional clothes. The main elements that are frequently used and included in the tourism promotion activities of Balıkesir are given in the table under headings (Table 1).

Table 1. The main elements used in Balıkesir tourism promotion and the channel of promotion

Tourism Promotion Element	Promotion Channel
Sea	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Sun	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Sand	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Beach	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Olive-Olive Oil	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Kaz Mountains	*Internet, TV, Magazine, Brochure etc.*
Flora-Fauna Presence	*Internet, TV, Magazine, Brochure etc.*
Legends and Stories	*Internet, TV, Magazine, Brochure etc.*
Sports Activities	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Local Food Culture	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Geoheritage Values	*TV, Internet, Magazine, Brochure etc.*
Local Attire, Apparel	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Traditional Festivals and Entertainments	*TV, Internet, Magazine, Brochure etc.*
Water sports	*Internet, TV, Magazine etc.*
Rural Local Culture	*TV, Internet, Magazine, Brochure etc.*
Congress Activities	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Historical and Archaeological Assets	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Architectural Building	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Artistic Events	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Educational Activities	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Natural Resource Values	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Transportation Features	*TV, Internet, Magazine, Brochure etc.*
Protected Areas	*TV, Internet, Magazine, Brochure etc.*
Water resources	*TV, Internet, Magazine, Brochure etc.*
Geographical Structure-Geographical Indication	*TV, Internet, Magazine, Brochure etc.*
Animal products	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Hot springs	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Astro-tourism Values	*Internet, Magazine, Brochure etc.*
Seafood	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Honey Production	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Tourism Incentive Features	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Industry and Development	*TV, Newspaper, Internet, Magazine, Brochure etc.*
Hospitality	*TV, Internet, Magazine, Brochure etc.*

Another institution that makes tourism promotions about Balıkesir is the South Marmara Development Agency (GMKA), which is also a public institution. This development agency was established in 2009 and covers not only Balıkesir but also Çanakkale Province. In the statistical regional unit classification applied throughout Turkey, the area in which the South Marmara

Development Agency operates is classified as "T22-Level 2". Although the main tasks of the development agency are various, its important duties include tourism investments, incentives, practices, planning and possible strategies in the region it covers. The agency aims to work in harmony with local administrators in the tourism sector, to provide technical support to local governments, to make regional plans, to support various projects, to support rural and local development practices, and to develop cooperation in the sector. In addition, this agency plans to manage the funds of internal and external resources related to the sector, to identify new tourism resources and opportunities, to accelerate economic and social development, and to increase competitiveness in the sector. The agency has taken it upon itself to support the work done by other institutions and organizations related to the sector, to manage business and investment opportunities related to the sector, and to carry out promotional activities related to the sector at national and international level. Again, this agency is committed to managing investments in the sector by observing compliance with legal principles, supporting small and medium-sized enterprises, helping new entrepreneurs and transparently publishing all these works on a website (URL 3).

In the vision and mission of the South Marmara Development Agency, a stronger emphasis on South Marmara comes to the fore within the principles of participation, transparency, sustainability, governance, innovation, scientificity, solidarity and efficiency (URL 4).

Between 2009-2022, a total of 15 work programs were announced by the South Marmara Development Agency. These programs included the activities of the agency in the relevant period. It is seen that there is no mention of any issue related to disability in the work programs of the agency for the years 2009 and 2010 (GMKA, 2009 and 2010). In the work program consisting of 29 pages in 2011, there is a statement about the disabled in a sentence only on page 19 (GMKA, 2011). This expression is as follows: *"In the regional plan, it has been determined that progress should be made in areas such as increasing women's employment and entrepreneurship, integrating the disabled into social life, implementing social inclusion policies for disadvantaged groups, and training intermediate staff for the priority sectors of the region. For this purpose, it is planned that the agency will call for social development financial support project proposals with a budget of 4.2 million TL (Turkish Lira) in the three-month period covering September-October-November".* It is seen that the issue of disability has not been taken into account in any of the work programs conducted after 2011.

The issue of disability was not mentioned in any of the hundreds of page reports published by the South Marmara Development Agency in 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021 and 2022. In addition, no study or tourism promotion program has been established on this subject. The issue of disability, which was mentioned 12 years ago by the agency, which plays a vital role in the promotion of tourism in the region, with only one sentence, is rapidly making its impact felt in world tourism.

The agency has a number of commitments on disability. These are expressed as ensuring the social integration of the disabled, creating social policies for the disabled, and training intermediate staff by taking into account these disadvantaged groups within the regional sectors (GMKA, 2011). It was also stated that the agency plans to call for social development financial support project proposals with a budget of 4.2 million TL (Turkish Lira) in the three-month period covering September-October-November 2011 for these studies. In all other study reports published by the Agency from 2011 to 2022, there was no information about whether this budget was spent for the activities related to the disabled, whether the planned studies were carried out and at what stage the process covering these studies was. In addition, no explanation has been found about whether there are current studies that may be related to past plans. Therefore, it is not known whether the planned studies regarding the disabled are finalized and the fate of the budget allocated for this.

South Marmara Development Agency has a total of 13 activity reports from 2010 to 2022. These reports were examined in the context of the disability issue. On page 91 of the 92-page annual report for 2013, there is a statement about the disabled. This statement: *"With the Social Development Financial Support Program, projects aimed at increasing the effectiveness of civil society, especially disabled and disadvantaged groups, and increasing the service quality of public institutions were supported"*. However, in the related report, no detailed information was given about which projects were supported for how long, to what extent and with how much budget (GMKA, 2013).

It is seen that the 45th page of the South Marmara Development Agency's activity report of 2012, which consists of 85 pages, mentions the disabled with a single sentence (GMKA, 2012). The statement in the 2012 annual report is as follows: *"Awareness-raising activities were carried out for the disabled within the scope of the 10-16 May Disabled Week in cooperation with Balıkesir AFAD-GMKA"*. Except for one sentence on the relevant pages of the 2012 and 2013 reports, it is seen that none of the hundreds of page reports include any subject related to the disabled.

South Marmara Development Agency has a total of 13 budget implementation results reports for the period from 2011 to 2023. These reports were also reviewed on a monthly basis. In any of the 13 reports, no expense item has been identified regarding the disabled in the period between 2011-2023.

The studies of the Southern Marmara Development Agency, individually or jointly, on tourism since its establishment, have been examined. It is seen that the agency is involved in more than 100 studies related to tourism. These studies have been carried out on various topics from ecotourism to health tourism, from tourism inventory studies to the determination of alternative tourism types. However, unfortunately, it is seen that there are no studies on the disabled in tourism, where there are more than 100 studies. Therefore, it is not surprising that there are no studies on disabled people on a special subject such as tourism promotion.

On the 18th page of the 54-page Balıkesir tourism investment guide published by the Southern Marmara Development Agency, there is only one sentence about the disabled (GMKA, 2016). In the relevant guide, disability was mentioned under the title of geriatric tourism and the following statement was included: "Geria tourism, defined as advanced age tourism, includes elderly care services, occupation tours, special care for the disabled and sightseeing tours". Associating disability with geriatrics and not considering disabled individuals under a separate heading are among the important shortcomings. In all the content of the tourism investment guide prepared by the Agency, including the cover page (Figure 2), there is no element related to disability in any way. This situation creates the impression that tourism is "planned as an activity that only healthy individuals can participate in".



Figure 2. Balıkesir tourism investment guide promotional image
(Source: Modified from GMKA, 2016)

There is a 35-page "Balıkesir Province Geriatrics Tourism Facility Investment Preliminary Feasibility Report" published in 2022 by the Republic of Turkey Ministry of Industry and Technology and the South Marmara Development Agency (GMKA, 2022). When this report is examined, it is seen that only 2 pages of the 54-page report refer to the issue of disability in a single sentence. On pages 6 and 14, it is seen that only generally accepted descriptive statements about disability are included.

Another organization that works on tourism promotion activities in Balıkesir is "Turkish Travel Agencies Association (TÜRSAB)". In the 24-page study titled "Balıkesir Tourism" published by TÜRSAB in 2022, no expressions or visuals related to the disabled were found (TÜRSAB, 2022).

Republic of Turkey Ministry of Transport and Infrastructure, which is a public institution in Turkey, General Directorate of State Airports Authority, Kocaseyit Airport operation also contribute to tourism promotion activities in Balikesir. Various information about the promotion of Balıkesir tourism is provided on the website of the relevant institution (URL 5). When these informations are examined, it is seen that the natural and historical beauties of the region are generally emphasized, and the tourism assets located in the coastal districts, especially on the coast, are emphasized. There is no information, promotion or visual material about the disabled on the website of the relevant public institution.

It is seen that some bus companies also give place to tourism promotion activities in Balıkesir on their web pages. In order not to advertise these companies, their names will not be given here one by one and their internet addresses will not be shared. As a result of the examinations, it was determined that 3 companies gave brief information about the touristic values of the region on their web pages. However, it was observed that none of the companies provided any information about disabled people.

Apart from these, 6 newspapers, 13 brochures, 4 magazines and 9 CDs containing tourism in Balıkesir, tourism resource values, touristic promotional activities, visual, audio and written media documents were scanned. The relevant data of these media organs were examined and no materials or expressions related to disability were found in tourism promotion. It has been observed that the touristic values on which a consensus has been reached and most emphasized are generally expressed with the elements in the image below (Figure 3).



Figure 3. Balıkesir's most common tourism promotion symbols image
(Source: Modified from URL 5)

RESULTS AND DISCUSSION

Tourism, which countries take into account, try to develop and plan to continue in the future, has been known as "flueless industry" in the literature for years. Achieving the planned success in this fragile sector only requires acting in line with the requirements of the era and the sector. One of these requirements is undoubtedly the promotion of tourism. This subject, which requires expertise on its own, closely affects and determines the tourism strategies of countries. The issue of disability, which is included in the promotion of tourism, has also become another strategy within the sector. When considered together with their families in the world, it is clearly seen that the strategies that do not include the increasing number of disabled people are not suitable for the requirements of both the age and the tourism sector. For this reason, it is essential to carry out studies on disabled people in tourism strategies and tourism promotion activities carried out in many developing countries, especially in Turkey. Although Balıkesir is an important tourism city located in the west of Turkey, unfortunately, it is seen that the city has not been able to establish any connection with disability in tourism promotion activities until today. The issue of disability, which is thought to make Balıkesir more advantageous compared to its competitors in line with the requirements of the age, the needs of the sector, originality, diversity and human rights principles, stands as a problem waiting to be solved. Unfortunately, the issue of disability has been neglected in the tourism promotion activities carried out in Balıkesir so far, it was thought that a solution was produced with expressions with general validity, and in fact, the issue was never mentioned. Therefore, it is not possible to solve this problem without seeing, understanding, accepting and thinking about it in an institutional sense.

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Chapter 6

New Refugee Policy: Is Turkey Closing the Door

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ABSTRACT

This article aims to reveal the recent change in Turkey's open-door policy regarding immigrants from the Middle East since 2010. The scientific research method used in this article is critical discourse analysis. Turkey has been granted temporary protection status for the immigrants from the Middle East to whom Turkey allowed to enter the country. Most Turkish citizens supported this kind of humanitarian action back then and hosting the civil war victims was considered as a humanitarian duty. Almost every average Turkish citizen agreed to empathize with Middle Eastern immigrants fleeing the war and provide shelter until the humanitarian crisis was resolved. However, over time, the number of immigrants is dramatically increased, and refugees began to become a cause of economic, political, and social unrest. At first, middle eastern refugees were welcomed as Muslim sisters and brothers in distress, then after 10 years period, they become the “other” who are culturally incompatible and economically a burden. In light of these developments, even if Turkey does not completely close its doors to international immigration, the statement that "we can't bear to accept another immigrant" and the capital Ankara's closure of the temporary protection status application can be considered as a direct sign that the door is no longer wide open.

Keywords: Refugee, Migration, Temporary Protection, Policy Shift, Turkey

INTRODUCTION

This article aims to reveal the recent change in Turkey's open-door policy regarding immigrants from the Middle East since 2010. The scientific research method used in this article is critical discourse analysis. “Critical Discourse Analysis (CDA) is a highly context sensitive, democratic approach which takes an ethical stance on social issues with the aim of improving society” (Huckin 1997, 87). Critical discourse analysis is a methodology that enables a vigorous assessment of what is meant when language is used to describe and explain (Past 2007) a specific issue. The fields and content of critical discourse analysis can be summarized as follows:

“to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles overpower” (Past 2007).

In this respect, it is a suitable tool for analyzing the changing discourse about Middle Eastern immigrants in Turkey, both in daily and political language.

Since the first quarter of the 2000s, when a humanitarian crisis, which is known as the "Arab Spring" in the international public opinion which is then characterized by collapsed states and political and economic instability in a very short time, began to affect the Middle East geography; Turkey, has been granted temporary protection status for the immigrants from the Middle East to whom Turkey allowed to enter the country by doing this Turkey did not change the geographical condition it had set in the Geneva Agreement, but bypassed it. In order to protect the life safety of the Middle Eastern and African displaced people and to support them during the humanitarian crisis, Turkey was hosting asylum seekers fleeing the war by producing a "temporary protection status" despite its laws preventing accepting refugees from outside Europe. Most Turkish citizens supported this kind of humanitarian action back then and hosting the civil war victims was considered as a humanitarian duty. Almost every average Turkish citizen agreed to empathize with Middle Eastern immigrants fleeing the war and provide shelter until the humanitarian crisis was resolved. However, over time, the number of immigrants is dramatically increased, and refugees began to become a cause of economic, political, and social unrest. At first, middle eastern refugees were welcomed as Muslim sisters and brothers in distress, then after 10 years period, they become the “other” who are culturally incompatible and economically a burden.

Turkey was allowing the Syrians Under Temporary Protection to move freely in the country since 2011, today registered settlement, more active use of the camps, and the rule of sending back seem to have become the main lines of the new immigration policy.

Hosting and Rehabilitating the Other

Turkey carries out an effective struggle with the social cohesion policies it has developed against the migration wave that started as a result of the instability in Africa and Asia and the internal conflicts in the Middle East, especially Syria, after 2010. "While the number of people forcibly displaced due to conflict, violence and persecution reached record levels globally; within the framework of the temporary protection regime established on three basic criteria, primarily the open-door policy, the principle of non-refoulement and meeting basic needs, Turkey is hosting more than 3.5 million Syrian citizens. Thus, as of 2015, Turkey has become the country hosting the highest number of refugees in the world" (T. C.KalkınmaBakanlığı 2018.).

Turkey continues to carry out a very long-term process in which it tries to support immigrants with many rehabilitation and social integration studies it carries out with the European Union, as well as providing health, accommodation, and education services to the immigrants it hosts, mostly coming from the Middle East.

Turkey, which does not remain indifferent to the humanitarian crises in the Middle East and Africa, continues to both accept immigration and send humanitarian and military support to the destabilized regions due to excessive foreign migration, irregular human mobility, and hosting a foreign population that corresponds to almost 6% of its own population, also faces the problem of the emergence of serious discomfort in its own society. The uninterrupted wave of immigration and the potential for new human mobility that emerged because of the Taliban's takeover of power in Afghanistan make the situation more problematic.

In addition to cultural differences and to the burden brought by refugees to the economy, it seems that the resettlement of immigrants and the risks of contagion have become a subject of discussion at the social level in the struggle to cope with the covid 19 epidemic, which seems to have begun to strain the psychology of the host.

"According to Murat Erdogan's work with his team, the level of "social acceptance" in Turkey regarding refugees from Syria is extremely high. However, as Erdogan emphasized, it should be noted that this tolerance is

limited, especially disruptions in public services, concerns about job loss, and security concerns directly arising from refugees can turn this "hospitality" into hatred and hostility" (Boztepe 2017)

A tone of xenophobia has begun to be heard in Turkish society and the political scene. It is striking that the discourse of our Muslim brothers fleeing war and destruction has been rapidly replaced by the discourse of foreign and icy elements, who use Turkey as a bridge to reach Europe and resist not adapting to the society they live in. For Turkish citizens hosting and rehabilitating the "other" coping with the burden of coexistence becoming harder and harder every day. However, until recently, the tendency of the people did not find a clear response in the discourse of the government, but recent events shows that not only the social aspect but also the political aspect is changing in Turkey.

Legal and Moral Boundary's

Turkey, by maintaining the geographical limitation and, in this context, preserving resettlement as the most preferred solution for refugees who have come to Turkey due to events taking place outside of Europe, it is a party to the 1951 Convention and the 1967 Protocol. Turkey is carrying out legal and institutional reforms to build an effective national asylum system according to international standards. In April 2013, the Law on Foreigners and International Protection, Turkey's first asylum law, was approved by the Turkish Grand National Assembly and entered into force on April 11, 2014. The law sets out the basic foundations of Turkey's national asylum system; established the General Directorate of Migration Management as the primary institution responsible for policymaking and all foreigners-related procedures in Turkey. Turkey also adopted the Temporary Protection Regulation on October 22, 2014, which sets out the rights, obligations, and procedures for persons under temporary protection in Turkey (UNCHR 2021).

In the UNHRC Global Trends Report, it has been observed that there is a definite increase in the proportion of individuals affected by the necessity of leaving their own country, in 2013 the number of those who left their country was 51.2 million, and a year later, the number of those who faced this situation increased to 59.5 million. In 2014, 38.2 million of those who left their settlements in their countries behind due to pressure were seen as those who made field changes in their own countries, while 19.5 million of the remaining ones were refugees and 1.8 million of them were refugees. The mentioned numerical findings are an indication that the international refugee problem has

become a worldwide issue (UNCHR 2018) which cannot be burdened on the backs of neighboring countries.

Turkey hosts approximately 3.6 million registered Syrian refugees and some 320,000 other nationalities of UNHCR interest. (UNCHR 2021) Other registered refugees mostly come from Iraq, Afghanistan, and Somalia. Turkey has been the country that took the most responsibility in the humanitarian crisis caused by unprecedented human mobility since World War II. This has had a significant impact on host communities and national budget resources (Delegation of the European Union 2021). As of August 2021, the number of registered Syrian immigrants in Turkey increased by 10 thousand 688 compared to the previous month. (MültecilerDerneği, https://multeciler.org.tr. / 2021) Despite the fact that the civil war in Syria has completed its 10th year, it is very worrying that there is still such an influx of people. According to the latest data, 3 million 701 thousand 584 registered Syrians are living in Turkey. 1 million 765 thousand 392 (47.4%) of these people are children aged 0-18 (MültecilerDerneği 2021). Turkey hosted 256,971 Syrian foreigners in 26 temporary accommodation centers established in 10 cities due to the immigration waves due to the civil wars and insecurity in the Middle East region. As a result of the lack of peace and security in the Syrian Arab Republic, the duration of stay of Syrians under temporary protection in Turkey has been prolonged. As a result of the extended period of stay, immigrants were supported to maintain their lives outside the temporary shelter centers, and as of September 16, 2020, 59,877 Syrians under temporary protection are housed in 7 new temporary accommodation centers in 5 provinces (Republic of Turkey Ministry of Interior 2021).

As of August 19, 2021, the number of Syrians living in cities was announced as 3 million 647 thousand 973 people. The number of Syrians living in cities increased by 11,814 compared to last month (MültecilerDerneği, https://multeciler.org.tr. / 2021). The human rush to the metropoles brings a new angel to the refugee problem which is ghettoization. Based on current data 98.6% of Syrians live in cities (MültecilerDerneği 2021). This means that more than 3 million immigrants are added to the population of big cities, which already have a very high population density and therefore have infrastructure and superstructure problems. Unfortunately, one of the problems created by the refugee population density, added to the population density problem in big cities, has started to show itself as a public order problem. While Turkey has become familiar with the news about the crime committed by at least one "foreign national" on the evening news every day, the people began to ignore

the dozens of crimes they learned were committed by Turkeys own citizens and to support xenophobia.

Political Shift

At the AK Party Central Executive Board (MYK) meeting held on September 2, 2021, under the chairmanship of Turkey's President Erdogan, important decisions were taken regarding refugees living in metropolitan cities (cnnturk 2021). “At the meeting, it is decided that the asylum seekers living in metropolitan cities, although registered in other provinces, were identified and sent to their provinces; It has been determined as a "priority policy" to distribute immigrants who do not have a residence permit to camps in the border region or to new settlements established across the border” (cnnturk 2021).

When we look at the decisions made in the last MYK meeting, it is also noteworthy that not only the more active use of the camps and sending back to the registered province, but also the issue of deportation and new settlements on its border came to the fore. In this emerging picture, as much as the number of asylum seekers under temporary protection status, their resistance to adapting to the social fabric; seeing Turkey as a gateway to the West and insisting on not complying with the regulations, and unfortunately making a habit of seriously aggressive behavior seem to have been effective.

President Recep Tayyip Erdoğan attended the G20 Extraordinary Leaders' Summit at 12.10.2021, which convened with the Afghanistan agenda, via video conference method from Vahdettin Mansion (TRTaber 2021).

At the meeting, the President stated that the developments in Afghanistan increased the risk of immigration, and that Turkey, which currently hosts approximately 5 million foreigners, 3.6 million of whom are from Syria, cannot bear a new migration burden originating from Afghanistan. Adding that it is inevitable that European countries will also be affected by the pressure of migration that Turkey will be exposed to from its southern and eastern borders. He stated that in this respect, it is essential for the G20 to keep the issues of migration and forced displacement on its agenda, bearing in mind its implications for the global economy (TRTaber 2021). Thus, the opinion that Turkey does not want to accept other immigrants, which was previously mentioned by various Party and Government authorities, was also voiced at the G20 extraordinary meeting directly from the President's mouth.

In addition, Turkey's patience seems to have worn out because of the world's complete indifference to the widespread humanitarian crisis and the plight of the displaced as a result of the negative events in Africa and the Middle East, or their involvement in the issue from a very limited perspective.

Communicative Transformation

"Van Dijk, who works on the forms of discourse used by the western media regarding refugees, draws attention to the racism in the western media. Van Dijk identifies four topics that feed the racist discourse: "They are different", "They do not adapt", "They take part in negative actions," and "They threaten our social/economic interests" (Boztepe 2017, 98). It is noteworthy that this "backward barbarian other" discourse of the Westerners is also prevalent in the discourse in Turkey. According to the results research SAYIMER&Derman "Syrian Refugees as Victims of Fear and Danger Discourse in Social Media: A Youtube Analysis", 604 out of 12367 Turkish comments contain discourse that creates fear. Refugees are a threat to the culture and the nation in general, as well as terrorists, rapists, thieves, etc. at the individual level. are presented as these ın addition, it was seen that 82 Turkish comments called for violence, contained dangerous speeches praising the Nazi death camps and Anders Breivik's terrorist attacks in Norway (DERMAN 2017). Similarly, in the study Global Perspectives on Human Migration, Asylum, and Security, attention is drawn to the increasing hate speech especially among social media users in Turkey (Kavaklı 2018).

This new form of judgment is the new apsis of criticizing the Syrians Under Protection in Turkish society. This new representation of especially Syrian refugees, also began to take place in the mainstream media, social media (Kurt 2019) and newspapers which are adopted an impartial and conciliatory and dramatic (Boztepe 2017) stance, until now.

Examples of online hate speech are frequently encountered in internet news, various visual and written content circulated on social media networks, user comments on related content, and user-derived content. (DERMAN 2017) "In this sense, hate speech is much more common than before. through new media environments by being recirculated instantaneously and repeatedly to a large number of people" (Kurt 2019). In particular, it can be said that the videos, which are broadcast on certain internet channels and are said to be about the crimes committed by Syrian refugees, are pioneers in both producing and spreading hate speech (Kurt 2019).

Public Unrest and Its Outcomes

At the AK Party Central Executive Board (MYK) meeting, the search for a new formula came to the fore in order to prevent the "reactivity towards asylum seekers" that flared up again after the "refugee" tension in Ankara Altındağ. (Kahvecioğlu 2021) Tension continues in the neighborhood after 18-year-old Turkish citizen Emirhan Yalçın was stabbed to death as a result of a fight

between a group of Syrian immigrants and Turkish youth in the Battalgazi District of Ankara's Altındağ district on the evening of August 10, 2021. Hundreds of people attacked Syrian shops and houses on Wednesday night, damaging many homes and businesses. According to the statements made by the Ankara Police Department, 148 people who were found to be involved in the events in Altındağ were caught. (Öztürk 2021) Two Syrians whom hold responsible from the stabbing by police are arrested. After the events, the Ankara Governor's Office warned the public not to respect provocative news and posts, with a post on Twitter (Öztürk, https://www.bbc.com 2021).

While it was pointed out in the field studies that the most common complaint from the citizens was “Syrian ghettoization” in big cities, it was noted that steps will be taken against unregistered immigrants, especially in metropolitan cities such as Istanbul, Ankara, and Izmir, where Syrian refugees live heavily and where the reactions may turn into “mass incidents”. (Kahvecioğlu 2021) AK Party Spokesperson Çelik said: "Undoubtedly, Turkey is not a country that will allow people to be massacred in front of the eyes of the whole world. In addition, the whole world needs to know that Turkey alone undertakes the task of protecting refugees in front of the world's eyes. Turkey will not be able to accept another immigrant from now on" (HürriyetGazetesi 2021).

In addition, Çelik also touched upon the new migrant wave crisis in Turkey in the light of the recent developments in Afghanistan and said, "If someone thinks of Turkey as a buffer zone to prevent immigrants from coming to their country, if new crises arise in Afghanistan and there is a migration wave within the framework of this crisis. If they think Turkey as a refugee camp, our answer to them is that they are making the biggest mistake of their lives. This will certainly not be the case. This is a question that will be managed with a raw, inhuman, and politically unacceptable approach, such as 'we paid you, you keep the immigrants in your own country'. It's not an issue." (MilliyetGazetesi 2021)

When we look at the decisions taken at the Ak party Central Executive Board meeting in the light of the developments, it is possible to say that a new era has begun in Turkey's immigration policies. Due to the main lines of this new plan and the refugee policy that forms the plan's basis, we see that the strategy of tighter control and more effective use of the camps and the procedure of repatriation of immigrants comes to the fore.

If we consider the latest regulation published by the Ministry of Internal Affairs of the Republic of Turkey, General Directorate of Migration Management, we see that the measures in this direction have been formalized to be put into effect immediately. The order and announcement issued by the General Directorate of Migration Management on the subject are as follows:

"As a result of the evaluations made with the participation of our Ankara Governor's Office, Migration Management, Gendarmerie, and Police units, under the coordination of our Ministry, which is authorized and responsible for regulating the residence permit, international protection and temporary protection works and procedures of foreigners in our country, the following decisions were taken;

1. Effective from September 2, 2021, the provincial borders of Ankara have been closed to temporary protection registration.
2. Syrians with temporary protection status, who are registered in other provinces of our country and actually reside in Ankara, will be identified and sent back to the provinces where they are registered. Their residence processes in the provinces where they are registered will be followed by a notification obligation.
3. The derelict buildings and foreigners residing in these buildings that are the source of immigration, drugs, and public order incidents in Ankara will be identified, demolition and evacuation procedures will be completed, and these foreigners will be sent to the provinces where they are registered.
4. Irregular migrants who do not have any protection status or residence permit will continue to be detained by law enforcement units and placed under administrative detention in Removal Centers in order to carry out the return procedures.
5. All kinds of sanctions will be applied immediately within the framework of the necessary legislation regarding workplaces that do not have tax plates belonging to foreigners" (GöçİdaresiGenelMüdürlğü 2021).

RESULTS AND DISCUSSION

If we summarize the scene that emerged at the point reached as a result; we can clearly say that Turkey's immigration policy is changing. Even if Turkey does not completely close its doors to international immigration, the statement that "we can't bear to accept another immigrant" and the capital Ankara's closure of the temporary protection status application can be considered as a direct sign that the door is no longer wide open. Furthermore considering Erdogan's recent statement at the G20 G20 Extraordinary Leaders Summit, it can be said that Turkey is clearly and precisely changing its political tone about immigrants coming from conflict zones in Africa and the Middle East. Integration policies implemented against immigrants differed from state to state in course of time. Hence, adaptation policies, which can be said to be very diverse, have been developed and tried to be implemented. Various actors have

tried to explain the issue of integration, and different policies have been tried to be expressed with different concepts, but a clear result has not been yet achieved Concepts such as assimilation, integration, multiculturalism are the basic concepts that can be encountered in this context. As a new slant to these, a new understanding of Integration policies in Turkey is tried to be put forward. (KARA, 2019 , s. 263)

In addition, illegal work, unlicensed workplaces, and irregular migration will no longer be tolerated, and crimes such as illegal work and tax evasion can be considered sufficient grounds for deportation, showing itself in the sub-text of the regulations, which can be considered as an indication that Turkey has exceeded the limit of material and moral tolerance.

Turkey's changing refugee policies, which expect the European Union, America and the rest of the world to take responsibility for the future, will undoubtedly affect not only Turkey and the Middle Eastern and African refugees, but the entire world system.

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Chapter 7

Refugee Return and the Role of Social Work: Challenges, Support, and Sustainable Integration

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ABSTRACT

Studies demonstrate the complexity of factors influencing refugees' decisions to return. Factors such as security, economic conditions, family ties, government control, religious freedom, and past experiences play a significant role in refugees' decisions to return. Refugees desire to believe that a secure environment has been established for their return, and the presence of a sustainable economic environment, job opportunities, and basic services can also impact the decision to return. Additionally, family reunification and social support networks enhance refugees' inclination to return, while government stability and authority are also crucial factors. Refugees expect their religious, belief, and cultural freedoms to be respected and safeguarded upon their return to their countries. Past experiences, including traumas, violence, or losses, can also influence the desire to return. The readiness and willingness of returnee migrants are important, and factors such as connections to the country of origin, international networks, political changes, security, economic opportunities, and integration can affect the decision to return. Challenges faced by refugees during the return process encompass physical and societal insecurity, legal issues, economic difficulties, psychological and health problems, social impacts, and governance challenges. The efforts of social work professionals in supporting returning refugees are crucial, and they can take steps such as establishing relationships, identifying needs, supporting access to local resources, challenging policies, promoting effective communication, and encouraging systemic change. Social work can assume roles in providing support to returning refugees, protecting human rights, fostering social integration, ensuring social justice, and addressing practical needs.

Keywords: refugee, refugee return, Return decision, integration, social work

Introduction

The return of refugees to their countries of origin should be considered as a self-governed, purposeful, and conscious action. Whether it is permanent or not depends on how humanitarian and development actors support and facilitate these strategies (Zetter, 2021, p.20). Since the 1990s, there has been a tendency to focus on permanent solutions rather than a humanitarian-oriented approach in refugee policies. In this context, permanent solutions such as voluntary repatriation, supported by the United Nations High Commissioner for Refugees (UNHCR), have come to the forefront. However, the adoption of security-focused policies by host countries and their insufficient responsibility for refugee integration have also been influential factors (Icduygu and Ayasli, 2019, p.49).

According to the United Nations High Commissioner for Refugees (UNHCR), as of the end of 2021, 89.3 million people are forcibly displaced. Of these individuals, 27.1 million are refugees and 4.6 million are asylum seekers. In 2021, 429,300 refugees returned to their countries, and 57,500 refugees were resettled in third countries (BMMYK, 2022).

The United Nations High Commissioner for Refugees (UNHCR) plays a role in encouraging and facilitating voluntary return of refugees to their countries. Measures taken by UNHCR regarding return include promoting solutions, advocacy and conflict resolution, consultation with refugees, ensuring political will and cooperation, encouraging return, planning and organizing return to the country, and monitoring returnees. UNHCR aims to provide safe and dignified conditions for return and support refugees. However, each situation is unique, and decisions regarding refugee returns should be carefully evaluated (UNHCR, 1996).

Although peace agreements or political arrangements often create a framework for the return of refugees, actual returns tend to be directed towards areas that are not peaceful or stable or regions in the post-conflict recovery process (Harild, Christensen and Zetter, 2015, p.xi).

The return of refugees is generally a complex and multifaceted process. It is important to ensure factors such as security, stability, rule of law, and access to basic services in the countries of origin for return to take place. Additionally, the protection of rights for refugees after return is also a crucial consideration.

In the process of return, it is important to inform refugees, ensure their participation in decision-making through consultations, and create suitable conditions for a safe return.

Refugee return is a challenging process that spans many years and aims to enable refugees to return to their countries safely and with dignity. This process is a significant step in resolving refugee crises and aims to reestablish refugees in

their countries of origin, facilitate their integration into society, and enable them to resume a normal life. However, refugee return also entails a range of social work needs.

This text presents the factors that demonstrate the complexity of refugee return and discusses social work practices that can be applied to refugee returns.

1.Factors Influencing the Return of Refugees

1.1. Factors Influencing Individual-Level Return Decisions of Refugees

Research on the factors influencing refugees' return decisions presents different perspectives. A study conducted by Kaya (2022) examined the return tendencies of belief-based Syrian communities. The study identified two tendencies: rejection of return or conditional consideration of return. Those who rejected return cited reasons such as security concerns, loss of family, lack of guarantees for rights, or obtaining citizenship in Turkey. On the other hand, those who conditionally accepted return expressed that the end of the war, provision of security and infrastructure services, regime change, and ensuring freedom of belief were crucial for return.

A research conducted on the return of Syrian refugees in Lebanon (Alrababa'h et al., 2020) indicated that Syrians mostly hoped to return to Syria but did not plan it. The study also considered the situation where household members did not move together. According to the research, perceived improvements in factors like security and economic well-being in Syria, the presence of close friends, relatives, or family members increased the inclination towards return. However, a high level of government control in the region of return reduced the tendency for return. It was also noted that the existing push factors in Lebanon did not significantly affect the attitude towards return in the short term. Consequently, it was emphasized that the return of Syrian refugees could not be predicted without changes in the conditions in Syria.

According to a study on Syrian refugees in Gaziantep (Sönmez and Şahin, 2021), the majority of refugees believed they would encounter problems if they were to return to their countries. Furthermore, differences in the intention to return were observed based on the refugees' ethnic backgrounds. Kurdish refugees expressed a higher desire to return to Syria or be resettled in a third country compared to Turkish and Arab origin refugees.

A study examining individual-level factors provides some findings on the factors influencing the return decisions of Syrian refugees. Refugees who directly faced security threats before or during their escape tend to have a tendency to return once stability is reestablished. Additionally, those with higher levels of

education expect the presence of a democratic regime before considering return (Kaya and Orchard, 2019).

A study on refugees who migrated from Syria to Lebanon observed that refugees who experienced violence during the war had a sense of loyalty towards Syria and were likely to prefer return (GHOSN et al., 2021).

These studies demonstrate the complexity of factors influencing refugees' return decisions. Factors such as security, economic conditions, family ties, government control, freedom of belief, and past experiences play significant roles in refugees' return decisions. Refugees want to believe in the existence of a secure environment before returning to their countries. Additionally, an economically sustainable environment, job opportunities, and access to basic services can also influence the decision to return. Family reunification and social support networks can enhance refugees' inclination for return, while the stability and authority of the government are crucial factors. Refugees expect respect for their religious, belief, and cultural freedoms, and the assurance of these freedoms upon their return to their countries. Moreover, past experiences, traumas, violence, or losses can also influence the desire to return. Refugees' return decisions are based on complex and personal factors.

1.2. Socio-Economic Factors Influencing the Return of Refugees

Understanding how and under what conditions migrants return is important to comprehend their returns. The level of preparedness, willingness, and readiness of returnees is a crucial factor. High level of preparedness among migrants expedites the activation of their material and immaterial resources. Favorable conditions in both the receiving and sending countries for activating resources support the autonomous realization of migration. In the process of return preparation, activating international social and economic networks is necessary to ensure the security of the return. These resources should be mobilized not only before and during the return but also after the return (Cassarino, 2004).

Alrababa et al. (2020) listed the four main factors of return in their study with Syrians living in Lebanon and Jordan: push factors in the host country, pull factors in the home country, the cost of mobility, and the role of information. Among these factors, they emphasized that the pull factors related to the home country outweighed the host and push factors.

Political factors are one of the strongest predictors of return migration. Reduction in human rights violations, elimination of genocides or policies, cessation of wars, and establishment of peace agreements are the most influential variables. Economic incentives are relatively less effective, indicating that economic reasons are not the primary factor in refugees' decision to return. The

strongest economic interaction predictor is access to education (Zakirova and Buzurukov, 2021).

Visits to their homes in the country of origin by refugees can have an accelerating effect on the return. The international networks established between the home country and the host country can also facilitate returns (Muggeridge and Doná, 2006).

Eastmond (2006) addressed the returns to Bosnia and noted that migrants used two different strategies. One group returned to Bosnia but did not sever their connections with the country of asylum where they sought refuge during the conflict. The other group maintained their settlement in the host country while frequently visiting their home country of Bosnia, thereby sustaining their social networks in both countries.

Another study examining the desire of Syrian refugees to return shows that many Syrians link their decision to return to the provision of security, regime change, and livelihood opportunities in Syria. Interestingly, integration into Turkey is also significant for their desire to return. Perceived and experienced discrimination, as well as socio-cultural distance, are factors that influence the desire to return. The study found that all aspects of integration have a close relationship with the desire to return, but they interact significantly with factors that are important but often overlooked, such as perceived discrimination, experiences, and socio-cultural distance (Kayaoglu, Şahin-Mencütek, and Erdoğan, 2021).

A genuinely voluntary return can occur in specific circumstances or when personal considerations are valid. Migrants who are given the opportunity to develop skills and accumulate resources and maintain strong family and emotional ties with their countries of origin are more likely to return voluntarily. However, for countries that are major sources of refugees, distrust is prevalent, and limited resources are available to provide livelihoods for returning migrants. It is unlikely that financial incentives will play a significant role in encouraging returns. In fact, sometimes costly investments in voluntary return can result in missed opportunities to integrate refugees. The expectation that humanitarian aid or development tools (grants, loans, policy advice) can play a significant role in encouraging returns in conflict-affected countries is not realistic. The goal of development policy is not to promote return and should not be. However, when conflicts subside, development agencies can play a role in consolidating peace and preventing new waves of refugees (Dadush, 2018).

Therefore, the preparedness and willingness of return migrants are crucial. Factors influencing the decision to return include connections to the home country, international networks, political changes, security, economic

opportunities, and integration. The diminishing impact of political factors, the cessation of human rights violations, and the establishment of peace agreements can strengthen returns. Economic incentives are not determinative, but economic interactions can influence returns. Visits and international networks facilitate returns. Structural, cultural, and social aspects of integration affect the desire to return and interact with factors such as discrimination and socio-cultural distance. Voluntary returns generally occur among migrants who are given the opportunity to develop skills, accumulate resources, and maintain strong family and emotional ties. The influence of financial incentives is limited and can sometimes result in depriving refugees of integration opportunities. The goal of development policy is not to promote return, but it can play a role in reducing conflicts, consolidating peace, and preventing new waves of refugees.

2.Challenges Faced by Refugees in Return Processes

With the elimination of forms of violence that caused refugee situations, individuals may encounter a desire to return to their countries of origin. However, the return of refugees to their countries is not an easy process, and they may face various challenges. One of the problems that returning refugees may encounter is physical insecurity. Refugees who return in post-war chaotic environments may be subjected to acts of violence such as physical assaults, torture, or robbery. Furthermore, the presence of social and psychological insecurity in the returning country is another issue. Returning individuals may face difficulties in reaching their homes due to changing settlement borders and obstacles such as landmines. Additionally, returning refugees may also be exposed to the prejudices and negative attitudes of the people remaining in the country. Encountering legal problems in the countries of return is also a common occurrence. The loss or destruction of important documents such as identification papers, birth certificates, or property deeds can hinder refugees' access to rights and citizenship benefits. Moreover, returning refugees may face difficulties regarding property rights, document acquisition, and citizenship in their countries. The inability to easily access income-generating sources due to infrastructure damage and the struggle with financial hardships is another problem (BMMYK, 1997, pp. 154-159).

Return does not always imply going back home and can result in disappointment and traumatic experiences in some cases. In the return process, it is necessary to rebuild trust between the returnee and the state. Returning individuals may face the risk of being economically and politically marginalized in their countries (Sirin Öner, 2012, p.280).

The return migration to Croatia after the Bosnian War can be cited as an example of the challenges in the return process. Among the problems encountered in the return process are infrastructure issues, employment difficulties, widespread bribery incidents, problems with property access, property laws, minority representation, and ethnic discrimination (Kenar and Yoldaş, 2019).

Miller Scarnato's study (2022), which examines the reintegration experiences of returning indigenous migrant youth in Guatemala, indicates that young people experience traumatic experiences during the return process and consequently face problems such as post-traumatic stress disorder (PTSD), migraines, insomnia, and difficulty concentrating. Therefore, it has been revealed that the successful reintegration of young people in return processes can take months. The lack of access to linguistic and cultural competent education and social services for returning migrant youth and their families is another factor that hinders successful reintegration.

The return of refugees can also have an impact on their mental and physical health. A study conducted on refugees in Vietnam found that returning refugees were at a disadvantage in terms of health indicators such as depression, hypertension, alcohol and tobacco consumption, and body mass index compared to non-migrating and non-returning migrants (Fu and Vanlandingham, 2010).

According to another study conducted on refugees returning from Germany to their countries of origin, psychological disorders tend to increase after their return. Depression and post-traumatic stress disorder (PTSD) are the most commonly diagnosed disorders. The experiences after return can prevent refugees from identifying themselves with their new surroundings and cause adaptation difficulties. As a result, returning refugees tend to stay at home and avoid confronting the new reality, often expressing a desire to return to Germany (Von Lersner, Elbert and Neuner, 2008).

Refugee returns can have negative effects on factors such as community solidarity, borrowing money from outside the household in emergency situations, and the sense of peaceful coexistence within the community (Ruiz and Vargas Silva, 2022).

The exercise conducted for the return of refugees in Burundi is one of the largest exercises carried out in the region. In general, the findings indicate that the majority of returnees have successfully returned to their countries, but many are living under poor socio-economic conditions and in a worse situation than non-displaced households. These results emphasize the need for policies addressing not only humanitarian needs but also economic and social development (Fransen, 2015).

The challenges faced by refugees in the return process can have effects not only at an individual level but also at the community level. The return process can have negative effects on factors such as community solidarity, harmony, peaceful relations, and resource sharing (Ruiz and Vargas Silva, 2022).

Large-scale refugee returns can negatively impact a state's development. Firstly, the state's ability to manage voluntary returns makes planning for reintegration more difficult. Secondly, return internal migration can be encouraged. Thirdly, international pressures to accept returning refugees can force a resource-constrained country to accept them as full members of society without fully integrating them (Petirn, 2002).

The problems related to the return of refugees have been documented through research conducted in various disciplines. The references in this text refer to studies that address various difficulties and effects related to the return of refugees. Such research contributes to understanding the problems encountered by refugees in the return process and the development of policies and programs to address these issues.

3.The Role of Social Work in Assisting Returning Refugees

The return of refugees is a crucial step in the reconstruction of a state and entails both advantages and challenges. Returning refugees enhance a state's internal legitimacy, garner international recognition, and provide additional human resources for development. Additionally, returns can contribute to achieving the development goals targeted by the state, strengthening national infrastructure, and fostering reconciliation efforts among ethnic groups (Petrin, 2002).

However, in cases where large-scale returns are mismanaged or poorly planned, challenges such as internal displacement and urban bias can arise. Refugees may hesitate to return due to the opportunities and gains they have acquired in the host countries. The decision to return is associated with the risks refugees have faced, and it may not materialize unless there is a guarantee of safe reintegration (Zimmermann, 2012).

The long history of social work in supporting the well-being of immigrant and refugee communities dates back to the late 1800s during the settlement house movement in the United States (Rine, 2018).

Social workers should address specific areas when refugees are hesitant about returning or not. These areas include family life and local community networks, employment opportunities, the financial impact of return, health and specific vulnerabilities, ongoing risk of persecution and discrimination, the impact of leaving the host country, changes in culture and expectations, the level of

assistance required for the return to occur, reflection on the decision-making process itself, and the compatibility of return with the individual's future plans (Carr, 2014).

Social workers can combine clinical work with structural interventions to ensure the protection of the principles of voluntariness, safety, and dignity in the context of refugee return. This may involve identifying the needs of vulnerable adults and children before departure, providing psychosocial support, conducting pre-departure risk assessments, and providing accurate information about the conditions in the receiving countries for refugee communities (Fennig, 2018).

When social work practices for returning refugees are approached from a social pedagogy perspective, more effective support can be provided (Kusari and Walsh, 2021). Social work professionals can take the following steps regarding return migration:

Establish relationships and develop trust-based connections with returning migrants.

Identify individual needs by considering the context of each returning migrant.

Support returning migrants by exploring their local resources and encouraging the use of transnational connections.

Challenge policies that marginalize returning migrants and advocate for change.

Encourage dialogue and provide support for effective communication with returning migrants.

Engage in efforts to promote systemic change and contribute to the development of just migration policies.

Contribute to initiatives aiming for social change and organize education and awareness activities for returning migrants.

Facilitate the creation of solidarity networks among returning migrants and have an impact on policy and legal regulations.

Address the immigrant experiences within local, regional, and global power dynamics and examine domestic dynamics.

These steps can assist social work professionals in providing more effective support to returning migrants and promoting social justice and community integration during the return process (Kusari and Walsh, 2021).

In addition, efforts should be made at the individual, family, and community levels to understand the process of return. Furthermore, contributions should be made to determine the conditions for return and reintegration as part of peace agreements, and support should be provided for reconciliation, compensation, and collective trauma healing at the community level. Social workers should also work on the protection of human rights and the provision of services during and

after the return of migrants. Other areas where social workers play a role include promoting social integration, supporting individual and familial well-being, ensuring social justice, and promoting multiculturalism. Additionally, social workers should undertake various tasks to meet the social, psychological, and practical needs of returning migrants. These tasks include protecting human rights, ensuring access to employment and livelihood resources, addressing gender-based expectations and discrimination, and addressing issues such as land and property restitution. Social workers should also identify the needs and strengths of returning migrants, map resources, establish support networks, and engage in coordination and advocacy efforts to ensure the sustainability of the process. However, social workers should refrain from participating in forced repatriation or efforts that jeopardize the security of migrants and advocate for a participatory reintegration process. They should also play a role in the reconstruction of social infrastructure and provide support in areas such as employment (Akilova, Borh and Marzouk, 2022, pp. 202-206).

In the field of social work, efforts related to refugee return focus on understanding the return process and supporting reconciliation, compensation, and collective trauma healing at the community level. However, there can be challenges in social work practice with forced migrants. The key challenges in social work practice with forced migrants are defined as dislocation, segregation, culturalization, and unstable assimilation. These processes hinder the recognition of migrants' agency, the urgency of their experiences, and the need for political solidarity. Social work practice should move from addressing only immediate needs to focusing on social justice. This requires working on two parallel systems: providing basic services to restore social functioning and challenging fundamental inequalities through global social transformation (Akilova, 2022). To overcome these challenges, social work practice needs to adopt a multidimensional and holistic approach.

Richmond, in his work "Social Diagnosis," emphasized that social workers can make some mistakes when working with immigrants. One of these mistakes is considering immigrants as members of a colony and believing that they have fixed characteristic traits. Another mistake is ignoring the national or racial characteristics of immigrants and trying to apply the standards of their own communities to them (Richmond, 1917, p. 382). To avoid these mistakes, social workers should understand the individual and cultural differences of immigrants and treat them as individuals within diversity rather than a homogeneous group. It is important to allow immigrants to express their own experiences and needs in order to understand their priorities and preferences.

Conclusion

The factors influencing refugees' decisions to return are complex. Factors such as security, economic conditions, family ties, government control, freedom of belief, and past experiences can influence the decision to return. Refugees want to believe that a safe environment, economically sustainable conditions, job opportunities, and access to basic services will be provided. Additionally, family reunification and social support networks increase the tendency to return, while government stability and authority are also important factors.

The return process poses a range of problems and challenges for refugees. These problems include physical insecurity, social and psychological insecurity, legal issues, economic difficulties, psychological and health problems, social impacts, and governmental difficulties. Understanding and addressing these problems is crucial for the success of the return process.

Social work plays an important role in providing support to refugees during the return process and supporting their integration into society. Social workers can provide effective support by establishing relationships with returning refugees, identifying individual needs, supporting their access to local resources, challenging policies, and advocating for change. Additionally, social work plays a significant role in areas such as providing support through a social pedagogy perspective, protecting human rights, promoting social integration, ensuring access to employment and livelihood resources, addressing gender-based expectations and discrimination, and meeting social, psychological, and practical needs.

In conclusion, refugees may encounter various challenges during the return process, highlighting the significant role of social work. Social workers contribute to the success of the return process by identifying refugees' needs, providing appropriate support services, and assisting in the process of community integration.

There are several factors that social workers need to consider when working with returning refugees. Firstly, cultural differences and language barriers should be taken into account. It is important to support refugees in adapting to the culture, values, and norms of their home countries. Additionally, providing psychosocial support and helping them cope with issues such as post-traumatic stress disorder are also part of social work.

Access to and utilization of social work interventions by refugees are also crucial. Social workers can provide resources and information to facilitate refugees' access to existing services. This includes supporting health services, education, housing, employment, and other basic needs.

Furthermore, social workers can also work at the policy level and advocate for the respect of refugees' rights. Efforts should be made to prevent discrimination against refugees in society, ensure equal access to job opportunities, and uphold human rights.

Lastly, it is important to emphasize the role of social work in achieving a sustainable integration process. It is important for refugees to integrate into the community, have access to local resources, and meet their own needs. Social workers can assist refugees in developing their strengths and abilities and support the acceptance of refugees by society.

The topic of refugee return and social work is complex and multifaceted. However, it is evident that social work plays a critical role in meeting the needs of refugees during the return process, promoting integration into society, and ensuring sustainable integration.

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Chapter 8

The Devil, the Illusionist: Master Enmity of Humanity or Masterpiece of God's Wrath towards Man, The Epic Journey of the Angel of Fire

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ABSTRACT

Whether it is John Milton's Satan, Dante Alighieri's Dis, Johann Wolfgang von Goethe's Mephistopheles, Lucifer Morningstar in *The Sandman* by Neil Gaiman and *Lucifer* by Mike Carey, Mikhail Bulgakov's Woland, Anne Rice's Memnoch, Mark Twain's Satan and No. 44, J.R.R. Tolkien's Melkor, or mischief Loki, there are many different portrayals of the devil. Therefore, the very aim of this article is to represent the depiction of the devil in the selected works through the lens of René Descartes, whose understanding of the devil is somewhat controversial in the *Meditations,* not only in his time, but also today. The article's final conclusion is that what we refer to as Lucifer or the devil is not necessarily a character to be cursed, so long as we understand that the source of our choices depends on human free will, not the devil. This article presents a comparative study on issues of evil under the name of Mephastophilis in Christopher Marlowe's *Doctor Faustus*, Satan in John Milton's *Paradise Lost*, Woland in Mikhail Bulgakov's *The Master and Margarita,* and Lucifer in the 2016 American TV series *Lucifer*.

Keywords: *Meditations*; Lucifer Morningstar; Satan; Mephastophilis; Woland

ÖZ

John Milton'ın Şeytan'ı, Dante Alighieri'nin Dis'i, Johann Wolfgang von Goethe'nin Mephistopheles'i, Neil Gaiman'ın *The Sandman*'indeki ve Mike Carey'nin *Lucifer*'indeki Lucifer Morningstar'ı, Mikhail Bulgakov'un Woland'ı, Anne Rice'ın Memnoch'i, Mark Twain'nin Satan'ı ve No. 44'ü, J.R.R. Tolkien'nin Melkor'i, veya şeytan Loki gibi bir çok farklı şeytan tasviri mevcuttur. Bu çalışmanın amacı, seçilen eserleri, sadece kendi döneminde değil aynı zamanda günümüzde de hala tartışmaya açık olan René Descartes'ın *Meditasyonlar* eserindeki şeytan anlayışı bakış açısıyla sunmaktır. Bu çalışmanın ortaya koyduğu sonuç, seçimlerimizin kaynağının şeytana değil, insanın iradesine dayandığını kabul ettiğimiz sürece, Lucifer veya şeytan olarak adlandırdığımız karakterin aslında lanetlenmesi gereken bir karakter olmadığıdır. Bu makale, Christopher Marlowe'un *Doktor Faustus*'undaki Mephastophilis, John Milton'ın *Yitirilmiş Cennet*'indeki Şeytan, Mikhail Bulgakov'ın *Usta ile Margarita*'sında Woland, 2016 Amerikan televizyon dizisi *Lucifer'*daki Lucifer adı altında, şeytan konusu üzerine yapılmış karşılaştırmalı bir çalışma sunmaktadır.

Anahtar Kelimeler: *Meditasyonlar*; Lucifer Morningstar; Şeytan; Mephastophilis; Woland

INTRODUCTION

The reality of the devil has been in question since the creation of humankind. It is quite natural to find diverse depictions of the devil. Most often, the devil has been the direct source and influencer of immoralities and sinners, as well as the reason for committing crimes, dating back to Adam, Eve and Cain. Depictions of the devil are not only found in religious texts. The matter of the devil has found its place in literary works as well. In conjunction with what religious texts suggest, the devil's role has generally been ever-ready. The characterization of the devil in that sense can always be seen as a dark omen for imminent events. From the first day humans began to dream about demons, they imagined different versions of evil. Although there were certain differences in the depictions of evil's physiology, the nature of evil was almost identical in these depictions: a rebellious character, often one of the deities' sons or, as in the example of Christian belief, the omnipotent's son. What makes evil so common among all behaviors and practices? Depending on these correlations, through Descartes' *Meditations*, this article will strive to explain that the chosen works display a comparative intertextuality, indicating that the clichéd image of Lucifer has been abandoned. This is because placing the entire blame on Lucifer is largely an escapist way of disguising the immorality or the wicked dreams of humans. Descartes, in his *Meditations*, first sought to analyze the core concept of reality. He separates the human body from the soul, somewhat akin to what Plato did. He approaches his analysis through mathematics and geometry to find some unchangeable truth regarding the origin of idea. Meanwhile, after a brief period of suspicion regarding God's existence, he convinces himself in the *Meditations* that absolute truth and perfection should exist, and they cannot exist regardless God's will.

Still somewhat similar to Plato, Descartes finally disembarks at an unconventional place: It is not God that intentionally deceives humans, since he is most perfect. Rather, deceiving humans should be the work of a mischievous genie or, rather, a devil. Descartes' perception here creates the idea that an illusion that might derive from the devil. He goes so far in his claim to argue that if some ideas may occur while people are dreaming, maybe these ideas will reveal themselves throughout our lives when we are dreaming. Thus, everything can be a part of an illusion. Although this idea might sound a bit discrete considering the early seventeenth century, today it is known that many scholars and entrepreneurs like Elon Musk support the idea that we live in a computer program or, rather, an illusion (See Griffin, 2016; Ball, 2016). If this is so, then who is the illusionist? It would therefore be meaningful to revisit the *Meditations* to pose some questions. Despite the opposition of many philosophers and writers to Descartes'

Cartesian philosophy, as espoused in his *Meditations* (see Frankfurt, 2008; Schlutz, 2009), this study aims to explore the issue of evil in the following selected works, *Doctor Faustus, The Master and Margarita, Paradise Lost* and *Lucifer,* through this philosophy introduced by Descartes, as brought to life in the *Meditations*.

Evil in René Descartes' Cartesian Philosophy in the *Meditations*

In this section, the study explains the status of evil, humans and God in relation to the source of error through France's greatest thinker, René Descartes, and his Cartesian philosophy, as found in the *Meditations*. To hold an entity accountable for evil within the triangle of God, man and evil, the degree of these entities' individual responsibility for evil actions becomes apparent. If the percentage of their responsibility in performing evil actions is apparent, the deceptive images surrounding the actual truth will fade away. What percentage of evil is each responsible for in any evil action? Humans tend to blame the devil, who is primarily characterized as tempting or deceiving. In monotheistic or polytheistic religions, evil, or evil spirits, are believed to be the root of evil actions. In Cartesian philosophy, as proposed by Descartes in the *Meditations*, through science, man can clear the heavy fog of falsehood and deceptive images that veil the truth. To clear the misty thickness of illusion, Descartes counts the process of activating the senses and the intellectualism of humans in the *Meditations*. In this regard, the *Meditations* represents a guide to determine who is to blame for all of the evil and suffering in the world: God, man, or evil?

First, in Cartesian philosophy, the status of 'God' in relation to man and evil illuminates the scope of this study. Cartesian philosophy in the *Meditations* posits that God is omnipotent and has infinite will and power. Consequently, he has the power to create any truth, which may appear outwardly deceptive and falsehood. In the same vein, he can create any falsehood which appears to be truth. The deceptive reflection of images or knowledge God has created leads man into perceptual disorder, as God conceives man with a limited physical embodiment and mind. On the other hand, although God posits man as physically and intellectually finite, he enables man to generate infinity through God's infinite existence. According to Descartes, despite the fact that man is surrounded by deceptive images and falsehoods, God created man as intellectually potent and enterprising to attain the truth without the need of any external help, and although men and women are vulnerable, there is still absolute free will (Descartes, 2008; Husserl, 1960).

In the *Meditations*, through Cartesian philosophy, Descartes teaches people how to distinguish between truth and falsehood, despite their often deceptive

images, through science, as "[t]he aim of the *Meditations* is a complete reforming of philosophy into a science grounded on an absolute foundation". … [Philosophy] must arise as *his* [philosopher's/man's] wisdom, as his self-acquired knowledge tending toward universality, a knowledge for which he can answer from the beginning, and at each step, by virtue of his own absolute insights" (Husserl, 1960, p. 1-2). In the *Meditations*, "Descartes' aim is to guide the reader to intellectual salvation by recounting his own discovery of reason and his escape from the benighted reliance on his senses, which formerly entrapped him in uncertainty and error … Religious meditations are characteristically accounts of a person seeking salvation, who begins in the darkness of sin and who is led through a conversion to spiritual illumination" (Frankfurt, 2008, p. 5; see also Z. Janowski, 2000, p. 25). Descartes' Cartesian philosophy and the *Meditations* offer "an exploration of pure consciousness from the transcendental viewpoint," which is "the sole concern of the true philosopher" (Smith, 2003, p. 20-22; see also Husserl 1960). So, with the virtue of wisdom and their own absolute insights, men and women can reach the absolute truth, despite deceptive images that can hide the truth.

To explain the status of 'man' through Cartesian philosophy in the *Meditations*, Descartes validates "the distinction of the human soul from the body … it is proved that the mind is really distinct from the body; and yet so closely conjoined to it that it forms a single entity with it" (Descartes, 2008, p. 12; see also Husserl, 1960). In the Fourth Meditation, Descartes explains why a perfect and infinitely good God created imperfect humans and evil. According to Descartes, God created a perfect structure and system, both in the universe and in the human structure. However, God endowed humans with free will in making them free. This freedom and their own will allow humans to reach the truth, or that which is good, through their own efforts, which makes it more valuable and worthy, and which allows them to reach perfection. On the other hand, this freedom may cause humans to err, which introduces the notion of imperfection. God graced freedom to humans to allow them to choose either to be imperfect or perfect. Here, it is important to make clear that God created humans, their minds, and the universe in a perfect system to allow them to reach the truth, or good, despite imperfection and evil. Humans are created with such a perfect quality or ability that they can see or acquire the truth in any number of ways (Hatfield, 2003). The things which make humans imperfect are their choices, or actions that lead them to view things from the wrong perspective: "man's inappropriate use of free will is the source of error" (Janowski, 2000, p. 24).

Third, to reveal the status of 'evil' in the *Meditations,* Descartes uses the term 'deceiver.' Descartes explains that 'being deceived' by the deceiver, evil, is the

wrong perspective. However, it is humans who insist on being deceived, or to consider matters through wrong or deceptive perspectives (Smith, 2003; Schlutz, 2009; Slezak 2006; Janowski, 2000). Man is able to distinguish between falsehood and truth through his own insight and intellectuality, without the necessity of peripheral help. That is to say, once humans propose evil as the reason for man's own evil actions, it becomes an issue of perceptual disorder.

Following the status of God as omnipotent, man and evil are specified as Descartes expounds in the *Meditations*, the guide Descartes employs to determine how to clear the deceiving illusions by designating the source of error is of concern in this section. The first approach offered by Descartes is referred to as 'skepticism philosophy,' which is a mentor for man. In the First Meditation, Descartes proposes his prominent skeptical arguments, which challenge "the accuracy of the senses, the existence of the external world, and even the truths of mathematics. To support these challenges, Descartes advanced the celebrated dream argument and developed the deceiving-God and evil-deceiver hypotheses" (Hatfield, 2003, p. 71; Descartes, 2008, p. 214). In his *Meditations*:

> *Descartes narrates his project of rejecting all those beliefs in the slightest degree open to doubt; his discovery of the Cogito ('I think, therefore I am', or 'I am thinking, therefore I exist') as a first principle for his new philosophy; the conclusion from the Cogito that he is, essentially, a thinking thing, a soul entirely distinct from the body; and the generalization, from the experience of certainty afforded by the Cogito, a truth clearly and distinctly conceived, that whatever we clearly and distinctly conceive is true* (Descartes, 2008, p. Xii).

The First Meditation is an answer to the question of whether God is a deceiver, or why God deceives humans by creating deceptive perspectives and deceptive evil, which lead humans into wrong, or sin. Descartes' answer is that God is not a deceiver. He created deceptive evil to deceive humans; yet, he "posit[s] malicious demon as aid to will," not to drive him into error (Hatfield, 2003, p. 87; also see Janowski, 2000).

To assert how a malicious demon may be posited by God as an 'aid' to will, Descartes' skepticism philosophy in the *Meditations* will be examined in this section. In the *Meditations*, Descartes offers some practices for the meditator to reach the truth and good. The first approach offered by Descartes to distinguish between deceiving images and the truth and perceive things correctly is to reset old beliefs and clean the mind. In the First Meditation, Descartes proposes his challenging skeptical view, which is an offer for the meditator to clean her mind of her old opinions and beliefs. It is essential for the meditator to clean her mind

first; otherwise, she cannot reach the truth, or good, and "perceive things correctly," which leads to "the acquisition of knowledge" (Hatfield, 2003, p. 87-88, 97; Descartes, 2008, p. 166). The aim of cleaning the mind is 'to reform (metaphysical) knowledge.' Descartes warns the meditator that it is easier for humans to embrace old opinions and beliefs rather than questioning them or suspending judgment. Humans tend to consider it "more reasonable" to believe old opinions and beliefs than to deny them (Descartes, 2008, p. 16-17, 166): "suspending our judgment is 'an act of will' and so is 'something in our power,' we cannot simply 'will' our former beliefs away (Appendix to Fifth Replies, 9A:204). Our habits of judgment are ingrained by long practice. To influence the will, we must provide 'reasons for doubt'" so that the mediator will consider her old beliefs "utterly false and imaginary" (Hatfield, 2003, p. 87-88).

Following the process of the skeptical view, "the meditator can finally 'perceive things correctly' (in metaphysics). There is no danger in purposefully training oneself to regard the probable as false in these circumstances, since the aim for the meditator is not 'action' but 'the acquisition of knowledge' (7:22; see also 9A:204–5, 7:460–1). The aim is to reform (metaphysical) knowledge" (Hatfield, 2003, p. 87-88). In this way, "Descartes instructs the meditator to consider that not God but 'some malicious deceiver' is out to deceive her," and frequently emphasizes the "shift from deceiving God to evil deceiver" (Hatfield, 2003, p. 88, 166; Descartes, 2008, p. 16-17). Descartes notes that the evil deceiver is 'supremely powerful' and a 'malicious demon.' On the other hand, Descartes refers to "God's goodness to entail that God would protect our clear and distinct perceptions from the malicious demon" through humans' free will, which strives to "perceive things correctly" and reach the "the acquisition of knowledge" (Descartes, 2008, p. 16-17; 23, 138, 159-160). Descartes argues that God "is perfectly good and the source of truth" (Descartes, 2008, p. 16-17). To respond to why a perfect God creates a deceptive evil, or allows humans to be deceived, Descartes expounds, "God contains every perfection. Anything he creates must, therefore, fall short of complete perfection and goodness in various ways" (Hatfield, 2003, p. 186). In other words, free will granted to humans by God is designed to allow humans to reach perfection through their actions, which means humans are that much closer to the perfection of God. Humans' free actions and success purify them in a perfect manner:

> *[I]n reality God also exists—the same God whose idea is within me, that is, the one who possesses all the perfections that I cannot comprehend but can to some extent apprehend in my thinking, and who is subject to no kind of deficiency. From this it is sufficiently clear that he cannot be a*

> *deceiver…just as we believe by faith that the supreme happiness of the other life consists purely in the contemplation of the divine greatness, so we find also by experience that this contemplation, though far less perfect, affords us the greatest pleasure of which we are capable in this life. ... [Humans] cannot be shaken by the idea of the evil genius—just as you were convinced 'I think therefore I am', despite the evil genius, even though you did not yet know God existed* (Descartes, 2008, p. 37-38, 178-179).

Descartes recommends imagination as the means by which the meditator and humans activate their thinking and their minds: "through which thinking proper, 'the faculty of knowing,' receives knowledge of, 'considers,' or 'applies' itself to the outside world and to the body. It is only through the medium of imagination that the existence of the corporeal and material world can suggest itself to the mind" (Schlutz, 2009, p. 38).

Descartes testifies about the preciseness of his philosophy on skepticism and imagination in the *Rules* and maintains absolute certainty through the "statements of arithmetic and geometrical simplicity that are necessarily true under any and all circumstances, such as the assertion that a triangle always has three sides" (Schlutz, 2009, p. 40). He explains that one can reach the universal "simple natures" of "*all* images, whether real or imagined … by breaking down any problem into its smallest components, the 'simple natures,' principles that can no longer be subdivided and are hence thought's most universal building-blocks" (Schlutz, 2009, p. 40; Janowski, 2000, p. 41). In the same manner, one can reach absolute universal truths, or good – despite deceptive perspectives or deceptive evil – by breaking down any known opinion or belief. Humans are created by God in a perfectly structured capacity to activate their minds through skepticism and imagination. Humans are capable of changing their view from a deceptive perspective and acquiring the universal 'simple natures' of '*all* images.' In the *Meditations*, it is obvious that "there is a God who provides a reasonable ground for doubting even the simplest things" (Frankfurt, 2008, p. 110).

Descartes' skepticism philosophy, which forces human reasoning to be activated, may be interpreted as an answer to how and why a malicious demon is posited by God as aid to will. Descartes argues that a demon's function is to systematically thwart humans' opinions and beliefs (Slezak, 2006 p. 280). Descartes also elucidates that evil is a "deceiver" and "genius malignus," whose existence (imaginary or bodily, inside or outside the world) is to "manipulate the mind" and "to make doubt the constant mode of thought": Descartes adds, "no evil custom can any longer twist my judgement away from the correct perception of things… not God, who is perfectly good and the source of truth, but some evil

spirit, supremely powerful and cunning, has devoted all his efforts to deceiving me" (Descartes, 2008, p. 16-17; see also Descartes, 2008, p. 123, 138, 159-160; Schlutz, 2009, p. 43; Janowski, 2000, p. 65-66). However, the function of the deceiver and genius malignus evil in human existence is to lead humans to activate their imagination and their mind through skepticism and break down any imposed manipulations, thoughts or images by means of their devoted free will. In this manner, it may be proposed that humans, who are as deficient as all other creations of God, who is omnipotent and possesses the highest perfection, are endowed with free will by God, which represents an opportunity and a gift to idealize themselves in perfection compared to God's other creations (Janowski, 2000, p. 41-56). In *Meditations,* Descartes expounds on the issue: "I shall stubbornly and firmly persist in this meditation; and, even if it is not in my power to know any truth, I shall at least do what is in my power, that is, resolutely guard against assenting to any falsehoods, so that the deceiver, however powerful and cunning he may be, will be unable to impose on me in the slightest degree" (Schlutz, 2009, p. 43; also see Descartes, 2008; Husserl, 1960; Slezak, 2006 p. 299-300).

Schlutz points to Descartes' earlier studies, in which he highlights the endowed free will and ability of man, granted by God, as the means by which to reach good and universal knowledge, despite any deceptive factors or evil. Schlutz relies on Descartes' philosophy to show how the human mind and imagination function to reach good, or truth:

> *The road to this discrepancy has already been paved in Descartes' 'Rules for the Direction of the Mind'. Written about twenty years earlier than the 'Meditations', these unfinished guidelines for the most beneficial training of the human 'ingenium', our inborn and individually embodied cognitive capacities, present Descartes' early attempt at a 'mathesis universalis', a universal problem-solving strategy, based on the fundamental principles of order and measure. In order to bring any problem or question into an ordered form and to subsequently solve it by what one might call a figural algorithm, the 'ingenium' makes use of three basic operations: 'intuitus', the clear and distinct intellectual grasping of the simple natures, the irreducible and self-evident core elements of any problem; deductio, the establishment of the connections that necessarily follow once the simple natures have been recognized; and 'enumeratio' or 'inductio', the correct ordering of the various elements of a problem in a continuous series. By bringing to light and explaining the indispensable principles and operations of solving scientific problems, the 'Rules' should allow anyone to drastically improve the efficiency of their thought processes and the*

> *acuity of their 'ingenium'. ... 'Within ourselves we are aware that, while it is the intellect alone that is capable of knowledge, it can be helped or hindered by three other faculties, viz. imagination, sense-perception, and memory. We must therefore look at these faculties in turn, to see in what respect each of them could be a hindrance, so that we may be on our guard, and in what respect an asset, so that we may make full use of their resources'* (Schlutz, 2009, p. 43-44).

Cogito, "the act of thinking *is* the self," represents the means for the problem-solving strategy Descartes explains and enables humans to effectively use their free will to decontaminate themselves and detect deceptive images or the evil deceiver (Schlutz, 2009, p. 47). Humans are truly free because "he is *necessitated* to act: either as a result of divine grace, or as a result of the clear and distinct perceptions that propel him to pursue the true and the good" (Janowski, 2000, p. 41). Descartes inculcates, "Neither divine grace nor natural knowledge … ever diminishes freedom … on the contrary, they increase and strengthen [the freedom] … when there is no reason pushing me in one direction rather than another is the lowest grade of freedom … As opposed to God, 'in whom willing and knowing are one' man is the being who (besides his body) has intellect and will" (Janowski, 2000, p. 109, 116-117).

Descartes explains errors, which signify evil, as a "*privation* of being, or a defect of a substance," which posits humans as "non-being," or "not the highest Being," tending "toward nothingness" (Janowski, 2000, p. 124-130). In the case of any occurrence of deceptive perceptions or evil, there would be no opportunity for humans to utilize their imagination and mind, which would bring humans to exist short of perfection, or even in evil. These deceptive perspectives lead humans to perceive any images skeptically by means of their mind and imagination, and to act by means of their free will to change their perspective using a 'universal problem-solving strategy.' If there is no opportunity for humans to use their mind, imagination and free will to solve problems through their own actions and will, how would they exist as their 'selves'? It is the activation of 'thinking' that allows humans to 'exist.' The activation of 'thinking' and free will distinguishes humans from objects or images and enables them as subjects, or 'selves'. If God had not driven humans into deceptive images by means of deceptive evil, they would never have devised skeptical thinking to activate their mind and engender their existence and self. Humans can only exist by means of thinking and free will; otherwise, humans would be mere objects and images, or even non-beings. It is the challenge of free will and the mind to see deceptive evil and its manipulations that enables humans to exist. In this sense, it

is evil's mission to manipulate and thwart humans' perceptions, leading them into thinking and therefore existing.

The Character Evil in the Selected Works through René Descartes' Cartesian Philosophy in the *Meditations.*

In this section, René Descartes' Cartesian Philosophy and the *Meditations* will offer insight into the character Evil in the selected works, under the name Mephastophilis in Christopher Marlowe's *Doctor Faustus*, Satan in John Milton's *Paradise Lost*, Woland in Mikhail Bulgakov's *The Master and Margarita,* and Lucifer in the 2016 American TV series *Lucifer*. The character Evil is under the microscope in relation to God and man to reverse and shift his status from the clichéd evil image, as the source of sin or suffering, into a more democratic and innocent vein. This is because to behold Evil as the root of sin and suffering would be a deceptive image and an illusion if it is considered through Descartes' Cartesian philosophy in the *Meditations*. It would be a contradiction to perceive Evil as a leading power over man, as man is more close to the perfection of God. The image of Evil, which is potent enough to drive man into sin or error, would make Evil superior to man, and would make God imperfect and a deceiver, leaving man defenseless and open to the attack of an evil power. This is an illusion, and it is this vision to which Descartes objects.

In this section, this study argues that the character Evil cannot be personified as the source of evil or suffering because it does not have the potency to lead man's intellect, will or actions. Hence, if Evil does not have any power over man's thinking or actions and if the doer of sins or the cause of suffering is man, in that case, Satan cannot be charged with man's actions, as man is free to reason and take action. Satan's personification on earth is to intermingle illusions and truth, and to cast myriad deceiving reflections through a multitude of deceptive angles. Therefore, it is up to man to direct his own sight to any angle he desires. That is to say, Satan is innocent, performing his duty commissioned by God.

Mephastophilis in Christopher Marlowe's *Doctor Faustus*

In this section of the article, Marlowe's *Doctor Faustus* (2000, Text A) will be scrutinized to better understand the different aspects of Lucifer's image. One may wonder why at the end of the play Faustus mentions burning all of the books, including both necromancy's handbooks and the rest of the scientific publications. There are some very intriguing assertions about this ending. The question can be posed as follows: "Is it a protest against an envious God – or an envious establishment – that demands that books of magic, or dramatic texts, be cast into the flames?" (Deats & Logan, 2016, p. 24). In the beginning of the play,

we are presented with a relatively young yet profound and ambitious scholar, Doctor Faustus. He is determined to learn more and enter the world of necromancy. We can better understand his infatuation with magic from the lines uttered in the chorus: "Nothing so sweet as magic is to him, / Which he prefers before his chiefest bliss. And this the man that in his study sits" (Marlowe, 2000, p. 992). Here, Faustus reminds us of young Merlin, who devoted himself to black art and magic and was finally drawn into the abyss. He starts with a pathetic diversion from science to necromancy, whereby he is dragged into the world of enigmatic spells. Faustus casts a spell and thereby meets Mephastophilis. Thrilled by his first vision of Lucifer's servant, Faustus orders him to "go and return an old Franciscan friar" (Marlowe, 2000, p. 997). Mephastophilis' return proved nothing but a series of personal indulgences for Faustus, including mocking the Pope, learning the answers to many questions about celestial bodies, bringing Alexander the Great and his spouse back, and so on. Faustus employed much of his privilege based on Mephastophilis' power over obsolete events.

On the other hand, Marlowe's style is a bit intriguing when depicting hell. Mephastophilis states that he is damned in hell, and the world "is hell, nor [he] out of it" (Marlowe, 2000, p. 998). It is strange that although he is warned by the Good Angel and the old man, Faustus does not seek to offer repentance to God. While Mephastophilis and other devils present themselves in this world, Faustus appears to feel so lonely in the company of God, had he sought any company. Whatever he receives in the company of Mephastophilis gives him greater pleasure. From experiencing the best grapes ever to having Helen before him brings him more heavenly truth than the salvation of his soul by God. Likewise, having seen Helen, Faustus utters:

> [FAUSTUS:] Was this the face that launched a thousand ships,
> And burnt the topless towers of Ilium?
> Sweet Helen, make me immortal with a kiss:
> Her lips sucks forth my soul, see where it flies!
> Come Helen, come give me my soul again.
> Here will I dwell, for heaven be in these lips,
> And all is dross that is not Helena! (Marlowe, 2000, p. 1020).

Apparently, Faustus favors the visible paradise on Earth rather than the paradise which is not seen. As Mephastophilis also describes, 'hell is on earth.' Therefore, what Lucifer presents Faustus is more real, more exciting, and thus preferable. Although he shrieks with the fear of being tormented at last, Faustus does not really seem to be completely regretful while he is experiencing joy in

the limited four and twenty years of time. Speaking of Lucifer, Faustus does not force anyone to join him. It is not Lucifer who summons Faustus to his realm. To put it more simply, Faustus makes the decision. He has free will, just as Lucifer once decided not to yield to humans. Lucifer cannot be blamed here for tempting Faustus. Faustus is obsessed over gaining more knowledge, which seems to be hidden from him or others by the Catholic Church. This explains his decision to play pranks on the Pope: "Mephistopheles proposes that they play some games on the Pope and attending clergy" (Healey, 2004, p. 184). This can also be viewed as a reaction toward the limiting attitudes of the Catholic Church. Marlowe clearly demarcates the differentiation between what Lucifer did and what Faustus does in the play: even the serpent can be purified, but not Faustus' soul. It is clearly depicted that since Faustus has agreed to a deal to bind his soul to Lucifer after four and twenty years, one should understand that Lucifer merely follows the requirements of the agreement. Thus, Lucifer provides what is asked of him. Like a gentleman, he follows the requirements sealed with Faustus' blood and comes to claim his soul in the end as the price of his services. In fact, here, Lucifer does not suddenly arise and begin to seduce Faustus or others. Instead, Faustus has already chosen his path to follow worldly heaven, which seems far more realistic than the suspicious orthodoxy of the Catholic world and its paradise. In this case, what Lucifer presents is solid and compatible with reality, as in the case of Helen's vision. For this reason, placing the entire burden on Lucifer is at best a trial of ridding responsibilities borne from the decisions we take. Already this world is too crowded with wicked souls. As Shakespeare states: "Hell is empty and all the devils are here." Therefore, we may not even need Lucifer.

In Christopher Marlowe's *Doctor Faustus* (2000), Lucifer has been locked into eternal damnation. He corrupts and manipulates humans, he clashes with God, he encapsulates human souls and seeds the most wicked of sins into them. Doctor Faustus, much like the incident with Eve and Adam, tries to gain more knowledge and wisdom and signs a contract in blood with Lucifer through his apprentice, Mephastophilis, to ensure his fulfillment. Highly interested in necromancy, Faustus learns what he seeks to learn but uses all of his tricks for mischief instead of the advancement of humanity. All in all, we are reminded that Mephastophilis warns Faustus not to sign a contract and sell his soul. There, we can also assume that Lucifer does not force anyone to hold such power. Yet Faustus willingly enters into his own doom. *"Analytics"* is a term Marlow highlights in Faustus' opening speech, similar to the Cartesian "Cogito," what Descartes nominates in his *Meditations*, man's leading intellectual salvation and articulation of reasoning to vanish the imbecilic dependence on senses or illusions, which ensnare man in ambiguity and miscalculation. As quantified in

Cartesian philosophy, philosophy is a science which leads man to activate his own reasoning and logic, vanishes deceiving images, and conveys truth to him. Marlowe, as Descartes, looks at Aristotle and his philosophy, uttering that the greatest breakthrough in science is *"Analytics,"* namely, "Cogito." Faustus' opening speech asserts the following viewpoint:

> And live and die in Aristotle's works.
> Sweet *Analytics,* 'tis thou hast ravished me:
> *Bene disserere est finis logices* [It is stated in the footnote in the text: "To carry on a disputation well is the end (or purpose) of logic" (Latin). Analytics: the title of two treatises on logic by Aristotle," Marlowe, "Doctor Faustus," p. 1025.]
> Is to dispute well logic's chiefest end?
> Affords this art no greater miracle? (Marlowe, 2000, p. 1025)

In Faustus' stances rejecting science, Marlowe justifies science through philosophy, medicine and law. In the depiction of Faustus, who symbolizes humankind, Marlowe portrays man as bare, a mindless embodiment in which thinking is subtracted from the self, which is the common assumption in "Cogito" – "I think, therefore I am." Faustus refers to the stanza, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Marlowe, 2000, p. 1026), refusing to believe in the following notion:

> If we say that we have no sin,
> We deceive ourselves, and there's no truth in us (Marlowe, 2000, p. 1026).

It is through this association that Marlow and Descartes are on the same path. To perceive man as sinless and place the burden of error on Mephastophilis is a deceiving illusion. There is, in effect, "no truth in us." Faustus adds:

Why then belike we must sin, And so consequently die (Marlowe, 2000, p. 1026).

Despite the fact that Faustus knows the truth, he rejects it, preferring falsehood. He is aware that if he errs, he will die, so in order not to die, he prefers rejecting the obsolete truthfulness of the notion rather than refraining from sin. While Descartes touches on how man loses himself between falsehood and truths via deceiving images, Marlowe portrays Faustus demolishing himself between science and magic via deceiving images as well, "[l]ines, circles, schemes, letters, and characters":

> What will be, shall be! Divinity, adieu!
> These metaphysics of magicians,
> And necromantic books are heavenly!
> Lines, circles, schemes, letters, and characters!
> Ay, these are those that Faustus most desires.
> O what a world of profit and delight,.….
> Figures of every adjunct to the heavens,
> And characters of signs and erring stars, …. (Marlowe, 2000, p. 1026, 1029).

Marlowe's man Faustus promises the deity throne via the brain:

> A sound magician is a mighty god.

Here Faustus, try thy brains to gain a deity (Marlowe, 2000, p. 1026).

Rather, according to Descartes, false images occur under the veil of truth. Faustus rejects science and theology and prefers to believe in magic, which he hopes will bring him deity. It is Faustus' own desire and choice to be God. The whole monologue by Faustus is the picture of his analytic trend from science to illusion through/despite his intelligence and comprehension:

> [FAUSTUS:] Sweet *Analytics,* 'tis thou hast ravished me:
> *Bene disserere est finis logices.*
> Is to dispute well logic's chiefest end?
> Affords this art no greater miracle?
> Then read no more, thou hast attained the end;
> A greater subject fitteth Faustus' wit (Marlowe, 2000, p. 1025).

Well before Mephastophilis, the Good Angel and the Evil Angel take the stage, and Marlowe makes Faustus speak by way of monologue. Purely and simply, Faustus speaks of his own thoughts, as neither Good Angel nor Evil Angel make their appearance on the stage yet. Exclusively, Faustus counts on the veracity of science appraising philosophy, medicine, law, theology and history in his monologue. Without need of or help from third party information, Faustus scales all science and magic, the illusion; yet, despite the truthfulness of science, Faustus desires magic and illusion, as he is displeased with the liability and consequences of the truth and reality in science. Because philosophy is not potent enough to promise magic, neither can medicine assure immortality, nor does

theology assign power or deity. He is displeased with realities and the attendant liability, and so he rejects science.

Marlowe resumes the monologue, trots readers round Faustus' neurons, and substantiates the stunning analytic configuration of humankind. In a similar vein to that which Descartes proposes in his Cartesian philosophy in the *Meditations*, Marlowe posits that the perfectly created cosmos and the system in which humans dwells is functioning flawlessly, readers discern in Faustus that humankind does not need any help from a third party to reach truths or distinguish between truths and falsehood. Despite the impeccably dynamic analysis in distinguishing between illusion and truth, Faustus chooses the illusion, the magic, since the truths he calculates in the monologue do not promise any pleasure for him: neither magic, nor immortality, nor power, nor deity. He makes his choice; "A sound magician is a mighty god. Here Faustus, try thy brains to gain a deity" (Marlowe, 2000, p. 1026).

It appears that exactly at this point, Faustus makes his decision, and Good Angel and Evil Angel make an entrance and take the stage. However, Faustus came to a conclusion well before their arrival. As acknowledged in Cartesian philosophy and in the *Meditations*, it is observable that neither God nor Mephastophilis is in the position of a deceiver, as man has well-appointed analytic intellectuality, and far beyond, to be deceived. It is observable that Mephastophilis is not a deceiver God created to tempt man to err. Through the lens of Cartesian philosophy in the *Meditations*, it might be interpreted that Mephastophilis is there to activate Faustus' intellect and thoughts, leading him into intermingled deceiving images and truths. Yet, it is obvious that Faustus' dark desires lead to Mephastophilis' presence there.

As a thinking being, Faustus is betwixt and between existence and nonexistence. Descartes nominates the functioning of deceiving images God created to activate human intellectuality through skeptical, analytic approaches, which enable man to accomplish perfection through will and desire. The philosophy Descartes proposes has a similar line in Marlowe's scene in which the pole persona impersonates the philosophy in Faustus. In a common thread in the *Meditations*, Marlowe posits Mephastophilis to be an accompanying persona for Faustus through his journey of sins and errors. Mephastophilis helps Faustus only when he asks for help. Faustus places the blame on Mephastophilis and claims Mephastophilis seduced and infatuated him, which prevents him from thinking critically; yet, he makes his decision well before Mephastophilis' arrival:

> [FAUSTUS:] How am I glutted with conceit of this!
> Valdes, sweet Valdes, and Cornelius,

> Know that your words have won me at the last
> To practise magic and concealed arts;
> Yet not your words only, but mine own fantasy,
> That will receive no object for my head,
> But ruminates on necromantic skill (Marlowe, 2000, p. 1027).

Marlowe presents the common philosophy as in Descartes' *Meditations*: when science and philosophy fade away, the sole entities that remain are illusion and deceptive images. When Faustus rejects science, fantasy remains for him. Although at first he places the blame on Valdes and Cornelius, later on he admits that his desire for fantasy/imagination prevents his own reasoning. The lines Marlowe flourishes later on in Valdes' speech exhibit what Faustus desires to hear and believe; they are all the fantasy, the deceiving images, Faustus desired, and so the Evil Angel gave Faustus what he desired. Faustus asks only for the words telling him his fantasy dream:

> Tis magic, magic that hath ravished me.
> Then, gentle friends, aid me in this attempt (Marlowe, 2000, p. 1028).

Once and for all, whatever the cost, Faustus makes his decision consciously and willingly at the beginning of the play, before the arrival of any others. The remaining scenes are merely depictions and portrayals of the consequences of Faustus' desires, wills and acts. Faustus is in sorrow; yet, the source of the sorrow or error is not Mephastophilis, but his own self, his will, and his actions:

> [FAUSTUS:] For ere I sleep, I'll try what I can do.
> This night I'll conjure, though I die therefore (Marlowe, 2000, p. 1028).

Once again, there appears a democratic system on Marlowe's stage. Faustus pursues his desires and will, and calls his newly found friend, Mephastophilis, to accompany him. The only thing Mephastophilis does is accept the invitation:

> [MEPHASTOPHILIS:] NO, I came now hither of mine own accord.
> For when we hear one rack the name of God,
> Abjure the Scriptures, and his savior Christ,
> We fly in hope to get his glorious soul;
> Nor will we come unless he use such means
> Whereby he is in danger to be damned: … (Marlowe, 2000, p. 1030).

Mephastophilis declares that he accepts the invitation when man offers to commit error or sin. Mephastophilis only comes when man wills or desires sin. That is to say, Mephastophilis has no share in man's will for error. Mephastophilis is not the one who claims Faustus' soul; on the contrary, Faustus himself offers his soul as a payment to receive his earnest desires:

> [FAUSTUS:] Had I as many souls as there be stars,
> I'd give them all for Mephastophilis (Marlowe, 2000, p. 1032).

As Descartes displays in his philosophy, Marlowe parades illusions and truths, intermingled on the stage, and sets his character on a journey of decision between truths and falsehoods. On the first stage, readers/ audiences behold the adventure of a literate upper-class man Faustus, who posits betwixt and between truths and falsehood, consciously and willingly leaves science, philosophy and thinking, and declares a preference for illusions, fantasy and magic. On yet another stage, Marlowe displays the struggle, which is to reach the truths intermingled with illusions, through the adventures of an antipole persona, Clown, who is an impecunious, illiterate, foolish man. On the stage in which Wagner and Clown show their presence, Wagner offers Clown some French crowns, which are fake gold, to sell his soul. Wagner offers wealth and silk clothes signifying a literate, upper-class man, in return for Clown's poverty and ragged clothes, exemplifying his illiterate, foolish being and state of nothingness in society. In the portrayal of two distinctive and antipole personifications, Faustus and Clown are staged in the same adventure by Marlowe to distinguish between intermingled falsehoods and truths. Despite his poverty, social level, and illiterate nature, it is very easy for Clown to reach the truths:

> WAGNER Why, French crowns.
> CLOWN 'Mass, but for the name of French crowns a man were as good have as many English counters [worthless tokens]! And what should I do with these? (Marlowe, 2000, p. 1033).

It is mentioned that French crowns are "legal tender in England at this period, were easily counterfeited" (Marlowe, 2000, p. 1033). Clown easily distinguishes the fake and worthless gold, the French crowns, another scene in which Marlow skillfully intermingles deceiving images and truths on the stage, which has a common thread in Descartes' Cartesian philosophy in the *Meditations*. Marlowe proves two antipole personas, Faustus and Clown, through a similar adventure, as they both signify humankind. As Descartes indicates, Marlow portrays that

each man, equally, has perfectly created intellectuality and perception sufficiently potent to purify him from deceiving images, without the need of any third party, information, education or social status. Although man leaves his old knowledge and experiences behind, he is still potent enough to reach truths through purified skeptical thinking, a universal problem-solving strategy as shown in Cartesian philosophy. As Cartesian philosophy asserts in the *Meditations*, man is perfectly created to distinguish between deceiving images and illusions, intermingled and imposed upon him with the faculty of imagination, sense-perception, and memory God endowed him, which combined declare the perfection of God. In any condition, God does not leave man defenseless or powerless across deceiving images that veil truths. God sets a perfectly functioning universal system through which either literate or illiterate, poor or rich, man is sufficiently potent to unveil truths. Clown reaches the truths with his own faculty of imagination, sense-perception, memory and skeptical problem-solving strategy, which comprise the teachings in Descartes' *Meditations*. Yet, consciously and willingly, Clown prefers deceiving images, as Faustus does. It is observable in the personas, Faustus and Clown, that man can reach intellectual salvation by his own reasoning and insights. Faustus and Clown's skeptical acuity mentors them through uncertainty and errors, and carries them to spiritual illumination. Despite the perfectly created potency they both possess, it is their own will and actions that result in error and disorder, as they willingly view the images from a deceiving perspective, although things have many different perspectives, including reality, as Descartes argues. They both prefer to perceive deceiving images as real and willingly accept being deceived.

When the old man preaches to Faustus to swear off evil and ask for God's forgiveness and mercy, Faustus favors asking Mephastophilis for help rather than God. When the old man exits, the one who speaks first is not Mephastophilis but, rather, Faustus, who asks Mephastophilis for help:

> [FAUSTUS:] Hell strives with grace for conquest in my breast!
> What shall I do to shun the snares of death? (Marlowe, 2000, p. 1052).

Namely, Mephastophilis does not lead man's will; on the contrary, he comes after man's will. The first spokesperson to dissuade Faustus from swearing off evil and asking for God's forgiveness and mercy is not Mephastophilis. It is Faustus, who wills to be deceived by Mephastophilis with the illusion of living his life as if he will never die. Faustus asks Mephastophilis to torture the old man who preaches to him (Marlowe, 2000, p. 1052). In his speech, Faustus confesses that the image of Helen or Alexander is an illusion reflected by 'spirits.'

[FAUSTUS to KNIGHT:] "Such spirits as can lively resemble Alexander and his paramour shall appear before your grace" (Marlowe, 2000, p. 1046-1047). Despite knowing the truth, Faustus himself desires to buy the illusion of Helen paying for his soul (Marlowe, 2000, p. 1052).

In the next scenes, the deceiving images and truths intermingle much more intensely and strikingly in the dialogue between the Good Angel and the Evil Angel (see Marlowe, 2000, p. 1034). Faustus and Clown's desires are so extreme and limitless that neither Lucifer nor Mephastophilis is efficient or forceful in shaping the men's decisions and actions. The Evil Angel is only an accommodator for Faustus to actualize his wishes. The role of accompanying does not function as leading or driving, which has a common notion, as in Descartes' *Meditations*. Evil's role is to actualize what Faustus wishes. To receive Mephastophilis' help, Faustus is ever-ready to sell his soul devotedly and consciously, which is obvious in Faustus' stanza, when he utters that the ink of a pen does not write on the sheet to sign the contract declaring that he offers his soul:

> [FAUSTUS:] What might the staying of my blood portend?
> Is it unwilling I should write this bill [contract]?
> Why streams it not, that I may write afresh:
> 'Faustus gives to thee his soul'? Ah, there it stayed!
> Why should'st thou not? Is not thy soul thine own?
> Then write again: 'Faustus gives to thee his soul' (Marlowe, 2000, p. 1035).

Marlowe portrays a highly democratic intersection between Mephastophilis and Faustus, as it is Faustus' own preference to sell his soul in return for deceiving images and illusions. It is not a forceful drive by Mephastophilis. On the contrary, Faustus expects help in signing the contract. In describing hell, Mephastophilis says hell is where they are. If the source of evil or suffering is human, then hell is where humans reside. Intrinsically, it is man who forms hell and demarcates its enlargement or depth:

> [MEPHASTOPHILIS:] Hell hath no limits, nor is circumscribed
> In one self place; for where we are is hell,
> And where hell is, there must we ever be. …
> All places shall be hell that is not heaven.
> [FAUSTUS:] Come, I think hell's a fable (Marlowe, 2000, p. 1037).

This time, Faustus labels hell as 'fable,' similarly to what Descartes calls a deceiving image/illusion, while Mephastophilis delineates it as 'reality.' This insinuates that if Faustus were under Mephastophilis' govern, there would be no contradiction between them:

> [FAUSTUS:] …Tush, these are trifles and mere old wives' tales.
> [MEPHASTOPHILIS:] But Faustus, I am an instance to prove the contrary;
> For I am damned, and am now in hell. (Marlowe, 2000, p. 1036)

The contradiction between Mephastophilis and Faustus attests that man pursues his own will, not the will of evil. Man himself creates the deceiving image he desires to see. Namely, he willingly wishes to look upon such images through a deceiving perspective. Faustus prefers veiling the truth with falsehood and error. Much like Descartes declares in his philosophy, Marlow advocates that through nature, humankind stands more closely to the perfection of God: "[MEPHASTOPHILIS:] It [heaven] was made for man, therefore is man more excellent" (Marlowe, 2000, p. 1037). Because heaven is created for man, man is more excellent and close to God and his perfection over others. However, Faustus digresses from perfection and demarcates his own hell's enlargement and depth.

In the end, Faustus, as humankind, objects to the burden of accountability for his own sins or errors, which are the source of his suffering, and places the blame on Mephastophilis. Faustus declares Mephastophilis as the source of all errors and suffering (See Marlowe, 1039, 1053, 1054). That is to say, both the deceiving and the deceived represent man:

> [FAUSTUS:] Ay, go accursed spirit, to ugly hell,
> Tis thou hast damned distressed Faustus' soul (Marlowe, 2000, p. 1039).

Faustus, who each time pursues his desires, and who each time asks Mephastophilis for help, in the end places the blame on Mephastophilis as the source of his errors and suffering. Dramatically, Marlowe ends his play as follows:

> [FAUSTUS:] … ah, Mephastophilis!

Satan in John Milton's *Paradise Lost*

First of all, if we were to go back in time and look at Genesis, there, we would find the first controversial incident between God and his favorite angel, Lucifer.

Lucifer does not want to bow to humans or to anyone or anything else. Lucifer chooses his free will and is thus sent by God to command hell. The problem starts here, as Lucifer sees Adam and Eve as the source of his fall and the reason why God has discredited him. The story here is well-known. Lucifer disguises himself as a serpent to tempt Eve to eat the forbidden apple. Thus, Eve and Adam are eventually cast out of Heaven. And yet, from that point on, Lucifer is constantly placed on a stake, blamed for every single sin on this earth. What if things were a bit different or were swapped altogether? In that sense, it is possible to talk about John Milton's *Paradise Lost*. Milton presents an unusual Lucifer. He is rebellious, he chooses free will, and, as a result of this, he decides not to follow God's orders. For Lucifer, if God sets everyone free in terms of their actions, it is Lucifer's very democracy to follow his instincts and freedom of choice. As Forsyth states:

> *Paradise Lost certainly echoes the rebel of Isaiah 14 at key moments. The first reference to the revolt of Satan occurs early [referring to Milton's 'Paradise Lost' line I.38-41]…. This [referring to Milton's 'Paradise Lost' line I.84-87] will remind an astute reader that Lucifer means 'light-bearer.' The name itself is used when, during the first stages of the revolt, Satan withdraws to the North (5.689), to the Mount of Congregation (5.732, 766), and builds his citadel, 'The Palace of great Lucifer' (5.760). Raphael repeats the name later, again alluding explicitly to Isaiah 14 and Ezekiel 28: 'Know then, that after Lucifer from heav'n / (So call him, brighter once amidst the Host / Of Angels, then that Starr the Starrs among) Fell (7.131-34)'-one of the poem's more resonant, because syntactically delayed, uses of the word 'fell'* (Forsyth, 2003, p. 53-54).

Almost an epic warrior and hero, Lucifer starts to diminish in time and encapsulates himself in his citadel, and he ends up a defeated minor character, far from an Epic warrior. Nevertheless, the way he rebels against God emphasizes how Lucifer indeed complains to God about his condition: "Did I request thee, Maker, from my clay / To mould me man? / Did I solicit thee / From darkness to promote me?" (Milton, 2005, p. 205- 9.743-745; also see Forsyth, 2003).

In *Paradise Lost,* Milton maintains the belief that humans are created as free and autonomous individuals and live in a state of liberty. Milton expounds that free will endowed to humans is an act of reason: "God uses not to captivate under a perpetual childhood of prescription, but trusts him with the gift of reason to be his own chooser" (quoted in Low, 1999, p. 349). Milton's aim in writing his prose is to elevate the real and signify the free will denoted to men, and he merely proclaims that "reason is but choosing" (quoted in Low, 1999, p.349; also see

Golstein, 1998; Smilie, 2013). The free will extended to humans is the grace of God and a gift to humans from God, which finds a common theme in Descartes' philosophy in the *Meditations.* When Milton explains, "Reason also is choice" (quoted in Low, 1999, p. 352), he is in sync with Descartes, who explains men's thinking as their action to use their free will, which draws humans to universal truths and good. In *Paradise Lost*, Milton (2005, p. 41) portrays a similar creation of man, as in Descartes' *Meditations*, in which man is depicted as short in excellence:

> Of som new Race call'd MAN, about this time
> To be created like to us, though less
> In power and excellence, but favour'd more
> Of him who rules above… (Milton, 2005, p. 2.348-351).

Descartes introduces his theory of skepticism and thinking, *Cogito,* which enables man to activate his mind and free will, encouraging humans to reach perfection and good, the highest perfection among others that is created by God, and which is also a gift and an endowment proposed to humans by God. In the lines quoted above, Milton's depiction of newly created "MAN" is in a similar vein with "created like to us" and "less in power and excellence," short in perfection compared to God, and, on the other hand, "favour'd more" by God. In the lines that follow, Milton (2005, p. 22) clarifies how man is favored by god:

> By force or suttlety: Though Heav'n be shut,
> And Heav'ns high Arbitrator sit secure
> In his own strength, this place may lye expos'd
> The utmost border of his Kingdom, left
> To their defence who hold it: here perhaps
> Som advantagious act may be achiev'd
> By sudden onset, either with Hell fire
> To waste his whole Creation, or possess
> All as our own, and drive as we were driven (Milton, 2005, p. 2.358-366).

As Descartes revealed in his *Meditations*, through deceptive evil's manipulations and spoils, Milton's man is driven from Heaven. At first glance, this represents a 'force' for man to get out of the secureness of Heaven. Milton explains the notion as 'advantageous' of Satan; conversely, it is also 'advantageous' of man, as in the *Meditations*. Because it is the means by which Satan is to 'possess all,' it is also the means for man to challenge and 'possess

all' in his being. It may be interpreted as the existence of 'self' in Descartes' philosophy. Man is driven into a force by evil's manipulations, either to 'waste his whole Creation,' the notion of "non-being," or to engender his own existence as a 'being.' All of Satan's challenging actions are forces that lead man into thinking, challenging and acting.

Satan approaches man in the shape of an "infernal Serpent," which is the demonstration of his mission as a deceiver and the creator of deceptive images. Therefore, man is gifted with reason to make distinctions between the real and the imaginary by means of his own reasoning. Man can break down the imposed perceptions, images, or any known experiences:

> Stird up with Envy and Revenge, deceiv'd
> The Mother of Mankinde (Milton, 2005, p. 4- 1.35-36).

In Book I, lines 40-45 (Milton, 2005, p. 2), Milton portrays Satan and his followers as incapable of overcoming God, who is the highest of all and is omnipotent. They all fall short in perfection when compared to God. The mission of evil is to be a deceiver. Satan performed his service as a deceiver in Heaven, and he will do so in the world. Evil will be a challenging and forceful factor throughout man's life, leading him to exist as a being who desires to reach a higher level and a perfect manner. The evil ones in hell, who were condemned to punishment and chained there by God, were allowed by God to lose their chains, fleeing to earth. Milton describes their escape as under the knowledge, control, and permission of God, who expects and allows the evil ones to serve on the earth as deceivers, forcing issues that encourage man to activate his free will. In the world, both men and evil ones experience liberty. God sets them free to act as they will. Satan confirms this notion: "Here [in the World] at least/ We shall be free ... will not drive us hence" (Milton, 2005, p. 8- 1.259- 260). God grants both men and evil ones freedom, which indicates that God is not responsible for any evil in the world, as Descartes explained in his *Meditations*. Satan counts his mission in the world as follows:

> All is not lost; the unconquerable Will,
> And study of revenge, immortal hate,
> And courage never to submit or yield:
> And what is else not to be overcome? (Milton, 2005, p. 5- 1.106-109).

Satan calls upon his followers to act in accordance with their evil nature, as deceivers. When Milton describes Belial, a force of evil, he mentions that Belial looks like a man; yet, he is created for evil, which is the description of his mission:

> BELIAL, in act more graceful and humane;
> A fairer person lost not Heav'n; he seemd
> For dignity compos'd and high exploit:
> But all was false and hollow; though his Tongue
> Dropt Manna, and could make the worse appear
> The better reason, to perplex and dash
> Maturest Counsels: for his thoughts were low (Milton, 2005, p. 19-20- 2.109-115).

Milton also informs us that humans are created with the gift of reasoning to see beyond deceptive perceptions or images. Nevertheless, humans willingly and consciously choose to act in accordance with evil, despite Milton's reasoning. Humans willingly choose to "levie cruel warres" among humans and destroy each other:

> O shame to men! Devil with Devil damn'd
> Firm concord holds, men onely disagree
> Of Creatures rational, though under hope
> Of heavenly Grace: and God proclaiming peace,
> Yet live in hatred, enmitie, and strife
> Among themselves, and levie cruel warres,
> Wasting the Earth, each other to destroy:
> As if (which might induce us to accord)
> Man had not hellish foes anow besides,
> That day and night for his destruction waite (Milton, 2005, p. 26- 2.495-505).

Milton depicts the manner in which God allows Satan to go to "the new created World," the earth, to facilitate his mission as a deceiver, which shares a common description with Descartes' *Meditations*:

> Directly towards the new created World,
> And Man there plac't, with purpose to assay
> If him by force he can destroy, or worse,
> By som false guile pervert; and shall pervert;
> For man will heark'n to his glozing lyes,

> And easily transgress the sole Command,
> Sole pledge of his obedience: So will fall (Milton, 2005, p. 37- 3.89-95).

God allows Satan to deceive humans. Therefore, he does not leave humans defenseless against evils or their deceptive actions or images. Rather, humans are armed by God with reasoning to protect themselves against all evil endeavors. However, the one who fails in using his reasoning will fail in avoiding evil. If one leaves his reasoning, it means he chooses willingly and eagerly to be deceived by evil's lies, which is man's action by means of his free will. Despite his competence to challenge evil, man often chooses evil:

> All he could have; I made him just and right,
> Sufficient to have stood, though free to fall.
> Such I created all th' Ethereal Powers
> And Spirits, both them who stood & them who faild;
> Freely they stood who stood, and fell who fell (Milton, 2005, p. 373.98-102).

Milton explains that man is gifted with reason, which is his free will, and his own choice is depicted in the following lines: "When Will and Reason (Reason also is choice)" (Milton, 2005, p. 37- 3.108). Man's choice here is to be deceived, which brings about his fall. Therefore, in this manner, the deceiver evil performs his obligation to fascinate man, but he is not the doer of the action. The doer of the action is man, willingly and consciously, despite his reason. That is why God rejects any responsibility or any accusations in man's fall:

> So were created, nor can justly accuse
> Thir maker, or thir making, or thir Fate; …
> As if Predestination over-rul'd
> Thir will, dispos'd by absolute Decree
> Or high foreknowledge; they themselves decreed
> Thir own revolt, not I: if I foreknew,
> Foreknowledge had no influence on their fault (Milton, 2005, p. 38- 3.112-119).

It is man who is responsible for his own fall. God assigns Satan to a mission. Satan's mission here is to make man's will come true. Neither God nor Satan encourages 'man' in his actions, nor does Satan lead man's perception or insight to deceive him. Rather, Satan's function is to reflect any deceiving images

or illusions intermingled with realities. The one who insists on looking from the wrong angle despite his reasoning and capability is 'man.' Evil actions do not belong to Satan. Man is the only individual responsible for evil as an evildoer.

Satan and his followers, who are driven from Heaven and sentenced to punishment in hell, face a reverse situation from the commonly accepted image of victimizer or evil being. Through the aspect of the philosophy in the *Meditations* by Descartes, which verifies evil as a deceptive perspective or image and holds man responsible for all of his actions and perspectives, either true or deceptive, this study advocates that man, who is endowed with free will and reason, cannot be justified as a victim. In *Paradise Lost*, it is Adam and Eve's own choice to eat the apple. It is true that Satan reflects a deceptive image, an apple, to Adam and Eve. However, this cannot justify Adam and Eve's innocence when they are judged through the law of the *Meditations* by Descartes. Much like Descartes, Milton also confirms that it was Adam and Eve's own free will and choice, and they possessed reason, which is likened to a guide book and a lifesaver, to be used on such deceptive occasions, employing reasoning and changing imposed perspectives to reach a just conclusion. Nevertheless, neither Eve nor Adam chose to use their own reasoning and change the imposed perspective or break down the deceptive image to gain the sole truth. In this respect, neither Eve nor Adam can be justified as victimized persons. They are not forced by Satan to realize the action of eating the apple. Satan does not have any role in Adam or Eve's actions. Satan's role here is merely to manipulate, or whisper delusionary depictions into their ears. Nevertheless, both Eve and Adam were sufficiently conscious and were gifted with senses, reasoning and free will to see the truth, or to break down the skeptical images. Neither Eve nor Adam can actualize their existence or their beings as 'subjects' or 'self' through the lens of Descartes' Cartesian philosophy in the *Meditations*. Their action of eating the apple consciously and willingly drives them into non-beings due to their insufficient employment of thinking, knowledge and reason. In this sense, Satan in *Paradise Lost* is the sole victim, who is sentenced to hell and disgraced, losing his throne in Heaven as an honorable angel. In a sack and ashes, Satan cannot bare his fallen state in hell, and he flees to the new world for a chance to gain back a throne he once he held in Heaven before Adam and Eve's choice to eat the forbidden apple. The owner of the action was man; yet, the sentenced one was Satan. The scene in *Paradise Lost,* when God, who is the highest and the most omnipotent, countenances Satan to flee from hell, loosening his chains, manifests that Satan still has a mission as an angel, which is to challenge man to use his reason and will, driving him to many tribulations and trials. In this manner, man will either exist as a 'subject' or dissolve as a non-being, victimizing his own 'self.'

Woland in Bulgakov's *The Master and Margarita*

Another striking presentation of Lucifer through Descartes' philosophy in his *Meditations* can be found in Mikhail Bulgakov's *The Master and Margarita.* In this novel, Professor Woland takes the lead as Lucifer with his comrades. Lucifer intends to show the wickedness and extreme hypocrisy of humankind. Bulgakov does not draw a monstrous character. In fact, Woland is portrayed as a wise and intellectual character who only punishes those who deserve it. He is inclined to keep his promises and is shown as a man of his word against people who are honest. Moreover, Woland establishes a close connection with mortals, such as *The Master and Margarita* (1967), a desperate couple. The extraordinary and highly ambivalent and expressive image of the devil in Bulgakov's *The Master and Margarita* (1967), which has not been seen in world literature before, encourages significant discussion among literature reviewers and researchers. They have tried to determine the prototype of this character. However, Bulgakov himself claimed: "I don't want prototype lovers to search for a prototype. Woland has no prototypes" (OK's translation from Chudakova, 1988, p. 462).

This image incorporates both good and evil, the idea of final judgement, and the triumph of justice. According to Lesskis (1990), Bulgakov's Satan has nothing to do with the concept of the devil presented in the New Testament as a trigger for evil, which brings Bulgakov close to Descartes' interpretation of evil. Bulgakov acts as a prosecutor who punishes people for their vices and manages their sinning souls (Lesskis, 1990, p. 627). Lakshin advocates the same idea and calls Woland "a punishing sword in the hands of the right wisdom" (OK's translation from V. Ja Lakshin, 2004, p. 280). Petrovsky confirms that the "knight of darkness" in the novel is not merely an omnipotent punisher but, rather, a Gogol's inspector (It is a reference to Gogol's novel "Inspector"). who is charged with providing a report about the current citizens of Moscow (Petrovskij, 2001, p. 84). The issue of punishment by the devil intersects the works of Marlowe, Bulgakov, and the 2016 American TV series *Lucifer* along the angle of Descartes' Cartesian philosophy in the *Meditations*. As in the other selected works in this study, and as in the portrayal of evil in Descartes' *Meditations*, the devil is not a representative of evil in Bulgakov's *The Master and Margarita* (1967): the devil punishes sinners such as Berlioz, Likhodeev and Bosoy, and at the same time favors Margarita, returning her beloved Master and restoring from the ashes his novel about Yeshua Ha-Notsri and Pontius Pilate, stating, "The manuscripts don't burn," which means that moral values always exist. This understanding of the devil in the novel moves outside of the concept of Satan in Orthodox religion and lays the burden of evil and suffering on humans rather than the devil as the cost of the ability of thinking and free will endowed to humans by God, which finds a

common theme in Descartes' *Meditations* highlighting the *Cogito*. In Bulgakov's *The Master and Margarita* (1967), the devil's ambivalent nature builds, consisting of both evil and good, and the epigraph taken from Goethe's "Faust" is the best proof that "… who are you? I'm part of that power which eternally wills evil and eternally works good" (Goethe quoted in Bulgakov, 1967, p. Epigraph). Quite literally, Woland performs the function of God's judgement.

Intersecting Descartes' philosophy in the *Meditations*, Woland is not someone who controls people from above; rather, he intervenes in real life. He has the power to cross both space and time. Atheistic Soviet Moscow presents a particular interest for him, since Bolsheviks are in power and there is no place for God. On the one hand, the negation of God renders Woland happy and satisfied, because it provides him solid ground. On the other hand, paradoxically, Woland is the one who causes people to think of God. According to Bulgakov (*Pis'mo Pravitel'stvu)*, he strove to depict numerous ugly aspects of everyday life in Soviet times, as well as the Soviet people's skepticism about the revolution. Barr writes that the current society of the country is full of devilry, since it negates God (Barr, 2009). The devil hits it off and finds a common language with the Soviet people. Woland and his retinues understand people in Soviet Moscow well and can easily find themselves in their shoes.

Woland asks his interlocutors who governs the world. Berlioz' response that a person manages the world seems wrong to him. He refutes a person's independence, advancing the following arguments: a person lives for a very short period of time, and he or she is helpless in the face of uncontrolled circumstances. He or she can suddenly die, but death does not happen by chance. Even a brick never falls by chance on anyone's head (Bulgakov, 1967). This underscores the idea that everyone gets what he or she deserves, and Woland passes judgement on human vices. According to Jablokov (2001), Bulgakov does not emphasize the insignificance or unimportance of a person's will. To the contrary, a person is strong spiritually if he or she is driven by belief, aim, creativity and love. Bulgakov posits on common ground with Descartes: Man, 'a thinking thing' as defined in the Cogito by Descartes, is capable of a universal problem-solving strategy via his donated skeptical view, and is able to 'perceive things correctly' as Descartes details in his *Meditations*. Despite the many capabilities denoted to humans to perceive things correctly, if man still insists on illusions, that is to say, it is a person's will and actions that cause 'a brick' to fall on man's head.

Petrov concludes that Satan and Jesus (Yeshua) are not antipodes in the novel because they confirm the same moral principles and values. While Mephastophilis in "Faust" tempts and seduces people, Woland does not tempt them into committing sins. He values the creativity of the Master, his manuscript,

and the repentance of Pilate. He respects and sympathizes with love and pride. Satirical characters reflect an entire system of sins: arrogance, greed, envy, anger, lust, gluttony, and others. And everyone is punished for their sins. For example, Berlioz dies because he corrupted the innocent soul of Ivan Bezdomniy (Petelin, 2000) and brought those in literary circles Massolit, who are only interested in material welfare, such as summer houses, business trips, and vouchers to sanatoriums (Sokolov, 1998). He is thinking about such a voucher in the last hours of his life.

According to Lesskis (1990), Woland is not in conflict with God. On the contrary, he persuades his opponents regarding the existence of God and Jesus Christ. He does not provoke people to sin, but records their sins and makes them pay for them, which places humans in the center as the source of evil and suffering, but not the devil, which is a common point of view in the *Meditations* by Descartes. Overall, in Bulgakov's *The Master and Margarita,* the devil is educated and sensible and speaks wisely. Surprisingly, he turns out to be kinder to the master and his novel than a Soviet official with an entire Massolit structure behind him. Zerkalov even considers that Woland, in *The Master and Margarita*, has strong moral virtues akin to Jesus Christ. This ambivalence and a belonging to both good and evil demonstrate the dual character of the world: good goes hand in hand with evil. Woland performs the function of godly punishment. With a human personality, Woland partly imitates God. He is not to be involved [forcefully] as the source of devilish actions. Lucifer is a creation of God, a so-called fallen angel due to the tenants of the Catholic world who still serves God in persisting with sinful souls. If God almighty knows the past, present, and future (that is what we presume he knows), then he would have designed everything differently without Lucifer or humankind. However, here, we can see that Bulgakov, like the other authors, does not place all of the burdens and the blame on Lucifer, since he is merely doing what he has been asked to do. On the other hand, as Descartes would presume, Woland creates an imaginary and illusionary atmosphere to trap those who are wicked. Remembering the scene when Woland and his 'Variety Theater' mimic the Soviet life, his tricks, including beheading Bengalsky and supplying fake clothes and an eerie atmosphere, were merely a portrayal of everyday life. Everything Woland creates is a part of layered illusion as a result of people's decadence. However, in Professor Woland's theater, where he veils reality by drawing a curtain over people's eyes, his very illusion is applied to select people. Moreover, this illusion represents a method by which people who choose evil and immorality, despite the free will they were previously accorded, are both the audience and the punished ones who are exposed to this hoax. This is the case at the Hell Ball, to which Margarita was invited. Those who

attend the ball are actually those who have sinned throughout their lives and used their free will, gifted to them by God, to choose evil. So the illusions created by the devil are, as Descartes said, just bunch of counterfeit realities. However, the devil, who presents these tricks to human beings, is actually a self, or personal power, which consists of one's own desires rather than a being characterized as the devil, as we perceive. Illusion, on the other hand, is nothing more than a variety theater that detaches people from reality and encourages crime. So, Woland is actually a reflection of ID. However, man casts his own reflection on the devil to assume that he does not want to admit his guilt, or that he was guilty, striving to ease his conscience a bit. In fact, Bulgakov's variety theater is also a theater in which we are all present. Whether we are present as an actor/actress or the audience, Woland is the one who only fulfills the provisions arising from the consequences in this play, in which we somehow stand on the stage and exhibit a performance. Satan, on the other hand, while providing the illusion in this situation, actually reflects the illusion arising from one's own choices, because instead of extending to people evil or an illusion, God has left that choice, once again, to the people. In this manner, the portrayal of Woland in *The Master and Margarita* brings Bulgakov to a mutual standpoint with Descartes, who clarifies the role of deceiving images and devil in the *Meditations*.

Lucifer in the 2016 American TV series *Lucifer*

In this study, the 2016 American TV series *Lucifer* is another selected work that Tom Kapinos enhanced, grounding his premise in the DC Comics character in *The Sandman*, the comic book series by Neil Gaiman, Sam Kieth, and Mike Dringenberg. This study compares the issue of the devil through the protagonist Lucifer Morningstar, with the evils in the other selected works, *Paradise Lost*, *Doctor Faustus* and *The Master and Margarita,* affirming the manner in which the image of the devil is transformed from victimizer to victimized.

Lucifer in *Lucifer* is good-looking, gruesome, and enchanting. Unlike what we have read or encountered through the ancient texts, the devil's physiology, as revealed to humans, is 'too human.' This is another aspect of the devil's reflections. Remembering Joan Osborne's "What if God was one of us?", we may also consider: "What if Lucifer was one of us?" Some mannerisms of Woland remind us of the popular 2016 American TV series *Lucifer,* in which Lucifer Morningstar chooses to abandon hell to spend his vacation in Los Angeles. Here, we encounter a similar depiction of Lucifer: attractive, smart, and also a fallen angel who becomes a misfit in the eyes of people, although he should not be held responsible for the choices of people.

In *Lucifer*, Lucifer Morningstar is the Lord of Hell, who is fed up with being the devil. He steps back from his throne as the Lord of Hell, which is disobedient to God, and flees to Los Angeles to maintain his life in the image of a human. The newly arrived 'human' Lucifer addresses the business of his own nightclub, Lux. Despite his will to maintain his life as an ordinary man, Lucifer still possesses the superior powers of an angel, in the image of a handsome and attractive young man. Even though he is resigned from all of his responsibilities and his throne in the Hell, Lucifer cannot flee from his fate as an angel, even in the world. He finds himself in many consecutions in the world, taking part as a consultant and using his superior powers in many murder cases with Detective Chloe Decker, which corresponds to a similar notion Descartes identifies in the *Meditations*.

Descartes designates that the deceiving images reflected by a 'supremely powerful' and 'malicious demon' serve to stimulate humankind to engender their own existential self as a 'thinking thing' throughout their intellectuality and reasoning, which is the perfection of God's creation in Man's being. Regarding Descartes' philosophy, apparently, Lucifer is performing his mission as assigned by God. In the TV series *Lucifer*, the devil is depicted as a dispenser of justice, helping the detective to detect criminals. On some occasions, Lucifer manipulates evil criminals to upgrade their evil actions with increasing intensity, and they are ever-ready villains, eager to perform malicious actions. In this way, Lucifer manipulates them to end their existence as villains and no longer exist.

When Lucifer's resignation from his throne and his disobedience to his father, God, to dwell in Los Angeles for his own joy as a free human is interpreted, indisputably, Lucifer is neither a victimizer nor a villain. This is because when Lucifer arrives in Los Angeles in the form of a human, he is betwixt and between; he can neither be a human who acts with free will in choosing good or evil, nor can he be a villain or victimizer of evil. In fact, Lucifer in Los Angeles migrates his mission as an angel from hell to the world to serve God and accomplish his mission. Lucifer is a name that depicts a very ancient story we are all familiar with, but the 'Lucifer' we are introduced to in the series is totally different. Contrary to what we have been told, in the TV series, the devil is not the victimizer, but is, rather, the victimized. That is to say, from the very beginning of the series, the devil argues that humans are blaming him for things he is not responsible for.

When it is elucidated through Descartes' teachings in the *Meditations*, in the act of humankind in Los Angeles, Lucifer falls into the same dilemma to which humankind is subjected. This time, Lucifer himself undergoes the reflections of illusions and truths interlaced. He cannot differentiate himself as an appointed

angel to serve God. He cannot notice his mission to stimulate humans' intellectuality and reasoning, projecting deceiving images or illusions which provoke humans to consider what is real and what is not real. The humane dilemma of real and falsehood becomes Lucifer's subject. According to Lucifer, everything he was exposed to was God's enforced game, namely, not real but illusion, which posits God as a Deceiver according to Lucifer:

> LUCIFER: Remind Dad that I quit Hell because I was sick and tired of playing a part in his game (*Lucifer*, season 1, episode 1).

As Faustus does, Lucifer reproaches against being nominated as a villain, evildoer, or source of human suffering or evil actions. In fact, it might be proposed that he subconsciously regards his personality as a victim and victimized rather than a victimizer. Self-pitying Lucifer abandons everything he has and lands in Los Angeles in a human body. Suppositionally, self-pitying Lucifer discourses in the same manner with a human persona who blames the devil for victimizing him and deceiving him to operate against his will and act. This time, according to Lucifer, the victimizers and deceivers are God and humans, which signifies that Lucifer is betwixt and between truths and illusions, as he contends. Lucifer divulges perceptional dysregulation. Through Descartes' acknowledgment in the *Meditations*, like all other humankind, Lucifer's perception is in a struggle to detect truths and deceiving illusions, which later will specifically indicate his existence as a divine angel rather than an evil force. Yet, beforehand, due to his perceptional deception, Lucifer loses his power and believes that humans have power over his actions:

> LINDA [Lucifer's therapist]: People don't have power over us (people). We give it to them. You have to take your power back (*Lucifer*, season 1, episode 4).

In the TV series *Lucifer*, the audience spectates regarding a rebellion by Lucifer against his God, the father. Lucifer's revolt results in the abdication of his throne in Hell and his landing in Los Angeles for a vocation in a human body. Lucifer's revolt is psychological in nature, and he rebels, rejecting any identity or authority imposed upon him by God. His complaints and brokenheartedness starts in Heaven as he is charged with Adam and Eve's sins and is then expelled into the Hell, which is his own discernment and self-perception:

> LUCIFER: Where do I begin? With the grandest fall in the history of time? Or perhaps the far more agonizing punishment that followed? To be blamed for every morsel of evil humanity's endured, every atrocity committed in my name?
> LUCIFER: As though I wanted people to suffer. All I ever wanted was to be my own man here. To be judged for my own doing. And for that? I've been shown how truly powerless I am. That even the people I trusted, the one person, you, could be used to hurt me (*Lucifer*, season 1, episode 12).

In consonance with Descartes' statements in the *Meditations*, to affiliate the perfection God embodies, man is to misplace or lose realities faded beneath illusions and nothingness. The loss of realities drives human intellect to look for what is real and what is not real, which is the thing that carries him to the perfection of divinity as "a thinking thing," which Descartes proposes throughout his teachings in the *Meditations*:

> LINDA: Sometimes, we need to lose something before we can understand... it's value. …You were the victim of a crime. It's only natural that you would feel violated. And often, our feelings of loss connect to how we feel... about who we are. …you're the Devil. You told me your names. But you left out a few others. Abaddon. Belial. Prince of Darkness. …But before you fell, you were known as Samael. The Lightbringer.
> LUCIFER: I don't go by that name anymore.
> LINDA: That was a name that connotated your father's love for you.
> LUCIFER: (laughing): Right. Was casting his son into Hell also an expression of his love?
> LINDA: Oh, God didn't cast you out of Heaven because he was angry with you.
> LUCIFER: How can you presume to know God's intentions?
> LINDA: Oh, I don't. I can't.
> LUCIFER: Then maybe stick within the limits of your intellectual capacity.
> LINDA: Or maybe my simplicity offers me a different perspective. God cast you out because He needed you to do the most difficult of jobs. - It was a gift.

> LUCIFER: - Gift? He shunned me. He vilified me. He made me a torturer! Can you even begin to fathom what it was like? Eons spent providing a place for dead mortals to punish themselves? I mean, why do they blame me for all their little failings? As if I'd spent my days sitting on their shoulder, forcing them to commit acts they'd otherwise find repulsive. 'Oh, the Devil made me do it.' I have never made any one of them do anything. Never.
> LINDA: What happened to you is unfair.
> LUCIFER: Unfair? This is *unjust*. For all eternity, my name will be invoked to represent all their depravity. That is the gift that my father gave me.
> LINDA: It was an act of love.
> LUCIFER: How do you know?
> LINDA: Because you are his favorite son, Samael.
> LUCIFER: Do not call me that, please!
> LINDA: You are his fallen angel. But here's the thing: When angels fall, they also... rise. All you have to do is embrace all that you are (*Lucifer*, season 1, episode 6).

Lucifer arrives at the same point where people feel violated when they fall short in distinguishing between real and deceiving images. As humankind commonly condemns either God or the devil as the deceiver and victimizer when they fall into error or suffering, Lucifer mutually does the same and condemns God, himself feeling violated by him.

On the assumption of Descartes' standpoint, it is unattainable to deem that Lucifer is exiled by God, having been charged as the source of Adam and Eve's error as a figure of temptation. This is because tempting man's attraction to deceiving images or illusions is Lucifer's ministration, as appointed by God, to stimulate human thinking toward self-creation and existence as a 'thinking thing.' Moreover, despite the fact that Descartes portrays evil as 'supremely powerful' or malicious, he also concludes that no evil has power over man's free will or actions. On the contrary, the 'supremely powerful' mission of evil, as delegated to him by God, is to strengthen man's freedom and intellect. Evil's mission is, in terms of its purpose, neither to cast humankind from Heaven to the world, nor to drive humankind from the world into the Hell. Conversely, Evil's deceiving images are designed to facilitate humans into existence rather than nothingness, which is the consequence of error.

Linda's teachings are in accordance with the teachings Descartes implanted in the *Meditations*. As Descartes posits that humankind is *necessitated* to act and

appreciate God's omnipotence and perfection both by divine grace and natural knowledge, man is certainly free, as he is entailed to will, think, and act independently. God created humans as beings who live in such a perfect universal structure that it impels them to pursue truth and goodness via intellect and will. Both divine grace and natural knowledge expand and embellish man's freedom via his intellect and will rather than diminishing his free will. The appreciation of truth, good, and the divine appoints man as an existing being. On the other hand, according to Descartes, errors, namely evil, induce man's nonexistence, or 'non-being.' Man's intellect alone is equipped to gain the knowledge necessary to attain truths and good. That is to say, even the supremely powerful devil can neither diminish man's free will, nor his actions which limit his perception or sight. Claiming the devil as a leading power over man's desires or actions would be contradictory to God's creation. As Descartes clarifies that the devil is unable to impose on humans even in the slightest degree, Lucifer is not a fallen angel exiled by God, but is instead divinely appointed to a divine mission, both in Heaven and in Los Angeles, on behalf of mankind.

Lucifer keeps feeling himself violated and victimized by God and people, even due to his physical appearance, which unwillingly transformed into a horrific devil from a handsome human. Lucifer grieves as he is anxious about losing his love, Chloe. Being a hate figure terrifies Lucifer. He brokenheartedly blames Chloe as she cannot look into his eyes as she did before, which are suddenly devilish and terrifying:

> CLOE [to Lucifer whose physical appearance unwillingly transforms into a horrific devil]: Not gonna let you use me as an excuse to avoid dealing with what is behind all of this. You always talk about how much you hate being blamed for humanity's sins. You know, 'The Devil made me do it,' and I think I know why you hate it so much, because deep down, you blame yourself just as much... if not more! You have to stop taking responsibility for things you can't control. Lucifer... you need to forgive yourself (*Lucifer*, season 4, episode 9).

As Descartes posits in the *Meditations* that humans are created as intellectually potent entities able to clear their perception and identify realities rather than deceiving images put forth by deceiving evil via illusions and falsehood, it is not irrational to place blame on the devil as the source of evil. However, as portrayed in the selected works in this study, humans tend to place the blame on the devil when they make choices in line with their dark desires

rather than good. In the TV series *Lucifer*, the one Lucifer blames is his self-being in the body of the devil. As all other humankind whose body and life Lucifer once personified, in Los Angeles, Lucifer now blames himself as a hate figure. As all other humans do, he convinces himself that his soul is as evil as his horrifying body, which grieves him. Lucifer is stuck between intermingled deceiving images he once created and realities. He starts to believe in the deceiving illusions he created. And the realities fade away, which means that he is not responsible for things he cannot control, and he does not have any control over humankind's wills or actions.

Through the scope of the teachings in the *Meditations* by Descartes, it is decoded that despite being 'supremely powerful' and a 'malicious demon,' the devil does not have any power over man's wills or actions, which is a common portrayal in *Lucifer*:

> MAZIKEEN [who is another demon accompanied Lucifer from the Hell to Los Angeles, talking to Eve about the power of demons over human]: In the old days, I could just enter your body and take over. Um... demons used to be able to possess humans. But only when they'd just died. But then Lucifer forbade it (*Lucifer*, season 4, episode 9).

Through the lens of Descartes' teachings in the *Meditations*, "The devil made me do it" is a deceiving illusion people prefer to believe in deceiving themselves. As Descartes declares, the functioning of the devil represents a superpower to create many illusions to reveal humans' dark desires throughout the deceiving images and illusions he created; yet, it is not the devil who is responsible for human's dark desires, as humans have already possessed them from the time of their creation. Therefore, the devil cannot be responsible for human fondness, inclinations or actions, as humans are gifted with free will and thinking to sight truths in the right angle and clear their perception despite the illusions put forth by a 'supremely powerful' and 'malicious demon.'

On the other hand, humans who seem to be Lucifer's victims are the real victimizers and villains who deserves punishment.

> LUCIFER: …I take no part in who goes to Hell.
> REESE: Then who does?
> LUCIFER: You humans. [About Hell] You send yourselves. Driven down by your own guilt. Forcing yourselves to relive your sins over and over. And the best part the doors aren't locked. You

> could leave anytime. It says something that no one ever does, doesn't it?
> REESE: No. You're to blame.
> LUCIFER: I am responsible for a lot of things, Reese, but not your soul, not your actions, and not whoever killed that poor girl downstairs (*Lucifer*, season 3, episode 8).

Like Mephastophilis, Lucifer favors humans who demand him to allow them to gain their dark desires, which are mostly deceptions and illusions. Lucifer accomplishes their demands as favors; however, he expects a payoff in return. It is a mutual agreement. In any case, consequently, humans place the blame on Lucifer. Lucifer reacts against being charged due to man's free will and actions:

> LUCIFER: Wait, you're not seriously blaming me for that girl's death?
> DETECTIVE CLOE: Just stating fact. Cause and effect; intended or not.
> LUCIFER: No, No. I can't be held responsible for what happens after I give someone a favor. I mean, if there's one thing the Devil knows, it's that people need to take responsibility for their own bad behaviour (*Lucifer*, season 1, episode 5).

As it is beheld through Descartes' philosophy in the *Meditations*, Lucifer is the illusionist, yet not the evildoer. The responsible ones for the evils and suffering are the evildoers who act willingly and consciously, despite their gifts allowing them to reach universal knowledge, truth, and good. Lucifer objects to being condemned as a tempter, or any imposed role assigned to him by humans:

> DILAYLIAH [referring to what Lucifer favored her to realize what she desired]: I mean, with all the good came a hell of a lot of bad.
> LUCIFER: Oh, so the Devil made you do it? The alcohol, the drugs, the topless selfies? Your choices are on you, my dear. ….. It's not about me. All these terrible things that weren't supposed to happen? They happened. What happens next is up to you (*Lucifer*, season 1, episode 1).

Yet, his arrival and his new life in Los Angeles does not change his reputation as a tempter or evildoer. People in Los Angeles keep burdening their sins on

Lucifer. He objects to how people perceive him or any victimizer role deputed him by God:

> LUCIFER: Do you think I'm the Devil because I'm inherently evil, or just because dear old Dad decided I was? (*Lucifer*, season 1, episode 1)

The TV series *Lucifer* portrays a controversial personification of Lucifer as depicted in the holy books. In *Lucifer*, it is obviously portrayed that it is not Lucifer but, rather, people's own dark desires and wills that control their actions, almost hypnotizing them:

> LUCIFER: You'd be surprised. I have a certain skill set. I can be very persuasive with people. Tend to see things others cannot.
> CHLOE: So you're a psychic?
> LUCIFER: No. I can't read people's minds. I'm not a Jedi. People tell me things.
> CHLOE: Really? Just... confess their sins? Just like that?
> LUCIFER: No, not their sins. I have no power over people's sins. I actually get a bad rap for that. But their desires, different thing entirely. I have the ability to draw out people's forbidden desires. Tempt them. Taunt them. The more simple the human, the easier it is. The more complex? The more challenging and exciting, really. But your actual sins? The sins are on you people (*Lucifer*, season 1, episode 1).

In a similar manner as Mephastophilis does in Christopher Marlowe's *Doctor Faustus,* Lucifer reveals people's deepest desires by hypnotizing them, which is evidence that they have these hidden dark desires beforehand, absent any impact from Lucifer:

> LUCIFER: I tend to appeal to the dark, mischievous heart within all of you (*Lucifer*, season 1, episode 1).

As mentioned earlier in this study, Descartes remarks that evil is a 'malicious demon' dedicating all his ultimate power to deceiving man, which is his profession as assigned him by God to help mankind realize the perfection God granted:

> LUCIFER: Believe me, there is no winning when you play by a twisted tyrant's rules (*Lucifer*, season 2, episode 12).

Each time Lucifer encounters people's imputations, he disclaims. Lucifer objects to the clichéd identity of the devil and prefers to search out criminals due for punishment, which is an act of revolt against any role imposed upon him by God, his father. His revolt carries him to a therapist, Linda, and throughout the sessions, Linda helps Lucifer to differentiate between his incorrect self-perception and his real self, which corresponds to Descartes' theory of illusions and truth. As Descartes offers in the *Meditations*, Linda helps Lucifer to clean his mind first of his old opinions and beliefs to attain the truth and discern things accurately, which is in accordance with Descartes' skepticism philosophy. Lucifer's new experiences in Los Angeles and the therapies headed by Linda, in time, divulge that the clichéd perception of the devil by the community at large is absolutely deceitful and imaginary. Therefore, as offered in the *Meditations*, the practice of the skeptical vision over old beliefs assists Lucifer and his human friends in changing the angle of their perception and directing their sights toward reality, rather than the deceiving image of the devil. The shift takes place from the deceiving evil image into a deliverer of light for humans.

Through the teachings in the *Meditations* by Descartes, Lucifer himself is betwixt and between the illusions he has created, perceiving himself as victimized and inferior as a fallen angel banished into Hell due to the sins he is not responsible for, as well as the truths, which create a reverse situation. More precisely, Lucifer was functioning in his profession as appointed to him by God, even in Heaven, Hell and the world. It was not an exile from Heaven into Hell for punishment, as Milton reveals in *Paradise Lost*. On the contrary, God himself delivers him to the earth to accomplish his mission as God's beloved son:

> DELILAH: Did I… sell my soul to the Devil?
> LUCIFER: Well, that would imply the Devil's actually interested in your soul (*Lucifer*, season 1, episode 1).

As all the other humankind, on earth in Los Angeles, Lucifer strives to correct his twisted perception of these things and the overarching reason for his existence. In this way, he is to near the perfection of God. In the body of man, and with the identity of a demon, Lucifer experiences that which humankind was exposed to. Through Descartes' orientation, Lucifer is a deceiving angel tempting human's dark desires and accompanying them to make their wishes come true. Namely, Lucifer is an illusionist. However, as man is adequately compelled to

direct his own sight and appreciate matters in the angle of truth and good, Lucifer cannot be charged for any humane desires or evil. Everything projected by Lucifer is a tempting illusion, and Lucifer is an illusionist, but not an evildoer.

CONCLUSION

This article is contingent upon the correspondences of the issue of evil under the name of Satan, Lucifer, Mephastophilis, and Woland in the following selected works: John Milton's *Paradise Lost*, Christopher Marlowe's *Doctor Faustus*, Mikhail Bulgakov's *The Master and Margarita,* and the 2016 American TV series *Lucifer*. The article presents a comparative and intertextual analysis of the issue of evil in these selected works through the view of Descartes' Cartesian philosophy in the *Meditations*. This article proposes a diversified image of Lucifer, which is markedly disparate from the images found in classical texts.

Nominating the power of deceiving or leading humankind to the devil would degrade humans as inferior to the devil, placing people in a weak-minded and imperfect position in comparison with evil, which is contradictory to Descartes' Cartesian philosophy in the *Meditations*. This is because Descartes posits humans in a perfectly created existence via his skeptical strategies, differentiating deceiving images and illusions from realities. If God is perfection, as Descartes stated, and formed a perfectly working universal mathematical system, it would be controversial to perceive God as omnipotent, deceiving humans and forcing their actions to fall from grace and into sin. Through his *Meditations*, Descartes enlightens humankind, positing that humans are close to the perfection of God. Descartes' statement *Cogito* and his Cartesian philosophy in the *Meditations* debunk the clichéd, deceiving image of evil as the source of all sins and suffering and reconstruct a more democratic structure in the relationship between God, evil and man. God leaves man neither vulnerable nor inferior to the devil's power or deceiving images. The functioning of evil's deceiving images and illusions are designed to initiate human existence and self-realization through man's stimulated and enthusiastic intellectuality and his skeptical rationality.

To interpret that God created such an antidemocratic hierarchy, leaving humankind vulnerable and defenselessly exposed to the attack of the devil, would designate God as evil and imperfect, which is contradictory to Descartes' philosophy. Descartes proposes that notion, rather in opposition to the perfection of God as the creator of such a perfectly formulated mathematical structure of the cosmos. It would be illusion to perceive God as a deceiver. Man is fashioned in such a perfect formation that he is able to direct the angle of his perception in any way to procure the right angle of truth. Indwelling in the middle of deceiving images and illusions imposed/projected upon him by evil, man is armored via

skeptical perception and rationality to dispatch any skewness of the images or illusions, as explained in the *Meditations*. Namely, it might be asserted that evil is an illusionist, misleading humankind by reflecting deceiving images. And yet, humans are not inferior to evil in that manner, as man is sufficiently potent to unveil any truth dispatching the illusions, directing the angle of his insight through any path and detecting reality. Evil does not have any potent force over human will or actions. Descartes posits evil as an illusionist, not a leading power or source of evil actions, sins or sufferings. It is humans who engender all suffering and error on earth. Regarding the role of evil as an illusionist and humankind's potential to detect what is real, the interrelation of God, evil and humans balances a highly democratic consistency.

It would be contradictory and unjustifiable to pass the buck of human responsibility entirely onto the devil when it comes to humankind's own evil will and evil actions. The key word in defining human's status on earth in relation to God and the devil might be the term 'exterritoriality,' deemed not to be under any measures of interference or constraint by God or the devil for any of their wills or actions on earth. Man has the privilege of extraterritoriality, to will and to act on earth. The only interference or constraint against him and his will and actions is his self-being, not God or the devil. He is not under any inducement to act, other than his own willpower. God sets him free to will and act, either for evil or good. God allows the devil only to accompany man for man's evil actions, yet does not endow the devil with any supremacy or potency over man. In this sense, God leaves man on earth within a highly democratic configuration. Man is the sole accountable being for his own evil will and actions.

This article has purported to reveal various facets of Lucifer in a multitude of selected works. The common denominator that brought these selected works together is the assertion that these works draw on an identical Lucifer, who has served as the scapegoat of humankind. In other words, although men are said to be victims of Lucifer, they are actually the victims of their own desires. Lucifer cannot be responsible for man's actions, as man consciously materializes his own will, despite his ability to reason, bestowed upon him by God as the means of defense against any deceptive image or entity. This idea serves as the mutual fuel for the selected works analyzed in this study. In this respect, Descartes' philosophy on the status of God, evil and man in the *Meditations* enlightens the perspective in this study. The first section of this study examines how Descartes posits God, evil and man when he explains the hierarchical system and their relative status in the *Meditations*. In the second section, through Descartes' philosophy in the *Meditations*, this study examines the structure of the relationship between God, the devil, and humankind, manifests the highly

democratic hierarchical systems and their relative status, as found in selected works through the characters Mephastophilis in Christopher Marlowe's *Doctor Faustus*, Satan in John Milton's *Paradise Lost*, Woland in Mikhail Bulgakov's *The Master and Margarita,* and Lucifer in the 2016 American TV series *Lucifer.*

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Chapter 9

The Ukraine-Russia Crises of 2014 and 2022 on the Axis of the Perception of the "Other"

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ABSTRACT

1- Introduction

"Perception may not only be more important than reality, but perhaps perception is the truth itself in a practical sense" (Heywood, 2014:263). Real lives are built on perceptions. In this regard, especially the media is very effective in the 21st century. The dictionary of the Turkish Language Institution defines perception (*algı*) as follows: becoming aware of something by paying attention to it; understanding (TDK, 2022). The word perception is defined in Cambridge Dictionary as "what you think or believe about someone or something" (Cambridge Dictionary, 2022). Based on its definition in English, it can be uttered that beliefs and thoughts are based on perceptions. Thus, to direct perceptions means to direct beliefs and thoughts. As a famous thinker said, everything in life except atoms and space is thought/opinion.

We can explain everything from nature to individuals and to international relations through the perception of the "other". In nature, everything is embodied against its "other". This phenomenon can be exemplified by hot versus cold, more versus less, night versus day, plus versus minus, north versus south, etc. In inter-individual or inter-group relations, one side takes a position against the opposite, that is, the "other". This also applies to inter-state relations. Throughout history, states have always survived by creating an "other" against themselves. For example, the "other" of Rome was the Persians, and the "other" of the Persians was the Romans. During the glorious period in Asia, the "other" for Turks (*Göktürkler*) was China and *Göktürkler* were the "other" for the Chinese. Today, the "other" for the United States is China and vice versa. The situation is similar in international relations. For example, the perception of the South is established by the North as the "other". Likewise, the perception of the East is established by the West as the "other". Construction of these perceptions of the "other" has been and is happening throughout history.

Depending on perception, competition-cooperation or friendship-hostility arises. For example, as a result of the efforts to maximize power a war arose between Athens and Sparta due to the perceptions of both sides. Similarly, there had always been rivalry and hostility in Roman-Persian relations. Depending on perception, alliances can also be formed. During World War II, The United States and the USSR (the Union of Soviet Socialist Republics) considered Hitler to be the "other". Thus, they allied with other states and defeated Hitler. At the end of the war, the Western world perceived the USSR as the new rival-enemy and declared it the new "other". As a matter of fact, NATO (North Atlantic Treatment Organization) was established for perception as Russia is an enemy.

Theories also feature "other"s. For example, in Marxism, the proletariat and the bureaucracy "other"ize each other. Alternatively, capitalists accept non-

capitalists as "other"s. The relationships between them determine the entire system. In addition, in realism, there is the principle of maximizing power and that the end justifies the means. In other words, those who represent an ethical stance "other"ize the instrumentalization of all means for a legitimate or illegitimate purpose.

Although culture and language are same between Russia and Ukraine peoples, how the perceptions between them are changed and they are in war now? Ukraine and Russian perseptions about each other are changed after Cold War[1]. Ukraine's negotiations with EU began during 2000s. Especially after Orange Revolution, Russian-Ukraine relations are changed. Ukraine got closer to EU and Russia took this change as a threat (Feklyunina, 2016). Although Ukraine was not looking to get member of NATO during 2010s, Russia was seeing this possibility as a threat (Feklyunina, 2016). Ukraine and EU signed Association Agreement on 27 June 2014 (Pridham, 2014) and this opened the box of pandora. After that Russia invaded Crimea. Moreover, in 2022, Russia invaded south and east of Ukraine. In this article it is highlighted that, all of these main reason is expansion of NATO and Russia thinks that as a threat. And Russia stopped Ukraine to join NATO via the invasions in 2014 and 2022.

This study is primarily designed to analyze the expansion of NATO and its impact on Russia and then it tackles the Ukraine crises in 2014 and 2022. Finally, the article is concluded with the analysis of the Ukraine-Russia crisis on the axis of the perception of the "other". In this study, literature searching methodology is used.

The Expansion of NATO and the Policy of Containment of Russia

The West has squeezed Russia by implementing policies in the former Soviet geography in such a way as to limit Russia in energy basins and contain it militarily (Güler, 2018). For example, with the colored revolutions in countries such as Georgia in 2003, Ukraine in 2004 and Kyrgyzstan in 2005 (Freedman, 2014a), pro-Western governments started to serve the interests of the United States and the EU (European Union) (Güler, 2018) and weakened Russia's influence in these regions. In 2004, Bulgaria and Romania were admitted to NATO (Ünalmış and Oğuz, 2019).

President Yushchenko and Prime Minister Tymoshenko highlighted pro-Western policies after they came to power after the Orange Revolution in Ukraine (Kurt, 2020). Ukraine is important for Russia because 80% of the

1 There are also other historical reasons for this change but this is not this article's subject.

natural gas exports to the West flow through Ukraine (Güler, 2018). In addition, Ukraine is a buffer zone between the West and Russia (Güler, 2018).

From this perspective, the South Ossetia conflict between Georgia and Russia is in fact a struggle between Russia and the United States, not between Russia and Georgia (Merdan, 2019:278). Therefore, NATO is trying to contain Russia from both Europe and the Caucasus.

Russia, on the other hand, aspires to prevent itself from being surrounded by the West within the framework of the "near abroad doctrine" (Güler, 2018). In 2007, Putin described the expansion of NATO as a serious provocation that reduced mutual trust (Freedman, 2014a). According to Freedman (2014a), NATO representatives' speech in April 2008 that it should expand for Ukraine and Georgia was provocative for Russia.

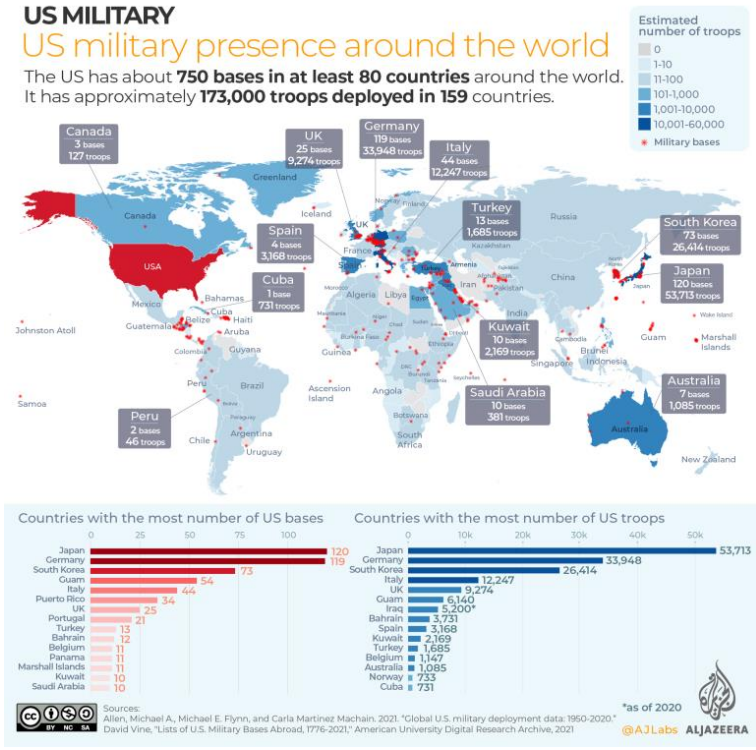
The US provoked Russia by predicting that Russia would attack Ukraine, while giving hope to Ukraine that they would support them in such a case. In this context, it can be seen that there have been efforts of containing Russia to complete the transformation of NATO. In addition, the United States has been excluded from Europe, and has acted in a plan to take control of Europe again and ensure this by creating a hostile Russia for Europe.

"NATO's expansion moves and the deep divergence of views on Kosovo have fueled the Russia-NATO rivalry in the region" (Gürsoy, 2019: 302). After the so-called "end" of the Cold War in the 20th century, the fact that NATO built military bases around Russia and followed containment policies provoked Russia. Therefore, it is essential to analyze the 2014 and 2022 Ukraine crises in this context.

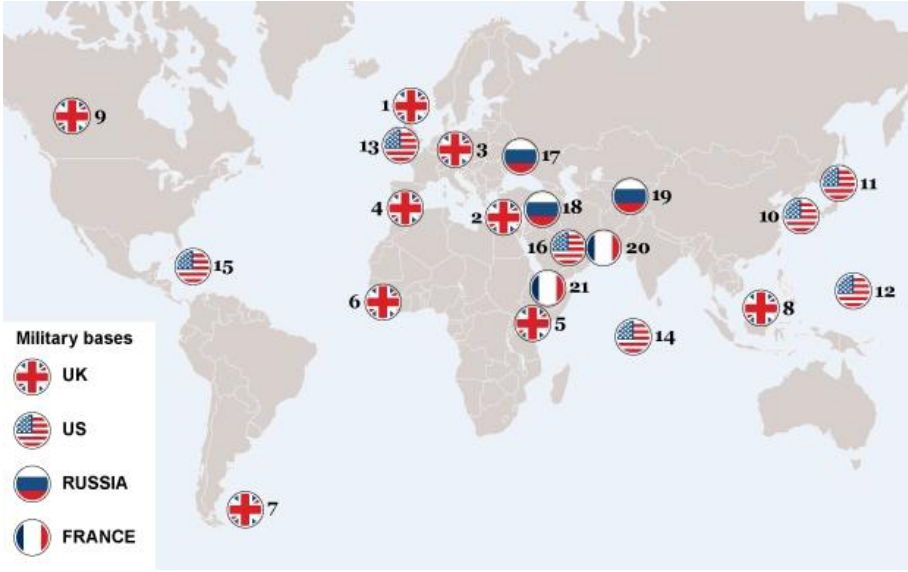
As can be seen from the maps below, NATO and the United States have surrounded Russia and China.



Map 1. Russia in Europe in 2016 (Bender, 2016)



Map 2. USA military presence (Hussein and Haddad, 2021)



Map 3. Military bases of UK, USA, Russia and France (Alexander, 2013)

2014 Ukraine-Russia Crisis

After Ukraine became independent in a short time after the Bolshevik Revolution (1917-1920), it was renamed the Ukrainian Soviet Socialist Republic (Gürsoy, 2019: 296). Ukraine became independent on August 24, 1991 after the dissolution of the USSR (Gürsoy, 2019:297), and became Russia's backyard in the context of the "near abroad doctrine" (Gürsoy, 2019:298) adopted in 1993.

Throughout history, the east of the Dnieper River in Ukraine has generally been dominated by Russians, while the west has been dominated by various European kingdoms (Kurt, 2020). Russians have not been able to accept the independence of Ukraine after the collapse of the USSR as they have seen it as Russia minor (Kurt, 2020). Looking at the ethnic distribution of Ukraine, 77.8% are Ukrainians, 17.3% are Russians, and the rest are others. (Kurt, 2020; Gürsoy, 2019: 297). 12% are Tatars, 58% are Russians and 24% are Ukrainians in Crimea (Gürsoy, 2019: 300). More than half of Crimea and the east of Ukraine are heavily populated by Russians. Russia granted Crimea to Ukraine in 1954 (Gürsoy, 2019:304).

In this vein, the balanced relationship between NATO and Russia collapsed due to NATO's insistence on Ukraine and Georgia being included in NATO (Ünalmış and Oğuz, 2019). After NATO's attempt to bring Georgia into the alliance, Russia launched a military attack on Georgia in 2008, trying to show NATO how important Russia's inner circle was. The response of NATO and the United States to the invasion of Georgia by Russia remained weak (Ünalmış and Oğuz, 2019).

In Ukraine, street demonstrations began on November 21, 2013 against the head of state who announced that he would not participate in association talks with the EU and thus it has become the first site where all-out hybrid war is practiced (Karabulut, 2016). There have been propaganda wars and pro-Russian groups have been secretly supported by Russia (Karabulut, 2016). In November 2013, street demonstrations against the current pro-Russian government began in Ukraine, and President Viktor Yanukovych was forced to leave the country (Ünalmış and Oğuz, 2019). Upon this development, Russia sent regular and non-regular troops to Crimea and seized Crimea with hybrid warfare techniques (Ünalmış and Oğuz, 2019). On March 21, 2014, Crimea joined Russia (Ünalmış and Oğuz, 2019). NATO Secretary, the United States, the United Kingdom and Turkey reacted sharply to this situation (Ünalmış and Oğuz, 2019). After this development, the foundations of a new NATO were laid as Europe felt itself in danger and NATO remained in the background (Ünalmış and Oğuz, 2019). In this context, NATO shifted a large number of facilities and troops to Eastern

European countries and strengthened the troops in the seas close to Russia (Ünalmış and Oğuz, 2019). Putin said, "(If we hadn't done something), NATO ships would have docked in Sevastopol, a holy port for the Russian navy," (Kurt, 2020).

At the Wales Summit of September 4-5, 2014, it was decided that a deterrence policy should be pursued by NATO towards Russia (Başbaşoğlu, 2019:194). According to the United Nations, the casualties in the 2014 Russia-Ukraine war were as follows: 3,682 deaths, 8,871 injuries, 5 million affected population, 427,000 emigrating to neighboring countries and 402,034 internally displaced people (Freedman, 2014b).

On the 2014 crisis, which resulted in the annexation of Crimea by Russia, John J. Mearsheimer argues that in this crisis, the United States and European states have shared most of the responsibility. (Mearsheimer, 2014). Similarly, Mearsheimer mentions the 2004 Orange Revolution, NATO's attempt to settle in Ukraine and its attempts to exclude Ukraine from being a satellite state for Russia, and that these developments have provoked Russia (Mearsheimer, 2014). In this case, Russia's involvement in operations against provocations can be explained by a certain logic.

A doctoral dissertation on analysis of RT (Russia Today) and CNN (Cable News Network) news also regarding the Ukrainian Crisis of 2014 includes the following statements: "RT is trying to convince their the reader/audience that the United States (along with EU allies) is pursuing only its own geostrategic interests by triggering and sustaining the crisis in Ukraine, and CNN is trying to convince their audience Russia is the culprit" (İlbasmış, 2018:173).

2022 Ukraine-Russia Crisis

In January/February 2022, US President Biden repeatedly made statements that today or tomorrow Russia would attack Ukraine before this development actually took place. The United States almost wanted Russia to attack. Since 2014, there have been clashes between Russian separatists in the Donbass Region and Ukraine (BBC, 2022). Russia has claimed that Ukraine is committing genocide in the east and has issued 700 thousand passports to separatists in the east (Manullang et al., 2022). On February 21, 2022, Russia recognized the locations in the Donbass Region (Donetsk and Luhansk) in eastern Ukraine as Donetsk People's Republic and Luhansk People's Republic (BBC, 2022). As a result, Russia has suffered and will incur further economic damage due to the sanctions imposed. This has paved the way for the United States to concentrate more comfortably on its greater economic rival and political enemy, China, instead of Russia.

Unlike the Ukrainian crisis in 2014, an unnamed third "world" war is taking place in 2022. The war zone is Ukraine and the fighting parties are NATO and EU states, while the soldiers belong to Russia and Ukraine. In the words of US Secretary of State Antony Blinken, "This crisis is bigger than the conflict between two countries. It is also bigger than NATO and Russia. This is a crisis that has global consequences and requires global attention and action" (Mbah and Wasum, 2022). Blinken's statement also supports the claim of the third "world" war. Although officially the armies of Ukraine and Russia are at war, specially trained elements are also on the ground unofficially/without uniforms. Georges Malbrunot, an experienced correspondent of the French newspaper Le Figaro, stated on the French CNEWS channel that there are elements of the British SAS and US Special Forces among the volunteers fighting for Ukraine (Aydınlık, 2022). In another news story, The Times newspaper mentioned that British SAS officers were training Ukrainians, while claiming that a US CIA (Central Intelligence Agency) official denied "Biden's genocide allegations" (ODATV, 2022). From February 24, 2022 onwards, the war has reached its 440th day (as of March 16, 2023) and has extended beyond the estimations.

The majority of the tweets about the Ukraine-Russia War were from the United States and the United Kingdom (Chen and Ferrara, 2022). Tweets from Ukraine have often been retweeted by users in the United States (Chen and Ferrara, 2022). This shows that social media is important in hybrid wars and has been used effectively during this war.

Allegations that Russia has attacked civilians are also a hot topic in the Western media. According to the statement of the Russian Ambassador to Ankara Aleksey Yerhov, allegations about the missile that hit civilians in Kramatorsk have stopped because the missile is not in Russia's inventory (Cumhuriyet, 2022). Yerhov draws attention to this and wants to explain that there is propaganda against Russia claiming that are killing civilians.

Conclusion: The Ukraine-Russia War in the Context of the Perception of the "Other"

The tense relationship between Ukraine and Russia since the 2004 Orange Revolution is a kind of hybrid war logic. As a matter of fact, the Ukrainian governments that were pro-Western since the Orange Revolution have mostly approached NATO and the EU and have been instrumentalized by the West to contain Russia. This was the case in 2014 and it is in 2022, and the West is using Ukraine against Russia.

In contrast, in 2022, almost all Western states and institutions have now implemented all types of sanctions against Russia, except for directly deploying

their official troops (it is no secret that military elements with no visible country identity and no uniforms are deployed in Ukraine). While the West has imposed heavy economic sanctions on Russia, they have also supported Ukraine with almost all known technological military materials at their disposal. Perhaps the most important, or the only reason for such a prolongation of the war in 2022, is the unlimited logistical support provided to Ukraine and the training support that will ensure the use of the ammunition.

The following conclusions can be drawn from the perspective of the "other":

- Russia and the West assume each other as the "other".
- Western states have brought this perception of the "other" to the level of competition and even hostility by means of their ideal to expand NATO.
- With the irrepressible rise of China, in particular, the United States is trying to weaken Russia by using the 2022 Ukraine War to oust Russia, an important ally of China.
- Although Russia has been politically excluded by Western countries after the outbreak of the Ukrainian War, it still retains significant economic power. The reason for this is that Russia continues to export natural gas and oil to the West.
- After the Cold War, the transformation that began with the US being attacked on its territory in 2001, hit the neoliberal order with the 2008 economic crisis. This also marked the beginning of a new period that Korkmaz and Turan (2022) call "Hybrid Cold War" period following the outbreak of the Ukraine-Russia War in 2022. China and the United States are positioned as the "other" on the two sides of this polarization. The mixed economic order including a planned economy against the neoliberal order also indicates the "Hybrid Cold War" period. Moreover, during these times, there have been poles clustered around the US and China, while the Western hegemony collapses.

Judging by the above developments and statements, it can be argued that Russia has been engaged in counter-operations to maintain its "near abroad doctrine" and sphere of influence against NATO and the United States, who have been trying to surround and contain Russia. It can be said that these operations date back to the developments of the last 20 years, including the declaration of Kosovo's independence, the Georgian War, the Ukrainian Orange Revolution and the crises of Ukraine in 2014 and 2022.

As Kissinger stated, Ukraine can neither be a satellite of Russia nor join the Western bloc (Kissinger, 2014). Perhaps, the crisis revolving around Ukraine can be overcome by granting it the status of neutrality.

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Chapter 10

Do Financial Systems Converge? New Evidence for APEC Countries[1]

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ABSTRACT

Financial convergence is important for providing a more effective distribution of risks and resources through the integration of financial markets, strengthening financial stability and facilitating price stability. The purpose of this study is to evaluate the financial convergence among APEC countries with respect to the financial development indicators. The analysis covers the period between the years 1994-2017, including the global financial crisis. The System Generalized Moments (GMM) methodology developed by Arellano and Bover (1995) and Blundell and Bond (1998) was used to explain the convergence dynamics of financial markets in APEC countries. Financial systems are constituted in two groups as banking market and capital market. In contradistinction to the literature Lerner index, which is one of the important indicators of market power in banking sector and stock market volatility variables in terms of stock market are included in the models for APEC countries. The results have proven the existence of absolute financial convergence among APEC countries, and it has been determined that convergence rates increase with the control variables for conditional convergence. Considering that Asia-Pacific countries show diversity and heterogeneity from highly developed and rich countries to low-income countries, it is an expected result that some of the results regarding the banking sector are very close to divergence. The results support the center-periphery model, in which intra-regional differences persist and even increase over time. Intra-regional disparities may be due to agglomeration effects caused by lower financial sector costs and strong economies of scale (increased returns) in wealthier Asia Pacific countries, as well as geographical, political or other relevant factors. In addition, financial convergence in stock markets in APEC countries is faster. The high rate of convergence in stock markets in APEC countries in this period was found to be compatible with the large stock markets and high stock market turnover rates in these countries. In the context of the convergence hypothesis, increasing the financial development level of banks and strengthening the quality of financial systems will be depended on the main policy solution proposals such as introducing a fair legal system and enforcing legal regulations, ensuring macroeconomic stability, combating corruption, and enforcing effective contract practices, as well as removing tax and quota barriers to foreign trade, increased capital accumulation, and reducing tax and quota barriers to foreign trade.

Keywords: Financial Development Indicators, Financial Convergence, APEC Countries, System GMM.

JEL Classification: C23, E44, F36, O57

INTRODUCTION

International capital movements, which began in the 1980s with globalization, gained further momentum in the 2000s due to rapid technological advancements and the pursuit of high returns by investors. The belief that countries with well-developed financial systems can achieve higher economic growth is becoming increasingly prevalent. Furthermore, while financial development is often associated with financial convergence between developed and developing countries, it is important to note that financial divergence can still occur in countries that lack sufficient financial development compared to other groups. The analyses made on convergence have gained importance in real economic processes rather within the framework of the Neoclassical Growth Model. Areas such as income per capita, inflation, unemployment, public debt and productivity have been the main areas of convergence research. The issue of financial convergence has been evaluated based on considerations of financial stability and the interdependence of markets. As countries in the Asian region adapted to liberal policies, they increased their trade and capital flows; in regional integration efforts, the European Union framework has been a guide in terms of trade and finance. In this context, the main problem of the financial convergence trend is discussed around two views. The first view is that globalization, economic integration, harmonization of regulatory rules and corporate governance, and characteristics of the financial system lead to convergence. The second view is that despite globalization and the integration of financial markets, these characteristics remain heterogeneous.

In this study, many banking and stock market indicators were studied under data constraints; additionally, unlike the previous literature, the Lerner market power index is utilized to analyze the trend in competitive behavior within the banking sector over time. It is important to analyze this relationship; because clarification of the role of rises in market power in the pace of financial convergence through the Lerner index calculated for credit markets may lead to government policies that support developments in this area. Convergence affects trade patterns and the occupational composition of employment in developed as well as developing countries. For this reason, convergence analysis attracts attention of economic planners all over the world (Dixon and Rimmer, 2005).

Convergence theory, which examines whether poor economies will grow faster than rich economies when the structural differences between countries are not taken into account, is called absolute convergence (Sala-i Martin,1995). Absolute convergence recognizes that economies are identical in terms of factors such as technology, institutional structure, and savings rate. According to this hypothesis, there is only one steady-state level to which all economies will

converge (Islam, 2003). The best-known first study of absolute convergence was done by (Baumol,1986). In conditional convergence, there are differences in the steady state, which requires appropriate variables in the growth-start regressions to control the differences. Therefore, the steady-state income level determinants of economies may be different (Galor, 1996). In conditional convergence, countries converge to a steady-state income level in terms of their structural characteristics; that is, the steady-state income level of each country is different. Therefore, because the production function of the countries is different, the steady-state income level is also different. In conditional convergence, the variables that make up the structural differences between economies are included in the model (Karaca, 2004: 3). In this context, while there is no evidence of convergence in world income distribution in the post-World War II period, there is some evidence for conditional convergence. The difference in income distribution between countries with similar observable characteristics seems to be getting narrower (Acemoğlu, 2008: 19).

Low-income countries tend to diverge in their paths of economic growth and financial development, as the mutually reinforcing relationship between economic growth and financial development does not diminish until sustainable economic growth starts. In other words, poor countries with a relatively well-developed financial sector tend to experience faster growth in both GDP per capita and financial development and are more likely to catch up with middle- and high-income countries. The poorest countries with a relatively underdeveloped financial sector tend to experience slower growth in both per GDP per capita and financial development and are more likely to be stuck in poverty. The aim of this study is to investigate whether there is a convergence between banking sector indicators and between stock market indicators among the APEC countries during the period 1994-2017. While there are many financial convergence studies related to EU countries and USA and well developed countries, the fact that there are very few studies in the literature due to data constraints on APEC countries shows the importance of this study. The contribution of this research to the literature is composed of use of Lerner Index in the models, the comparison of convergence of banking and stock market financial indicators and policy recommendations for the economic agents in the system. The study starts with literature review in the section 1 and continues with model and data in section 2, empirical findings are indicated in section 3 and estimations about the hypothesis are discussed in section 4 and finally the study concludes.

Effects that lead to Convergence in the Financial System

According to the literature, it is suggested that there are three main sources of the convergence hypothesis. Technological diffusion, globalization and the Neoclassical Growth Model. Since the Neoclassical Growth Model is discussed in the above explanations, the sources of Technological Diffusion and Globalization will be elaborated in this section.

Technological diffusion effects on convergence were seen in the mid-18th century in the publications of David Hume (1742) and Tucker (1776), Elmslie (1995: 207). Hume (1985: 328-329) argued that there is a natural tendency towards convergence due to the gradual integration of the economic growth process among neighboring economies, while Tucker (1776: 34) focused more of his work on increasing marginal return (productivity). Hume argued that technological transfer, through low wages, would create an advantage for relatively poor countries to grow faster than relatively rich countries. Hume predicted that producers would go to poorer countries with low wages and after enriching these places, they would move to places with lower costs (Elmslie, 1995: 210). Veblen (1915) argued that there is a transfer of technology from the developed country to the developing country. Gerschenkron (1952), on the other hand, promoted the idea that technological backwardness provides an advantage. The necessary prerequisites to achieve this advantage are the absence of factors hindering industrialization and the adequate availability of available resources. The rapid spread of technology hinders growth by undermining incentives for leadership by accelerating the time when leaders' profits are eroded by imitators' competition (Baumol, 1994).

The second factor is a globalization which is a process that capitalist western countries implement to gather resources in other countries with their strategic efforts (Frankel, 2000). Globalization is the process of the beginning of economic dependence by the disappearance of borders between countries (Wagner, 2001). Globalization is the distribution and monopolization of economic resources and power on the international platform (Khor, 2001). According to Galor and Mountford (2006), the increase in world trade due to globalization affects the growth rate of per capita income asymmetrically according to the comparative advantages of nations. The convergence argument in the globalization debate calls globalization as a structural change. However, globalization is as much a structural change as a social structure – an imaginary future order that includes a value judgment and an ideological stance (Gao, 2000). Following a similar line of reasoning, when the relationship between globalization and convergence is examined, Smith (1776) claims in his book "The Wealth of Nations" that technological development progresses more slowly in agriculture as the division

of labor progresses more slowly than in production. This means strengthening the initial technological advantage of a developed nation over a poorer and less productive nation. The rich nation acquires know-how faster. However, when capital accumulation ceases, technological development comes to halt.

The convergence of financial systems has traditionally been examined through three types of indicators: price-based indicators, knowledge-based indicators, and quantity-based indicators. Price-based indicators focus on differences in prices or returns on financial instruments due to their geographical origin. This approach is generally aimed at testing the validity of the law of one price. Knowledge-based indicators analyze the impact of common factors (eg, availability of new publicly available information) on asset price dynamics. Quantitative indicators are used to measure the effects of conflicts on the supply and demand of investment opportunities (Bruno et al., 2012).

1. LITERATURE REVIEW

The reason why the issue of financial convergence has been on the agenda in recent years and has not lost its relevance is due to significant changes in financial structures and institutions, driven by liberalization, innovation, and globalization over the past thirty years. These events have made the examination of differences and similarities between national financial systems more important than in the past, and a large literature comparing financial systems has been created (Demirgüç-Kunt et al., 1996b). Moreover, between 1980 and 2005, most of the world's countries adopted free market policies that have proven important in achieving economic growth and real sector convergence (Balcerowicz, 2006; Rodrik, 2006; 2011; Shleifer et al., 2009).

In the literature the approach that financial development and economic growth reinforce each other has been accepted. Two different methods have been used in the literature to examine the relationship between financial development and economic growth. The first method explores the relationships between financial development indicators and economic performance more generally (King and Levine, 1993a; 1993b; Atje and Jovanovic, 1993; Levine and Zervos, 1998; Rajan and Zingales, 1998a; Harris, 1997). The second method focuses more specifically on the impact of financial liberalization on economic performance (Bayoumi, 1993; Henry, 2000; Kim and Singal, 2000; Bekaert and Harvey, 2000). There has been considerable debate among economists about the role of financial development on economic growth, but the balance of theoretical reasoning and empirical evidence suggests that finance has a central role in socio-economic development (Levine, 1997; 2005).

In the convergence literature, financial systems are primarily divided into market-based and bank-based financial systems. As time passed, two different views on financial convergence emerged. On the one hand, some scholars have argued that globalization, deregulation, economic integration, regulatory harmonization and corporate governance rules lead to the convergence of financial system indicators. According to this view, financial structures converge towards a model that combines elements of the Anglo-Saxon model dominated by markets and investment banks with those of continental European systems dominated by commercial banks. Another branch of the literature emphasizes that despite integration and globalization, local financial markets remain heterogeneous. Some authors argue that the market-based system has a higher evolutionary level and is essentially superior to the bank-based system (Easterbrook, 1997; Hansmann and Kraakman, 2002). However, even ordinary evidence suggests that developing and transition countries have a low chance of easily resembling a fully-fledged bank-based or market-based system.

There are few studies for Asian economies and APEC in the literature. Hermann and Winklerb (2009) found that the degree of financial integration has a positive effect on the link between the relative income position and the current account. Ibrahim (2013) created 3 club clusters on per capita incomes for the period 1980-2009, and at the end, it was found that developed countries in the 1st group converged to each other, and many countries in the 2nd group converged to the 3rd group. Dekle and Pundit (2016) found out that weaker and poorer economies in Asian region are catching the strong and developed economies in the same region.

In the literature on financial convergence, different approaches are observed when examining the methodology. The first of these is GMM dynamic panel data methods (Murinde, 2004; Bems, 2007; Fung, 2009; Yaseen, 2012; Bahadır and Valev, 2015; Ramirez et al., 2018; Leon, 2018). The difference in system GMM is that more variables are included in the modelcompared to the GMM method, which increases the efficiency of the model. Another reason for choosing dynamic models is because the relationships between economic variables can often occur dynamically, the effects of independent variables on the dependent variable appear in later periods or spread over more than one time decision. In convergence studies, -unit root and cointegration methods have- also been used as the second method to calculate whether there is convergence in the long term or in the short term (Heimonen, 2010; Canarella, 2011). However, the fixed-effects model is not resistant to endogeneity problems such as omitted variables or reverse causality (Bun and Windmeijer, 2010). GMM and fixed effects models are generally suitable for large sample data and small T data.

2. MODEL AND DATA

In the study, the financial convergence is determined by the financial development criteria approach, apart from the price, quantity and information-based approaches.

$$FD_{it} = \beta FD_{it-1} + \mu_i + \tau_t + \varepsilon_{i,t} \quad (1)$$

The absolute β convergence equation has been specified above. FD_{it} measures the financial development of country i for the annual period in period t, FD_{it-1} country's financial development level at time t-1 (Bank and stock market variables), μ_i is the country specific effect, τ_t represents the time specific effect and $\varepsilon_{i,t}$ represents the temporary error term. Number of observations i = 1, . . . , N countries (APEC) each t = 1, . . . , T is for years. In this formula, absolute convergence is considered, since only the independent variables of financial development that affect the dependent variable are used and the control variables are not used.

$$FD_{it} = \beta FD_{it-1} + \gamma X_{it} + \mu_i + \tau_t + \varepsilon_{it} \quad (2)$$

The equation in 2 is a conditional convergence equation and γX_{it} control variables and explanatory variables are added to the equation while all other variables and coefficients are the same. γ shows the coefficient of the control variables, while X_{it} shows the vector of the control variables.

Here, the β coefficient estimator will be estimated for both equations. It is expected to be $0<\beta<1$, indicating that countries with lower initial financial development have a higher financial development growth rate and there is a financial convergence. β=1 indicates that the level of change in financial development in these countries keep the difference over time, that means it is constant. If β>1 is evidence for divergence, it explains that countries that are already developed in terms of financial development increase its financial development faster than the other countries. β-1 should be between -1 and 0, providing evidence for financial development convergence. Since the derivative of β in Equations (1) and (2) is not known due to the lack of theoretical formulation, it is not possible to calculate the meant financial development convergence rate. However, a comment can be made about the (meaning) rate of convergence: the smaller the β, the larger the absolute value β-1, and thus the higher the rate of convergence. In addition, macroeconomic control variables are expected to contribute to financial convergence in bank-based financial

development indicators and stock market-based financial development indicators.

Table 1 contains information on the variables and their sources used to analyze financial convergence in terms of the banking sector and capital market.

Table 1. Variables Used for Financial Convergence

Variables	Descriptions	Reference
Banking Market-Specific Variables		
LL	Liquid Liability/% of GDP	World Bank, World Development Indicators
PSC	Private credit by deposit money bank % of GDP	World Bank, World Development Indicators
CBA	Central Bank assets /% of GDP	World Bank, World Development Indicators
DBA	Deposit Bank assets/ % of GDP	World Bank, World Development Indicators
LERNER	Lerner Index	World Bank, World Development Indicators
Capital Market-Specific Variables		
SMTV	Stock market trading volume /% of GDP	World Bank, World Development Indicators
SMTR	Stock market turnover/ % of GDP	World Bank, World Development Indicators
SMCR	Stock market capitalization / % of GDP	World Bank, World Development Indicators
SMV	Stock market volatility	World Bank, World Development Indicators
Control Variables		
TO	Trade Openness ratio	World Bank, World Development Indicators
GGDPC	GDP growth rate per capita	World Bank, World Development Indicators
INF	Inflation rate	World Bank, World Development Indicators

Source: Created by the author.

The dynamic panel data equations speficied for the banking market and the stock market are given below to show the convergence with the financial development indicators:

$$FD_{it} = \beta FD_{it-1} + \mu_i + \tau_t + \varepsilon_{i,t} \quad (3)$$

$$FD_{it} = \beta FD_{it-1} + \gamma X_{it} + \mu_i + \tau_t + \varepsilon_{it} \quad (4)$$

FD_{it} represents bank financial development indicators and alternatively stock market financial development indicators for country i in period t with 3-year average data.

β on the right is the coefficient of the 3-year average financial development variable for the previous period. β is expected to be between 0 and 1, indicating that financial development grows faster in countries/periods with a lower level of financial development. β=1 indicates that the level of change in financial development in these countries keeps the difference over time, that means it is constant. β>1 is evidence for divergence and shows that the financial development rate change of developed countries in terms of financial development increases faster. μ_i *and* τ_t show country-specific effects and time-specific effects, respectively. Additional to this, control variables such as trade openness, inflation rate, gdp per capita growth rate, which have the potential to affect the convergence of financial development, were used. X_{it} and γ are the vector of control variables and their coefficients. Finally, ε_{it} is the temporary error term. Structurally, there is an inherent problem due to the simultaneous existence of the country-specific effect (μ_i) and the lagged dependent variable. It was defined as $\mu_i + \tau_t + \varepsilon_{it} = u_{i,t}$ to illustrate this endogeneity problem. Then it turns out that E($u_{i,t}/ FD_{it}$) ≠ 0. This is because $\beta FD_{it-2} + \gamma X_{i,t-1} + u_{i,t-1}$ and also$u_{i,t-1}$ $u_{i,t}$ contains μ_i . As distinct from, the strict exogeneity hypothes that excludes the error term for the explanatory variables is rejected because the lagged dependent variable is correlated with the error term. To overcome this problem and to check the endogeneity of other explanatory variables, the System GMM approach was applied, which creates a system that includes lagged differences and lagged variable levels as tools in the level equation and the first differenced equation, respectively. Even after removing country-specific effects from the regression with the first difference transformation of equation (2), there is still the possibility that past shocks will predict current regressors. According to Arellano and Bond (1991), this deviation can be overcome with the following two assumptions.

$$E(X_{i,t-s}\ (\varepsilon_{i,t} - \varepsilon_{i,t-1})) = 0 \text{ for } s \geq 2;\ t = 3,\ldots,n \quad (5)$$

$$E(FD_{it-s}\ (\varepsilon_{i,t} - \varepsilon_{i,t-1})) = 0 \text{ for } s \geq 2;\ t = 3,\ldots,n \quad (6)$$

However, Blundell and Bond (1998) shows that when explanatory variables keeps the difference over time, the lagged levels of these variables are weak tools for the first-differenced regression equation. This is likely to result in biased coefficients and the problem is often worsen in small samples. Blundell and Bond's (1998) solution is to build a system that includes lagged differences and lagged variable levels as tools in the level equation and the first differenced equation, respectively. There are additional moment conditions as follows.

$$E((FD_{it-s} - FD_{it-s-1})\,(\mu_i + \varepsilon_{i,t} = 0)) = 0 \text{ for } s = 1 \quad (7)$$

$$E((X_{i,t-s} - X_{i,t-s-1})\,(\mu_i + \varepsilon_{i,t} = 0)) = 0 \text{ for } s = 1 \quad (8)$$

The moment conditions given in equations (5) (6) (7) and (8) are used to obtain system GMM estimates. To validate the instruments, the standard Hansen (1982) over-identification test is used; where H_0 hypothesis is that the instrumental variables are not correlated with the error term. Serial correlation test is applied, which indicates that there is no 2nd degree correlation in the error term of the H_0 hypothesis. The Arellano-Bond test for autocorrelation (Arellano and Bond, 1991) has the H_0 hypothesis that there is no autocorrelation. In the first differences, the tests for the AR(1) process reject the H_0 hypothesis, because $\Delta\varepsilon_{i,t} = \varepsilon_{i,t} - \varepsilon_{i,t-1}$ and $\Delta\varepsilon_{i,t-1} = \varepsilon_{i,t-1} - \varepsilon_{i,t-2}$both have $\varepsilon_{i,t-1}$. However, in first differences, the AR(2) test is more important as it detects level autocorrelation. Also, as a rule of thumb, the number of instruments should be less than or equal to the number of groups to avoid finite sample deviation caused by overfitting (Yetkiner, 2017).

3. FINDINGS

Under this title, the existence of financial convergence in banking and capital market criteria in APEC countries in the period of 1994-2017 will be examined. Table 2 contains descriptive statistics for the variables in question for APEC countries. According to Table 2, the average ratio of liquid liability to GDP in APEC countries for the period 1994-2017 is 87.59%, and the ratio of domestic credits to the private sector to GDP is 76.21% for the said period. In terms of capital markets, the average of APEC countries' stock market trading volume to GDP ratio for the period 1994-2017 is 103.71%, and the average of stock market turnover to GDP ratio is 62.64%. In APEC countries, the average ratio of central bank assets to GDP is 4.34%, while the average ratio of deposit bank assets to GDP is 87.46%. In addition, in the 1994-2017 period, the average trade openness

rate of APEC countries was 101.37%, the average growth rate GDP per capita was 2.92%, and the average inflation rate was 5.69%. According to the skewness values, the skewness values of all variables are positive. This result indicates that all variables are skewed to the right. It is seen that the kurtosis values of the PSC and DBA variables are less than 3, and the kurtosis values of the other variables are greater than 3. Accordingly, PSC and DBA variables have a flattened distribution, while other variables have a sharp distribution. Dynamic panel data analysis will be used to determine financial convergence in terms of banking sector and stock market in APEC countries. Garcia and Liu (1999) found in their study on developed and developing Asian countries that GDP, local investments and the development of the financial intermediation sector have a key role in the development of the stock market, while economic stability is not important. The stationarities of the variables used in the analyzes were investigated with the Pesaran CADF unit root test. When the Pesaran unit root test results are interpreted, it can be stated that the variables LL, PSC, CBA, DBA, SMTV, SMTR, SMCR, TO, GGPDC and INF are stationary at their level values.

Delta homogeneity test was applied to test the homogeneity in the models created to examine the financial convergence in terms of banking sector and stock market in APEC countries. When the homogeneity test results are examined, it has been obtained that all slope coefficients are heterogeneous at the 5% significance level for the models created to reveal financial convergence in terms of the banking sector and conditional financial convergence in terms of capital markets. According to the results of the Breusch-Pagan LM test, it is seen that the null hypothesis, which states that the variance of the random unit effects is zero for all models created to determine the financial convergence in terms of the banking sector and the stock market, is rejected. This result indicates that unit effects are valid. In order to apply the system GMM method, there should be no correlation between units. When the cross-section dependency test results of the models are examined, it can be stated that there is no cross section correlation for all models. Heterogeneous slope parameters with fixed parameters for Model 1, Model 2, Model 3, Model 4, Model 5, Model 6, and Model 7, Model 8, Model 9, Model 10, Model 11, Model 12, Model 13, and Model 14 and the estimation results of homogeneous Arellano and Bover, Blundell and Bond's Two-Stage System Generalized Moments are given.

Table 2: Descriptive Statistics for APEC Countries

	LL	PSC	SMTV	SMTR	CBA	DBA	SMCR	LERNER	SMV	TO	GGDPC	INF
Average	87.59445	76.21591	103.7126	62.64792	4.344967	87.46272	61.95930	0.276120	21.76419	101.3709	2.925977	5.698307
Median	72.84257	77.78683	67.01060	40.60950	2.578743	83.86300	28.15132	0.259005	19.54433	62.77282	2.571503	3.070044
Maximum	359.9070	209.2717	1040.503	338.3583	63.73813	249.3230	636.8453	0.938659	95.46290	433.0548	11.60647	184.2963
Minimum	14.91833	7.615657	0.408596	0.145437	1.10E-13	2.294437	0.018309	-0.125663	8.389097	17.10282	-6.759181	-2.775602
Standard Deviation	65.12829	47.49175	159.3004	60.78300	6.889286	54.93832	99.05631	0.162551	11.97915	94.53625	2.695951	15.56116
Skewness	1.634525	0.356720	4.638076	1.770418	5.270643	0.544188	3.572869	1.316087	3.429954	2.005615	0.116611	10.17160
Kurtosis	6.174821	2.348204	25.97186	6.313717	41.27804	2.774088	18.23639	7.073420	20.28975	6.242665	4.488989	115.9471
Jarque-Bera	131.5191	5.914283	3887.104	148.9489	9457.963	7.825466	1793.659	141.1265	2075.964	168.4973	14.38605	83415.60
Probability	0.000000	0.051967	0.000000	0.000000	0.000000	0.019986	0.000000	0.000000	0.000000	0.000000	0.000752	0.000000

When the results in Table 3 are interpreted, it is seen that the one-period lagged liquid liability variable (LL(-1)) is statistically significant between 0 and 1 for all models at the 5% significance level. This result shows that there is a strong convergence in APEC countries in terms of banking sector liquid liability. The absolute convergence coefficient was obtained as 0.9478. It is seen that the central bank assets variable (CBA) has a positive effect on the liquid liability. Similarly, the ratio of deposit bank assets (DBA), trade openness and growth in GDP per capita have a positive effect on liquid liability. No significant effect of the inflation rate on the liquid liability was found. In the study, unlike the literature, with the addition of the Lerner index, which is thought to affect financial convergence in terms of the banking sector for APEC countries, to Model 7, it is seen that the conditional convergence coefficient increases and the rate of convergence decreases in APEC countries in terms of the banking sector, in the model where the dependent variable is LL. At the same time, it has a negative effect on the liquid liability of the Lerner index. Based on robust Hansen test results for Model 1, Model 2, Model 3, Model 4, Model 5, Model 6, and Model 7, over-identification restrictions are valid. According to the results of the difference Hansen test used to test the exogeneity of the instrumental variables, the null hypothesis cannot be rejected, the tools used in the regression of the instrumental variables are valid. According to the autocorrelation test results of Model 1, Model 2, Model 3, Model 4, Model 5, Model 6 and Model 7, it has been concluded that there is no second-order autocorrelation in all models. Hence, GMM estimators are efficient. According to the Wald test results, the models are significant.

According to the results in Table 3, the absolute convergence coefficient for domestic credits given to the private sector was obtained as 0.9197. In other words, there is a strong financial convergence in the banking sector in terms of credits given to the private sector for APEC countries. It has been observed that the conditional convergence coefficients decrease and the convergence rate increases with the addition of control variables. In APEC countries, central bank assets (CBA) have an increasing effect on credits given to the private sector. However, trade openness and GDP per capita growth rate, deposit bank assets (DBA) and inflation rate did not have a significant effect on credits given to the private sector. In addition, with theextension of the Lerner index, which is thought to affect financial convergence in terms of the banking sector for APEC countries, it is seen that the conditional convergence coefficient decreases and the convergence rate increases in APEC countries in terms of the banking sector, in the model where the dependent variable is PSC. Lerner index has not been found to have a significant effect on credits given to the private sector. Based on the

robust Hansen test results for Model 8, Model 9, Model 10, Model 11, Model 12, Model 13, and Model 14, over-identification restrictions are valid. According to the results of the Difference Hansen test used to test the exogeneity of the instrumental variables, the null hypothesis cannot be rejected, the tools used in the regression of the instrumental variables are valid. According to the autocorrelation test results of Model 8, Model 9, Model 10, Model 11, Model 12, Model 13 and Model 14, it is seen that there is no second-order autocorrelation in all models. Hence, GMM estimators are efficient. According to the Wald test results regarding the significance of the models as a whole, the models are significant. In terms of stock market sector, the results of Model 1, Model 2, Model 3, Model 4, Model 5 and Model 6, Model 7, Model 8, Model 9, Model 10, Model 11 and Model 12, which were created to examine financial convergence in APEC countries is described in table 4.

Table 3: Financial Convergence in Terms of Banking Sector (Dependent Variable: LL, PSC)- Arellano and Bover/Blundell and Bond's Two-Stage System Generalized Moments Estimation Results (APEC Countries)

	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Model 7	Model 8	Model 9	Model 10	Model 11	Model 12	Model 13	Model 14
Constant	0.1312 (0.830)	0.1834*** (0.000)	-0.1712 (0.000)	0.1723*** (0.000)	0.1820*** (0.000)	0.1863*** (0.000)	0.1581*** (0.000)	0.1755*** (0.000)	0.1955*** (0.000)	0.1591*** (0.000)	0.1711*** (0.000)	0.1650*** (0.000)	0.1719*** (0.000)	0.1642*** (0.000)
LL (-1)	0.9478*** (0.000)	0.9191*** (0.000)	0.8220*** (0.000)	0.8138*** (0.000)	0.7790*** (0.000)	0.7741*** (0.000)	0.8217*** (0.000)							
PSC(-1)								0.9197*** (0.000	0.9095*** (0.000)	0.8302*** (0.000)	0.8660*** (0.000)	0.8773*** (0.000)	0.8709*** (0.000)	0.7676*** (0.000)
CBA		0.0045*** (0.000)	0.0048 (0.000)	0.0053*** (0.000)	0.0051*** (0.000)	0.0056*** (0.000)	0.0051*** (0.000)		0.0025*** (0.003)	0.0037*** (0.000)	0.0030*** (0.000)	0.0032*** (0.000)	0.0038** (0.000)	0.0061*** (0.000)
DBA			0.1011*** (0.000)	0.1019*** (0.000)	0.1322*** (0.001)	0.1321*** (0.001)	0.0914** (0.028)			0.0944*** (0.002)	0.0646 (0.127)	0.0574 (0.189)	0.0573 (0.213)	0.1334* (0.069)
TO				0.0075 (0.360)	0.0021 (0.814)	0.0060 (0.544)	0.0216* (0.073)				-0.0115 (0.466)	-0.0125 (0.429)	-0.0119 (0.451)	0.0298 (0.489)
GGDPC					0.0025** (0.019)	0.0021** (0.036)	0.0007 (0.566)					0.0012 (0.165)	0.0008 (0.413)	-0.0005 (0.434)
INF						-0.0004 (0.274)	-0.0001 (0.662)						-0.0004 (0.460)	-0.0009 (0.338)
LERNER							-0.0334*** (0.000)							-0.0298 (0.232)
AR(1)	-2.49**	-2.45**	-2.55***	-2.54***	-2.56**	-2.55**	-2.31**	-1.83	-1.70	-1.77	-1.75	-1.78	-1.80	-1.53
AR(2)	-0.96	-0.90	-0.60	-0.56	-0.39	-0.42	0.19	-1.23	-1.20	-1.10	-1.21	-1.20	-1.19	-0.97
Hansen	18.69	16.57	15.89	13.76	14.42	13.52	10.54	17.80	16.09	15.77	15.03	13.27	13.39	11.11
Difference Hansen	0.12	2.40	-0.36	0.62	2.73	1.16	0.60	1.73	1.65	0.74	2.44	-0.26	-0.12	-0.71
Wald Test	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00

Note: *,,*** indicate significance level at 10%, 5% and 1% significance level, respectively. The numbers in parentheses indicate the probability value**

Volume of Stock market trading is one of the most frequently used variables in measuring the liquidity of the stock market. The liquidity of the stock market means that investors can change their portfolios quickly with small costs. Through liquidity, investment projects become easier and less risky. As more stocks are channeled through the stock market, the resulting increase in liquidity is expected to positively affect the development of the stock market. The emerging Asian countries, which are among the APEC countries, receive large amounts of financial investment. While the convergence process was associated with the current account surplus, widening domestic demand and worsening net exports emerged as indicators of the crisis (Asean Development Bank, 2005).

According to the results in Table 4, the coefficient of the lagged stock market trading volume (SMTV) variable for all models is between 0 and 1 and is statistically significant at the 5% significance level. This shows that there is financial convergence in terms of stock markets in APEC countries. Developing stock markets in APEC countries may have higher returns than developed stock markets. The absolute convergence coefficient was obtained as 0.7684. With the inclusion of control variables, it is seen that the conditional convergence coefficients decrease and the convergence rate increases. Stock market capitalization has a positive effect on stock market trading volume in all models. While GDP growth rate per capita has a negative effect on stock market trading volume, it is seen that trade openness and inflation rate positively affect stock market trading volume. In the models in which stock market volatility is added in Table 4, it is seen that there is financial convergence in APEC countries in terms of stock markets. However, stock market volatility causes a decrease in the financial convergence coefficient and therefore an increase in the rate of convergence in Model 6, where the dependent variable in terms of capital market is stock market trading volume in APEC countries. At the same time, stock market volatility has a negative impact on stock market trading volume.

Based on the robust Hansen test results for Model 1, Model 2, Model 3, Model 4, Model 5, and Model 6, over-identification restrictions are valid. According to the results of the Difference Hansen test used to test the exogeneity of the instrumental variables, the null hypothesis cannot be rejected, the tools used in the regression of the instrumental variables are valid. According to the autocorrelation test results of Model 1, Model 2, Model 3, Model 4, Model 5 and Model 6, it is seen that there is no second-order autocorrelation. Hence, GMM estimators are efficient. According to the Wald test results, the models are significant.

According to the results in Table 4, it is seen that the lagged stock market turnover variable (SMTR) takes a value between 0 and 1 in all models. Therefore,

stock market turnover rate converges over time in APEC countries in terms of capital markets. The absolute convergence coefficient was obtained as 0.8915. It is seen that the conditional convergence coefficients decrease and the convergence rate increases with the addition of control variables. Stock market capitalization and GGDPC have a positive effect on stock market turnover. On the other hand, trade openness and inflation rate have negative effects on stock market turnover. In the models in which stock market volatility is added in Table 4, it is seen that there is financial convergence in APEC countries in terms of stock markets sector. However, no significant effect of stock market volatility on stock market turnover was found in Model 5, where stock market volatility is the dependent variable in terms of stock market in APEC countries. Based on the robust Hansen test results for Model 7, Model 8, Model 9, Model 10, Model 11, and Model 12, over-identification restrictions are valid. According to the results of the Difference Hansen test used to test the exogeneity of the instrumental variables, the null hypothesis cannot be rejected, the tools used in the regression of the instrumental variables are valid. According to the autocorrelation test results of Model 7, Model 8, Model 9, Model 10, Model 11 and Model 12, it is seen that there is no second-order autocorrelation in all models. Hence, GMM estimators are efficient.

Table 4: Financial Convergence in terms of Capital Markets (Dependent

	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Model 7	Model 8	Model 9	Model 10	Model 11	Model 12
Constant	0.4520*** (0.000)	0.4740*** (0.000)	0.1893*** (0.000)	0.1884*** (0.000)	0.1277*** (0.011)	0.2471*** (0.000)	0.1690*** (0.000)	0.2136*** (0.000)	0.4903*** (0.000)	0.5362* (0.0000)	0.4750*** (0.000)	-0.6452*** (0.000)
SMTV(-1)	0.7684*** (0.000)	0.6479*** (0.000)	0.6137*** (0.000)	0.6211*** (0.000)	0.6816*** (0.000)	0.5192*** (0.000)						
SMTR(-1)							0.8915*** (0.000)	0.6864*** (0.000)	0.6253*** (0.000)	0.6004*** (0.000)	0.6382*** (0.000)	0.5060*** (0.000)
SMCR		0.4740*** (0.000)	0.1587*** (0.000)	0.1529** (0.0000)	0.1457*** (0.000)	0.3106*** (0.000)		0.2076*** (0.000)	0.2553*** (0.000)	0.2712*** (0.000)	0.2360*** (0.000)	0.2565*** (0.000)
DA			0.1738*** (0.000)	0.1692*** (0.000)	0.1218*** (0.000)	0.1262*** (0.000)			-0.1280*** (0.000)	-0.1703*** (0.000)	-0.1325*** (0.000)	-0.1301** (0.002)
GGDPC				0.0009 (0.756)	0.0084** (0.037)	-0.0014 (0.613)				0.0148*** (0.000)	0.0117*** (0.000)	0.0119*** (0.000)
INF					0.0090*** (0.000)	0.0147*** (0.000)					-0.0006 (0.718)	-0.0020 (0.442)
SMV						-0.0049*** (0.000)						0.0018 (0.145)
AR(1)	-1.73	-1.73	-1.75	-1.76	-1.67	-1.39	-3.10***	-2.86**	-2.76**	-2.68**	-2.75**	-2.69**
AR(2)	-1.61	-1.52	-1.47	-1.47	-1.31	-0.85	-1.13	-0.86	-0.76	-0.61	-0.79	-1.99
Hansen	18.57	18.89	18.64	18.45	15.89	12.87	18.98	18.95	16.57	13.88	17.32	13.00
Difference Hansen	-0.38	2.46	-0.10	0.04	0.13	1.00	-0.01	1.48	-1.65	-3.23	2.49	-0.01
Wald Test	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00

Variable: SMCR, SMTR)- Arellano and Bover/Blundell and Bond's Two-Stage System Generalized Moments Estimation Results (APEC Countries)

Note: *,,*** indicate significance level at 10%, 5% and 1% significance level, respectively. The numbers in parentheses indicate the probability value.**

4.DISCUSSION

The Covid-19 pandemic increased the importance of to come up to financial systems. During pandemic period the digital transformation accelarated in APEC region. The credits amounts are expanded and they are used to satisfy the people needs. Financial liberalization allows foreign direct investments with lower interest rates. Although it is predicted that the financial markets will slow down as a result of the slowing of declining economic growth by Covid-19, financial convergence is predicted to lead to convergence among the economies of countries with digital technology. As a result, transaction costs will be reduced and access to financial intermediaries will become easier. It is impossible to forecast whether Covid-19 will hasten financial convergence among APEC countries.

In general, capital flows to and from the region provide diversification of investment risk, encourage innovation and contribute to growth in financial markets. In this context, intense short-term capital inflows to Asian countries in connection with the financial liberalization and international portfolio diversification motives of other countries have made their financial systems very fragile. Short-term funds for Asian banking sectors are not compatible with the long-term bank-client relationship in these countries. Indeed, when funds are withdrawn from these countries, the relationship-based financial system can easily collapse, and this has also happened in the Asian crisis (Park and Song, 2001). In order to avoid these kind of risks ensuring coordination with the new normals in regulation, supervision and surveillance frameworks, improving the infrastructures of existing payment systems, and strengthening payment systems on the international platform will support providing added value to all world economies. In the light of this study, the issue of whether countries with low financial development level converge to countries with higher financial development level can be advanced in the direction of investigating the existence of club convergence in different studies on financial convergence.

CONCLUSION

Considering that APEC countries have a lower convergence rate, the rate of convergence in the stock markets is remarkable. SMTR is a financial indicator related to the activity of the stock market rather than size. Considering that China, South Korea, Japan, Thailand and Canada are among the top 10 stock markets in the world, when the stock markets with the highest stock turnover rate are taken into account, and considering that other countries except Thailand and Hong Kong are strong economies and have large stock capitalization, the stock market turnover rate convergence increase seems to be normal in these countries. The

high stock market turnover also indicates that stocks can be easily traded in these markets. The high convergence in stock markets in APEC countries between 1994 and 2017 can be associated with direct foreign currency flows to these countries. The continued strong initial public offering activity in Asia and the increasing weight of Asian companies in global stock market indices will further increase the size of foreign capital portfolio investments in Asia. Asian companies have also used other ways to attract new capital directly from abroad, particularly through foreign exchanges. At the end of 2018, there were 600 Asian companies traded in foreign markets (OECD, 2019).

Regulations in APEC countries are mostly planned to remove the barriers on foreign trade and financial openness to regulate the flow of banking sector and foreign direct investments. As APEC countries are mostly bank-based markets, it is of great importance to strengthen domestic banking systems and to establish sufficiently well regulated and supervised regulations to prevent the deterioration of credit quality in the presence of capital inflows. Local equity markets need support to cope with increases in market volatility and the potential spillover effects of turbulence in developed country markets. If the markets are regulated with integrity and transparency to maintain the confidence of international investors even in times of increasing uncertainty, the investor will have the chance to invest without fear. The removal of tax and quota barriers to foreign trade will have a positive impact on national economies through increased capital accumulation, equalization of factor prices, dissemination of information and diffusion of technology. When the obstacles on financial liberalization and capital movements are removed, it will be easier for the capital to flow to Asian markets with high returns.

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Chapter 11

Turkish Existentials: A Semantic, Functional and Typological Overview

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ABSTRACT

The purpose of the study is to discuss basic issues concerning the existential constructions in Turkish both morpho-syntactically and semantically as well as referring to any pragmatic concerns involved in the selection of an existential form. The study is not only a descriptive study that deals with issues about the basic existential predicates used in Turkish, namely var and yok, but also sheds light on other lexical items that express existence in Turkish such as the adjectival counterpart mevcut, and the verbal existential predicates bulun-, and dur-. With many examples over 50, it gives learners of Turkish as a foreign language and researchers interested in Turkish studies valuable insights into the semantic and structural properties of the Turkish existential operators. In addition to the types of existential sentences, the study includes a section about tense, aspect and mood and another section about typological discussion of the Turkish existentials. A novel argument in the study is that the lexical item söz konusu should also be included in the predicates as a lexical item that expresses context-dependent existence. My initial observations suggest that it is highly context-dependent and nouns in its pivot NPs seem to have distinct semantic and pragmatic features. The study is a preliminary one as an initial exploration of sentences formed with söz konusu in which it is interchangeable with the default form var.

Keywords: Turkish existentials, pragmatic function, types of existentials, existential semantics

INTRODUCTION

The present study aims to discuss basic issues concerning the existential constructions in Turkish both morpho-syntactically and semantically as well as referring to any pragmatic concerns involved in the selection of an existential form. The study not only summarizes issues about the basic existential predicates used in Turkish, namely *var* and *yok* but also sheds light on other lexical items that express existence in Turkish such as the adjectival counterpart *mevcut*, and verbal existential predicates *bulun-*, and *dur-*. I argue that *söz konusu* should also be included in Turkish existentials as a lexical item which expresses context-dependent existence. My initial observations suggest that it is highly context-dependent and nouns in its pivot NPs seem to have distinct semantic and pragmatic features. The study is a preliminary one as an initial exploration of sentences formed with *söz konusu* in which it is interchangeable with the default form *var.*

The basic function of existential sentences is to simply assert the existence or presence of an entity or entities (Göksel and Kerslake 2005; Görgülü 2019). These sentences "vary somewhat in structure, semantics and pragmatics from language to language, though they generally share certain characteristics as well" (McNally 2011:1830). Even though there are syntactic and morphological distinctions in coding existence across languages, the external definition of existential sentences remains the same. There are three components in a classical existential sentence: a Localizer (region of existence), the name of an Existing object, and Existential verb or operator" (Arutjunova 1997, cited in Partee and Borschev, 2007). Francez (2009) defines an English existential sentence as consisting of the expletive *there*, the copula *be*, a noun phrase (NP) called PIVOT and optionally a phrase (XP) called CODA. The typical English existential sentence is represented as follows: $\text{There}_{\text{expletive}}$ $\text{was}_{\text{copula}}$ $[\text{a flower}]_{\text{pivot}}$ $[\text{in her hair}]_{\text{coda}}$.

Pivots and codas are universal properties of existential sentences with the existential operator varying from language to language. However, pivots are the only elements universally present and obligatory in an existential clause in all languages (Francez, 2007:2; Bentley et al., 2013:1). Codas are spatiotemporal contextual modifiers which add to the semantic scope of pivots; that is, codas add locative or temporal phrases to existential sentences.

Quite naturally, the structural coding of existence exhibits differences across languages. Besides, "the linear order of the components of the existential construction can also vary across languages" (Bentley et al., 2013:2). Looking at Russian, Chinese, and French should give us some idea about existential encoding. For example, Russian lacks an overt *there*-expletive, but uses the copula *byl.* The position of the locative phrase determines whether the sentence with *byl* expresses an existential or predicative sense (Partee and Borschev 2007:147):

(1) V gorode byl doktor.
In town was-M.SG doctor-NOM.M.SG
'There was a doctor in town.'

(2) Doktor byl v gorode.
Doktor-NOM.M.SG was-M.SG in town
'The doctor was in town'

These examples show that when locative phrase is fronted, the sentence with the copular *byl* expresses existence in Russian, while locative phrase in the final position points to a predicative sentence to mean where the subject is – a copular existence with a definite subject.

In Chinese sentences, the existential operator similar to English expletive *there* + *be* is the verb *you* which means "have." Hu and Pan (2007) give the following examples for Chinese existentials:

(3) You gui.
have ghost
'There are ghosts (here)'
(4) Zhuo-shang you yiben shu.
table-top have one book
'On the table there is a book.'

In French the putatively adverbial form "y", like the expletive *there* in English, is added to the existential sentences after the impersonal subject "il"; that is, the structural coding is: Il + y + a + pivot + locative phrase (Bentley et al., 2013:1).

(5) Il y a une pomme sur la chaise
EXPLETIVE PROFORM (*there*) HAVE.3SG AN APPLE ON THE TABLE
'There is an apple on the chair'

To sum up, existential sentences vary in structure and semantics and pragmatics across languages. The rest of the paper is organized as follows: Firstly, how existence is coded in Turkish is discussed. Secondly, types of Turkish existentials are summarized. Thirdly, tense, aspect and modality with *var* / *yok* are discussed. Then, less common ways of encoding existence in Turkish are added. In this part, it is argued that the lexical item *söz konusu* expresses existence in Turkish in certain contexts and is proposed to be included in Turkish existential sentences. Finally, a discussion on typological considerations regarding the Turkish existentials is provided.

CODING EXISTENCE IN TURKISH

The most basic forms to encode existence in Turkish are the particles 'var' and its opposite/negative counterpart 'yok.' In some cases, existence is also expressed by the adjective 'mevcut' of Arabic origin, and the verbs *bulun-* and *dur-*, mostly occurring in a false progressive aspect with stative readings – *bulunuyor / bulunuyordu* and *duruyor / duruyordu*. Another constraint about the lexical item *dur-* is that its use is limited to locative existence contexts. Even though *bulun-* and *dur-* are verbs, they do not denote action in existential contexts. They "assert the existence of some entity with respect to a location rather than indicating an action" (Görgülü 2019:25). Therefore, in aspectual terms, they do not license an activity reading but a stative one despite the progressive suffix *-Iyor* on the verbs. Although the particle *var* can replace the other forms in any sentence constructed with them, the other forms cannot be used instead of 'var' in all cases. They are peripheral and thus occur less frequently and are specialized forms occurring in certain contexts. Croft (2003, p.44) states that simple text frequency can be used as an indicator of basicness. It seems that the frequency hierarchy is *var* > *bulun-* > *mevcut* > dur-. As we discuss later in the paper, the forms other than *var* are used in different contexts; thus, they are semantically and pragmatically distinct.

The structural coding of the most basic existential marker *var* reveals the following syntactic formula: Coda(s) (XPs) + pivot + var. No expletive morpheme like *there* is used in Turkish existential sentences.

(6) Bu orman-da on bekçi var
This forest-LOC ten guard.SG existent
'There are ten guards in this forest.'

Codas are spatiotemporal modifiers aligned before the pivot – the existing entity – which is placed just before the existential particle *var*. There can be several codas in a single sentence, each of which determines the semantic scope of the other(s).

(7) Dersten önce her öğrencinin elinde bir çiçek vardı.
Coda 1 (Temporal) Coda 2 (Locative)

Ders-ten önce her öğrenci-nin el-i-nde
Class-ABL before each student-GEN hand-POS.3SG-LOC
bir çiçek var-dı.
a flower existent-PST
'There was a flower in each student's hand before the class.'

The present form of the verbal existential form '*bulunuyor'* and its past form '*bulunuyordu'* occur in formal contexts. The structural coding: Coda(s) + pivot

+ *bulunuyor* / *bulunuyordu*. Özalan (2017:116) states that this verbal existential morpheme requires the use of a location in the sentence, thus being constrained to locative existence. This should be a general tendency for the predicate because *bulun-* seems to occur in possessive existentials as well (see example 41)

(8) Semt-te üç kilise bul-un-uyor.
District-LOC three church.SG existent (find-PASS-IMP)
'There are three churches in the district.'

(9) O anda fabrika-da 50 işçi bul-un-uyor-du.
Then factory.LOC 50 worker.SG. existent (find-PASS-IMP-PST)
'There were 50 workers in the factory then.'

As a verb of posture, *dur-* in its progressive aspect can mark the existence of an entity. It occurs in affirmative sentences and licenses locative existence. The structural coding: Coda(s) + pivot + *duruyor*/ *duruyordu*.

(10) Masa-da bir elma dur-uyor.
Table.LOC an apple stand-IMP
'An apple is lying on the table.'

'*Mevcut'* is an adjective borrowed from Arabic and occurs in formal contexts. In official documents *mevcut* is most commonly used with the suffix –DIr, which reinforces the certainty of a proposition (Yarar 2020:226). The sequencing of coda, pivot and existential marker is the same again for the lexical item '*mevcut'*: Coda(s) + pivot + *mevcut*

(11) Bu konu-da iki görüş mevcut.
This topic.LOC two view.SG existent
'There are two views on this topic.'

The particle 'yok' is the most basic marker used in order to code non-existence of an entity. The negation of *duruyor* as *dur**mu**yor* is not used to express non-existence. The verb *bulun-* is negated by suffixation and the adjective *mevcut* is negated with the particle '*değil*.'

Positive / *Negative*

(12) a. Otel-de bir havuz *var* / *yok*
Hotel.LOC a pool existent / non-existent
'There is / is not a pool in the hotel.'
b. Otel-de bir havuz *bul-un-uyor* / *bul-un-mu-yor*

Hotel.LOC a pool existent (find-PASS-IMP) / non-existent (find-PASS-N-IMP)
'There is / is not a pool in the hotel.'

c. Otel-de bir havuz *mevcut / mevcut değil*
Hotel.LOC a pool existent / existent-not
'There is / is not a pool in the hotel.'

d. Masa-da bir elma *dur-uyor / *dur-mu-yor.*
Table-LOC an apple existent (stand-IMF) / * stand-NEG-IMF
'An apple is lying on the table.' *An apple is not lying on the table.

SEMANTIC ROLES ASSIGNED BY THE BASIC EXISTENTIALS

The basic existential markers in Turkish, namely *var* and its negative *yok,* assign two sets of general semantic roles (Sezer 2003, cited in Koca 2004): the thematic role 'participant' on the subject and the role 'scene' on the locative NP involved as coda. In this case, the subject is present/absent or is / is not part of the scene where it is. The second set of semantic roles assigned in the existentials is that they assign the role 'entity' on the subject and 'location' on the locative NP.

(13) Ahmet toplantı-da var-dı.
Ahmet.NOM meeting-LOC existent-PST.COP
'Ahmet was present at the meeting.'

(14) Salon-da 20 sandalye var-dı.
Hall.loc 20 chair.SNG existent-PST.COP
'There were 20 chairs in the hall.'

In 13, the existential particle '*vardı'* assigns on the subject (Ahmet) the role of a participant in or being part of the meeting scene where there were already other participants. On the other hand, in 14, we see a pure existential sentence in which the subject '20 sandalye (20 chairs)' has the role of 'entity' and the role of the locative NP 'salonda (in the hall)' is one of location where the 20 chairs were at the time.

TYPES OF EXISTENTIAL SENTENCES

Turkish existential sentences are divided into three general groups: Bare Existentials, Case Existentials and Possessive Existentials (Taylan, 1987; Sezer, 2003; Yarar, 2020; Koca, 2004). Each group of existentials has distinct structural features.

1. Bare Existentials

Bare existential sentences are universally composed of the existing entity plus the existential operator. In Turkish only an overt subject plus the existential particles *var* / *yok* occur in the sentence. The location of the pivot is either guessed from the spatiotemporal context or understood to be the whole world, or even the universe.

(15) Başka güneş-ler var mı?
Other sun-PL existent.Q
'Do other suns exist?'
(16) Böyle bir yaratık var.
such a creature existent
'Such a creature exists.'

These sentences do not deal with wherever an entity exists; they merely focus on whether the pivots (other suns and such a creature) ontologically correspond to a real entity.

(17) Wife (on the phone): Ekmek yok.
bread non-existent
'There is no bread.'
Husband: Ev-e döner-ken al-ır-ım.
house-DAT return-CV buy-AOR-1SG
'I'll buy some on my way back home.'

The location for the existential sentence 'There is no bread' is implicit in the conversation and understood to be 'in the house.' That is, it is concluded from the context.

2. Case Existentials

Case existential sentences have codas which relate the pivot NP to the themes of *location, source, path* or *relation*. Thus, the location, source, path and relation of the pivot with respect to the existence of the entity are expressed with the case-marked codas. While prepositional phrases are used to express such codas in English, Turkish has case suffixes to code the thematic relation, namely locative, ablative, dative cases. Comitative suffix *(y)lA* or postposition *ile* is used to denote relationality. Thus, Turkish uses a relational strategy to

encode the relationship between the pivot and coda(s) in such existential sentences. The case existentials are classified below on the basis of case suffixes on coda NPs.

2.1. Locative Existentials

Morphosyntactical coding of locative existential situations in Turkish is as follows: *Locative NP plus the subject (pivot) plus the existential particle var / yok.* The locative NP can denote not only an adverbial of place but also one of time.

(18) Bahçe-de bazı ağaç-lar var.
garden-LOC some tree-PL existent
'There are some trees in the garden'
(19) Mart-ta seçim-ler var.
March-LOC elections-PL existent
'There are elections in March.'

If the existing entity in locative existentials refers to a definite noun or a proper noun, such sentences correspond to linking sentences in English with copula rather than the *expletive-there-be-pivot* construction.

(20) Araba-da BAŞKAN var-dı.
Car-LOC the MAYOR existent-PST.COP
'The MAYOR was in the car."

However, the same does not hold for Turkish locative existential sentences. The English match of sentence 20 turns out to be a linking sentence whose subject is stressed. On the other hand, when such sentences are formed in Turkish with *ol-* (copula) to provide a linking sentence (i.e. replacing 21 with 22 below), we get semantically rather different sentences. Compare:

(21) Mutfak-ta HASAN var.
Kitchen-LOC HASAN existent
'HASAN is in the kitchen'
(22) Hasan MUTFAK-TA.
Hasan KITCHEN-LOC
'Hasan is IN THE KITCHEN.'

Although the English versions of 21 and 22 are the same with the stressed parts in bold, the two sentences in Turkish are both syntactically and semantically distinct. Sentence 21 means that the kitchen is not empty and is now temporarily occupied by Hasan and probably there is no other person in the kitchen except Hasan. On the other hand, sentence 22 clarifies where Hasan is

now. *Mutfakta* (in the kitchen) is the complement for the subject (Hasan), in which case *ol-* does not occur in such simple present declarative sentences.

When the sense of location refers to a person, the underlying concept is x has y, not there is / are. (Göksel & Kerslake 2005)

(23) Kazım'da biraz para var.
Kazım-LOC some money existent
'Kazım has some money.'

(24) Ben-de kalem yok
I-LOC pen non-existent
'I haven't got a pen / I have no pens.'

Such sentences usually suggest that the existence or non-existence is temporary. Whatever the subject possesses or does not possess is something urgently needed to solve a problem. For example, when we urgently need a car, who has a car is emphatically spoken out as follows:

(25) Mehmet'te araba var. Ona rica edelim.
Mehmet-LOC a car existent. Let's ask him.
'Mehmet has a car. Let's ask him.'

However, such a sentence may be a manifestation of Mehmet's wealth when the sentence is expressed in a situation where having a car and a flat, for example, is an indication of one's wealth:

(26) Ali'de hem araba hem ev var. Kızlarını ona vermek istiyorlar.
Ali-LOC both a car and house existent. They want their daughter to marry him.
'Ali has both a car and a flat/house. They want their daughter to marry him.'

2.2. Ablative Existentials

Codas which are introduced in the form of ablative noun phrases denote the SOURCE of the existing entity –pivot. To put more clearly, in a Turkish existential sentence, ablative NP is the source from which the subject originates (Koca 2004 p.16). The location of the existing entity is not necessarily mentioned.

(27) *Hasan'dan* bir mektup var.
Hasan-ABL a letter existent.
'There is a letter *from Hasan*.'

(28) *Ankara'dan* bir haber yok.
Ankara-ABL a news non-existent.
'There is no news *from Anakara.'*

2.3. Dative Existentials

Dative existentials imply that whatever exists at some location either moves to another location or has reached a location from somewhere else.

(29) *Adana'ya* iki uçak var.
Adana-DAT two plane existent
'There are two flights *to Adana*.'
(30) *Ali'ye* bir mektup var.
Ali-DAT a letter existent
'There is a letter *to / for Ali*.'

In 29, the two so-called flights are here now, but will move to the location of Adana, whereas in 30 the letter has arrived here from some other location. Both sentences imply that the pivot moves to the entity or person marked with the dative case marker –(y)A.

2.4. Expressing Relationality

The comitative suffix *(y)lA* or the postposition *ile* is used to show the relation of the pivot with a coda NP.

(31) Ben sen-in-le var-ım.
I you-POSS.2SG-COM existent-1.COP
'I exist with you' (if I am with you or as long as we co-exist)

3. Possessive Existentials

Possessive existentials in Turkish, which are also marked by particles *var / yok,* result from the fact that Turkish does not have the verb '*have.'* Structural coding involves the following (Göksel and Kerslake 2005, p.111):

a) a genitive-possessive construction or a possessive-marked noun phrase
b) (optionally) one or more adverbials
c) Var 'present/existent' or yok 'absent / non-existent
d) a copular marker (not overtly expressed in the case of present tense sentences which are not marked for aspect or modality)

(32) Selami'nin bir at-ı var.
Selami-GEN a horse-POSS.1SG existent
'Selami has a horse.'

It follows from this sentence that *there is a horse which belongs to Selami*. If there are to be any modifiers, they are almost always placed before the possessum – possessive marked NP (Göksel and Kerslake p.112). Alternatively, these modifiers (codas) may also be placed before the genitive-marked NP – possessor. Compare the bold written modifiers in terms of their syntactical position:

(33) Ali'nin **Ankara'da** bir villası var
Ankara'da Ali'nin bir villası var.
'Ali has a villa **in Ankara**.'
(34) Fenerbahçe'nin **geçen yıl** iyi oyuncusu yoktu.
Geçen yıl Fenerbahçe'nin iyi oyuncusu yoktu.
'Fenerbahçe did not have good players last year.'

Apart from bare, case and possessive existential constructions, Koca (2004) mentions a fourth type of existentials: ***Pictorial Existentials***. Bearing initial definite subjects, such sentences have the surface syntactic structure which is identical to locative essentials. They, nevertheless, do not actually locate an existing entity in a certain context. That is, we do not mean an entity is present / existent at a particular location. Rather, an object is represented in a scene (a picture, a list or a file which includes other objects as well (Koca 2004). Even though encoded with *var / yok* in Turkish, pictorial existentials correspond to English linking sentences formed with the copula.

(35) Sen o liste-de var-mı-sın?
You that list-LOC existent-Q-2SG
'Are you in that list?'
(36) Ahmet bu resim-de de var.
Ahmet this photo-LOC too existent
'Ahmet is in this photo too.'

TENSE, ASPECT, AND MODALITY WITH *VAR* / *YOK*

Only certain suffixes can be added to the existential particles *var / yok*. They do not carry the negation suffix –mA. With regard to tense markers, Lewis (1967, p.143) lists the following verbal forms that *var / yok* can take:

- Evin bahçesi **var (**present. 'The house **has** a garden')
- Evin bahçesi **var-dır.** (formal. 'The house *surely* **has** a garden')
- Evin bahçesi **var-dı.** (past copula. 'The house **had** a garden')
- Evin bahçesi **var-sa.** (conditional. '**If** the house **has** a garden')
- Evin bahçesi **var-mış. (**evidential**.** 'The house **is said to have** a garden')
- Evin bahçesi **var-ken.** (converbial. '**While** the house **has** a garden...')

For the negative forms of the existential forms above, we use *yok* with corresponding suffixes: *yok*, *yok-tur, yok-tu, yok-sa, yok-muş* and *yok-ken*.

Tense, aspect and modality do not impose their markers on the particles *var / yok*. Because they are nonverbal elements, they are not conjugated for mood or aspect (Tura 1986:165). Instead, we use the buffer verb *ol-* to mark these features.

- Burada bazen problem **ol-abil-iyor**. (possibility)
  be-ABLE-IMPF
- Pazartesi günleri nöbetçi **ol-mu-yor-du**. (habitual past)
  be-N-IMPF-PST.COP
- Bankın altında bir çanta **ol-acak**. (future)
  be-FUT
- Hafta sonları burada çok çocuk **ol-ur**. (habitual present)
  be-AOR
- Bu yıl seçim **ol-maz**. (expectation)
  be-N.AOR
- Para kasada **ol-malı**. (necessitative modal)
  be-OBLG

Any learner of Turkish must be made aware that the existential particle *var* is homonymous with the verb *var-* which means "reach" or "arrive". Of course, as a verb, it carries tense, aspect and modality. In this sense of *var-* as a verb, the sentence has a dative NP to express a GOAL / DESTINATION theme:

(37) *Köy-de* iki yabancı **var-DI.**
village-LOC two stranger existent-PST.COP
'**There WERE** two strangers in the village.'

(38) *Köy-e* iki yabancı **var-DI**.
Village-DAT two stranger arrive-PST.
'Two strangers arriveD in / reachED the village.'

LESS COMMON WAYS OF ENCODING EXISTENCE IN TURKISH

As the verbs *bulun-*, *dur-* and the adjective *mevcut* are highly marginal and formal markers of existence that occur in narrow contexts, we have focused on the most common and basic form *var / yok* almost throughout the present paper so far. I propose that the lexical item *söz konusu* should also be included in Turkish existentials with certain pivot selections for its collocations. This will be exemplified at the end of this section.

As a posture verb *dur-* occurs as *duruyor* or *duruyordu*; that is, in the progressive aspect.

(39) Köşe-de bir kürek *dur-uyor*.
Corner-LOC a shovel stand-IMPF
'A shovel *is lying* in the corner.'
(40) Sandalye-de bir silah *dur-yor-du*.
chair-LOC a gun stand-IMPF-PST.COP
'A gun *was lying* on the chair.'

The verb *bulun-* occurs more commonly than *dur-* and it occurs in formal contexts. The most common forms are *bulunuyor*/*bulunuyordu* (progressive aspect) and *bulunur*/*bulunurdu* (habitual aspect). Existential sentences with this verb usually have inanimate objects or iconic people. They can occur in both possessive and locative existentials.

(41) Fabrika-nın dört bölüm-ü bul-un-uyor.
Factory-GEN four section-POSS.3SG existent (find-PASS-IMP)
'The factory has four sections'
(42) Kent dışında büyük çiftlik-ler bul-un-uyor-du.
City outside big farm-PL existent (find-PASS-IMP-PST.COP)
'There were big farms outside the city'
(43) Başbakan'ın bu semt-te iki villa-sı bul-un-uyor.
Premier-GEN this district-LOC two villa-POSS.3SG existent (find-PASS-IMP)
'The premier has two villas in this district.'
(44) Besteci-nin 400'den fazla parça-sı bul-un-uyor.
Composer-GEN 400-ABL more piece-POSS.3SG existent (find-PASS-IMP)
'The composer has over 400 pieces.'

Because *var / yok* can and usually do replace these verbs and as well as the adjective *mevcut*, the *var / yok* couple has the biggest textual frequency and is more economic in terms of their small size. One more thing to add about the lexical item *bulun-* is that this passive verb form derived from *bul-* (*find*), which encodes locative existence, shares this usage with English and French. The sentences are more likely to correspond to copular existence sentences.

(45) Bu tür yılanlar <u>bu kıtada</u> **bul-un-uyor** mu? (Turkish)
Locative Coda Find.PASS.PROG.Q
(46) **Are** these snakes **found** <u>on this continent</u>? (English)
Find.PASS Locative Coda
(47) Ces serpents **se trouvent**-ils <u>sur ce continent</u> ? (French)
Find.PASS Locative Coda

The lexical item *söz konusu* also seems to function as an existential predicate, forming non-verbal sentences in certain Turkish contexts. TDK (Turkish Language Association) dictionary defines *söz konusu* as an adjective which means "be in question", which is used as a prepositional postmodifier in English. This definition is completely appropriate for the following sentence where it is used attributively as a pre-modifier adjective before "değişiklikler" (changes):

(48) ***Söz konusu*** değişiklikler yarın yapılacak.
'The changes ***in question*** will be made tomorrow.'

However, TDK definition turns out to be inadequate in some sentences for the potential meaning of *söz konusu* at sentence final position. What about the meaning or function of *söz konusu* in the following Turkish song lyric?

(49) İçimde nedenini bilmediğim bir kırılganlık ***söz konusu***.
'***There is*** a fragility in me that I don't know why'

This lyric line is from the song *Son Perde* sung by Gülşen with its lyrics and music by Kutsi. In sentence (49), where söz konusu is used predicatively in a nominal sentence, the basic existential particle *var can* perfectly replace *söz konusu*; hence, it does not mean anything like "in question" as in 48.

İçimde nedenini bilmediğim bir kırılganlık ***söz konusu***
= İçimde nedenini bilmediğim bir kırılganlık ***var***

It seems from these sentences that *söz konusu* in the sense of existent / present occurs at sentence-final position just like the existential particle *var. Söz konusu* and *var* are interchangeable in this particular context, but what about the following?

(50) *Şu anda bahçede iki kedi *söz konusu*.
(51) *Ahmet'in çok güzel bir arabası *söz konusu*.

Then being located at sentence-final position is a necessary but not a sufficient condition for *söz konusu* to be interpreted existentially. It is clear that some further research is necessary to identify pragmatic concerns that lead and allow a Turkish speaker to choose *söz konusu* to express existence in sentences like 49. Semantic and pragmatic restrictions involved in its existential use should be investigated. For example, one might conduct a research to identify from what semantic domain *existential söz konusu* selects its collocates to become pivots. That's because the status of pivot NPs and pragmatic restrictions are important in analyses of existentials (Tura 1986). Also important for this marginal existential non-verbal existential is whether it requires formal or

informal contexts and in which type of existential sentences (i.e. possessive, locative, case existentials) it can be used. It seems that context-dependent existential function of *söz konusu* has distinct semantic and pragmatic constraints which should be delved into with further studies.

TYPOLOGICAL CONSIDERATIONS

The particles var / yok have a greater distributional potential than the other forms of marking existence. While the verbs *bulun-*, *dur-* and the Arabic-origin adjective *mevcut* mostly occur in formal contexts, *dur-* and *mevcut* are problematic when negated. On the other hand, the *var / yok* couple freely and smoothly occur in all contexts.

- Kardeşimin bir arabası *var / ?bulunuyor / *duruyor*. (Informal)
- Başbakanın iki arabası *var / bulunuyor / mevcut / *duruyor*. (Formal)
- Masada bir elma *var / duruyor / bulunuyor / ? mevcut* (Postural)
- Ali'nin bir evi *yok / bulunmuyor / * durmuyor / *mevcut değil* (Non-existence)

Croft (2003, p.95) states that the number of environments in which the linguistic elements in question occur determines their distributional potential. From the examples above, it is clear that of all the existential markers, the *var / yok* couple has the greatest distributional potential.

The particles *var / yok* are more versatile than the other non-prototypical existential markers. Therefore, they have a higher behavioural potential as compared to the other existential predicates *bulun-*, *dur-* and *mevcut*, which are used in narrower contexts with smaller textual frequency.

With respect to iconicity and economy, *var* and *yok* are themselves lexically economic. Croft (2003, p.101) states that 'economy is the principle that the expressions should be minimized where possible.' Being mono-syllable *var* and *yok* are already so minimal that they cannot be minimized any further. With their small size and higher distributional potential in all kinds of Turkish existential sentences and higher text frequency, they are utterly economic. They are also economic in that the same particles are used whether the pivot or the possessum is singular or plural.

As for iconicity in Turkish existential sentences, there is usually a one-to-one correspondence between meanings and forms; hence, they are highly iconic. When a NP refers to a quantified noun, the plurality operator -l(A)r is omitted in Turkish. For example, while *kalem-ler* (pens) is the plural of *kalem* (pen), *bir kaç kalem* (a few pens) occur with zero-plural marker. Hence, when the pivot or possessum refers to a quantified plural, it will occur in the existential sentence as a morphologically singular noun phrase. As the plural noun is not marked with the plural suffix when quantified, iconicity in an existential sentence is locally restrained on the pivot or possessum. The whole sentence with *var* / *yok* is otherwise iconic.

(52) Masa-da bir elma var. (Absolutely iconic)
Table-LOC one apple.SG existent
'There is one apple on the table.'

(53) Masa-da üç elma var. (Partly iconic, as the plurality marker is missing on the word *elma*)
Table-LOC one apple.⌖ existent (plurality unspecified)
'There is one apple on the table.'

CONCLUSION

The study provides a descriptive account of Turkish existentials in terms of their semantic, functional and typological features. With a lot of examples over 50, it gives learners of Turkish as a foreign language and researchers interested in Turkish studies valuable insights into the semantic and structural properties of the Turkish existential operators.

The particles *var / yok* are the basic forms to encode existence in Turkish. With a higher text frequency and economy, these non-verbal predicates are prototypical forms to express existence or non-existence. The other existentials – the verbs *bulun-*, *dur-* and the Arabic origin adjective *mevcut* – are peripheral and occur in either very restricted or formal contexts. The particles *var* / *yok* are easy to use because the pivot or the possessum and these words are simply juxtaposed.

In terms of marking tense, aspect and modality, the particles *var / yok* are liable to poor suffixation. The buffer verb *ol-* is used to make up for this deficiency. In subordination the same problem arises and is resolved through replacing *var* / *yok* with either the verbal predicates *ol-* or *bulun-*.

A novel argument in the study is that the lexical item *söz konusu* is also used in Turkish to describe existence in certain contexts. Further research is proposed to investigate what kind of existence *söz konusu* encodes, what kind of information the subjects or the pivot NPs of such existential sentences carry, and what pragmatic concerns are involved in using it as an existential predicate such as formality vs informality and semantic domains and pragmatic prosody of the pivots that the speaker uses.

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Chapter 12

Financial Performance Analysis Of Greek Banks: The SECA Method

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ABSTRACT

Many papers in the field of banking have begun to focus on performance analysis of banks. The financial performance of banks has become an issue that concerns a lot of people. In this context, bank stakeholders are curious about the financial situation of the bank that they are in contact with and try to provide information about it. For this, they compare present and past data of the bank. Moreover, they analyze other banks in the sector in which the bank competes and compare them with their own bank. In fact, the comparison is a basic feature of the human behavior that people are not able to prevent themselves from doing it. The process of measuring the performance of banks by comparing has become quite common in recent years. In comparison, data on the financial indicators of banks are used. The data on which the comparison is based are named as "performance criteria". The goal of the study is to determine the most successful bank in Greece in the period of between 2019 and 2021. In the study, the comparison was made between some banks in Greece by taking into account some financial data. For this, SECA (**S**imultaneous **E**valuation of **C**riteria and **A**lternatives) method, one of the multi-criteria decision- making techniques (MCDM), was employed. The financial performance of five Greek banks was evaluated on the basis of eight financial criteria. In this context, Total Profit, Total Loans, Total Assets, Total Deposit, Total Capital, ATM Number, Branch Number and Personnel Number are used as the criteria. The most important criteria are Total Deposit and Total Capital. They are followed by Total Profit and Total Loans respectively. The least important criterion is ATM Number. Piraeus Bank is found to be the most successful bank based on eight criteria used in the analysis. This bank is followed by National Bank of Greece. The third best bank is Alpha Bank. Eurobank and Attica Bank are in the last place in ranking list.

Keywords: Banking, Greek Banks, Bank Performance, Multi Criteria Decision Making Techniques (MCDM), SECA Method.

1.Introduction

Bank stakeholders (including competing banks, bank customers, bank employees, bank managers, bank partners, bank suppliers, government, etc.) are curious about the financial situation of the bank they are in contact with and try to provide information about it. For this, they compare present and past data of the bank. Moreover, they analyze other banks in the sector in which that bank competes and compare them with their own banks. In fact, this comparison is a form of behavior that human beings, who are a social being, cannot prevent themselves from doing in other areas.

The process of measuring the performance of banks that serve as financial intermediaries by comparing them with each other has become quite common in recent years. In these comparisons, data on the financial structures of banks are used. These data, on which the comparison is based, are often referred to as "performance criteria".

This study was conducted in order to determine the most successful Greek Bank in the period 2019-2021. In this study, a comparison was made between some banks in Greece by taking into account some financial data relating the period. For this, SECA method, one of the multi-criteria decision- making techniques (MCDM), was used.

2.Literature Review

In the banking sector, the number of studies in which financial performance evaluation using the SECA method was performed is quite small and only one study has been found in the literature. In this section, previous academic studies using the SECA method in banking and in other areas are summarized.

Keshavarz-Ghorabaee et al. (2018) introduced the SECA method with a sample application. Keshavarz-Ghorabaee et al. (2019) used WASPAS and SECA methods as an application for the evaluation of production strategies in terms of environmental sustainability. Mishra et al. (2020) have applied AHP and SECA methods to solve the resource allocation problem in cloud technology systems. Baradari et al. (2021) used the SECA method in ranking and selection of the key performance indicators in their Information Technology Service Management processes. Bazrafshan et al. (2021) applied the SECA method to evaluate the criteria that are effective in the selection of special courses. Azbari et al. (2021) implemented an application for the optimal distribution of wastewater in terms of the environment with the SECA method. Ecer (2021) used SECA, MARCOS, MAIRCA, COCOSO, ARAS, COPRAS, BORDA and COPELAND methods to solve the problem of evaluating rechargeable electric vehicles considered for purchase. Bahrami and Rastegar (2022) used SECA,

Fuzzy BWM and VIKOR methods to solve the problem of evaluation of energy power distribution feeders. Armağan et al. (2021) used the SECA method to examine the impact of the COVID-19 pandemic on bank performances. Ersoy (2022) used this method for the evaluation of the financial performance of Turkish construction companies.

3. Methodology

In this study, SECA method was applied. SECA (**S**imultaneous **E**valuation of **C**riteria and **A**lternatives) method is a multi-criteria decision-making method (MCDM) developed by Keshavarz-Ghorabaee et al. (2018). The most important advantage of the method is that it allows both to determine the criterion weights and to rank the performances of the alternatives at the same time. This method has the ability to objectively weigh the evaluation criteria without subjective assessments. The main advantage of the method is that the objective weights of the evaluation criteria are determined in such a way as to allow experts to make more realistic decisions. The application steps of the method are explained below (Keshavarz-Ghorabaee vd. 2018; Ecer, 2020; Armağan et al., 2021; Ersoy, 2022).

Step 1. Creation of the decision matrix

As in other MCDM methods, decision matrix K consisting of m alternative and n criteria is created as the first step.

$$K = [x_{ij}]_{mxn} = \begin{bmatrix} x_{11} & \cdots & x_{1n} \\ \vdots & \ddots & \vdots \\ x_{m1} & \cdots & x_{mn} \end{bmatrix} \quad \text{Equation (1)}$$

Step 2. Standardization for beneficial criteria

$$x^*_{ij} = \frac{x_{ij}}{\max_j x_{ij}} \quad \text{Equation (2)}$$

Step 3. Standardization (normalization) for cost-oriented criteria

$$x^*_{ij} = \frac{\min_j x_{ij}}{x_{ij}} \quad \text{Equation (3)}$$

Step 4. Creation of a standardized decision matrix

$$K^* = [x^*_{ij}]_{mxn} = \begin{bmatrix} x^*_{11} & \cdots & x^*_{1n} \\ \vdots & \ddots & \vdots \\ x^*_{m1} & \cdots & x^*_{mn} \end{bmatrix} \quad \text{Equation (4)}$$

Step 5. Calculation of the degree of discrepancy

$$\pi_j = \sum_{j=1}^{n}(1 - r_{lj}) \qquad \text{Equation (5)}$$

rlj: The correlation between the columns l and j in the standardized decision matrix.

πj: the discrepancy degree of criterion j.

Step 6. Calculation of standard deviation values

$$\sigma_j = \sqrt{\frac{x^{*}_{ij} - \bar{x}^{*}_{ij}}{m}} \qquad \text{Equation (6)}$$

σj: standard deviation of criterion j.

Step 7. Normalization of standard deviation values

$$\sigma_j^N = \frac{\sigma_j}{\sum_{j=1}^{n}\sigma_j} \qquad \text{Equation (7)}$$

σ_j^N: normalized standard deviation value of criterion j.

Step 8. Standardization of degrees of discrepancy

$$\pi_j^N = \frac{\pi_j}{\sum_{j=1}^{n}\pi_j} \qquad \text{Equation (8)}$$

π_j^N: normalized discrepancy degree of criterion j.

Step 9. Writing the linear programming purpose function

$$Z_{max} = \lambda_a - \beta(\lambda_b + \lambda_c) \qquad \text{Equation (9)}$$

λa denotes the total performance score of the alternatives.

Equations 9 and 10 maximize the overall performance of each alternative, while Equations 11 and 12 minimize the deviation of criterion weights from the standard. The sum of the criterion weights must be equal to 1.

According to the objective function above, the minimum of the total performance score (λa) of the alternatives is maximized. Since deviations from the reference points must be minimized, they are subtracted from the purpose function by a coefficient of β (β > 0). This coefficient is decisive in the achievement of the reference points of the criterion weights. The overall performance score (Si) of each alternative and the objective weight of each

criterion (wj) are determined by solving the model (Keshavarz-Ghorabaee et al., 2018).

Step 10. Writing constraints on alternative performances of linear programming

$$max\ S_i = \sum_{j=1}^{n} w_j . x^*_{ij}\ ;\ for\ \forall_i\ \in \{1,2,\dots,n\} \qquad \text{Equation (10)}$$

S_i: performance value of alternative i.

Step 11. Writing the minimum constraint of linear programming criterion weights for normalized standard deviation reference points

$$\min\lambda_b = \sum_{j=1}^{n}(w_j - \sigma_j^N)^2 \qquad \text{Equation (11)}$$

Step 12. Writing the smallest constraint on the reference points of normalized degree of discrepancy of linear programming criterion weights

$$\min\lambda_c = \sum_{j=1}^{n}(w_j - \pi_j^N)^2 \qquad \text{Equation (12)}$$

Step 13. Writing of constraints of linear programming criteria weights to be less than one

$$w_i \le 1\ ;\ for\ \forall_i\ \in \{1,2,\dots,n\} \qquad \text{Equation (13)}$$

Step 14. Writing the constraints of linear programming criteria weights greater than the lower limit parameter

$$w_i \ge \varepsilon\ ;\ for\ \forall_i\ \in \{1,2,\dots,n\} \qquad \text{Equation (14)}$$

ε: lower limit parameter of criterion weight; ε=0,001

The equations 13 and 14 allow the weights of the criteria to be adjusted to some values in the range [ε, 1]. It should be noted that ε is a small positive parameter that is considered a lower limit for criterion weights. In this study, this parameter was determined as 0.001. To optimize the model in Equation 9, multi-purpose optimization techniques are used.

4. Application and Findings

In this study, it is aimed to evaluate the financial performance of Greek Banks that are members of The Hellenic Bank Association (HBA) with SECA, one of the MCDM methods. Accordingly, the financial performance of 5 Geek Banks was evaluated using the SECA method on the basis of eight financial indicators determined as a decision criterion.

The statistics in the study were taken from the web page of HBA. Due to the presence of negative data in the decision matrix, the negative value decision matrix elements were first converted to positive by using the Z-score standardization method. The SECA method was then used both to determine the weights of the criteria and to rank the alternatives according to their performance. The alternatives and criteria within the scope of the study are given in Tables 1 and 2, respectively.

Table 1. Alternatives

Sequence	Code	Bank Name
1	PIR	Piraeus Bank
2	NAT	National Bank of Greece
3	ALP	Alpha Bank
4	EUR	Eurobank
5	ATT	Attica Bank

The average total assets of the analyzed banks between 2019 and 2021 is 264,5 Billion Eur. The bank with the largest share in this total is Piraeus Bank. The second largest bank is the National Bank of Greece. The bank with the smallest share is Attica Bank. The asset shares of these five banks in the total are shown in the figure below (Figure 1):

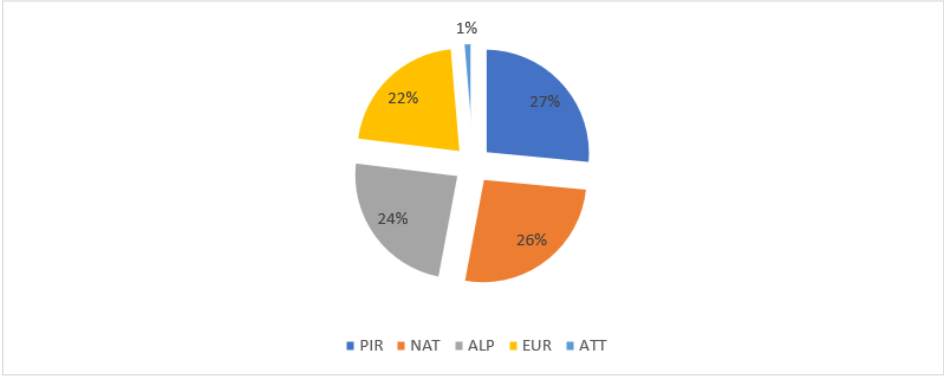

Figure 1. The Total Assets Breakdown of The Five Banks. Source: https://www.hba.gr/En/Statistics/

Within the scope of the study, the financial performances of the HBA member banks were evaluated. The evaluations were based on 8 financial performance indicators (criteria) belonging to 5 HBA member banks. The sequence, codes, names, optimum and weights of the criteria used are shown in Table 2.

Table 2. Criteria

Sequence	Code	Criterion Name	Optimum	Weight (w)
1	PRFT	Total Profit/Loss	Max	0.103
2	LONS	Total Loans	Max	0.098
3	ASSTS	Total Assets	Max	0.097
4	DPST	Total Deposit	Min	0.208
5	CPTL	Total Capital	Min	0.208
6	ATM	ATM Number	Max	0.093
7	BRNCH	Branch Number	Max	0.096
8	PRSNNL	Personnel Number	Max	0.097

Total Deposit and Total Capital criteria are cost-oriented criteria because they are cost producing elements. The other 6 criteria are beneficial. Information on how criterion weights are calculated and how to interpret them is described in the following sections.

The financial indicators of the banks were shown in decision matrix below. The first 6 criteria indicate monetary amount as million EUR, the last 3 criteria such as ATM, BRNCH and PRSNNL denote the quantity. All the figures in the matrix are the arithmetic average of 2019-2021. Decision matrix relating financial indicators of 5 Greek banks from 2019 to 2021 are shown in Table 3 below.

Table 3. Decision Matrix (Financial Indicators of Greek Banks from 2019 to 2021)

	PRFT	LONS	ASSTS	DPST	CPTL	ATM	BRNCH	PRSNNL
PIR	-108	38634	70136	51191	6143	1889	414	8554
NAT	246	27427	69964	47500	4930	1474	339	7136
ALP	104	34516	63467	39325	7299	1286	299	5564
EUR	171	29284	57360	34787	4828	1011	299	6660
ATT	-137	1491	3589	2781	340	70	50	705
Average	*55*	*26271*	*52903*	*35117*	*4708*	*1146*	*280*	*5724*
Stand. Dev..	*170*	*14537*	*28069*	*19204*	*2642*	*681*	*137*	*3004*

Source: https://www.hba.gr/En/Statistics/ . Note: The first 6 indicators (columns) show million EUR, the last three indicators show the quantity. The figures in the table are the arithmetic average of these three years.

In the evaluation process, the decision matrix elements need to be standardized in order to compare the criteria with different sizes and units. On the other hand, in MCDM problems, the presence of negative value in the decision matrix is not often encountered. In such a case, the decision matrix elements must be converted

to positive because negative values cannot be imported into the normalized matrix. In this study, Z-score standardization method introduced by Zhang et al. (2014) was used to convert negative values in the decision matrix to positive. There are two steps in the Z-score standardization method (Zhang et al., 2014). These steps are first the standardization of the elements of the decision matrix and second the positive transformation of the elements of the standardized decision matrix. The Standardized Decision Matrix and Positive Decision Matrix are given in Tables 4 and 5, respectively.

Table 4. Standardized Decision Matrix

	PRFT	LONS	ASSTS	DPST	CPTL	ATM	BRNCH	PRSNNL
PIR	-0.96	0.85	0.61	0.84	0.54	1.09	0.98	0.94
NAT	1.12	0.08	0.61	0.64	0.08	0.48	0.43	0.47
ALP	0.29	0.57	0.38	0.22	0.98	0.21	0.14	-0.05
EUR	0.68	0.21	0.16	-0.02	0.05	-0.20	0.14	0.31
ATT	-1.13	-1.70	-1.76	-1.68	-1.65	-1.58	-1.68	-1.67

Table 5. Positive Decision Matrix

	PRFT	LONS	ASSTS	DPST	CPTL	ATM	BRNCH	PRSNNL
PIR	0.80	2.61	2.37	2.59	2.30	2.85	2.73	2.70
NAT	2.88	1.84	2.36	2.40	1.84	2.24	2.19	2.23
ALP	2.04	2.32	2.13	1.98	2.74	1.96	1.89	1.70
EUR	2.44	1.96	1.92	1.74	1.80	1.56	1.89	2.07
ATT	0.63	0.05	0.00	0.07	0.10	0.18	0.08	0.09

In the first stage of the SECA method, the positive decision matrix elements were normalized using Equation 1,2,3 and 4 respectively, and the results are presented in Table 6.

Table 6. Normalized Decision Matrix

	PRFT	LONS	ASSTS	DPST	CPTL	ATM	BRNCH	PRSNNL
	Max	**Max**	**Max**	**Min**	**Min**	**Max**	**Max**	**Max**
PIR	0.277	1.000	1.000	0.028	0.045	1.000	1.000	1.000
NAT	1.000	0.704	0.997	0.030	0.056	0.786	0.800	0.825
ALP	0.709	0.891	0.900	0.037	0.038	0.689	0.693	0.631
EUR	0.847	0.753	0.808	0.042	0.057	0.547	0.693	0.766
ATT	0.218	0.020	0.000	1.000	1.000	0.062	0.028	0.032

In the second stage, the Pearson correlation coefficient values of the criteria were calculated in Table 7.

Table 7. Pearson Correlation (rlj) Results

	PRFT	**LONS**	**ASSTS**	**DPST**	**CPTL**	**ATM**	**BRNCH**	**PRSNNL**
	Max	**Max**	**Max**	**Min**	**Min**	**Max**	**Max**	**Max**
PRFT	1.000	0.375	0.573	-0.626	-0.622	0.300	0.393	0.426
LONS	0.375	1.000	0.953	-0.954	-0.957	0.934	0.959	0.930
ASSTS	0.573	0.953	1.000	-0.984	-0.983	0.946	0.972	0.957
DPST	-0.626	-0.954	-0.984	1.000	1.000	-0.889	-0.943	-0.937
CPTL	-0.622	-0.957	-0.983	1.000	1.000	-0.886	-0.940	-0.932
ATM	0.300	0.934	0.946	-0.889	-0.886	1.000	0.982	0.955
BRNCH	0.393	0.959	0.972	-0.943	-0.940	0.982	1.000	0.991
PRSNNL	0.426	0.930	0.957	-0.937	-0.932	0.955	0.991	1.000

In the third stage, the degree of discrepancy was calculated using Equation 5 and the results obtained are presented in Table 8.

Table 8. (1- rlj) Results and Degree of Discrepancy (π_j)

	PRFT	**LONS**	**ASSTS**	**DPST**	**CPTL**	**ATM**	**BRNCH**	**PRSNNL**	**Degree of Discrepancy**
	Max	**Max**	**Max**	**Min**	**Min**	**Max**	**Max**	**Max**	
PRFT	0.000	0.625	0.427	1.626	1.622	0.700	0.607	0.574	6.182
LONS	0.625	0.000	0.047	1.954	1.957	0.066	0.041	0.070	4.761
ASSTS	0.427	0.047	0.000	1.984	1.983	0.054	0.028	0.043	4.567
DPST	1.626	1.954	1.984	0.000	0.000	1.889	1.943	1.937	11.334
CPTL	1.622	1.957	1.983	0.000	0.000	1.886	1.940	1.932	11.321
ATM	0.700	0.066	0.054	1.889	1.886	0.000	0.018	0.045	4.658
BRNCH	0.607	0.041	0.028	1.943	1.940	0.018	0.000	0.009	4.586
PRSNNL	0.574	0.070	0.043	1.937	1.932	0.045	0.009	0.000	4.609

In the fourth stage, the normalization (standardization) of the discrepancy degrees was calculated using Equation 7 and the results obtained are presented in Table 9.

Tablo 9. Degree of Discrepancy (π_j) and π_j^N Values

Criteria	Degree of Discrepancy	π_i^N
PRFT	6.182	0.1189
LONS	4.761	0.0915
ASSTS	4.567	0.0878
DPST	11.334	0.2179
CPTL	11.321	0.2176
ATM	4.658	0.0895
BRNCH	4.586	0.0882
PRSNNL	4.609	0.0886
SUM	**52.018**	**1.000**

In the fifth stage, the standard deviation values were calculated using Equation 6. Then the normalization of the standard deviation values was calculated using Equation 8. The results obtained are presented in Table 10.

Table 10. Standard Deviation (σj) Values

	PRFT	LONS	ASSTS	DPST	CPTL	ATM	BRNCH	PRSNNL	SUM
σj	0.5683	0.8636	0.8826	0.8815	0.8806	0.8377	0.8686	0.8593	6.642
σj^N	0.0856	0.1300	0.1329	0.1327	0.1326	0.1261	0.1308	0.1294	1.0000

In the sixth stage, the LINGO 20 program was used to solve the multi-purpose model and β=3 was selected. The model's LINGO code is presented in Table 11.

Table 11. LINGO Coding Used in Solving the Problem

```
MODEL:

SETS:
AL/1..5/:S;
CR/1..8/:W,STD,COR;
LINK(AL,CR):X;
ENDSETS

DATA:
B=3;
X,STD,COR=@OLE('C:\MATRIX.XLSX','DECISION','SIG','PI');
ENDDATA

@FOR(AL(I):
      S(I)=@SUM(CR(J):W(J)*X(I,J));
      LA<=S(I);
);

@FOR(CR(J):
      W(J)<=1;
      W(J)>=0.001;
);

@SUM(CR(J):W(J))=1;

LB=@SUM(CR(J):((W(J)-STD(J))^2));

LC=@SUM(CR(J):((W(J)-COR(J))^2));

Z=LA-(B*(LB+LC));

@FREE(Z);

MAX=Z;

END
```

The output obtained after the solution with LINGO is presented in Tables 12 and 13 respectively.

Table 12. LINGO Results 1

LINGO/WIN64 20.0.12 (22 Feb 2023), LINDO API 14.0.5099.209		
Licensee info: Eval Use Only		
License expires: 3 OCT 2023		
Local optimal solution found.		
Objective value:		0.3978673
Infeasibilities:		0.000000
Total solver iterations:		122
Elapsed runtime seconds:		0.25
Model Class:		QP
Total variables:	17	
Nonlinear variables:	8	
Integer variables:	0	
Total constraints:	31	
Nonlinear constraints:	2	
Total nonzeros:	101	
Nonlinear nonzeros:	16	

Table 13. LINGO Results 2

Variable	Value	Reduced Cost
B	3.000000	0.000000
LA	0.4520152	0.000000
LB	0.1735183E-01	0.000000
LC	0.6974723E-03	0.000000
Z	0.3978673	0.000000
S(1)	0.5244936	0.000000
S(2)	0.5169331	0.000000
S(3)	0.4551668	0.000000
S(4)	0.4520152	0.000000
S(5)	0.4520152	0.000000
W(1)	0.1034160	-0.8687824E-03
W(2)	0.9777345E-01	0.8680469E-04
W(3)	0.9726870E-01	0.2581489E-03
W(4)	0.2078907	0.000000
W(5)	0.2080296	0.1228109E-03
W(6)	0.9297465E-01	-0.8180937E-03
W(7)	0.9565301E-01	-0.1239503E-03
W(8)	0.9699381E-01	0.000000
STD(1)	0.8555327E-01	0.000000
STD(2)	0.1300196	0.000000
STD(3)	0.1328736	0.000000
STD(4)	0.1327141	0.000000
STD(5)	0.1325753	0.000000
STD(6)	0.1261235	0.000000
STD(7)	0.1307737	0.000000
STD(8)	0.1293670	0.000000
COR(1)	0.1188526	0.000000
COR(2)	0.9152628E-01	0.000000
COR(3)	0.8779015E-01	0.000000
COR(4)	0.2178897	0.000000
COR(5)	0.2176275	0.000000
COR(6)	0.8954411E-01	0.000000
COR(7)	0.8816456E-01	0.000000
COR(8)	0.8860509E-01	0.000000
X(1, 1)	0.2766280	0.000000
X(1, 2)	1.000000	0.000000
X(1, 3)	1.000000	0.000000
X(1, 4)	0.2817901E-01	0.000000
X(1, 5)	0.4501301E-01	0.000000
X(1, 6)	1.000000	0.000000
X(1, 7)	1.000000	0.000000
X(1, 8)	1.000000	0.000000
X(2, 1)	1.000000	0.000000
X(2, 2)	0.7043329	0.000000
X(2, 3)	0.9974154	0.000000
X(2, 4)	0.3043449E-01	0.000000
X(2, 5)	0.5624732E-01	0.000000
X(2, 6)	0.7860297	0.000000
X(2, 7)	0.7997169	0.000000
X(2, 8)	0.8251083	0.000000
X(3, 1)	0.7094263	0.000000
X(3, 2)	0.8913575	0.000000
X(3, 3)	0.8997851	0.000000
X(3, 4)	0.3699105E-01	0.000000

X(3, 5)	0.3781842E-01	0.000000
X(3, 6)	0.6890985	0.000000
X(3, 7)	0.6928993	0.000000
X(3, 8)	0.6312228	0.000000
X(4, 1)	0.8468874	0.000000
X(4, 2)	0.7533074	0.000000
X(4, 3)	0.8080154	0.000000
X(4, 4)	0.4201476E-01	0.000000
X(4, 5)	0.5744838E-01	0.000000
X(4, 6)	0.5473110	0.000000
X(4, 7)	0.6928993	0.000000
X(4, 8)	0.7664000	0.000000
X(5, 1)	0.2183771	0.000000
X(5, 2)	0.2007131E-01	0.000000
X(5, 3)	0.000000	0.000000
X(5, 4)	1.000000	0.000000
X(5, 5)	1.000000	0.000000
X(5, 6)	0.6213971E-01	0.000000
X(5, 7)	0.2795942E-01	0.000000
X(5, 8)	0.3192907E-01	0.000000

Row	Slack or Surplus	Dual Price
1	0.000000	0.000000
2	0.7247833E-01	0.000000
3	0.000000	0.000000
4	0.6491786E-01	0.000000
5	0.000000	0.000000
6	0.3151576E-02	0.000000
7	0.000000	0.2558988
8	0.000000	0.2558988
9	0.000000	0.7441012
10	0.000000	0.7441012
11	0.8965840	0.000000
12	0.1024160	0.000000
13	0.9022266	0.000000
14	0.9677345E-01	0.000000
15	0.9027313	0.000000
16	0.9626870E-01	0.000000
17	0.7921093	0.000000
18	0.2068907	0.000000
19	0.7919704	0.000000
20	0.2070296	0.000000
21	0.9070254	0.000000
22	0.9197465E-01	0.000000
23	0.9043470	0.000000
24	0.9465301E-01	0.000000
25	0.9030062	0.000000
26	0.9599381E-01	0.000000
27	0.000000	0.3637863
28	0.000000	-3.000000
29	0.000000	-3.000000
30	0.000000	1.000000
31	0.3978673	1.000000

According to Table 13 entitled LINGO Results 2, the criterion weights obtained from the solution are presented more clearly in Table 14 (also in Table 2).

Table 14. Criterion Weights (w)

Code	Criterion Name	Weight
PRFT	Total Profit/Loss	0.103
LONS	Total Loans	0.098
ASSTS	Total Assets	0.097
DPST	Total Deposit	0.208
CPTL	Total Capital	0.208
ATM	ATM Number	0.093
BRNCH	Branch Number	0.096
PRSNNL	Personnel Number	0.097

According to the table, the most important criteria showing the financial performance of the banks subject to the analysis were the Total Deposits and Total Capital criteria, which had the same weight with 20,8 percent. They were followed by the criteria of Total Profit (10,3 percent) and Total Loans (9,8 percent), respectively. The least important criterion is the number of ATMs with only 9,3 percent.

Again according to Table 13 entitled LINGO Results 2, the performance scores and rankings of the banks are presented in Table 15.

Table 15. Bank Performances and Ranking

Bank Code	Bank Name	Performance Grade (Sj)	Ranking
PIR	Piraeus Bank	0.524494	1
NAT	National Bank of Greece	0.516933	2
ALP	Alpha Bank	0.455167	3
EUR	Eurobank	0.452015	4
ATT	Attica Bank	0.452015	4

According to the table above, the bank with the highest Sj value is Piraeus Bank. This bank is the most successful bank in terms of the eight criteria (Total Profit, Total Loans, Total Assets, Total Deposit, Total Capital, ATM Number, Branch Number and Personnel Number) used in the analysis. It is followed by National Bank of Greece. The third best bank is Alpha Bank. In the last place there are two banks, namely Eurobank and Attica Bank, with the same score.

5. Conclusion

The process of measuring the performance of banks that serve as financial intermediaries by comparing them with each other has become quite common in recent years. This study was conducted in order to determine the most successful Greek Bank in the period 2019-2021. Here, a comparison was made between some banks in Greece by taking into account some financial data relating the period. For this, SECA method, one of the multi-criteria decision- making techniques (MCDM), was used. Accordingly, the financial performance of five Greek banks was evaluated using the SECA method on the basis of eight financial indicators determined as a decision criterion. Total Profit, Total Loans, Total Assets, Total Deposit, Total Capital, ATM Number, Branch Number and Personnel Number are used as the criteria for the evaluation of financial performance of the banks.

According to the research results, the most important criteria showing the financial performance of the banks are the Total Deposits and Total Capital criteria. They were followed by the criteria of Total Profit and Total Loans respectively. The least important criterion is the number of ATMs. The best bank with the highest score is Piraeus Bank. It is found to be the most successful bank in terms of the eight criteria used in the analysis. It is followed by National Bank of Greece. The third best bank is Alpha Bank. Eurobank and Attica Bank are in the last place in ranking list. Of course, It should be noted that the results of the research may vary according to the method used in the research.

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Chapter 13

Organizational Commitment in Healthcare Employee

Saffet KARAYAMAN[1]

ABSTRACT

As in every sector, the commitment of employees to that workplace is a fundamental factor on the basis of efficiency and success in the health sector. The aim of this study is to investigate the organizational commitment of health workers conceptually. For this purpose, literature research was conducted and studies in this related field were discussed and interpreted. Organizational commitment; It is addressed at three levels: Affective Commitment, Continuance Commitment, and Normative Commitment. Factors affecting organizational commitment; It can be grouped under three main categories as personal, organizational and external factors. The structure of the organization, organizational climate, job security, the opportunity to participate in decisions, responsibility and autonomy at work affect the organizational commitment of the employee. Solving the problems of the employees, positive leadership behaviors, a healthy communication network in the organization, and social activities increase organizational commitment. Respecting and valuing employees is important for organizational commitment. Fairness should be ensured in the remuneration of health workers and in the distribution of resources. Distribution of duties and performance measurements should be fair and wages and career opportunities should be provided accordingly. Giving responsibility in parallel with the authority of the employee is expressed as a prerequisite in ensuring organizational commitment. Increasing the organizational commitment levels of healthcare professionals who are in direct contact with patients will directly affect the health of the patient.

Keywords: Organizational Behavior, Organizational Commitment, Healthcare Employees, Commitment Factors

INTRODUCTION

The commitment of the employees to the organization cannot be ignored in order for organizations to gain competitive advantage and maintain their existence. A comfortable and peaceful working environment is required for the continuity and continuity of the qualified personnel in order to make the business activities more efficient. Thus, the employees' willingness to go to work and their commitment to the workplace and their work there attracted the attention of researchers.

The concept of commitment expresses the closeness, trust, love and respect for someone. Commitment is sometimes a need and sometimes a motive for the individual. Commitment is an important and positive attitude for both individuals and organizations. Organizations need to consider the level of employee commitment in order to retain their employees. Loyalty is important for individuals who work in critical, qualified and experience-requiring tasks. The healthcare industry is such a critical and important sector.

Today, as in all areas of life, very rapid and radical changes are experienced in the health sector. While the health sector is growing, it is also looking for ways to keep up with rapid change and competition. This change and growth increases the need for the emergence of new goals and targets, the expansion of the fields of activity and the commitment of the employees in the organization.

Since health institutions are an intense and stressful work environment that requires teamwork; institutions that need qualified workforce. It is a necessity to have qualified personnel in health institutions. For this reason, organizational commitment comes first among the factors that affect the performance of health workers and the quality of the service they provide. Employees with a high level of commitment are thought to have a successful performance.

In today's market conditions where competition is rapidly increasing, the organizational commitment of the employees cannot be ignored for the organizations using technological experiences to gain competitive advantage and maintain their existence. Commitment to the organization has a great importance in reaching the goals of the health sector, as it is in every sector (Taşkaya, S. & Şahin, B., 2011;166). Organizational commitment; It is important for the employees to have high performance in the continuity of their duties in the organization, for the continuity of the enterprises and for obtaining a competitive advantage.

Human needs are basically the same for everyone. However, people of the 21st century feel that they are cared for; They want their ideas, beliefs and personality to be respected. First of all, employees want to see and experience the climate they desire in their workplaces. Meeting this basic requirement is a

priority stage and should be expressed as one of the "hygiene factors" in terms of motivation theories[1]. Unless an environment is created that will enable employees to work happily, it will be difficult to achieve workplace goals. With the introduction of psycho-social factors into business life, the point of view that sees employees as machines has been removed, instead of the perspective that considers employees as respectable individuals. This point of view increases the organizational commitment of the employees and thus, the business processes and outputs become more quality and efficient.

Employees are affected by that organization as well as affecting the organization they are in. This influencing process is directly related to many issues within the scope of organizational behavior (organizational commitment, organizational trust, organizational justice, organizational citizenship behavior, organizational identification, burnout, job satisfaction, communication, etc.). The discipline of organizational behavior tries to understand and explain these interactions; so that managers can anticipate behavioral responses and manage the resulting consequences.

Organizational behavior offers important opportunities to increase organizational effectiveness. organizational behavior; on an individual scale; While examining cooperation, solidarity, communication and communication forms, conflicts, competition and group norms, in group dimension; organizational structure, management approaches, strategies and policies are examined at the organizational dimension (Luthans, 2011; Griffin & Moorhead, 2014; Koçel, 2010).

In the light of these explanations, "Organizational Behavior"; It can be defined as examining the stakeholder attitudes and behaviors that make up the organization and interpreting, directing and using these data in a way that will contribute more to the goals of the organization.

Organizational Behavior in Health Institutions

Understanding the behavior of employees, which are the main factors of service production in health institutions, and group dynamics within health care organizations is critical for the success of the health manager. While researches explain the reasons for the failure of unsuccessful managers; In particular, reasons such as the lack of understanding of the concept of team, the poor working of the

[1] It is a theory of motivation put forward by Frederick Herzberg. Herzberg called the factors related to the job itself and satisfying the employees as “motivating factors” and the factors related to the working conditions of the job as “hygiene factors”. First of all, a certain standard regarding working conditions should be achieved, and then motivating factors can be addressed. Respect, trust and caring are hygiene elements in this sense (Gökçe et al., 2010:238).

team and the inadequacies in interpersonal relations. (Borkowoski, 2011; Buchbinder and Shanks, 2007).

In health institutions, people from different professions, different views and different cultural values have to work together to create effective and productive jobs. Businesses that do not follow a working principle in this way experience problems in the competitive environment. For this reason, organizational behavior issues have become increasingly important in health institutions. Health administrators have to communicate effectively with various groups of people in a large, dynamic and complex structure. Health administrators can direct the attitudes and behaviors of employees towards achieving organizational goals, and thus more effective management can be achieved. The important thing is to eliminate the problems that the employees may experience in the work environment and the stressful environment that will cause them, and to benefit from the employees at the highest level.

Organizational Commitment Concept

The commitment of the employees to the organization they are in is seen at the beginning of the most important elements in the achievement of the goals and success of the organization. Perhaps for this reason, the subject of organizational commitment has become one of the primary disciplines of organizational behavior and organizational psychology (Gül, 2002;37).

Organizational commitment is considered as the state of individuals within the organization feeling attached to the organization, owning the organization or showing loyalty (Öztürk, Şeremet, 2021; 1812; Öztürk, 2018: 4). Being loyal to the organization, adopting the values of the organization, making the necessary work and effort for the organization voluntarily, adopting the membership of the organization and continuing its membership voluntarily (Pierce and Dunham, 1987: 163) are among the definitions of organizational commitment. Organizational commitment is the continuation of being a part of the organization by adopting the organizational values that the person voluntarily has (Swailes, 2002: 159). In other words, it is acting by adopting the interests of the organization without considering only its own interests, and continuing to be a part of the organization voluntarily (Demirel, 2009:116).

Employees' commitment to that organization will provide an environment for an increase in job performance, which will increase the work motivation of individuals (Öztürk, Şeremet, 2021; 1813). Organizational commitment should not be made through coercion by employers. In cases where it is done, it can lead the institution to failure. Coercion emerges as a wrong strategy for the institution (Doğan and Demiral, 2009:59). The important thing in organizational

commitment is to ensure the commitment of the employee to the organization with his own desire. Motivation is an important tool to achieve this (Genç, T. 2019;18).

The concept of "Commitment", which was introduced to the literature by Becker in 1960; It has been expressed as “a mechanism that produces consistent human behavior”. Later, in the 1970s, various studies were conducted on the concept of organizational commitment (Gül, 2018; 85-86). One of the important studies in this field is the study by Lyman Porter et al. in 1974 on employees' organizational commitment and intention to leave (Hülagu, S. & Güçlü, A. 2022). Based on these studies, many institutions have turned to efforts to increase the level of organizational commitment and this issue has become increasingly important (Öztürk, 2013:11).

Randal (1987:460) in an article he published; He stated that the concept of organizational commitment was mentioned for the first time in William H. Whyte's book "The Organization Man" (1960), published in 1956 (Dinçer, Kart, 2021:23). Later, it is seen that many researchers included this information (Gül, 2002:37; Myrvang et al. 2022:135). In the related work; It is mentioned that there is a secret agreement between the employee and the organization: The organization and the employee are mutually loyal to each other (Tekin, 2019). Grusky (1966) made one of the first definitions of organizational commitment by saying that "organizational commitment is the state of relationship of the individual with the system as a whole". Considering other definitions explaining the concept of organizational commitment; He expressed it as "the shared bond between the individual and the organization that the individual is related to" and it was stated that it consists of the tendency to make more effort for the success of the organization (Myrvang, 2022;135). In other words, organizational commitment; It is the desire and appreciation of the employee to stay in and participate in the organization to which they are affiliated (Karadal, Sabuncuoğlu, & Uçar, 2021). There are three pillars highlighted in the definitions. These; emotional commitment to the organization, the costs to be faced in the event of leaving the organization, and the obligatory continuation of the organization (Toker, Çevirgen, & Kalıpçı, 2019).

Employees of the organization using their knowledge, skills and abilities for the success of the organization is an expression of their commitment to the organization. In organizations where organizational commitment continues, staff turnover will decrease with success (Darıcan, 2019: 154). In other words, the level of commitment of a person to the organization is proportional to how much he can identify with the organization. Low level of organizational commitment is the situation in which the bond between the organization and the employee is

quite low and the employee does not make an effort in favor of the organization. This is known as the "emotionless employee" within the organization (Öztürk, 2018: 7). Organization members may also be willing to stay in the organization due to the continuance commitment that is among the organizational commitment dimensions of Allen and Meyer (1990). This includes a low level of commitment. Employees with low commitment will leave the organization when they have an opportunity to obtain better conditions or conditions close to the current situation (Darican, 2019: 154). Organization members with medium level of commitment, although they accept the goals and objectives of the organization, cannot fully embrace it (Öztürk, 2018: 6).

Types of Organizational Commitment

Organizational commitment has various dimensions. Allen and Meyer (1990) made the most common classification used in the literature; handled organizational commitment at three levels (Örücü, E. & Kışlalıoğlu, R. S. 2014; Şekerli, 2017:62);

- ✓ Emotional Commitment,
- ✓ Continuance Commitment and
- ✓ Normative Commitment.

These dimensions are briefly described below:

Emotional Commitment

It is the situation where the employee is emotionally attached to the organization, identifying with the organization and staying in the organization voluntarily. As a result of the coherence of the goals and values of the organization and the employee over time, identification and then emotional commitment to the organization occur (Meyer and Allen, 1991: 69). The most important indicator of emotional commitment is that the employee actively participates in organizational processes, has positive and supportive relationships with the members of the organization, and is emotionally willing to remain a part of the organization (Başar and Basım, 2015:665). Since those who feel emotional commitment try to give something from themselves for the success, welfare and well-being of the organization, their commitment to the organization expresses a commitment rather than a passive loyalty (Mowday et al., 1982:98; Buchanan, 1974). The situation where the employees voluntarily make the necessary effort in line with the interests of the organization is a high level of commitment; these employees strongly desire to be in the organization constantly (Öztürk, 2018:8). This high level of commitment is also called "attitudinal commitment". Attitudinal commitment reveals the individual's adaptation to the organization,

the conditions within the organization and the psychological aspect of the individual's commitment to the organization (Ulusoy and Kılınç, 2019:117). It can be said that the most beneficial type of organizational commitment for the organization is affective commitment.

Continuing Commitment

It is the commitment that occurs when the employee thinks that he/she gives his/her time and effort to the organization and that he/she invests in the organization in a sense, and that he/she should get the reward by staying in the organization (providing continuity). Rational reasons such as the knowledge and skills gained from the organization cannot be used at the same level in other organizations, the necessity of moving to another place in case of leaving the organization, and the loss of rights if leaving the organization in the early period are factors in the formation of continuance commitment (Allen and Meyer, 1990: 4). In this commitment dimension, emotions play little role in attachment to the organization (Newstorm and Davis, 1993:86). Continuance commitment is defined as the continuation of the employee as an obligation or a compulsory choice due to the costs he will face in case of leaving the enterprise (Özkutlu, 2008:82; Şekerli, E. B. (2017:62).

Normative Commitment

Normative commitment is the commitment formed by internalized normative pressures that directs the employee to act in a way that achieves the goals of the organization. Employees in normative commitment believe that they have responsibilities and duties towards the organization and feel obliged to stay in the organization. Obligation in the organization is not based on investments and interests related to the organization, as in continuance commitment. The employee shows certain behaviors not because he/she will provide personal benefit, but because he/she believes that it is right, believes that loyalty is important and sees loyalty as a moral requirement (Allen and Meyer, 1990: 4). This situation results in people believing that they should stay in the organization in terms of their moral values (Darıcan, 2019:155). The common point of these commitment dimensions is that they form a bond that reduces the possibility of the employee leaving the organization. However, the nature of this bond varies according to the size of the commitment. Those who feel emotional commitment to the organization stay in the organization because they want it, those who feel continuance commitment have obligations and needs, and those who feel normative commitment stay in the organization because they think it should be so morally (Çelik, 2021:2743). Since the reasons constituting these commitment

dimensions differ, the effect and result of each commitment also differ (Allen and Meyer, 1990:3).

Factors Affecting Organizational Commitment

Organizational commitment is related to the individual characteristics of the employee, his role in the organization, the structure of the job and the size and structure of the organization (Mathieu and Zajac, 1990: 171). Personal characteristics affecting organizational commitment; age, gender, marital status, education, working time, job label, success (Gözen, 2007). As for the job characteristics that affect organizational commitment; autonomy, diversity, feedback and job description. Along with these; The state of communication and interaction in the organization also has an effect on organizational commitment. Work experiences; Factors such as group attitudes towards the organization, the harmony of employee expectations and workplace goals, the attitude formed over time for the organization, and trust in organizational managers and decisions affect organizational commitment (Gül, 2018: 117).

The factors affecting commitment and the results of commitment can be expressed as follows:

Figure 1., The factors affecting commitment



Source; Factors Affecting Commitment and the Results of Commitment (Suliman, 2002: 172).

Factors affecting organizational commitment can be grouped under three main categories: personal, organizational and external factors (Bilgic, 2017:40).

Personal Factors

There are many research and literature studies showing that there are close relationships between organizational commitment and personal factors (Balay, 2000:55-61). The relationship between commitment and personal (demographic) characteristics is briefly mentioned below.

Age:

In most of the studies examining the relationship between organizational commitment and the age variable, it has been determined that there is a directly proportional relationship between age and commitment, and the level of commitment increases as the age of the employee gets older (Küçüközkan, 2015: 14; Yalçın & İplik, 2005: 400). It has been stated that it will be difficult to find a new job as the age progresses (Gündoğan, 2009:20-21). It can be said that the early ages are a period of searching. On the other hand, there are many studies stating that there is no relationship between organizational commitment and age (Gül, 2018;199). In this case, it is seen that researchers do not agree on the relationship between organizational behavior and age variable. These results; It shows that the relationship between the age variable and organizational commitment may have different effects on organizations in different fields such as education, industry and health sector.

Education:

As the education level of individuals increases, organizational commitment is reduced by the high level of organizational expectations and the difficulties experienced in meeting these expectations (Mowday et al., 1982:96). The high level of commitment of the employees with low education level to their organizations is explained by the anxiety of not being able to find a job in other organizations (Başyiğit, 2006: 45). However, there are also studies stating that organizational commitment increases as the level of education increases (Küçüközkan, 2015;200). In this situation; It is seen that researchers do not agree on whether the relationship between education level and organizational commitment is positive or negative.

Marital status:

Married employees have more responsibilities than single employees. Therefore, the cost elements that may arise in the case of married people quit their job are higher than those of single employees. Findings in some studies show that the attachment tendency of single employees is generally lower than that of married employees (Arbak and Kesken, 2005:83-84).

Personality characteristics:

Personal characteristics such as success motivation, expectations, personal development needs, work and moral understanding of employees have an effect on organizational commitment (Arbak and Kesken, 2005:84-85). Employees' being humble and knowing their responsibilities positively affect emotional and normative commitment; It has been determined that these characteristics of people who aim to be consistent and have difficulty in internalizing the changes affect their continuance commitment positively (Kılıç & Bozkaya, 2014:173-174). The level of cynicism in some employees may also have a negative effect on organizational commitment. Such effects can be explained by personality traits.

Organizational Factors

There is a strong relationship between organizational commitment and organizational factors. The reasons arising from the functioning of the organization and the situations that cannot meet the expectations of the employees negatively affect the organizational commitment. The structure of the organization, positive organizational climate, job security, the possibility of participating in decisions, having responsibility and autonomy at work have effects on the organizational commitment of the employee (Bayram, 2005: 125). Factors such as organizational culture and its components, managerial relations, nature of the job, income level of the job and rewarding are among the organizational factors that affect organizational commitment (Balay, 2000; Dolu, 2011, p.36; Yücel & Koçak, 2014:51; Hoş, C. & Oksay, A. (2015:7).

Organizational factors that affect organizational commitment are as follows:

Organizational Culture and Its Components

Organizational culture is an important variable that affects the commitment of the employee to the organization. Studies in the literature indicate that organizational culture directly affects organizational commitment (Başyiğit, 2006; Yücel & Çetinkaya, 2015; Mert, 2018:433). Organizational culture is effective on the behavior of employees and is effective in directing these behaviors. Looking at the components that make up the organizational culture; Concepts such as organizational communication, organizational trust, organizational justice, organizational climate come to the fore (İlişen, 2017; Özcan, 2011). The perception created by these components in employees is very important in terms of organizational commitment. Thus; Employees with a strong organizational culture also have a high level of commitment (Gülova & Demirsoy, 2012).

Administrative Relations

The organizational factor affecting organizational commitment is the managerial relations factor. Organizational commitment of employees supported by organizational managers is also increasing (Türkmen, 2016; Ece, S. & Gültekin, S. 2018:90). On the other hand, in organizations where the participation of the employees of the organization is limited, the identification with the goals and values of the organization is not sufficiently ensured and the organizational commitment of the employees may be adversely affected by this situation. According to scientific research in this field; It is stated that organizational commitment is higher in organizations with a flexible and participatory management style (İnce & Gül, 2005). Organizational managers, who do not value the ideas of the employees and do not include the employees in the point of participation in the decisions, demonstrate an authoritarian and oppressive management approach, and make continuous audits, cause a decrease in the sense of responsibility of the employees towards their work. Employees who encounter these situations prefer to stop struggling with the problems they encounter at work and flee from the organization and hold the manager responsible for this situation (Varoğlu, 1993). Managers who are aware of the needs of their employees and act sensitively, encourage their employees to participate in decisions and take responsibility, can create an open and transparent communication, and develop a sense of justice and trust in employees will increase organizational commitment in their employees (Salancik, 1977).

Nature of Work

The degree of difficulty of the job, and accordingly the level of responsibility and authority, directly affect organizational commitment (İnce and Gül, 2005: 71). In some organizations, there are situations where the employee is not given an authority at the level of responsibility. This situation can be expressed as an imbalance of responsibility and authority; From the academic success of a school to all kinds of problems during the day, the school principal should be equipped with an authority at this level of responsibility. At this level of responsibility, it is expected that powers such as a sanction authority/right on all employees and autonomy in recruitment are also given. Again, the organizational commitment of the employees who are not provided with the necessary support such as voice, authority, logistics and security in return for a very difficult job may be low.

Level of Income from Work

The wage that the employee receives for working is one of the most important factors in organizational commitment (Balay, 2000:68). The easiest way to

increase organizational commitment is to increase the wage paid to the employee (Aytaç, 2002). Due to the fact that the wage variable is the main objective, it may not be a variable that gives healthy results in research. The employee works for the main purpose of living and earning a profit to cover his expenses. Of course, the amount of the fee is incomparable with other variables. Reliable results can be obtained if research is carried out without touching the wage variable, assuming that a standard fee is charged in the studies.

Again, organizational gains of employees other than wages also affect organizational commitment. Gains are investments made by the organization to the employee and in return, they are the investments that enable the employee to be loyal to the organization. For example, the organization provides scholarships and educational opportunities for an employee to continue his higher education (Arbak and Kesken, 2005: 97).

However, in the case of income level, equity between equivalent positions can be an important variable. That is, fairness should be ensured in terms of wages. People who do the same job should be paid the same wage (Bozkurt and Bozkurt, 2008: 3). This situation is also related to the concept of intra-organizational justice. When there is no inequity in the wages earned, in other words, when there is no equal pay for equal work, the employees begin to look for new jobs and tend to work with higher wages. This situation will cause a decrease in organizational commitment (Balay, 2014; Bozkurt & Bozkurt, 2008: 3). Pay justice gives confidence to the employee and increases the sense of commitment and belonging (Pekel, 2001: 27-29).

Reward

Rewards, which can also be expressed as a thank you to the employees of the managers, increase organizational commitment. The award, which provides a positive motivational effect on the employees, also has a positive effect on continuing to work (Gündoğan, 2009). The amount and quality of the reward makes sense for the employee and increases their commitment to the job. Rewarding policies in organizations, their frequency and justice in rewards are a situation that affects organizational commitment.

Role Ambiguity and Role Conflict

There are many studies examining the effect of the characteristics of the employee's role in the organization on organizational commitment (Öztürk, & Şeremet, 2021). These studies show that the commitment of the employee, who is uncertain about the requirements of his job, and who takes on different roles that conflict with each other due to his job, decreases (Çakar and Ceylan,

2005:55). Determining the task sharing in organizations clearly and in writing and taking these shares as a reference in performance evaluations will increase organizational commitment. There will be more disruptions, problems and confusion in workplaces where task distributions are not clearly separated. Accurate measurement of employee performance may not be possible in such work environments.

Psychological Contract

Another organizational factor affecting the commitment of the employee is the willingness to comply with the psychological contract requirements between the employee and the organization. The psychological contract is an unwritten agreement between the employee and the management that expresses the beliefs of the parties regarding the mutual expectations (Karcıoğlu, Türker, 2011:122; Özgen and Özgen, 2010). Expectations within the scope of psychological contracts may be economic expectations as well as expectations related to social relations (Arbak and Kesken, 2005:97-98). The psychological contract can be expressed as an unspecified set of trust relationships between employees and managers.

Socialization and Social Relationships

Socialization generally refers to the interaction and identification of the employee with other organizational members. In this context, group relations are one of the sources of socialization that affect the attitudes of employees towards the organization. Employees to each other; Social emotions and behaviors such as supporting, trusting and owning contribute to the organizational commitment of the employee (Bakan, 2011:233; Arbak and Kesken, 1005:87). We have stated that the psychological contract is an unwritten agreement between the employee and the management that expresses the beliefs of the parties regarding their mutual attachments. Psychological contracts also include expectations regarding social relations (Arbak and Kesken, 1005:97-98).

External Factors

In addition to personal and organizational factors, external factors also affect organizational commitment. Factors such as employment opportunities, employment status in the sector, socioeconomic level of the country, unemployment rates can be given as examples to external factors (Seyhan, 2014:58). It can be said that external factors are related to the social, cultural and especially the economic situation of the society in which the organization is located.

Variables that cover macro-level situations that the organization does not have the power to correct, such as the economic course of the country in which the organization is located, political crises, forecasts for the future, are external factors. These factors create livelihood and future anxiety in employees. Such situations are always considered for employees and remind the importance of their job. These situations affect the commitment of employees to the organization.

Consequences Of Organizational Commitment

In organizations where organizational commitment is high, profit, success and quality will also be high. According to the results of many studies on Organizational Commitment; It has been determined that organizational commitment directly affects the attitudes and behaviors of employees and plays an important role in the emergence of some results in the organization. Some of these results are analyzed under the following headings:

Absenteeism and Organizational Commitment

Failure of the employee to come to work within the planned time frame is defined as absenteeism. What should be understood from absenteeism is that the individual does not come to work when there is no compulsory situation requiring absenteeism. There is a negative relationship between absenteeism and organizational commitment; that is, those with high organizational commitment have a low level of absenteeism, while those with a weak sense of commitment have a high rate of absenteeism. Absenteeism, especially when it reaches a certain level, can sometimes lead to more important problems than the problems encountered in leaving the job. In the event that an employee whose productivity and performance has decreased due to some negativities with his organization leaves the job, there is a possibility that he will at least be replaced by someone who can show higher performance. However, absenteeism causes inefficiency and poor performance by not leaving the job; it also harms other healthy structures of the organization (Bakan, 2011:233; Arbak and Kesken, 2005:99-100).

Resignation and Organizational Commitment

The most emphasized issue within the scope of the results of organizational commitment is leaving the job. Resignation is the termination of the membership of the organization by the individual who contributes to the organization in return for a fee. Leaving the job due to the low level of organizational commitment causes the organization not to receive the return of its investments in the person;

it also jeopardizes the consistency and sustainability of the products and services offered by the organization (Arbak and Kesken, 2005:112-115).

Performance and Organizational Commitment

Organizational commitment has a positive relationship with employee performance (Balay, 2000:84). The basic view on performance in the organizational commitment literature is that this situation of employees with high emotional commitment will reflect positively on employee performance. In continuance commitment, it is suggested that the employee with limited job alternatives will fulfill the performance within the scope of his job description in order to maintain his current status. For the normative commitment-performance relationship, it is possible to state that the performance of those with high normative commitment will also be high. The performance of the employee who contributes to the organization because he wants to and the performance of the employee who makes this contribution because he believes that it is a right behavior will differ in terms of both quality and continuity (Arbak and Kesken, 2005:107-109).

Stress and Organizational Commitment

It is stated that organizational commitment gives the individual a sense of trust and belonging, and these feelings reduce the negative effects of stress (Gündoğan, 2009:64). When organizational commitment is weak, the pressure caused by job stress is felt more (Duygulu and Abaan, 2007:66).

Motivation and Organizational Commitment

Motivation is a psychological process of revealing, directing and maintaining voluntary behaviors towards achieving individual and organizational goals. There are studies in the literature that organizational commitment increases employee motivation (Bakan, 2011:255). As a result of these studies, generally positive relationships were found between organizational commitment and motivation (Zeynel, E. & Çarıkçı, İ.H. 2015). In addition, it has been concluded that the employee with high organizational commitment and motivation has low intention to leave the organization and high job performance (Ertan, 2008: 2).

The low level of organizational commitment among employees can cause errors, problems and confusion in business processes. Again, delays in workplace goals, poor process and output quality can be seen. It is expected that the entropy process will be faster in organizations where organizational commitment is low in general average.

Measuring Organizational Commitment

The scale that is widely used to measure organizational commitment is the "Organizational Commitment Scale" (SCA) developed by Allen and Meyer (1990: 6-7), consisting of 18 questions and three sub-dimensions (Çınar, Gündoğdu,2019:237). The Turkish validity and reliability study of the scale was also done by Wasti (2000:220). In his study, in which the researcher also revealed his perspectives on the concept of organizational commitment in Turkish culture, he concluded that the "Three Dimensional Organizational Commitment Model" can be valid in Turkish culture and environment in general. Another scale used to measure organizational commitment is the "Commitment to Organization Scale" consisting of 15 questions developed by Mowday et al. (1979: 228).

Organizational Commitment In Health Institutions

Especially in recent years, due to the rapid aging of the population in health institutions, the services offered in areas such as geriatrics [2] and palliative care [3]have increased (Erol, S. & Ergün, A. 2019;38). At the scale of Turkey, asylum seekers are excessively concentrated in health institutions as well as in all institutions (Korkmaz, 2014;40). The increase in cancer cases, the opening of new oncology hospitals, the widespread use of physical therapy services throughout Turkey, the recognition of the necessity of screening programs in primary health care services and home health services draw attention. These rapid changes in the health sector, global-scale epidemics and intense work stress; It makes it important to ensure organizational commitment as well as the employment of employees (Sayan et al., 2023; 8). The attitudes and perceptions of the employees in health institutions about their organizations have an impact on their intention to leave the organization and directly affect their performance (Işık, Uğurluoğlu, & Akbolat, 2012:262).

Looking at the National Thesis Center, it is stated that between 2008 and 2020, 98 Master's and Doctoral thesis studies were conducted on "Organizational commitment in health institutions" (Özyurt and Özgen; 2020, 233). In the general results of the theses, it was concluded that organizational commitment and job satisfaction as the secondary subject studied were the most, and that there was a significant and positive relationship between organizational commitment and job satisfaction, organizational trust, motivation levels, and organizational culture in the common results. In the theses on "Organizational Commitment in Health

[2] Geriatrics; It is a branch of science that deals with the health problems, diseases, social and functional lives, quality of life, preventive medicine practices and healthy aging of patients aged 65 and over.
[3] palliative care; It covers long-term and life-facilitating care services offered to individuals who have to live with serious illnesses throughout their lives in order to facilitate them to cope with their illnesses.

Institutions"; At the beginning of the factors that positively affect organizational commitment; job satisfaction, organizational trust, motivation levels, organizational culture, positive attitudes of leaders and organizational justice. The concepts that negatively affect the level of organizational commitment are; It is seen that there are concepts such as burnout, mobbing, organizational cynicism, workload and not meeting employee expectations (Özyurt and Özgen; 2020, 241).

In health theories, employees form the basis of organizational effectiveness, performance and, as a result, a sustainable development. In this context, ensuring the commitment of the health workforce to the organization is one of the main elements of a sustainable development (Ülbeği and Yalçın, 2016). Considering the complex structures of health institutions, the dynamism of the environment in which they operate, and the fact that they have to serve with employees with different knowledge and experience; organizational commitment should be carefully considered (Arbak & Kesken, 2005:4-5; Berberoglu, A., 2015; Köse & Köse, 2017).

Low organizational commitment of health institution employees negatively affects organizational performance, managerial process and patient care quality; It can also cause decreases in patient loyalty and corporate profitability. Therefore, organizational commitment levels in health institutions should be regularly measured and evaluated, and when there is a downward trend, necessary managerial tools and policies should be put into practice. In this sense, priority should be given to the participation of the employees in the decisions, the understanding of democratic management, the encouragement and rewarding of the employees, the understanding of transparent and honest management and the needs of the employees (Gider et al., 2011:99).

Improving Organizational Commitment in Healthcare Employers

In line with the studies in the literature, many suggestions have been presented to improve organizational commitment in employees (Gündoğan, 2009:116-120; Yüceler, 2009:447; Doğan and Kılıç, 2007:55-56; Duygulu and Abaan, 2007:68-69) .

In order to create higher quality organizational identification and organizational commitment in organizations, it is necessary to increase the level of organizational commitment of working individuals. In this direction; assigning employees to jobs that match their education levels, abilities and personalities as much as possible; employees should be given responsibilities in parallel with their authorities and they should be trusted in fulfilling these responsibilities.

In order to ensure the commitment of the employees to the organization, the information about the organization should be conveyed correctly in the job application from the recruitment process, and the candidate selection criteria should match the qualifications of the candidate. Candidates with more qualifications and competencies than required for the position nominated may become unhappy and bored with their jobs after a while. A careful examination of the expectations will be achieved by ensuring candidate-position harmony. In recruitment, employees whose organizational and individual values overlap, who can work in the organization for a long time, and whose expectations and needs are at a level that the organization can meet, should be determined and recruited.

It is important to carry out studies to increase the emotional commitment of employees with high attendance commitment, especially young and low working hours. Because; A high level of emotional commitment indicates that the goals and values of the individual and the organization overlap.

Efforts should be made to develop and improve the organizational climate. It should be noted that positive organizational climate is a factor that increases organizational commitment. Care should be taken to give employees a say in their work, to enable them to take initiative, to give importance to their opinions and thoughts, and to ensure mutual trust between employees and managers. An organizational climate that supports the feelings of employees such as trust, justice, respect and equality should be created.

Attention should be paid to information sharing and communication. Sharing information and giving feedback to employees is an indicator of the value that organizations place on employees. Employees with whom knowledge is shared, especially those who produce new ideas and are talented, feel themselves to be a part of the organization, so their desire to remain a member of the organization increases. It is also of great importance in terms of learning the needs and wishes of the employees through communication, expressing themselves and creating a sense of belonging.

Organizing personnel development programs, developing promotion and career opportunities, supporting the career efforts of the employees and meeting the training requests as much as possible are also factors that positively affect organizational commitment. It is quite natural for the employees to develop a sense of commitment towards organizations that provide careers in line with their interests and abilities. Lack or limited opportunities for promotion is another factor affecting organizational commitment.

Employee empowerment efforts should be made. Employees will feel empowered to make changes regarding the working environment and working style through

empowerment. Thus, the commitment of the employees to the organization will also increase.

Positive organizational climate in organizations, job security, opportunities to participate in decisions, having responsibility and autonomy at work have effects on the organizational commitment of the employee (Bayram, 2005: 125). The feeling of trust that employees have in managers is important in organizations, and the establishment of this feeling of trust depends on both individual characteristics and the quality of relations in the company (Baltaş, 2000: 58). Solving the problems of the employees, social activities, meeting employee expectations adequately and positive leadership behaviors should be addressed to increase commitment. It can be said that the high organizational commitment of the employees creates negative entropy in the organization.

Health workers are bound to their jobs by a professional oath. With the effect of this, it can be said that they fulfill their work as a responsibility rather than a duty. They perform an extremely important and tangible feedback task, such as helping the individuals they serve, relieving their pain, relieving their discomfort and treating them. This may be a factor that increases their organizational commitment. On the other hand, both the difficulty of the health sector and the issues of violence in health, organizational cynicism, excessive workload and mobbing, which are still ongoing in some institutions, can cause the burnout levels of the employees to increase and thus damage their organizational commitment (Özyurt, M. & Özgen, Ç. 2020;240).

Human needs are basically the same for everyone; security, nutrition, self-confidence, etc. (Hanks, 1999: 115). However, the people of the 21st century primarily want to be put in the place of human beings and to be respected for their ideas, beliefs and personality. Above all, employees want to see and experience the climate they desire in their workplaces. For this reason, it is necessary to pay enough attention to the following two main issues that concern the employees in the workplace: First, to benefit from the economic means to the extent of the efforts of the employees and to achieve satisfaction as a profit; The second one is to satisfy the moral satisfaction needs of the employees by rewarding them psychologically. Up to now, the primary field has been mostly focused on and important developments have been achieved in this field. In recent years, the importance of the latter has begun to be understood. It will be difficult to achieve workplace goals unless an environment is created that will enable employees to live and work happily. With the introduction of psycho-social factors into business life, the point of view that sees the employees working in the enterprise as a work machine has been removed, instead of the perspective that puts the employees on more respectable foundations. Thus, the employee becomes more productive and is more connected to the business (Yumuşak, 2008: 4-5).

Social activities and positive leadership behaviors among employees should be addressed to increase commitment. In order to create a healthy health institution, a healthy communication network should be established within the institution. Employees should be embraced as values and a climate should be created where everyone values respect. It should be expressed by senior managers and politicians that healthcare workers are cared for and valued. One of the reasons why healthcare employers, especially physicians, have gone abroad in recent years may be that they feel they are worthless in the country.

As in any institution, fairness must be ensured in the distribution of wages and resources within health institutions. Wage increases should be provided according to performance, and there should be wages in proportion to their labor.

Violence in health may occur in health institutions where there are not enough employees, patient and companion reception arrangements are not well planned, and especially where the density is high. The phenomenon and potential of violence in health is a factor that reduces the organizational commitment of health workers. First of all, such negative factors need to be corrected. As a result of improvements in such problematic areas, organizational commitment will automatically increase. Job rotations should be done as a temporary solution for employees who are not satisfied with their work or their job.

CONCLUSION

In order to create employee loyalty in health organizations, employing employees by looking at their education level as much as possible; assigning them to jobs suited to their abilities and personalities; employees should be given responsibilities in parallel with their authorities and they should be trusted in fulfilling these responsibilities. It is hoped that increasing the organizational commitment levels of healthcare employers who are in direct contact with patients will directly affect the health of the patients.

The fact that health workers are at peace with their job, love their job, is related to their commitment to the work organization they are in. Attitudes such as the existence of unity of purpose, economic income and promotion opportunities, justice within the organization, and equal distribution of resources can affect the emergence of commitment.

ETHICAL TEXT

In this article, the journal writing rules, publication principles, research and publication ethics, and journal ethical rules were followed. The responsibility belongs to the author for any violations that may arise regarding the article.

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Chapter 14

The Relation of Methodology and Methods in Social Research

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ABSTRACT

The academic community has varying perspectives on the definition of methodology. Many scholars consider methodology encompassing the systematic and theoretical analysis of methods and principles within a specific field of study. It serves as a guide for researchers in scientifically validating the information used in their research. There has been a noticeable shift in the understanding of methodology in recent years, particularly in publications since 2000. Scholars argue that research should not be confined to a strict dichotomy between qualitative and quantitative approaches. The dichotomy needs to be deemed sufficient to meet the demands of modern research and calls for a synthesis of methods. This new approach is referred to as "trichotomy," with the "mixed method" being the emerging methodology for conducting research that combines elements of both qualitative and quantitative methods. Integrating these methodologies aims to enhance the quality and efficacy of research. This study explores early career researchers' challenges, including the dichotomy between qualitative and quantitative research methodologies and the utilization of mixed methods. Furthermore, the existing research literature was examined, and it is argued that discussions on research methods in academic texts and university courses should incorporate mixed methods and address the perceived dichotomy between qualitative and quantitative research methodologies.

INTRODUCTION

The etymology of the term "methodology" can be traced back to Greece (meta hodos), which translates to "following a certain route[1]." Research plays a crucial role in fostering scientific and inductive reasoning and promoting the development of logical thinking and organization skills. It provides the foundation for various management approaches within our economic system. Research Methodology refers to the systematic and theoretical analysis of research methods employed in a specific field of study, encompassing the techniques and approaches used to conduct scientific research.

This introduction section defines key terms relevant to the topic discussed in this paper. These definitions serve as a summary to aid in understanding the main arguments of the subject under investigation. Terms such as "paradigm," "methodology," "method," and "technique" are subject to interpretation. Thus, careful attention has been given to maintaining consistent definitions for these terms. However, it should be noted that these definitions are not claimed to be correct, and some flexibility is required when using them across different contexts.

Research activities include administering and analyzing surveys, conducting controlled experiments, engaging in ethnography or participant observation, and developing root definitions and conceptual models. These fundamental activities are referred to as research methods or techniques, with the terms often used interchangeably. However, there is sometimes confusion between the terms "method" and "methodology." They are occasionally used imprecisely as synonyms. For instance, Tashakkori and Teddlie (1998) and Livari et al. (1998) employ them interchangeably, while Livari et al. (1999) highlight differences in their usage between North America and Europe.

To clarify this paper, it is helpful to distinguish three connotations of the term "methodology." Firstly, the most general meaning of "methodology" refers to the study of methods[2]. This interpretation can be applied to a Research Methodology course covering various methods. Secondly, the term "methodology" can denote the specific research method(s) employed in a particular research study[3]. In this context, each study has its distinct methodology. Lastly, "methodology" is often used interchangeably with the terms "methods" and "techniques," despite each term having its specific meaning. Generally, the methodology represents the researcher's approach to conducting the research and finding solutions to a

[1] See Jonker & Pennink (2010)
[2] See Checkland (1981)
[3] See Tashakkori & Teddlie (1998)

specific problem[4]. Igwenagu explains the term "methodology" by quoting Irny and Rose, who describes it as a systematic, theoretical analysis of the methods applied to a field of study. Methodology encompasses the analysis of methods and principles associated with a particular branch of knowledge. Igwenagu describes methodology as a general strategy that outlines specific research methods. On the other hand, methods refer to the defined means and modes of data collection or how a particular result is calculated. Therefore, it is evident that methodology and methods are not interchangeable[5], although this common misconception often leads to conflict and misinterpretation.

Jonker and Pennink assert that a comprehensive understanding of methodology requires considering the "requirements" or "criteria" the research must adhere to. These requirements and criteria enable the research to justify the chosen methodology, methods, and techniques. Justification occurs at the beginning, during, and at the end of the research process[6].

Within the academic realm, Jonker and Pennink note that many students perceive methodology as merely a research plan. In the field of education, the methodology is often limited to writing questionnaires and collecting data, although it is a more complex concept. Due to the confusion between methodology and methods, students often produce work of inadequate quality.[7]

Methodology, in essence, involves action and reasoning. Jonker and Pennink describe it as an action-oriented approach that develops a skill set based on precedents and pragmatic considerations. Researchers design their research to address specific inquiries, making logical choices and providing transparent explanations for their actions. The methodology is not solely about conducting research but also about taking purposeful actions[8]. Action-oriented methodology assists researchers in systematically elaborating their approach using "open" or "closed" questions. [9]

In their book on Research Methodology, Kothari distinguishes between the concepts of method and methodology. According to Kothari, the method encompasses all the methods and techniques employed in conducting research.[10] On the other hand, he defines methodology as a systematic approach to addressing research problems, emphasizing its role as a scientific study of how research is carried out. [11]

[4] See Jonker & Pennink (2010)
[5] See Tashakkori & Teddlie (1998)
[6] See Igwenagu (2016)
[7] See Jonker & Pennink (2010)
[8] See Jonker & Pennink (2010)
[9] Jonker & Pennink (2010:22)
[10] Kothari (2004:7)
[11] Kothari (2004:8)

Moreover, it is essential to note the distinction between methodology and research design. Kazdin explains this difference by stating that methodology refers to the principles, procedures, and practices that govern research, while research design pertains to the specific plan utilized to investigate the research question. [12] It is emphasized that methodology should encompass every step involved in the research process, thereby differing from research design, which explores the various approaches to answering a research question.

Various authors have written numerous books discussing research methodologies and providing their perspectives to enhance the field of study. Despite a vast collection of books available, the present study focuses on recent publications, particularly those written after 2000. Four graduate students who focused on English sources carefully selected and examined thirteen contemporary books. Another group conducted a similar study in Turkish.

Both groups engaged in selective reading, aiming to gain a comprehensive understanding of research methodologies by thoroughly scanning each book and its relevant content on methodology. The present study concentrated on various aspects, from fundamental methodology definitions to discussions of mixed-type approaches. Each author of these thirteen books distinctly presented their ideas, offering detailed explanations of the two primary approaches. Some books provided concise information about methodologies in a few pages, while others dedicated more than twenty pages to the topic. Nevertheless, all the books emphasized the emergence and urgent need for new research approaches. Also, some sources introduced a third approach called the “mixed type," where authors abandoned the dual-style approach in favor of triangulation.

Author	Book’s Name	Year	Total Pages	Methodology and Method Pages
Attied Khawar Balwan, Wahied Khawar Balwan, Neelam Saba	Glance of Research Methodology for Researchers: A Logical Assessment (Makale)	2022	6	2
Gabriela Saldanha, Sharon O'Brien	Research Methodologies in Translation Studies	2014	292	30
W. Lawrence Neumann	Social Research Methods: Qualitative and Quantitative Approaches Seventh Edition	2014	599	30

[12] Kazdin (2003:22)

Jemina Napier and Sandra B. Hale Pöchhaker	'Franz Pöchhacker (Ed.). Routledge encyclopedia of interpreting studies', Methodology	2015	583	3
Jan Jonker, Bartjan Pennink	The Essence of Research Methodology: A Concise Guide For Master and PhD Students In Management Science	2010	171	21
Chinelo Igwenagu	Fundamentals of Research Methodology and Data Collection	2016	47	4
Sam Goundar	Research Methodology and Research Method (Makale)	2012	43	6
Noella Mackenzie and Sally Knipe	Research dilemmas: Paradigms, methods, and methodology (Makale)	2006	11	2
C.R. Kothari	Research Methodology Methods and Techniques (Second Revised Edition)	2004	398	24
Felix R. Librero	Writing Your Thesis (A Practical Guide For Students)	2012	235	
Subhash Chandra Parija, Vikram Kate (Editors)	Thesis Writing For Master's and PhD Programme	2018	317	
Marczyk, G. R., DeMatteo, D., & Festinger, D.	Essentials of research design and methodology. Hoboken, N.J: John Wiley & Sons.	2005	290	
John Mingers	Combining IS Research Methods: Towards a Pluralist Methodology (Makale)	2001	19	10

The thirteen selected sources compare and contrast the quantitative, qualitative, and mixed approaches. This analysis aims to give readers a comprehensive understanding of various methodologies, enabling them to gain a broader perspective and a clear idea about research methodologies. The exclusion of older sources published before the millennium is deliberate, as the study aims to reflect the contemporary reflection of methodologies. Aside from the thirteen books, other published or digital sources have also been considered.

DISCUSSION

Research Methodology and Research Methods

Research is a systematic and logical pursuit of new and valuable information on a specific subject. It involves an objective and methodical examination to find solutions to scientific and social issues. Research is driven by the desire to uncover hidden truths and expand knowledge.

Conducting research necessitates a well-defined methodology, encompassing a starting point, appropriate methods, and data collection and analysis techniques.[25] According to Jonker and Pennink, a research methodology is based on a particular perception of reality and encompasses the researcher's assumptions, criteria, rules, and requirements. It is an action protocol or doctrine that guides the researcher's choices and adherence to ensure transparent and reliable results.[27] It is common to employ multiple methodologies tailored to specific purposes, dispelling the notion that only one dominant methodology exists. [28] Implicitly this assumes that there is only one (sometimes even dominant) methodology- a kind of 'one size fits all' approach.[29]

From a broader perspective, methodology entails systematically analyzing and comprehending various courses of action. [30] By considering methodology in this broader context, we can understand the questions and methodologies' reasons, methods, and objectives. Jonker and Pennink emphasize that methodology extends beyond the researcher's sphere of responsibility and includes structuring the evolving actions of individuals within organizations. [31]

The methodology is viewed as a theory of action that focuses on organizing. It encompasses conducting "proper" research for different organizations and the principles, regulations, prescriptions, and instruments that shape and design an organization. It involves targeted interventions for improvement or change in a given situation. [33] In this sense, action is a purposeful endeavor to organize the environment, exert influence, and achieve desired outcomes. [34]

The research methodology perspective encompasses observing, examining, assessing, and intervening in organizations conceived and (re)discovered through our actions, aspirations, problems, or assignments. Conducting research is a distinct mode of action, where researchers plan their actions based on the nature and context of the research question. In this aspect, action reading, action

[25] See Jonker & Pennink (2010)
[27] Jonker & Pennink (2010:111)
[28] See Jonker & Pennink (2010)
[29] Jonker & Pennink (2010:112)
[30] See Jonker & Pennink (2010)
[31] See Jonker & Pennink (2010)
[33] See Jonker & Pennink (2010)
[34] Jonker & Pennink (2010:114)

planning, and action repertoire align. The methodology also reflects on the action, highlighting that action encompasses analysis, organization, design, and change within the organizational context. [35]

The methodology represents the destination's path but does not specify individual steps. Methods, on the other hand, refer to specific techniques and steps involved in research. The methodology serves as a compass, providing guiding principles and overarching instructions, while methods indicate the specific steps to be followed in a predetermined order during the research process. [36]

At this juncture, it is essential to reiterate the distinction between research methods and research methodology. Research methods encompass the various techniques employed in conducting research. These methods refer to researchers' specific approaches to carry out their investigation. In essence, research methods comprise the tools researchers employ to study their research problem. The objective of the research, mainly applied research, is to solve a given problem by establishing a connection between the available data and the unknown aspects of the problem, thus formulating a solution.

There is a distinction between research methods and research methodology in academic writing. Research methods refer to the specific techniques and procedures employed in conducting research. These methods encompass the practical approaches researchers utilize to address their research questions. In essence, research methods are how researchers carry out their investigations.

Researchers must comprehensively understand the underlying assumptions associated with various techniques and criteria to determine the applicability of specific methods and procedures to their respective research problems. Consequently, it is imperative for researchers to tailor their methodology to the specific characteristics of their unique research problems. The scope of research methodology extends beyond that of research methods alone. In research methodology, the researcher not only describes the research methods employed but also delves into the rationale behind their selection in the context of the research study. This entails explaining the reasons behind the utilization of particular methods or techniques.

Research methodology serves as a systematic approach to addressing research problems, encompassing the scientific study of how research is conducted. It involves examining the various steps typically undertaken by researchers in investigating their research problems and understanding the underlying rationale behind these steps. It is crucial for researchers to possess knowledge not only of research methods and techniques but also of the methodology itself.

[35] See Jonker & Pennink (2010)
[36] See Jonker & Pennink (2010)

Researchers must not only be familiar with developing indices or tests, calculating measures such as mean, mode, median, and standard deviation, performing chi-square tests, and applying specific research techniques, but they also need to possess an understanding of the relevance of these methods and techniques. They should comprehend the meaning and implications of utilizing specific approaches and why they are chosen over others. Additionally, researchers should grasp the assumptions that underlie various techniques and possess the ability to determine the suitability of specific methods and procedures for particular problems. This necessitates researchers to tailor their methodology to their specific research problem, as the approach may vary from one problem to another. For instance, an architect designing a building must consciously assess the basis for their decisions. They evaluate the reasons and criteria behind selecting specific sizes, numbers, and locations of doors, windows, and ventilators, as well as the materials used. Similarly, in research, scientists must subject their research decisions to evaluation before implementation. They need to clearly and precisely articulate the decisions they make and the rationale behind them, allowing for evaluation by others. By adhering to a rigorous research methodology, researchers can ensure the transparency and robustness of their research process, enhancing the credibility and validity of their findings.

The concept of research methodology encompasses various dimensions, with research methods constituting a part of it. The scope of research methodology extends beyond that of research methods alone. When referring to research methodology, we not only consider the research methods employed but also delve into the underlying logic behind their selection within the context of our study. It is essential to explain why a specific method or technique is chosen and why alternative approaches are not employed. This comprehensive understanding enables researchers, as well as others, to evaluate the research findings effectively. Questions pertaining to the motivation behind undertaking a research study, the definition of the research problem, the formulation of hypotheses, the data collection process, the chosen methods, the rationale for using specific data analysis techniques, and other related aspects are addressed within the framework of research methodology.

According to Igwenagu, the methodology should not be mistaken for solutions to problems; instead, it provides guidance on which methods or best practices can be applied to a specific case.[37] In essence, the methodology serves as a framework for conducting research and understanding the appropriate methods to employ. It describes the methods used, their limitations, and the implications of employing

[37] See Igwenagu (2016)

them. Igwenagu also presents a list of advantages associated with research methodology. These include the advancement of human knowledge, the provision of research tools, the cultivation of a disciplined and scientific attitude, the enhancement of critical thinking skills, the ability to evaluate and utilize research results with confidence in decision-making, and the enrichment of the research process.[38] Additionally, Igwenagu summarizes various methods and their applications. The list is as follows:

1. Survey: This method is utilized to gather data about practices and viewpoints at a particular point in time, typically through questionnaires or interviews.

2. Case Study: This approach involves describing relationships that exist in real-world situations.

3. Simulations: Simulations aim to replicate the behavior of a system and are employed when analytical problem-solving is challenging. It often incorporates random variables, but data collection must be sufficiently comprehensive to resemble reality.

4. Subjective/Argumentative Research: This method focuses on generating new theories and ideas that can be subsequently tested. It is a subjective and unstructured form of research, prone to research bias.

5. Action Research: Considered the most valuable form of research, action research combines practical application with the development of theoretical knowledge. It seeks to produce practical solutions and valuable outcomes for the individuals or groups involved. [40]

Furthermore, Kothari asserts that research methodology encompasses the comprehensive examination of the steps undertaken in addressing the research problem, as well as the underlying rationale behind these steps.[41] According to Kothari, it is crucial for researchers to possess knowledge not only of research methods and techniques but also of the research methodology itself. He emphasizes that research methodology extends beyond research methods, as it encompasses a broader scope.[43]

Research methodology enables us to elucidate the reasoning behind the selection and implementation of specific methods and techniques in a research study. It serves as a means to justify the choices made and the steps taken throughout the research process.

[38] See Igwenagu (2016)
[40] Igwenagu (2016:6)
[41] See Kothari (2004)
[43] See Kothari (2004)

In summary, the distinction between research methods and research methodology lies in the technical aspect. Research methods pertain to the actual execution of experiments, tests, surveys, and similar activities, whereas research methodology involves a deeper understanding of the various techniques that can be employed in research, encompassing the execution of tests, experiments, surveys, and critical analyses.

Qualitative or quantitative? Methodology or method?

In the literature, the terms qualitative and quantitative are often used in two distinct discourses, one relating to what is more commonly understood to be the research paradigm and the second referring to research methods.

At one level, quantitative and qualitative refers to distinctions about the nature of knowledge: how one understands the world and the ultimate purpose of the research. On another level of discourse, the terms refer to research methods - how data are collected and analyzed - and the types of generalizations and representations derived from the data.[45]

Traditionally, research methodologies are broadly classified into qualitative and quantitative, thereby creating a massive divide amongst researchers, especially in social sciences. The goal of the research method is to produce new knowledge or deepen understanding of a topic or issue. It is well-known that for natural sciences, researchers dealing with numbers, statistics, and concrete outcomes conduct their research with "the quantitative methodology." The research classified out of natural sciences, which do not have concrete materials to evaluate or measure is, using "the qualitative methodology." To illustrate, the research for engineering, IT, and business world quantitative methodology was applied, and for research in humanities, qualitative research was preferred.[46]

Quantitative Research Methodology

Conducting research with quantitative methods and methodology has a long history. The term quantitative roughly means in terms of 'quantities' that either do/do not occur in terms of amount, number, frequency, etc. Here everything that forms the research process- objectives, design, sample, and the questions one plan to ask of respondents- is predetermined.[47]

Quantitative research is based more directly on its original plans, and its results are more readily analyzed and interpreted. Quantitative research is, as the term suggests, concerned with the collection and analysis of data in numeric form.

[45] See McMillan & Schumacher (2006)
[46] See Neumann (2014)
[47] See Neumann (2014)

It emphasizes relatively large scale and representative sets of data and is often, falsely in our view, presented or perceived as being about the gathering of facts. The common methods used in quantitative research are the followings:

1. Descriptive research involves collecting data in order to test hypotheses or answer questions concerning the current status of the subjects of the study. It determines and reports the way things are.
2. Correlational research attempts to determine whether and to what degree a relationship exists between two or more quantifiable variables. However, it never establishes a cause-effect relationship.
3. Causal-comparative research establishes the cause-effect relationship and compares the relationship, but the cause is not manipulated, such as "gender."
4. Experimental research establishes the cause-effect relationship and makes the comparison, but the cause is manipulated. The cause, the independent variable, makes the difference. The effect, the dependent variable, is dependent on the independent variable.

According to Jemina Napier and Sandra B. Hale, quantitative approaches are classified into subcategories as listed. *Survey Research* refers to a small-sized community and researches specific criteria, i.e., the survey of Albl-Mikasa's survey on the impact of the globalization of English on conference interpreting work. Simultaneous interpreting and legal interpreting conducted is the examples mainly used for *Experimental Research*. Quantitative approaches can also be used for *Corpus-Based Research*. For example, German closed compounds have more than three words.[48]

According to Jemina Napier and Sandra B. Hale (year), quantitative research approaches can be categorized into various subcategories. One of these subcategories is Survey Research, which focuses on investigating specific criteria within a small-sized community. An example of survey research is Albl-Mikasa's study on the impact of the globalization of English on conference interpreting work. Another subcategory is Experimental Research, which often involves simultaneous interpreting and legal interpreting as examples. These types of studies utilize quantitative approaches to examine various aspects of the interpreting process. Quantitative approaches can also be applied to Corpus-Based Research. For instance, one study may analyze German closed compounds with more than three words using quantitative methods.

[48] See Napier & Pöchhaker (2015)

Qualitative Research Methodology

The term "quality" in this context refers to the manner in which knowledge is developed, the corresponding attitudes and behaviors of researchers, as well as the chosen methodology and type of data. It involves research in which the researcher attempts to understand a specific organizational reality and the phenomena occurring within it from the perspective of those involved. The researcher aims to grasp it "from the inside out" as opposed to "from the outside in," which is fundamental to qualitative methodology. [49]

Jonker and Pennink emphasize that methodology (or methodologies) can be used to guide research activities and justify the results. There are various methodologies within the qualitative research approach, typically classified as ethnography, ethnomethodology, and phenomenology. Jonker and Pennink further suggest that classification can also be based on the extent of the researcher's participation in daily affairs, resulting in "non-participating observation strategies" or "participating observation strategies." However, distinguishing between different methodologies can be challenging due to their development for specific contexts and scientific purposes.[50] Each methodology has its own set of assumptions, language, approach, and rules. Depending on the research question, sensitizing concepts, and context, the researcher is free to select an appropriate methodology for their qualitative research.[51] Jonker and Pennink also note more similarities between various methodologies than commonly perceived, emphasizing the need for careful analysis when considering a research design.

Several methods are frequently used in qualitative research, including:

1. Action research: It aims to contribute to both the practical concerns of individuals in a specific problematic situation and the goals of social science through joint collaboration within an ethical framework that is mutually acceptable.

2. Case Study: A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, mainly when the boundaries between the phenomenon and context are not clearly evident.

3. Ethnography: Ethnographic research originates from the discipline of social and cultural anthropology, where ethnographers spend a significant amount of time in the field. Ethnographers immerse themselves in the lives of the people

[49] Jonker & Pennink (2010:77)
[50] See Jonker & Pennink (2010)
[51] Jonker & Pennink (2010:82)

they study and seek to place the phenomena they study within their social and cultural contexts.

4. Grounded Theory: Grounded theory is an inductive theory discovery methodology that allows the researcher to develop a theoretical account of the general features of a topic while simultaneously grounding the account in empirical observations or data. Grounded theory differs from other methods in its specific approach to theory development, as it suggests a continuous interplay between data collection and analysis.

In summary, qualitative approaches involve research focused on social and cultural issues. This type of research requires a significant amount of time, and it involves the daily investigation of people's behaviors. For example, a comparison of the lives of migrant women and children in Turkey and Poland. [52] The authors describe qualitative research as "desk-top research. " [53]

Combining A Qualitative And Quantitative Approach In One Research Design

Confusion among novice or early-career researchers arises from the informal categorization of researchers and research as qualitative or quantitative. This confusion is further compounded by research literature that uses these terms in their titles, implying a methodological purity that may need to be more attainable in social research. O'Leary proposes an alternative perspective by defining qualitative and quantitative as adjectives that describe types of data and their corresponding modes of analysis. Qualitative data refers to data represented through words, pictures, or icons, which are analyzed using thematic exploration. On the other hand, quantitative data is represented by numbers and analyzed using statistical methods. [55]

This definition suggests that the terms qualitative and quantitative should be used to describe the methods of data collection, analysis, and reporting rather than as overarching theoretical approaches to research. While it is recognized that some research texts refer to quantitative, qualitative, and mixed methods as paradigms, in this paper, the terms quantitative and qualitative will be used to specifically refer to the methods of data collection, analysis, and reporting.

Scholars and scientists have recognized that more than a single approach to research is often needed for their studies. The application of both quantitative and qualitative methods in the same research has enabled more versatile studies with

[52] Napier & Pöchhaker (2015: 260)
[53] Napier & Pöchhaker (2015: 260)
[55] O'Leary (2004: 99)

remarkable outcomes. Particularly in works published after the year 2000, a new methodology has emerged, offering a new approach to research. The simultaneous use of both methodologies is referred to as mixed methods, aiming to enhance the effectiveness of research. [56]

The need for effective academic and scientific research has driven the shift away from a polarized view of research. Instead, research can be enriched by combining the two popular methodologies, quantitative and qualitative research, to form a methodological triangulation.[57]

Mixed methods involve the use and examination of multiple methods to gather data for the same research question. Researchers may employ qualitative and quantitative approaches simultaneously during data collection, with the choice of the starting approach depending on the specific research context. Saldanha and O'Brien also refer to this approach as triangulation, using two methods to address the same research question and achieve more robust outcomes. Each method serves as a control for the other, and triangulation also facilitates a comparison between the methods.[58]

Mixed methods research involves the application of different methods to gain a comprehensive understanding of a research topic. The use of different methods to explore various perspectives on the research subject is known as triangulation. According to Gorard, combined or mixed methods research is considered a crucial element in improving social science, including educational research, as it enhances research by employing a variety of methods.[60]

In conclusion, it is crucial to consider Jonker and Pennink's viewpoint that combining two approaches to compensate for individual strengths may be seen as unconventional by beginners. However, the concept of employing a "dual methodology" for justifiable and practical research has gained popularity. Jonker and Pennink also argue that utilizing both research approaches can provide valuable insights, more opportunities for hypothesis development, an enhanced understanding of existing theoretical knowledge, and direct practical benefits. Nevertheless, it is essential to recognize that these approaches originate from different traditions with conflicting views on research implementation.[61]

[56] See Napier & Pöchhaker (2015)
[57] See Napier & Pöchhaker (2015)
[58] See Saldanha & O'Brien (2013)
[60] Gorard (2004:7)
[61] See Jonker & Pennink (2010)

CONCLUSION

The methodology encompasses an additional responsibility for researchers, as they may be required to justify their choices to supervisors, clients, organizational members, and other stakeholders. Justification becomes possible when researchers are aware of the decisions they have made and the reasoning behind those decisions. [62]

When developing a methodology for research, open-ended questions provide more flexibility for creativity. Several factors play a crucial role in shaping the methodology, such as the availability of existing or new information and data sources, as well as the time constraints for the research. These considerations influence the methodology to a certain extent. Methodologies vary based on specific situations, questions, or problems. It is valuable to have methodologies tailored to different situations and the ability to construct customized methodologies.

Adopting a particular paradigm is akin to viewing the world through a specific instrument, like a telescope, an X-ray machine, or an electron microscope. Each instrument reveals certain aspects while remaining blind to others. Even though they may be focused on the same subject, each instrument produces a distinct and sometimes seemingly incompatible representation. Thus, by adopting more than one method, researchers often gain a limited perspective on a research situation. For example, they are focusing solely on measurable or quantifiable aspects or exclusively on individuals' subjective meanings while disregarding the broader social and political context. This argument strongly supports the use of multi-method research, suggesting that it is wise to employ a variety of approaches.

We have argued thus far that pluralist research is both desirable and achievable, although it entails several difficulties and challenges. By evaluating the approaches of different theorists, a new approach, namely the mixed approach, is gaining popularity. Utilizing a mixed approach allows for cross-validation of the validity of each methodology. In the near future, methodological triangulation, or the use of the mixed approach, is expected to be increasingly preferred.

We can now outline an agenda for future work. First, more research is needed to understand the cognitive and cultural barriers that hinder multi-method research. Are there additional personality-related factors that influence research preferences beyond those identified in the Jungian schema? Can individuals effectively operate in non-preferred research modes? Is there room for "paradigm-shifting" in research practices? To what extent does the current

[62] Jonker & Pennink (2010:31)

cultural makeup of the research community discourage multi-method research? Should changes be made to the curriculum in tertiary education and training to develop competencies in multi-method research better? Exploring these questions provides fertile ground for further research.

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Chapter 15

Metaverse's First Major Christian Community: Holy Bibles NFT as a Metachurch and Metamissionary in the Metaverse

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ABSTRACT

The Metaverse is a popular topic that has received a lot of attention. The religious communities and churches that have been formed within the Metaverse are also of great importance. In this context, it has been a matter of great curiosity how the relationship between the Metaverse and religion will be shaped. This paper examines *Holy Bibles NFT*, which has been initiated with the claim to be the first and largest Christian community in the Metaverse and establish the largest church with missionary claims. This paper adopts a case study approach to address the commodification of the sacred, its theologically acceptable and unacceptable dimensions, and the resulting uncertainties. The connection established between the game *Assassin's Creed* and *Holy Bibles NFT* provides a new perspective on the issue. While virtual reality holds great potential for the mission movement, some of the theological problems and uncertainties that may arise are the focus of discussion.

Keywords: Religion and new media, digital communication, metaverse, metachurch, metamissionary, Holy Bibles NFT, Assassin's Creed.

Introduction

The idea of Enlightenment put the human mind and science at the center of the universe. However, it left God and religion out of this center. The challenge to the worldview based on religion and metaphysics, which was a barrier to Enlightenment, revealed the understanding of transhumanism in the twenty-first century. In this historical moment, the rational mind and technology, which is its product, put the human being at the center as the God of a meta universe created. However, they create a paradoxical image by including the God and belief that they exclude. While it supposes that it has been separated from metaphysics in this way, it has become more metaphysical. The Metaverse, its most striking example, is mentioned with spiritual terms as the universe where techno-fetishism peaks, and holiness is attributed to its existence. Unlike the understanding of transhumanism shaped by objections to religious traditions, the Church, and a God who created the universe, the churches and religious communities rising inside the Metaverse are seen. *Holy Bibles NFT* is one of the most striking examples of this, claiming to be the first and largest Christian community in the Metaverse.

Upon examining *Holy Bibles NFT*, it is seen to be connected to the game *Assassin's Creed* from some aspects. Digital games represent an important area of exploration for the intersection of religion and contemporary culture. The concepts and elements of fictional or contemporary and ancient religions emerge in video games in various ways. Sacred places are sometimes part of a real-time strategy game, such as *Age of Empires*; sometimes, games narratively borrow themes from religious traditions, such as *Mass Effect 2*. The connection between *Holy Bibles NFT* and the game *Assassin's Creed* presents a much more complex appearance than any of these. While the game *Assassin's Creed* and similar games borrow religious themes and elements, *Holy Bibles NFT* borrows themes and elements from the game. Games make sacred places part of the game; on the contrary, *Holy Bibles NFT* makes the game its part in representing its place as the metachurch. Hence, gamechurch and metachurch should be considered separately.

Video games have once fought for legitimacy as a cultural product, but they are both a business and an art nowadays. These games go beyond being entertainment and turn into religion with the basic elements and designs they contain. On the other hand, *Holy Bibles NFT* goes beyond the traditional understanding of religion and transforms the understanding of religion by transforming religious elements into a design. *Holy Bibles NFT* reverses the relationship between video games and religion. It only finds a common ground with video games with its characteristic of being both a business and an art. As a

company, *Holy Bibles NFT* opens a new way for its mission with the revenue it will generate by offering Bible covers in the NFT format (art) for sale (business).

The study of religion and video games is a sub-field of digital religion, which Heidi Campbell defines as "religion created in new ways through digital media and cultures" (2014, 7). The concept of 'digital religion' has been used and defined to express the evolution of online religious practice; it also indicates how digital media and spaces are shaped by religious practice. 'Digital religion' not only refers to religion as created and expressed online; as a concept, it also enables people to talk about the current state of religion in relation to digital artifacts and the culture they are in (Campbell, 2012: 1). Virtual religious spaces are a common theme typically possessed by all digital religions. "Religion and new media studies are a new scientific sub-field" (Campbell, 2012: 4). *Holy Bibles NFT* bridges digital religion and these two sub-fields through its connection with *Assassin's Creed* and opens a different field of study. The study addresses how the Church and the mission are shaped in the meta-universe from the ecclesiological perspective on an example of *Holy Bibles NFT*. The focus of the discussion is that virtual reality is open to some potential theological problems and uncertainties, in addition to having religious potential.

Materials and Methods

This study focuses on the relationship between digital communication and digital religion, examining how the emergence of churches, religious communities, and missions within the Metaverse will shape the relationship between the Metaverse and religion. The research sample is based on Holy Bibles NFT, which claims to be the first Christian community in the Metaverse with the mission of becoming the world's largest virtual church, expanding the number of Christians worldwide, and providing patronage for small churches. Through a case study approach, this study examines the ecclesiological perspective of the Holy Bibles NFT example, discussing the commodification of the sacred, theologically acceptable and unacceptable issues, and the uncertainties that arise from it.

The present study employed a purposive sampling technique to select a sample from the following websites: https://holybiblesnft.com, https://www.instagram.com, https://opensea.io, and https://www.ubisoft.com. The sampling period ranged from 10.04.2022 to 17.04.2022. This study aims to answer following questions in the context of digital religion and metaverse as new media:

1) Could the emergence of the reconstructed church within the metaverse, which was previously excluded by enlightenment and transhumanism, be considered a paradoxical outcome?

2) In what ways do the existence of VR churches in the Metaverse universe and the commodification of religion through NFT-based scriptures serve the purposes of missionary work and the dissemination of religious beliefs?

3) To what extent does the commodification of religion conform to the classical paradigm, and what uncertainties arise between these two practices?

4) In the context of digital communication studies, where can the relationship between digital religion and digital games be situated given the dialectic reversal in which a VR church representing a digital religious institution uses the visuals of a digital video game and the philosophy/story of the movie adaptation of that game, despite the frequent use of religious themes and content in digital video games?

Holy Bibles NFT as a Church: The Case Study of Metachurch

The church is a concept used to express the community that believes in Jesus from the beginning to the present, dedicates themselves to him and his way, and thinks of Jesus as a hope for all men and women (Küng 2003, 5). According to Hans Küng, "each age has its own image of the Church arising from a particular historical situation […] there is also a constant factor in the various changing historical images of the Church, which is the essence of the Church, and it is something that persists no matter how much the history of humanity, the Church, and theology has changed" (1976, 4). Küng indicates that the essence of the Church is not a matter of metaphysical stability but exists only in ever-changing historical forms. Accordingly, the essence of the Church is always found in its historical form, and the historical form should always be understood in the light of and with reference to the essence (1976, 5-6).

Along with the technological revolution that describes the current historical context, there is "a significant paradigm shift in both the concept and expression of the church as the church enters the 4.0 era" (Jun 2020, 2). By adopting the latest technology at the present time, the church is evolving into a VR (*Virtual Reality*) church, whose core belief and mission statement is the same as other traditional evangelical churches. *Holy Bibles NFT* is a striking example of it. The homepage of *Holy Bibles NFT* in the Metaverse opens with fantastic science fiction images taken from the game *Assassin's Creed* (especially the *Assassin's Creed Valhalla* episode). *Holy Bibles NFT* takes not only the visuals from the game *Assassin's Creed* but also some of the key themes, ideas, and elements of its narrative. While adopting the philosophy of the Assassins, it uses the Templar

names and characters as a reference point with its transhumanist structure. Thus, the connection between *Holy Bibles NFT* and the game/movie *Assassin's Creed* has a paradoxical appearance.

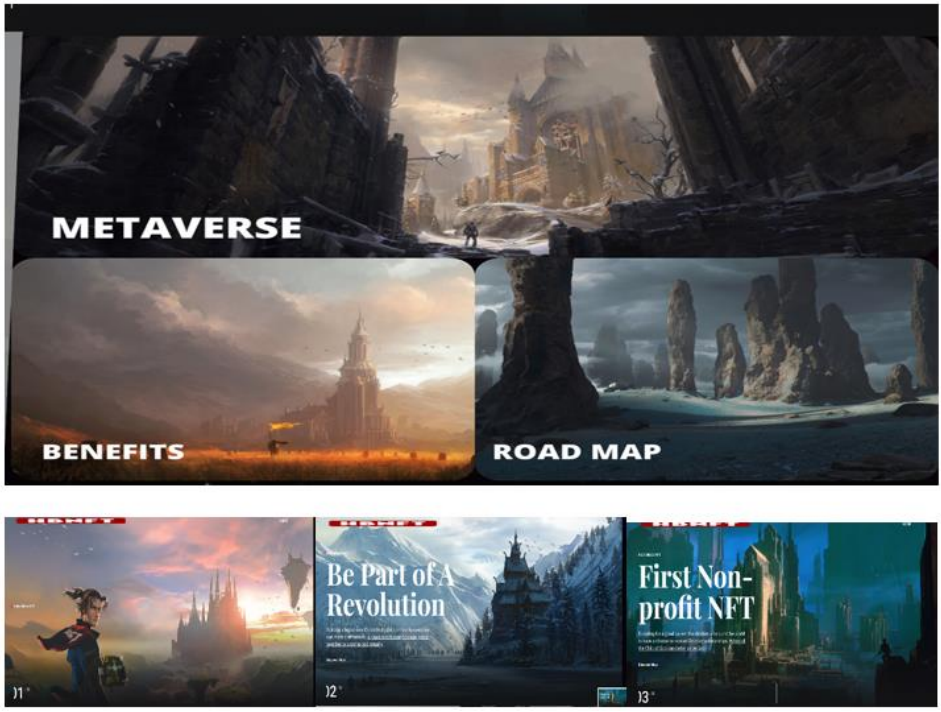

Figure 1. Holy Bibles NFT's Home Page in the Metaverse. Source: https://holybiblesnft.com/



Figure 2. Scenes from the game Assassin's Creed. Source: Ubisoft.

The game's story is based on the struggle between the Knights Templar and the Assassins to obtain a powerful weapon, known as the 'Apple of Eden.' The person playing the game actually directs Desmond Miles, who lives in the 21st century and witnesses the experiences of his ancestors in the past, whose genetic codes he carries, through the machine 'Animus' to which he is connected. The

story begins with Desmond's abduction by the Abstergo Company. Since he completes his mission in *Assassin's Creed*, Desmond is awakened from Animus and realizes that Abstergo is today's organization of the Knights Templar.

The game has also been turned into a screenplay. The character of Desmond Miles in the game is replaced by Callum Lynch in the movie. The statement "where there is no truth, everything is permissible" belonging to Hassan-i-Sabbah, the founder of the Hashashin order, in the movie's opening scene is a reference to the fact that truth can be manipulated. The truth and reality are relative concepts; therefore, the spirit of time comes into play when talking about truths and realities. *Holy Bibles NFT*, which activates the spirit of time in the digital age, adopts exactly this philosophy and creates its own reality in a virtual world through media technologies. The virtual becomes real, whereas the real becomes virtual. *Holy Bibles NFT* is in the Metaverse, where possibilities are endless since it controls time and space in creating a new reality. *Holy Bibles NFT* is a new community of believers in the Metaverse and a church in the virtual world of IP addresses and shared experiences, not in the brick-and-mortar real world.

The main scenario of the movie is actually a little bit inspired by the view of alien gods in Erich von Däniken's books. When there were still primitive creatures on earth before humanity came into existence, an advanced civilization descends to Earth and establishes a base there. This civilization beyond time and space gives free will to animal-like creatures on earth devoid of free will by genetic engineering using a device called the 'Apple of Eden.' The 'Apple of Eden' in the movie is based on these narratives that are similar to the story of the Anunnaki in Sumerian mythology. The man's first sin is to eat the forbidden fruit in heaven, and what gives him free will is that he did this forbidden act. In the plot of the movie, Abstergo, today's organization of the Templars, is in search of the genetic code that gives humans free will. The company aims to control the people they want to exploit by taking away their free will under the pretense of preventing violence. To this end, Abstergo puts the people they trace historically into the Animus device and traces the memories hidden in their genetic code. The Assassins try to protect the apple and faith from the Templars, who want to keep the free will in their hands.

Abstergo tries to take Lynch back to this past moment by connecting him to the Animus in order to find the place of the Apple of Eden. Animus means will and spirit in Latin. Carl Gustav Jung, one of the pioneers of psychoanalysis, added this word to the psychology literature. In the most general terms, he used it in the sense of inner self in order to distinguish it from the persona that the person shows outside. The feminine inner personality in the male unconsciousness was

described as *anima*, and the masculine inner personality in females was described as *animus* (Jung 2006, 72-73). In other words, animus represents the hidden inner self of the human being. As a machine, the Animus projects the hidden inner self of the human being like a projection device. Indeed, the meaning of the 'eagle' symbolism, which is frequently used in the film and game, is insight. The eagle, which is also believed to be a sky god in shamanic belief, is mostly the symbol of the protective spirit and justice in mythologies. In fact, one of the lines from the movie is as follows: "Eagle's spirit will take care of us in the future." It is not surprising that the name of the person who developed the Animus is Sofia. Sofia means wisdom, and the word is always feminine, but it never represents a personality in symbolism. It carries the knowledge of everything and nothing. It corresponds to the second sefirah in Kabbalah; the sphere of understanding has not been produced yet, and therefore wisdom cannot be understood. In Sufism, it corresponds to the concept of 'fenafillah,' and he falls in love with Sofia, who is in search. In fact, Sofia is a friend whom he will never reach and from whom he will turn away even if he reaches her because it is the last door before reaching nothing, and it is always only passed through with great pain to reach the truth. In *Assassin's Creed*, the character Sofia (Marion Cotillard) is the daughter of one of Abstergo's senior members, Alan Rikkin (Jeremy Irons), who plays the techno-God. It is striking that *the Holy Bibles NFT* email address also includes sophia, (sophia@holybiblesnft.com). Singapore, where the game was produced, is also the headquarters of the *Holy Bibles NFT* company.[1]

At the opening of *Holy Bibles NFT*'s homepage, the images taken from the game *Assassin's Creed* are accompanied by the music of the group Hillsong Worship. As seen in the roadmap section redirected from the homepage, the first goal is the project to purchase a metaverse 'land' on which a digital church will be built in April 2022. The second goal here is to "bring together the world's most loyal believers to worship in the 'Holy Land'."

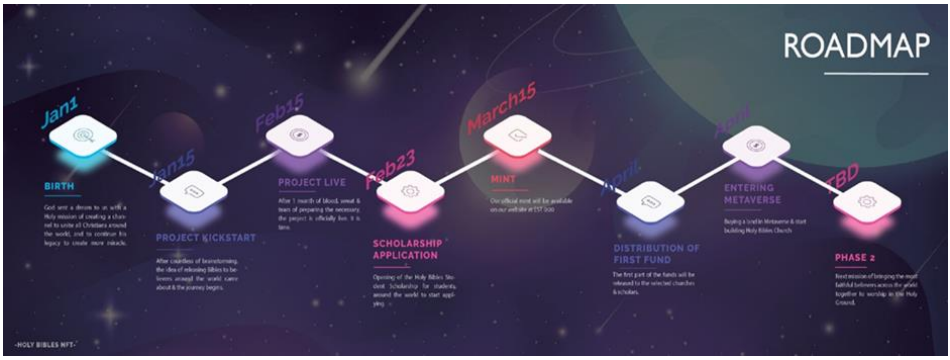

Figure 3. Holy Bibles NFT, Road Map. Source: https://holybiblesnft.com/

Holy Bibles NFT describes itself as "the first Christian community of the Metaverse" and aims to "become the leading church of the world." At this point, an important question of Douglas Estes can be raised: "Is it legitimate to regard the VR Church as an authentic expression of the church of Jesus Christ?" (2009, 33). Estes describes the VR Church as "a community called by God to expand his kingdom and a regular meeting of believers in VR who acknowledge Jesus as the Lord" (2009, 37). Therefore, he claims that those who meet in VR, as well as those who meet in physical reality, are the real people of God. Thus, although churches may have different appearances, as long as one of them considers the other legal, their worship is the same, and they perform their services, it is possible to talk about their unity, not their separation (Küng 1976, 356). The unity of the Church is basically expressed with the unity in Jesus.

The basic information about the nature of the Church is based on the early Christian councils. The Church acknowledges the following article, "We believe in... one holy catholic and apostolic church," which has begun to be defined as "the most universal principle of faith" since the Council of Constantinople in 381, was reaffirmed in Ephesus and Chalcedon and is based on the Council of Nicaea (Küng 1976, 341). The Unity of the Church (oneness) is also the will of Jesus (Sullivan 1988, 5).

With regard to the unity of the Church, Paul considers Jesus as the head of the church or body while talking about him. While considering the Church as the body of Christ, it is essential to base it on an abstraction of the body and consider it as the people of God that Jesus placed in history. Therefore, the body metaphor used for the Church is important in Christian theology and related to Jesus: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Colossians1:18). With the definition of the 'body of Christ,' both the human and the divine dimension of the church should be considered together.

It is a biblical truth that Jesus renounced his equality with God and became a human being and lived among His people. Accordingly, the Son of God, a spiritual being, became a human being, a physical being. Jesus is a fully divine being and also fully human. In other words, incarnation refers to a dialectical relationship between the man who needs God and the God who needs a man (Schade 2016, 6). Indian Christians have used the concept of avatars for generations to understand the incarnation of Christ. The word 'avatar' is derived from the Sanskrit word अवतार , *avatāra* meaning 'descent' and is used in religious contexts to describe 'divine descent.' The concept refers to another embodiment, the incarnation of a superhuman being or a God (Parrinder 1997, 19-20). In the Christian world, the death and resurrection of Jesus are considered

a paradigm of identity structure. Here, the body constructs identity as the source of pain. Therefore, the aforementioned great narratives provide an ontological certainty. The avatar concept used in digital games is used nowadays in the same way to express virtual representations of people in the Metaverse. A theological glimmer of hope that large religious communities can be created in VR through people's avatars has emerged. According to Estes, avatars not only represent human users but are symbolic proof of their presence in the VR Church (2009, 62–63). However, the body ceases to be a body from the moment it becomes an indicator, which leads to an ontological ambiguity. Moreover, it is necessary to examine whether it is possible for people to establish reliable relationships through their avatars in VR. The fact that people will "establish virtual relationships with no idea of the physical characteristics and identities of others" will bring about confidence issues (Nowak et al. 2008, 83) because an individual can create an avatar of any gender, age, race, type, or shape and meet others superficially through created self-presentations (Blascovich and Bailenson 2011, 5). Bodies that exist by representation and function as objects ultimately make things insecure.

The body and space tend to metamorphose along with the intertwining of their co-existence. While the space acquires anatomical, biological, and organic connotations, the body includes technological ones. While the body and space move toward a different unity along with the technologicalization of human and the humanization of technology, the subject-object situation between them is also dragged into uncertainty. Thus, *homosaphiens* leave their place to another human species. However, the real question is how long this new species, called *homodigitalis*, can remain human. Furthermore, when the physical body of individuals dies, what happens to the avatar that represents them in the Metaverse is a question that has not been answered yet. Accordingly, how eternal life will be depicted for the Church and how rituals will take place in the inevitable case of physical death are other dimensions of the problem.

According to Christians, the holiness of the church is its basic character. The holiness of the church originates from its relationship with God (Romans 1:7, 12:13, 15:25; Corinthians 1, 14:3, 16:1). Whereas some religious groups use video games such as *Left Behind: Eternal Forces* for education, some researchers argue that including religious symbols and characters or sacred places in the virtual environment can cause undesirable results. For example, shortly after the publication of Resistance: Fall of Man, the Church of England claimed that the digital depiction desecrated the actual physical cathedral (Campbell 2014, 5). How God's sanctuary will be developed in a virtual environment is just as important as including sacred places in the game. There are certain criteria for

clothing, behavior, and bodily expressions in all religions when entering a sacred place.

Nevertheless, this necessary care may not be shown in the virtual church environment where people are represented by avatars. While digital technologies can be used to provide benefits in social events, they may also lead to moral indifference along with the endless sense of freedom and irresponsibility that individuals have. In the VR church, there is no religious authority to deal with these people's sins, condemn them and discipline them to turn them back from their sins. It is possible to experience similar problems with the virtual pilgrimage invitation made via Instagram [see Fig 4].



Figure 4. Instagram Post 1. Source: https://www.instagram.com/p/Cbh_VRNJiEy/

According to Christians, the catholicity of the church is its another essential feature. First, 'catholic' means wholly or completely. Second, it is emphasized that catholicity is used in a sense that includes all churches in the world. According to the traditional understanding, the church will continue until the end of the world, will continue to spread all the teachings necessary for salvation, will cleanse all people from all forms of sin by educating them, and will lead them to achieve all kinds of virtues (Dulles 1985, 13-16). Third, the catholicity of the church has been used to mean that the church is a real church, unlike heretic or deviant communities (Rausch 2003, 140). Since it cannot precisely determine the

race, language, gender, nationality, or even belief of people in this virtual universe, it has no opportunity to know whether those who constitute its community are heretic or deviant. It is a special challenge that *Holy Bibles NFT* as a church should overcome. However, *Holy Bibles NFT*'s choice of *Assassin's Creed* is a strategic move. Such games also guide the social behavior of virtual communities by enabling players to interact with others. *HCG* (*Hardcore Christian Gamer*) members are both 'hardcore gamers' and 'hardcore Christians' looking for opportunities to share their beliefs. As *HCG* states in its mission statement, "We took our passion for the game and intertwined it with our passion for God" (Luft, 2014: 154-155).

Apostolic is an adjective used to express that the church was founded by Jesus on his apostles and that Jesus endowed them with special qualities (Rahner and Vorgrimler 1981, 24). The apostolicity of a church, in other words, the fact that it is based on the apostles, means that the apostles, on which the church was first founded, were chosen by Jesus Christ himself and sent for a mission (Matthew, 28:16; Matthew, 28:19; Galatians, 1:1; Ephesians, 2:20). Second, by means of the Holy Spirit in him, he preserves and transmits the healthy words, good heritage, and teaching he heard from the apostles (Acts of the Apostles 2:42; Timoteos 2, 1:13-14). Third, the church was understood as apostolic because of the understanding that it "continues to be educated and governed by the apostles" through the followers of the apostles, who assume the responsibility of governing until the resurrection of Christ (Aydın 2002, 11-13). *Holy Bibles NFT*, which mentions that God has given them the task of mission through a dream, set out with the idea of distributing the Bibles to believers around the world for this purpose.

The church has five accepted dimensions, including unity, organization/institution, sacrament, messenger, and servant. At the Vatican Council II, the unity of the church was particularly emphasized. With this respect, the church was considered a great unity consisting of many interlocking and connected communities (Dulles 1987, 49). The definition of the church as communion is materialized in the Eucharistic rite, which expresses union with Jesus through the Holy Spirit in the presence of God (Vander-Wilt 1962, 12-13). Everything that can be seen is an indication of this unity (Tillich 1968, 156-157). The expression of the church as a sacrament at the Vatican Council II is similar to the statement "a visible sign of invisible grace" (McBrien 2008, 68), which is known to belong to Augustine. The fact that the church is understood as an organization/institution reveals its visible dimension. For the church, carrying out the rites, a sense of community, religious authority for discipline, and authentic meaning of discipleship are important while participants are physically present.

The church is entered by baptism, and this entrance is reinforced and supported by the Eucharistic rite. However, in the VR church, it is not the people who attend sacraments but avatars created by them. This is problematic for traditional liturgical theology, especially Catholic theologians, who believe in transubstantiation, which claims that bread and wine are converted into the body and blood of Christ at the time of consecration. This specific topic raises a problem with religious ontology to understand the meaning of existence between humans and their avatars (Jun 2020, 5). It is not yet known how *Holy Bibles NFT* will overcome such ontological problems. Furthermore, Ken Levine, the lead developer in the *Irrational Games* team, stated that the baptism presentation in the game *Assassin's Creed* was highly controversial, which is an issue *Holy Bibles NFT* should consider due to its connection with the game.

According to Dulles, the members of the church, as an organization/institution, are not an equal society in terms of rights due to their different duties and positions (1987, 29-30). However, as stated by Küng, "the church cannot be exclusive to a caste, an official group, and a privileged group if the church is considered the people of God" (1976, 169). *Holy Bibles NFT* simultaneously contains these two contradictory views. This contradiction becomes concrete in *Holy Bibles NFT*'s call "Become one of the key members of our Church to vote on all future decisions and practices and be a part of us where everyone's decision shapes the future." While the statement 'one of the key members' indicates that some members are privileged, the fact that 'everyone has a say in all decisions and practices' refers to a democratic and equal community. Furthermore, it has been stated that "The Holy Bible covers would be worth collecting in an NFT form, not only as collectibles but also as entry permits into the Metaverse Church." Thus, the entrance to the Church is subject to a condition and permission. Moreover, *Holy Bibles NFT* has indicated that owning the first Bible cover is a privileged place and will ensure that these first owners are 'whitelisted' for upcoming project launches. Therefore, there is more privilege than equality in its community. It should be asked why this list is described as 'white' and not another color. *Holy Bibles NFT*, emphasizing that they are not affiliated to any particular church, has indicated that they aim to "establish a Decentralized Autonomous Organization (DAO) consisting of Christians."

With the dimension of being a messenger, the church has a certain mission and is a means that undertakes that mission. According to this understanding, the main task of the church is to carry the word of God (Dulles 1987, 71). In the mission/vision section on *Holy Bibles NFT*'s page, it is indicated that they have undertaken this primary task: [2]

God has a mission for us to go and make discipline of all nation.
To establish the world's largest virtual church using the power of believers all around the world to make all churches famous using NFT. To grow the number of Christians in the world by at least 5% per year, and there will be no small churches left!
How we see this community in the future: The top and the lead.
To gather the entire world and be the world's leading church. To perform miracles regardless of race, language, or nationality in this digital space. Allow the entire world to enter the arms of the Lord.



Figure 5. Home page of Holy Bibles NFT in the Metaverse.
Source: https://holybiblesnft.com/

Holy Bibles NFT as a missionary: Metamissionary

Theologically, Christians base their missionary activities on Jesus' statement "[...] Go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). Although Christians base their references on some statements of Jesus in the New Testament regarding the transmission of the mission to other people, it is observed that the first systematic mission activity started with Paul. Paul's letters and travel notes constitute the basis of today's missionary activities.

In Christian eschatology, the salvation of the world and the fulfillment of God's promise depend on the Christianization of the whole world. The responsibility based on the statements "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:16-20) at the end of the Gospel of Matthew is named the 'Great Assignment' by Christians. At the council meetings that the church has held periodically for centuries, it is emphasized that "the mission has not been completed yet" and that more importance should be given to missionary work. In

his article titled *The Unfinished Task,* Avery T. Willis (1998, 668-669) argues that the mission will definitely be completed, and that there is no doubt for Christians in this respect. However, the problem is by whom and how this task will be performed. *Holy Bibles NFT* has undertaken this great assignment itself through the power of technology, recognizing that VR is such a vast field for mission: "God has a mission for us to go and make discipline of all nation." In the post shared on its Instagram account on March 14, 2022, *Holy Bibles NFT* referred to the 'great assignment' by stating that the missionary movement in the Metaverse is their unique mission [see Fig 6].

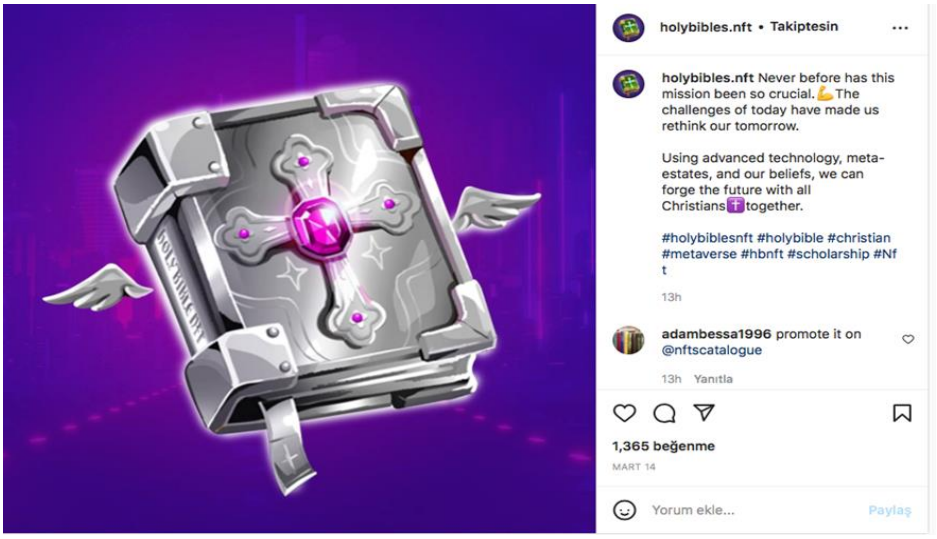

Figure 6. Instagram Post 2.
Source: https://www.instagram.com/p/CbE4-FOJUZh/

The community, which aims to increase the number of Christians in the world by at least 5% per year, explicitly expresses its effort to Christianize the whole world in order to fulfill the 'great commission' by following Paul's teaching: "Let the whole world enter the arms of the Lord".[3]



FIG 7. End of Holy Bibles NFT Home Page.
Source: https://holybiblesnft.com

The primary goal of Christian missionaries is to carry the Church to the lands where it has not existed before and announce the Christian message to people who have not yet heard or who have heard but do not respond positively to it. In today's world, most of the people who are considered unreached by Christian missionaries live in a limited area called the 10/40 window.

As one of the popular evangelical concepts, the *10/40 window* is a term that was introduced to the agenda of missionary work in the late 20th century by Luis Bush, the director of the *AD 2000 and Beyond Movement*. The concept was first used at the *Lausanne II: International Congress on World Evangelization* held in Manila in 1989. It started to be seen more frequently in the literature with the *Global Consultation on World Evangelism (GCOWE*) held in Singapore in the same year[4]. What is striking here is that Singapore, the headquarters of *Holy Bibles NFT* and the production site of the game *Assassin's Creed*, hosted this meeting.

In the missionary effort in the 21st century, it is stated that working as a professional/long-term missionary attracts the attention of Christians. In this context, in his article titled *Who are the Unreached*?, Damian Efta, who chose the missionary, states his reasons as follows: "The rationale that prompted my wife and me to become missionaries […] is that we have a good chance of preaching the Gospel on television and radio, in books and magazines, in many evangelical churches" (1994, 28). As understood from here, the church and the mission history cannot be separated from the active use of various media. Nowadays, the Internet has brought a new dimension to the Church's mission. *Holy Bibles NFT*, which mentions the rapid decline of Christianity on its Instagram account and puts forward the idea of expanding the words of the Bible to the Metaverse universe in order to prevent this decline, attempts to achieve its Church mission digitally.



Figure 8. Instagram Post 3.
Source: https://www.instagram.com/p/CbsLOwKp3tS/

It is seen that the general methods applied by missionaries in their activities toward the physical world have not changed much in the digital world. *Holy Bibles NFT* requests to make donations to churches around the world, distribute Christian scholarships to students around the world, and help suffering war refugees.

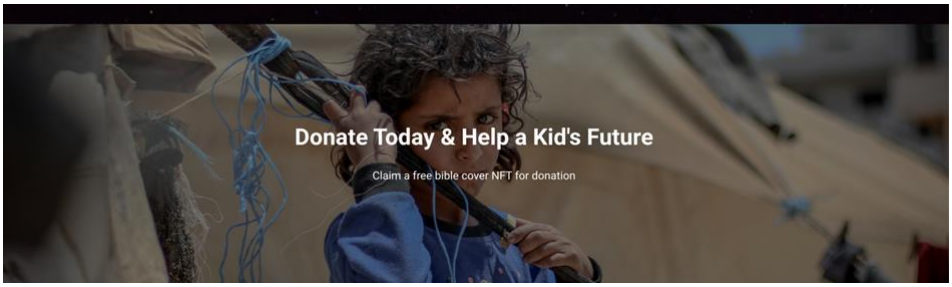

Figure 9. Holy Bibles NFT Home Page. Source: https://holybiblesnft.com/

On their roadmap, it is indicated that God sent them a dream with a holy mission to create more miracles and a channel to unite all Christians around the world on January 01, 2022 (a specially chosen date). To this end, the idea to distribute the Gospels to believers around the world emerged on January 15, 2022, and thus, the journey started. Emphasizing that the Bible is the art of God,

Holy Bibles NFT mentions that together with the Bible covers they put up for sale, the Bible pages should be collected in order to unlock them. *Holy Bibles NFT* indicates that a Bible cover in the NFT format can be purchased by giving at least 6 $ to contribute to the Christian community and only one NFT can be requested for each receipt. On their roadmap, it is stated that the 'Scholarship Application Opening' will be held on February 23, 2022, for students around the world. It has been indicated that the first fund distribution will take place in April 2022 and the first part of the funds will be distributed to selected churches and academicians. *Holy Bibles NFT* also shared the scholarship announcement on its Instagram account with the post, "We are giving out $10m in student scholarships to focus on their studies and commit to God."

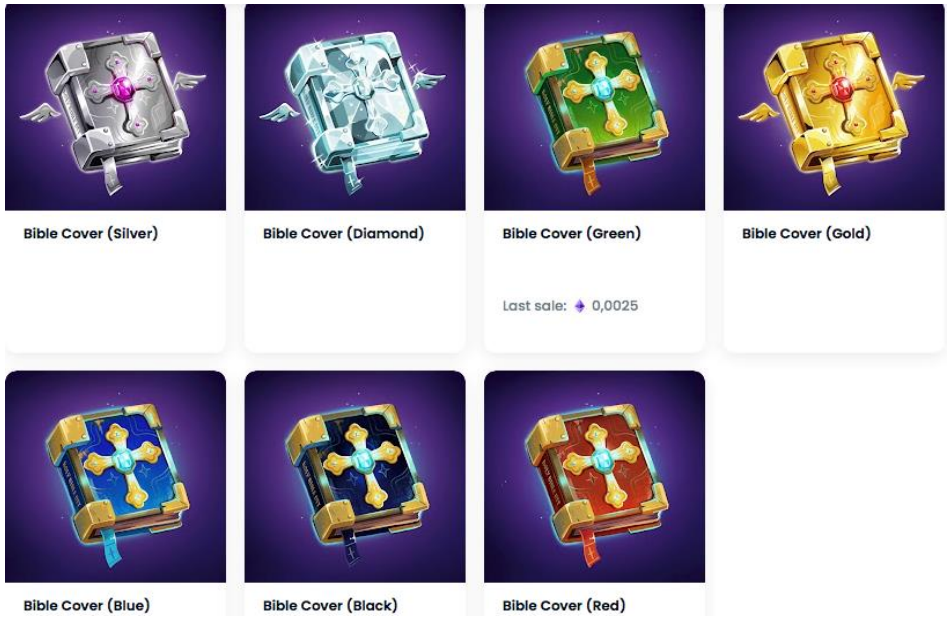

Figure 10. https://opensea.io/collection/holy-bibles-nft

For the Bible, there are many new digital resources with educational purposes for children and adults, such as You Version, Bible.Is, ESV CrossWay. The world of the Bible is changing and moving toward a meta-universe. *Holy Bibles NFT* plans to construct the Bible as a digital product that can be experienced as a physical book rather than just looking at its pages. Furthermore, it shared the news that all kinds of digital versions of the Bible, from different languages and translations, could be found in a single place, in its metachurch. The Bible covers in the NFT format are also presented as works of art and are proprietary when

purchased. *Holy Bibles NFT* announced that the revenue from their sale would be distributed to those in need and used in the missionary movement.

The Metaverse itself, missionaries, opinion leaders, and rituals will reveal a new understanding of religion with the spiritual identities that it attributes to lived experiences because if people are going to experience a second life in this universe, a universe limited to things like games, entertainment, and business life will undoubtedly be deficient. This deficiency is unacceptable for a system that tries to meet all human needs. In fact, as stated in the Instagram post: "Having a heaven in the digital world is a possibility."

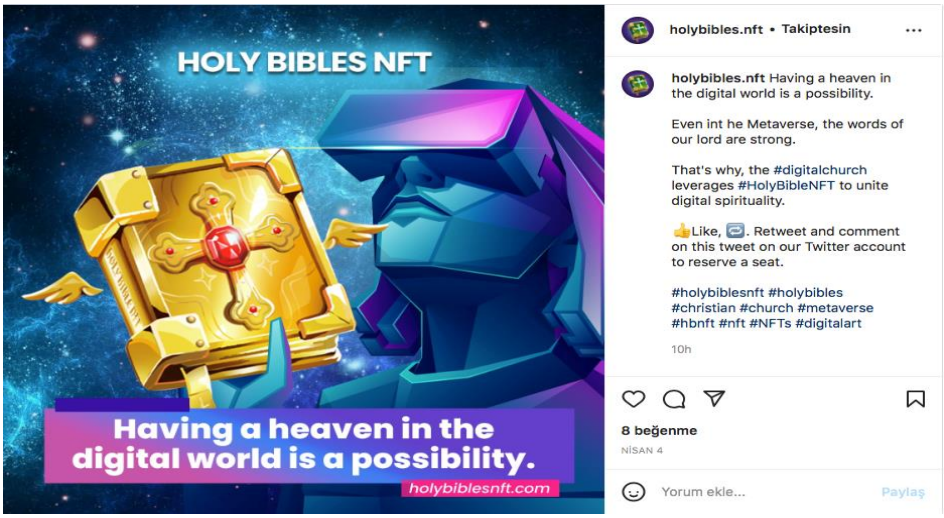

Figure 11. Instagram Post 4. Source: https://www.instagram.com/p/Cb75e_1p7Ze/

Names like Margaret Wertheim (1999) argue that VR is a spiritual space, like a biblical paradise, where people no longer depend on the natural laws of the physical world. The fundamental philosophies that support these philosophers' view on the religious nature of virtual reality are utopianism and transhumanism. It is believed that VR is a gateway that leads the individual to a spiritual utopia through physical transcendence. There is a VR platform called *Second Life*, which offers more than 30 religious domains to develop an ultimate spiritual utopia in VR for all major religions (Khong 2020). While eternal life is offered in VR, there is neither an eternal space for people to live their second life nor a place to escape their physical death (Botz-Bornstein 2015, 53). The digital beings produced by virtual reality are considered the minds and new bodies. In the excess of the virtual world, which has nothing to do with the body, the human species is subject to disintegration and fragmentation. In conclusion, the virtual world that

feels like endless space becomes a dark vortex like hell deep in the abyss rather than the promised heaven for humans.

Instead of Conclusion

For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day.

Exodus 20:11

The 'objective reason' and 'progressive history' understanding of the Enlightenment ideology created a meta-universe shaped by capitalism as the 'promised paradise' it would bring to humanity. With the legacy of this promise from the Enlightenment, the Metaverse almost depicts heaven in the holy books. We do not know for how many days the creators of the Metaverse created it and how many days they will rest. However, the Metaverse's relationship with the sacred seems to progress in two ways. The first one seems to continue to exist as a non-institutional lifestyle with an eclectic structure where it can impose a sacred mission on itself and experience heaven, hell, reward-punishment system, rituals and other spiritual experiences. The second, the Metaverse can be considered to include churches, missionaries, and religious communities. The 'creative-destructive' paradigm of the capitalist spirit transforms every sacred element absorbed by virtual reality into a commodity. *Holy Bibles NFT*, which describes itself as the first and largest Christian community in the Metaverse, is one of its most striking examples as a metachurch and metamissionary.

Meta-civilization also promises the person a heaven that he will experience before he dies. However, "For in him you have been enriched in every way—with all kinds of speech and with all knowledge—God thus confirming our testimony about Christ among you" (Cor. 1, 2:9; CCE §1024-27). In other words, it is not a space that any human can build. *Holy Bibles NFT* is part of a human-built heaven as a utopia, namely the Metaverse, while God promises to deliver to his real heaven. Although VR is a very large field for the mission, *Holy Bibles NFT* must preserve the essence of the Church, based on Küng's concept of ecclesiology, while taking a new format in the form of the metachurch as an authentic part of God's community. This understanding of digital and contemporary religion indicates a positive potential to reunite the Church, which is at odds with Enlightenment thinking.

By means of the economic accompaniment of capitalism developing in relation to technology in this 'new' meta order, not only life practices but also all aspects of art have entered into an effort to commodify. As also indicated by *Holy Bibles NFT*, the Holy Bible is the art of God and is an art that can work miracles. However, the art of God becomes a commodity at the moment when the Bible

cover is put up for sale and it is said that the pages of the Bible must be collected to unlock each different design of the bible cover. Thus, the divine window opening to eternity through art leaves its place to a commodity that can be consumed and easily bought and sold. In this human-made place where the human body, physical world space and time, which are God's art, are disintegrated and fragmented with lightning speed, a virtual infinity universe emerges. Virtuality breaks reality into pieces, and nothingness is left out of parenthes here. There is nothingness all over the virtual space. The experience of nothingness here is not meaning, knowledge, space and time. . In conclusion, the feeling of eternity experienced in VR is just timelessness, non-bodiliness, and spacelessness because, as Bilge Qaghan stated, "God experiences the time, human beings are always created to die" (Kül Tigin, Kuzey 10): (𐰇𐰆𐰑𐰍:𐰑𐰖𐰓𐰑:𐰉𐰣:𐰑𐰋𐰘𐰉:𐰑𐰃𐰑:𐰋𐰘𐰃:𐰑𐰑𐰋:𐰇𐰑).[5]

Notes

[1] Company name: Holy Bibles NFT
E-mail: sophia@holybiblesnft.com
City: Singapore
(cited from https://holybiblesnft.com/).

[2] https://holybiblesnft.com/portfolio/mission-vision/

[3] https://holybiblesnft.com/portfolio/mission-vision/

[4] "A Brief Historical Overview of the AD2000 & Beyond Movement and Joshua Project 2000". A Paper presented at the North East Asia AD2000/Joshua Project 2000 Consultation in Seoul, May 27-30, 1996.
by Luis Bush, International Director. https://www.ad2000.org/histover.htm (Access date: 18.06. 2022).

[5] https://orhunyazitlari.appspot.com/kultigin.html

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Chapter 16

To A Global New Deal ?: The New Regulatory State Debate In The Context Of Public Finance

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ABSTRACT

It is seen that the World Bank has recently acted with an understanding that gives more tasks to governments' fiscal instruments in developing countries. In this study, the breaks in the development paradigm drawn by the World Bank for developing countries are examined and revealed how and for what purpose the fiscal policies recommended to developing countries are shaped under the Washington and Post-Washington Consensus. In the context of the 2008 Global Economic Crisis, which we can identify as another breaking point in capital accumulation, it has been examined whether there is a differentiation in the use of neo-liberal public fiscal instruments by looking at how developed countries and developing countries are given the opportunity to implement fiscal policies by international institutions. Within the framework of the World Bank Development Report 2019, the nature of the explanations for reaching a new consensus in economical, fiscal and social policies and a new social contract was discussed. In this context, it has been observed that there is a differentiation in the fiscal policy proposals that the World Bank recommends to developing countries with the effect of technological advances and innovation in developing countries. Especially in the social protection and social security system, a more inclusive, universal and progressive understanding is supported. Still, the public expenditures of the nation states are increased, especially on preschool and more qualified education and health. The state collects the tax base by expanding the tax base, primarily through indirect taxes, to increase the state's tax revenues. It has been concluded that the approach, which emphasizes its character, should basically be evaluated in line with the needs of capital accumulation and within the scope of the state's regulations on labor. It has been emphasized that the risk of impoverishment will increase as more people become unemployed in the face of technological advances, and that labor must be transformed in this sense, and that the state must train and transform labor for capital.

Keywords: Regulation and Deregulation of the State, technology and innovation, Public expenditures and Taxes, Labor Regulations, New Regulatory State.

INTRODUCTION

State intervention has been shaped by the determinant of the transformation in the economic infrastructure in the history of material production, and within the framework of this transformation, the income and expenditure policies of the state have also differentiated.

In the classical fiscal approach, state intervention was accepted with a balanced budget approach to provide minimum public services (Turan, 2002:59).

After the 1929 Economic Depression and the two world wars, both to mitigate the effects of the economic crisis and the war and the use of public expenditures in the context of expansionary fiscal policy, with the power of the class war's specific gain, were preferred. In this approach, which is based on Keynesian theory, the use of public expenditures as well as taxes has come to the fore in the state intervention[1] in favor of capital accumulation within the capitalist mode of production (Brunhoff, 1992).

However, in the 1970s, in the face of the economic crises and the state's fiscal crisis, a new international economic structuring was carried out both in the national and international financial systems (O'Connor, 2002). In the face of the decrease in profitability rates in capitalist developed countries, the solution proposal has been shaped around the phenomenon of globalization. In this context, while new economic policies were put into practice under the name of "neo-liberal" policies (Harvey, 2009), a severe change was made in the tax and expenditure policies of the state within the framework of the "public choice theory", which advocates minimizing the public intervention area of the state with the concept of "state failures". The IMF and the World Bank, one of the founders of the hegemonic power of the 1950s and the new world order, are the basic institutions that shaped the state's interventions on the economy on behalf of developing countries. It poses importance how these two institutions, which started with stability and structural adaptation programs and are the determinants of global economics and fiscal policies, determine the direction of economic policies (Özbolat, 2008:92).

In order to understand the route of the intervention of today's public sector, an assessment of current developments in public finances through the Reports of the World Bank will be taken to the concept of a "new regulatory state" concept, and whether there is a new social reconciliation and a New Deal in the state intervention will be examined. The change in the understanding of state

[1] It is a state that provides individuals and families with a minimum income guarantee, protects them against social dangers, provides them with social security opportunities, and sets a certain standard in the field of social services such as education, health and housing to all citizens regardless of their social position (Flora and Alber,1990).

intervention will be tried to be put forward by looking at the policy proposal in public finances through the route of the World Bank. Within this framework, looking at the impact of the change in innovation and technology on public finances, public expenditures, taxes, financing and social inclusion policies will be tried to be revealed.

1. The Effect of Globalization on Public Finance and State Regulations From Yesterday to Present

Between 1944-1973, the "Pax Americana" model shaped by the Bretton Woods system expresses a regular world. The new world order was organized under the leadership of the US, and a standard economic model experienced a break with the decline in the rate of profit in 1973, and the "Regulated World Capitalism of American Model", called "Anglo-Saxon Model III", was introduced. The economic discourse of globalization has been shaped under the neo-liberal economic policies and the basis of neo-liberal policies was the "liberalization of the capital" (Önder, 2011:968-969):

- Liberalization and globalization of capital movements,
- Transition to a free exchange rate regime and leaving the exchange rates to fluctuate,
- Liberalization of the movements of goods and services, labour as well as capital.

The basic defense of this understanding, which established the market on the deregulation of the market and minimized the regulating character of the state (Lane, 1997)[2], was to create a global economy and to release international capital movements. This structure, which includes multinational companies in the new profit formula of global capital, is based on opening the gates of the world economy to multinational companies. In this sense, the developed countries, especially after the 1973 economic crisis, after the indicator crisis of the United States, the new profit areas are placed based on the organizing of companies in the vertical organization and the markets of less developed countries have been opened to the international capital movements to realize the miracle of globalization with the state regulations (Arrighi, 2000:417). While proposing these practices to developing countries, it is argued that the primary gain will

[2] Lane (1997) clarifies that the difference of deregulation from traditional regulation is revealed by mentioning the new public financial management approach, which is presented within the framework of the search for a new regulation instead of the traditional regulation. Briefly, Lane (1997) emphasizes that derulation is not a reregulation.

increase foreign investments from the climax to these countries where the capital is not abundant. (Öncü, 2008:744).

The construction of neo-liberal economic policies in developing countries was carried out at the end of the 1970s with the *"Washington Consensus*[3]*"* and the "Stabilization and Structural Adjustment Programmes", which includes the criteria based on neo-liberal strategies proposed to these countries (Fine and Hailu,2018).

Criteria for Neo-Liberal Strategies in Washington Consensus (WC) are as follows (Altıok, 2008:1299-1301):

- Fiscal Discipline,
- Decreasing public spending on health, education, infrastructure investments,
- Widening the tax base and reducing the marginal tax rate,
- liberalization of interest rates and trade,
- Deregulation, which means liberalization of direct foreign investments,
- Privatization,
- Securing property rights,
- Competitive Exchange rates.

However, the Post-Washington Consensus (PWC), which brought the regulatory state to the agenda to serve the economic interests of developed countries and global capital in the 1990s to complete, correct and eliminate the deficiencies of the Neo-Liberal Washington Consensus, the state intervention, in other words, public expenditures; and it is another essential compromise that affects public sector policies on taxes in the context of the reflection of globalization on fiscal policies. PWC has included an effective fiscal discipline and corporate inspection to expand the liberalization of labor, goods and money markets in practice and ensure restructuring in this sense. (Chang and Grabel, 2005:30).

The impact of globalization on public fiscal policies in this context: To increase the importance given to overseas markets in the 1980s, they followed policies that cared about the mobility and amount of international financial capital to share from this market and prevent capital outflow. These countries have acted in the logic of the IMF's Stability Policies and the Structural Adjustment Programs of the World Bank (WB). This logic advocated the introduction of shrinking-bidding money and fiscal policies for these countries, the abandonment

[3] Washington consensus meant that to put neo-liberal policies instead of 'import substitution model' and 'demand expansion policies of Keynesian economics' for under-developed countries, especially Latin America countries which were in debt crisis (Altıok, 2008:1298).

of Keynesian expanding fiscal policies, reducing wages, competitive devaluation of wages, and pursuing policies that would impoverish the neighboring countries of these countries (Bhaduri,1998). In this approach that sits in neo-classical theory, a compliance package has been advocated to reduce taxes to developing countries, to increase individual incentives, to eliminate subsidies and thus increase the activity with increasing competition. In order to ensure competitive investment conditions in accordance with the resources on public expenditures, it has been said to reduce public investment expenditures, strengthen budget regulations and tax management and reduce public deficits (Milward,2000). The composition of public revenues, rates and taxes has been changed. Some states have resorted to "Creative Transfer Pricing" to avoid high tax rates suppressing firm profits. These countries have used eligible tax applications to attract foreign capital (Bhaduri, 1998).

In the globalization process, states struggled to put taxes on capital movements. The capital factor can escape from the tax authorities in many ways such as tax competition, transfer pricing and tax heavens (Öz, 2005). And these factors led to the deprivation of public revenues. This case brought some changings to tax composition: Direct personal income taxes were increased, indirect taxes became the basic resource for the tax systems, new indirect taxes, like value-added taxes were included in the tax system and the tax burden unjustly became on labour income. The exceptions and exemptions granted to capital that would encourage capital inflows caused tax revenue erosion (Balseven, 2013:15-16).

2. After 2008 Economic Crisis: From the Fiscal Crisis of the State to Welfare Crisis

Although public expenditures in developing countries have been tried to be reduced within the framework of the policy proposals of international institutions led by developed countries, the importance of public expenditures is indisputable. Because public goods and services should be offered by the state due to their nature. However, when we look at the developed OECD countries, it is seen that public expenditure rates are quite high (Jha, 2007:1).

In particular, the 2008 Global Economic Crisis led to the re-discussion of the state, which was called back to duty in the context of state investments and public expenditures and shifting the balance between the private and public sectors to save the USA. In this context, the global economy, based on neo-liberal policies that were applied until the crisis, caused the model to be changed and the role of the state to be re-emphasized. In this context, it was finally realized that the private sector could not manage the risk in a deregulated economy, and the

confession of the policies that caused the crisis, created under the Washington Consensus, which was built with the downsized public sector and global neo-liberal policies (Auerbach, 2009).

The developed countries made the call for the state as savior, which are the creators of neo-liberal policies. In this framework, banks and financial institutions were rescued as the first response to the crisis. There has been an injection of capital into the market, as the treasuries are lending and buying assets. In other words, capital debts are socialized (Auerbach, 2009:8). Thus, a process from a financial crisis to a fiscal crisis of the state has begun (Gough, 2011:53).

Post-crisis fiscal stimulus policies were introduced, but due to variables such as increasing unemployment and decreasing taxes, automatic stabilizers came into play and led to a deep recession. While the growth rates declined, government debts accumulated and the social consequences of the crisis brought along the welfare crisis. The need for a more inclusive, social rights-based social security system and increased public social expenditures has been recognized.

In this context, constructing a developmental welfare state from policies focused on reducing poverty and redistributing from the rich to the poor has become necessary. In this context, the importance of determining a global economic and social policy in response to the crisis has come to the fore to overcome the social consequences of both the economic-financial and fiscal crises.

"Financing for Development" At the Doha conference in December 2008**,** the first announcement regarding the new order to be created with the fiscal instruments of the post-crisis state was made (Deacon, 2011:84). The search for a new order in social policy started by saying "social protection system management must change, problems are structural" (Holzman, Robalino and Takayama, 2009:18). The crisis is an opportunity for the creation of a new social order; it was emphasized that social security for all is a human right and that 2-5% of GDP should be allocated to social security and international aid should be provided. "A New Deal for People in Global Crisis: Social Security for All" statements were made (Deacon, 2011:84).

Looking at what has changed in the public fiscal management of the World Bank as the Actor Directing Global Public Social and Economic Policies it is observed that (Deacon, 2015:108-109):

- In the short term, the transition from social assistance and social safety nets to broader policies and programs has been accepted,
- In the draft of The World Bank's Social Protection and Labor Strategy, 2012", "adequate, inclusive and sustainable retirement": Continuation of social insurance, continuing protective social assistance, Accumulation of

human capital through Conditional Cash Transfer (CCT), Employment opportunities creation and public job opportunities,

- "Resilience, Equity and Opportunity: The World Bank's Social Protection and Labor Strategy, 2012". (Flexibility in insurance, equality in social assistance, opportunities in the development of employment and human capital) appear to be offered (Dorfman and Palacion, 2012).

However, it has been observed that the World Bank continues to use the same tools in the context of public social expenditures**.** In practice, it has highlighted conditional cash transfers (WB, 2014). From 2008 to 2013, conditional cash transfer programs were expanded from 28 countries to 52 countries, aiming to promote more flexible risk management and social protection based on safety nets (Hall, 2015:141).

Has the World Bank abandoned the Post-Washington Approach in its approach to public finance? When we look at World Bank Development Reports which were published between 2008 and 2016:

- WB's loans to the south increased, but the loan continued with the same thematic approach,
- Focused on governance and social sustainability,
- The WB increased its funding for social sustainability and reduced funding for governance,
- Social policy is based on human development, social development, gender-based inclusion, social protection and risk management as before the crisis.

Ultimately, what was desired was the sustainability of the crisis of capitalism. Sustainable crisis and social risk management: In other words, control of the poor.

So why has the World Bank's social policy as the leading actor of global social policy haven not changed? Who would finance the social consequences of the global financial crisis? Would funding continue for public social expenditures needed in the context of international public finance, such as the first response of the G20 countries to the crisis? In this sense, eyes are turned to the G20 and UNCEB:

- The UN conference "The World Economic Crisis and Its Impact on Development" on 24-26 June 2009, attended by the G20 countries and UNCEB, was necessary. Because the explanations and acceptances regarding the increase in social expenditures related to the crisis in the short term were supposed to be followed by meeting the funding needs that would carry out these implementations, but that didn't happen (Deacon, 2011:95).

- Katjo Hujo, UNRISD speaker, in 2009, just like the proposal of the 1990s, for the intervention of the crisis with the public fiscal system, the introduction of cash transfers, especially after the economic crisis, the expansion of employment programs by introducing more suitable conditions and durations, the reduction of aid amounts; made a statement saying that the state should take necessary measures by providing public services in the primary areas of water, shelter, transportation and health, and create job opportunities for women (Deacon, 2011:96).
- With the effect of these meetings and statements, WB continued to use its increased resources with the targeted safety nets it had placed. As a result, the rediscovery of Keynesian politics was left unfinished. Increasing public social expenditures for economic growth and a state-oriented development proposal that would also meet the welfare of the middle class were not made; they remained only in speeches and meetings. Development is again reduced to poverty reduction and management of poverty. The WB did not leave PWK: it wanted to move towards narrower, more discretionary programs rather than just broad corporate programs. The brief abandonment of PWK was not a paradigm but a policy practice. Its interest in lending to the South increased (Deacon, 2011:98-99).

3. Will There Be a New Consensus in Public Finance Management?

In current discussions, the World Bank mentions a new social consensus and the need for a new social contract (WBDR, 2019). It is seen that the World Bank, which restarted the "New Regulatory State" discussions in favor of developing countries, made some new regulations in the development paradigm for these countries. It would be useful to examine the transformation in the concept of development through the World Bank for today. This transformation provides information about the period's dominant ideology and economic and political structuring.

Throughout the 1990s, the goals of the development doctrine were the continuation of structural adjustment, the establishment of good governance and related institutional structure, the elimination of poverty, the alleviation of the effects of the Asian Financial Crisis, the limitation of global capitalism, along with liberalization and deregulation. During the current decade, the development doctrine goals are human development, reducing poverty and inequality, millennium survival goals, and reducing vulnerability, in line with the Post-Washington Consensus criteria, together with the targets of the previous period (Thorbecke, 2007)**.**

The development concept has evolved from growth in GNP to a multidimensional concept where many goals must be achieved simultaneously. This transformation mainly focused on the development of human capital, the management of poverty and social risk, and basically focused on the requirements of the management of labor according to the requirements of capital accumulation. The main reason for this change is *innovation and advances in technology*.

In the face of the technological innovations that came with the Industrial Revolution in the 19th century, it is seen that the state's intervention in labor to shape labor has intensified. The capital sector in the city has now shifted from labor-intensive production to capital-intensive production. The need for a relatively more educated working class arose during this shift. The need for more skilled labor that can work with the machines in the factory has created the need to transform labor just as it is today. The nation-state of the 19th century also began to intervene in the labor market according to the requirements of capital accumulation.

Similarly, advanced technological advances are being made today, and the World Bank is both making new job descriptions and trying to reshape labor within the framework of changing technology. Because today capital needs more qualified labor. This situation means that many unskilled labor forces will be excluded from the employment market (WB,2019:124) and indicates that there will be an increase in the number of poor. In this sense, the World Bank, in its 2019 development report, basically tries to organize poor labor in line with the requirements of technological progress and the requirements of capital accumulation.

The World Bank says that investment in early childhood education should be increased, mainly because of the importance of increasing the higher cognitive and socio-behavioral skills of labor (WB, 2019:9). Within this framework, the WB continues the understanding advocated in PWC that development is focused on the development of human capital.

This framework supports the state’s intervention in the labor market with public fiscal instruments and advocates “improving labor market regulations”. Emphasizing the necessity of creating fiscal space for human capital development and social protection, it reveals that developing countries should increase their tax revenues.

The World Bank reveals that developing countries need both life-long learning in the face of new high-skilled labor-intensive jobs emerging with technological progress and that these countries should accelerate in "building human capital" to compete with other countries today and in the future. For this

reason, it places *the development of human capital* at the center of the development paradigm for developing countries.

The World Bank, which has put forward a "human capital index" to minimize the loss of productivity of the future workforce, states that full benefit from health services, benefiting from high-quality education, better care for citizens, strengthening social protection and "universal, guaranteed minimum level of protection" should be provided. The WB places human capital accumulation on these foundations. The WB emphasizes that developing countries do not invest sufficiently in health and education today. For this, WB states that first of all, investment in early childhood education and high cognitive and socio-behavioral skills should be increased, and in this sense, investing in human capital should be prioritized not only by the Education and Health ministries of countries but also by the Ministries of Finance. In this sense, it says that the state should increase public expenditures and public service delivery.

This process, which is labeled as "Financing social inclusion" (WB,2019:130), draws attention to the need to increase tax revenues (WB: 2019:10). In order to increase the tax revenues of emerging economies, it is necessary to create both existing and new income sources by the state, especially value-added taxes (WB, 2019:132), excise taxes such as carbon, tobacco, alcohol, unhealthy foods, pollution emissions taxes and elimination of energy subsidies (WB, 2019:133-134) says that property taxes should also be increased as it will not adversely affect the labor market, human capital accumulation and innovation decision, (WB, 2019:135). It is said that technology will also positively affect this tax type by eliminating the poor enforcement and informality problems in the collection of property tax (WB, 2019:136).

In addition to taxes on goods and services, it also highlights the importance of personal and corporate income taxes in developing countries. For this, it suggests "the erosion of the corporate tax base". It argues that tax incentives and avoidance in the international corporate tax system should be eliminated, a higher effective corporate tax should be introduced and thus the losses in tax revenues can be reduced (WB,2019:134). At the same time, if technological development improves the delivery of social protection programs in society—with technologies to register people—similarly, it will increase the number of registered taxpayers and social security contributions and so it can provide income tax collection. (WB, 2019:134).

It has also been demonstrated that tax revenues will increase by simplifying tax systems by providing closing tax exemptions and converging toward a uniform tax rate (WB, 2019:132).

These proposals raise the question of whether the World Bank has defined a new regulatory state. Within the framework of this report, the following duties are also expected from the state:

- Should increase human capital investment to harmonize labor with the changing nature of work;
- For this, the lack of political incentives should be eliminated (WB, 2019:10);
- Should intervene in education and health systems that increase human capital accumulation (WB, 2019:10);
- Social assistance and social insurance systems should also be adapted to the changing nature of work and make them more inclusive;
- Should remove the principle of targeting and conditionality from social assistance in social assistance programs based on "progressive universalism" which is more inclusive in terms of people while putting the poorest at the forefront (WB, 2019:106-109);
- Increasing productive opportunities for the youth (WB, 2019:7);
- On social assistance, "a universal basic income, limited targeting, no conditions and paid in cash to recipients" (WB, 2019:107-113) should be provided;
- Basic universal coverage should be adopted in the social security system, the state subsidizes the premiums for the poor (WB, 2019:106);
- As labor regulations, income supports, reemployment assistance, protecting all people, not protecting some jobs, stranger bargaining structures (WB:2019, 119).

CONCLUSION AND DISCUSSIONS

Technological advancement has changed the nature of demanded labor throughout history. In this context, the state has made arrangements to make labor more qualified according to the requirements of capital accumulation and to meet the needs of the labor market according to the requirements of capital accumulation. Today, it is argued that machines have come to take our jobs in the face of technological advancement. At this point, the labor market started to need more qualified labor.

In the 19th century, in the face of the technological progress that came with the Industrial Revolution, the state adopted practices such as the On Hours Movements, which transformed labor to be included in the labor market by protecting and making it more qualified, and today, the fiscal instruments of the state are needed in this sense. With the advancing technology, the state is trying to register informal labor with neo-liberal policies. By activating the public fiscal

tools, it can reach the poor workforce more and make its tax collection task more effective. The proposal to increase public social expenditures emphasized by the World Bank in developing countries stems from this. In the context of the transformation of qualified labor required by the capital, a transformation is being made in the social protection and social security system for the management of poverty in the face of unemployment and impoverishment that will arise due to increasing public expenditures in developing countries and unemployment caused by technology. In this sense, the World Bank does not seem to transform the development paradigm of developing countries. Still, it continues to publish development reports that suggest policies for developing human capital, managing poverty, and including labor in the labor market.

In the face of the debate over whether a 'new regulatory state and a new social contract' have emerged today with the development of innovation and technology, when the "2019-World Bank Report- the Changing Nature of The Work" is examined, it is seen that it has an approach such as labor transformation policies that is similar to the population-related biopolitics of the modern nation-state in the late 19th century. The state uses technological advances to make labor more observable. The World Bank (2019:59) has already calculated the productivity of children born in 2018 as the future workforce under the "human capital index".

In this sense, although there is an increase in the state's public expenditures and taxes and intervention in the economy, it does not seem possible to position this development as the regulatory state of the welfare state period, despite the positive developments it brought. Technological advances enable the state to use public fiscal instruments more effectively and facilitate the monitoring and shaping of the population on behalf of the state. However, within the framework of the class struggle, it will be clear whether such advances are actually put into effect by progressive public fiscal policies in the name of labor.

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Chapter 17

John Locke's Toughts on "Tolerance"

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ABSTRACT

The relationship between religion and the state is one of the important issues of political philosophy. This issue, which many Enlightenment philosophers were interested in, was also addressed by John Locke, who is thought to have laid the philosophical foundations of secular government. Giving a different meaning to freedom, Locke's views on how liberty of belief can be guaranteed are shaped based on tolerance. Because, one of the conditions for people to live in peace socially is tolerance, for Locke. The political equivalent of tolerance is individual freedom. Locke believes that absolute freedom is possible with an unlimited freedom of religion and conscience. This discussion, which is about how freedom of belief will be ensured, will also determine how the relationship between religion and the state should be. Liberty of belief is possible with the non-intervention of the state in individual areas. Therefore, religious and state affairs should be separated from each other. Because the separation of state affairs and religious affairs provides a religious liberty. In this context, the duty of the government is to make peace and tranquillity permanent in the society by establishing tolerance among all kinds of religious convictions that do not pose a danger to the order. In other words, Locke is in favour of secularization of the state. This thought also forms the essence of A Letter on Tolerance. The subject of this article is Locke's views on tolerance and secularism, which guarantees liberty of belief as a natural right.

Keywords: John Locke, Tolerance, Liberty, Religion, Belief

INTRODUCTION

The concept of tolerance is very important in political thought. During the religious-political conflicts that emerged in Europe with the reform movement, especially in the 17th-18th centuries, when sectarian conflicts intensified, the debates on freedom of conscience and the concept of tolerance get important political philosophy.

Tolerance is one of the elements to live peacefully in social life. Tolerance, in a philosophical sense, is defined as the attitude of not being disturbed by others' free expression of their thoughts and opinions, even if they contradict their own, and not reacting to their validity (Oxford Language). Tolerance improves human relations, as well as respecting each other's thoughts and lifestyles, language, religion, and all values; It is one of the most important instruments that enable people to freely express their thoughts and opinions. The political means of tolerance emerge in discussions about the relationship between religion and the state or the source of legitimacy of power. These debates, which go as far as how the freedom of belief will be guaranteed, will also determine how the relationship between religion and the state should be. This issue, which many Enlightenment philosophers were interested in, was also addressed by John Locke, who is thought to have laid the philosophical foundations of secular government. The subject of this article is Locke's views on tolerance, freedom of conscience, and secularism, which guarantees freedom of belief as a "natural right" by making belief independent of all kinds of influences.

John Locke examines the concept of tolerance, especially in A Letter on Tolerance. In this text consisting of 12 letters, Locke deals with the place of tolerance in relations of individuals with the state, the duties of the state and administrators, etc. He believes that absolute freedom is possible with unlimited freedom of religion and conscience. Of course, since Locke's views, like every other thinker, cannot be considered separately from the historical context in which he lived, certainly, his thoughts on the relationship between religion and state were not independent of the conditions of the period in which he lived.

Locke was born in Wrington-Sommerset, near Bristol, on 26 August 1632, when England was struggling with internal turmoil. His father is a small landowner, puritan jurist. Locke, who studied philosophy and medicine in the best schools in England, teaches at Oxford Crist Cruch. Locke, who is interested in politics as well as scientific issues, served as a political advisor to Lord Ashley Cooper, whom he met during his Oxford years, for 15 years. Cooper, who is also the leader of the opposition Wing party, has libertarian views (Ağaoğulları, 2011:479). When he became Speaker of the House of Lords and Minister of Justice in 1672, Locke was his secretary. But in 1675, Locke's assignment

finishes when Cooper is accused of treason. Locke, who stayed in France for a while after the events, returns to England but escapes to the Netherlands in 1683 because he could not stay due to his liberal thoughts on religion and politics. Freely expressing his ideas, Locke was an active figure in the background of the English Revolution of 1688. The relations he has during this process helped shape his work, The Second Study on the Government. With the revolution, England passes from absolute monarchy to parliament. Thereupon, Locke returns to his country from the Netherlands, where he lived in exile. During this period, he completed his work titled A Letter on Tolerance. The book handles the tension between different religious beliefs in England, which was the scene of religion-sectarian conflicts and focuses on how this problem can be resolved. The solution is tolerance.

Tolerance

Locke's understanding of tolerance includes a reaction to the Christian understanding of his period and a solution to the violent atmosphere created by this understanding. He finds the religious approaches of the era, and especially the church, extremely oppressive. According to him, tolerance is one of the basic characteristics of true religion and religion organizes life according to virtue and moral rules. In true religion, there is no mercilessness or coercion (Locke, 2016:23-24). According to Locke, faith is a joint activity of reason and will. In other words, religious belief is a basic area of liberty that the person will directly choose. The practical result of this intellectual approach is freedom of belief. Two things are necessary for this freedom to be guaranteed; strict separation of religion and state and protection of the individual's belief from both religious and political pressures (Akdemir, 2019:136). In this context, the duty of the government is to ensure peace and tranquillity in society by establishing tolerance among all kinds of religious convictions that do not pose a danger to the order. According to Locke, tolerance is a moral virtue and thanks to tolerance, sectarian differences become insignificant. Sectarian differences are not immorality or evil, and different lifestyles are good in themselves. Therefore, instead of dealing with religious and sectarian differences, the state should try to eliminate morally unacceptable situations that threaten social life. Certainly, the importance of religious and sectarian conflicts in the period in which he lived is undeniable in the fact that tolerance was so decisive in Locke's thoughts. Therefore, it is obvious that he set out with the intention of finding a solution to the problems experienced during the period. Locke's intellectual effort on religious tolerance develops on two points: The first is to argue that the state cannot interfere with people's thoughts, nor can take away their freedom of expression. The second is to aim to

find philosophical grounds that will prevent conflict between Christian denominations (Ağaoğulları, 2011:504). In this context, Locke, who derived the suggestion of separation of religion and state affairs, placed the concept of tolerance based on this change.

The separation of state affairs and religious affairs provides religious freedom. The purposes of these two fields are different from each other. Locke calls this distinction "civil/practical domain" and "speculative/theoretical domain" (Locke, 2016:47). Each field should focus on acting with its own purpose. Locke gave them a paradigmatic and powerful form, grounded in a view of human beings as God's "property" and thus having certain inalienable rights of liberty, political as well as religious, that cannot be handed over to human authority (Forst, 2008:85). According to him, the speculative/theoretical field in which religion takes place is completely independent of political power. In other words, anyone is free to believe in which religion they want. Those who are interested in the field of religion should also do work following their own purposes. Locke states that no one has the authority to restrict the property and freedoms of people of different beliefs. Likewise, the political sphere is independent of the civil sphere that is, the political power should not arrange the field of belief. As Locke says, whatever is lawful to the state cannot be forbidden to the church by the political administration. Opportunities used by people of a sect for their own religious customs neither can be nor should be prohibited by political power (Locke, 2016:42). Locke's tolerant idea is two-sided, imposing equal obligations on both church and state (Abramson, 2012:265). “As the magistrate has no power to impose by his laws the use of any rites and ceremonies in any Church, so neither has he any power to forbid the use of such rites and ceremonies as are already received, approved, and practiced by any Church; because, if he did so, he would destroy the Church itself: the end of whose institution is only to worship God with freedom after its own manner” (Locke, 2016:25). In this context, Locke does not accept the imposition of religious belief and the rules of the church on society by the state. Because religion is in the field of individual freedoms and the power should be limited here. While trying to show the limits of the state, Locke appeals to the key concept of his political philosophy, "property," and repeats the proposition that this boundary begins with the rights of property. The state cannot interfere with the beliefs and thoughts of its citizens; it cannot aim to bring anyone to "true" religion by force. Even the liberty of belief cannot be abolished even with the consent of the people (Ağaoğulları, 2011:504-505). Locke primarily aims to protect people's liberty of belief against political power and to secure this area. For this reason, he limits the duty of political power to the spiritual world.

By stating that political power must ensure that society lives in security and peace, he reveals the distinction between political power and religion.

Religion and State Affairs

Locke is in favour of the complete secularization of the state. This thought forms the essence of the letter on tolerance. With the secularization of the state, the realms of religion and state are separated from each other. Locke says it is imperative to distinguish these two and to set fair boundaries between them. It is not acceptable for a political government to have such power, even when religion does not give anyone the right to force another to their religion. The state should be tolerant towards religion and leave the believers to their own faith. On the other hand, the church should not interfere with the legitimate powers of the state. The Church, by its very nature, serves the spiritual interests of its members only by spiritual means. Thus, the church must refrain from controlling the civic interests of society and using the tools of civil government (the coercive power of the sword and law) to dictate spiritual ends (Abramson, 2012:265-266). Even if the aim of constructing religious tolerance is to reach the right belief and make it dominant over the whole society, all kinds of views related to resorting to the coercive means of the state have been rejected. The demarcation of the strict limits of the legitimate authority of the state ensures the freedom of the individual to live as he or she believes. According to Locke, it is unacceptable for citizens to accept the stated beliefs or impose these beliefs by law. Because any belief that has not been persuaded by reason is of no use to man or society. Because any belief that has not been persuaded by reason is not useful to man or society.

Locke says that before civilized society, humans were once in a state of nature, and in this state of nature, "natural law" prevails (Şenel, 1996:338). Locke defines natural law as a law that people can reach through reason. He says that every human being can know the existence of an omnipotent God, who created everything through reason. Because God has given us the tools to discover and know his own existence (Cevizci, 2009:980). This law, which is reached by reason, is the will of God, and the person who reaches this law is of course obliged to obey this law. Because to act in coherence to the law of nature means to act under reason. To violate the law of nature is to deviate from the principles of reason. The law of nature is universal because it contains normative rules that show people what should be happen. It applies to all times, all places, and all people. Therefore, the law of nature is the law of reason acting coherently is rational, and acting in the opposite is irrational (Cevizci, 2009:985). This also refers to the moral character of the law of nature. According to Locke, the natural law is the rule of "not harm others", which can result in a human harming himself,

endangering his life and happiness. This rule sources from the mind. And God put this rule in mind (Şenel, 1996:338). Therefore, the law of nature, which says not to harm others, can only be discovered by reason. As a rational being, man knows that no one should harm another's life, health, freedom, or property. Because reason, the will of God, commands by natural law that one should protect oneself and that no one harm the life and freedom of another. For Locke, reason has a decisive role in every aspect of life. Therefore, a person's belief or thought is conscious (Cevizci, 2009:959). In that case, a person who acts with reason is completely free to believe in a religion or not. Every person should have the freedom to live as they believe, whatever it cost. The main task of the government is to establish this right at the social level through tolerance. Thus, the state offers an area of freedom to the individual, free from restrictions, in terms of liberty of religion and conscience.

Locke, who defended freedom, especially in the field of religion, underlined that tolerance is an indispensable condition for human societies to live in an environment of permanent peace and tranquillity. However, acceptance of social tolerance is only possible by separating religion and state affairs. Locke also bases religious tolerance on the separation of religion and politics (Barbier, 1999). Whereas if each of them would contain itself within its bounds- the one attending to the worldly welfare of the commonwealth, the other to the salvation of souls—it is impossible that any discord should ever have happened between them (Locke, 2016:42). It should be noted here that Locke does not claim that tolerance is valid under all circumstances. For Locke, tolerance is a duty, an argument born of necessity (Walzer, 1998). It is an important act for ensuring lasting peace in social life. It is the command of the reason that discovers the law of nature. Intolerance is nothing but foolishness. As it threatens to destroy social interests, it threatens both people and the survival of society. Having faith means understanding that faith cannot be imposed by force and that the use of force and punishment cannot transform a person and his convictions. By its nature, religion must be a voluntary association of believers. Therefore, intolerant practices are practices that bring about their own demise, and substitute fear for belief (Abramson, 2012:265). In this context, according to Locke, intolerance should be regarded as bad and rejected as it jeopardizes the social structure and civil rights (Akdemir, 2019:147). Reinforcing his thoughts on tolerance with his statements on intolerance, Locke clarified the framework of freedom of belief through this act. Hence, political, and religious power was restricted and the religious sphere was protected against all kinds of external intervention.

Locke made an important contribution to the concept of secularization by proposing that religion and state should be separated to guarantee the liberty of

belief. At the same time, he presented a theoretical perspective on how state-individual relations can be arranged within the framework of tolerance. According to Locke, society is made up of different lifestyles, and the lifestyle of one does not have to be accepted by the other. For this reason, to ensure and maintain social peace and tranquility, political power must guarantee freedom of belief. Indeed, Locke believes that the job of the law is to ensure the safety of life and property of society and every individual. For the political society is instituted for no other end, but only to secure every man's possession of the things of this life. The care of each man's soul and of the things of heaven, which neither does belong to the commonwealth nor can be subjected to it, is left entirely to every man's self. Thus the safeguard of men's lives and of the things that belong unto this life is the business of the commonwealth, and the preserving of those things unto their owners is the duty of the magistrate. (Locke, 2016:33).

RESULTS AND DISCUSSION

Tolerance is a concept that has been discussed in various fields from the past to the present and explained in different ways. The concept of tolerance, which has an important place in philosophical and political thought, has also attracted the attention of many Enlightenment philosophers. However, it is the philosopher John Locke who placed the tolerance and religion-state relationship in a systematic framework. Highlighting religious tolerance, especially in A Letter on Tolerance, Locke advises that religious and state affairs should be strictly separated for social peace. It can be said that Locke's proposal to finish this situation, who lived in a period when sectarian conflicts were very intense, formed the basis of secularism. In Locke's thoughts, it is seen that tolerance is an act that can prevent sectarian disputes. According to him, what is necessary for different religions and sects to live without conflict is to ensure social tolerance.

One of the other important issues emphasized in A Letter on Tolerance is the distinction between the political realm and the spiritual realm. Locke also secured the liberty of belief by separating and restricting these two areas. Because according to him, real freedom is the freedom to choose one's belief and to live it freely. Since man is a rational being, he will make the right decision for himself. Therefore, the state should not interfere in this area and should provide the necessary environment for people to freely practice their beliefs. For Locke, it is unacceptable for the state, which emerged with a contract to protect the fundamental rights of individuals, to intervene especially in the religious field. In this sense, while Locke assigns the political power to ensure the security of life and property, he holds the spiritual power responsible for people's religious and

virtuous lives. Here, all stakeholders that make up the society are expected to be respectful and tolerant of each other.

John Locke, with his understanding of the secular, restricted state, and his views on religious liberty, has been one of the thinkers who changed the moment in the history of political thought. His ideas on the state are historically decisive. The solution he offered for the taking away of social turmoil made tolerance an important part of his political philosophy. The understanding of freedom and the securing of beliefs against both religious and political powers laid the foundation of secularism. As a result, Locke is one of the important thinkers who deeply influenced the later philosophy and state structure with his thoughts.

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Chapter 18

Analysis of the World Aviation Sector in Terms of International Trade and Logistics: Analysis of Financial and Economic Indicators After the Pandemic

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ABSTRACT

INTRODUCTION

In today's world, air transportation plays a crucial role as a fast, secure, and efficient option for travel worldwide. Airline transportation enables people and goods to move rapidly on both international and domestic routes, serving as a vehicle that facilitates global economic integration and strengthens connections across the globe (Grosche, 2009: 1).

Air transportation has many advantages. Firstly, traveling by air allows covering long distances in a short time. With advanced jet engine technology and the development of airport infrastructure, it is now possible to reach almost any point in the world. Air transportation is preferred for various purposes such as business trips, vacations, and emergencies. Secondly, air transportation is a safe and reliable option. Airlines are equipped with strict security protocols and inspections. Trained pilots and cabin crew with high standards continuously work to ensure passenger safety. Therefore, the aviation industry is a sector where accidents are quite rare. Thirdly, air transportation supports economic growth and contributes to the revival of international trade. Air cargo transportation enables the swift and reliable movement of goods between different countries. Businesses resort to air transportation to optimize their supply chains, deliver their products to customers quickly, and gain access to new markets (Gerede, 2002:18).

However, air transportation also faces some challenges. Environmental concerns such as climate change, greenhouse gas emissions, and energy consumption caused by air travel have become significant global issues in recent years. Additionally, the ongoing COVID-19 pandemic, which has affected countries worldwide, has presented further challenges. This crisis, particularly, has resulted in travel restrictions, lockdowns, and a decrease in passenger demand for air travel. This situation has resulted in financial and economic challenges, leading to revenue loss and financial hardships. This study will address these financial and economic difficulties.

An Overview of the Aviation Industry

The aviation industry is a comprehensive sector that encompasses various activities such as air transportation, air traffic management, airport construction and operation, communication and navigation, standards implementation and regulation, maintenance, manufacturing, airport ground services, and training activities (Ateş, 2016: 4). The main activity in the aviation sector is air transportation, which refers to the process of using aircraft to transport passengers and/or cargo from one point to another (Wells, 1999: 25). This type of transportation is used for the purpose of passenger travel or the rapid movement

of commercial goods. Air transportation is typically preferred for international or long-distance travel.

The sector contributes as a strong driving force to economic growth by providing not only the benefits of fast and efficient transportation but also global connectivity and collaboration. Through airlines, airports, the tourism sector, and other service providers, millions of people are employed. Additionally, it boosts the tourism industry, increases countries' income, and contributes to local economies. In the business world, the opportunity for rapid transportation enables further expansion of trade and the development of global collaborations. The aviation sector plays a critical role in emergency response and aid activities as well. It is of great importance in reaching disaster areas quickly, providing medical assistance, and organizing humanitarian relief operations (Button and Taylor, 2000).

The Effects of the Pandemic on International Air Transportation

Crises such as oil crises, natural disasters, armed conflicts, terrorist attacks, economic recessions, and pandemics can render the transportation sector vulnerable (Bakırcı, 2020). The aviation industry has faced numerous crises throughout history. Some of these include the 1973 oil crisis, the Iran-Iraq war, the Gulf crisis, the Asian crisis, the 9/11 terrorist attacks, the SARS virus, and the 2008-2012 financial crisis. However, no crisis has been as impactful and devastating as the ongoing Covid-19 pandemic (Chokshi, 2020). The Covid-19 outbreak was first identified in December 2019 in the city of Wuhan, China, and rapidly spread worldwide. On March 11, 2020, the World Health Organization (WHO) declared Covid-19 a global pandemic. Air transportation has played a significant role in the transmission of the Covid-19 disease. However, the pandemic has also had profound effects on air travel (Lamb et al., 2020)

After the emergence of Covid-19 in China, countries initially suspended flights to and from China and later suspended all flight operations with other countries where the virus had spread. As of July 2020, limited domestic and international passenger air travel has been resumed on a global scale. However, the occupancy rates in these operations are extremely low (Chokshi, 2020). Therefore, the aviation sector is among the sectors most affected by the Covid-19 pandemic.

In a study conducted by McKinsey and Company, the decline rates in sectors and activities globally affected negatively by the Covid-19 pandemic have been explained. According to the research, the sectors that experienced the highest declines are as follows (Gülaçtı and Bütün, 2021):

- Commercial Aviation (40%)
- Aviation Travel (36%)
- Oil and Gas (34%)
- Insurance Companies (22%)
- Automotive (21%)

Although many sectors have been negatively affected during the pandemic period, economic recovery has been observed as the impact of the pandemic diminishes over time. Companies, businesses, and the tourism industry are increasing their activities to support economic recovery. However, it should be noted that this process varies across different countries and regions. Each country takes measures and gradually lifts restrictions based on its own conditions and health situation.

With the easing of the pandemic's impact, the aviation sector has swiftly started to recover. The relaxation of travel restrictions and the progress of vaccination programs have heightened people's desire to travel again. Airlines have increased their flight capacities and resumed services to numerous destinations. Moreover, enhanced airline safety measures and health protocols have been developed and implemented. The combination of these factors has supported the recovery of the aviation industry. However, this recovery initially varies in terms of global domestic and international air flights.

Graph 1: Improvement Rate in Domestic And International Flights, Jan 2020 – Mar 2023



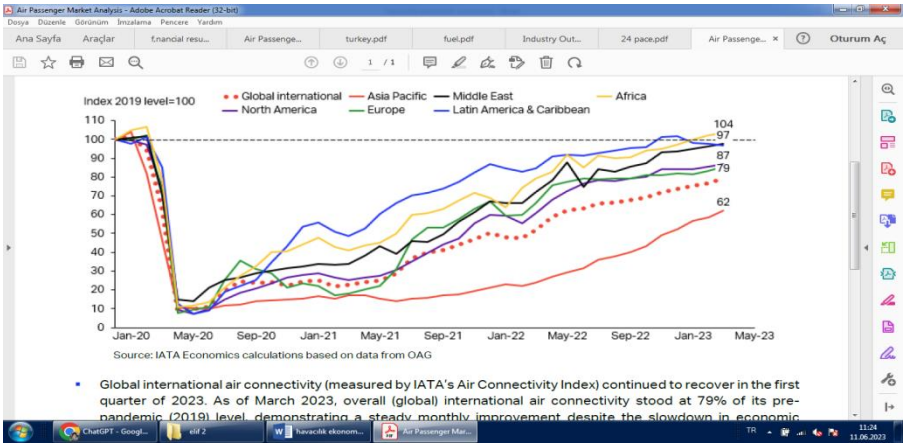
Source: IATA, (2023, June 2023).

As seen in Graph 1, the recovery rate of domestic flights worldwide (95.8%) is progressing faster compared to international flights (79.4%). This can be attributed to the prolonged travel restrictions between countries.

Global air connectivity, which is an important indicator that reflects the performance of global air transportation, is the air transportation network provided between different countries and regions worldwide. In short, it can be defined as a network that facilitates the transportation of people and goods between two countries through air transportation, making it easier and more comfortable (Burghouwt and Redondi, 2013). This network is significant in various aspects such as the global economy, tourism and cultural interaction, information and technology transfer, emergency and humanitarian aid, and diplomatic and political relations (Zhang et al., 2022).

Graph 2, illustrates the regional variation in global air connectivity from January 2020 to May 2023:

Graph 2: International Air Connectivity



Source: IATA, (2023, 28 April).

The speed of recovery after the pandemic varies among regions. However, in general, by May 2023, it can be observed that pre-pandemic levels have been regained. Africa experienced the fastest recovery, surpassing pre-pandemic levels with a recovery rate of 104%. Overall, there has been a rapid global recovery in terms of global air connectivity. The lifting of travel restrictions, coupled with increased international travel demand, has contributed to its momentum. Factors such as people's desire for freedom, tourism and economic revitalization, and various other factors can explain this rapid recovery.

Economic and Financial Indicators of the Global Aviation Industry Post-Pandemic Crisis

In this section of the study, the economic and financial indicators in the global aviation industry following the pandemic crisis will be examined. These indicators will be addressed under four main headings, namely airfares, jet fuel prices and CPI, per passenger net profitability, revenue passenger kilometer, and ROIC and WACC.

1. **Airfares, Jet Fuel Prices and CPI**

In the aviation sector, fuel expenses are one of the significant components that constitute a significant percentage of costs (Atik, 2019: 2622). The share of jet fuel, which is a substantial part of airline operating costs, ranges from 25% to 30%. The substantial fuel consumption of aircraft significantly affects the operational costs of airline companies. Fluctuations in fuel prices can have a significant impact on airline companies' revenues and profit margins. Therefore, fuel cost management and efficient fuel usage hold strategic importance for airline companies (Battal and Mühim, 2016: 44). Increases in fuel costs can influence airline companies' ticket prices. High fuel costs can lead airline companies to raise ticket prices to balance their expenses, resulting in higher ticket prices for passengers. The Graph 3, below illustrates the average ticket prices (including taxes and fees), fuel prices, and changes in the Consumer Price Index (CPI) for OECD countries during and after the pandemic:

Graph 3: Airfares, jet fuel prices, and CPI



Source: IATA, (2023, June 2023).

Due to the rapid increase in jet fuel prices, average airfare in the industry has also partially increased. However, air ticket prices for OECD travelers reached

pre-pandemic levels in May 2022. During that month, while the OECD Consumer Price Index (CPI) increased by 15% compared to May 2019, global jet fuel prices nearly doubled and experienced a 92% increase during the same period. Approximately nine months later, air ticket prices reached the average consumer price inflation (CPI) in OECD countries in February 2023.

2. Per Passenger Net Profitability

Per passenger net profitability is one of the financial performance indicators of the aviation industry. It is calculated by dividing the total net profit of an airline company by the total number of passengers carried, and it represents the profitability per passenger for the airline company (Akkaya, 2004). Graph 4, displays the 20-year trends of per passenger net profit rates between 2003 and 2023 worldwide.

Graph 4: Net Profit Per Pessenger (USD)



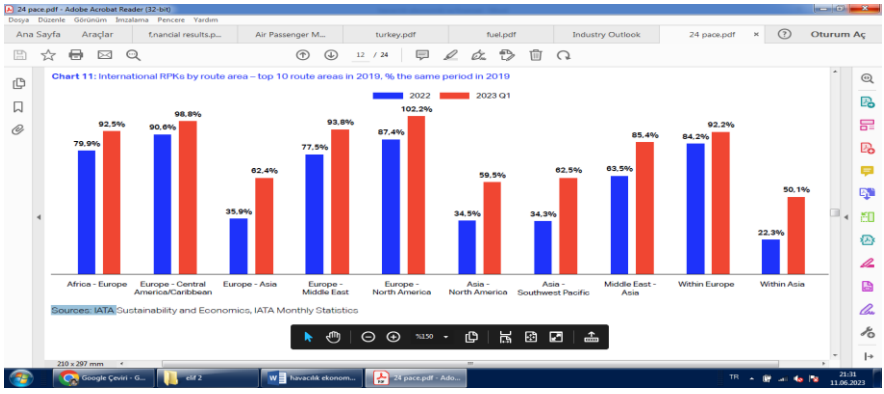
Source: IATA, (2023, 9 June).

According to the graph, during the most severe period of the Covid crisis in 2020, the per passenger net loss was recorded at $76.2, which is seven times higher than the losses seen after the 2008 global financial crisis. However, the financial results significantly improved in the following two years, with the losses decreasing to $19.1 per passenger in 2021 and $1.1 per passenger in 2022. The year 2023 is expected to be the first profitable period after the Covid pandemic.

3. Revenue Passenger Kilometer

RPK (Revenue Passenger Kilometer) is the abbreviation of the term in English. It means "Revenue Passenger Kilometer" in Turkish. RPK is a measure used to quantify the total kilometers flown by passengers during a specific period for an airline company. It is derived by multiplying the distance traveled by a passenger by the number of passengers (Demydyuk, 2011: 5). RPK is an important data point used to evaluate passenger demand, utilization rates, analyze market share, and measure performance for airline companies. The following Graph 5 illustrates the changes in 2022 and 2023.

Graph 5: International RPKs by Route Area – Top 10 Route Areas in 2019, % The Same Period in 2019



Sources: IATA, (2023, June 2023).

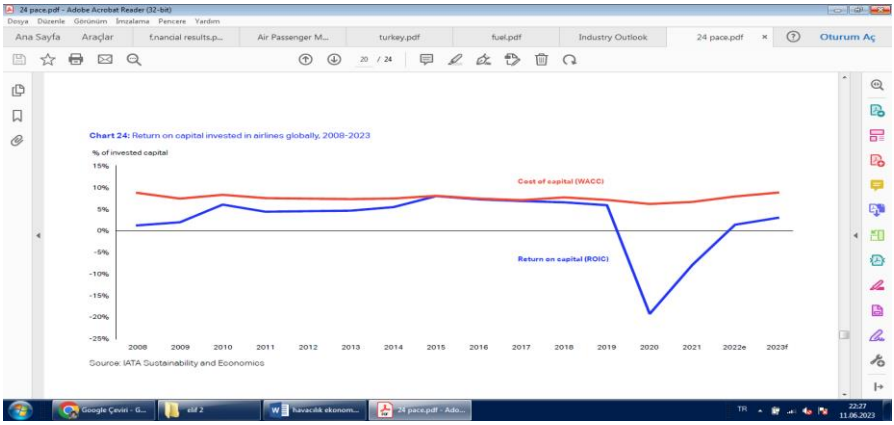
The recovery in air passenger traffic observed in 2022 continues to show improvement across all regions in the first quarter of 2023. By March, overall Revenue Passenger Kilometers (RPKs) have managed to reach 88% of pre-pandemic levels in the industry.

4. ROIC and WACC

The concept of value creation is synonymous with the increase in Return on Invested Capital (ROIC) (Krishnan, 2019: 2). Like all businesses, airline companies also utilize capital to grow and generate revenue. ROIC allows the company and other stakeholders to estimate how much profit is generated per unit of invested capital (Robinhood, 2020). In this context, ROIC is one of the fundamental financial metrics and a key indicator of measuring how much value a company creates (Chan, 2000). In other words, ROIC is a profitability ratio that indicates the return on total capital employed for an investment (Damodaran, 2007: 7). When evaluated in conjunction with the Weighted Average Cost of

Capital (WACC), Return on Invested Capital (ROIC) can be a significant indicator of business performance, yielding important results (Hackel & Hackel, 2010: 249). WACC represents the weighted average costs of different components in a company's capital structure (such as equity and debt). Companies with higher Return on Invested Capital (ROIC) than their Weighted Average Cost of Capital (WACC) can be considered high-performing (Yelgen and Uyar, 2016: 56). The following graph displays the ROIC and WACC ratios for global airlines between the years 2008 and 2013.

Graph 6: Return on Capital Invested in Airlines Globally, 2008-2023



Sources: IATA, (2023, June 2023).

The Graph 6 illustrates the challenges faced by the global aviation industry in delivering the expected returns for equity investors who risk their capital. In other words, the ROIC has typically remained lower than the WACC. Starting from the years 2016-2019, returns exceeding the cost of capital began to be achieved. However, during the pandemic period, the aviation sector experienced a record loss in 2020. It can be observed that the significantly affected ROIC has shown signs of recovery in recent years. It is expected that this trend will continue in 2023 with an improved financial performance across all regions, aiming for an ROIC of 2.9%.

CONCLUSION

Due to the Covid-19 pandemic, many sectors worldwide have been negatively affected and experienced a decline in their operations. The aviation sector has been particularly hard hit by these difficulties. The passenger demand significantly decreased as a result of travel restrictions and people avoiding travel during the pandemic. Airline companies suffered significant revenue losses due

to flight cancellations and declining bookings. The gradual lifting of travel restrictions in countries battling the pandemic is of great importance in the recovery process of the aviation sector. The liberalization of domestic and international travel has led to an increase in passenger demand and enabled airlines to expand their operations. It can be said that the aviation sector has entered a rapid recovery process with these developments, which directly reflects on its financial situation.

The recovery rate in domestic markets (95.8%) has progressed faster compared to international markets (79.4%), mainly due to prolonged travel restrictions between countries. The pace of recovery after the pandemic varies across regions. However, overall, it can be observed that by May 2023, the aviation sector has returned to pre-pandemic levels. Africa experienced the fastest recovery with a growth rate of 104%, surpassing pre-pandemic levels.

When examining the economic and financial indicators in the aviation sector following the pandemic, the trends in global Consumer Price Index (CPI) rates and the sector's highest expenditure item, fuel costs, have been analyzed. The impact on ticket prices has also been considered. Due to the rapid increase in jet fuel prices, average sector ticket prices have slightly increased. However, for those traveling to OECD countries, airfare prices reached pre-pandemic levels by May 2022. While OECD CPI increased by 15% compared to May 2019, global jet fuel prices almost doubled, showing a 92% increase during the same period. Approximately nine months later, airfare prices reached the average Consumer Price Inflation (CPI) in the OECD countries in February 2023.

The passenger net profitability per capita, which is a financial performance indicator of the aviation sector, recorded a net loss of $76.2 per passenger during the most severe period of the Covid crisis in 2020. This figure is seven times higher than the losses seen after the 2008 global financial crisis. However, financial results have shown significant improvement in the following two years, with losses decreasing to $19.1 and $1.1 in 2021 and 2022, respectively. 2023 is expected to be the year of the first profitability after the Covid period.

Another data point, Revenue Passenger Kilometers (RPK), continues to show a recovery pace in all regions in the first quarter of 2023. By March, RPKs in the sector managed to reach 88% of pre-pandemic levels.

When considering the aviation sector globally, it can be observed that it has struggled to deliver the expected returns for equity investors who put their capital at risk, based on 2008 as a benchmark. In other words, Return on Invested Capital (ROIC) has generally remained lower than the Weighted Average Cost of Capital (WACC). From 2016 to 2019, returns exceeding the cost of capital were achieved. However, during the pandemic period, the aviation sector experienced

a record loss in 2020. The significantly affected ROIC value has shown a tendency to recover in recent years. It is expected that this trend will be further enhanced with an improving financial performance in all regions in 2023, with ROIC reaching 2.9%. As of 2023, the aviation sector is experiencing a high recovery rate globally.

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