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CONTENTS

Chapter 1

TALENT MINDSET

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Introduction

The concept of a talent mindset has gained increasing attention in the field of human resource management, as organizations recognize the strategic importance of managing their human capital. A talent mindset refers to an approach to talent management that prioritizes the identification, development, and retention of high-performing employees as a means of achieving organizational goals. As a talent planning practice, talent mindset represents a shift away from traditional HR approaches that view employees as a cost to be minimized and towards a more strategic perspective that recognizes the value of investing in employee development.

This chapter aims to provide a comprehensive theoretical overview of the talent mindset, which is an important practice within the talent planning function, exploring its origins, key components, and implications for organizations. Through a review of relevant literature, we aim to highlight the benefits of adopting a talent mindset, the challenges that organizations may face in implementing this approach, and the strategies that can be employed to effectively overcome these challenges. By the end of this chapter, readers will have a comprehensive understanding of the concept of talent mindset and the importance of utilizing this talent planning practice in today's competitive business environment.

Talent Planning

According to Yildiz et al. (2023a), the process of talent management begins with a well-organized and thorough talent planning that aligns with the company's strategic goals. Talent planning encompasses various aspects, including identifying, attracting, acquiring, developing, deploying, and retaining both existing and potential talents to maintain a balance between the demand and supply of talent in the organization.

Talent planning is a crucial function in talent management that involves designing and implementing strategies and practices to attract, retain, and develop a pool of talented individuals to meet the current and future needs of an organization (Khilji et al., 2015; Yildiz and Esmer, 2023).

At its core, talent planning is a process that focuses on identifying the organization's current and future talent requirements and developing strategies to ensure that these needs are met (Pilbeam and Corbridge, 2010). According to Yildiz et al. (2023b), talent planning involves several critical steps, including identifying key positions, assessing the current talent pool, forecasting future talent requirements, and designing and implementing programs to develop and retain top talent.

One of the key benefits of effective talent planning is that it enables organizations to maintain a competitive edge by ensuring that they have a

pool of skilled and talented employees to meet their business needs (Sparrow and Makram, 2015; Pandita and Ray, 2018). This is particularly important in today's fast-paced and constantly evolving business environment, where companies must be agile and responsive to changing market conditions. As Kehoe and Wright (2010) note, talent planning allows organizations to anticipate and respond to future talent shortages and skill gaps, reducing the risk of losing key talent to competitors.

Moreover, effective talent planning can also contribute to employee engagement and retention. By providing opportunities for learning and development and offering clear career paths, organizations can increase employee satisfaction and reduce turnover rates (Wright et al., 2001). This, in turn, can lead to improved productivity, higher levels of innovation, and greater profitability (Kock and Burke, 2008).

In sum, talent planning is a critical function in TM that involves designing and implementing strategies to attract, retain, and develop a pool of talented individuals to meet the current and future needs of an organization. Effective talent planning can provide organizations with a competitive edge, improve employee engagement and retention, and contribute to overall organizational success. However, to be successful, talent planning requires a deep understanding of the organization's business needs, as well as the ability to adapt to changing market conditions and workforce trends.

Talent mindset is one of the most important components of this function, acting as a kind of infrastructure, which is effective at every stage of the talent management system. As a talent planning application, talent mindset can be defined as an effort to develop an understanding valid at all levels by spreading the notion of talent management throughout the organization.

Talent Mindset

Having a talent mindset is crucial for fostering effective talent management strategies across the entire organization. Such a mindset involves a belief that skilled and capable employees contribute positively to the overall success and profitability of the organization (Barkhuizen and Masale, 2022). The talent mindset refers to a strategic approach to talent management that emphasizes the identification, development, and retention of top-performing employees in an organization. This perspective recognizes that human capital is a critical resource that can contribute to an organization's competitive advantage (Collings et al., 2019).

According to Michaels et al. (2001), a talent mindset is an important concept that involves a passionate belief in the importance of skilled and capable employees for achieving excellence in business. This mindset should be based on the company's core values and goals, emphasizing the essential

role of talent in driving organizational success. In other words, a talent mindset recognizes that attracting, developing, and retaining top talent is critical to achieving competitive advantage and long-term sustainability in today's dynamic business environment (Luna-Arocas and Morley, 2015).

A talent mindset refers to an organizational culture that values and prioritizes talented employees as a key resource for achieving competitive advantage and sustained success. This mindset involves a passionate belief in the undeniable role of talent in driving business excellence and a commitment to supporting talent management strategies across the organization (Dveck, 2009).

According to Collings et al. (2019), a talent mindset involves a shift away from a traditional HR approach that focuses on managing human resources as a cost to be minimized. Instead, organizations with a talent mindset view their employees as a source of competitive advantage and invest in their development to maximize their potential.

To foster a talent mindset, organizations should prioritize talent development initiatives such as training, mentoring, and coaching programs, as well as provide opportunities for career advancement and recognition. Additionally, a talent mindset should be reflected in the company's values, mission, and culture, as well as communicated through leadership behaviors and practices (Luna-Arocas and Morley, 2015).

In summary, a talent mindset is a strategic approach to talent management that recognizes the importance of human capital in achieving organizational goals. Organizations that adopt a talent mindset invest in the development of their employees and view them as a source of competitive advantage. This approach has been associated with higher levels of employee engagement, job satisfaction, and commitment.

The Benefits of the Talent Mindset

The talent mindset is a critical concept in human resource management (HRM) that refers to an organization's shared understanding of talent management. It involves promoting a comprehensive approach to talent management that is widely recognized and embraced throughout the company. In this essay, we will explore the importance and benefits of the talent mindset from the HRM perspective, drawing on academic journal articles to support our arguments (Vance and Vaiman, 2008).

One of the key benefits of the talent mindset is that it helps to align organizational objectives with talent management strategies. By fostering a shared understanding of talent management across all levels of the organization, employees can better understand how their individual goals and objectives fit into the broader picture of the company's talent needs. As

a result, talent management initiatives can be more effectively designed and implemented to meet the needs of both the organization and its employees (Vaiman et al., 2012; Johnson et al., 2019).

Moreover, the talent mindset can also contribute to employee engagement and retention. By emphasizing the importance of talent management and offering clear career paths and development opportunities, organizations can increase employee satisfaction and reduce turnover rates (Krishnan and Scullion, 2017). This can lead to improved productivity, higher levels of innovation, and greater profitability, as employees are more likely to remain committed to the organization over the long term.

Another significant benefit of the talent mindset is that it can support diversity and inclusion initiatives. By promoting a culture that values talent and recognizes the unique contributions that individuals from diverse backgrounds can make, organizations can create a more inclusive work environment that attracts and retains top talent (Tarique et al., 2016). This, in turn, can lead to a range of benefits, including improved creativity, better decision-making, and increased market share.

The talent mindset is a critical component of talent management in HRM that can have a significant impact on organizational success. By fostering a shared understanding of talent management across all levels of the organization, organizations can better align their talent management strategies with their broader objectives, improve employee engagement and retention, and support diversity and inclusion initiatives (Triana et al., 2021). However, to be successful, developing a talent mindset requires strong leadership, effective communication, and a commitment to promoting a culture of collaboration and shared understanding (Helens-Hart and Engstrom, 2021).

Challenges on Implementing and Maintaining the Talent Mindset

One of the primary challenges of implementing and maintaining the talent mindset is that it requires a fundamental shift in organizational culture. It requires organizations to move away from a traditional approach to HRM, where talent management is seen as the responsibility of HR professionals alone, to one where talent management is recognized as the responsibility of all employees. This requires a significant investment in communication, training, and development, which can be challenging for organizations to achieve (Canning et al., 2020).

Another challenge is the need to overcome organizational silos. In many cases, different departments or business units may have their own approach to talent management, which can make it challenging to create a cohesive talent mindset across the organization. This requires strong leadership and a commitment to promoting a shared understanding of talent management

across the entire organization (Yaseen et al., 2018).

Moreover, maintaining the talent mindset is an ongoing challenge. Organizations need to continually assess their talent management practices, adjust them as necessary, and communicate these changes to employees. This requires ongoing investment in communication, training, and development, which can be challenging for organizations to sustain over time (Kusuma et al., 2023).

Finally, another significant challenge is measuring the effectiveness of the talent mindset. While there are numerous benefits associated with promoting a talent mindset, it can be difficult to measure the impact of these initiatives. Organizations need to identify appropriate metrics and measure the effectiveness of their talent management practices over time to ensure they are achieving their desired outcomes (Conway and Monks, 2008).

Implementing and maintaining a talent mindset can be a challenging task for organizations. However, overcoming these challenges is crucial to ensuring the successful implementation and maintenance of a comprehensive talent management system (Armor and Taylor, 2003). One of the most effective strategies to overcome challenges in implementing and maintaining the talent mindset is to involve top leadership actively. Leaders can serve as role models and promote the importance of the talent mindset to other employees within the organization. Research suggests that organizations that prioritize talent management as a strategic priority and have the support of top leadership are more likely to implement effective talent management practices (Adnan et al., 2019). Therefore, it is essential to ensure that leaders are engaged in talent management initiatives and have a clear understanding of the benefits that talent management can bring to the organization.

Another effective strategy is to ensure effective communication. Communication is critical in promoting and maintaining a talent mindset. However, effective communication requires planning and effort. Organizations can leverage multiple channels of communication, such as email, social media, and in-person meetings, to ensure that employees receive consistent and clear messages about the importance of talent management (McCart et al., 2022). In addition, organizations can involve employees in the talent management process and encourage them to share their thoughts and feedback on the initiatives.

Providing adequate training and development opportunities to employees is also crucial in maintaining a talent mindset. Employees need to understand the value of talent management and how it can impact their career growth and job satisfaction. Therefore, it is essential to provide training and development programs that focus on building skills related to talent management, such as recruitment, retention, and career development (Kumari, 2016; Barkhuizen

and Masale, 2022). These programs can help employees understand the organization's talent management strategy and encourage them to actively participate in the process.

Organizations can also address challenges related to the shortage of resources and expertise by outsourcing talent management activities or investing in technology that can streamline talent management processes. Outsourcing talent management activities can help organizations leverage the expertise of external consultants, reduce costs, and increase efficiency (Gope et al., 2018). Investing in technology such as talent management software can also help organizations automate talent management processes, reduce administrative burdens, and provide valuable data and insights to inform talent management decisions.

The long and the short of it, implementing and maintaining a talent mindset can be a challenging task for organizations. However, by involving top leadership, ensuring effective communication, providing training and development opportunities, and outsourcing talent management activities, organizations can overcome these challenges and implement effective talent management practices. By adopting a talent mindset, organizations can create a culture of continuous learning, attract and retain top talent, and improve overall organizational performance.

Conclusion

A talent mindset refers to an approach to talent management that prioritizes the identification, development, and retention of high-performing employees as a means of achieving organizational goals. It is a shift away from traditional HR approaches that view employees as a cost to be minimized and towards a more strategic perspective that recognizes the value of investing in employee development.

Having a talent mindset is crucial for fostering effective talent management strategies across the entire organization. Such a mindset involves a belief that skilled and capable employees contribute positively to the overall success and profitability of the organization. The talent mindset refers to a strategic approach to talent management that emphasizes the identification, development, and retention of top-performing employees in an organization. This perspective recognizes that human capital is a critical resource that can contribute to an organization's competitive advantage.

Adopting a talent mindset can benefit organizations in various ways. Firstly, it helps align organizational objectives with talent management strategies. Secondly, it can contribute to employee engagement and retention. Thirdly, it can support diversity and inclusion initiatives. Overall, organizations that adopt a talent mindset invest in the development of their employees and

view them as a source of competitive advantage. This approach has been associated with higher levels of employee engagement, job satisfaction, and commitment." add to this text some suggestions for future studies and theory and policy implications part.

This study is a unique exploration of the talent mindset notion, based purely on theoretical concepts. It offers a detailed literature review and conceptual analysis, providing valuable information and insights into the topic. Through examining talent mindset from multiple perspectives, the study sheds light on an important area and emphasizes its significance. While the study is theoretical, it offers a rare glimpse into this niche area, making it an essential resource for those interested in talent management.

Future research could explore the specific practices and processes that organizations can implement to foster a talent mindset among their employees and leadership. For example, research could investigate the effectiveness of talent development programs, leadership development initiatives, and succession planning processes in promoting a talent mindset.

In terms of theory, further research could explore the intersection of a talent mindset with other HR practices and concepts, such as performance management, compensation, and job design. This could help organizations understand how to integrate a talent mindset into their overall HR strategy for maximum impact.

From a policy perspective, organizations could consider adopting a talent mindset as part of their broader talent management strategy. This may involve investing in employee development programs, creating career development paths, and recognizing and rewarding high-performing employees. Policies that support diversity and inclusion can also help to promote a talent mindset by valuing and promoting the development of employees from a variety of backgrounds and perspectives.

Overall, a talent mindset can have significant benefits for organizations, including increased employee engagement, retention, and overall performance. By investing in employee development and valuing their contribution to the organization, organizations can create a culture of continuous improvement and innovation.

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Chapter 2

THE CONCEPT OF "THE SPIRITUALITY OF HERMENEUTICS" IN CONTEMPORARY ETHNOGRAPHIC WORKS AND ITS SOCIOLOGICAL BACKGROUND

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Introduction

The relation between anthropology and colonialism/imperialism has been a subject of critical examination by Asad (1973, 1986, 1994), Feuchtwang (1973), Kabbani (1986), and Said (1985, 1989, 1993) (Jordan and Yeomans, 1995, 391). Said (1993) shows that "anthropology was imbued with 'la mission civilisatrice'; the cultural mapping of subjects, peoples for the purposes of objectifying, controlling and regulating their entry into capitalist social relations" (Jordan and Yeomans, 1995, 392). Following Asad (1986, 1994) Jordan and Yeomans stress that anthropological theory and method continue to develop and employ the objectified forms of anthropological knowledge. These forms have the potential to operate as social regulation forms. For them, this case is manifested within the contemporary period as follows: With the return of empiricist tradition into the discipline, "observation" and "theorization" are considered as two distinct moments. Consequently, anthropology was implicated in a complex historical web of colonial-imperial relations that also influenced developments in ethnography" (Jordan and Yeomans, 1995, 391). According to these views the colonial power provided the necessary material for the emergence of anthropology. At the same time the discipline has been defined as to adopt the colonial ideology (Asad, 1973 cited by Jordan and Yeomans). In this context, some contemporary approaches assert that the knowledge which is produced by modern anthropology has been directly interwoven with power and domination. The epistemological and methodological principles of anthropology which are considered to serve colonial power have been criticized by these approaches, especially since 1970s.

In his Orientalism work Edward Said shows that the West maintains its power through the culture. It is asserted in this work that Europe and US constitute an Orientalism discourse and within this discourse they represent "the Orient" as the other and the subordinate (ibid: 392). Said (1985) shows in Orientalism that almost every knowledge, thought, discourse and representation produced related to "East" are interconnected with the economical-political power position, the ideological discourses dependent on this power position, and subjective fictions and fantasies of the "West". Even today, orientalist discourse is accepted without questioning. The function of Orientalism which makes "other" an object of knowing and ruling is to establish West and the western subject as a dominant universal norm and center. To produce knowledge about other societies entails a certain power and potency of West. Also, the formation of this power is in a direct relation with the production of "legitimate" knowledge. What are the epistemological grounds of West in establishing itself as universal and central in the one hand and marking the other societies as particular on the other hand?

Drawn from Said, Jordan and Yeomans emphasize that today the

historical connection between anthropology and colonialism is recognized but there is not any systematical critical examination about the influence of the anthropology over current practices. For example, despite the "representation" is considered as the key concept of anthropology, in recent theories the problem of representation is rarely placed within its political context, that this context is imperial itself (Said, 1989, 56-57). Moreover, Said points out that modern anthropology has been embedded in an institutionalized, a disciplinary identity which was constituted by itself. Following these views, Jordan and Yeomans underline that the anthropologists have dealt with reproducing their strategies too much without leaving their academic canons; they have rarely interested in exploring the alternative epistemological points of view (ibid: 393). Jordan and Yeomans suggest that when we consider ethnography as an anthropological practice we cannot separate it from the historical conditions which anthropology has emerged from. In this sense, thinking epistemology as the theory of knowledge (as a specific discipline concerning whose major subjects are the source of knowledge, the correctness and value of knowledge and the limits of knowledge) we can look at modern epistemology has which implications within the process of production of ethnographic knowledge.

In the enlightenment project modern Western philosophy based on, the god-centered philosophy of medieval age has been replaced by human-centered philosophy. In this new philosophy metaphysics and theology couldn't be principal disciplines. In this period principal discipline would be epistemology -which limits human's knowing possibilities with the sensual experience realm and investigate human's ability of knowing within these limits.

The Enlightenment era is the climax of the trust in human reason. In the enlightenment philosophy it is believed that reason is very important but it is not sufficient alone to find the universal laws of the nature. Human can reach to universal principles and laws of the nature through its reason and science. Nature can be described according to these laws; similarly the society can be described through these general principles. According to this view, a reasonable order can be established in the society through these laws. In this way of thinking, it was expected that all societies would reach to these universal laws, and they would be located in a universalistic order. In the thought of Enlightenment, history of humanity is nothing but a progressive process toward such a conclusion. Human-subject, an epistemic-subject, opens into the world through its own possibilities of knowing and trusts only to its own reason against the world (Ozlem, 1999, 58-64). Moreover, human-subject rationalizes his/her own social life within the exemplar of the laws, which he/she found within the nature. In this period the gradual realization of these general principles in every society was considered as universalization. On the other hand, according to hermeneutic approach, real subject comprehends

itself as a historical subject not through "cogito" but through the interaction with other subjects. The subject itself is a historical product but it is not a passive product. The subject makes the history and is a product of history. For hermeneutic, human being can be understood as real and concrete only within history and ground of intersubjectivity.

Dogan Ozlem (1999) argues that philosophy and science of Enlightenment, which finds its sources in Greek philosophy and science, assigned itself with the mission of bringing up "the knowledge of universal". In this era to possess knowledge was considered as a precondition to rule, and philosophy and science is considered as the activities to reach the knowledge of the universal by West. Until today the influence of this comprehension has caused the knowledge of the particular to be neglected against the knowledge of the general (Ozlem, 1999, 53-90).

Ozlem points out that the philosophers of hermeneutic approach assert that the sciences which study human, history and society can never work nomothetic, because of the particularity, being only once and specificity of their objects. According to these philosophers, the world of human, society and culture is essentially a world of particularities. Each society, each culture should be studied in these particularities. World cannot be explained with general laws, it can be only a subject of a comprehension/interpretation. Accordingly, it is considered that the universalist model of science prevents us from understanding any society/culture in its specificity without an ideological curtain.

Departing from this debate, we can see the sources of today's Western ethnocentric approach in the thought of Enlightenment. With its belief in universal laws and notion of progress, The West can mark itself as universal and the other cultures as particular. It locates the cultures in a hierarchical array of oppositions. It makes the rest of the West "Others" excluded from the West in the hierarchical oppositional structure. At this point, representation of others appears as a problem in humanities.

Hermeneutic approach not only provides the possibility to cope with the ethnocentrism but also it presents some ways to rethink the concepts of ethnographic enterprise by showing the ideological structure of social sciences and humanities. For example, some analytic concepts such as generalization, validity, objectivity, the value-free observer which are inherited from social sciences are investigated. There are differences between how the modern positivist epistemology, which has still affects conventional ethnography, explains the cultural reality and how the Hermeneutics understand the cultural reality.

Wilhelm Dilthey, the powerful figure in the German Hermeneutic tradition, argues that "knowledge concerning human have to take account of the

meaningful nature of action. What is required is *Verstehen or* understanding this, requires the observer to try to reconstruct the subjective meanings that influence a particular line of action-an activity that could involve re-creating shared cultural values as well as empathizing with individual psychology and life stories" (Dilthey 1924 quoted by Ozlem, 1990, 74).

Dilthey challenges the concept of truth adopted by several universalist/ totalitarian traditions of philosophy. Furthermore, he refuses their claim of the existence of value-free and objective knowledge. Because for him, human being has the ability of thinking/knowing/sensing/evaluating/desiring all of these abilities are active at the same time. Since the knowledge is the product of all these capabilities, knowledge, value, and action is interrelated they can't be independent from each other.

In Enlightenment epistemology, Kant made a distinction between theoretical reason and practical reason. He assigns the ability of thinking and knowing to theoretical reason, and evaluation and feeling to practical reason. The Hermeneutics approach claims that this logic ended with the "illusion" of the concept of objectivism. Unlike this, Hermeneutic approach finds the origin of knowledge in "life experience" and life experience includes "pathos", "ethos" and "logos" simultaneously (Ozlem, 1999, 61).

Because of that belief, Hermeneutics emphasize on issues of meaning and mutual understanding. This approach concerns with not only the production of meaning but also reproduction and reception of meaning. It is accepted that Hermeneutics play significant role to break up the borders between social philosophy and textual criticism. For me one of the most useful conceptions which Hermeneutics offer us in order to understand a culture is intersubjectivity. Unlike the atomistic view of subject of positivism, intersubjectivity stresses multiple relationalities between subjects. It also challenges duality between subject-object. I think this is important in terms of developing a different view from the positivist scientist approach about the relation between the researcher-the researched, the knower-the known in this ethnographic encounter.

Positivism which characterizes modern epistemology is derived from the Latin word "ponere". "Ponere" means "to pose/place something in opposite/ outside or to put away." In this epistemology the subject who place itself in the center calls the world as external world/as objects and the subject posits external world to another place. In this sense, it is considered that subject proves its own existence outside history and society. This epistemology relying on the subject-object opposition was based on such a fiction of subject. On the other hand, hermeneutic, subject cannot be positive object through placing object in opposite side. Because it is considered that concrete and "real" subject can know itself as a historical subject/being who is in interaction with

other subjects. Subject is a historical product itself. Since reason is one of the abilities of human being, the development of reason would be possible through the interaction between subjects in the history. In other words, reason can be realized on the basis of intersubjectivity, and it is historical.

Thus, in the world of history and society the subject is within the object which it researches and is a part of it. If the world of history and society is a world which the human being constituted and exists in it, then in this world the object can be considered as the work -construction- of the subject. Accordingly, within the history and society, the investigator exists in the investigated object. Can the historian study the history which he or she is a part of it by being outside of it? (Ozlem, 1999, 115-116)

In the modern period, the basic claim which could not find a place, was oppressed or was silenced especially in Anglo-American world is that a new epistemology should replace the epistemology which the sciences dealing with history and society rely on. According to this, the epistemology which relies on the distinction of subject-object should be replaced by an epistemology which relies on the relation of intersubjective-subject and intersubjective-object (Ozlem, 1999, 116). What this idea means? Intersubjective object is the "human world" where we constituted through establishing different lifestyles by influencing each other with the guide of various values, ideologies and concepts. This is the world where we live by affecting each other, learning from each other, hating from each other; this is the world where we constitute and produce together. And we (human being) constitute this "intersubjective-object", at the same time we are constituted by this "intersubjective-object" -the society which we live in. This mutual constitution process is the history itself. Hence, we can be a subject, an "intersubjective-subject", only through this "intersubjective-object" which has been constituted before and which is being constituted by us today. Here the subject and the object forms/constitutes each other mutually. This case makes an absolute, independent subject impossible which posits itself to a different place from the object. Similarly, we cannot talk about an object which is independent from the subject (Ozlem, 1999, 115-117).

Such an understanding allows us to redefine the relation between the researcher and the researched. Dissolving the distinction between these two, this view problematises the construction of hierarchical relationship between them. Unlike an ethnography which relies on the modern epistemology in this view, it is not accepted that the researcher can establish itself as the main power -subject- who produces the knowledge, and he/she can consider the researched as the passive object of the knowledge-other.

Hermeneutic provides the ways to cope with "the problematic of observer" (Said, 1989) in the ethnographic encounter both by its emphasis on life experience and by showing the ambiguity of the borders between the

subject and object and the borders between the subjects. This emphasis refuses the one directional relation which is established within modern epistemology, between self and other, the observing subject (the researcher) and the living object (the researched). The notion of intersubjectivity points out that to produce knowledge about a culture would be possible with the dialogical relation between these two subjects. Such a knowledge production process is different from the process which self reads the culture from the other's shoulder. In other words, in this view, ethnographical enterprise does not mean that the self reads, interprets and represents the reality of the other. To rethink the ethnography becomes possible with the help of intersubjectivity. "It becomes necessary to conceive of ethnography not as the experience and interpretation of a circumscribed 'other' reality, but rather as a constructive negotiation involving at least two, and usually more, conscious, politically significant subject" (Clifford, 1988)

According to Hermeneutic, the abilities of human being -knowledge, value, desire and action- are not independent from each other and all of them operate together with our life experiences. Moreover, the life experience of each human has characteristics of intersubjectivity, because the human lives in a social environment and is in a constant interaction. Following this line, we can say that the researcher also has all of these characteristics and has certain subjectivity. The researcher is "situated" even at the beginning of the knowing process. Such a view reminds me a question as follows: Why it is necessary for the researcher to be aware of her/his position and subjectivity in terms of research? Answer to this question may be as follows: To believe in an abstract objective knowledge would lead to the exclusion and marginalization of all the knowledge except the generalized knowledge (which we may call truth) which is accepted by the social sciences. For example, if we accept a certain type of rationality as the truth, the perceptions/experiences which do not fit to this scheme could be considered as subjective, marginal, irrational or ideological by us. Here a question appears: Whose subjectivity would be superior within the knowledge production process? Whose criteria would or should be accepted while producing knowledge about a culture? How can we know that the reality perception or knowledge of the ethnographer is truer than the people's perception or knowledge that she/he researches. However, if what each individual says is valid, and the subjectivity of each individual are equal, then how it could be possible to constitute a common scholarly knowledge? While avoiding from an understanding of an absolute objectivity how can we avoid from an absolute relativism in cultural realm? As far as I understood, despite the Hermeneutic rejects the objectivity, it does not clearly describe what criteria would the scientist refer while producing knowledge. But it points out that this criterion would be explored intersubjectively within the concrete life experiences.

Moreover, today the researchers look for a different understanding of "objectivity" than the objectivity understanding of modern science. In this search, reflexivity and the social positioning of the researcher in relation to his/her subjects are central issues. "For Hammersley and Atkinson (1983) reflexivity requires explicit recognition of the fact that the social researcher and the research act itself are part and parcel of the social world under investigation. Often misunderstood as being involved with the mere self-reflection of the researcher, reflexivity is really rooted in questions relating to epistemology and modern hermeneutics (Gallagher, 1992)" (Jordan and Yeomans, 1995, 394). Jordan and Yeomans say that reflexivity indicates the attempt of solving the dualism of ethnography within contemporary social theory. By claiming the research act and its product constitutive of the everyday world it tries to cope with this dualism. Therefore, reflexivity is realized within the dialectical basis which is between the researcher, research process and its product.

In spite of these accounts, it is not clear for me how Hermeneutic approach overcomes the problem of objectivity. May be this is an issue of another study. Another problem I have with Hermeneutics is about that I think any kind of approach aiming at constructing a mode of knowing and a formation of knowledge seeks to transform the relations of people. I wonder whether Hermeneutic has the kind of transformative aim at macro scale.

1. Conclusion or an Application of Hermeneutic Approach

I started to write this paper with the question "how the ethnography should be in order to understand spirituality better?" First, I criticized the arguments in ethnography which are taken from positivist social science epistemology. In some of the works we have read for this class -*I Foresee My Life: The Ritual Performance of Autobiography in an Amazonian Community* by Suzan Oakdale (2005), *Living Santería: Rituals and Experiences in an Afro-Cuban Religion* by Michael Atwood Mason (2002) - the authors insistently state that their ethnographic knowledge has been constituted within/ along intersubjective relationships and experiences. Both of them focus on individuals' lived experiences. And referring to these works I studied Hermeneutics as an approach which proposes notion of intersubjectivity. I focus on what this approach can provide us for a "better" ethnographic understanding. Meanwhile, I wanted to combine theory and practice in order to create a useful and meaningful ethnographic knowledge. Thus, I wanted to make a small application.

I have communicated with Selçuk Sevin[1] who I know before, whose grandfather is an Alevi dervish and who is accepted a spiritual leader in his community. On the one hand, Selçuk Dede has been brought up as an Alevi

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1 Selçuk Sevin "dede", Bingöl-Karer, Türkiye, 66 years old.

leader through traditional ways; on the other hand, he has been educated in modern schools according to modern science notion. He is a "*dede*" now and In addition, Selçuk Dede was a civil servant in Bingöl and is now retired.. Although he has been assigned as a "*dede*" (Alevi leader) by his grandfather he is not acting as a leader actively. We have made many telephone calls with Selçuk Dede during this study. As a researcher I asked him as he is a spiritual leader which epistemology and methodology can help me to understand his view of spirituality. We have made long conversations about this issue. He called these conversations as "*muhabbet*"[2]. I saw this as a process of intersubjective knowledge production which I have made with pleasure. My knowledge, skills and experiences and those of him joined in these conversations. Although we haven't had a special effort for it, none of us had a privileged position in *muhabbet* (which I consider as an ethnographic pedagogical encounter).

Along these conversations I tried to be "objective" as much as I can be, but I didn't act as a value-free scientific expert. I tried to think critically about my own thoughts and acts. Similarly, also Selçuk Dede didn't act as a religious expert. These conversations have brought together the perspectives of both of us. It was the time to determine how the knowledge which we have produced together would be represented. Here another problematic of ethnography has arisen. From whom the researcher does get the knowledge and for which audience the researcher does produce knowledge? As I have considered this as my final paper and stated this aim to him at the beginning, we didn't have any problems about that. Several times I attempted to write my own text and he tried to write his own. Making some quotations from our conversations I interpreted our conversations within the process. This influenced the principal emphasis of the theoretical discussions which I wrote. For me, such an attempt is an effort to apply our ethnographic discussions which intent to go beyond positivism into practice. Although it is a minimal experiment which is between two people, it also brought many problems of going out of familiar methods and epistemologies. For example, which criteria can show that the knowledge we produced is true and valuable? Two texts emerged about the same problem. We two answered this problem from our own social positions. Since the issue was directly related with a person's beliefs and universe fiction another problem was that on the one hand we were talking from two separate perception of reality; on the other hand we didn't want to constitute this two perception levels as two separate category (in duality). We thought that we can understand each other's spirituality only if we consider these two mentality as the processes which are related with each other. Because of these tensions there is an inevitable difference between our languages. He didn't feel comfortable to use an academic language. I suppose that there are some missing meanings while translating his text from Turkish to English. I tried to be loyal to an academic language.

2 We can describe "muhabbet" as a process of communication/conversation which is made with love in Alevi rituals and Alevi meetings.

I asked Selçuk Dede how "secret" can be explained to a researcher. Or how the meaning of Hz. Ali[3] or Alevis can be explained? He said that "there is a saying by Hz. Ali, 'no correct answer to false question'. According to him such a direct question is invalid because the person demanding an answer to this question should not ask such a question in this way. First, he/she should enter a kind of way in order to gain a certain insight and maturity (according to the scales of Alevi principles). According to Selçuk Dede, the one who wants to learn what "secret" is should first overcome her/his pride/arrogance which tempts her/him to see her/himself separate from the existence of the whole universe. The human who researches "secret" should manifest itself without a shell and should undertake some risks which could disturb her/him. The one who is in such a search should first search if she/he has such a secret as a being in the universe. Namely, she/he should first investigate her/his own existence.

According to him the real owner of the secret is God. If a person deserves to learn the secret, if this person in the necessary level of maturity to understand the secret, God gives it to that person through a mediator. Selçuk Dede stresses that the wise, *dede* or *dervish* is not real owner of the secret. They proclaim this secret only when it is necessary with the will of the God. Sometimes any entity can undertake this mission of being a mediator, if the acceptor really needs to learn this secret. Selçuk Dede emphasizes that "God tells us that 'take one step towards me, I will take ten steps towards you'. However, how can love be taught to a person who has never experienced love?" According to him, the person should first see the secret of her/himself, her/his family and society, and should try to understand the place of her/his existence in the universe. And then the person should attempt to see the secret of the other.

Selçuk Dede says that "If I tell something as the secret, if the person does not have any eye in her/his heart what would she/he understand from it? For example, if I say 8x4=32+10=42/2=21 what does it mean for the ones who are in a different perception level, and the secret is ridiculous and irrational from the beginning. Accordingly, whatever you tell this prejudiced person nothing would change. For Selçuk Dede the "secret" cannot be comprehended through reason; so the people should expand their mentality and open their eye of heart. The one who has not any education about the refinement of the spirit cannot find the secrets of the spirit. So to understand the secret, the person should include it in her/his life (whole of thought, action, and desires). For example, how you learn and apply the basic principles of differential in

3 Hz. (Saint) Ali-the cousin, son in law of the Prophet Muhammad. Alevis have a Trinitarian concept of the Godhead consisting of Allah, Muhammad and Ali. The phrase "for the love of God, Muhammed, Ali" (Hak, Muhammed, Ali askina), common to several Alevi prayers. The veneration of Ali, approaching deification, is a central marker of all streams and Ali is placed above Muhammad with divine characteristics attributed to him as the gate (bab) to esoteric knowledge. In some Alevis' beliefs claim the idea of a loving God with whom anyone can be united by a heartfelt faith and esoteric rites. God manifest himself in human form (tecelli) cyclically in history, but ultimately and finally in Ali.

mathematics to understand it, you have to do the same in order to learn the secret. He said that "if a person who does not look with the eye of the heart and says that there is no secret, in other words if the person is in another perception level I would step back; because the person does not need and want to see anything else than she/he knows. But when these kinds of people need help, God helps them. Any wise person or I fear to intervene to a person who has such a spiritual state. Because I think that those people are happy to live in the world which they constituted as a single truth." Selçuk Dede underlines that if the people who do not believe that there is not any secret, and they are pleased of this point of view they should live as they like. He adds that "We don't want to intervene in them, so they shouldn't intervene in our truths."

Then Selçuk Dede continues by a metaphor: "For example, think that you have fallen in love with a person. Assume that the one who you love does not fit the model in your mind; in this case, would you say that there is no love? Even you say there is not, the love will continue. Many people live and die for love. If some people perceive that their life is reasonable then let them live that life. But if you want to understand love, you should fall in love." In entire conversation Selçuk Dede's emphasis was in order to understand the secret there are many ways for a person but there is not any way which could be given as a prescription. According to Selçuk Dede the one who wants to learn the secret should accept that there are other perceptions different from her/his own perception of reality. For him, if the person really wants to understand and experience it all the gates will be opened for him. But, if the person considers this knowledge and the person who conveys this knowledge as a material (I call this duality of subject-object), if she/he perceives her/himself as a person who is looking to this material from the outside of it, then this person would never be able to reach to the reality.

Our *muhabbet* with Selçuk Dede continued afterwards and still continues, our aim is to transform our *muhabbet* into texts. We presume that to transform *muhabbet* (not interview) into text would cause some problems within the limits of conventional ethnography. This process (not only the representation process but also the process of knowledge production) will be determined by our negotiations within our praxis. In other words, the dialog/process between the researcher and the researched will shape our products. Selçuk Dede has written down the things he remembers after the first telephone call by including his own aim and emphasis. I want to end this paper with his text. Both Selçuk Dede and I think that in order to understand the other, the first thing to do is to challenge binary oppositions which are constituted between the self and the other, the knower and the known. We hope that this work or praxis has taught us to cope with some other dualities within our daily lives.

2. The method applied in the research and the conclusions reached

How can the world of individuals who have the mystical experiences be researched? What is lack of these research? What method or methodology the researcher should apply? How can the genuineness be provided in order to understand? What is the limit of the scholarly mind to understand of spiritual or mystical state of a human being? With these questions we can expand the case and this may show a search for a way which will enable the mystic world to be understood with the scientists.

The person who researches a mystic should first know what she or he looks for because, the human finds the thing which she or he looks for within her/his self. Since the universe is an equilibrium, as trying to be a pure mirror of this equilibrium the human can only be successful if she or he can operate as a mirror which reflects the opposite to the opposite person. This means; a researcher considers me as a object while I consider the researcher as a human who wants to know God in her/himself; the researcher tries to bring out an article, an issue from me, tries to grab an original thing while I wish the researcher to explore the hidden treasure in her/himself by her/himself; the researcher looks at my figure, my clothes, my acts, my behavior, my rituals and my words and I look at her/his state and heart/soul. So, the science establishes some truths about me referring to the results of such an encounter. But I never show myself and there is no need to show myself; because I and the relation which I establish with the creator is my *mahrem* (intimacy) and my truth. It is not a fixed state of mine; it is a state which should be felt through the breath of the creator and with a constant effort. You can't freeze it or own it, but as far as I understand you want to freeze it. Wherever God is active, only God is active there. Whenever there is a meddles –I or another one- God has enough modesty to retreat, because God respects to the free will of the being he created. God takes care of them, protects their understandings, and accepts as true and enables the being to develop with its own strength. God is not a tyrant who tries to impose the truths to the being by force. Like in the saying "annihilate the palace of your self (clean the palace of your heart) so the Sultan would be able to visit and reside there", if you want to understand us you should annihilate your self, you should reach to a purity which we could visit you, otherwise if we come to you, if we meet with you this will only be a burden for you and you wouldn't be able to carry it. We don't hide anything from you in the sense of your understanding at the same time there are many things which you don't know. But this knowledge would be useless for you, they would be only a burden for you "God never burden oneself with a burden which is too heavy for one to carry". The gate of this cognition is to know what you are looking for. So, if you would ask me "we really want to research you, what should we do?" then I would ask you "what do you want to find in me?", because we are a mirror and reflect your image. But if you ask

for amusing material to write on or something which would entertain your scholarly exercise, then we would direct you to glance our action, gesture, and clothes. But they would not tell about us, these are our external shells which have been formed in different moments. *Muhabbet* (love) is needed to enter into our inner worlds.

What is *muhabbet*? Maybe it is the only method to understand us. *Muhabbet* is the merging and joining together of two beings. *Muhabbet* is the relation which beings establish in order to understand each other without any time and space problems. *Muhabbet* and its result are the common outcome of the beings who participated to *muhabbet*. There is a great difference between the *muhabbet* which is made with a person who has strong suppositions about her/himself and the *muhabbet* which is made with a person who lay down her/himself to the flow of that *muhabbet*'s arm. Namely, the first *muhabbet* is like the encounter of the water and the stone. Water sweeps the dirt and the dust of the stone, and it becomes a little bit muddy, and the stone becomes a little bit relieved since it is washed by the water. But at the end of the *muhabbet* both the stone and water stay as separate entities, the stone is a stone and the water is water. By the time passes the stone gets dried and no trace of water left behind, and the water, when it becomes still, the dirt subsides down and it becomes clear. The encounter of the scientist (stone) and the dervish (water) resembles this encounter. For *muhabbet* you dont need to be scientist or a dervish necessarily, but how you enter into muhabbet, with what expectations when you enter into it, you exit from it with that same state. This is a very important principle. But if the case as follows there would be a problem: No truth arises from this encounter, scientist does not understand the dervish and dervish cannot touch the scientist intimately. This case can remind us a shopping in the down-town where we notice the people only physically.

If we turn back to the first example, the merging which is resulted by the encounter of a broken stone and the water is stronger than the encounter of an unbroken stone and the water. The encounter of a moldered stone and the water can remind us another kind of encounter. In this sense of *muhabbet* we should absorb the much knowledge and the wisdom we can get. As we absorb we transform, and the wise person/dervish would be pleased of sharing your inward and of experiencing God through you.

Such an experience would mean to look at our interlocutor's world without the categories we have in our minds, it is a state of a deep empathy and awareness. In fact, the one who has experienced such a sharing is not the one who came to that *muhabbet*, God has penetrated even to that person's breathing. This case is like to explain the underwater to a person who has never dived and to explain the parents' behavior who gets pleased of their children's' excrement to a person who does not have a child. But as human beings we know and experience these states.

There are also huge changes which *muhabbet* generates in the being. This may be the transition of the stone to the water by becoming sand and to become wise at last. The things that seem impossible to you can be realized, because human being should change its nature in order to live that profound life as long as he/she proceed towards its essence.

In brief, may be the *muhabbet* is the single method of understanding a mystic. Mystic knows the limit in *muhabbet* because the mystic looks at you from a point which you don't aware of in yourselves. We don't give anything to the ones who don't dare to lose anything. We don't give because of our respect to you and because of our loyalty to Divine universe.

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Chapter 3

CHANGING MEDIA PRACTICES: INSTANT NEWS AND CONTENT SHARING VIA SOCIAL MEDIA[1]

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INTRODUCTION

The term "media", which many people use almost every day at least once, is a multifaceted concept that originated from the Latin word medium. The media, which refers to information and communication processes (Bruns and Reichert, 2007: 23), also includes technical issues such as transmitting, storing, or receiving messages (Burkart, 2002: 20). Therefore, media refers to "the channels and means used for storing and transferring information to the masses" (Dumanlı-Kürkçü, 2016: 5). In short, it is "the vehicle by which messages are conveyed" (Baran, 2019: 663). "In the language of communication, a medium is a platform through which something moves from one source, usually a 'sender' to another, usually to a 'receiver'. The popular media include the mass media such as television, radio, cinema, and newspapers, and in general, they are in the printed and photo-electronic form" (Duran, 2019: 202). The tools of the period characterized by printed and analog communication technologies constitute the traditional media (Adıgüzel, 2017: 28).

Today, when it comes to media, all written, oral and visual communication means such as magazines, newspapers, radio, television, cinema, etc. (telephone, telegraph, etc. are also included in this category) come to mind first, and refer to the pre-Internet period. On the other hand, the development of computers, advances in telecommunication technology, and the use of the Internet have started a new process in the media, which is called "new media". Media practices that have been reshaped in the digital environment in line with Internet technology have adopted the concept of "social media" in communication processes. The transition from the Web 1.0-based Internet system to the Web 2.0-based system, which enables interaction and sharing, has given birth to social media. "Social media is any platform where the individuals who make up the society publish and share the content they create in order to deliver their content to other individuals" (Dumanlı-Kürkçü, 2016: 64; Yüksel, 2004). Advances in communication technologies and mobile communication technologies have led to widespread use of social media each passing day. However, social networking platforms such as Facebook, YouTube, Twitter, and Instagram, which have been established in the digital virtual environment one after the other, made instant news and content sharing possible, and have reached billions of users today.

The study aims to explain the transition processes of media and journalism practices into instant (just-in-time) news and content sharing on some (e.g. Facebook, Twitter, Instagram, YouTube) social media platforms by comparing traditional and new media (social media). The subject of this study, titled "Changing media practices: Instant news and content sharing with social media", is to include the general characteristics of the communication processes (with a historical perspective) that transform from traditional media publishing to instant news and content sharing on social media. Formulated

within this framework, the study was conducted through a literature review on the topics such as traditional media history, traditional media functions, and features, the Internet, social media features and news content sharing platforms that emerged with social media, and features of traditional and social media, etc.

Brief History of Traditional Media

In order to perceive and comprehend the beginning of the history of traditional media, it is necessary to go back to the periods when humankind began to appear on earth. Human beings have always communicated with each other in different ways in the course of human history, and have developed the skills to communicate in accordance with their needs. People felt the need to be aware of what was happening around them, both collectively and as individuals, to convey what they heard to others, to think about these things, and to convey their thoughts to others. In line with this purpose, societies and individuals living in society have communicated through some stimuli since their existence on earth. These stimuli (visual stimuli, etc.) have been key in communication. People have produced codes, symbols, and signs for social and individual communication at every stage of history (Hayır, 2019: 449), and "conveying information with signs that developed from symbols engraved on cave walls to written words in the 20th century played an important role in the formation of human culture" (Onursoy, 2003: 76).

The mass media of the pre-internet period are newspapers, magazines, cinema, radio, and television respectively. But in the general sense, traditional media represents newspapers, radio, and television. With the establishment of the first newspapers in the 1600s, newspaper publishing and newspaper journalism started with a professional approach. According to Kovach ve Rosenstiel (2007: 207), the first newspapers were revealed by entrepreneurial printers who started to print the news, gossip, and political debates in 1609, about 150 years after the establishment of the printing house that opened the door of mass journalism. In the 1700s, magazines were established alongside newspapers. In the 1800s, the developments in photography art were discovered in the last quarter of the century, with the withdrawal of the first moving image in 1895. Immediately after the first quarter of the 20th century was over, a new mass communication tool was the radio. Finally, television broadcasting arrived as an audiovisual mass communication medium.

Throughout history, social life has been reshaped after all political-economic crises. Therefore, serious changes and transformations have occurred. When we look at social history, this will be seen very clearly. Renaissance, Reform, Enlightenment, Industrial Revolution, French Revolution, and the First and Second World Wars had serious reflections on cultural-social-political and artistic life. Media and communication processes have also advanced and

developed to the conditions of each period. In these years when the screams of revolution in 19th century Europe rose, the newspaper was an important communication tool. "While in the first half of the 20th century, the press, magazines, newspapers, and books dominated, however in the second half of the same century, radio and television became more dominant" (Okay, 2021: 13). There have been serious innovations and changes in communication processes between the two world wars. In the 1920s, radio was included in the communication processes as a mass communication tool. Afterward, in the 1930s, television emerged as a 'new' mass communication tool. Thus, the 'traditional media' process, which can be called "traditional media and can be considered as three main elements in the form of newspaper-radio-television, has been completed" (Bulunmaz, 2015: 323).

To summarize, from the paintings drawn on the cave walls to the hieroglyphs written on papyrus paper, from writing to the printing press, from the first newspaper to photography, cinema, telegraph, radio and television, and the ever-changing and transforming forms of communication, have settled in human life in line with the increasing needs and changing conditions of economic, geographical and social life (Törenli, 2005: 7).

Characteristics of Traditional Media

Written, visual, and auditory mass media, such as newspapers, radio, and television, which are called traditional media, have functions such as meeting the needs of people in various subjects. Thanks to these needs, the media has become indispensable to meeting these needs in the daily life practices of human life since its existence.

Considering the traditional media communication tools, five fundamental functions stand out. The first of these is to entertain society with programs such as theater, dance, art, literature, music, sports, and games, and to ensure that they have a good time. Second, to inform and educate the society about the developments, problems, events, phenomena, and circumstances in the physical and social sphere by making news programs and conveying the information they need to the society. Third, to carry out cultural functions such as making cultural programs that will help the formation of group identity within social processes, make publications on the basis of maintaining cultural continuity in society, and prepare society for new social norms and cultural changes. Fourth, to realize intergroup integration, and socialization, to create common social consciousness and unity of thought, in short, to fulfill the socialization function by enabling different groups and communities in society to interact with each other. Fifth, to fulfill the political function, to create public opinion on political issues, ensure the representation of different views in media programs, and criticize and control the public opinion leaders and political actors (Çamdereli, 2008: 107-108). As a result, it can be stated that

traditional mass media are obliged to perform basic functions such as forming public opinion, educating and informing society, socializing, entertaining, and ensuring cultural continuity, etc. (Pürer, 1998: 76).

The characteristics of traditional media can be summarized as follows:

- In traditional media journalism, news production is one-way, there is no reciprocal, two-way interaction.

- The news is produced in a single center and delivered to the recipient through mass media.

- In traditional journalism processes, news production is not interactive.

- There are buyers, viewers, audiences, groups, and individuals who consume the news produced in traditional media.

- The masses are under the intense influence of the content produced and published in traditional media tools.

- In traditional means of media, the identity and political beliefs of the owners determine the publishing principles of the media, and the working professionals cannot easily cross these principles.

- Traditional media is not independent and is concentrated in the hands of certain groups of capital.

- Media owners use media power for their own interests.

- The news to be included in the mass media and the content to be published are determined in the newsrooms by the gatekeepers and presented to the masses and followers.

- In traditional media, the audience, listener, and reader masses are in a passive position, they have no influence on the news production processes.

- The decision of how and to what extent the masses will think is made by the ruling minority of traditional media institutions.

Transition to Instant News and Content Sharing with New Media

The transition to instant news and content sharing has been realized with the advances made in communication technologies. After the development of computer technology, social media platforms emerged with new media communication tools and the transition from the Web 1.0-based system to the Web 2.0-based technological system after the invention of the Internet. According to Flew and Smith (2018: 25), two primary factors make the idea of Web 2.0 unique. Firstly, they stress the importance of participation, engagement, collaborative learning, social networking, and the application of collective intelligence as factors that stand out with favorable network effects. As a result, the quality of involvement rises as the number of active users does,

bringing in more new users to the sites. Secondly, Web 2.0 ideas form the foundation of some of the 2000s' fastest-growing websites on which content is mostly created by the users.

New Media has evolved as a sort of phenomenon with a significantly greater appearance of social, technological, and cultural change. Thus, technological, institutional, and cultural change and development are continual in the new media. In this sense, Lister et al (2009: 10), list the changes associated with new media at a wider type of social, economic, and cultural level as "a shift from modernity to postmodernity"; "intensifying processes of globalization"; "a replacement, in the West, of an industrial age of manufacturing by a 'postindustrial' information age"; and "a decentering of established and centralized geopolitical orders".

Advances in communication technology have completely changed the traditional media structure. With the transition to the digitalization stage in the media, new practices of journalism have emerged. However, the agenda-setting power of traditional media has begun to be broken, and its ability to direct public opinion has gradually begun to lose its effect. After the transition to the digitalization process in the media, a phenomenon called social media has settled on the agenda of society, and this phenomenon has started to create, change, and direct the public opinion in the digital virtual environment instantly. In the virtual, social environment of social media, news production, sharing, and consumption processes have also changed. In the 21st century, where every citizen has now become a journalist (citizen journalist), practices of journalism have had to change in the digital virtual socialization platforms of new media in accordance with the spirit of the period, and sociocultural and technological structure.

The Technological Infrastructure of Instant News and Content Sharing: Internet

The inclusion of computers in communication processes after the middle of the 20th century heralded the beginning of new forms of communication. Traditional media had a central structure, media content, in general, was shaped in this central structure, and in the international arena, it was under the control of monopolies. Thanks to the alternative media that emerged in digital spaces with new communication technologies, traditional media hegemony has gradually lost its impact (Karagöz, 2013: 133). What is effective in this is the Internet which starts a new era of communication.

On the other hand, human life is under siege by the social networks enabled by Internet technology. Manuel Castells explains this using the concept of a "network society" in post-industrial society. Castells explains that "the world is being reshaped around a number of networks created at the global level on the basis of advanced communication technologies" (Babacan,

2017: 34). The Internet has created opportunities for individuals, groups, and communities in the virtual world to share and discuss their thoughts and ideas. On the other hand, technological advances, and constantly developing communication technologies have brought cultures, societies, and people closer to each other by eliminating borders in economic, political, and social arenas (Çalışkan ve Mencik, 2015: 2). Social media platforms, which have marked the 21st century, have been realized with the intensive use of a technology called the Internet in the last quarter of the 20th century. The technical formation of the Internet began in the second half of the 20th century. After certain processes, this network system, which was formulated as the Internet or ARPANET, and enabled the sharing of data between computers, was implemented for military purposes by the US Department of Defense in 1969 and used in a limited manner. The Internet, which has become an international network by increasing its impact with the implementation of the WWW (World Wide Web) application in 1992, has spread to the world as a new means of getting information and communication by making a breakthrough in the world of communication and has produced great effects on societies in a short time. At this stage, the Internet has been the leading instrument of social transformation (Dedeoğlu, 2016: 28-29).

On the other hand, the spread of Internet technology has allowed the foundation of a number of media such as web news sites, newspapers, digital televisions, and social networks outside the control of large media monopolies. The Internet has led to alternative formations to traditional media and traditional journalism. Thanks to the Internet, in addition to instantly accessing the events taking place in another part of the world, it has become possible to participate in those events interactively and instantly, and give feedback. In this way, it is possible to access all kinds of information and it becomes easier to directly or indirectly intervene or comment on that information.

Internet journalism first functioned as an accompaniment and addition to the prevailing print and broadcast news sources. In the beginning, the question was whether the Internet will actually prove to be a new medium for the news at all or merely a better instrument for distribution (Scott, 2005: 93). By using its technology component as an operational criterion, online journalism may be functionally distinguished from other forms of journalism. The online journalist must decide which media format or formats will best convey a particular story (multimediality), take into account ways that the public can respond to, interact with, or even modify certain stories (interactivity), and consider how to link the story to other stories, archives, resources, and other ontent through hyperlinks (hypertextuality). According to a growing number of experts and academics throughout the world, this is the "ideal-typical" type of internet journalism (Deuze, 2003: 206). According

to Pavlik (1999: 57-58), many online news enterprises that are unique to the Internet have been able to take considerably more advantage of the possibilities afforded by new media than the traditional newsrooms that have developed online news initiatives. The numerous interactions that currently exist between news organizations and their audience have changed, which is one of the new media's most significant consequences on journalism. By overcoming geographical and political barriers, audiences transitioned from local to global.

Bardoel and Deuze (2001: 91), stress the main features of internet journalism as "convergence, interactivity, customisation of content and hypertextuality". They argue that the journalism types and genres were challenged by the new tools brought by technological developments and their widespread effects. This challenge offers a turn towards network journalism that converge journalists' fundamental competencies and job duties and internet journalism's potential for civic engagement. The Internet has also radically changed journalism and reporting practices. "Newspapers have also undergone a development process in line with the advances in printing technology, and Internet newspapers have started to be published with the development of computer technology" (Dumanlı-Kürkçü, 2016: 151). Through the Internet, newspapers started to reach broader masses. Fast and instant access to newspapers from around the world has been possible. Additionally, news dissemination to the audience and content updates linked to this news have both become easier. Most significantly, audience participation has been feasible (Çetinkaya, 2019: 2).

Instant News and Content Sharing Media: Social Media

Castells states that with the widespread use of the Internet, it became possible to send mutual messages, which has led to a new form of communication, based on interaction, and that this form of communication is what shapes today's world (Özçetin, 2018: 262-265). This new form of communication addressed by Castells is "nothing but social media. In this (digital) age of communication, social media, one of the new media tools, is an important part of daily life. Social media, as the most effective communication channel of this age, has taken first place among the indispensable things in our daily lives. When we look at social media, it is noteworthy that it has a participatory, interactive, and sharing structure.

The main features of social media are as follows (Yavuz, 2020: 63):

- Independence from time and space
- Ease of use
- User content

- Links between applications

- Measurability

- The transition from physical to digital

- Interactivity

Social media has led to a change in the traditional understanding of media reporting. However, every user with a profile on social media platforms has also turned into a journalist (citizen journalist). In the social media environment, sharing news and content on a wide range of topics through social media tools has completely affected the communication processes of people. People meet their needs such as information gathering, information exchange, news, and socialization on social platforms. The emergence of social media platforms has reduced the impact of traditional media on society. The social agenda is now set in social media. Today, Facebook, Twitter, Instagram, and YouTube, which are among the social media tools that play a major role in shaping daily social life, as well as being important phenomena of the digital communication age, are the most popular and most effectively used sharing platforms that allow "instant news and content" sharing. These four platforms stand out in terms of sharing for news and content purposes.

Instant news and content sharing tools have been made possible thanks to the Internet. The Internet is a new media technology. "New media is the integration of interactive, borderless, communication-enhancing, directing, in other words, written, visual, auditory mass media and computer technology and computer infrastructures" (Dumanlı-Kürkçü, 2016: 57). Social media tools (platforms) formulated with Web 2.0, based on mutual interaction, which make it possible for different people to come together around different topics simultaneously in a digital virtual environment (Kuşay, 2010), have emerged as a result of rapid technological advances in new media. This has been accepted as a revolutionary development in communication (Dumanlı-Kürkçü, 2016). In the years dominated by Web 1.0 technology, which covers the first periods of the Internet, users were passive (Cooke and Buckley, 2008: 277). During this time, internet users, who were browsing websites like newspaper and magazine readers, were unable to contribute in any way. These websites functioned like digital catalogs (Çetinkaya, 2019: 4). However, this situation on the internet has started to change with Web 2.0 technology. Users became active in the digital virtual environment with the development of the Web 2.0 system. Every individual in society is now a source of information who circulates information and produces news and content.

Major Instant News and Content Sharing Tools and Features

"Social media has become the main source of information for some users. Technological developments have increased users' interest in social media. At

the same time, it ended up the monopoly and news distribution of traditional journalism" (Çetinkaya, 2019, p. 7). About half (48%) of American people say they acquire news from social media "often" or "sometimes," according to a Pew Research Center study done in 2021. This is a 5 percentage point decrease from 2020. While roughly a third of U.S. adults (31%) say they get news regularly on Facebook, about one-in-five Americans (22%) say they regularly get news on YouTube. Facebook dominates all other social media platforms in terms of where Americans go on a regular basis to acquire their news. While nearly a third of American people (31%) claim to routinely access news on Facebook, approximately one in five (22%) claim to regularly access news on YouTube. For 13% and 11% of Americans, Twitter and Instagram are regular news sources respectively. Less frequently, other social media platforms serve as news sources. 7% of Reddit users, 6% of TikTok users, 4% of LinkedIn users, 4% of Snapchat users, 4% of WhatsApp users, and 1% of Twitch users said they routinely use these platforms to get news (Walker and Metsa, 2021).

According to the Digital News Report 2022 of the Reuters Institute, social media became the most used news source before TV for the first time in Turkey. The report indicates the decline of traditional media sources with the rise of YouTube (43%) and Instagram (40%) for news. 83% of the Turkish people use online sources including social media for getting informed about news. The most used device for getting the news is mobile phones with 78%. (Digital News Report, 2022).

Social media have managed to get ahead of all other traditional media organs in a short time with its features based on mutual interaction, sharing, and participation. Today, in addition to its socializing function, social media is often used to access news and content instantly. Twitter, which is one of the social networks that differ according to the aims of its use, stands out in the preferences of internet newspapers to transmit news with its structure that allows recent, short, and instant shares. Nowadays, Twitter is the first social media platform that comes to people's minds for instant news and the following content. Thus, Twitter is a platform that is preferred by users for this purpose.

Twitter is different from Facebook, Instagram, and YouTube in this aspect. Along with Twitter, other social media tools that make instant news and content sharing possible include Facebook, Instagram, and YouTube. Although not as fast as Twitter, all kinds of news and content are shared by users instantly on Facebook and Instagram, and users can instantly access various news content on this platform, in addition to using them for socializing. Especially Twitter, Facebook, and Instagram make it possible for people to share different content and news on various topics and to follow them spontaneously. YouTube is a video-sharing site, but thanks to its live broadcast feature, various news and content can reach followers instantly.

What unites Twitter, Facebook and Instagram are that instant news and content sharing and communication can be done quickly. YouTube, on the other hand, is inherently different from the other three. The feature that sets YouTube apart from the other three platforms is the fact that it's just a video-sharing platform. On the other hand, the live broadcasting feature on this platform puts it in the same category as other platforms. In this way, various audiovisual content (news, images, etc.) is delivered to users instantly. In this study, the main reason for selecting only the four platforms is that they enable instant news and content sharing as well as socialization on these platforms, they are used by the masses for this purpose, and they are the most visited and known platform. Now, let's take a look at what can be done with these tools, and what are their general characteristics.

Twitter: Today, that is, as of 2021, "353.1 million" people worldwide use Twitter (Halil, 2021), a web-based communication/messaging system developed in San Francisco in 2006 to meet the need for a group of friends to message among themselves over the Internet. A message posted (written) on Twitter is called a "Tweet". Tweets were not initially subject to a limitation, in 2007 they were limited to 140 characters, today they are limited to 280 characters (Koçoğlu, 2018a). Twitter, which is one of the instant news and content sharing tools, is an important platform where people inform each other in this social medium, share news and content (written text and text in images, ads, news, video, etc.), and express their ideas about various topics by sending short Tweets. Twitter's features such as "being quite easy to update, the opportunity to follow hundreds of people at the same time, the opportunity to follow events simultaneously, and the opportunity to reach hundreds of people at the same time with a tweet posted" (Enür, 2016: 158) have made it a popular platform.

The main features of Twitter as listed on twitter.com are as follows:

- TT (Trending Topic) (top 10 topics on the agenda)
- FF (Follow Friday) (profile follow recommendations)
- RT (Retweet) (sharing someone else's Tweet in your own account)
- DM (Direct Message)
- Mention (the action when responding to someone else's Tweet)
- Hashtag (a word or words created with the # character)
- Moments
- Lists
- TweetDeck (the feature to use Twitter effectively)
- Media Studio

- Flood (Tweet series)

Of the social media tools, Twitter is an interactive platform used for instant news and content sharing with the features listed above. "It creates a hyper network environment and allows interaction independently of time and space. Twitter, which enables users to access instant news, and content sharing with each other and communicate with each other, has become a multi-actor, interactive, and inter-connected news and information network service. Due to this feature, platform users who were previously passive readers and viewers have become active subjects that produce news and share various information content. This transformation allows media organizations and journalists to reach various alternative ideas and news sources" (Çaba, 2019: 97). Twitter has brought significant innovations, especially in terms of diversifying the news source of professional journalists, reaching the news source quickly, producing and spread of the news, as well as following up the news feedback (Şahin ve Görgülü-Aydoğdu, 2020: 28-29). Therefore, through Twitter, professional journalists interact with amateur content producers. Except for corporate news sources, listening to the sounds of the masses transforms the practices of journalism (Çaba,, 2019: 104).

The discipline of verification is also being impacted by the rise of social media, particularly Twitter, as a source for breaking news and the speed at which information is shared on the network. Being quick vs being accurate is nothing new, but it has additional significance now since the public may spread news just as easily as journalists (Hermida, 2013: 303). While some people who may not necessarily consider themselves active journalists are now included in the definition of journalism, their contributions nevertheless contribute to the discussion of news on digital platforms like Twitter. It is important to consider how they connect with readers, audiences, and working journalists. When live-tweeting, tweets are frequently written in groups that might range in size from a single pair to dozens or more. A tweet's meaning could be influenced by earlier ones (Lasorsa at al., 2012).

Facebook: Yonja, Windows Live Messenger, and MySpace are the social networks used before Facebook (Sayımer, 2008: 127). Facebook, the first of the most widely used instant news and content sharing tools, was created by Mark Zuckerberg on February 4, 2004, for students at Harvard University in Cambridge, with the thefacebook.com address. Facebook has made it possible for Harvard students to create a profile page with personal information and communicate with each other (Brügger, 2015, p. 3). Facebook, which has been constantly developed with new features in the following years, has 2.18 billion active daily users in the world today according to the "We Are Social Digital in 2021" report (Halil, 2021). Today, the major contribution to the popularization of social media has been provided by Facebook. The intense interest in Facebook has allowed the development of different social platforms

in the following years. With its current structure, it is possible to share all kinds of news and content instantly on the Facebook platform.

The main features of Facebook as listed on facebook.com are as follows:

- Status update

- Photo and video sharing

- Poke

- Messaging

- Creating an event

- Live broadcasting

- Sharing stories

- Creating a marketplace

- Other (Feels/Movements, Video Watching Party, Product Tagging, Survey, Facebook Groups, Facebook Pages, Facebook Ads, Job opportunities, Fundraisers, Memories, Recommendations, Weather, Nearby Ads, Trading Groups, Games, Offers)

The news and content conveyed from the groups that are members of the Facebook platform become widespread via the followers' likes and shares. In addition, Facebook offers users a discussion environment with comments and personal messages and presents new ways to instantly transfer news and developments that increase participation in current events. With features such as news flow, wall sharing, and direct correspondence, Facebook fulfills users' instant information needs. For example, the terrorist attack on a mosque in New Zealand in 2019 was given instantly by a platform user (Pınarbaşı ve Astam, 2020: 74). Facebook is an interactive platform used for instant news and content sharing with the features stated above.

There are various ways that Facebook is influencing journalism and the news. Facebook provides journalists with rapid and simple access to a variety of sources that are not readily and instantly available elsewhere. Journalists use Facebook not only as a source of information frequently during breaking news events but also on occasion during ordinary news coverage. In addition, it may be believed that 'networked publics' might affect journalists' impressions of who and what is considered newsworthy through their social interactions on Facebook. However, Facebook is increasingly able to regulate how news is disseminated on social media platforms by giving some news articles more attention than others. This poses a further threat to the editorial independence and distribution control of professional journalists (Paulussen at al., 2016: 432-433).

An Instant Article is also a way to produce fast and local news which is "an HTML document optimized for fast mobile performance, rich storytelling capabilities, branded design, and customized visual display" (https://www.facebook.com/formedia/tools/instant-articles). The speed and native engagement possibilities of Instant Articles on Facebook have the potential to increase the story's reach. Instant Articles are used by certain local publishers to give their content an extra boost, while others combine it with other Facebook features to boost user engagement more broadly. Local publishers have developed active and expanding Facebook audiences over the past few years, and Instant Articles help monetize them. Compared to the mobile web, the immersive native experience generates more distribution, and the high-quality ad formats benefit advertisers and bring in money for publishers (https://www.facebook.com/formedia/tools/instant-articles).

Instagram: Instagram was founded on October 6, 2010, in San Francisco by Kevin Systrom and Mike Krieger. Originally designed as a photo-sharing site, Instagram added new features with its acquisition by Facebook. Moreover, features such as video sharing, music sharing, shorts with news content, sponsored content, business account, story feature, live streaming, and camera filtering have become possible. On the other hand, it has opened a new revenue door by allowing people to advertise their businesses where they can sell their goods or offer their expertise. Today, Instagram, which is used by more than 1 billion people around the world, has managed to become a popular social media platform (btm.İstanbul, 2019).

As Instagram usage rates worldwide increased, individuals from each cluster of society became members of the platform. The instant shares of well-known people, institutions, and politicians from approved accounts have started to be the subject of the news. For example, the Treasury and Finance Minister Berat Albayrak announced his resignation to the public with a sharing on his Instagram account on 8 November 2020. Famous people on the issues concerning themselves and their surroundings on the Instagram platform and their instant and live publications are closely followed by journalists. In this respect, Instagram has become a medium that affects the production, circulation, and following-up of the news for journalists (Pınarbaşı ve Astam, 2020: 80). In contrast to news on politics and other subjects that traditional news organizations often focus on, Instagram users prefer to read general news, human-interest stories, and other stories that are primarily positive in nature (Al-Rawi at al., 2021). This is a conclusion that shows that the news values on Instagram in the context of the audience differ from the news values in traditional media. Journalistic practice is also changed on Instagram news. According to research on an Instagram channel targeting 13–17-year-olds in Flanders, when producing news content for online platforms only and the changes it entails for traditional news values, dependence on social media

platforms, and media regulation, the results highlight the differences in journalistic practice (Hendrickx, 2021). For instance, the ephemeral format strengthens the journalistic brand's daily presence in an Instagram Stories feature that is attracting more and more followers (Vázquez-Herrero at al., 2019: 9).

The main features of Instagram as listed on instagram.com are as follows:

- Photo and video sharing

- Sending a direct message

- Live broadcasting

- Creating stories

- Adding hashtags (#)

- IGTV (Instagram TV) broadcasts

- Archive

- Statistical data

- Actions

- Saved posts

- Featured stories

YouTube: YouTube, which "allows users to upload their videos and watch videos uploaded by other users" (Koçoğlu, 2018b) and enables all kinds of video content sharing, was founded in 2005 by three friends (Chad Hurley, Steven Chen, and Jawed Karim) working at PayPal. One of the founders, Jawed Karim, started YouTube's story to this day by uploading a 19-second video he shot at the San Diego Zoo. It was acquired by Google when video viewing rates reached 100 million in a year (https://www.bbc.com/turkce/haberler-dunya-51508126). According to the data of the "We Are Social Digital in 2021" report, the total number of YouTube users in the world is around 2 billion, and 1 billion videos are watched daily in 1 hour (Halil, 2021). As the most visited site in the world, after the Google search engine, the YouTube video platform is an important social media tool that enables instant visual news and content sharing. "In the news production made by creating a channel on YouTube, the news can be produced as both a recorded video and a live broadcast. The journalist can instantly transfer the images related to the event with its users via live broadcast from YouTube or other channels" (Okay, 2021: 197). Youtube users provide instant feedback through the comments they leave under the videos or the live broadcasts and interact with the channel they follow (Pınarbaşı ve Astam, 2020, p. 76). Research shows that online video journalism that deviates from established standards and is created as more

flexible content practices is rewarded with a larger number of views (Peer and Ksiazek, 2011). That shows how audiences' viewing experiences changes on online platforms such as YouTube.

The main features of YouTube as listed on youtube.com are as follows:

- Uploading, deleting videos

- Deleting comments on uploaded videos

- Accessing videos with similar content through the channels feature

- Sponsored video application

- YouTube Copyright School (virtual course for copyright infringement)

- Free advertising support

- YouTube Kids (kids special)

- YouTube Gaming (for gaming enthusiasts)

- Live broadcasting

Characteristics of Traditional and New (Social) Media

Traditional media has a one-way structure, while social media is based on two-way interaction.

In traditional media, publications are limited, while social media has very rich content and stories (all kinds of visual, audio, literary contents, statistical data, tables, graphs, emojis, etc.).

While mass broadcasts are made in traditional media, shares for all kinds of masses, groups, and individuals are made in social media, there is personalized content, and those who wish can look at the content they want in the detail they want.

Traditional media broadcasts take place within a specific time, there is no intervention of the audience, readers, and listeners. On the other hand, there is no specific period for following news and content on social media platforms. Social media users determine and manage their time. There are instant shares, there is no limit in terms of time and space.

Traditional media institutions have owners, and the news and content produced are presented to the masses in a single-center, through certain filters. In social media, there is an unattended (not on behalf of a specific institution) communication flow, there is a multifaceted structure, each user is actively involved in the communication process, and news and contents are shared quickly without any filtering.

Traditional media is institutional, it has a physical structure (venue), a boss, and employees. On the other hand, the place of social media is the virtual

environment of the Internet, an Internet connection is enough for access, and it is possible to read news and share content on social media platforms from anywhere with the provision of Internet access.

In traditional media tools, updates are limited and delayed (update is possible on digital sites of traditional tools), but on social media, all kinds of news and content can be updated instantly.

For traditional media, there are professional employees who gather information and paid news, while in social media, all kinds of information flow are usually provided by everyone (platform users) spontaneously.

Feedback in traditional media is absent or very limited, whereas everyone on social media interacts at any time through communication, sharing, and socialization.

There is no openness in traditional media, it is closed to the intervention of the audience, listeners, and readers. On the other hand, there is openness in social media, users do not face any interference, and there is a free environment without censorship. All sharing takes place in this medium.

In traditional media, the possibility of detailed news and information is limited, whereas, in social media, all kinds of news content can be detailed when desired. Redirecting is possible with linked addresses.

It is difficult for people to organize through traditional media tools; it's only possible with the permission (with exclusive broadcasts) of the owners and managers of the institution. On the other hand, it is very quick and easy for people to organize on social media. Users can communicate and organize with each other very quickly for any cause, event, or activity.

Traditional media followers are only readers, viewers, and listeners, while social media users can be actively involved in the processes and manage news and content processes.

CONCLUSION

For many years, traditional media (newspapers, magazines, radio, television, cinema, etc. all written, oral and visual means of communication) existed as people's only source of information and news. All kinds of information were delivered to people through these means. What kind of news and information would be delivered to people through traditional tools was determined by the executive staff of the corporate structure. Information and news content filtered through the gatekeepers working in traditional media organs were presented to the consumption of the masses through communication tools. It was only possible to take what was given. The mass media also improved in parallel with the historical development of humankind. Advances from paper to writing, to the printing press, and

technical inventions such as newspapers, telegraphs, photography, the radio, television, and cinema played a leading role in the progress of societies. In the second half of the 20th century, computer-centered technological developments paved the way for the complete change of communication processes. However, the inclusion of Internet technology in communication processes and communication technology has completely changed both social life, traditional media structuring, and journalistic practices. In the digital virtual environment of the Internet, a number of alternative web news sites, newspapers, digital televisions, social blogs, and social networks outside the control of the big media monopolies have started to provide services one after another.

The 21st century has been the age of digitalization in every field. In this period, new media communication technologies, mobile communication tools, and the Internet have come to the fore as important sources of news and information. However, as a new form of communication, the phenomenon called social media has become the center of daily life. The participatory, fast, share-based, and instant interaction structure of social media have made it the most effective communication and socialization channel of our time. Today, the foundation of social media platforms such as Facebook, Twitter, Instagram, YouTube, etc., which have reached billions of followers, has made it possible to share instant news and content. The main feature of these four popular social media platforms is that they make it possible for people to access and share different content and news on various topics instantly. Popular social media such as Facebook, Twitter, Instagram, and YouTube stand out as the most preferred news and content-sharing platforms worldwide. People come together in the social virtual environment of these platforms to instantly access and share all kinds of news and content. Every individual who uses these channels also functions as a "citizen journalist". Social media tools such as Facebook, Twitter, Instagram, and YouTube, which are frequently used today in terms of communication, and access to news and content, have led to the change of traditional journalism understanding and the emergence of new forms of journalism. Every user who has created a membership on these platforms for various purposes exhibits a journalist behavior in the virtual environment of these channels. Users instantly share news and content such as information, documents, photographs, videos, texts, audio recordings, etc. with other users.

Social media is not only used for receiving information, transferring information, communication, marketing, or entertainment purposes. Social events in various parts of the world (Gezi Park protests, Arab Spring, ISIS terrorist attacks, Reyhanlı massacre, etc.), environmental disasters (such as forest fires in the south of Turkey in 2021 or Van earthquakes), and even tragic images in the wars (such as Ukrainian-Russian War) news and content

were instantly shared with the public by persons that are not professionals on social media platforms before traditional news media. Social media is not only used for receiving information, transferring information, communication, marketing, or entertainment purposes.

Social events in various parts of the world (Gezi Park protests, Arab Spring, ISIS terrorist attacks, Reyhanlı massacre, etc.), environmental disasters (such as forest fires in the south of Turkey in 2021 or Van earthquakes), and even tragic images in the wars (such as Ukrainian-Russian War) news and content were instantly shared with the public by persons that are not professionals on social media platforms before traditional news media. Thanks to social platforms such as Facebook, Twitter, Instagram, and YouTube, many people who do not have journalism experience in various social events are the sources and reporters of the news who live and observe the happenings and situations. In particular, Gezi Park events include extremely important data in terms of showing the power of social media, especially Twitter. With the emergence of social media platforms, journalism and media practices have changed. The dominance of traditional media in receiving news and information has ended with social media. Furthermore, news sources have also changed. Popular online networks such as Facebook, Twitter, Instagram, and YouTube have arisen as news sources for journalists and ordinary individuals.

As a result, social media has now become the main source of information for some users. The process, which started with internet journalism and developed with social media journalism, changed its journalism and news practices and caused the news to take a multi-mediums form. The news has moved away from a static structure after its production was published and has become able to updatable form at any time with users' feedback. In the social media environment, when the professional journalists interact with amateurs or users who do not come from the profession as content creators, and listened to sounds of the masses, except for defined news sources, it has also transformed journalism practices. In the current century, platforms such as Twitter, Facebook, Instagram, and YouTube have become the most indispensable parts of human life through the functions such as public opinion formation, instant news and content sharing, socialization, etc.

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Chapter 4

AN OVERVIEW OF THE DEVELOPMENTS PREPARING THE OTTOMAN STATE FOR THE MILITARY MODERNIZATION PROCESS WITHIN THE FRAMEWORK OF THE PRUSSIA MODEL

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1. INTRODUCTION

The Ottoman Empire, reaching the peak of its power in the 17th century, came to a position to direct the political and economic balances as the most powerful state in Europe. In this context, in Europe, first Spain and Portugal, then England and France connected the silk and spice route to itself through Central Asia and Iran. However, as a result of the change of trade routes, it suffered great losses in its commercial income. In addition, the American continent was colonized by other powers and had a negative impact on the Ottoman Empire, as a result of capturing large amounts of gold and silver reserves. Since the 18th century, the Ottoman Empire entered a regression phase, first in the economic field and then in the political sense, and this phase was inevitably followed by a regression in the military field.

The Ottoman Empire has become one of the main targets of the expansion moves of the European powers for colonial purposes to the whole world, especially Russia. For what reason did the Ottoman army begin to modernize its firearms? First of all, this military modernization continued with the purchase of European firearms. However, it was disbanded due to the fact that the Janissaries were constantly involved in the political struggles within the palace and the cavalry lost its former effectiveness in the wars in Europe, making it economically costly. The changes in the administrative structure that started in the army at the end of the 17th century gained great momentum in the 19th century. By disbanding the Janissary Corps, an attempt was made to switch to an army system in Europe, in which the Prussian model was taken as an example. Instead of one type of soldier, two types of soldiers were used. The Janissaries, who formed the previous professional army and were trained in military and other subjects from an early age, were replaced by officers who were trained in European-style schools. In addition to these, compulsory military service was introduced, and they started to form a large part of the army in numerical terms (Yarar, 2000: 68). One of the sociological consequences of this is that the male population in the army personally experienced the modernization here due to compulsory military service.

If we look at the modernization efforts in the Ottoman Empire starting from the 19th century, it will be seen that it is not possible to deal with the modernization in the military field separately. Unlike England, France and the United States, where the urban bourgeois class took the lead in modernization and industrialization, modernization emerged in Prussia, the Ottoman Empire, Russia and Japan, which started their industrialization moves later, related to the army. In this context, it can be said that the administrative reforms that started in the army with the expression of modernization movements in the Ottoman army not only as the purchase of weapons from Europe, but also as the new class of officers who received modern military training, had an impact on the political field over time.

The Ottoman Empire, which was the dominant power in the Eastern Mediterranean and the Black Sea, had to hold a larger land power at the same time. The Ottoman Empire, whose navy was weaker than the land army in the historical process, started to need a modern land army, especially after the emergence of Russia, which was a land empire on its northern borders. During the Greek revolt, the Russian Empire burned the Ottoman navy and most of the attacks from here were carried out by the land army. In addition, the Ottoman Empire made a landing on its own lands through the navy and was able to stop these attacks through the land army. The Ottoman Empire did not have an overseas expansion target. For the Ottoman Empire, whose main goal was to protect its own lands, it was not considered necessary to establish an expensive navy by forcing its economy. Instead, the Prussian army, which was the most effective land army of that period, was taken as an example, students were sent abroad and especially German commanders were invited to the Ottoman Empire. In the modernization of weapons, priority was given to German products.

2. POLITICAL EVENTS THAT ORDERED THE OTTOMAN STATE TO MILITARY REFORMS IN THE CONTEXT OF THE WORLD'S OTHER SUPERPOWERS

Although the Thirty Years' War had devastating consequences for the countries in Europe, the developments that took place during and after these wars had permanent consequences for the states in the continent and the Ottoman Empire (Wilson, 2009: 26). At the beginning of the political results are the Peace of Westphalia and the international order formed after it. However, the most remarkable part is the successes of the Prussian army during these wars. After seeing the success of its army, the Prussian government further developed the order it had and established the German unity and in a short time managed to take its place among the powers in Europe (Clark, 2007: 39). Later, the neighboring countries, especially the Ottoman Empire and Russia, which needed modernization in their armies, tried to modernize their armies by taking this model as an example. In this context, in order to understand the roots of the modernization movement in the Ottoman army, it is necessary to first understand the system that created the Prussian army.

The Prussian State exhibits a different perspective in terms of origin and structure compared to other German principalities. The name Prussia comes from the Prussian tribes who formerly lived on the southern coast of the Baltic Sea. These people, who have their own language and a polytheistic belief system, lost their lands and then became Christians as a result of the Crusades led by the Teutonic sect that the Germans started along the Baltic coasts from the end of the Middle Ages. They were assimilated by the Germans placed in this region. Later, the Teutonic knights advanced along the Baltic coast and established Crusader regions (Jeroschin, 2016: 58). However, these

states are not independent of each other. All of them remained under the control of the Teutonic order. Over time, they tried to change the region they lived in by going to war with Lithuanians, Poles and Russians. However, this policy was not successful and most of the lands to the east of the Baltic coast were lost to the alliance of Poland and Lithuania. Except for Prussia, most of the territories became independent city-states. Other regions passed under Polish and Lithuanian control (Clark, 2007: 47). The Crusader State, which was founded on the foundations of the Teutonic order in Prussia, changed over time and turned into a German principality and took the name Prussia (Jeroschin, 2016: 32). Since the founders of this state were landless knights, peasants and merchants, the Prussian State had a different system.

Although it was established by taking a feudal structure as an example, the group called Junker in Prussia represented a large mass compared to the aristocracy in other European countries. This group was the aristocracy, which was also the landed class. Looking at the population structure in Western Europe, the ratio of landed feudal aristocrats to the population was generally very small. People who settled in Prussia from the earliest times were landless knights and peasants. This group established farms in the same region and continued their military service. Thus, they formed an important demographic group (Clark, 2007: 47). In addition, as a result of the egalitarian structure of the Teutonic order, a merit-based system developed and as a result, they were able to perform important duties such as chancellery in Prussia and the German State. Despite this, large landowning groups could not be formed as in Western Europe, and people who rose with their personal skills and work had a say in the army.

In this context, the Prussian army is similar to the classical Ottoman army. Feudal armies in Western Europe were based on the fact that noble children were recruited at an early age and received a military education within the family (Coss, 1989: 73). Military schools did not yet exist. Children were taking lessons from relatives or private teachers working in the family. The eldest child inherited the land, in exchange for military service (Bloch, 1968: 98). In the Ottoman system, young children were educated together after they were brought to the hearth. Ascension was based on talent. Since these children were taken from non-Muslim families, they could not claim a lineage-based superiority (Uzunçarşılı, 1943: 128). In this respect, the situation in the Prussian army is a version of the Ottoman Janissary system adapted to feudal Europe. Young people belonging to the Junker class were entitled to attend military schools on the basis of ancestry, just like those in Western Europe. Military officers and government officials were made up of Junkers, with exceptions. But promotion within the military and government was based on the individual talent and achievements of these Junkers. As a result of this, an army has emerged that has undergone a standard and disciplined

education and needs success for promotion. The soldiers in the army are made up of peasants recruited for compulsory military service. The officers, on the other hand, were Junkers who had received military training from an early age (White, 1996: 36).

In this context, the success of the Prussian land armies, which hosted the first modern military schools, comes from a regular military training. After the unification of Germany, the Prussian model was taken as an example by European states, especially the Ottoman Empire, as stated before (Clark, 2007: 36).

The foundation of the Prussian army emerged with the unification of armed units during the reign of Friedrich Wilhelm (1640 - 1688). During this period, Prussia had a military system based on feudal Landsknecht soldiers and mercenaries to defend itself (White, 1996: 48). At the beginning of the Thirty Years' War, when these troops could not show any presence, the Swedish and German armies were able to crush Prussia as they wished. When Friedrich Wilhelm came to power, he saw the necessity of establishing a regular army as the first thing and brought the application of compulsory military service to get the country out of the crisis it was in. Instead of the previous feudal armies and mercenaries that were assembled when there was war and dispersed when there was no war, he tended to form a regular army always ready for duty (Clark, 2007: 67). After the Janissaries of the Ottoman Empire, the core of Europe's first regular army began to form after this attempt. By 1643, Friedriech's army, whose main core was his personal bodyguards, reached five thousand people. In addition to this, garrisons were started to be established by forming troops from peasants in different regions of Prussia.

When the Thirty Years' War was over, Prussia gained territorial gains in the Peace of Westfalen, thanks to its intimidating army despite its failure in the war. Friedrich Wilhelm modernized his army by receiving institutional support as well as financial and logistic support from France, the common enemy of the Habsburgs and Prussia. Unlike France, the Prussian army proceeded to become a permanent army instead of an army recruited only from mercenaries in wartime. After the Thirty Years' War, the Prussian assembly demanded that this permanent army structure be disbanded. Friedrich Wilhelm, on the other hand, succeeded in rejecting this proposal of the assembly by making some political and economic concessions. He made the regular army permanent in peacetime, with the ruling group from the Junkers and the soldiers from the villagers. Thus, he increased his political power (Belge, 2011: 89). Therefore, the regular Prussian army established at the time of the crisis became the cornerstone of the transition of the state from a fragmented feudal structure to a centralized structure after the crisis. As a matter of fact, a similar situation was also valid for Japan, which had a feudal structure and each region was ruled by a Overlord.

As a result of Prussia's successes following the Thirty Years' War, the German principalities excluding the Habsburg estates were unified. In this context, it caused Germany to be among the great powers of Europe as a united state and to take the land army as an example in the military field in Europe. In addition, with the addition of Austria, then Prussia and Russia to France and England, which are the main powers in Europe, a polycentric balance of power began to emerge (Downing, 1988: 84).

While these were taking place in Europe, the Ottoman Empire first entered into a struggle with Habsburg and Iran, and then with Russia. In its own lands, it had to deal with political conflicts and uprisings, and as a result, it lost power. The first territorial losses began in the Balkans, followed by losses in the Caucasus and the south of Russia and in the Crimea. England, France and Prussia; He found his defeat by Russia and Austria contrary to his own interests. Thus, with a successful policy, he delayed the decline of the Ottoman Empire for a long time (Reid, 2000: 24). England, France and the Netherlands, which have coastlines in America, Africa and Asia, sought new colonies. Russia, on the other hand, followed a strategy of continuous expansion towards its land neighbors, the Caucasus, Central Asia and Siberia, because it knew that its naval power could not compete with these states. As a result, they reached the Far East and America by land, where the British, French and Dutch reached by sea (Perdue, 2010: 57). While all this was taking place, Prussia and Austria started to develop their land armies (White, 1996: 98) As a result, they had a strong navy. However, while the smaller-populated England and the Netherlands advanced in the navy, France tried to specialize in both land and sea progress. However, these attempts were not at a level to cope with the land armies of Prussia and Russia (Eisentadt, 1965: 665).

As a result, the feudal era in Europe ended with the emergence of modern armies. The emergence of feudalism was the result of military requirements (Bloch, 1968: 61). From a military point of view, feudal armies have not been successful against the regular armies of nation-states led by central governments. Thus, they are no longer needed. However, this transition period has been difficult in every country in Europe. The feudal aristocracy did not want to give up their powers and the lands that were the source of their wealth easily (Wallerstein, 1976: 279).

However, the superiority of firearms, which can be used easily by ordinary people in all European countries, starting from England and France, has emerged over mounted cavalry. Thus, the European aristocracy left their castles in the provinces and moved to the capitals. As a result, they turned into high-level bureaucrats and commanders in the royal palaces (Downing, 1988: 147).

3. POLITICAL DEVELOPMENTS FORCING MILITARY REFORMS

While the European system had a more profound effect on Japan, which also had a feudal system, the Ottoman Empire tried to emulate its local tradition with the European system since it did not have a feudal system from the very beginning (İnalçık, 2010: 91). Contrary to the Ottoman Empire, which tried to preserve the science of the West and the tradition of the East, a great modernization attempt was made in Japan. Many institutions and systems in Europe have been copied exactly (Kamigato, 2002: 157).

The first of these developments is that the British, French and Dutch navies became more effective both in the Eastern Mediterranean and in the Indian Ocean and East Asian coasts (Atwell, 1990: 87). During the reign of Süleyman the Magnificent, the commercial concessions that the Ottoman Empire gave to the King of France in order to form an alliance against the Habsburg Dynasty were also demanded by England and France over time (Acartürk & Kılıç, 2011: 3). However, unlike East Asia, the Ottoman Empire did not allow these demands by force of arms, but rather because it was in search of allies against the rising Russian threat (Akşin, 1994: 78). However, in China, Japan and Korea, the British and French first plundered China at the end of the Opium Wars and forced them to sign unequal agreements (He, 2002: 108). While the First Opium Wars forced China to trade, with the Second Opium Wars, China was forced to buy goods from the West and offer favorable conditions to Western traders (Wakabayashi, 1992: 97).

Starting from the First Opium War until the end of the Japanese occupation, China was called the *"Sick man of the East"*. The Ottoman Empire was compared to the *"Sick man of the West"* by the Russians (Çırakman, 2002: 189). Japan, on the other hand, with the advantage of being an isolated island, remained away from Western expansionism until a later date. Compared to the Ottoman Empire, which was still militarily strong in this period, the Japanese acted more uneasily (Asakawa, 2003: 57). Since the 18th century, the Ottoman Empire started military reforms earlier than the Japanese. The main reason for this is the presence of Austria, which has a land border, and Russia, which was on the rise in this period. While both neighbors had powerful modernized land armies, the Ottoman Empire; He understood that in order to protect the borders in the Balkans, the Caucasus and the Black Sea, foreign policy alone was not enough, but also that it had to have a strong army (Vogel, 1988: 45). Japan, on the other hand, had the advantage of being able to close its borders from 1639 to the middle of the 19th century, except for Dutch, Chinese and Korean merchants. The main reason for this is that Japan is geographically more isolated and smaller compared to the Ottoman Empire and has less natural resources. However, after England and France in Europe increased their activities in both the Eastern Mediterranean and East Asia with the strongest navies of the 19th century and the rising Russia landed

on the Black Sea coast and landed on the coast of Manchuria and the Pacific Ocean in the East, China, Korea and Danger of invasion of Japan (Wells, 2004: 126). In this context, the developments in Europe have now directly affected the Ottoman Empire and Japan. So much so that the Meiji Revolution had not yet taken place in Japan and while Japan was still a "closed" country, the Shogunate was asking the Dutch for regular reports on the Crimean War. As a result of this war, it was calculated that the Japanese would focus on eastward expansion, since if Russia was defeated, its western expansion would slow down (Erkin, 2002: 29).

As a result, by acting before Russia, the Japanese; In addition to Hokkaido Island, he also went to the southern half of Sakhalin Island and the Kuril Islands, declaring these Japanese territory and following the strategy of meeting Russia directly from the North (Unger & Morris, 2016: 43). In the reforms in the military field, the Prussian model was turned into a model with minor changes, first in Europe and then in the Ottoman Empire (White, 1996: 74).

4. RESULT

The second half of the 19th century was a period when European powers began to dominate the whole world. In this period, especially the British and the French gained sovereignty in the Mediterranean, Pacific Ocean and Indian Ocean thanks to their strong navy. The Ottoman Empire forced states such as Japan, China and Korea to sign capitulations that provided concessions for them. On the other hand, it was seen that Russia from the land, as a new power, advanced in both Europe and Asia, expanding against the Ottoman Empire in the West, the Turkish states and China in the east, and occupied all of Siberia and a large part of Central Asia. Thus, the possibility of being a neighbor to Japan arose. The origins of this expansionist policy date back to the geographical discoveries initiated by Europe in the 15th century. Again in this period, European states were still far from advanced in terms of military power, technical and economic aspects. Thus, they were not in a position to threaten the Ottoman Empire.

Capitulation agreements were signed between the Ottoman Empire and France during the reign of Suleiman the Magnificent and aimed at attracting France to the Ottoman side for an alliance against the Habsburgs. In addition to the privilege of doing business with low taxes in the Ottoman lands to the French, it also provided to carry out missionary activities among the non-Muslim people of the Ottoman Empire. In the Ottoman Empire, there was no policy of coercion against non-Muslims, on the contrary, their religious community leaders were encouraged to protect their law and language. For this reason, the fact that the French converted Greeks and Armenians from non-Muslim people to the Catholic sect was not perceived as a threat

by the Ottoman Empire. Although the Ottoman Empire followed a policy of supporting Protestants against Catholics due to the struggle with the Habsburgs, this policy did not affect the French operating in the Ottoman Empire. On the contrary, the French population in the Ottoman Empire increased gradually in the following years. The view that the Ottoman Empire did not have a great military deficiency against Europe until the middle of the 18th century was accepted by the people of that period.

The Ottoman Empire was at the height of its power in the 16th and 17th centuries and there was no European power that could pose a serious threat to it. Thus, in this period, all the neighbors of the Ottoman Empire could only follow a defense policy against it.

The main factor that distinguishes the Ottoman Empire from its European rivals in the 19th century was not the structure of the army and the weapons it used, but the industrialization efforts. In terms of technical knowledge, the Ottoman Empire brought experts who knew how to make these weapons from Europe and trained them within its own body. However, it was not possible for the state to produce weapons only, and the socio-economic structure of the state did not have a group to carry out the industrialization move until the Republican Period.

In this context, the greatest resistance to the military reforms in the Ottoman Empire came from the soldiers. Considering all these issues, it is seen that the Ottoman armies followed different paths and developed in different directions, although they took the Prussian army as their model. Due to the fact that the Ottoman Empire was in a constant struggle both inside and outside, it could not find the opportunity to make more robust and systematic reforms. However, II. Mahmut, by making a sudden move, he was able to abolish the Janissary Corps and make a more radical reform. Thus, the Ottoman State abolished its traditional military structure, the Janissary Corps, by force, and instead of changing the regime, it tried to make structural changes in the army.

Although the 19th century seems like a European century, this period was actually a period in which the modernization efforts of the Ottoman Empire accelerated. These efforts, on the other hand, were carried out especially in the context of the modernization of the army. However, despite the fact that it has repeatedly proven on the battlefield that it is equivalent to its European rivals in terms of strategy and fighting capabilities, the long-term territorial losses of the Ottoman army, whose logistics and technical infrastructure facilities were insufficient, could not be prevented. As a result, it emerged defeated from the First World War.

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Chapter 5

EXILE, BELONGING, AND IDENTITY IN JAMES JOYCE'S *A PORTRAIT OF THE ARTIST AS A YOUNG MAN*

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Introduction

The issues of exile, identity, and belonging are common themes in the history of English literature and have been approached by various novelists and contributed to the growth of fiction. The novelists, who notably faced problems with displacement, belonging, and identity, have produced masterpieces in which they emphasise their own personal and literary repercussions. In this sense, English-Irish authors like George Bernard Shaw, William Butler Yeats, James Joyce, and others turned their problems of exile, belonging and identity into aesthetic gains and memorable literary works. James Joyce is a twentieth-century Irish literary critic, novelist, and involuntary intellectual exile whose literary works portray Irish society, oppressive institutions in the country, and the exiled lives of the Irish intellectuals who had to leave their homeland to attain freedom. Despite spending much of his life in self-imposed exile abroad, the author's masterpieces were set in early twentieth-century Dublin and Ireland, featuring characters who experienced different forms of exile, including internal, external, and self-imposed. He expressed his deep sense of belonging to his homeland, Dublin, and Irish culture and society through his literary creations, which were produced with great passion and personal investment. Despite leaving his hometown of Dublin, Joyce remained devoted to writing about it, and his strong emotional connection to the city is evident in his statement to Arthur Power: "For myself, I always write about Dublin because if I can get to the heart of Dublin, I can get to the heart of all the cities of the World" (Ellman, 1976, p. 505). Therefore, it can be inferred from his comment that even though Joyce left Dublin, his literary works were always deeply rooted in his hometown.

The presence of his hometown, Dublin, as well as issues concerning Irish society and institutions in the country, which were powerful forces that attempted to direct not only religious but also political and cultural life in the country, are also depicted in *A Portrait of the Artist as a Young Man* through his protagonist Stephen Dedalus. The novel is based on some autobiographical actions, moments, and episodes from the life of Joyce. This is also corroborated by Stanislaus, the brother of the novelist, who argues that James Joyce incorporated many of his friends, family members, and acquaintances, as well as the Jesuits he knew, into his novel. Stanislaus states that James, his brother, tends to draw upon many scenes and episodes from his personal life. The reason for this is that James places significant importance on his own growth as well as the development of the characters, situations, and events in his novel. In this respect, one undeniable aspect is the considerable importance of textualization in the life of Joyce and how it reflects the social, religious, economic, and political forces that influenced events in Ireland. In his work, *The World, the Text, and the Critic*, (1983) Edward Said states that texts are "worldly, to some degree they are events… they are… part of the social

world, human life, and, of course, the historical moments in which they are located and interpreted" (p. 4). In this sense, Seamus Deane (2004) claims that James Joyce's writing was substantially influenced by the social, national, political, religious, and economic issues of the time. Moreover, the novelist used his literary works to express his ideas about his own society, culture, and country as a whole. Joyce's writing conveys the mood of the country from his point of view, and he portrays Ireland's challenges, constraints, and realities artistically and realistically.

In fact, to capture the spirit of the time, the author needs a hero whose function is to describe the lives of Joyce and other Irish intellectuals who did not wish "to follow a prescribed path" (Said, 1994, p. 62). In other words, the author aimed to show that Irish intellectuals like him did not desire to continue their lives under various oppressive institutions that arise from economic and political conditions, religious dogmas, societal norms, and familial milieus. These intellectuals desired to travel their own path rather than that which the government or oppressive forces of the country had set forth. Their goal was to have "a sort of freedom, a process of discovery in which they do things according to their own pattern" (Said, 1994, p. 62). For this reason, Joyce invents Stephen Dedalus, an alter ego who, according to Erkoç (2018), serves as a functional figure through which the reader may learn about Ireland's dualistic and constrictive environment as well as the writer's own life experience.

Exile, Belonging, and Identity in *A Portrait of the Artist as a Young Man*

A Portrait of the Artist as a Young Man (1916) was first published in *The Egoist* magazine from 1914–1915 as a series before being made into a full book in 1916. The primary sections and parts of the book were actually written in Trieste, where Joyce was living in an involuntary self-imposed exile, even though he had actually begun writing it in Dublin in 1904 (Aytür, 1996). It is clear from the dates provided at the end of the book that the completion of the novel took ten years and two separate nations (Dublin, 1904, and Trieste, 1914). It narrates the development of the protagonist, Stephen, who faces problems with belonging to his homeland, Ireland, society, family, morality, and religion. Joyce uses a variety of narrative techniques, such as interior monologues, defamiliarization, tunnelling, and stream-of-consciousness, to narrate Stephen's growth both mentally and physically throughout the book. As a result, he makes an effort to depict the protagonist's "human perception and consciousness as well as emotion and meaning" in different ways (Childs, 2000, p. 3). He successfully uses the stream-of-consciousness technique to describe the events and situations in the flow of thoughts in the protoganist's mind without percolating them. Thus, the author focuses on the transition journey from childhood into maturity of the main character by demonstrating his thoughts, feelings, emotions, and inner confusions.

Regarding the stream-of-consciousness technique, Virginia Woolf, as one of the best-known modernist authors, complimented Joyce in her essay *Modern Fiction* for the usage of the technique in the following way:

> In contrast with those we have called materialists, Mr Joyce is spiritual; he is concerned at all costs to reveal the flickerings of that innermost flame which flashes its messages through the brain, and in order to preserve it he disregards with complete courage whatever seems to him adventitious, whether it be probability, or coherence, or any other of these signposts which for generations have served to support the imagination of a reader when called upon to imagine what he can neither touch nor see (Woolf, 1984, p. 161).

From the explanation provided above, it can be inferred that Joyce, a modernist author, employs the stream-of-consciousness approach skillfully to convey ideas to the reader's mind and spirit. Besides, James Joyce's writing style and the use of contemporary literary instruments enable readers to experience life and the world just as Stephen Dedalus, the novel's protagonist, does right from the start. In addition, according to Johnson (2008), modernist intellectuals believe that human beings understand the world in fragments, and therefore, as an Irish modernist writer, Joyce's literary works are regarded as mosaic-notched fragments. In this respect, the author utilises his writing abilities to depict Stephen's journey towards attaining his most salient identity, that of an independent and true artist. Stephen's goal is to become a free and true artist who seeks to achieve "freedom and justice" (Said, 1994, p. 12) beyond his home country of Ireland. Regarding this, Peter J. Burke and Jan E. Stets claim that "the salience of identity is the probability that a particular identity will be activated across a variety of situations and thus influence the role choices made by the person. Identities that are more salient are more likely to be enacted or activated across situations" (2014, p. 59). How salient identities are activated, validated, and changed in the life of the protagonist can be clearly noticed during the phases of his development process, which are shown in the form of fragments.

The author aesthetically creates a connection between Stephen's past, present, and future fragments as he depicts them within his development. Regarding the fragments, Mitchell (1976) claims that the novel appears to be episodic since the emphasis is placed on the spiritual development of the protagonist, and it is recognised that the division of the novel into five chapters represents this process and that each chapter portrays different phases in Stephen's development. The phases, which comprise Stephen's transition from childhood to adulthood, involve flashing moments or epiphanies through which he realises the changes taking place in his life, understands what it means to be an adult, and makes his own decisions on the path to self-actualization. In this context, Abraham Maslow, in his work *Motivation*

and Personality (1954), explores the concept of "self-actualization," which he borrowed from Kurt Goldstein and then developed further, placing it at the pinnacle of his hierarchy of needs. Maslow asserts that every individual has an intense desire to attain self-actualization or self-realisation and a natural inclination to become the best version of themselves that they are uniquely capable of becoming. According to Maslow (1954), people have a desire to achieve everything they are capable of, which requires utilizing their abilities and skills. Each person has distinct aspirations, such as becoming an excellent parent or excelling in various areas such as sports, music, writing, or innovation. Therefore, Stephen's quest to explore his creative abilities and satisfy his need for self-fulfilment aligns with Maslow's definition of self-actualization.

Stephen Dedalus' pursuit of becoming an artist is not only metaphorically significant but also profoundly physical, as he goes around a lot before deciding to embark on a self-imposed exile. Throughout his physical journey, he becomes acquainted with most of the epiphanies, particularly regarding his decision to exile himself for the sake of his art. In fact, the term "epiphany" originates from the Greek word for revelation and refers to the theological concept of the manifestation of Christ's divinity being revealed to the Magi (Bulson, 2006). James Joyce uses epiphanies in *A Portrait of the Artist as a Young Man* to portray the various stages that the protagonist must undergo to achieve his true development. He also employs epiphanies as a literary device to demonstrate to the reader that fictional characters can reassess their perceptions of themselves or their societal standing, resulting in a complete change in their life philosophy and worldview (Tew, 2009).

Accordingly, the novelist describes Stephen's suddenly and radically altered decision, which is to flee his "paralysed" family, society, and Dublin and become an exile who seeks his liberation, freedom, and salvation as an artist far away from them. This way, the writer shows that the choice to experience exile and displacement is not a one-dimensional notion that can only be realised negatively or catastrophically. Rather, it can lead to fulfilling, beneficial, and positive outcomes. Therefore, for Stephen to be distant from his "home," Ireland, as an intellectual, it could not be a tragedy; conversely, his exile, as Edward Said states in *The World, the Text, and the Critic* (1983), could be transformed into "a positive mission, whose success would be a cultural act of great importance" (p. 7).

It was particularly through a number of epiphanies that Stephen was able to succeed in gaining this mission and awareness. Moreover, with the help of this device, he has experienced an important, profound, and momentous sensation that makes him comprehend the wider essence or meaning of his existence and fate (Engholt, 2010). In this respect, the author also verifies and

explains his interest in epiphanies through one of his manuscripts named *Stephen Hero*[1] in the following way:

> By an epiphany he [Stephen] meant a sudden spiritual manifestation, whether in the vulgarity of speech or of gesture or in a memorable phase of the mind itself. He believed that it was for the man of letters to record these epiphanies with extreme care, seeing that they themselves are the most delicate and evanescent of moments.

> …For a long time I couldn't make out what Aquinas meant. He uses a figurative word… but I have solved it. Claritas is quidditas. After the analysis which discovers the third quality. This is the moment which I call epiphany. First we recognize that the object is one integral thing, then we recognize that it is an organized composite structure, a thing in fact: finally, when the relation of the parts is exquisite, when the parts are adjusted to the special point, we recognize that it is that thing which it is. Its soul, its whatness, leaps to us from the vestment of its appearance. The soul of the commonest object, the structure of which is so adjusted, seems to us radiant. The object achieves its epiphany (Joyce, 1963, pp. 211-213).

It can be argued that it is primarily through epiphanies that Stephen becomes aware of the destructiveness of oppressive institutions, which take the form of barriers that prevent artists from achieving freedom and success. These institutional barriers consistently put Stephen's personal and artistic lives to the test and have resulted in his exile, alienation, displacement, and isolation. Furthermore, his struggle is rebellion against the familial, political, religious, and socio-cultural barriers that hinder him from actualizing, realising, and accomplishing an artistic wish to become a free, unrestrained, and true artist who is able to give voice to his own ideas and thoughts without sweltering force and "nets."

Stephen needs to escape the constraints, obstacles, and burdens that restrict his life in order to achieve freedom and rebuild his life. He needs to keep his goals in mind and move forward with urgency to pursue permanent happiness and avoid uncertainty and dissatisfaction. It aligns with Edward Said's belief that some intellectuals choose exile as a means or alternative way of pursuing their artistic impulses. According to Said (1994), their task is "the effort to break down the stereotypes and reductive categories that are so limiting to human thought" (p. xi). In this context, it is significant to highlight that the institutional barriers in Ireland that limit the thoughts and ideas of intellects like Stephen Dedalus are defined by Joyce as "nets." This is clearly described in the novel through the speech of Stephen in the following way:

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[1] *Stephen Hero* is the early version of *A Portrait of the Artist as a Young Man,* and it is well-known that only part of its manuscript survived. It is stored in the Harvard College Library (Harvard University), the Yale University Library, and the Cornell Joyce Collection, and it was created between 1904 and 1906; unpublished, it was printed in 1904 (Natali, 2011).

> The soul is born… It has a slow and dark birth, more mysterious than the birth of the body. When the soul of a man is born in this country there are nets flung at it to hold it back from flight. You talk to me of nationality, language, religion. I shall try to fly by those nets (Joyce, 1916, p. 238).

In order to attain his peak experience and develop into a true artist who can freely perform his art outside of Ireland, Stephen Dedalus feels the need to break free from these "nets," restrictions, and barriers of Irish society. Despite the negative effects of the "nets," Stephen is conscious of his potential and artistic talent and strives to "move on, not stand still" (Said, 1994, p. 64) in order to fulfil his aspirations for self-actualization. In this context, Abraham Maslow, in *The Farther Reaches of Human Nature* (1971), outlines notable behaviours promoting self-actualization demands, including concentration, growth, honesty, judgement, self-awareness, self-development, and peak experiences. During the self-actualization process, Maslow (1971) claims that a person reaches the highest level of awareness of what is going on around him (p. 45). Stephen shows the most self-awareness about his dreams and hopes when he feels a connection to literature in general and to writers and poets who have lived in exile in particular. However, the main character's path to satisfying the self-actualization need, which is the highest need in Maslow's proposed hierarchy of needs, lies in the choice to go on an 'involuntary' self-imposed exile. Hence, it would not be wrong to say that for Stephen Dedalus, self-imposed exile could be a key instrument to create the conditions for reaching the highest level of artistic performance For this reason, art and exile are significant and intertwined factors that direct Stephen Dedalus' fate and become "part of a single process," which is narrated simultaneously throughout the novel.

In this sense, David Daiches (1940) contends that the fate of the artist requires him to choose exile. Therefore, for the protagonist, Stephen Dedalus, exile is "better than staying behind or not getting out" (2001, p. 178), as Said writes it in his *Reflections on Exile*. As a matter of fact, Daiches stresses not only Stephen's choice but also that of his creator, James Joyce, who clarifies the motives of their departure from their homeland, Dublin. In this case, for both of them, self-imposed exile is an alternative path that they need to choose in a place where severe rules of Catholic dogma and rigid Irish social norms have a significant impact on people's lives and their identities. The author expressly criticises the repressive attitude of authorities who attempt to shape people's identities as "fixed and stable" (Burke and Stets, 2014, p. 75) and force them to accept identities that they have created. Joyce recognises the fact that these imposed identities prevent people, notably intellectuals, from being independent, free, and acquiring their salient identities, which are "flexible, fluid, and always in process" (2014, p. 75). In this sense, Burke and

Stets' explanation of salient identities coincides with a modernist perception of identity, which, according to Ali Güneş (2002), has a fluid and uncertain characteristic. Güneş (2002) asserts that because of this perception, the protagonist has a chance to break free from the confines of a stable and fixed identity. Therefore, the author illustrates the need for an unstable and fluid identity for the protagonist to develop his own ideas as a budding artist who seeks independence and freedom, which necessitates distance, isolation, and exile. In this regard, in his work *Reflections on Exile* (2001), Edward Said explains that, "Necessarily, then, I speak of exile not as a privilege, but as an alternative... Exile is not, after all, a matter of choice: you are born into it, or it happens to you" (2001, p. 184). By depending upon the Saidian view of exile, there are so many reasons and causes for leaving Dublin, which Joyce tries to depict realistically and aesthetically from the beginning to the end of the novel.

Almost "every event and figure of which affected him intimately" (Joyce, 1916, p. 87) moves him closer to the decision to embark on self-imposed exile, which is the alternative path to the goal. From this angle, it can be argued that the protagonist, Stephen Dedalus, is in fact not born into exile; however, this phenomenon happens to him in his homeland, Ireland, which is full of restrictions, impediments, and repressive forces that Stephen has to contend with. It is no coincidence that Joyce, in one of his letters to Nora, sets forth his motives for his self-imposed exile from his homeland and his struggle against oppressive forces in the following way:

> When I waiting for you last night I was even more restless. It seemed to me that I was fighting a battle with every religious and social force in Ireland for you and that I had nothing to rely on but myself. There is no life here – no naturalness or honesty. People live together in the same houses all their lives and at the end they are as far apart as ever (Ellmann, 1959, p. 176).

The writer emphasises his rejection of the native land, Ireland, where there is no tranquil life for the people who attempt to shake their community out of its paralysed, inert, helpless, and profound sleep. It is important to keep in mind that Irish society does not warmly and indulgently accept the scathing critique of itself that James Joyce expresses in his literary works. In this respect, Louis Menand (2012) states that Irish society does not like what they see of themselves in the literary works of James Joyce. At this point, it would be appropriate to claim that Joyce's thoughts and ideas do not correspond to Irish society, and due to his severe criticism, they may not see him as a part of themselves or as an individual belonging to their own society. Regarding this, Edward Said, in his work *Representations of the Intellectual* (1994), separates intellectuals into two groups, such as "the yea-sayers" and "the nay-sayers" (p. 52). For Said, the first group of intellectuals is those who belong entirely to their

society as it is and thrive in it without an overwhelming sense of dissonance or dissent. On the other hand, the second group, "the nay-sayers," are at odds with their own society and, for this reason, are classified as outsiders (1994, p. 52). Correspondingly, it would not be wrong to attribute James Joyce and his protagonist, Stephen Dedalus, to 'the nay-sayers,' a group of intellectuals whom society accepted as outsiders.

Joyce and his alter ego, Stephen, set a significant target to fly like a bird from a spiritually paralyzing Irish society "to express... in some mode of life or art" (Joyce, 1916, p. 266). The 'home' of Stephen, Ireland, with its restrictive character and spiritually paralyzed society, becomes a prison for Stephen, a man with an artistic soul. According to Edward Said (2001), the boundaries and borders that enclose people within the safety of a well-known and close territory can also become prisons for them (p. 185). Therefore, Stephen Dedalus prefers to escape from prison, refuse the dominant voices that come from the outer world, and accept his inner voices that come from his heart and soul that have a more true and honest nature. On this basis, Vivian Heller (1995) claims that his withdrawal from the outer world is due to the demands of society and that, as the demands increase, Stephen Dedalus' inner world becomes more crowded. Joyce aesthetically depicts the artistic vocation and flight of Stephen via the image of a powerful hawklike in the following way:

> … hawklike man flying sunward above the sea, a prophecy of the end he had been born to serve and had been following through the mists of childhood and boyhood, a symbol of the artist forging anew in hisworkshop out of the sluggish matter of the earth a new soaring impalpable imperishable being (Joyce, 1916, p. 196).

Seeing the image of a hawk-like man flying above the sea, Stephen Dedalus associates himself with Daedalus, an ancient Greek mythical figure, an artist, and a craftsman who was a symbol of intelligence, wisdom, power, and freedom. According to mythological legends, which are handled by Ovid in Book VIII of his *Metamorphoses*, Daedalus, a great master, designed and built a large labyrinth on the island of Crete to house the Minotaur, a half-man and half-bull creature. As punishment for holding a sacrificial bull that was supposed to be delivered to the sea-god Poseidon, King Minos' wife gave birth to the Minotaur. Consequently, Poseidon made Minos' wife love the bull, and Minos, to keep the Labyrinth's secret hidden, imprisoned the master Daedalus and his son Icarus in the Labyrinth on Crete. It was built and designed by Daedalus in such a way that no one could ever find their way out, having once come into it. It was a jail where Minos imprisoned Daedalus and his son Icarus for their role in the creation of the wooden cow. According to Ovid, the imprisoned master has to find a solution or secret way through what he created to escape the complex labyrinth and get freedom. The only way to escape the island and reach freedom was by air. Therefore, the clever

architect decided to create two pairs of wings from wax and feathers. In spite of Daedalus's warning and advice, Icarus flew too near the sun, the wax melted, and he fell to his death (Hamilton, 1969). At this point, it should be noted that James Joyce begins his novel, *A Portrait of the Artist as a Young Man* with an epigraph from Ovid's *Metamorphoses*: "Et ignotas animum dimittit in artes," which means "Then to new arts his cunning thought applies," and then the line proceeds in the classical author's text: "And to improve the work of Nature tries" (Stanca, 2009, p. 155). It is necessary to emphasize that the myth of the labyrinth handles significant themes such as imprisonment, lust, betrayal, death, escape, and exile, which are also adopted by Joyce throughout the novel (Fortuna, 1998).

As Donald Lateiner (1983) highlights, James Joyce borrows narrative, similes, and metaphors from Ovid's work to show the transformation process that captures the life of Stephen Dedalus from childhood to adulthood. At the same time, the author borrows not only the themes and metaphors from Ovid but also his ingenuity in the transformation of the exiled condition into a masterpiece of creation. However, as it was discussed earlier, Ovid experiences a forced exile and is banished from Rome by Emperor Augustus. On the other hand, James Joyce spends most of his life outside of his homeland, Dublin, and his escape is in the form of an "involuntary" self-imposed exile. Although Ovid and Joyce experience different types of exile, which are generally associated with loss, estrangement, displacement, nostalgia, and sorrowfulness, they could manage to transform these feelings into a productive experience and an "even more enriching motif" (Said, 2001, p. 173). In Tomis, Ovidius transforms exile into a masterpiece and writes *Tristia and Epistulae Ex Ponto*, which are considered great works in literary history. While living in self-imposed exile in Paris, Trieste, Rome, and Zurich, James Joyce created his well-known literary works.

As stated above, Joyce is inspired by the myth of Ovid and, through Stephen, shows readers his own life in captivity in Irish society and the labyrinth that is his own "home," Ireland. The "home," which is shrouded in social, religious, political, and oppressive 'nets,' from which he tries to find a way out. For both Joyce and his protagonist, the only way out is to search for a new life in Europe that is distant from the labyrinth (Ireland), which has a negative environment. This negative environment and disillusionment with Irish society, culture, and Ireland itself caused Joyce and Stephen to decide to flee from them and their exposure to "involuntary" self-imposed exile.

Stephen, with his metaphorical wings like a "hawklike," tries to flee from the labyrinth (Ireland) and the "nets" that restrict him. In this sense, Joyce and his alter ego, Stephen Dedalus, like birds, wish to fly from one place of living to another in search of a better and freer condition for their existence as human beings and artists. The urgent need to flee from the homeland to an alien

land justified Joyce's and his protagonist's reasons behind their "involuntary" self-imposed exile. Thus, to realize the wish, they need to have a distant relationship with their place of birth, Dublin, which is closely tied to their identities and sense of belonging. According to Eda Öztarhan (2015), there is a close relationship between three important factors, including one's identity, sense of belonging, and home, particularly for those who have experienced exile. From the beginning of the novel, when Stephen is at Clongowes College, to the end of his university years, he questions his identity, sense of place, and belongingness. Regarding this, Abraham Maslow (1970), in his hierarchy of needs, highlights the significance of the need for belongingness and claims that it is an essential factor for individuals to see themselves as members of a social environment. To Maslow, the sense of belongingness could be to any object, community, ethnic group, or certain place (1970). Considering the sense of belongingness from Maslow's point of view, it will be a straight expression to say that Stephen Dedalus for the first time explores his sense of belongingness when he had to leave his family for Clongowes College. Being far away from his home and family pushed him to rethink the feeling of belongingness:

> Stephen Dedalus
>
> Class of Elements
>
> Clongowes Wood College
>
> Sallins
>
> County Kildare
>
> Ireland
>
> Europe
>
> The World
>
> The Universe (Joyce, 1916, pp. 11-12).

As a child whose consciousness is in the infant phase, Stephen does not distance himself from his home country, Ireland, and locates his place within the list, that he scribbles in his geography book. During this developmental stage, his sense of belonging is closely linked to both his home country and the school, which becomes his second home and where he receives his religious education. Interestingly, Stephen Dedalus mentions his school, Clongowes Wood College, before his home country, Ireland. In this case, it would not be wrong to comment that the impact of the Catholic authorities should not be underestimated. In other words, they are dominant forces and have the power to affect the lives of the younger generation. Hence, there should not be any doubt that these forces may influence younger generations' upbringing and sense of belongingness with regard to religious institutions. Based on this, it would be appropriate to claim that in the minds of the younger Irish

generation, there is a belief that religious authorities are more knowledgeable than other members of Irish society. To illustrate, Stephen compares his first educator, a devoted Catholic named Dante Riordan, who taught him a lot of things regarding the general education of the child and "was a clever woman and a well-read woman," to Father Arnall, who "knew more than Dante because he was a priest" (Joyce, 1916, p. 6).

Religious authorities, as in the case of Father Arnall, have hegemony over the young Irish generation in general and particularly Stephan Dedalus' mind. They have the ability and power "to hold sway and empire over" (Mezey, 1999, p. 347) over Stephen Dedalus and his young consciousness. Furthermore, their educational style has a restrictive character, which includes aspects of fear and punishment—the exact opposite of the proper education that must be given to individuals of this age group. The distrust of the teachers (priests) toward students and unfair punishment force them to feel like outsiders, who are "best exemplified by the condition of exile, the state of never being fully adjusted, always feeling outside" (Said, 1994, p. 53).

The turning point in their lives occurs at Clongowes Wood College, a strict Jesuit school where Joyce and his alter ego, Stephen Dedalus, are sent to get their education. Stephen, like Joyce, spends most of his childhood days at this school, where his memories are full of pain, isolation, and alienation. Stephen always feels like an outsider, an alienated, isolated boy who is different from his peers. The young Stephen prefers "the warm study hall" (Joyce, 1916, p. 11) instead of the playground where the other schoolboys play games. Actually, Stephen, like any other person, laments the lack of friends or people with whom he can share his feelings, emotions, or ideas. Namely, during his childhood days at college, he becomes aware of feeling a lack of a sense of belonging. As Maslow, in his book *Toward a Psychology of Being* (1962), suggests, every individual has a number of needs, and love and belongingness needs are among them. He says that belongingness needs can only be met externally, or, in other words, by other people. This means that it can be realized only from outside the individual (p. 31). Depending upon Maslow's thoughts, it is seen that Stephen wants to fulfill his belongingness needs, and, therefore, instead of doing it with those groups of people to whom he does not feel close, he prefers to be closer to the writers and poets. So Stephen's estrangement from his peers makes him get closer to the world of literature, where he becomes aware that his literary tastes also differ from theirs. He struggles with his peers because of his literary preferences. His classmates, Heron, Boland, and Nash, force him to concede that Byron was not a great poet; he was a "heretic and immoral" (Joyce, 1960, p. 90).

However, Stephen opposes such attempts. They are blaming him for reading and defending "heretic, immoral, and bad" (Joyce, 1960, p. 90) poets like Lord Byron, who do not want to share the common values of their society

and prefer to be self-imposed exiles outside of their homeland. Essentially, Byron is a role model for both Stephen Dedalus and his creator, James Joyce, in their first steps toward the creation of free and unique literary works that are not wrapped up with the "nets." In this respect, Richard Ellman, one of James Joyce's biography writers, highlights the impact of Byron on Joyce's literary oeuvre as follows:

> Abruptly within a month, for Joyce always moved very quickly when the matter was crucial, he recognized his theme, the portrait of the renegade catholic artist as a hero. He could draw upon two types of boks he had read: the defector from religion and the insurgent artist. He joined the two together. His own conflict with the church, his plunge into callow sexuality, his proud recalcitrance in the name of individuality and then of art, his admiration for Parnell, for Byron, for Ibsen and Flaubert … all began to merge as parts of his central conception in which the young man gives up everything for art (Ellman, 1959, p. 148).

For art's sake, Joyce and his alter ego, Stephen Dedalus, choose to rebel against any authorities, constraints, and obstacles, staying alone, isolated, alienated, and in a state of exile. Day by day, Stephen's alienation from his surroundings makes him feel like an internal exile in his own school and country. In this regard, Edward Said (2001) asserts that non-exiles belong in their surroundings; however, exiles always feel out of place. Similarly, Stephen Dedalus feels at Clongowes Wood College among his teachers and peers like an exile who is out of place and does not belong to them. In this way, during his school years at Clongowes, Stephen questions his sense of belonging to his school, teachers, and peers. He is bullied by peers and unfairly pandied by teachers (priests), shattering his trust and faith regarding religion and religious authorities. In fact, Stephen's shattered trust and confidence in religion and the priesthood starts at the Christmas dinner and is intensified by the "wrong... unfair and cruel... unjust" (Joyce, 1916, p. 57) punishment conducted by Father Dolan when Stephen Dedalus inadvertently breaks his glasses at school. However, Stephen's faith in religious authority and injustice is temporarily changed by the rector's positive and indulgent attitude toward his complaint regarding Father Dolan's pandy.

What is interesting is that, at this point, Stephen's bravery in going to see the rector and reporting Father Dolan's unfair punishment has helped him gain respect among the Clongowes College students who bullied him. In fact, not every student at the college has the courage to go to the rector's room and complain about the priest. When he left the rector's room, the fellows saw him and, with great curiosity, asked, "What did he say? Did you go in? Tell us tell us!" (Joyce, 1916, p. 64) Stephen, with great pride, "told them what he had said and what the rector had said," and all the guys "flung their caps spinning up

into the air and cried: Hurro!" (Joyce, 1916, p. 64) It seems that the attainment of self-esteem for an alienated Stephen is crucial. As Abraham Maslow (1970) states, "satisfaction of self-esteem needs leads to the feeling of self-confidence, worth, strength, capability, and adequacy" (p. 45). Therefore, it would not be wrong to say that the confidence that Stephen attained after discussion with the rector, in fact, displays his act of rebellion concerning the wrong and cruel actions of the religious authorities.

Furthermore, Joyce also depicts how the Catholic religious authorities that young Irish people face influence their choice of identity. In this respect, when Stephen Dedalus is accepted as a "model youth …. does not smoke and does not go to bazaars… does not flirt… does not damn anything or damn all" (Joyce, 1916, p. 84), the director offers a significant opportunity to take on the priestly identity that, in fact, Dedalus wishes for in his secret fantasies. The idea of becoming a priest, which allows him to learn "secret knowledge and secret power" as well as "obscure things, hidden from others... the sins, the sinful longings, and sinful thoughts and sinful acts of others" (p. 185), is actually appealing and strong, and, more importantly, the identity of a priest begins to gain salience. However, when Stephen is alone and listens to his inner voice, he becomes aware that "the confining life and rigorous discipline of the priesthood run contrary to his perceived needs for experiences to feed his creative impulses" (Fargnoli & Gillespie, 2006, p. 142). For this reason, Stephen Dedalus rejects the priest's identity, which is not the salient identity that can be activated and confirmed by him in this situation.

In this respect, in their work *Identity Theory* (2009), Peter J. Burke and Jan E. Stets claim that a "salient identity is one that has a higher probability of being activated across different situations" (2009, p. 46). Hence, Stephen realizes that he can attain and activate his future salient identity by denying the imposed identity that is not appealing to his artistic soul and heart. In addition, he grasps that it prevents him from reaching a self-actualization need, which is to become a true and free artist. According to Daiches (1940), Stephen's rejection of the priesthood is the novel's climax and the birth of an artist whose destiny requires him to choose exile.

Apart from religion, one of the significant factors ensuring his "involuntary" self-imposed exile and preventing him from gaining an artistic identity is his own home and family. In fact, Stephen has a love-hate relationship with his family members and home. While being alone, isolated, alienated, and detached from the teachers, peers, and school, Stephen longs for and misses his own home and family, to which he thinks he belongs, since he comprehends his lack of a sense of belonging to the cold, oppressive environment where he has to stay to determine his own voice among different coercive voices. In this sense, Abraham Maslow and et al. (1987) assert that individuals require a network of social relationships to feel a sense of belonging.

To satisfy his sense of belonging, Stephen needs social interactions and family ties that aid in eliminating the feelings of alienation and loneliness. Here, he realizes the significance of family and home, symbolizing security, peace, love, and a sense of belongingness, which are completely inverse to his school environment. Stephen expresses his longing for his home and especially for his mother through his senses, since during this phase of development, the senses are the dominant tools for perceiving the surroundings and the world. For a young boy, saying goodbye to his 'nice-smelling' mother is difficult and painful, and his mother's crying afflicts him:

> Nice mother! The first day in the hall of the castle when she had said googbye she had put up her veil double to her nose to kiss him: and her nose and eyes were red. But he had pretended not see that she was going to cry. She was a nice mother but she was not so nice when she cried (Joyce, 1916, p.4).

The idea of returning home and seeing his family haunts him all the time he spends at school. He thinks that he is a part of "the home created by a community of language, culture, and customs" (Said, 2001, p. 176). While other students are spending time playing games, Stephen counts the days until he can go home for a holiday and "lay his head on his mother's lap" (Joyce, 1916, p. 8). Furthermore, Stephen also misses the fireplace, which is an essential element symbolizing the warm atmosphere of the home. Joyce mentions a burning fireplace several times, particularly while describing special and meaningful days, such as Christmas Eve, when the members of the family and fellows are located around the fireplace awaiting Christmas dinner. This Christmas dinner is a great event for young Dedalus since, for the first time in his life, he is allowed to sit and eat together with the adults, sharing the same table and meal.

However, the magical and meaningful moment is ruined by the adults' squabbles, which ruin young Stephen Dedalus' first Christmas meal. Young Stephen's mind is confused as Mr. Casey, Dante, Uncle Charles, and the Dedalus couple are turbulently arguing and discussing politics and religion. Due to his age, he could not understand the meaning of politics; "it pained him that he did not know what politics meant" (Joyce, 1916, p. 13). Dante, a devoted Catholic, believes that Catholicism, as a considerable religion in Ireland, must give a particular shape to religious, social, and political life in parallel with divine principles. On the other hand, Stephen's father, Mr. Dedalus, and Mr. Casey strongly oppose Dante's ideas about life, politics, and religion in Ireland. They think that religion, politics, and social issues must be separated from each other. Stephen's mother and Uncle Charles do not express their views on politics and religion; instead, they prefer to be "on no side" (Joyce, 1916, p. 13). In fact, Parnell is crucial to the country's politics. He was a significant Irish nationalist leader who supported the Home Rule

League. However, because of his sexual affairs with his friend's wife, Katherine O'Shea, Irish Catholics, like Dante, desert him and call him "a traitor to his country" (Joyce, 1916, p. 39).

In other words, they believe that political leaders like Parnell, who violate the divine principles of Catholicism, must not represent them on political issues, whereas Mr. Casey and Mr. Dedalus, with their secular stance and thoughts, believe in Parnell's martyrdom. In this respect, it would be appropriate to say that James Joyce is criticizing the essential fact that the religious authorities in Ireland can so easily interfere in politics and find the right to preach to Irish society about whom they can vote for and whom they can declare traitors to the country. The political and religious ambivalence built by the oppressive and anti-democratic intervention of the Catholic Church leads to confusion of ideas. Thus, this politically ambivalent atmosphere also causes Stephen's confusion concerning his own place in this country, in which people's thoughts and ideas on politics and religion are divided into different parties, yet he does not know whom to believe in or whose side he should be on.

Young Dedalus feels homeless within his own country; he does not know whether he can call Ireland home or whether this country provides him a place that can be called home for those like him who want to live freely and without any constraints. Actually, Stephen's situation is similar to that of individuals who are in a state of exile. As Edward Said cites from Theodor Adorno's work *Minima Moralia*, for the exiles, "it is part of morality not to be at home in one's home" (Said, 2001, p. 184). Based on this point of view, it can be argued that because of the ambivalent atmosphere, Stephen does not feel at home in his own home, Ireland. Furthermore, this ambivalent confusion shatters his sense of belongingness to his family, home, and country and leads to "involuntary" self-imposed exile and physical exile outside the home country, which symbolizes the Labyrinth from the myth of Daedalus, covered with oppressive "nets."

As he matures, Stephen Dedalus gains a distinct and clear understanding of Stewart Parnell's fate and the fates of others who dedicated their lives to deeds concerning national politics and were betrayed by the Catholic Church and clergy. When he is at Clongowes School, he thinks about Parnell and identifies himself with him. Especially during this period, Stephen's Irish identity gains salience in his heart and brain. According to Peter J. Burke and Jan E. Stets (2009), how committed a person is to their identity is a significant aspect that affects the salience of that identity. Being more closely connected to a broader social network built on identity and having deeper links within that network are indicators of a greater commitment to that identity. Stephen's identification with a political leader promotes his Irish identity salience. Due to this salience, he tries to become an Irish man who believes in Irish nationalism and the power of Parnell's politics in Ireland.

However, this condition does not last long, as she recalls the dream about death, which matches with the death of the leader, Stewart Parnell, "but he had not died then. Parnell had died. He had been lost or had wandered" (Joyce, 1916, p. 104) changes Stephen's attitude towards his Irish identity. After Stewart Parnell's death, Young Dedalus realizes that he does not want to waste his valuable life on Irish nationalism and opts for "distance from home—in all senses of that word" (Said, 1983, p. 7). Furthermore, the death of the leader and the country's political climate reduce the salience of Irish identity in the protagonist's life.

Interestingly, Joyce portrays his ambivalent views on Irish nationalism from a double perspective. From one side, Joyce and his alter ego reject Irish nationalism and Ireland, describing them as "the sow that eats her arrow" (Joyce, 1916, pp. 237–238). However, on the other hand, he does not refuse the fact that "this race and this country and this life produced" (pp. 237–238) him. Thus, it can be argued that the death of Parnell and his ambivalent opinions about Irish nationality helped Stephen Dedalus to gain a better understanding of himself. Moreover, it would not be wrong to say that it also provides him with the first step toward the choice of exile, which can be an enriching experience through which he may accomplish his desire.

During his university years, Stephen continues to be confronted with the influence of his surroundings, who try to impose an Irish identity and Irish nationalism on him. In one of the much-heated discussions with Lynch, Davin, and Cranly, who are his classmates and friends from the university and who question Stephen's identity meticulously, he tries to explicate the motives behind his rejection of Irish nationalism. However, they do not want to understand his reasons for rejection, and even so, they insist on accepting an Irish identity. His rejection was not just because of political unrest in Ireland but also because of general nationalistic oppression and its restrictions concerning identities that people would like to attain freely without any boundaries. For this reason, he loses his sense of belonging to Irish nationalism and Irish identity, which are no longer salient in his life. As Fleischer (2012) asserts, "Stephen's aim is ultimately to create an identity for himself and by himself as a great writer and, at the same time, present this image to the world as based on a true story" (p.18). The creation of a new salient identity, which is becoming a true artist, in fact, helps him to fly away like Daedalus from the labyrinth (Ireland) covered with "nets." These "nets" are pressures on Stephen Dedalus, and as an intellectual who sees exile as salvation, he wants "to search for relative independence from such pressures" (Said, 1994, p. xvi).

Moreover, Stephen decides to create his masterpieces "as the great artificer whose name he bore" (Joyce, 1916, p. 197) without any limitations, constraints, or outside voices, and also far away from his country, home, family, religion, and nationality that inhibit him from fulfilling his self-actualization needs

as an artist who, like his creator, James Joyce, proceeds to display Ireland in his fictional world. It would be appropriate to comment that Ireland, with its religious, political, and social "nets," is a part of Joyce and Stephan as well. They are unable to separate themselves from it, and as a result, their sense of belonging to it remains in an ambivalent manner. To understand and portray Ireland with its "nets," Joyce and Stephen need to be distant and detached from them, deploying the significant weapons of "silence, exile, and cunning" (Joyce, 1916, p. 291).

Regarding this, in his book *Representations of the Intellectual* (1994), Edward Said claims that an exiled person, while being out of his own home country, has an opportunity to analyze and scrutinize issues from a double perspective. He asserts that these exiled individuals never view situations and issues in isolation. They compare one situation with its counterpart. Based on Said's clarification, it can be argued that Joyce, from the beginning of the novel, gives clues to the reader that to gain a salient identity as a true artist, Stephen needs to become a physical exile. By becoming an intellectual in exile, Stephen Dedalus has an opportunity to scrutinize and see things from a double perspective. As an artist in exile, he analyzes the social, religious, or psychological atmosphere of his 'home,' Ireland, in a "much wider picture" (Said, 1994, p. 60).

Conclusion

All in all, it is a fact that writers like James Joyce, who experienced exile in the course of their lives, created their literary works grounded in political, religious, familial, and social milieus. Joyce, as an Irish writer, portrays the general atmosphere of Ireland with its obstacles and constraints, from which intellectuals like him desire to become distant. Being separated from the homeland is a necessity for Irish exiled intellectuals like Joyce and his alter ego, Stephen Dedalus, since it grants a double perspective to see and explore their home country and society from the outside and inside. Furthermore, they become aware of the fact that the only way to achieve self-actualization, which is to be a true and free artist, lies in detaching from the country and society and choosing exile. In this regard, the decision to be an "involuntary" self-imposed exile outside the homeland and society is not a privilege but an alternative path to achieving the goal of being an artist for art's sake. It is significant to emphasize that Joyce and his alter ego were not born into exile; however, it happened to them in their own native country since the restrictions imposed by oppressive institutions in the form determined by Joyce as the "net'" inhibited the freedom of voice, soul, individuality, identity, and self-actualization that Joyce and Stephen Dedalus wished to achieve. Besides, Stephen Dedalus, like his creator James Joyce, during his developmental phases, questions his sense of belongingness to his family, teachers, friends, schools, and Ireland, and realizes the fact that he has an ambivalent attitude towards

them. However, he continues to depict Ireland with all of its oppressive "nets," where he feels like an internal exile. The choice of the salient identity and the dropping of the imposed fixed identities, which are completely antithetical to the identities of modern artists, came about as a result of the decision to reject all of the oppressive social, religious, and familial institutions of the country and the decision to enter self-imposed exile.

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Chapter 6

AI ETHICAL CONSIDERATION AND CYBERSECURITY

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Introduction

Artificial Intelligence (AI) is a field that is heavily studied in computer science that encompasses the development of machines and algorithms that can perform tasks that would require human intelligence to complete. AI based systems are designed in such a way to perceive the world, reason about data, gain information from experience, and make decisions and predictions based on that information.

Artificial Intelligence (AI) refers to the development of intelligent machines and software systems that can carry out functions that normally necessitate human intelligence. The possible tasks that can performed by AI systems typically contain learning, perception problem-solving and reasoning. AI has the potential to revolutionize many industries and is transforming the everyday life of societies.

AI is not a new concept, but it has gained significant attention in recent years due to the exponential growth in available chunks of data and computing power. The term "artificial intelligence" was first coined in the 1950s, and since then, there have been many milestones in this study field. Today, AI is used in a various range of applications, including speech recognition, facial recognition, natural language processing, autonomous vehicles, robotics, and predictive analytics.

1. History of Artificial Intelligence

The term "artificial intelligence" was first coined in the 1950s by John McCarthy, Marvin Minsky, Nathaniel Rochester, and Claude Shannon. At that time, AI was seen as a way to create machines that could carry out works that were too difficult or dangerous for humans. The first AI programs were developed in the 1950s and 1960s, and they were based on the idea of rule-based systems, where a set of rules was used to make decisions.

In the 1970s and 1980s, AI witnessed a period of growth, and there were many breakthroughs in the field. One of the most important achievements was the outbreaks of expert systems, which were designed to imitate human's decision-making abilities in certain areas.

In the 1990s and 2000s, AI experienced a period of stagnation, and progress in the field was slow. This was partly due to a lack of funding and interest in the field. However, in recent years, there has been a resurgence of interest in AI, and there have been many significant breakthroughs in the field.

The history of AI dates back to the early 20th century, and the field has undergone significant developments and transformations since then. In this section, we will explore the history of artificial intelligence, from its early beginnings to its current state.

1.1. Early Beginnings

The origins of AI dates back to the early 20th century, when scientists and inventors started to invest in the possibility of creating intelligent machines. In 1914, Leonardo Torres y Quevedo, a Spanish engineer, built a chess-playing machine called "El Ajedrecista" that was capable of playing chess against a human opponent. The machine used electromechanical switches to move the pieces and had a built-in mechanical arm that could move the pieces on the board.

In the 1940s, a British mathematician named Alan Turing put forward an idea of a test that can distinguish whether a machine can demonstrate intelligent behavior that cannot be separated from that of a human. The test, known as the Turing test, is still used today to evaluate the intelligence of machines.

1.2. The Birth of AI

The birth of AI as a formal discipline is often credited to a conference held in Dartmouth College in 1956. The conference was organized by John McCarthy, Marvin Minsky, Nathaniel Rochester, and Claude Shannon, and it brought together leading researchers in the field of computer science to study on the chance of creating intelligent machines.

During the conference, the researchers proposed the creation of a machine that could learn from its own experience, solve problems, and use language to communicate with humans. This marked the beginning of the AI research field, and it set the stage for the development of early AI systems.

1.3. Early AI Systems

The early AI machines were built on rule-based systems, which utilized a set of rules in decision making processes. These systems were designed to perform some basic human tasks, such as playing games or solving certain math questions. Logic Theorist, developed by Allen Newell and Herbert A. Simon in 1956 was one of the earliest AI programs, which solves mathematical theorems through the use of symbolic logic.

The General Problem Solver, developed by J.C. Shaw and Herbert A. Simon in 1957 was another example of such AI system in the time, which could solve problems through examining a wide range of possible solutions and choosing the best option among them.

1.4. The Rise and Fall of AI

AI research saw a period of growth and progress During the 1960s and 1970s. Researchers developed a number of new AI systems, including expert systems, which could imitate human's decision-making abilities in certain expert fields.

However, in the 1980s and 1990s, AI research fell into a period of stagnation and decline. The early AI systems had quite limited capacity in learning and adapting to new unseen conditions. They often fell short in performing more complex tasks. This led to a decline in funding and interest in the field.

1.5. The Rise of Machine Learning

In the 1990s and 2000s, AI research start to gain popularity and witnessed a resurgence of interest and funding. During this period, machine learning, a sub study field of AI, was the driving force behind this popularity among scholars. Various researchers make studies on development of algorithms that can learn patters in data and provide useful insight with increasing performance over time.

Many machine learning algorithms were developed during this period of time. Many of them could analyze large amounts of data and successfully carry out pattern and trend recognition tasks, which would otherwise be more difficult for humans to detect. This has led to significant advances in a number of areas, including speech recognition, image recognition, and NLP (natural language processing).

2. The Factors that Empower the Development of Artificial Intelligence

Artificial intelligence (AI) is one of the hottest topic in technology world today and it is rapidly developing in various scientific and application fields, as well. From self-driving cars to personalized medicine, AI continues to transform everyday life of societies throughout the world. But what factors have empowered the development of AI? In this section, we'll explore some of the key factors that have made AI possible. Today, AI is being used to develop a number of applications across many industries. In the field of healthcare, AI is being used to develop new treatments and therapies, analyze medical images and records, and improve patient outcomes. In the field of finance, AI is being used to analyze market data and make decisions about investment, detect fraudulent activities, and improve customer service.

One of the most important developments in AI in recent years has been the increasing researches on deep learning, a subfield of artificial intelligence that employs various architectures of neural networks to model complex relationships among data. Deep learning has led to significant advances in image and speech recognition, natural language processing, and autonomous systems.

Despite these advances, there are also serious concerns about the effects of AI on society. Some stated their worries about the potential loss of jobs due to automation, the ethical implications of autonomous systems, and the potential for bias and discrimination in AI algorithms.

As AI continues to advance, it is likely that we will see new applications and use cases emerge, as well as new challenges and ethical considerations. It is important that we continue to monitor and regulate the development of AI to ensure that it is used responsibly and ethically, and that it benefits society as a whole.

The history of artificial intelligence has been a long and complex journey, marked by periods of progress and stagnation. From its early beginnings as a concept to its current state as a rapidly developing field, AI has undergone significant transformations and has had a profound impact on society. As we continue to explore the potential of AI, it is important that we do so with a focus on ethical considerations and responsible use, in order to ensure that this powerful technology is used to benefit humanity.

2.1. Increased Computing Power

One of the most significant factors that has empowered the development of AI is the availability of increased computing power. The speed and efficiency of modern computers has increased exponentially in recent years, enabling researchers to train complex machine learning models and process vast amounts of data in real-time.

This increase in computing power has been driven by advances in hardware, such as the development of more powerful processors and graphics processing units (GPUs). These hardware advances have been accompanied by improvements in software, including better algorithms and tools for parallel processing.

The availability of cloud computing platforms, which allow users to rent computing resources on-demand, has also been a major driver of AI development. Cloud computing has democratized access to high-performance computing resources, making it possible for researchers and companies of all sizes to train large-scale machine learning models.

2.2. Big Data

Another key factor that has empowered the development of AI is the availability of big data. As more and more aspects of our lives are digitized, vast amounts of data are being generated every day. This data can be used to train machine learning models, enabling AI systems to recognize patterns and make predictions.

The availability of big data has been driven by the proliferation of connected devices, such as smartphones, wearables, and sensors. Social media platforms, e-commerce sites, and other online services also generate vast amounts of data about user behavior and preferences.

The rise of the internet of things (IoT) is set to further increase the amount

of data generated by connected devices. This data will be used to train AI systems to understand and respond to the world around us.

2.3. Advances in Machine Learning

The availability of big data and increased computing power has enabled researchers to develop more sophisticated machine learning models, leading to significant advances in AI. One of the key breakthroughs in machine learning has been the development of deep learning, a branch of machine learning that employs various architectures of neural networks to represent complex relationships between data. Deep learning has led to significant advances in image and speech recognition, natural language processing, and autonomous systems.

Other machine learning techniques, such as reinforcement learning and transfer learning, have also played an important role in the development of AI. These techniques have enabled researchers to develop AI systems that can learn from past experience and make adaptation to unseen situations.

2.4. Interdisciplinary Collaboration

AI is a highly interdisciplinary field that requires expertise in computer science, mathematics, statistics, and other fields. The development of AI has been empowered by interdisciplinary collaboration, with researchers from different fields working together to develop new algorithms and applications.

Collaboration between academia and industry has also been important in the development of AI. Companies such as Google, Facebook, and Amazon have invested heavily in AI research, partnering with universities and research institutions to advance the state of the art.

The open-source software movement has also played a quite important role in the development of AI. Many of the key tools and frameworks used in AI research, such as TensorFlow and PyTorch, are open-source, enabling researchers and developers to build on each other's work and collaborate more effectively.

2.5. Government Investment

Finally, government investment has been an important factor in the development of AI. Governments around the world have recognized the potential of AI to drive economic growth and improve public services and have invested heavily in AI research and development.

China, for example, has made AI a key priority in its "Made in China 2025" plan, with the goal of becoming a global leader in AI by 2030. The Chinese government has invested billions of dollars in AI research and development, as well as in the development of AI-related infrastructure, such as supercomputers and data centers.

The United States has also made significant investments in AI. In 2018, the U.S. Congress passed the AI in Government Act, which requires federal agencies to develop plans for integrating AI into their operations. The National Institute of Standards and Technology (NIST) has also launched a program to develop standards and guidelines for AI, with the goal of ensuring the reliability, security, and privacy of AI systems.

Other countries, such as Canada, Japan, and South Korea, have also made significant investments in AI research and development. These investments have helped to drive the development of new AI applications and technologies, as well as to train the next generation of AI researchers and developers.

Artificial intelligence continues to impact on everyday life of societies, with various applications from self-driving cars to personalized health care plans. The development of AI has been empowered by a range of factors, including increased computing power, big data, advances in machine learning, interdisciplinary collaboration, and government investment.

As AI continues to evolve, it will become increasingly important for policymakers, researchers, and industry leaders to work together to ensure that the technology is used in ways that benefit society as a whole. This will require careful consideration of certain points of views such as personal data privacy, algorithmic bias, and the unwanted effects of automation on employment.

Overall, the development of AI represents an exciting opportunity to harness the power of technology to solve some of the world's most compelling tasks. By continuing to invest in AI research and development, and by working together to address the social and ethical implications of the technology, we can ensure that AI is a force for good in the years to come.

3. Current Status of Artificial Intelligence

Artificial intelligence (AI) has witnessed many breakthroughs since its inception in the mid-20th century. Today, AI is rapidly advancing and transforming industries across the board, from healthcare to finance to transportation. In this section, we'll explore the current status of AI, including its applications, challenges, and future prospects.

3.1. Applications of AI

AI is being used in a wide variety of applications, ranging from consumer products to scientific research. Some of the most prominent applications of AI include:

Natural language processing (NLP): NLP is a study field under AI that trains software systems to understand and generate human language. This technology is being used to power virtual assistants like Siri and Alexa, as

well as chatbots for customer service. NLP is also being used in healthcare to analyze medical records and assist with diagnosis and treatment planning.

Computer vision: Computer vision aims to teach computers in order to interpret and analyze visual information. This technology is being used in a variety of applications, including self-driving cars, facial recognition software, and medical imaging. In healthcare, computer vision is being used to analyze medical images and assist with diagnosis and treatment planning.

Machine learning: Machine learning is a type of AI that involves teaching computers to learn from data. This technology is being used in a wide variety of applications, including fraud detection, personalized marketing, and predictive maintenance. Machine learning is also being used in healthcare to develop personalized health care plans based on a patient's medical history and genetic profile.

Robotics: Robotics involves the use of machines to perform tasks that would otherwise be performed by humans. This technology is being used in a wide variety of applications, including manufacturing, healthcare, and military operations. In healthcare, robots are being used to assist with surgery, rehabilitation, and patient care.

3.2. Challenges of AI

Despite its many benefits, AI also have a number of challenges. Some of the most prominent challenges include:

Algorithmic bias: When they are not trained carefully by field experts, AI algorithms can reflect the biases of their developers, and this will eventually lead to discriminatory outcomes. This can be particularly problematic in healthcare, where biased algorithms can cause incorrect diagnoses and health care plans.

Explainability: AI systems tend to be difficult to comprehend, which makes it more challenging to identify errors or biases. This is particularly problematic in industries such as finance and healthcare, where decisions of AI systems might result in significant consequences.

Security and privacy: AI systems can be vulnerable to cyberattacks and can also raise privacy concerns, particularly when dealing with sensitive personal data. In healthcare, for example, AI systems that analyze medical records and genetic data must be designed with strong security and privacy protections.

Employment: AI can be used to automate many jobs, which raises worries among societies on job displacement and unemployment. This is particularly concerning in industries such as manufacturing, where automation has already led to significant job losses.

3.3. Future Prospects of AI

Despite these challenges, the future of AI looks bright. Researchers and industry leaders are working to address the challenges posed by AI, while also continuing to develop new applications for the technology. Some of the most promising developments in AI include:

Deep learning: Deep learning is a subset of machine learning that involves teaching computers to learn from data using neural networks. This technology is being used to develop more sophisticated AI applications, such as self-driving cars and speech recognition. Deep learning is also being used in practice of medicine to develop more accurate diagnostic tools and personalized health care plans.

Edge computing: Edge computing is the local processing of data on devices, rather than relying on cloud computing. This technology is being used to develop AI applications that are faster and more responsive, which is particularly important in industries such as manufacturing and transportation.

Explainable AI: Explainable AI involves designing AI systems that are more transparent and understandable to humans. This technology is being developed to address concerns about algorithmics.

Quantum computing: Quantum computing involves using quantum mechanics to process data, which could potentially lead to significant advances in AI. This technology is still in its early stages of development but has the potential to revolutionize AI by enabling faster and more efficient processing of large amounts of data.

Human-AI collaboration: Rather than replacing human workers, AI is increasingly being developed to work alongside humans, augmenting their capabilities. This is particularly true in healthcare, where AI is being used to assist with diagnoses and treatment planning, freeing up doctors and nurses to focus on patient care.

The current status of AI is one of rapid advancement and transformation across a wide range of industries. While AI poses several challenges, such as algorithmic bias and explainability, researchers and industry leaders are working to address these issues while continuing to develop new applications and technologies. With continued investment and development, AI has the potential to significantly improve our lives and address some of the world's most pressing challenges.

4. Ethical Considerations of AI

While AI has the potential to revolutionize many industries and increase the welfare of people, it also raises concerns around ethics, privacy, and the

potential for job displacement. As AI technology continues to evolve, it will be important to ensure that it is developed and used in a responsible and ethical manner.

Artificial Intelligence (AI) has become an indispensable parts of our lives, from virtual assistants like Siri and Alexa to autonomous cars and drones. With the continues advance of AI technology, it raises important ethical considerations that need to be addressed. In this section, we will explore some of the key ethical considerations surrounding AI.

Bias and Discrimination: One of the most significant ethical considerations surrounding AI is the issue of bias and discrimination. AI systems are only as unbiased as the data they are trained on. This means that if the training data is biased, the AI system will be biased too. Unfortunately, bias is all too common in society, which means that AI systems are also at risk of perpetuating these biases.

For example, facial recognition technology has been found to be less accurate in identifying women and people of color. Similarly, algorithms used in criminal justice have been found to be biased against people of color, leading to higher rates of wrongful convictions.

To address this issue, it is essential to ensure that the training data used to train AI systems is diverse and representative of the population. Additionally, AI systems should be regularly audited for bias and discrimination, and efforts should be made to mitigate any issues that are found.

Transparency: Another important ethical consideration surrounding AI is transparency. AI systems can be complicated and hard to understand, which means that it can be challenging to determine how they arrive at their decisions.

This lack of transparency can be particularly concerning in cases where AI is used in high-stakes decision-making, such as in criminal justice or healthcare. Without transparency, it is difficult to hold AI systems accountable for their decisions or to ensure that they are making decisions in a fair and ethical manner.

To address this issue, efforts are being made to develop AI systems that are explainable and transparent. This includes developing methods for visualizing how AI systems arrive at their decisions and creating regulations that require companies to disclose how their AI systems work.

Privacy: AI systems often rely on vast amounts of personal data to function effectively, raising concerns about privacy. This is particularly true in cases where AI systems are used for surveillance or targeted advertising.

To address this issue, it is essential to ensure that individuals have control

over their personal data and that companies are transparent about how they collect, store, and use this data. Additionally, regulations such as the General Data Protection Regulation (GDPR) in the European Union are designed to protect individuals' privacy by requiring companies to obtain explicit consent before collecting personal data.

Employment: AI has the potential to automate many jobs, leading to concerns about widespread unemployment. This is particularly true in industries like manufacturing and transportation, where many jobs are already being automated.

To address this issue, it is essential to develop policies and programs that help workers transition to new jobs. This could include training programs for jobs that require skills that are not easily automated, such as caregiving and creative work.

Additionally, some researchers have suggested implementing a universal basic income (UBI), which would provide all individuals with a basic level of income regardless of their employment status. This could help to relieve the effect of unemployent caused by AI.

Autonomous Weapons: Another significant ethical consideration surrounding AI is the use of autonomous weapons. These are weapons that can operate without human intervention, such as drones that can identify and attack targets.

The use of autonomous weapons raises concerns about accountability and the potential for unintended consequences. Without human oversight, it can be challenging to ensure that autonomous weapons are being used in an ethical and responsible manner.

To address this issue, many countries and organizations are calling for a ban on autonomous weapons. Additionally, there are efforts underway to develop regulations and protocols that ensure that autonomous weapons are being used in a responsible and ethical manner.

AI has the potential to significantly improve our lives, but it also raises important ethical considerations that need to be addressed. From bias and discrimination to transparency, privacy, employment, and the use of autonomous weapons, there are a variety of ethical considerations that need to be taken into account as AI technology continues to advance.

As AI technology continues to improve, it is essential that we prioritize these ethical considerations to ensure that AI systems are being developed and used in a way that is fair, transparent, and accountable. By doing so, we can harness the power of AI to make a positive impact on society while minimizing the potential negative consequences.

5. AI in Cybersecurity

With the growing threat of cyber attacks in today's digital world, organizations and governments are turning to artificial intelligence (AI) as a tool to enhance their cybersecurity capabilities. AI has the potential to transform the way we defend against cyber threats, from detecting and preventing attacks to responding and recovering from them. In this section, we will explore the use of AI in cybersecurity, its benefits and limitations, and the future of AI-powered cybersecurity.

5.1. Benefits of AI in Cybersecurity

AI can enhance cybersecurity in several ways. One of the main benefits of AI is its ability to analyze vast amounts of data quickly and accurately. With the increasing number of connected devices and the growth of the Internet of Things (IoT), there is a massive amount of data generated daily. By using AI algorithms, we can analyze this data and identify potential cyber threats in real-time, allowing us to take appropriate action to prevent attacks before they occur.

AI can also be used to automate routine tasks, such as vulnerability scanning and patch management, freeing up cybersecurity professionals to focus on more complex tasks. AI-powered security tools can detect and respond to cyber threats faster than human operators, reducing the time it takes to identify and remediate a cyber attack. This rapid response time is critical, as it can minimize the damage caused by cyber threats and prevent them from spreading.

Another benefit of AI in cybersecurity is its ability to learn and adapt to new threats. As cybercriminals become more sophisticated in their attacks, traditional cybersecurity methods may no longer be sufficient. By using machine learning algorithms, AI can learn from past attacks and adapt its defenses to new threats, making it more difficult for cybercriminals to breach security defenses.

5.2. Limitations of AI in Cybersecurity

While AI has significant potential to enhance cybersecurity, there are also limitations to its use. One of the main challenges of AI in cybersecurity is its reliance on large datasets. AI algorithms require vast amounts of data to train and learn, making it difficult to use in situations where data is limited or inaccessible.

Another limitation of AI in cybersecurity is the potential for bias in the algorithms. If the AI algorithms are trained on biased data, they may perpetuate the bias in their analysis, leading to discrimination or unfair treatment of certain groups or individuals.

Moreover, AI systems are susceptible to attacks themselves. Cybercriminals can exploit vulnerabilities in the AI algorithms and use them to manipulate or evade detection, making it essential to develop robust security measures to protect AI systems from attack.

5.3. The Future of AI-Powered Cybersecurity

Despite these limitations, the use of AI in cybersecurity is expected to grow rapidly in the coming years. According to a report by MarketsandMarkets, the global AI in cybersecurity market is expected to reach $38.2 billion by 2026, growing at a CAGR of 23.3% from 2021 to 2026.

With the continues advance of AI technology, we can expect to see more sophisticated AI-powered cybersecurity tools that can detect, prevent, and respond to cyber threats in real-time. These tools will incorporate advanced machine learning algorithms that can analyze massive amounts of data quickly and accurately, and adapt their defenses to new threats.

Additionally, we can expect to see more collaboration between cybersecurity professionals and AI systems. By combining human expertise with AI-powered tools, we can create a more effective and robust cybersecurity defense. AI can help identify potential threats and vulnerabilities, while human experts can interpret the data and make informed decisions about how to respond to them.

6. Conclusion

In conclusion, AI has significant potential to transform the way we defend against cyber threats. It can help us analyze vast amounts of data quickly and accurately, automate routine tasks, and learn and adapt to new threats. However, there are also limitations to its use, such as its reliance on large datasets and the potential for bias and vulnerability to attacks.

To maximize the benefits of AI in cybersecurity, it is essential to develop robust security measures to protect AI systems from attacks and ensure that the algorithms are trained on unbiased data. The future of AI-powered cybersecurity is bright, with the market expected to grow rapidly in the coming years. With the continues advance of AI technology, we can expect to see more sophisticated tools that can detect and prevent cyber threats in real-time and adapt their defenses to new threats.

As we continue to rely more on technology, the risks of cyber attacks are increasing, making cybersecurity a critical concern for organizations and governments worldwide. By using AI-powered cybersecurity tools, we can enhance our defenses and improve our ability to prevent, detect, and respond to cyber threats. However, it is crucial to recognize the limitations of AI in cybersecurity and develop appropriate security measures to ensure that our

AI systems are protected from attacks and trained on unbiased data.

Overall, AI has the potential to be a game-changer in the field of cybersecurity. With the right implementation and security measures in place, AI-powered tools can significantly enhance our cybersecurity defenses and help us stay ahead of the constantly evolving threat landscape. As the technology continues to evolve, we can expect to see more innovative solutions that will revolutionize the way we approach cybersecurity.

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Chapter 7

A STUDY ON EVALUTIONARY PSYCHOLOGY AND MARKETING RELATIONSHIP

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1 Dr.

Introduction

Evaluation term implies processes and stages. The processes and stages continuously happen from starting point of life and to today. It isn't realized wholly but it actualizes part by part according to conditions of life. Evaluation happens every species around the world. When we firstly think human kind, even if we don't see, we have an idea onto how their primitive time as they came to world. Nobody doesn't exactly know these changes but they look sources and they believe them because there isn't nothing to give an idea how these stages which human kind passes so evolution is wondered by human kind about every kind of an object on the world.

Evaluation which relates with different kinds of discipline and one of them is evolutionary psychology. It is a is discipline which was developed especially 1950s. This discipline includes some terms like Darwinien natural selection, adaptation and it tries to examime how human mind, human social behaviour interact with other kind of object. It tries to ask how peoples' social behaviour is shaped according to which factors under evolutionary effect. Evolutionary psychology examines relations between mind and behaviour and their roles into evolutionary stages of human kind.

In this study content penetrates relations of evolutionary psychology and marketing and this issue is tried to explain in four part. The first part enligthens terms about evolutionary psychology to interpret borders of an evolutionary psychology. The second part which explains connections with evolutionary psychology with other disciplines under four fields. These are evolutionary antropology, evolutionary biology, sociobiology, and cognitive psychology. The relations between marketing and evolutionary psychology is explained in the third part. The consumption and marketing is explained firstly and then make a connection between them with evolutionary psychology. In the fourth part, three researches are given onto evolutionary psychology. These are about intelligence, sexuality and newborn babies. The reason to give these research is to understand dynamics of evoluationary stages of human kind from different ways and element of human life.

Distinction between Psychology and Evolutionary Pscyhology

Psychology is a way of understanding people through observing their behaviour. It provides to interpret why people behave in a certain way. There are differences between psychology of people because it depends on environment, moods of people, characteristics of people etc so it isn't only one reason to understand peoples behaviour and their psychology but the important way of psychology is to identify and to recognize people. Psychology includes many disciplines and many dimensions onto living creatures. It has many branches that it provides comments for different types of solutions onto problems of living creatures onto world. Hippel, Haselton and Forgas emphasize that

'Psychology has undergone a profound paradigmatic shift in the past few decades. For most of the second half of the twentieth century, a kind of unquestioning belief in the power of environmental influences on social thinking and behavior has ruled supreme in the social sciences. In addition to this, Hayes (2011) underlines that psychology looks how people think, how they talk, what they do, how they behaviour through motives.

The purpose of this study to understand evolutionary psychology and then make a prediction relations between marketing and evalutionary psychology. Evolutionary psychology is one kind of the psychology and it clarifies memory, language and perception behalf of evalutionary perspective. These are some definitions of evolutionary psychology at the first section.

Definitions of Evolutionary Psychology

The first building block of evolutionary psychology was the strain of theoretical evolutionary biology that started in the late 1950s and early 1960s, especially with the work of George Williams (Williams, 1966; Williams & Williams, 1957); William D. Hamilton (1964); and John Maynard Smith (1982).The emergence and remarkable growth of evolutionary psychology(EP) is the most controversial development in the behavioral sciencessince the sociobiology dispute of the 1970s (Grosvenor,2002:433).

Evalutionary psychology disseminates from psychology because it examines evaluation. It means that it tries to explain questions about how peoples brain is organized , how peoples genetic is transformed and passed which evalutionary and physical stages and how people adapt their physical environment from past to present. These are the main headlines about evalutionary psychology. In addition to this, as evalutionary psychology tries to clarify these questions, it must be look different geographies of the world because geographies of world have different characteristics which triggers people to differentiate their evolutionary stages behalf of their psychical,mental, and biological development. On the other hand, evolutionary psychology compares people with other living creatures under these circumstances so these are content of evalutionary psychology (Hayes,2011:167). Even though, it is known that evalutionary psychology relates to the evalution of human beings and other living creatures, there are different definitions onto evalutionary psychology.

There are some definitions onto evalutionary psychology by different scholars in Table 1.

Table 1: Evaluationary Psychology

Scholar	Definition
Symons (1995)	Evolutionary psychology is the application of the principles and knowledge of evolutionary biology to psychological theory and research. Its central assumption is that the human brain is comprised of a large number of specialized mechanisms that were shapedby natural selection over vast periods of time to solve the recurrent information-processing problems faced by our ancestors.
Evolutionary Psychology, Controversies, Questions, Prospects, and Limitations	Evolutionary psychology has emerged over the past 15 years as a major theoretical perspective, generating an increasing volume of empirical studies and assuming a larger presence within psychological science. At the same time, it has generated critiques and remains controversial among some psychologists. Some of the controversy stems from hypotheses that go against traditional psychological theories; some from empirical findings that may have disturbing implications; some from misunderstandings about the logic of evolutionary psychology; and some from reasonable scientific concerns about its underlying framework.
Tooby and Cosmides (2005)	Evolutionary psychology is the long-forestalled scientific attempt to assemble outof the disjointed, fragmentary and mutually contradictory human disciplines asingle, logically integrated research framework for the psychological, social andbehavioural sciences- a framework that not only incorporates the evolutionary sciences on full and equal basis, but that systematically works out all of the revisions in existing belief and research practice that such a synthesis requires.
Kock (2010)	Evolutionary psychology is a relatively new field of research focusing on evolved mental traits and their impact on human behaviour as this field of inquiry builds on concepts and ideas related to human evolution, primarily human evolution during the period that goes from the emergence of the first hominids up to the present day
(Caporael 2001)	Some researchers define "evolutionary psychology" as simply "the evolutionary study of mind and behavior" So conceived, evolutionary psychology is a field of inquiry, defined not by any specific theories about human psychology, but only by a commitment to developing such theories within the framework of evolution-ary biology.

According to these definitions, it must be said that evolutionary psychology includes theory, peoples brain development, and it is a kind of discipline in psychological science and it will be understood that evaluationary psychology differentiates what traditional psychology represents us .

Investigation of Terms Under Evolutionary Psychology

In order to understand evaluationary psychology, some terms enligthen and provide understanding clearly what the scope of this type of psychology. One of them is human evaluation, which is the starting point of this scope, the other one is darwinien, and natural selection. Especially, as we understand these terms, it will facilitate understanding roots of evaluationary psychology. Bulller says that 'the basic tenet of Evolutionary Psychology is that, just as evolution by natural selec-tion has created human morphological adaptations, so it has created human psycho-logical adaptations' (Buller,2000).

Human Evaluation

There are many sources and many points of view onto human evaluation because if we know our past, we will know and interpret ourselves easily. There are many unknown and an ambugity factors because as people come to life, it won't possible to record how human resemble to what, what their conditions are. There are only stories to imagine their conditions. When we look at sources and academic points of view, human evalution took time to shape todays homo sapiens. We know that we have ancestors and human kinds passed events.

Hayes emphasizes that human evaluation shouldn't be thought smooth line, it has mutiple dimensions. Evaluation doesn't limit with human. Human evalution is only one part of evaluation. Every living creature is effected from their environment and they adapt their environment one more than different way (2011:174).

Darwinien

Darwin is an important figure in evolutionary psychology because he made contribution to analyse this branch of psychology to interpret its terms. Darwin (1872) recognised that evolutionary thinking could be applied to human behaviour where over the years of human history, natural and sexual selection have shaped our biology. He recognised that humans are both biological as well as cultural beings, as evidenced by the gene-culture co-evolution approach, which explicitly recognises the importance of both factors in having shaped the phylogenetic history of humans (Richerson and Boyd 2005). Evolutionary psychologists (EPists) apply Darwinian principles to the study of the human mind. They contend that human beings are endowed by natural selection with a common mental architecture that forms the basis of a universal human nature, consisting of behavioral predispositions that are as much a part of our genetic programming as opposable thumbs, language acquisition, or bipedalism.

Natural Selection

Natural selection is the basis of evoluation. It is realized via shaping genes. Every individual are unique and this situation is the same with other types of species in the world. Our characteristics of our bodies include DNA arrays but the improvement of these genes related with environment where people arise. Genes aren't crucial for individual, but also environment is important at the same time. So natural selection is the way understanding how people are arisen under genes and environmental factors and it implies all human creatures come from same ancestor.

Adaptation

Adaptations are inherited and reliably developing characteristics of species that have been selected for because of their causal role in enhancing the survival and reproductive success of the individuals that possess them (see Buss, Haselton, Shackelford, Bleske, & Wakefield, 1998; Dawkins, 1986; Sterelny & Griffiths, 1999; Williams, 1966, 1992, for definitions of adaptation). Evolutionary psychologists suggest that the human mind is a complex integrated assembly of many functionally specialized psychological adaptations that evolved as solutions to numerous and qualitatively distinct adaptive problems—a premise about adaptations shared widely by evolutionary biologists in understanding nonhuman animals (Alcock, 2005).

Relations of Evolutionary Psychology With Other Disciplines

There are three disciplines with related to the evolutionary psychology. These disciplines represents us how this branch has mutual area with them.

Evalutionary Antropology

Antropology is related to human life and human evaluation throughout the history. It is applied to different fields but as we look at biological antropology, researchers divided to two part. First one is examined through people. And this part raises an issue that people came from non-human ancestor and it gradually develops and this development happens continuosly. In addition to this, this development is reflected to the human body and this is one of the branch of evolutionary antropology.

Evolutionary antropology includes human behaviour and human psychology and it is applied to natural science and social science. As it looks and applies methods, it tries to examine relations between humids and non-humids. According to Lawson and Gibson, evolutionary antropology presents a powerful theoretical framework to understand how both current environments and legacies of past selection shape human behavioural and cultural diversity. Combining ethnographic, economic and demographic methods, this integrative and pluralistic field has provided new insights into the ultimate motivations and proximate pathways that guide human adaptation and variation. (2014:1)

Evolutionary Biology

Biology is one of the science branch and which is about borning, improvement and reproduction. Biological evolution is gaining specialities and which changes happen from first stages to last one. In technical term, evolutionary biology means getting changes genetic components in progress of time.

Evoutionary biology is interdisciplinery area and it also relates to the

mammalogy, ornithology, and herpetology. Research are carried out into laborotory environment. Generally, scientists interests with case analysis or case studies. On the other hand, evolutionary biology asks questions onto evolutionary speed and evolutionary models and it looks especially fossils (https://tr.wikipedia.org/wiki/Evrimsel_biyoloji).

Sociobiology

Sociobiology disseminates from evolutionary antropology and evolutionary biology because it works onto behaviours of human and their behaviour. It look how human behaviour changes evolutionary. It means that social behaviour of human kind is crucial for this area. According to Lewontin (1979:5), sociobiologists work under the assumption that "evolution of a species and community does in fact lead to high adaptation, high fitness, maximum intrinsic rate of increase, or some other attribute of the population related to reproductive success of individuals." Therefore it is the task of the individual theorist to decide what characteristics of the organism would be optimal given the state of the environment. Note, that by using the term "nature" one is often referring to environment.

Cognitive Psychology

There is some dispute as to who created the cognitive approach, but some sources attribute the term to the 1950s and 1960s, with Ulric Neisser's book *Cognitive Psychology*, which made allusions of the human mind working in a similar fashion to computers. The approach came about in part due to the dissatisfaction with the behavioural approach, which focused on our visible behaviour without understanding the internal processes that create it. The approach is based on the principle that our behaviour is generated by a series of stimuli and responses to these by thought processes. (https://www.psychologistworld.com/cognitive/approach.php)

Psychologists who work in this area examine perception, memory, and knowledge-processes. Peoples mind is important for recalling knowledges to our cognition. Our memories help processes of learning, talking and etkileşim. functionally. Furthermore, there are quantity number of content of cognitive psychology and this contents related to psychologist research areas. For example, one of the cognitive psychologist carry out his researchs onto memory, at the other one look at people who are learning disable, continue his research cognitive and mental processes of these people (Alkan, 2013:2).

Connection Between Evolutionary Pscyhology and Marketing

This part is the main content of this study. In order to understand relations between evolutionary psychology and marketing, we should be firstly understand area of consumer behaviour because it has prominent role onto both evolutionary psychology and marketing.

Consumer Behaviour

As people come to this life, they start to consume because consumption is a need and which is way of continuing life. It welcomes our hunger problem. Even though consumption styles differs from country to country or culture to culture, it has same meaning for people whichever place they live around the world. Consumption is defined as using goods, products for the purpose of their need. In addition to this, people possess something, and use something to satisfy their needs. On the other hand, consumption is realized through buying process, it actualizes individually or mutually with family members, it isn't only consume something. They buy someting and give some money or some charge. Arslan who summarizes some fundamental characteristics of consumption; One of the characteristic of consumption is that it is motivated behaviour, second of them is about it is dynamic process, third one is that it includes variety kinds of activities, the other one is that consumption is a complex process and it differs according to time, the other one is that consumer behaviour interests with different roles. In addition to this, consumer behaviour is effected from environmental factors. The last one that consumption differentiates from one person to the another. According to characteristics of consumption behaviour, it should be said that it is multidimensional process (2014:9-10-12).

It is a biological need and Saad and Garcia (2007) argues, the consumer behavior discipline provides at best an incomplete account of consumption phenomena by restricting its focus to proximate mechanisms. Saad (2000) goes onto demonstrate that cultural products including advertising, song lyrics, movie themes, art, literature, and religion, contain universal contents precisely because these products cater to a common biological heritage. Furthermore, Saad (2000) provides compelling evidence that many dark side consumption acts including pathological gambling, compulsive buying, eating disorders, and pornographic addictions, occur in universally predictable manners because they are rooted in a common Darwinian etiology. Of greatest relevance to the current paper, Saad argues that consumption acts can be mapped onto one of four key Darwinian meta-pursviits namely the survival, mating, kin selection, and reciprocity modules.

Consumer behaviour isn't defined from one perspective because scholars who made a contribution onto consumer behaviour and its dynamic process to interpret its organisms and functions behalf of physical and biological way. Furthermore, consumer behaviour comprises different types of behavioural models according to different types of characteristics of people.

Marketing

Marketing is basically defined to reach services and products to its target audiences. There are shareholders, stakeholders, managements, competitors

and other actors who have a prominent role to realize marketing activities. Marketing is multidimensional area because there are variety kind of marketing types are applied into the sector. Walters underlines that marketing satisfies expectations, and wants and needs of its customers and it is a planning process onto organizations of these services. (1992:V). The other perspective onto marketing is made by Cemalcılar. He thinks that marketing establishes relations and realize changes to welcome needs of people (1983:12).

There are some basic terms onto marketing. These are product, price, place and promotion. This is called 4P of marketing. These are crucial element to analyze marketing environment and make a planing of products and services. In addition this, every brands, corporations and organizations should have their own 4P to differentiate their competitors and to identify their own strategies and targets.

Marketing is an interaction system which includes, sellers, buyers, competitors etc. Marketing has crucial for not only buyers and sellers but also societies, corporations. Arslans who underlines three benefits of marketing behalf of society. These are called time, place and property benefits. For society, it provides flow of knowledge. It means that it establieshes communication bridge between from market to consumer and from consumer to target.

Evolutionary Psychology and Marketing

We change, our life condition change, the world change and the environment change. This is called evoluation. All of these elements interwine to one another and all of them have an effect on one another. There are many discussions onto evolutionary processes. We know that people wasn't same appearence as today. They change because their living condition passed many stages and their appearence come to this point and also their appearence change continuously. The meaning of evolutionary psychology doesn't only relate to appearance of people but also they look their genes and their biology at the same time. The reason behind these changings is connect to environment. As we think other changes onto human, we will see that our consumption patterns change. It means that it doesn't resemble to millions of years ago because people develop, people gain knowledge, people learn, the economic system develop. And these are reflected to consumer behaviour because there are huge markets take place our life. They include one more than brand and these brand shape our life and effect consumer decision because consumer decision is formulated according to representing qualities of services of product which marketers manipulate. Marketing was developed in 1900s but it isn't carry same function and same meaning for us because marketing is an economic activity and this economic activity is shaped mostly powerful relations, capitalism element, money, and developed countries. Marketing environment disseminates from one country to another but generally it

services to same purpose in the world. Marketing has multidimensional element and it operate them at the same time but the most prominent element of marketing is people, consumer, consumption pattern because consumption change and its meaning also differs before 10 years ago. The more changes on life condition, the more changes on consumption practices and this is the reason why marketing activities change and develop according to changing conditions in the world. Conditions aren't anything stable and how evaluation term happens. Marketing addresses to consumer and must take an action according to consumer behaviour of people because it identifies characteristics of services and products to consumer. Their behaviour isn't expect definitely because consumer expectations, consumer needs and wants are differentiated and their preferences to services and products are shaped according to these factors. Especially, buying process of consumers are analyzed according to their demographic, sosyographic and psychological factors. These are clues and make a prediction onto consumers behaviour but these aren't enough to predict, marketing activites and methods to interpret consumers' bhaviour change. If they don't change, there will ambiguties into the market. The process of buying is complex because peoples' taste, peoples' point of view is effected both manipulation of advertising, and consumption messages and effected from world condition.

Marketing and evolutionary psychology has a mutual point is consumer and their behaviour. Today, consumer encounter innovations, new brands, new environment and the way to shape their behaviour is firstly realize through gaining knowledge about goods and services because people look, choice, prefer and then buy product but this process isn't easy and marketers should be look inner side behind their behaviour. When consumer behaviour examine, there will be seen that it changes accordingto consumerism movement under the effect of capitalism because capitalism is a new way of life, it regulaes flow of money, peoples' consumption pattern and spending money. According to, Sad and Gill marketing can gain from evolutionary psychology in three distinct ways.

1-the evolutionary framework can be used to explain the findings that have alreadybeen documented in the current literature of marketing.

2-It can be used to explain the currently observed market-level phenomena.

3-It can be used to generate new hypotheses that predict consumption-related phenomena that are a result of the interaction between the marketing environment and the identified evolutionary psychological mechanisms (2000:25).

If we think relations between evolutionary psychology and marketing, we will look at new methods and applications into marketing. Especially,

marketers look consumer behaviour as a black box and this black box includes perception, attitudes, memory, learning etc. All these element have a role on consumer behaviour. In addition to this, consumer who are more conscious than before and this is the rreason why marketers make their own plans, and construct their visions according to these factors because consumer behaviour is also evolved and this evolutions engender consumer behaviour into a unspecific manner. So marketers find new methods to have an idea on consumer behaviour, their reactions, their preferences and their buying process. In order to this, marketers break away traditional methods into market and they use technology to gain more information and interpret consumer behaviour properly. While we are looking at developments onto marketing, we firstly give and example neuromarketing applications. Neuromarketing includes variety kinds of methods to see consumer reaction onto a specific advertising, product or service. They obtain data about consumer. These datas are gained through neuromarketing machines like eye-tracking, facs machine, galvanic tests. The purpose of these methods give an idea to marketers for contacting products with their target audience and give information detailly for marketers to learn consumer reactions under the effect of their mind and their feeling and which reasons are important behind consumer behaviours.

Conclusion

Our world is changed by political,sociological, economical,cultural concern. It isn't only one dimensional effect and human kind is impacted directly. Especially, one of impaction on human kind and their world is seen through their behaviours and consumer behaviours because our world comprises consumption elements and people who consume and they happy and they give meaning what they consume and this situation is realized especially marketing because marketing provides reaching goods and services to consumers. Marketing is evoluated behalf of evalutionary psychology under indiviual behavioral models. And these behavioral models are observed via consumption patterns in our lifes. In additon to this, marketing functions is changed according to numbers of products and services in our life because consumer structure and characteristic directly changed acccording to what marketers represent to them but consumer who are prominent role because they have become an actor. These shows how evolutionary psychology relates with marketing onto behavioral process and cues. Because evolutionary psychology particulary observe human psychology. This evidences how relations between evolutionary psychology and marketing. Life is like a cycle and evoluation into this cycle continues indefinitely. The changings also reflect to market because it includes human behaviour, consumption pattern and this meaning will change into next 20 years and this shows that evolutionary psychology has a dynamic scientific area to show these changes to us.

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Chapter 8

THE SOCIAL, ECONOMIC AND MORAL ISSUES IN THE WORK OF G. I. USPENSKY: *THE MORALS OF RASTERYAEV STREET*

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Introduction

Gleb Ivanovich Uspensky (1843-1902) was a talented, sensitive, observant, and thoughtful writer who emerged during the revolutionary democratic movement of the 1860s and 1870s. Uspensky's subtle observations and profound analysis placed him immeasurably above all other writers of the sixties and seventies, except, Mikhail Yevgrafovich Saltykov-Shchedrin and Nikolay Alexeyevich Nekrasov (Mescheryakov, 1935: VII).

Uspensky brilliantly and uniquely embodied the distinct characteristics of the revolutionary socialist populist movement. Within Russian literature, he emerged as a new breed of writer. Drawing from his extensive personal interactions with the working class, Uspensky's creative works were deeply rooted in his firsthand experiences. He was intimately familiar with the craftsmen of Tula, the rural communities of Tula, the impoverished peasants of Samara who suffered from hunger, and the Novgorod farmers who faced the challenges of their harsh environment. Uspensky conducted meticulous studies on migration patterns, explored Siberia, acquainted himself with the capitalist Caucasus, closely observed the plight of millions of landless laborers, and took a keen interest in the mass uprisings in southern Russia. He dedicated himself to collecting and studying oral traditions, folklore, and maintained extensive correspondence with individuals from all walks of life. Uspensky's objective was not only to write and sympathize but also to actively engage in tangible actions that would impact the lives of the people and the activities of the intelligentsia (Prutskov, 1982: 621).

Through Uspensky's works, the democratic youth of the 1870s and 1880s learned to live and work for the good of the people. "The great writer, friend of the people," "unforgettable friend-teacher," "great mourner of Russian land" - these are the words used by representatives of the working class, intelligentsia, and peasantry to describe Uspensky. The writer's sharp analytical mind, delving into the heart of phenomena, grasped the new developments that were taking place in Russia after 1861, when it entered the capitalist era of its development. The emerging changes were perceived and understood by Uspensky in the form of tragic reflections, mournful perplexities, persistent questions and doubts, and insightful hypotheses. Uspensky was deeply drawn to the emerging changes and displayed a remarkable ability to decipher and comprehend the fundamental nature of capitalism. He maintained a constant and fervent quest for truth and justice, often engaging in internal debates. Both his ideas and his style of public writing exuded an almost feverish passion (Prutskov, 1982: 622).

"He was unique, unlike anyone else, and no one was like him. He was a rare specimen of humanity, of rare beauty and rare moral dignity," in these words of Russian writer Vladimir Galaktionovich Korolenko, a comprehensive

and precise characterization of Uspensky's personality is encapsulated, highlighting the high value of his creative talent. He held a truly unique and exclusive position that was solely his own, not shared with anyone else, despite the notable company he kept. His literary works wielded an immense influence on the contemporary literary landscape, marking a significant chapter in the history of the national literary movement (Demchenko, 2001: 293).

Uspensky's literary career began in 1862 and came to an end in the early 1890s. The entirety of the writer's creative life falls within that period of Russian history which Vladimir Ilyich Ulyanov defined as a "swift, heavy, acute break of all old institutions of old Russia," when "capitalist Russia was replacing serf Russia." It is undeniable that Uspensky's works are indispensable for comprehending the intricate transitional period in pre-reform Russia, especially when it comes to understanding rural life. Without referencing his works, one's understanding of this period would be incomplete (Druzin, Sokolov, 1955: VII).

The historical significance of Uspensky's work lies in his unwavering commitment to addressing the pressing issues of contemporary Russian society throughout his entire creative career. He focused on the core needs of the broader population and sought to tackle creative challenges from an advanced, revolutionary-democratic perspective rooted in a comprehensive understanding of real-life conditions (Druzin, Sokolov, 1955: VII).

As a typical raznochintsy (intellectual of non-noble origin) in terms of his life and literary destiny, Uspensky's entire activity is connected to the course of the Russian liberation movement during its second stage, the stage of the raznochintsy. Raised on the ideals of revolutionary democracy and carrying throughout his life the cherished names of Nikolay Gavrilovich Chernyshevsky, Nikolay Alexandrovich Dobrolyubov, Nekrasov, and Shchedrin, Uspensky sought to embody the principles and demands of revolutionary-democratic aesthetics in practice, in his creative work (Druzin, Sokolov, 1955: VIII).

It is essential to incorporate Uspensky's works when recounting his life, as they provide crucial insights. Likewise, understanding the circumstances under which his works were created is imperative when analyzing them. Uspensky himself affirms that his books serve as a near-complete retelling of his biography, as he hasn't had any other significant personal experiences that are separate from his literary creations. Hence, to fully grasp Uspensky's works, one must acknowledge the life circumstances that shaped them and recognize the inseparable connection between his life and his artistic output: "My entire new biography is almost retold day by day in my books. I haven't had anything else personal in my life and I don't have it now" (Glinka-Voljskiy, 1935: 72).

The Early Life and Career of Gleb Uspensky

Uspensky was born on October 13, 1843, in Tula. His father, Ivan Yakovlevich Uspensky, was a modest official who served as the secretary of the Tula Chamber of State Properties, managed by G.F. Sokolov, the father of the writer's mother. Most of Gleb's childhood years were spent in the large extended family of his grandfather, among lodgers and unsuccessful artists, welcomed by their independent-minded host. The families of his parents and grandfather were typical of the pre-reform era, with their way of life and prevailing customs resembling those of bureaucratic families. Their material well-being entirely relied on the income provided by their service. Both Gleb's father and grandfather were honest and kind individuals who generously helped those in need. However, the arbitrary behavior and bribery prevalent among officials had also left their mark on them. In his father's house, the impressionable boy witnessed numerous supplicants, peasants, artisans, and townspeople, who sought to reinforce their pleas with various offerings (Druzin, Sokolov, 1955: X).

Uspensky recalled later: "In my childhood, I witnessed and experienced many peasant hardships, and bribery reigned everywhere, with conscription levies, village elders, scribes, and all the troublesome hustle and bustle being well known to me " " (Glinka-Voljskiy, 1935: 23).

During his early life, he felt trapped in a state of profound mental darkness, complete ruin, extreme confusion in his understanding of the world, lack of personal growth, and an overall sense of being detached from a fulfilling life. He said: "My entire personal life, the entire environment of my personal life until the age of twenty, condemned me to complete mental darkness, utter ruin, the deepest confusion of concepts, underdevelopment, and in general, kept me far away from the light of life by an immeasurable distance. I remember that I cried incessantly, but I did not know why it was happening." The early years of his conscious life, as well as his initial years of learning, coincided with a period of stifling political reaction in the late 1840s and early 1850s. The stagnant atmosphere of the era of Nicholas I (1825-1855) also had an impact on the family life of officials, among whom the boy was growing up (Druzin, Sokolov, 1955: X).

In 1853, he was enrolled in the Tula Gymnasium, where he studied until 1856. In 1856, Ivan Yakovlevich Uspensky was transferred to Chernigov to serve as a clerk in the economic department of the state property treasury. Uspensky also transferred to the Chernigov Gymnasium and entered the 4th grade in August of the same year. Uspensky's years at the Chernigov Gymnasium (1856-1861) coincided with a new period in Russian society. The defeat in the Crimean War, which revealed the rottenness of the autocratic-serfdom regime, the growth of the peasant movement directed against the

power of the landowners, the realization even among ruling circles of the necessity of reforms, the societal upsurge associated with the preparation and implementation of these reforms, the revolutionary preaching of Chernyshevsky and Dobrolyubov in "Sovremennik," Herzen and Ogarev in "Kolokol," the resolute voice in defense of the oppressed people from the pages of works by the best Russian writers - all of this set in motion the widest circles of Russian society, affecting the most remote corners of its life, the most diverse aspects of its activities. The revolutionary situation of 1859-1861 was the culminating period of this broad social movement (Druzin, Sokolov, 1955: XII).

In the early years, using the books from a small home library, Uspensky began to acquaint himself with Russian literature; Karamzin, Lermontov, Pushkin. In the Chernigov Gymnasium, his circle of reading expanded immeasurably. Progressive Russian journals, reaching Chernigov, introduced readers to the works of Turgenev, Tolstoy, Ostrovsky, Nekrasov, Shchedrin, as well as the articles of Chernyshevsky, Dobrolyubov, and Herzen. Uspensky's inclination towards literary creation was determined in the Chernigov Gymnasium; the students of the gymnasium published a journal called "Molodye Pobegi", and Uspensky actively participated in it (Druzin, Sokolov, 1955: XIII).

The entire atmosphere of life and the mindset that had developed by the time Uspensky finished gymnasium led the young Uspensky to make a decision that was characteristic of the wide circles of diverse youth at that time: to go to St. Petersburg, to the university, into the whirlpool of public life that was seething there during those years. In the summer of 1861, Uspensky arrived in St. Petersburg to enter the Faculty of Law at St. Petersburg University. After passing the exams, he was officially admitted as a student on September 15th. However, his dream of obtaining a university education as a writer was not destined to come true. Due to student unrest, the university was closed, and Uspensky was expelled in December of the same year. His first stay in St. Petersburg was brief, but it held great significance for him. There is no doubt that Uspensky, as a newcomer to the university, did not remain indifferent to the student unrest and sympathized with it (Druzin, Sokolov, 1955: XIII).

Uspensky found himself in St. Petersburg during a challenging time for revolutionary democracy. Although the Russian government's turn towards reaction had not yet been strongly felt after the implementation of reforms, and the hope of the ideologists of revolutionary democracy for an imminent peasant revolution remained unshaken. The death of Dobrolyubov, the increase in censorship restrictions on progressive publications, the intensification of police repression against participants in the liberation movement, the closure of the university, and the impending arrest of Chernyshevsky, which followed in the summer of 1862, all of these events influenced the sentiments of the

progressive youth. However, for Uspensky, this period was a time of active immersion in revolutionary democratic ideology, progressive literature and journalism of that time, and the wider social movement (Glinka-Voljskiy, 1935: 32).

After being expelled from St. Petersburg University, Uspensky moved to Moscow and attempted to enroll at Moscow University. However, he was not accepted because he did not provide the necessary documents and could not afford the fees for attending lectures. Uspensky faced severe poverty from the very beginning of his independent life. His family's financial situation had been shaken after the reforms, and they could hardly provide him with any assistance. In Uspensky's autobiography, he speaks about this period in Moscow, saying, "I suffered from hunger for a long time. My father went bankrupt, and the family was large, but I only received 25 rubles." In order to earn a living, he had to work as a proofreader at the printing press of the newspaper "Moskovskie Vedomosti" (Druzin, Sokolov, 1955: XIV).

During this difficult period for Uspensky, his literary career began, which would determine the course of his entire life. In 1862, his story "Mikhalych" was published in L.N. Tolstoy's journal "Yasnaya Polyana". Another story, "Ottsy i deti" (later known as "Idilliya"), appeared in the little-known Moscow journal "Zritel". The writer himself considered the beginning of his creative path to be the story "Star'yevshchik," which was published in 1863 in the Moscow journal "Biblioteka dlya chteniya". He proudly informed his parents about the publication of this work, saying, "I ask you to take from Krantz's Bookstore, No. 12, 'Biblioteka dlya chteniya,' and read my story 'Star'yevshchik' (from Moscow life)... Also, take a look at the announcement in this book and admire that G.I. Uspensky is mentioned alongside Ivan Sergeyevich Turgenev. It even makes me laugh myself" (Glinka-Voljskiy, 1935: 38).

The early years of Uspensky's writing career were extremely difficult. It was typical for writers from humble backgrounds at that time. He experienced material hardship, worked for money, constantly rushed in his work, and had appearances in various publications. These were the defining features of his biography in the early 1860s. In January 1864, his father passed away, and as the eldest son, Gleb Ivanovich had to take on the responsibility of providing for his mother and younger siblings. He diligently sought assistance for the family from various authorities and organizations (Druzin, Sokolov, 1955: XIV).

The period of the 1860s was characterized by what Uspensky himself called "literary homelessness." Alongside his collaboration with "Russkoye Slovo" and later "Sovremennik," he published his works in "Zritel", "Biblioteka dlya chteniya," the illustrated edition of "Severnoye Ognaniye", "Iskra", "Budilnik", "Petersburgskiy Komissiyoner", "Zhenskiy Vestnik" and others. The mere enumeration of these various publications speaks for itself. Reflecting on this

intense yet often disorganized literary work during that time, Uspensky later wrote: "My personal inner life and inseparable literary work were sustained and reinforced by me for many years without any personal or moral support from anyone, and it remained so until 1868"(Glinka-Voljskiy, 1935: 63).

Due to the literary homelessness, Uspensky often turned to non-literary work during this period. For example, in 1867, after passing an examination at the University of St. Petersburg to become a teacher of the Russian language in provincial schools, Uspensky worked as a teacher in the town of Yefremov, Tula Province, for a while. However, the writer could not reconcile himself with the suffocating mud of provincial bourgeois life, nor was he satisfied with the state of popular education itself. As a result, he soon left his position as a teacher (Druzin, Sokolov, 1955: XV).

Uspensky's literary endeavors, starting in 1862, were a direct response to the calls of Chernyshevsky and Pisarev, urging writers to depict the harsh realities of poverty and deprivation with unfiltered honesty. This approach, which permeated the democratic literature of the 1860s, greatly influenced the methods employed to explore these subjects. Uspensky's primary objective was to capture the essence of life itself, avoiding fabrication and instead focusing on authentic portrayals. This inclination towards capturing reality as it is led to a preference for essays and narratives that embraced naturalistic forms (Dıhanova, 1991: 304).

The works of Uspensky in the first half of the 1860s are numerous and diverse in terms of themes, and they differ in quality. The writer himself later approached this early period of his work quite critically and selected only a few pieces to include in his Collected Works. The foundation of Uspensky's early works was formed by his observations of life in Tula and Chernigov, as well as impressions gathered from his wanderings through various "corners" and "slums" of St. Petersburg and Moscow. The lives of the urban lower classes, the bourgeoisie, the customs of officials, and occasional depictions of village life constitute the content of Uspensky's early stories and essays. Already during this period, the democratic nature of the themes in his works became evident, and the writer's desire to depict the truth of people's lives "without any embellishments" was clearly expressed (Druzin, Sokolov, 1955: XV- XVI).

The writer underwent a profound and arduous quest in his pursuit of truth and justice. He lived and created during an era characterized by utopian socialism. However, when peasant democratization as an independent ideology was nearing its end, making way for the scientific-socialist ideology of the proletariat, he reflected on his creative achievements. He embarked on a search for a "new faith," offering a spiritual drama that serves as a valuable lesson for those in search of alternative worldviews, new principles of living, and different ideals (Prutskov, 1982: 652).

He writes in his article "Only there, where great hopes exist" (Единственно лишь там, где есть великие надежды): "Regrettably, in our current era, writers tend to reflect the emotions of the privileged few. However, this state of affairs is transient and does not represent the ultimate expression of poetry and art by humanity. A time will arrive when poetry will once more encompass the priceless moments of joy and blissful hours. A new form of art will emerge, serving as a vessel to encapsulate these moments, akin to glistening diamonds, radiating brilliance not only within books but also throughout life" (Uspensky, 1957: 174).

The culminating and at the same time transitional work of Uspensky during the 1860s is his essays "The Morals of Rasteryaev Street" (Нравы Растеряевоп улицы, 1866).

The Economic, Social and Moral Issues in the Essays *The Morals of Rasteryaev Street*

The year 1866 saw the publication of a collection of essays titled "The Morals of Rasteryaev Street" in the renowned magazine "Sovremennik," marking the author's initial breakthrough in gaining widespread acclaim. However, with the magazine's closure, the series continued to be published in 1867 under the title "Essays on Provincial Morals" in the magazine "Zhensky Vestnik". In these writings, a profound and realistic portrayal emerges, depicting the turbulent period of the early post-reform years, characterized by a distressing shift towards widespread impoverishment and devastation instead of the anticipated liberation and rejuvenation of society (Demchenko, 2001: 295).

In "The Morals of Rasteryaev Street," his first major work, Uspensky, following the principles of revolutionary democratic aesthetics, was able to depict a broad picture of Russian life in the early years of the post-reform period. The life of the common people, the artisans, and the working class, which Uspensky knew so well from his childhood in his native Tula, is what primarily occupies the democrats.

"The Morals of Rasteryaev Street" stands as one of the remarkable works of democratic literature in the 1860s, representing a book whose social value, as defined by Maksim Gorky". The books still hold significant social value and remain pertinent in contemporary times. In fact, Uspensky's stories have retained their educational importance without any loss over the years" (Prutskov, 1982: 627). Uspensky vividly depicts the harsh reality of impoverished artisans and factory workers through detailed descriptions and vivid scenes. He portrays their cramped living conditions, poverty, and powerlessness, as well as the dark consequences of oppressive social dynamics such as lack of education and rampant alcoholism. The writer expresses sorrow over the fact that despite the reforms and the arrival of new times,

these hardworking laborers still carry deep-seated fears akin to serfdom in their relationship with the factory owners, who act as their masters.

Uspensky drew inspiration for "The Morals of Rasteryaev Street" from his firsthand observations of people's lives and behaviors across different social classes in post-reform Tula. Having lived in Tula for a few months during his childhood in 1865, the writer captured the essence of the city's industrial progress in the early 1860s and the socioeconomic circumstances faced by its working class and craftsmen. Historical records corroborate Uspensky's portrayal, lending credibility to the authenticity of his depiction.

According to Lenin's writings in his Collected Works, in 1864, the gunsmiths in Tula were emancipated from serfdom and granted the status of burghers. However, their earnings suffered a decline due to intense competition from rural craftsmen. This economic pressure prompted some industrialists to relocate from the city to the countryside. In response, the workers diversified their skills and engaged in various trades such as manufacturing samovars, crafting locks, producing knives, and making harmonicas. Lenin specifically referred to the factory workers employed at the state-owned gun factory situated on the outskirts of Tula, in the Zarechye district (Alekseyeva, 1955: 521).

In the initial chapters of his literary work, Uspensky portrays how the socio-economic conditions of life, which he refers to as circumstances, gives rise to a precarious existence characterized by hunger, fear, and alcoholism among the working class. He vividly depicts the plight of marginalized artisans who lack power and are subjected to harsh exploitation, primarily due to their disconnection from factory owners, landlords, and shrewd merchants. The writer's main focus lies in examining how the everyday life and moral values of Rasteryaev Street influence and shape the personalities of its residents.

"The Morals of Rasteryaev Street" explores the influence of the bureaucratic and middle-class society in a provincial town during the post-reform era. The characters in the story are heavily influenced by the deep-seated values and beliefs inherited from the pre-reform serfdom era. These traditions are marked by psychological submissiveness, obstinacy, oppressive behavior, and a lack of knowledge.

Uspensky's artistic endeavors reveal that his vision of an ideal society is not solely connected to labor in a general sense, but rather emphasizes the importance of labor within a harmonious communal economic framework. Through the character of Uspensky, he highlights the detrimental impact of bourgeois upbringing, which fosters shallow and superficial individuals (Bakanova, 2010: 110).

The storyteller, portraying the residents of Rasteryaev Street in the city of T., is not a detached observer. Their tone, frequently laced with irony and

occasional tragic bewilderment, establishes a distinct atmosphere in the text. Following the genre's conventions, the narrator's voice intertwines with that of the protagonist. The contrasting voices between them shape the core artistic concept of the book and offer a response to the fundamental question at hand.

In the town of T., situated on the impoverished and squalid Rasteryaev Street, a diverse community resides comprising of destitute individuals such as low-ranking bureaucrats, middle-class citizens, and skilled artisans. Among them dwells a youthful firearms craftsman by the name of Prokhor Porfiryich. Hailing from a "noble" lineage, he is the illegitimate offspring of a baron and a law enforcement officer. However, his aristocratic heritage failed to alleviate the hardships endured in Prokhor's life. Glafira, his mother, was subjected to a menial existence as a kitchen servant at the behest of the baron, while Prokhor himself was apprenticed to an inebriated master, enduring both hunger and physical abuse. Subsequently, Prokhor attempted to establish a joint venture with his companion, but a drunken altercation ensued, leading to their estrangement and prompting Prokhor to pursue his endeavors independently.

Rasteryaev Street thrives on stagnation and inertia in all aspects. The name "Rasteryaev" implies a state of being scattered or lost. Over the years, the street has been subjected to challenging and unpleasant conditions, causing its inhabitants to forget the meaning of happiness: "Unremembered by anyone, unguarded by anyone, Rasteryaev Street obediently bears its burden - poverty…Rasteryaev Street, in order to exist as it does now, required complete immobility in everything: that is why it is called "Rasteryaev" Street. Having been placed in difficult and bitter circumstances for years, it has forgotten what happiness is. There was no room here for honest and reasonable happiness" (Uspensky, 1955: 5, 70).

The elderly baron, who happens to be Prokhor's father, approaches his demise. Prokhor, in turn, seizes every possible advantage from his father's passing: he appropriates certain possessions and acquires an inheritance that surpasses his rightful share. Subsequently, he procures a residence from an eccentric elderly woman at a nominal price, while deceiving both his own mother and the responsibility to secure a home for her. Prokhor Porfiryich engages the services of a skilled cook and an apprentice named Krivonogov, whose inebriated state allows him to assume the majority of the workload. Prokhor capitalizes on those around him using diverse methods. He acquires goods at reduced prices from artisans in desperate need of funds to alleviate their distress. Moreover, he exploits the amiable yet gullible shopkeeper, Lubkov, by purchasing items from him at a lower value and reselling them at a higher price. Prokhor also engages in exploitative behavior by acting as a procurer, arranging for a companion for Kapiton Ivanich, the proprietor of a steel product emporium, in exchange for favorable terms when selling his own pistols.

The ьщкфд atmosphere prevailing in Rasteryaev, marked by apathy and indifference towards moral principles, exerts a significant influence on the conduct and dispositions of its inhabitants. For instance, Prokhor personifies the metamorphosis into a perpetrator of bullying, utilizing their authority and sway to intimidate others.

Another noteworthy individual inhabiting Rasteryaev Street is Khripushin, a military clerk who has gained a reputation in the town as a "medic." Ostensibly presenting himself as a "medic," he uses this guise to gain entry into numerous households, where he partakes in drinking and engages in conversations. Khripushin finds solace outside his own home due to his tumultuous and divisive relationship with his quarrelsome wife. Among his regular visits is the Preterpeev family residing in Tomilinsky Lane. Artamon Ilyich and Avdotya Karpovna Preterpeev diligently manage their household affairs, practicing thrift and setting aside dowries for their daughters. Their lives were once harmonious until a decision was made by the wife to send their eldest daughter, Olympiada, to a boarding school. As the "educated" daughter aspired to a more refined lifestyle, her three younger sisters began emulating her desires. The parents indulged their daughters until their household gradually deteriorated into a state of complete decline. Yet, the Preterpeev sisters not only contend with impoverishment but also endure being subjected to malicious gossip and ridicule from those around them. Overwhelmed by sorrow, the patriarch of the family succumbs to drinking, falls ill, and eventually passes away:

"Artamon Ilyich Preterpeev succumbed to his final illness, which had plagued him in recent times, leading to the demise of the impoverished bureaucrat. Avdotya Karpovna, seemingly depleted by the series of misfortunes and familial disturbances, experienced an unexpected revival of her faculties following her husband's demise. She regained her composure and comprehended that she alone held the responsibility for everything now: the destitution, the vanishing means of sustenance, the pervasive absence of empathy, and even antagonistic attitudes directed towards the Preterpeev family by acquaintances and neighbors—all these burdens suddenly descended upon Avdotya Karpovna" (Uspensky, 1955: 108).

The Preterpeev family garners the attention of Semyon Ivanovich Tolokonnikov, a government official residing on Rasteryaev Street. He assumes the role of their benefactor, providing them with provisions and bestowing gifts. The Preterpeevs entertain the notion that he harbors matrimonial intentions towards one of the young ladies. However, this assumption proves unfounded, as Tolokonnikov's true aim is to elicit reverence and instill fear in their hearts. Unsatisfied with his control over his own household staff, he endeavors to establish a similar dominion over the Preterpeevs. To achieve this, he even contemplates evicting them from their dwelling. The Preterpeevs diligently

endeavor to appease him, while his treatment of them progressively deteriorates into disrespectful and despotic behavior. He frequently engenders distressing episodes that inflict torment upon the hapless family, fostering a perpetual state of trepidation towards Tolokonnikov. Eventually, the Preterpeevs initiate a rebellion by extending an invitation to another acquaintance. Consumed by fury, Tolokonnikov departs from their midst, reclaiming all his bestowed gifts. Consequently, the Preterpeev family finds themselves plunged once more into destitution, while Tolokonnikov enters into matrimony with an aesthetically unappealing maiden, considering her primary virtue to be her profound timidity, indicative of being utterly daunted by life's trials:

"All the ornate boxes, traditional Russian tea urns, and other possessions that belonged to the benefactor served as emblematic seals, signifying the imposition of control over the beneficiaries' lives. Through his acts of generosity, Semyon Ivanovich effectively exerted a form of authority that restricted the independent will of those he aids. The magnitude of his benevolence imposed such limitations on the impoverished family that their recent destitution sometimes seemed scarcely distinguishable from their current circumstances. Alongside the opulent material objects that symbolized Semyon Ivanovich's grandeur, the very essence of his magnanimity exercised an equally captivating influence on the Preterpeevs" (Uspensky, 1955: 129).

Indeed, Semyon Ivanovich's intentions were far from lawful matrimony. In the Preterpeevs, he sensed the presence of individuals who would worship him, carry him on their hands, and engage in such activities without the need for marriage, solely for the sake of his attention and occasional food offerings. Semyon Ivanovich did not have any genuine moral or emotional connection with the Preterpeev family. He recognized that there was no substantial basis for such a connection to exist.

Tolokonnikov finds happiness in solitude, reflecting the norm of egoism: "Tolokonnikov found genuine pleasure in the absence of people and human noises, which gradually led him to the understanding that solitude is a legitimate path towards a somewhat contented life. Consequently, without much deliberation, Semyon Ivanovich commenced the establishment of his own domestic arrangements" (Uspensky, 1955: 115).

The inhabitants of Rasteryaev Street approach literature with apprehension. They perceive the life story of an orphan named Alifan as didactic. With great zeal, he committed the alphabet to memory and immersed himself in the narrative of "Captain Cook's Journey." The literary work had an immense impact on him. Alifan engages in peddling small commodities and eagerly regales willing listeners with anecdotes about Captain Cook. However, these narratives subject him to widespread mockery, earning him the label of a deranged individual:

"Alifan, the orphan, forsaking sleep and sustenance, repeatedly immersed himself in the book, captivated by Captain Cook, until the captain became the constant possessor of Alifan's mind and heart. During the nights, he would exclaim maritime terms in a state of delirium, fly from hammock to hammock during shipwrecks, and instill fear in his guardian family, not of their livelihood, but of impending doom. Kotelnikov, in his own way, understood this madness" (Uspensky, 1955: 142).

The inhabitants of Rasteryaev Street hold a profound admiration for Pelageya Petrovna Balkanova, also known as Balkanikha, renowned for her profound knowledge in ecclesiastical affairs. Balkanikha, a dignified and austere woman, instilled an extraordinary fear in her husband. Local gossip suggests that he met his demise due to sheer terror when Balkanikha unexpectedly discovered him clandestinely indulging in preserves. Following her husband's passing, Balkanikha attracted the attention of Drykin, a prosperous bourgeois who had acquired his wealth through questionable means. Recognizing Balkanikha's exceptional intellect, Drykin was overcome with trepidation and chose to wed the young and impressionable Nenila. Subsequent to their marriage, Drykin promptly endeavored to "subdue" his spirited spouse. Nenila succumbed entirely to submission, yet harbored a covert animosity towards her husband. When Drykin lost his sight, Nenila experienced a newfound sense of liberation. She relinquished her domestic responsibilities and instead squandered their wealth on fashionable attire, using her newfound freedom to torment her spouse. Balkanikha, ever the intriguing presence, visited the Drykin couple and further exacerbated their already strained relationship:

"Subsequently, the domestic affairs of the Drykin household underwent a complete upheaval. Nenila, at the tender age of twenty-six, swiftly expelled the tenants and, in tandem, banished her own offspring from her chambers, their unattractive countenances proving insufferable to her. She proceeded to secure the premises by locking the doors. Engaging in the incessant exchange of garments up to five times per day, Nenila attracted throngs of female companions and indulged in half-filled wine bottles. The resonant crackling of nuts reverberated throughout the days, while inebriated women frequently emitted shrill vocalizations in the form of songs. Meanwhile, Drykin languished in the depths of his basement, emitting anguished groans" (Uspensky, 1955: 157-158).

Among the residents under Balkanikha's care resides Nikita, a coachman. The landlady consistently endeavors to steer him onto the path of virtue. Nikita genuinely pledges to amend his ways and refrain from indulging in intoxication, yet these commendable aspirations prove futile: "Nikita was well acquainted with the cold. Equally so, he was familiar with hunger, as he had experienced indescribable poverty since almost forgotten times" (Uspensky, 1955: 149).

Pelageya Petrovna is raising an adopted son named Kuzka. He is well-nourished and indulged, showing no interest in his restless soul. At the age of seventeen, Kuzka remains intellectually immature, resembling a child. On a particular day, Kuzka accompanies Prokhor Porfiryich on a religious pilgrimage to the neighboring village of Trovo. There, driven by curiosity, Kuzka engages in a bet and consumes a quarter of beer, resulting in his untimely demise due to his unfamiliarity with alcohol. Meanwhile, Prokhor Porfiryich encounters a prospective bride, Raisa Karpovna, during the religious gathering. Prokhor makes progress in improving his financial situation and achieving his goals. Raisa is the paramour of Captain Burtsev, who is departing and offers a generous sum of one and a half thousand rubles to anyone who marries Raisa Karpovna. Raisa, the bride-to-be, was extremely pleased with the prospect of getting married. She had been longing for a chance to leave her current situation and experience a new life. After learning of this opportunity, Prokhor Porfiryich decides to enter into matrimony with her. He is elated by the advantageous arrangement, while the bride expresses her happiness and gratitude towards her fiancé:

"Kuzka passed away in the hospital, in a state of delirium. His delicate nerves were shattered by the unfamiliar intoxication. On the contrary, Prokhor Porfiryich successfully took a second step towards his prosperity. He approached Captain Burtsev, explaining his desire to enter into marriage and earnestly outlining the conditions of this union. The bride, being the most delighted of all, had long yearned for an escape into the world. She silently revered her betrothed and transformed from a mistress into a submissive and loving being, willing to make any sacrifice" (Uspensky, 1955: 174-175).

Conclusion

Uspensky skillfully and uniquely embodied the distinct qualities of the revolutionary socialist populist movement, establishing himself as a trailblazing figure in Russian literature. His literary works were infused with a deep connection to the working class, stemming from his extensive personal interactions with them. Uspensky possessed an intimate familiarity with the skilled craftsmen of Tula, the rural communities of the region, the impoverished peasants of Samara enduring hunger, and the Novgorod farmers grappling with the harsh realities of their environment. He conducted meticulous research on migration patterns, ventured into Siberia, acquainted himself with the capitalist Caucasus, closely observed the struggles of millions of landless laborers, and exhibited a keen interest in the mass uprisings occurring in southern Russia. Uspensky dedicated himself to the collection and study of oral traditions and folklore, maintaining extensive correspondence with individuals from diverse backgrounds.

In his work, "The Morals of Rasteryaev Street," Uspensky masterfully

employed the principles of revolutionary-democratic aesthetics to paint a vivid portrayal of early post-reform Russian society. Focusing on the lives of the ordinary citizens, skilled craftsmen, and the working class, Uspensky drew upon his intimate knowledge gained from his upbringing in his hometown of Tula. It is precisely the concerns of the common people that predominantly captivate the democratic sensibilities.

"The Morals of Rasteryaev Street" is a remarkably unique piece of literature. The writer boldly challenges the established norms of traditional fiction and takes on the role of a reformer within the genre. The work is structured as a unified series or a complete collection of essays, all interlinked by a central theme. Through vivid storytelling, it skillfully paints a diverse and colorful portrait gallery of the various characters that inhabit Rasteryaev Street.

In "The Morals of Rasteryaev Street" Uspensky's craftsmanship, talent, keen powers of observation, mastery of dialogue, and subtle humor shine brilliantly. This work unveils a fresh dimension that was not fully explored in his earlier writings: the ability to grasp and generalize diverse aspects of reality, crafting archetypal scenes and characters. Through "The Morals of Rasteryaev Street," the writer passionately reveals his profound democratic spirit and compassionate empathy for those in the lower echelons of society. The work serves as a poignant reflection of the writer's critical stance toward the contemporary social order, which unjustly oppresses the masses.

"The Morals of Rasteryaev Street" itself and its main characters strongly assert that pursuing one's ambitions at the cost of others is devoid of humanity. Progressing towards a goal without considering the interests of others is morally wrong and lacking in compassion, just as opposing personal happiness to the collective well-being is both morally reprehensible and devoid of empathy.

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Chapter 9

THE MOMENTUM OF CLASSICAL MUSIC IN THE HISTORICAL CYCLE

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INTRODUCTION

The art of classical music has exhibited different forms of momentum throughout the history of humanity. This academic article aims to investigate the changes in momentum within the historical cycle of classical music, focusing on exploring the variations in momentum throughout its evolution.

Classical music represents a deep-rooted tradition in Western music and encompasses a rich repertoire that extends from the Middle Ages to the present day. This music genre can be divided into various historical periods, ranging from the Classical period to the Romantic period, the Modern period, and even the postmodern period, each characterized by unique momentum in terms of musical understanding, composer styles, and forms of musical expression.

Within the historical cycle, the momentum of classical music is closely related to the cultural, social, with artistic changes of the time. The evolution of classical music has been shaped by various factors, including the innovative approaches of composers, advancements in music theory and composition techniques, and the influences of societal events. Moreover, people's artistic preferences, aesthetic understandings, and musical tastes have changed over time, thereby impacting the momentum of classical music.

This study focuses on significant periods of momentum changes within the historical cycle of classical music. It will delve into the musical innovations of each period, transformations in composers works, and societal reactions to music. Additionally, it will address how the momentum of classical music has evolved, particularly in terms of its socio-cultural effects on music production, dissemination, and consumption.

In summary, the primary goal of this research is to enhance our comprehension of how music has evolved throughout history and its interconnectedness with society. By exploring the fluctuations in momentum within the historical cycle of classical music, this study strives to provide valuable insights into the dynamic relationship between music and its cultural context.. Examining the historical momentum of classical music will not only enhance our understanding of musical developments but also enable us to evaluate changes in individuals' artistic and cultural preferences.

> Stage of culture, industrial, intellectual, political, moral- development of culture in great measure corresponds with transition from savage through barbaric to civilized life-proggession theory-degenariton theory-development theory includes both, the one as primary, the other as secondary-Historical and traditional evidence not avaiable as to low stages of culture- Historical and traditional evidence not available as to low stages of culture- Historical evidence as tot principles of Degeneration-Ethnological evidence as to rise and fall in culture, from comparison of different levels of culture in branches of the same race-Extent of

> historically recorded antiquity of civilization-Prehistoric Archaelogoy extend the antiquity of man in low stages of civilization- Traces of Stone Age, corroborated by megalithic structures, lake dwellings, shell-heaps, burial-piaces,&c, prove original low culture throughout the world- Stages of Progressive Development in industrial arts (Tylor, 1883, p. 26).

This study is based on the essential elements of music and emotional aspects, which are integral to human life. In this context, describing the historical progression becomes easier. Sounds emerged in primitive tribal life as human representations of primitive images. In primitive societies, the places they hunted and the fertile lands were communal property necessary for sustaining their lives. Survival and sustenance were collective responsibilities for the entire tribe. The untouched nature was a realm of mystery, power, and mystical beings. Within these domains, humans sought ways not only to satiate their hunger or reproduce but also to find ways of understanding each other. In this quest, they gradually transformed simple materials into more sophisticated mechanisms. These instruments, used as a means of communication, eventually merged with complex musical elements of artistic value and became part of different periods in the history of music.

> In primitive life, there were different songs and dances used for various communal activities such as hunting, planting seeds, lifting objects, rowing, lovemaking, or lullabies. The use of specific musical patterns for social activities led to the emergence of human musical images, which refers to the mental visualization of music patterns associated with different actions and accompanying emotions. The origin of human musical images, whether they derived solely from social customs or were influenced by the inherent natural qualities of sound, is a subject of much debate. It is likely that both factors played a role in their development. Different cultures have developed distinct musical patterns with the purpose of attracting the opposite sex, for warfare, or for soothing children, among others. These patterns have evolved within specific social contexts (Finkelstein, 1986, p. 21).

Classical music is a genre with a deep historical background. The origins of this genre have been shaped in conjunction with musical developments and evolutions throughout human history. Understanding the historical origins of classical music allows for a better evaluation of its development and transformation. The earliest forms of music in human history begin with the musical practices of primitive societies. In primitive societies, music was used as part of rituals and religious ceremonies. People utilized music to celebrate natural events, strengthen community bonds, and communicate through emotional expression. These musical practices have evolved over time. In ancient civilizations, particularly during the Greek and Roman periods, music became more institutionalized and complex. In Ancient Greek society, music was combined with literary poetry, elevating it to a conceptual

and aesthetic dimension. Conversely, during the Roman period, music became predominantly an instrument used for entertainment and social activities. In the Middle Ages, church music played a significant role in laying the foundations of classical music. It comprised sacred music compositions specifically written and notated for use in religious rituals. During this period, church modes, music theory, and notation also developed, leading to increased complexity in musical forms of expression.

The Renaissance period further advanced and diversified classical music. The Renaissance, signifying the revival of art and science, witnessed significant innovations and discoveries in the field of music. Polyphonic music and the development of musical instruments stand out during this period. Classical music, as we know it, gained notable momentum from the Middle Ages onwards, and the differences between periods became more pronounced. The church motifs of the Middle Ages influenced the Baroque period but with significant distinctions. On the other hand, the harmonies of the Baroque era served as inspiration for the harmonies of the Classical period, albeit with differences. The Baroque period emerged with a distinct texture in all artistic disciplines. In the realm of music, one can observe compositions characterized by intricate ornamentation and abundant embellishments.

Tablo 1. *The differences between Renaissance and Baroque styles are as follows: (Godt, 1984, p. 36).*

Renaissance	Baroque
One practice, one style	Two practices, three styles
Restrained representation of the words	Affective representation of the words
Musica reservata and madrigalism	Textual absolutism
All voices equally balanced	Polarity of the outermost voices
Diatonic melody in small range	Diatonic and chromatic melody in wide range
Modal counterpoint	Tonal counterpoint
Intervallic harmony, and intervallic dissonance treatment	Chordal harmony and chordal dissonance treatment
Chords are by-products of the part-writing	Chords are self-contained entities
Chord progressions are governed by modality	Chord progressions are governed by tonality
Evenly flowing rhythm regulated by the *tactus*	Extremes of rhythm, free declamation and mechanical pulsations
No pronounced idioms, voice and instrument are interchangeable	Vocal and instrumental idioms, the idioms are interchangeable

The basic motion, in Baroque music the principal element in classical music still of primary importance, is submitted to changes in two respects. Firstly the change in general approach to the choice of time values. The exaggeration of tempo contrasts tend to dissolving the remnants of any tactus-sensation, individualizing the feeling of tempo to such a degree as to call for tempo indications of a more individualized character (as compared to the Baroque *Tempo giusto* or *Tempo ordinario*), or even metronome indications. Secondly the introduction of rubato-traditions (in the 19., not the 18. century meaning of the Word). Again a quite central quality in Baroque music, the unchanged, motoric motion, is still valid to a high degree for classical music, but in Beethoven a rubato performance must be required in a rather early stage (Larsen, 1967, p. 133).

The Classical period marked a significant turning point in the evolution of music. Classical music, which emerged in the 18th century in Europe, is characterized by symmetry, balance, and flowing melodies. Classical composers approached musical forms and structures in a more systematic manner, laying the fundamental principles of classical music. By the time the Romantic period arrived, musical rules began to loosen, and legato and ad libitum expressions became more prominent in musical phrases. Lastly, the modern period, spanning to the present day, presents a completely different artistic perspective compared to the Romantic era. Ultimately, as in all forms of art, in the realm of music, each period has responded to the previous one, paving the way for the next.

1. INTERPERIOD MOMENTUM IN THE DEVELOPMENT OF CLASSICAL MUSIC

Music history enables us to understand the evolution of music in specific time periods and movements. Each period exhibits its unique momentum in terms of musical expressions, stylistic features, and aesthetic approaches. The interplay between different periods reveals the divergences and continuities within the realm of music. The concept of interperiod momentum emerges through examining the distinctions and consistencies among musical periods, providing insights into the development and transformation of the art form.

Firstly, when examining the Medieval period, it is evident that church music and religious rituals played a central role. During this period, music was largely based on religious texts, and specific musical forms such as Gregorian chants were developed. Polyphonic music emerged towards the end of the Medieval era, representing a multi-voiced musical structure. While Classical music in the Medieval period is considered significant, it differed from the modern understanding of classical music in terms of musical style wtih structure. In the Medieval period, music was largely associated with the church and represented a style known as church music. Church music

encompassed sacred musical compositions that were composed and notated for use in religious ceremonies. During this period, church modes, music theory, and notation also developed, leading to the complexity of musical expression. In particular, Gregorian chants constituted a significant part of church music. These chants were performed in monophonic texture and featured distinctive melodies and rhythms used in church services. Generally, music in the Medieval period consisted of a monophonic structure, consisting of a single melodic line. Additionally, vocal music took precedence over instrumental music during this period. The lyrics of compositions were predominantly in Latin. Church music was composed in accordance with religious texts and used as part of religious ceremonies. An important function of classical music during this period was to enhance the religious experience and worship, express spiritual sentiments, and strengthen community bonds. Music was used to create an emotional and religious atmosphere in church services. Furthermore, classical music compositions from this period were often composed anonymously, and the identities of the composers have been lost or remained uncertain. Church music, while influencing a significant portion of society, was focused on limited musical expressions. In the Medieval period, classical music represented an important musical style that reflected the social, cultural, and religious structure of its time. Church music and religious ceremonies had become central components of society, and classical music played a significant role in this context.

> Chronologically, a good case can be made for a rough delimitation of the music of the Renaissance to the period of 1450-1600. In so doing the music historian is faced with the problem of how to in- terpret the period from 1300-1450. It cannot be denied that around 1300 a clear and unmistakable break occurred in the development of music, a turn so obvious that the musicians of that time themselves felt compelled to speak of an "ars nova." This is the title of the treatise on music written c. 1320 by the French musician and poet Philippe de Vitry, friend of Petrarch. This is probably the first time in Western music that musicians speak of a modern art (Lowinsky, 1954, p. 510).

The Renaissance period, on the other hand, was a time of revival in art and science, moving away from the restrictive influences of the Middle Ages. During this period, music experienced innovations in line with a human-centered perspective on thought and art. In addition to polyphonic music, new musical forms such as madrigals and motets were developed. Madrigals are typically polyphonic songs composed to poetic texts. These works contain unique structures in which musical harmonies and vocal techniques are intricately used to enhance emotional expression. Madrigals are a form used for compositions that encompass emotional expression and themes of love. The Renaissance period is notable for its increased emotional expression in music. The period is recognized as a time of significant innovations and discoveries

in the field of music. Classical music further advanced and diversified during this period. Particularly, polyphonic music and polyphonic structures became more widespread. Instrumental music gained greater importance, and instruments experienced significant developments during the Renaissance period. The family of bowed string instruments, which also had physical similarities to Central Asian instruments, expanded. New instruments such as the violin, viola, and various wind instruments emerged. The development of instruments provided a broader range of musical expression and inspired composers with new musical techniques.

The Classical period experienced significant momentum in Europe during the 18th century. Classical music is characterized by flowing melodies and a structure based on symmetry and balance. During this period, orchestral music and symphonies gained importance. Composers of the Classical period approached music in a more systematic manner and developed standardized musical forms and composition techniques.

7. A group of singers performing Renaissance music at the Heidelberg home of Professor Thibaut; watercolour by Jakob Götzenburger (1800–66)

Figure 1. *A depiction of the Renaissance era where people gathered at public concerts (Ringer, 1990, p, 12)*

Prominent insert names of composers Joseph Haydn, Wolfgang Amadeus Mozart and Ludwig van Beethoven emerged during this period and played influential roles in the technical features of the era's music art. Mozart, one of the most renowned composers of the Classical period, was recognized for his talent in music from a young age. He composed works in various genres, including chamber music, solo compositions, and orchestral compositions.

Among Mozart's most famous works are *Eine kleine Nachtmusik* for chamber music, *Piano Sonata no. 16 in C Major*, *Symphony no. 40 in G Minor*, and the opera *The Magic Flute*. Another influential composer of this period, Haydn, shaped the Classical era with his concertos and chamber music compositions. Haydn's works exhibit an elegant style and notable structural arrangements. His most recognized compositions include *Symphony no. 94 in G Major*, *String Quartet Op. 76, No. 3*, and *The Creation Oratorio*. Beethoven, on the other hand, bridged the gap between the Classical and Romantic periods with his unique musical style and technique. He is known for his profound, emotional expressions and dramatic structure. Among the composer's most famous works are *Symphony no. 5- C Minor*, *Piano Sonata no. 14- C-sharp Minor* (*Moonlight Sonata*), *Symphony no. 9-D Minor*, and *Für Elise* for piano.

> Music history began to gain importance in the 19th century. The first musicians who consciously embraced the musical heritage of the past were the Romantics. However, during the 19th century, music history was primarily written from a historian's perspective. It focused more on the life of the artist and the era they lived in, based on the understanding that the better one understands the individual, the better one understands their art. This approach continued to develop until the first quarter of the 20th century. However, especially after World War I, advancements in science and technology changed the fundamental approach of musicology, and consequently, the study of music history gained academic freedom (Say, 1985, p. 19).

The Romantic period experienced a significant surge in music in terms of emotional expression and individuality. Composers created musical structures that reflected inner emotions and deep emotional experiences. Large-scale works such as Romantic symphonies and operas stood out during this period. The 20th century marked a period of significant transformation and momentum in music. During this period, various movements and techniques emerged, including atonality, minimalism, serial music, and electronic music. It was a time when traditional musical rules were challenged, and experimental approaches became more prevalent. When discussing 20th century music, Arnold Schoenberg, one of the musical revolutionaries, stands out. Arnold Schoenberg, an Austrian composer, music theorist, and educator, was a prominent figure associated with the Second Viennese School movement. At the beginning of the 20th century, he developed a musical approach called atonality and pushed music beyond traditional tonal structures. One of Schoenberg's most significant contributions was the creation of a composition technique called *dodecaphonic* or *serial* music. In this technique, musical structures are formed using twelve different pitches of equal weight. Schoenberg's innovative approach revolutionized music and inspired many composers. His harmonic system also influenced contemporary Turkish music. One of Schoenberg's most famous works is Pierrot Lunaire,

considered a prominent example of atonal music. Additionally, his work *Verklärte Nacht* (*Transfigured Night*) is noteworthy as it combines romantic and modern elements.

Schoenberg's groundbreaking musical approach made him one of the most important composers in classical music during the modern era. By questioning traditional rules in music and seeking new and original aesthetics, Schoenberg deeply influenced the future direction of musical thought and composition.

2. MOMENTUM IN THE ART OF MUSIC FROM THE 19TH CENTURY TO THE PRESENT DAY

> From around 1800, both the monarchy and aristocracy in Europe had lost not only their power but also their artists. The artists of French Classicism had already taken advantage of the opportunities provided by the palace and led privileged lives. However, with the arrival of the French Revolution and the introduction of popular suffrage, we know that parliamentary life brought a new social order to Europe. The palace was no more, and artists were forced to seek their livelihoods among the people instead of working for the palace. When artists were left alone, they felt the necessity to search for new subjects. This is where new artistic movements began to emerge. At this point, new generations of artists found themselves face to face with natüre (Turani, 2010, p. 545).

Johannes Brahms, Giuseppe Verdi, Gustav Mahler, Claude Debussy, Igor Stravinsky, Arnold Schoenberg, and Béla Bartók are composers who have shaped the classical music art from the 19th century to the present day. In each period, these composers have contributed to the art of music with new techniques, experimental forms, and stylistic innovations. Throughout this process, the evolving nature of music influenced by different movements has served as a transition point to modern music. The classical period inherited from the 18th century continued to exert its influence into the 19th century. The search for symmetry, balance, and fluidity in music, characteristic of the classical period, guided composers to create works with these technical features.

On the other hand, in the 19th century, not only Europe but also Middle Eastern countries witnessed developments in the field of music.

> Parallels can be observed between the systematic modernization efforts carried out by Sultan Mahmud II in Turkey at the beginning of the 19th century and the efforts of Muhammad Ali, the Khedive of Egypt. While the main aim was military reform, these efforts brought the influence of European music to both military and non-military institutions. In Egypt, this trend reached its peak with the construction of the Cairo Opera House in 1869. In the early 20th century, people in Cairo and Istanbul were already enjoying light musicals, popular

theaters, traditional music ensembles, and brass bands playing popular marches in parks. (Racy, 2007, p. 15)

The process of Westernization and modernization was not limited to a local level but occurred on a global scale.

Romanticism emerged as the most prominent musical movement of the 19th century, characterized by its emphasis on emotional expression and individuality. Romantic composers created musical structures that reflected inner emotions and profound emotional experiences. Large-scale symphonies, opera works, and lyrical pieces are prominent genres of the Romantic period. Moreover, in parallel with the political events around the world, the importance of national identity and cultural heritage gained prominence during this period, giving rise to national music movements in many countries. These movements aimed to derive compositions from traditional folk music and folklore elements. An example of this can be seen in the Russian Five composers who drew inspiration from anonymous melodies rooted in Russian music culture to create characteristic compositions.

Taylor has quoted the following lines from Gerald Abraham's work *The Essence of Russian Music* in his book, regarding music culture of Russian:

> The Russian musical mind is 'naïve', with a love of bright colours, concern for the present moment at the expense (vis-à-vis the Germans) of the ability to think progressively, and the tendency not to conceive a work as an aesthetic whole. Russians rarely evolve music from material; rather, it is juxtaposed or contrasted. In opera this is manifested by a lack of dramatic interest and predilection for static, tableaux-like plots (Taylor, 2016, p. 174).

This period is also known for the development of programmatic music. In programmatic music, musical works are based on a story, theme, or concept. The aim of composers is to narrate a story or depict an event through music. The popularity of programmatic symphonies, concertos, and symphonic poems grew during this period. Additionally, technical challenges and virtuosic performances became significant, particularly in instruments like piano and string instruments. Piano concertos and virtuosic solo pieces were notable features of the era. In the 20th century, Serialism emerged as a different composition technique in music of the time. When Serialism is mentioned, Arnold Schoenberg undoubtedly comes to mind. Schoenberg is one of the most influential composers of the 20th century and is considered one of the pioneers of Serialism. He played a significant role in the development of atonal music and pushed the boundaries of traditional tonal structures. He developed the 12-tone system and established unique and avant-garde structures in music that extend from the Second Viennese School. The Second Viennese School composers, gathered around Schoenberg's leadership, ventured beyond

traditional tonal structures and preferred an atonal or pantonal musical language, making the name of the Second Viennese School known worldwide. In Serialism, a series or sequence is created using 12 different tones of equal weight, which serves as a fundamental structure for organizing all musical material. The series is diversified by utilizing transpositions, inversions, and transformations of the series. This can be observed in the relatively short and intense compositions of Anton Webern and in the compositions of Alban Berg, who combined both tonal and atonal elements.

On the other hand, just like in Europe, the development of classical music continued in America.

> In twentieth-century Europe, government supported radio networks and conservatories, as well as major international festivals, helped spread music to the masses. In the United States, the growth of expanded university facilities for the arts had the same effect. The expansion of music publishing made music available to large masses of the public. Music became amenable to mass consumption (Rejaı and Phillips, 2001, p. 179).

Indeed, the development of art and music has continued throughout history in different geographic locations at a universal level. Different cultures have influenced and been influenced by each other.

CONCLUSION

This study aims to examine the changes in momentum in classical music throughout its historical cycle. By considering various factors such as periods, political processes, movements, and sociological elements, the study contributes to our understanding of how the momentum of classical music has shaped and evolved.

Within the historical cycle, the momentum of classical music has exhibited significant changes during specific periods. For instance, during the classical period, music had a more balanced, symmetrical, and rule-based momentum, while the romantic period emphasized an emotional, dramatic, and personal momentum. In the modern period, music has evolved towards a more experimental, free, and complex momentum.

Political processes and sociological elements are also crucial factors influencing the momentum of classical music. Events such as wars, revolutions, and social changes can trigger alterations in the emotional and political content of music. Movements and trends are powerful influences on the momentum of music as well. For example, musical movements like atonality and minimalism, which emerged in the 20th century, introduced new orientations and experiences to the momentum of classical music.

By systematically analyzing the shifts in momentum throughout the historical cycle of classical music, this study offers valuable insights into the correlation between musical developments and societal interactions. Understanding the varying momentums between periods allows for a more comprehensive evaluation of the evolution and transformation of music. Additionally, comprehending the impact of political processes, movements, and sociological elements on music helps us better understand the role of music in cultural and societal contexts.

Future research can further delve into the in-depth analysis of momentum in classical music across different historical periods and explore its relationships with other disciplines. This would contribute to a more detailed understanding of the role of music in historical processes and societal responses to music.

In conclusion, the changes in momentum within the historical cycle of classical music are shaped by the interplay of factors such as periods, political processes, movements, and sociological elements. This study contributes to a better understanding of the evolution of music and its relationship with society, while also providing a foundation for future research endeavors.

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Chapter 10

FROM THE EXAMPLES OF PUBLIC ARCHITECTURE IN ALTINTAŞ DISTRICT OF KÜTAHYA PROVINCE: WAREHOUSES

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There are two types of human settlements, rural and urban settlements (İnceoğlu-Aytuğ 2008:187-191). Rural settlements can be defined as settlements where agriculture and animal husbandry activities are carried out together or where one of them stands out compared to the other, where industrial and commercial activities are not developed and the population density is low (Tunçdilek 1980:1-25). The warehouses discussed in this study are generally located in the villages, which are the most important part of the rural settlement.

The word "*vernacular*" is derived from the Latin word "*vernaculus*" meaning "*native or peculiar to a place/region*" (Eyüce 2005:2). English Oxford dictionary equivalent;

> "*an architectural style in which ordinary people build their homes, for example; houses with low ceilings that use local materials, do not copy them, unlike monumental products such as palaces and churches*" (Durukan 1996:56). "*In the context of architecture and architectural products, Vernacular Architecture; it means the language of architectural formation peculiar to a region*" (Eyüce 2005:2).

Rural architecture is defined as follows in the World Encyclopedia of Vernacular Architecture;

> "*[...] it includes all houses and other structures built by the public. It was built using traditional techniques, mostly by the owner or local builders, with the possibilities of the chosen environment and the materials at hand. All forms of folk architecture are oriented towards meeting certain requirements; bears the traces of the culture, lifestyle, economic activity and values behind these needs*" (ÇEKÜL 2012:5).

Rural architecture in Anatolia consists of four main factors: The first of these is environmental factors such as climate and topography; secondly, cultural factors such as lifestyle; the third is social factors such as family size and socio-economic structure, and the last is individual factors such as individual life intensity and self-perception (Batur-Öymen Gür 2005:165).

In the preservation of the past values of societies, the structures known by everyone in historical cities and the examples of folk architecture built on a modest scale in the countryside play an important role in the sustainability of their cultural and social identities.

The province of Kütahya is in the Inner West Anatolian part of the Aegean Region. In the city, many civilizations have ruled in the historical process. Towards the end of the 11th century, it passed under Turkish rule. From the end of the 13th century, the city came under the rule of the Germiyanoğulları Principality. It was included in the Ottoman lands in 1429 upon the will of the Yakub Bey who was Germiyan Bey (Darkot 1974:577-578, Varlık 1986, 255-273, Yıldız 1981-1982:35-51). Kütahya is one of the important cities of the

Aegean Region with its urban texture, traditions, customs, and the historical legacy left by many civilizations before the Turkish and Turkish era. The countryside of Altıntaş, one of the districts of Kütahya, is one of the districts that preserves its original village texture with its religious and civil structures such as mosques and residences, as well as fountains, laundry rooms, ovens, village rooms and house additions, which are public use structures.

This fieldwork in 2019 was carried out in Altıntaş district center, which is approximately 49 km south of Kütahya city center, and in thirty-five villages of the district. Altıntaş villages, as seen in rural settlements in Anatolia, were established and developed around a core with religious and collective use structures such as mosques, village rooms and fountains. Apart from these structures, the district also has many structures with different architectural structures and functions such as bridges, inns, bakeries, and laundry. These structures, which have an important and special place in the urban and rural texture, lead the integrity of the historical architectural heritage.

In folk architecture, especially in rural areas, due to the physical and natural conditions of village life, it has created common areas of use with the benefits of collective life in architecture. These structures, which are the common property of the village, are mostly fountains, laundry rooms, ovens, warehouses or village rooms. These structures are examples of folk architecture, generally built by the local people, from construction materials to labor.

As a method in the study, field research, observation and interview methods were used. In this context, the villages of the district were visited, the local people were interviewed, the identified structures were examined on site, photographed and documented. In this study with the obtained data, warehouses, one of the examples of folk architecture in Altıntaş district, the buildings were evaluated with their plan and architectural features, and what could be done about the preservation of the buildings and their transfer to future generations was discussed.

Plan and Architectural Features of Altıntaş Warehouses

It is thought that with the transition of people to settled life, they started to store and stock food (Uhri 2016: 26). After starting agriculture, people have developed various preservation methods such as drying, salting, sweetening or freezing for the products they produce more than their needs (Fontana 2001). The products, which were protected in various ways, were stored in caves, underground or in various structures or containers that they built on the surface (Tunç 1997:150-152, Özcan 2008: 94, İnceoğlu 2013:135, Seeher 2015: 191, Akyüz 2016:3, 8, 11, Kökmen-Seyirci-Çağ 2018: 704, Kurt-Bulut 2018:77-112).

In Anatolia, there are various housing additions (outbuildings) such as barn, manure, cattle ranch, haystack, warehouse, serander and tobacco roof in rural areas. At the same time, animal husbandry activities are carried out in these add-ons, which reflect the economic activities of the region, and various grains such as wheat, barley, rye and corn are stored by the local people (Kılıç-Karakaş 2013:478). The type and type of dwelling house and annexes depend on human and economic factors (Denker 1977:60-61, Tunçdilek 1967:81). The square warehouses that are the subject of the study are generally seen in the settlements where agricultural activities are carried out.

In the provinces of the Aegean region such as Uşak and Kütahya, the warehouses where agricultural products are stored are given various names such as " *external warehouse, fiction warehouse, crop warehouse, wheat warehouse, hamba, grain warehouse, steep warehouse, domestic warehouse, square warehouse*" (Bläsing 2009: 23-28, Polat 2016:231, Şen-Erdoğan 2019:46, photo.14-17). It has been determined that the local residents of the Gediz district, whom we interviewed during our field studies, used the words "hamba" for the square warehouses, the ones in the Aslanapa and Tavşanlı districts used the words "sarpın", and the ones in the Emet district used the words "ambar" and "evsin". Square warehouses are generally in a position where the family they belong to can easily reach. It is seen that some warehouses are also built away from the house for fire hazard and easy loading and unloading.

Square warehouses are not a building type applied only in Altıntaş. There are also examples of warehouses in Gediz, Şaphane, Dumlupınar districts of Kütahya province and Uşak and Afyon provinces in the Aegean Region (Polat 2016:240). Today, the buildings have become dysfunctional with the effect of modern technology on village life.

Warehouses were built next to the houses in the villages or in the village squares. These warehouses can be made of stone, mobile with a portable feature, or wooden square warehouses located outside the house.

The square warehouses in Altıntaş district are in harmony with the rural architecture, with wooden (especially larch, poplar and red pine) construction, raised from the ground and single storey. The contact of these warehouses with the ground was cut with large stones obtained from the environment. The logs forming the floor of the square warehouses were placed on this stone texture. This application, which differs from structure to structure, creates a level difference between the structure and the soil ground, ranging from 10 cm to about 40 cm. Raising the floor with stones both prevents the moisture that the wood material may take from the floor and prevents animals such as mice from reaching the grain in the warehouse. There are many warehouses in Anatolia with similar characteristics (Özden 1988:295, 297, Işık 1992:101-

117, Güner-Ertürk 2005:165-166, 174, photo. 4, Davulcu 2013:1029, Davulcu 2016:103-104, Polat 2016:232-234, photo: 2-3).

Almost all of the warehouses we can identify in the region are in a derelict state and are dysfunctional. All of the warehouses are covered with a Marseille-type tile-covered gable roof. Roof eaves are long to prevent snow and rain water from damaging the wooden side walls.

During the field studies we carried out in Altıntaş, it was observed that the warehouses that we could identify around twenty were mostly rectangular in plan. The buildings, which consist of a single space, are usually entered into the building with a single entrance opening from the short sides. From the landing located at the same level as the entrance, a few steps lead up to the section where the grain is stored. The compartments in the warehouses are called "gübse" in order to store various agricultural products and prevent them from mixing with each other (Davulcu 2016: 127). Wood is also used in the compartments (gübse) inside the barn. The depth of each unit is approximately 1-1.5 m. The number of fertilizers in the barns generally varies according to the variety of the product obtained by the landowner. Often there are between four and six divisions. The walls of the warehouses were made of wood, according to the insertion technique, no metal nails were used. With this feature of notched frame-walled warehouses, it is possible to dismantle them and build them in another place if needed (Yılmaz 2005:707-716). Square warehouses do not have windows. Warehouses where small-scale ventilation grilles are used are also very few.

The exact date of construction of the warehouses we can identify in Altıntaş is not known. According to the information received from the local residents, it is mostly dated to 60-70 years ago. The warehouses in Altıntaş, which do not contain any decoration, are useless today. This situation can be explained by many factors such as the change in storage conditions today, the decrease in agricultural production, the change in marketing conditions, the increase in migration from rural to urban areas and the decrease in rural population.

Conclusion and Recommendations

Rural architecture is an architecture created by local masters who apply original building materials and construction techniques. The process of recognizing rural architecture as a cultural asset in the world started at the end of the 18th century (Eres 2013:457). The destruction and destruction that took place especially in cities in Europe after the Second World War revealed that the concept of protection should be developed. In this context, the "Conference on the Protection of the Identity and Attractiveness of Settlements and Natural Environments" organized by UNESCO in 1962 and the Venice Charter published in 1964 are some of the important conferences

and documents (Ahunbay 2007:18-20, 148-182). These efforts include the protection of the countryside and the associated natural environment; Even today, the principles accepted in architectural reconstruction, restoration and repair concepts preserve their characteristics as an international document (ICOMOS, "Venice Charter" 1964, Eres 2013: 458).

The General Conference of the United Nations Educational, Scientific and Cultural Organization adopted the Convention for the Protection of the World Cultural Heritage at its seventeenth session held in Paris between 17 October and 21 November 1972. This Agreement, which was approved by the Law No. 2658 dated 14.04.1982, was approved by the Council of Ministers Decision dated 23.05.1982 and numbered 8/4788 and published in the Official Gazette dated 14.02.1983 and numbered 17959. Another work on the preservation of rural architecture is the work of the European Village and Small-Scale Cities Association (ECOVAST), which was established in 1984. The aim of ECOVAST is to improve the economic, social and cultural vitality and administrative identity of rural communities in Europe; protect the built and natural environments of such communities; to encourage sensitive and creative renewal (ECOVAST 2006).

In Türkiye, project design studies for urban-scale conservation started to become widespread after the 1980s. These studies have been consciously implemented with the local governments claiming their own heritage and most importantly the establishment of the Historical Cities Union (Muşkara 2017:437-448).

Rural development in the National Rural Development Strategy prepared by the Republic of Türkiye, Prime Ministry State Planning Organization in 2006:

> is defined as "*in rural areas, based on sustainable natural resource use, on the one hand, aiming to reduce development differences by increasing the income level and quality of life of the rural area, on the other hand, protecting and developing environmental and cultural values, differentiating social, cultural and economic characteristics, needs and potentials in the local area. It is considered as a set of activities planned with a multi-sectoral approach, taking into account the dynamics and*" (Devlet Planlama Teşkilatı 2006).

According to the definition of ÇEKÜL:

> "*Rural architecture, which points to the environment built by rural communities living mainly on agricultural activities, in settlements outside the cities, with farm structures such as houses, barns, barns, pens, and common spaces such as village school, village coffee, village mosque, village room, and pre-industrial production structures. It includes mills, dairy and workshops. The rural area, on the other hand, includes the visible or invisible traces of human activities in the natural*

environment and the whole formed by people's relations with this environment. Therefore, the rural area includes people's perceptions of nature, the meaning and value they attribute to it, as well as the natural environment. This raises the importance of rural architectural heritage and the need to examine and map it" (ÇEKÜL 2012: 17) is in the form.

Türkiye is a very rich country in terms of movable and immovable cultural and natural assets. This wealth brings serious responsibilities to our country in the protection of architectural, natural and cultural heritage items. Architectural heritage, together with its tangible cultural values due to its qualities, should be considered together with intangible cultural heritage and the environment (Graham 2002:1003-1007). The historical and cultural richness in Anatolia has been relatively less degraded in rural areas and has survived to the present day. The most important reason for this is that new construction activities and urban transformations have not yet reached the villages compared to the cities. In some Anatolian villages, even infrastructure services have just begun to be implemented. Along with these practices, which are one of the positive factors in the protection of architectural heritage, one of the most important factors in the destruction of rural structures is migration. The economy and way of life in rural areas are based on production. In this context, it is seen that the loss of population in the rural area is a priority problem not only for the protection of tangible or intangible rural values, but also for the country's economy (Muşkara 2017:437-448).

The disappearance of these structures in the village tissue also causes the deterioration of the rural landscape integrity. It is necessary to prevent the disappearance of these unique structures, which introduce the rural architecture of the region, as soon as possible. The architectural and plan features of the buildings, their place in the traditions where the intangible cultural heritage is maintained, should be researched and these structures should be put into the service of rural tourism. In this context, restoration works and maintenance of the buildings will ensure the continuation of the tangible and intangible cultural heritage. Warehouses with movable properties can be moved to more sheltered areas, or they can be exhibited collectively in settlements, and it is possible to transform these structures into shops where local products are sold. It can be used for other purposes such as warehouses, accommodation, children's playgrounds, guardhouse by making necessary arrangements in the tourism areas of Altıntaş district. In this way, warehouses, which will continue their lives even with a change in function, can also be turned into a place where natural products are exhibited or sold, as stated above. This will enable both the promotion of the region with the tourists coming to the region and the local people to get a share from tourism. With this and different forms of use, the loss of civil architecture in the countryside will be prevented.

Tangible cultural heritage should be protected because it gives information about the past, has tourism and promotional value, is to be passed on to future generations and because it is an evidence-document quality (AUSTRALIA ICOMOS 1999). In line with these considerations, serious attempts should be made to protect the heritage resources in Altıntaş. Studies should be carried out to carry the past to the present and to increase the number of domestic and foreign tourists with the living urban texture. Every application to be carried out in the buildings should fit the cultural identity of Altıntaş, while giving the buildings a function.

Today, the whole of historical settlements and cities has gained importance instead of the understanding of the protection of individual structures (Özgüç 1988-1992:61-122). In Altıntaş, too, the issue of protecting the settlement as a whole, not on the scale of a single building, should be emphasized and studies should be carried out in this direction.

Common use structures of traditional rural architecture such as fountains, laundry rooms, village rooms, warehouses; it is among the most important structures of the rural fabric. These buildings, which do not contain much artistic data and cannot be called monumental examples of civil architecture in terms of the materials used and the construction techniques applied, have emerged as the product of a common production culture of the village people. These structures, located in Altıntaş villages, which are discussed in the study, should continue to be preserved as original folk architectural examples. Sustainability of the buildings can be realized with the plans to be created jointly with the local people and authorized institutions.

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ATTACHMENTS
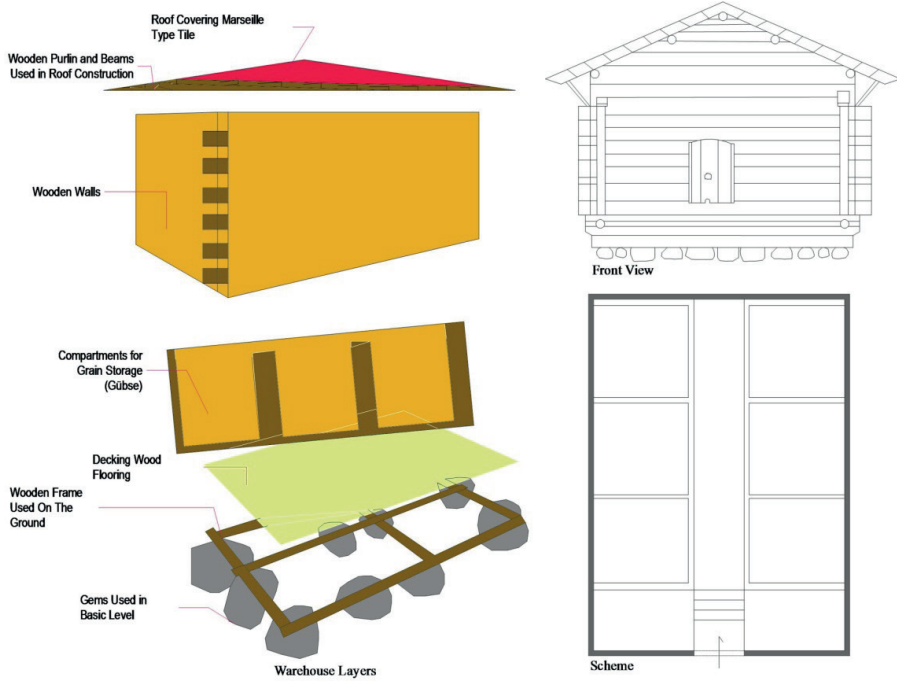
Figure 1. Sketch of the plan, view and layers of the warehouse (Drawings and photographs belong to the author).

Photo 1. From the warehouses in Çakıraz Village (14.09.2019).

Photo 2-3. From the warehouses in Çakıraz Village (14.09.2019).

Photo 4-5. Cakiraz Village. Detail of the gübse in the warehouses (14.09.2019).

Photo 6-7. From the warehouses in Genişler Village (14.09.2019).

Photo 8-9. From the warehouses in Akçaköy Village (20.09.2019).

Photo 10. The location of the collective use buildings in Akçaköy square in the village square (20.09.2019).

Photo 11-12. Warehouses in Altıntaş Village, Aşağı District (20.09.2019).

Photo 13. From the warehouses in Altıntaş Village, Aşağı District. Detail of the warehouse's location relative to the residence and the road (20.09.2019).

Chapter 11

INTEGRATED LMAW-CRADIS MODEL FOR RANKING OF THE BANKS IN BULGARIA

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Introduction

The financial success and performance of banks are closely watched and wondered by the financial markets. However, there is no complete consensus on the elements of financial success. In recent years, there has been a great interest in measuring bank performance with multi-criteria decision-making models (MCDM). These studies are carried out on a country basis or on an international basis. Country-based studies also have an explanatory feature of the general macroeconomic situation in that country. The Bulgarian economy has achieved a significant development momentum after becoming a member of the European Union. The questions about whether this positive development is also present in the financial success of banks or not and which banks are more successful have started to be attracting the attention of the researchers studying in the field. In this study, the financial performance of banks operating in Bulgaria was analyzed with MCDM models. For this purpose, LMAW-CRADIS model, one of the new integrated MCDM models, was used. LMAW (**L**ogarithm **M**ethodology of **A**dditive **W**eights) model was applied to weight the criteria on which the performance of banks is based and CRADIS (**C**ompromise **R**anking of **A**lternatives from **D**istance to **I**deal **S**olution) model was applied to rank the banks.

1.Literature Review

Since both LMAW and CRADIS models are relatively new techniques, there is only one study in the literature in which these two models are integrated even if it is not in banking. However, scientific studies in banking and in other sectors where both models are used individually are summarized below.

Pamučar et al. (2021) used the LMAW method for evaluation the operational efficiency of the logistics service provider. Görçün and Küçükönder (2021) used the LMAW method for evaluation of cyber-physical production systems of heavy industries. Puška et al. (2022a) used the LMAW method together with fuzzy CRADIS for solving the green supplier selection problem. Bozanic et al (2022) introduced the Fuzzy LMAW method. Demir (2022a) used the Fuzzy LMAW method for evaluation of global multidimensional poverty index. Demir (2022b) also used the Fuzzy LMAW

method to analize the financial performance of deposit banking sector in Turkey during the Covid-19 period. Tešić et.al. (2023) applied fuzzy LMAW method to solve the problem of a dump truck selection.

Puška et al. (2022b) used fuzzy CRADIS method for market evaluation of pear varieties in Serbia. Starčevic et.al. (2022) used CRADIS method for evaluating the impact of FDI on the sustainability of the economic system. Ha (2023) investigated the suitable data normalization method to combine with the CRADIS method.

2. Methodology

2.1. LMAW Method

The Logarithm Methodology of Additive Weights method (LMAW) was first introduced into the literature by Pamučar et al. in 2021. The method is used to determine the criterion weighting. It has the advantage because it based on objective evaluation concerning to the weight of criteria. The steps of the LMAW are explained as follows: (Pamučar et al., 2021; Demir, 2022a; Puska et al., 2022; Demir, 2022b; Tešić et.al., 2023).

Step 1. Formation of initial decision matrix.

First, the initial matrix X is formed. In the equation, m shows the number of alternatives (A= {A$_1$, A$_2$,..,A$_m$}) , n indicates the number of selected criteria (C={ C$_1$,C$_2$,…,C$_n$}). x_{ij} means to the value of alternative i based on criterion j.

$$X = \left[x_{ij}\right]_{mxn} = \begin{bmatrix} x_{11} & \cdots & x_{1n} \\ \vdots & \ddots & \vdots \\ x_{m1} & \cdots & x_{mn} \end{bmatrix} \qquad \text{Equation (1)}$$

Step 2. Determination of weight coefficients.

Experts (E = {E$_1$, E$_2$,…,E$_k$}) prioritize the criteria by linguistic scale values. E shows the cluster of experts and k indicates the number of experts. The assessment of the alternatives is made by *k* number of experts depending upon the predefined linguistic scale. Each expert assigns higher value to the criterion with higher significance and assigns lower value to the criterion of lower significance. Matrix X^e is formed by each expert and X^e =[Ꝫ^e $_{ij}$]$_{mxn}$ (1 ≤ e

$\leq$ k). Where, e shows any of the expert and $\mathfrak{I}^e{}_{ij}$ refers his linguistic scale value . Later, priority vector ($P^e = (\Upsilon^e{}_{C1}, \Upsilon^e{}_{C2}, \Upsilon^e{}_{C3}, \ldots, \Upsilon^e{}_{Cn})$ is obtained. $\Upsilon^e{}_{Cn}$ means the linguistic scale value assigned by expert e ($1 \leq e \leq$ k) to criterion C_t ($1 \leq t \leq$ n). By employing Bonferroni Aggregator with Equation (2), the aggregated initial decision-making matrix X (X=$[\mathfrak{I}_{ij}]_{mxn}$) is constructed:

$$\mathfrak{I}_{ij} = \left(\frac{1}{k(k-1)} \sum_{\substack{x=1}}^{k} (\mathfrak{I}_{ij}^{(x)})^p \quad \sum_{\substack{y=1 \\ y \neq}}^{k} (\mathfrak{I}_{ij}^{(y)})^q \right)^{\frac{1}{p+q}} \quad \text{Equation (2)}$$

In the equation above, $\mathfrak{I}_{ij}$ shows the average calculated by Bonferroni aggregator (Equation 2). And the terms of p and q ($p,q \geq 0$) refer the stabilization parameters and e indicates the expert e^{th} ($1 \leq e \leq$ k).

Step 3: Normalization of the matrix.

Normalized matrix is built by the help of Equation (3). In Equation (3), $\mathfrak{I}j^+ = \max \mathfrak{I}_{ij}$, $\mathfrak{I}j^- = \min \mathfrak{I}_{ij}$, while $\mathfrak{I}_{ij}$ refers the normalized (standardized) values of the initial decision-making matrix.

$$\mathfrak{I}_{ij} = \begin{cases} \mathfrak{I}_{ij} = \dfrac{\mathfrak{I}_{ij} + \mathfrak{I}_j{}^+}{\mathfrak{I}_j{}^+} & \text{if } C_j \text{ is Benefit,} \\[3mm] & \quad\quad\quad\quad\quad\quad\quad\quad \text{Equation (3)} \\[3mm] \mathfrak{I}_{ij} = \dfrac{\mathfrak{I}_{ij} + \mathfrak{I}_j{}^-}{\mathfrak{I}_j} & \text{if } Cj \text{ is Cost.} \end{cases}$$

Step 3.1: Determination the absolute anti-ideal point (Υ_{AIP}).

The absolute ideal point (Υ_{AIP}) must be lower than the smallest value in the priority vector. It is found by employing the Equation (4).

$$\Upsilon_{AIP} = \frac{\Upsilon^e{}_{min}}{S} \quad \text{Equation (4)}$$

In Equation 4, $\Upsilon^e{}_{min}$ indicates the minimum value of the priority vector and S should be greater than the base of logarithmic function.

Step 3.2: Defining of the relation between priority vector and (Y_{AIP}).

Relation between priority vector and (Y_{AIP}) is found by employing Equation (5);

$$\eta^e{}_{cn} = \frac{Y^e{}_{cn}}{Y_{AIP}} \qquad Equation\ (5)$$

Then, relation vector R (R^e = ($\eta^e{}_{C1}$, $\eta^e{}_{C2}$, $\eta^e{}_{C3}$,..., $\eta^e{}_{Cn}$)) is obtained. For instance, $\eta^e{}_{Cn}$ refers the elements of the relation vector R. R^e indicates the relation vector of expert e.

Step 3.3: Determination of the vector weight coefficients $(w_j=(w_1,w_2,\ldots,w_n)^T)$

In the Equation (6), the weight coefficients of the criteria are assigned by expert e.

$$w^e{}_j = \frac{\log_A (\eta^e{}_{Cn})}{\log_A (b^e)} , A > 1 \qquad Equation\ (6)$$

In the equation, $b^e = \prod_{j=1}^{n} \eta^e{}_{Cn}$. The weight coefficients meet the condition in which $\sum_{j=1}^{n} w^e{}_j = 1$. After employing Bonferroni Aggregator with the help of Equation (7), the aggregated vector of weight coefficients w_j ($w_j=(w_1,w_2,\ldots,w_n)^T$) are calculated.

$$wj = \left(\frac{1}{k(k-1)} \sum_{\substack{x=1}}^{k} (\ w_j{}^{(x)})^p \quad \sum_{\substack{y=1 \\ y\neq}}^{k} (\ w_j{}^{(y)})^q \ \right)^{\frac{1}{p+q}} \quad Equation\ (7)$$

where $p,q \geq 0$ represents stabilization parameters of Bonferroni aggregator, while $w^e{}_j$ presents the weight coefficients obtained based on the evaluations of the e-th expert e ($1 \leq e \leq k$).

Step 4: Calculation of weighted matrix (N).

The elements of weighted matrix N=[ζ $_{ij}$]$_{mxn}$ are obtained by applying the Equation (8):

$$\zeta_{ij} = \frac{2\varphi_{ij}^{\ wj}}{(2 - \varphi_{ij})^{wj} + \varphi_{ij}^{\ wj}} \qquad Equation\ (8)$$

φ_{ij} in Equation (8) is calculated by employing the Equation (9) below.

$$\varphi_{ij} = \frac{\ln(\mathbf{B}_{ij})}{\ln\left(\prod_{i=1}^{m}\mathbf{B}_{ij}\right)} \qquad Equation\ (9)$$

2.2. CRADIS Method

CRADIS (Compromise Ranking of Alternatives from Distance to Ideal Solution) model is built on a combination of three well-known methods, including Additive Ratio Assessment *(ARAS)*, Measurement Alternatives and Ranking according to Compromise Solution *(MARCOS)*, and Technique for Order Preference by Similarity to Ideal Solution *(TOPSIS).* This method has the advantage of being resistant to the rank inversion phenomenon. The CRADIS method is conducted by the following steps (Puška et al., 2022a; Puška et al., 2022b; Starčevic et al., 2022; Ha, 2023).

Step 1. Construction the initial matrix.

At first the initial matrix is formed by Equation (10). In the matrix, m refers the number of alternatives and n refers the number of criteria. The term X_{ij} indicates to the performance of alternative i based on criterion j.

$$X = \left[x_{ij}\right]_{mxn} \qquad Equation\ (10)$$

Step 2. Normalization of the matrix.

Normalization of decision matrix is made by using the Equation (11) and (12) depending on the cost or benefit feature of the criterion.

If criterion j is the benefit criterion, namely the bigger is the better, then Equation (11) is employed:

$$n_{ij} = \frac{x_{ij}}{x_{ij}.max} \qquad \text{Equation (11)}$$

If criterion j is the cost criterion, i.e. the smaller is the better, Equation (12) is employed:

$$n_{ij} = \frac{x_{ij}min}{x_{ij}} \qquad \text{Equation (12)}$$

Step 3. Obtaining the weighted normalized matrix.

The weighted normalized matrix is formed by multiplying the values of the normalized matrix by the determined weights by employing Equation (13).

$$v_{ij} = n_{ij} * w_j \qquad \text{Equation (13)}$$

Step 4. Defining the absolute best (ideal) and absolute worst (anti-ideal) solution.

The defining of the absolute best t_i is completed by determining the largest value of v_{ij} in the weighted normalized decision matrix based on the Equation (14), while the calculation of the anti-ideal solution t_{ai} is completed by identifying the lowest value of v_{ij} in the weighted decision matrix based on the Equation (15).

$$t_i = max\ v_{ij} \qquad \text{Equation (14)}$$

$$t_{ai} = min\ v_{ij} \qquad \text{Equation (15)}$$

Step 5. Calculation of deviations from ideal and anti-ideal solutions.

The calculation of deviations from ideal and anti-ideal solutions is made by the Equation (16) and the Equation (17) respectively.

$$d^+ = max\ t_i - v_{ij} \qquad \text{Equation (16)}$$

$$d^- = v_{ij} - \min t_{ai} \qquad \text{Equation (17)}$$

Step 6. Calculation of deviation grades of individual alternatives from ideal and anti-ideal solutions.

Calculation of deviation grades of individual alternatives from ideal and anti-ideal solutions is made by the Equation (18) and the Equation (19) respectively.

$$s_i{}^+ = \sum_{j=1}^{n} d^+ \qquad \text{Equation (18)}$$

$$s_i{}^- = \sum_{j=1}^{n} d^- \qquad \text{Equation (19)}$$

Step 7. Calculation of the utility function for each alternative in relation to the deviations from the optimal alternatives.

Calculation of the utility function for each alternative in relation to the deviations from the optimal alternatives is made by the Equation (20) and the Equation (21) respectively.

$$K_i{}^+ = \frac{s_0{}^+}{s_i{}^+} \qquad \text{Equation (20)}$$

$$K_i{}^- = \frac{s_i{}^-}{s_0{}^-} \qquad \text{Equation (21)}$$

where $s_0{}^+$ is the optimal alternative with the smallest distance from the ideal solution, while $s_0{}^-$ is the optimal alternative with the greatest distance from the anti-ideal solution.

Step 8. Ranking the alternatives.

The final ranking is obtained by searching for the average deviation of the alternatives from the utility degree. The alternative that has the greatest value of Q_i is the best alternative. The Q_i value is calculated by employing the Equation (22) below.

$$Q_\text{i} = \frac{K_\text{i}{}^{+} + K_\text{i}{}^{-}}{2} \qquad \text{Equation (22)}$$

3. Application and Findings

The statistics used in the performance analysis of the banks in Bulgaria were obtained from the web page of TheBanks.eu. In this analysis, it is aimed to evaluate and compare the financial performances of the banks operating in Bulgaria in 2022. For this purpose, two different MCDM models were integrated, namely the LMWA method and the CRADIS method. Financial ratios of 25 deposit banks (alternatives) operating in Bulgaria were evaluated by employing this integrated method. As financial performance indicators, six different financial ratios were selected as criteria and performance analysis of these banks were based on these criteria. The alternatives in the study are given in Table 1.

Table 1. Banks in Bulgaria (Alternatives)

Name	Code/ Rank	Market Share
DSK Bank AD	1	0.1865
UniCredit Bulbank AD	2	0.1859
United Bulgarian Bank AD	3	0.1128
Eurobank Bulgaria AD	4	0.1053
First Investment Bank AD	5	0.0818
KBC Bank Bulgaria EAD	6	0.0798
Central Cooperative Bank AD	7	0.0501
Allianz Bank Bulgaria AD	8	0.0257
ProCredit Bank (Bulgaria) EAD	9	0.0241
Bulgarian Development Bank AD	10	0.0198
Investbank AD	11	0.0183
Bulgarian-American Credit Bank AD	12	0.0171
International Asset Bank AD	13	0.0143
Municipal Bank AD	14	0.0139
TBI Bank EAD	15	0.0135

Citibank Europe plc, Bulgaria Branch	16	0.0118
D Commerce Bank AD	17	0.0102
ING Bank NV - Sofia Branch	18	0.0076
BNP Paribas Personal Finance S.A., Bulgaria Branch	19	0.0062
BNP Paribas S.A. - Sofia Branch	20	0.0056
Texim Bank AD	21	0.0038
Tokuda Bank AD	22	0.0030
T. C. Ziraat Bankasi - Sofia Branch	23	0.0024
Varengold Bank AG, Sofia Branch	24	0.0005
Bigbank AS - Branch Bulgaria	25	0.0001

Source: TheBanks.eu. https://thebanks.eu/banks/10767/financials

In this table, banks in Bulgaria were ranked according to their market share. Market share indicates each bank's asset share in total assets of the banking sector. According to the data in the table, the highest market share belongs to the DSK Bank AD that owns the market share of 18.65 percent in the total banking assets in 2022. Unicredit Bulbank AD and United Bulgarian Bank AD follow DSK Bank AD with the market share with 18.59 percent and 11.28 percent respectively. Bigbank AS-Branch Bulgaria has the lowest market share in 2022. Of these 25 banks, only 11 banks are owned by Bulgarian individuals or corporates and their total market share is 25,58 percent.

As mentioned above, the performance evaluation of these 25 banks was based on six financial ratios (criteria). The codes, names and the optimum directions of the criteria can be seen in Table 2.

Table 2. Financial Ratios or Criteria

Criteria Name	Code	Optimum
Market Share	MS	Max
Loans / Deposits	LD	Max
Return on Assets	ROA	Max
Return on Equity	ROE	Max
Capital Adequacy Ratio	CAR	Max
Liquidity Ratio	LO	Max

All the criteria in Table 2 are benefit-oriented (max) criteria. This means that the bigger is the better for the bank performance. The financial

ratios of the banks operating in Bulgaria can be seen in the decision matrix. All the values in the matrix are belonging to the year of 2022. This matrix is shown below in Table 3.

Table 3. Decision Matrix (Financial Ratios of Banks in Bulgaria-2022)

Code	MS	LD	ROA	ROE	CAR	LO
1	0.1865	0.8407	0.020	0.153	0.128	0.232
2	0.1859	0.7354	0.016	0.143	0.113	0.285
3	0.1128	0.8964	0.009	0.096	0.090	0.151
4	0.1053	0.8932	0.013	0.107	0.118	0.124
5	0.0818	0.7530	0.006	0.061	0.104	0.176
6	0.0798	0.8733	0.011	0.102	0.107	0.216
7	0.0501	0.6827	0.005	0.058	0.082	0.283
8	0.0257	0.8054	0.006	0.085	0.068	0.220
9	0.0241	0.8524	0.011	0.099	0.107	0.232
10	0.0198	0.9197	0.012	0.031	0.372	0.310
11	0.0183	0.6666	0.017	0.159	0.108	0.266
12	0.0171	0.6573	0.016	0.163	0.101	0.372
13	0.0143	0.5156	0.007	0.085	0.080	0.533
14	0.0139	0.4584	0.002	0.045	0.055	0.541
15	0.0135	0.8653	0.060	0.369	0.163	0.231
16	0.0118	0.1298	0.013	0.646	0.020	0.860
17	0.0102	0.7197	0.014	0.127	0.108	0.279
18	0.0076	0.7879	0.001	0.456	0.003	0.147
19	0.0062	1.0444	0.049	0.582	0.084	0.093
20	0.0056	0.8811	-0.001	-0.111	0.012	0.140
21	0.0038	0.5170	0.001	0.013	0.067	0.349
22	0.0030	0.7168	0.005	0.051	0.089	0.232
23	0.0024	0.7554	0.010	0.102	0.095	0.330
24	0.0005	3312.0417	0.011	0.011	1.000	0.000
25	0.0001	0.6231	-0.159	0.634	-0.251	0.164

Source: TheBanks.eu. https://thebanks.eu/banks/10767/financials

The figures with negative signs in the table were converted into positive figures by using the z-score method (Zhang et al., 2014). The z-score of the matrix can be seen in Table 4.

Table 4. The Z-score of The Matrix

Code	MS	LD	ROA	ROE	CAR	LO
	max	max	max	max	max	max
1	7.13	4.257	4.82	4.37	4.49	4.24
2	7.12	4.257	4.73	4.32	4.42	4.54
3	5.79	4.257	4.52	4.09	4.31	3.77
4	5.65	4.257	4.63	4.14	4.44	3.61
5	5.22	4.257	4.46	3.91	4.38	3.91
6	5.18	4.257	4.58	4.11	4.39	4.14
7	4.64	4.257	4.42	3.90	4.27	4.53
8	4.20	4.257	4.45	4.03	4.20	4.16
9	4.17	4.257	4.58	4.10	4.39	4.23
10	4.09	4.257	4.61	3.77	5.67	4.68
11	4.06	4.257	4.76	4.40	4.39	4.43
12	4.04	4.257	4.74	4.42	4.36	5.04
13	3.99	4.256	4.48	4.03	4.26	5.98
14	3.98	4.256	4.36	3.84	4.14	6.02
15	3.97	4.257	5.92	5.44	4.66	4.23
16	3.94	4.256	4.64	6.81	3.97	7.87
17	3.91	4.257	4.66	4.24	4.39	4.50
18	3.86	4.257	4.33	5.87	3.89	3.74
19	3.84	4.257	5.62	6.50	4.28	3.43
20	3.83	4.257	4.26	3.06	3.93	3.70
21	3.80	4.256	4.31	3.67	4.20	4.91
22	3.78	4.257	4.41	3.86	4.30	4.23
23	3.77	4.257	4.55	4.12	4.33	4.80
24	3.74	9.257	4.60	3.67	8.70	2.89
25	3.73	4.257	0.00	6.75	2.66	3.84

After the z-scoring process, the weight coefficients for criteria were determined by four experts who are doing banking at the moment. Experts prioritized the criteria by using linguistic and priority scales seen in Table 5

Table 5. Linguistic Variables and Priority Scores

Linguistic Variables	Code	Priority Score
Absolutely Low	AL	1
Very Low	VL	1.5
Low	L	2
Medium	M	2.5
Equal	E	3
Medium High	MH	3.5
High	H	4
Very High	VH	4.5
Absolutely High	AH	5

Source: Pamučar et al., 2021: 369.

Linguistic variables and the priority vectors of the experts in banking were shown below:

Table 6. Expert Priority Vectors in Linguistic Scale

Experts (Decision Makers)	Priority Vectors in Linguistic Scale
E[1]	(H, M, H, AH, E, MH)
E[2]	(H, M, VH, AH, E, VH)
E[3]	(AH, H, MH, H, M, L)
E[4]	(M, E, VH, H, H, VH)

In this study, the absolute anti-ideal point (Y_{AIP}) was assumed as 0,5 as used by Demir (2022b). Thus, all the priority scores were divided by 0.5. For example, the relation score of the first expert R[1] is equal to 8 as a result of the calculation such as (H=4 and 4/0.5=8).

Table 7. The Relation Between the Vector Priority and the Absolute Worst Point

E[1]=	H	M	H	AH	E	MH
R[1]=	8	5	8	10	6	7
E[2]=	H	M	VH	AH	E	VH
R[2]=	8	5	9	10	6	9

E³=	AH	H	MH	H	M	L
R³=	10	8	7	8	5	4
E⁴=	M	E	VH	H	H	VH
R⁴=	5	6	9	8	8	9

Later, the LMAW weights of each criterion were calculated by Equation 6,7,8 and 9, respectively. The results can be seen in Table 8 below:

Table 8. Weight Coefficient Vector

	MS	LD	ROA	ROE	CAR	LO
w_j^1	0.1761	0.1363	0.1761	0.1950	0.1517	0.1648
w_j^2	0.1708	0.1322	0.1804	0.1891	0.1471	0.1804
w_j^3	0.2019	0.1824	0.1706	0.1824	0.1411	0.1216
w_j^4	0.1346	0.1499	0.1838	0.1739	0.1739	0.1838
w_j	*0.1703*	*0.1497*	*0.1777*	*0.1869*	*0.1533*	*0.1620*

According to the bottom row in Table 8, the result of the application for LMAW method has shown that the difference of significance among the criteria is not so high. In other words, it is the conclusion that the criteria have nearly equal weight. The most important criterion is the criterion ROE. ROA and MS follow ROA respectively. ROE is the most important criterion with 18,69 percent weight coefficient. The criterion ROA owns the second biggest weighting with 17,77 percent and the criterion MS has the third biggest weight with 17,03. The criterion having the lowest weight is the criterion LD. As a rule, the sum of the criterion weights must be 1 and it is so here.

To rank the banks in Bulgaria (alternatives), we employed the CRADIS method. At first, initial decision matrix in Table 3 was transformed to Table 4 by using the z-score method. Then, the matrix in Table 4 was normalized by using Equation (11). We did not used Equation (12) due to the absent of cost- oriented criterion. The normalized matrix is shown in Table 9 below.

Table 9. Normalized Decision Matrix (n_{ij})

Weight	0.170	0.150	0.178	0.187	0.153	0.162
Alternative	**MS**	**LD**	**ROA**	**ROE**	**CAR**	**LO**
	max	**max**	**max**	**max**	**max**	**max**
1	1.00	0.46	0.81	0.64	0.52	0.54
2	1.00	0.46	0.80	0.63	0.51	0.58
3	0.81	0.46	0.76	0.60	0.50	0.48
4	0.79	0.46	0.78	0.61	0.51	0.46
5	0.73	0.46	0.75	0.57	0.50	0.50
6	0.73	0.46	0.77	0.60	0.50	0.53
7	0.65	0.46	0.75	0.57	0.49	0.58
8	0.59	0.46	0.75	0.59	0.48	0.53
9	0.58	0.46	0.77	0.60	0.50	0.54
10	0.57	0.46	0.78	0.55	0.65	0.60
11	0.57	0.46	0.80	0.65	0.51	0.56
12	0.57	0.46	0.80	0.65	0.50	0.64
13	0.56	0.46	0.76	0.59	0.49	0.76
14	0.56	0.46	0.74	0.56	0.48	0.77
15	0.56	0.46	1.00	0.80	0.54	0.54
16	0.55	0.46	0.78	1.00	0.46	1.00
17	0.55	0.46	0.79	0.62	0.51	0.57
18	0.54	0.46	0.73	0.86	0.45	0.48
19	0.54	0.46	0.95	0.95	0.49	0.44
20	0.54	0.46	0.72	0.45	0.45	0.47
21	0.53	0.46	0.73	0.54	0.48	0.62
22	0.53	0.46	0.75	0.57	0.49	0.54
23	0.53	0.46	0.77	0.60	0.50	0.61
24	0.52	1.00	0.78	0.54	1.00	0.37
25	0.52	0.46	0.00	0.99	0.31	0.49

After the normalized matrix, the weighted normalized matrix was built by the CRADIS method with the help of Equation (13). The weighted decision matrix is shown in Table 10.

Table 10. Weighted Decision Matrix (vj)

Weight	0.170	0.150	0.178	0.187	0.153	0.162
Alternative	**MS**	**LD**	**ROA**	**ROE**	**CAR**	**LO**
	max	**max**	**max**	**max**	**max**	**max**
1	0.17	0.07	0.14	0.12	0.08	0.09
2	0.17	0.07	0.14	0.12	0.08	0.09
3	0.14	0.07	0.14	0.11	0.08	0.08
4	0.13	0.07	0.14	0.11	0.08	0.07
5	0.12	0.07	0.13	0.11	0.08	0.08
6	0.12	0.07	0.14	0.11	0.08	0.09
7	0.11	0.07	0.13	0.11	0.08	0.09
8	0.10	0.07	0.13	0.11	0.07	0.09
9	0.10	0.07	0.14	0.11	0.08	0.09
10	0.10	0.07	0.14	0.10	0.10	0.10
11	0.10	0.07	0.14	0.12	0.08	0.09
12	0.10	0.07	0.14	0.12	0.08	0.10
13	0.10	0.07	0.13	0.11	0.08	0.12
14	0.10	0.07	0.13	0.11	0.07	0.12
15	0.09	0.07	0.18	0.15	0.08	0.09
16	0.09	0.07	0.14	0.19	0.07	0.16
17	0.09	0.07	0.14	0.12	0.08	0.09
18	0.09	0.07	0.13	0.16	0.07	0.08
19	0.09	0.07	0.17	0.18	0.08	0.07
20	0.09	0.07	0.13	0.08	0.07	0.08
21	0.09	0.07	0.13	0.10	0.07	0.10
22	0.09	0.07	0.13	0.11	0.08	0.09
23	0.09	0.07	0.14	0.11	0.08	0.10
24	0.09	0.15	0.14	0.10	0.15	0.06
25	0.09	0.07	0.00	0.19	0.05	0.08

After calculating the weighted decision matrix, the ideal (absolute best) and anti-ideal (absolute worst) solutions for the criteria were found by

Equation (14) and Equation (15) respectively. The results can be seen in Table 11 below.

Table 11. Absolute Best/Worst Solutions (t_i)

Criteria	MS	LD	ROA	ROE	CAR	LO
Max(v_{ij})	0.17	0.15	0.18	0.19	0.15	0.16
Min (v_{ij})	0.09	0.07	0.00	0.08	0.05	0.06

Then the calculation of deviations from ideal solution was made by the Equation (16) after finding the best/worst solutions and the results were shown in Table 12 below.

Table 12. Difference in Comparing the Absolute Best Solutions (d^+)

Criteria	MS	LD	ROA	ROE	CAR	LO
1	0.000	0.081	0.033	0.067	0.074	0.075
2	0.000	0.081	0.036	0.068	0.075	0.069
3	0.032	0.081	0.042	0.075	0.077	0.084
4	0.035	0.081	0.039	0.073	0.075	0.088
5	0.046	0.081	0.044	0.080	0.076	0.082
6	0.047	0.081	0.040	0.074	0.076	0.077
7	0.059	0.081	0.045	0.080	0.078	0.069
8	0.070	0.081	0.044	0.076	0.079	0.076
9	0.071	0.081	0.040	0.074	0.076	0.075
10	0.073	0.081	0.039	0.084	0.053	0.066
11	0.073	0.081	0.035	0.066	0.076	0.071
12	0.074	0.081	0.036	0.066	0.076	0.058
13	0.075	0.081	0.043	0.076	0.078	0.039
14	0.075	0.081	0.047	0.082	0.080	0.038
15	0.075	0.081	0.000	0.038	0.071	0.075
16	0.076	0.081	0.038	0.000	0.083	0.000
17	0.077	0.081	0.038	0.071	0.076	0.069
18	0.078	0.081	0.048	0.026	0.085	0.085
19	0.079	0.081	0.009	0.009	0.078	0.091
20	0.079	0.081	0.050	0.103	0.084	0.086
21	0.080	0.081	0.048	0.086	0.079	0.061
22	0.080	0.081	0.045	0.081	0.077	0.075
23	0.080	0.081	0.041	0.074	0.077	0.063
24	0.081	0.000	0.040	0.086	0.000	0.103
25	0.081	0.081	0.178	0.002	0.106	0.083

Following the calculation of differences from the absolute best solution, the deviations from the anti-ideal solution are made by the Equation (17) in Table 13 below.

Table 13. Difference in Comparing the Absolute Worst Solutions (d⁻)

Criteria	MS	LD	ROA	ROE	CAR	LO
1	0.08	0.00	0.14	0.04	0.03	0.03
2	0.08	0.00	0.14	0.03	0.03	0.03
3	0.05	0.00	0.14	0.03	0.03	0.02
4	0.05	0.00	0.14	0.03	0.03	0.01
5	0.04	0.00	0.13	0.02	0.03	0.02
6	0.03	0.00	0.14	0.03	0.03	0.03
7	0.02	0.00	0.13	0.02	0.03	0.03
8	0.01	0.00	0.13	0.03	0.03	0.03
9	0.01	0.00	0.14	0.03	0.03	0.03
10	0.01	0.00	0.14	0.02	0.05	0.04
11	0.01	0.00	0.14	0.04	0.03	0.03
12	0.01	0.00	0.14	0.04	0.03	0.04
13	0.01	0.00	0.13	0.03	0.03	0.06
14	0.01	0.00	0.13	0.02	0.03	0.06
15	0.01	0.00	0.18	0.07	0.04	0.03
16	0.01	0.00	0.14	0.10	0.02	0.10
17	0.00	0.00	0.14	0.03	0.03	0.03
18	0.00	0.00	0.13	0.08	0.02	0.02
19	0.00	0.00	0.17	0.09	0.03	0.01
20	0.00	0.00	0.13	0.00	0.02	0.02
21	0.00	0.00	0.13	0.02	0.03	0.04
22	0.00	0.00	0.13	0.02	0.03	0.03
23	0.00	0.00	0.14	0.03	0.03	0.04
24	0.00	0.08	0.14	0.02	0.11	0.00
25	0.00	0.00	0.00	0.10	0.00	0.02

After the calculation of deviation grades of individual alternatives from ideal and anti-ideal solutions made by the Equation (18) and the Equation (19) respectively, we reached to the . S+,and S-, values. Next, the

calculation of the utility function for each alternative in relation to the deviations from the optimal alternatives were done by the Equation (20) and the Equation (21) respectively. Thus, Ki+ and Ki- values were found. Finally, The final ranking values (the Qi Values) of the banks operating in Bulgaria were obtained by the average deviation of the banks (alternatives) from the utility degree. The bank that has the greatest value of Q_i was notified as the best performing bank. The Q_i values were calculated by employing the Equation (22). All the S+, S-, Ki+, Ki- , Qi Values and Ranking of the banks were shown in Table 14 below.

Table 14. S+, S-, Ki+, Ki- , Qi Values and Ranking

Alternative	S+	S-	Ki+	Ki-	Qi	RANK
1	0.330	0.322	0.845	0.863	0.854	4
2	0.329	0.322	0.846	0.864	0.855	3
3	0.392	0.260	0.712	0.698	0.705	9
4	0.391	0.261	0.713	0.699	0.706	8
5	0.408	0.244	0.684	0.655	0.669	16
6	0.394	0.257	0.707	0.690	0.699	11
7	0.412	0.239	0.676	0.642	0.659	18
8	0.427	0.225	0.653	0.602	0.628	21
9	0.417	0.235	0.668	0.629	0.649	20
10	0.396	0.256	0.705	0.687	0.696	12
11	0.402	0.250	0.693	0.670	0.682	13
12	0.391	0.261	0.714	0.700	0.707	7
13	0.393	0.259	0.710	0.695	0.702	10
14	0.403	0.249	0.692	0.667	0.679	15
15	0.340	0.312	0.820	0.836	0.828	5
16	0.279	0.373	1.000	1.000	1.000	1
17	0.411	0.241	0.678	0.645	0.661	17
18	0.402	0.249	0.693	0.669	0.681	14
19	0.347	0.305	0.804	0.818	0.811	6
20	0.482	0.169	0.578	0.454	0.516	24
21	0.435	0.217	0.641	0.581	0.611	22
22	0.439	0.212	0.635	0.570	0.602	23
23	0.416	0.235	0.670	0.631	0.650	19
24	0.310	0.342	0.900	0.917	0.909	2

| 25 | 0.531 | 0.121 | 0.525 | 0.324 | 0.424 | 25 |

If we focus more on the last two columns of Table 14, it is possible to see the financial performance ranking of deposit banks operating in Bulgaria as of 2022. The result is shown in Table 15 below.

Table 15. Ranking of the Banks in Bulgaria (2022)

CODE	BANK	RANK
16	Citibank Europe plc, Bulgaria Branch	1
24	Varengold Bank AG, Sofia Branch	2
2	UniCredit Bulbank AD	3
1	DSK Bank AD	4
15	TBI Bank EAD	5
19	BNP Paribas Personal Finance S.A., Bulgaria Branch	6
12	Bulgarian-American Credit Bank AD	7
4	Eurobank Bulgaria AD	8
3	United Bulgarian Bank AD	9
13	International Asset Bank AD	10
6	KBC Bank Bulgaria EAD	11
10	Bulgarian Development Bank AD	12
11	Investbank AD	13
18	ING Bank NV - Sofia Branch	14
14	Municipal Bank AD	15
5	First Investment Bank AD	16
17	D Commerce Bank AD	17
7	Central Cooperative Bank AD	18
23	T. C. Ziraat Bankasi - Sofia Branch	19
9	ProCredit Bank (Bulgaria) EAD	20
8	Allianz Bank Bulgaria AD	21
21	Texim Bank AD	22
22	Tokuda Bank AD	23
20	BNP Paribas S.A. - Sofia Branch	24
25	Bigbank AS - Branch Bulgaria	25

The table above shows the ranking of the success of 25 deposit banks operating in Bulgaria according to their 2022 financial ratios by integrating the LMAW weighting method and the CRADIS ranking method. According

to the table, the most successful bank was Citibank Europe plc, Bulgaria Branch . The Bank's success was mainly caused by the fact that it was significantly superior to the others in ROE and LO criteria, which have a significant weight in performance criteria. Varengold Bank AG, Sofia Branch was in second place and UniCredit Bulbank AD was in third place. Tokuda Bank AD, BNP Paribas S.A. - Sofia Branch, Bigbank AS - Branch Bulgaria were at the bottom of the list.

One of the interesting results that came out of the research is that the bank (Citibank Europe plc, Bulgaria Branch) that is the first in the ranking is in the middle (rank 16) of the list in terms of market share. That is, there is no causal relationship between market share and financial performance. Another interesting result is that Bulgarian banks did not enter the top four in the performance ranking. The most successful Bulgarian bank, TBI Bank EAD, could only enter the list at 5th place. Foreign banks obtained the first four places of the list.

Conclusion

In recent years, there has been a great interest in measuring bank performance with multi-criteria decision-making models. These studies are carried out on a country basis or on an international basis. Country-based studies also have an explanatory feature of the general macroeconomic situation in that country. According to the application for LMAW method has shown that the difference of significance among the criteria is not so high. In other words, it is the conclusion that the criteria have nearly equal weight. The most important criterion is return on equity. Return on assets and market share follow it respectively. The table above shows the ranking of the success of 25 deposit banks operating in Bulgaria according to their 2022 financial ratios by integrating the LMAW weighting method and the CRADIS ranking method. According to the CRADIS method, the most successful bank was Citibank Europe plc, Bulgaria Branch. Varengold Bank AG, Sofia Branch was in second place and UniCredit Bulbank AD was in third place. One of the interesting results that came out of the research is that the bank (Citibank Europe plc, Bulgaria Branch) that is the first in the ranking is in the middle (rank 16) of the list in terms of market share. That is, there is no causal

relationship between market share and financial performance. Another interesting result is that Bulgarian banks did not enter the top four in the performance ranking. The most successful Bulgarian bank could only enter the list at 5th place. Foreign banks obtained the first four places of the list. It is considered appropriate to confirm the results of this research by checking with different weights and ranking methods.

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