

# INTERNATIONAL STUDIES IN SOCIAL SCIENCES AND HUMANITIES

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## Introduction

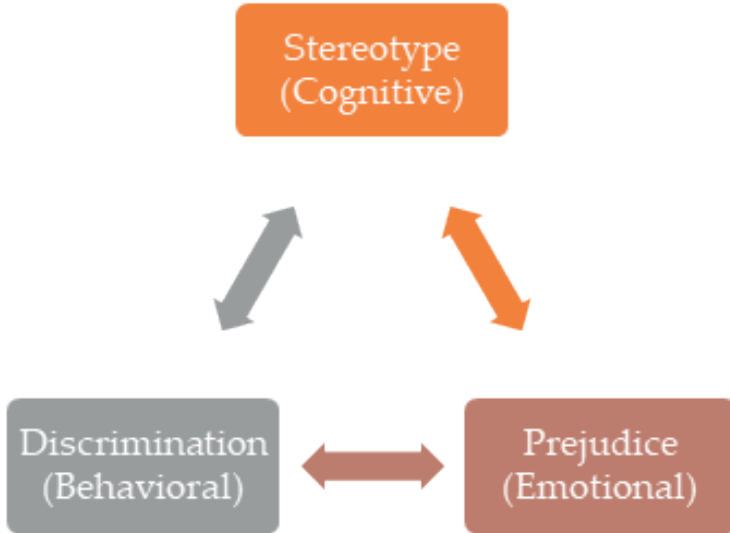
Prejudice is a multidimensional phenomenon of concern to multiple social science disciplines. This has facilitated the consideration of several different frameworks to understanding prejudice that may emphasize psychological, social, economic and cultural factors concerning the causes and dynamics of prejudice. The scientific study of prejudice in the context of white racism in the United States began with psychological research in the 1930s. More recently, research has been carried out in Europe, especially after the refugee crisis. Although researchers have used different frameworks, these studies have revealed differences in terms of the psychological, individual, social and cultural aspects of prejudice. Psychologically, personality factors, cognitive, and motivational forces are key to the development and maintenance of prejudice. In this respect, values also have an important effect on prejudice, as they are central to one's understanding of oneself, the outside world, and one's place in the world. Values, along with individual identity and life goals, also are a part of the personal meaning system people rely on in making sense of themselves and their position in society.

This study examines the personal-level value orientations of university students, and how they relate to prejudice. We address the extent to which individual value orientations have an effect on prejudice. To the best of our knowledge, this is the first such study in the Turkish literature.

### A. Prejudice

Social psychology presents a rich literature concerning prejudice, as it is one of the main topics within that field. Under the broad framework of "intergroup relations," social psychologists view prejudice and its related processes in terms of relations with other people in social environments, with a particular focus on attitudes developed towards other individuals or social groups. Most often, these take into account features such as religion, gender, race, ethnicity. Prejudice in social psychology became popular during the 1920s and 1930s in conjunction with the development of attitude theory. This was facilitated by widespread hostility towards minority groups in the United States, by the rise of anti-Semitism in Europe, as well as increasing interest in minority communities (Marshall, 1999, p. 559; Richards, 2009, p. 181).

Psychologists studying prejudice are concerned with the formation of prejudicial attitudes and their effects on behavior. Attitudes, including prejudicial attitudes, are thought to have a three-component nature including cognitive, affective, and behavioral dimensions. It is thought that each of these three cognitive, affective, and behavioral dimensions play an active role in the formation of a prejudiced attitude, and reveal themselves in the form of prejudice, stereotypes, and discrimination.

**Figure 1.** *Prejudice and Associated Components*

As seen in Figure 1, psychological prejudice refers to the emotional aspect of the prejudiced attitude. The hatred, admiration, anger, and other feelings that people have towards certain groups constitute the emotional component. While stereotype constitutes its cognitive component, its behavioral component includes discrimination, which means treating other or different individuals differently (Bernstein et al., 2012, p. 708).

Researchers also examine prejudice as learned attitudes and behavior patterns. Accordingly, people are not born prejudiced. Instead, because of what they have experienced or learned, a person may develop many prejudices against groups they have never come into contact with and may acquire prejudiced attitudes and opinions by observing and listening to others, especially by listening to parents and other elders. Social media, movies, and cultural influences can also create or maintain prejudiced attitudes (Strickland, 2006, p. 508).

Numerous research findings show that attitudes often labeled as prejudice may not be specific to a single group but may be generalized to many different groups. First of all, the three dimensions of prejudice (cognitive, emotional, or behavioral) not only concern personal social interactions but can also shape broad public policies. This has led social science research to focus on negative orientations towards racial and ethnic groups or categories in general. By examining the research results in the literature, Williams (2006) lists several important conclusions the research literature reveals about prejudice:

- a. "Such negative prejudices, although widespread, are not universal.
- b. Prejudice is not a monopoly of any one society or culture.

c. Prejudice is not inborn but must be learned.

d. Prejudices towards different groups tend to go together: persons who manifest prejudice toward one ethnic group typically show similar attitudes to other 'outgroups'.

e. Individuals vary greatly in the intensity and kind of their prejudices.

f. Prejudices both encourage and are generated by actual discriminatory behaviors and public policies.

Prejudices and behavior need not be congruent: specific situations can greatly affect actual conduct, even despite generalized attitudes" (2006, p. 522).

### 1. Defining Prejudice

Prejudice derives from the Latin word "prejudicium" etymologically. In modern usage, the term is not always understood in the specific context in which it is used, due to its wider scope and complex connotations in ordinary language. Ordinary use in the social sciences refers to categorical prejudices that have cognitive components (beliefs, stereotypes), emotional components (displeasure, hatred, hostility, jealousy, or fear), and behavioral components (othering, discrimination, or violence) (Williams, 2006, p. 522). In addition to the multiple nature of prejudice, the fact that the levels of being felt in terms of factual, social, individual, and psychological aspects vary over time, its source and consequences have led to the emergence of different approaches to the definition of prejudice and the emergence of different views. One of the first, most common definitions encountered in the literature belongs to Gordon W. Allport. He defined prejudice in his classic work, *The Nature of Prejudice* as follows: "*Prejudice is an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he is a member of that group*" (1954, p. 9). As Taylor and Pettigrew stated, this definition combines two elements: a. a negative feeling or mood towards the target group, b. distrust towards members of the target group (2000, p. 2242). These statements clearly demonstrate the idea that both false beliefs and negative emotions are involved in prejudice. Since Allport's classical definition, theories on prejudice have become much more nuanced due to the changing nature of modern societies, but the basic points in the definitions have not changed.

The definitions with the most consensus on prejudice have changed over time due to developments in psychology, its subjects and measurement tools, and traumatic and dramatic experiences (war, natural disasters, etc.) in human history. Most importantly, definitions have often been simplified over the years. The following table includes the definitions of prejudice made by important psychologists from Allport to the present.

As can be seen in the Table 1, the common point of the definitions is an attitude toward negatively evaluating other people according to their group affiliation. Although most definitions of prejudice emphasize hostile and often negative prejudice, it is possible to talk about positive types of prejudice. However, research trying to determine how prejudice arises and how to reduce it tends to focus more on negative prejudice.

*Table 1 . Definitions of Prejudice and Change over Time*

Year	Author	Description
1954	Allport	"... Prejudice is an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he is a member of that group" (p. 9).
1991	Zimbardo & Leippe	"Prejudice is a learned attitude toward a target object that typically involves negative affect, dislike or fear, a set of negative beliefs that support the attitude, and a behavioral intention to avoid, or to control or dominate, those in the target group... Stereotypes are prejudiced beliefs... When prejudice is acted out, when it becomes overt in various forms of behavior, then discrimination is in practice" (p. 236).
2000	Monteith	"Prejudice is typically defined as a negative attitude toward individuals who are members of a particular group or toward a group as a whole" (p. 278).
2001	Leyens	"Prejudice is defined as cognitive beliefs, affects, and discriminatory behaviors towards members of a group on account of their membership to this group" (p. 11986).
2009	Stangor	"We now define prejudice as a negative attitude toward a group or toward members of the group" (p. 2).
2009	Richards	"A very general term referring to the, usually negative, 'prejudging' of unknown others on the basis of some visible (or aural) feature such as skin color, dress, age, gender, facial hair, possession of tattoos, accent, or body build" (pp. 180–181).
2009	Gillath & Crandall	"Prejudice is a negative evaluation of a social group or an individual that is based on the individual's group membership. Prejudice is the negative affective component in attitudes, and it can set the stage for discrimination—differential treatment toward members of groups that are the targets of prejudice" (p. 1281).
2010	Brown R.	"prejudice will be regarded as any attitude, emotion or behavior towards members of a group, which directly or indirectly implies some negativity or antipathy towards that group" (p. 7).
2010	Randolph-Seng	"Psychologically, prejudice can be defined as a predetermined judgment of a group of people including its individual members. This preconceived judgment is usually considered to be negative" (p. 703).
2010	Martin, Carlson, & Buskist	"Indeed, prejudice can be defined as a shared attitude, generally negative, towards a social out-group, and thus towards members of that group purely on the basis of their membership in that group. Some of the most pernicious prejudices are those based on people's race, ethnicity, religion, age, sex, sexual orientation, and mental and physical health" (p. 704).

2010	Myers	“Prejudice means “prejudgment.” It is an unjustifiable and usually negative attitude toward a group—often a different cultural, ethnic, or gender group” (p. 691).
2011	Ferrante	“A prejudice is a rigid and usually unfavorable judgment about an outgroup that does not change in the face of contradictory evidence and that applies to anyone who shares the distinguishing characteristics of the outgroup” (p. 253).
2012	Myers	“Prejudice an unjustifiable and usually negative attitude toward a group and its members. Prejudice generally involves stereotyped beliefs, negative feelings, and a predisposition to discriminatory action” (p. 391).
2012	Baron & Branscombe	“Prejudice is the feelings component of attitudes toward members of a group as a whole” (p. 203).
2014	Baumeister & Bushman	“Prejudice is a negative attitude or feeling toward an individual based solely on that individual’s membership in a certain group” (p. 465)
2015	Gross	“Prejudice is an attitude that can be expressed in many ways, or which may not be overtly or openly expressed at all” (p. 411).
2015	Lilienfeld, Lynn, Namy, & Woolf	“the drawing of negative conclusions about a person, group of people, or situation prior to evaluating the evidence” (p. 559).
2017	Ciccarelli & White	“When a person holds an unsupported and often negative stereotyped attitude about the members of a particular social group, it is called prejudice” (p. 522).

Source: (Ulu, 2019)

Another conclusion that can be drawn from the definitions of prejudice is that prejudices are not only negative and categorical but also based on inflexible, rigid, and insufficient information or wrong judgments (Williams, 2006, p. 522). In this sense, prejudices point to negative dogmatic opinions about a particular outgroup. On the one hand, there is pre-determined, immature, decision making before there is conclusive evidence, and on the other hand, it is being directed towards the group rather than the individual. Prejudice is making a rigid and unfair generalization about an entire category of people. Prejudice can target people of a certain social class, gender, sexual orientation, age, political affiliation, physical disability, racial or ethnic origin (Macionis, 2018, p. 380).

**B. Values and Value Orientations**

Values are a general concept studied by almost all disciplines of social sciences, especially psychologists, anthropologists, political scientists, and sociologists. However, the definition problem encountered in social scientific study of prejudice is also valid for values, and a definition accepted by all branches of science has not been developed for values. Evaluating this literature, we see two trends: (a) values as guiding principles in the lives of individuals and groups; and (b) situations that serve the interests of individuals



or groups. In recent years, social scientists have tended to focus on individual and cultural differences in value orientations.

### **1. Defining Values**

Although a common definition could not be developed as stated above, it would be useful to include a few commonly used definitions by well-known scientists to better understand the concept of values.

One of the most widely accepted definitions of value, as first formulated by Rokeach, is “a value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence”(1973, p. 5). Rokeach has also produced a set of research charts that provide an operational definition for values and value systems. Secondly, in a pioneering study investigating differences in culture across modern nations, Hofstede defines value as “a broad tendency to prefer certain states of affairs over others” (1980, p. 18). These values serve as the criteria by which the individual evaluates things in the field of interest according to their importance. Values influence selectivity in perception, information processing, and provide non-specific guidelines for the selection of goals. Thirdly, according to Schwartz, who sees them as cognitive representations of human goals, values are “desirable transsituational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity” (1994, p. 21). Finally, Demirutku and Sümer have tried to combine the definitions in the literature and, starting from the important points pointed out by many definitions, the values are “hierarchically structured according to the order of importance, which behaviors or behaviors are used as a guide when choosing the preferences, attitudes and behaviors of the individual gained in the socialization process. Relatively stable beliefs expressing that goals are individually or socially desirable” (2010, p. 18).

### **2. Values According to Schwartz**

The creation of a values list by Rokeach to examine the values that guide the life of American society has been a turning point in terms of values studies. Following this pioneering work, Schwartz, a follower of the Rokeach tradition, developed a theory on the universal structure of values and updated the work by adding new values to the Rokeach list. Schwartz’s study generated 56 items divided into two parts, similar to Rokeach’s list. As a result of his work with Smith, Schwartz determined five common features for values based on the definitions they examined:

- a. Values are beliefs. However, they are not objective, dull ideas, they interact with emotions when values become active and operative in individuals.

b. Values are directed towards desired goals (such as equality) and behavior patterns that support these goals (such as justice, benevolence).

c. Values are beyond specific actions and situations. For example, obedience may be related to work or school, sports or business, family, friends or strangers.

d. Values provide standards to guide the selection or evaluation of behavior.

Values are ranked according to their importance. Sorted series of values form a system of value priorities. Cultures and individuals are characterized by systems of value priorities (Smith & Schwartz, 1997, p. 80).

Applying these common features to the 56 items he and Smith developed, Schwartz arrives at the following 11 value types. He later removes spirituality on the grounds that it cannot always be determined as an independent factor:

a. **Self-direction:** The purpose determined for this type of value expresses independence in thought and action. It was developed on the basis of the interactional needs between the organism's needs for control and expertise and autonomy and independence.

b. **Stimulation:** Stimulus values are derived from the organism's putative arousal and diversity needs to maintain the optimal level of activation. These values are related to the needs that feed the self-direction values.

c. **Hedonism:** This type of value is derived from the needs of the organism expressed by many scientists in different disciplines and the principles of pleasure and happiness associated with satisfying these needs.

d. **Achievement:** The defining purpose of this type of value is personal achievement, which can be achieved by demonstrating competence in accordance with social standards. If individuals want to obtain the resources necessary for their survival and to be successful in social interaction and organizational functioning, they must demonstrate the necessary performance at a sufficient level. Achievement values, as defined herein, emphasize proficiency in terms of prevailing cultural standards and thereby gaining social approval.

e. **Power:** The power value is based on more than one type of universal requirement. The main purpose of power values has been determined as attaining social status and prestige and controlling people and resources or domination (authority, wealth, social power, protection of social image, social acceptance).

f. **Security:** The motivational goal of this type of value is the safety, harmony and stability of society, relationships and self. It stems from basic personal and group requirements. It can be claimed that there is a single type of security value or two separate types at the individual and group level. This

claim is that some security values are primarily self-interested (such as health); it depends on whether others can be deemed to serve collective interests (such as national security).

g. **Conformity:** The defining purpose of this type of value is the restriction of actions, tendencies, and impulses that upset or harm others and may violate social expectations or norms. If the interaction and group functions continue without any problems, it is due to the necessity of restricting the socially destructive tendencies of individuals. The values of conformity, as defined here, emphasize self-restriction (such as obedience, self-discipline, courtesy, respect for parents and elders) in daily interactions, often in relationships with close people.

h. **Tradition:** Groups everywhere develop symbols and practices that represent their shared experience and worldview. These are eventually recognized as customs and traditions that are valued by group members. Traditions often take the form of religious rites, beliefs and norms of behavior. The motivational purpose of the values of tradition is respect, devotion, and affirmation of the ideas and traditions (respect for tradition, humility, sincerity, sobriety) offered to the individual by his religion or culture.

i. **Spirituality/Self-transcendence<sup>1</sup>:** Theologians, philosophers and researchers working on religion emphasize that the main reason for beliefs and traditions is to give meaning and consistency to life in the face of the meaningless appearance of everyday existence. Most religions answer the question of the ultimate meaning of reality by referring to some supernatural being or force; non-religious perspectives such as humanism locate their sources of meaning within the natural world. Because these answers refer to what are commonly known as spiritual interests, this value has been named the spirituality value type.

j. **Benevolence:** This type is the more narrowly defined version of the prosociality value type. The difference between prosociality and benevolence is that prosociality is concerned with the well-being of all people, whereas benevolence focuses on concern for the well-being of those with close relationships in daily interaction. The motivational purpose of the benevolence value is to protect and improve the well-being of those with whom they often communicate (benevolence, loyalty, forgiveness, honesty, responsibility, true friendship, mature love).

k. **Universalism:** This value type includes some of the maturity and prosocial values belonging to Schwartz's previous work. This strain was developed not on a premise stemming from universal human needs, but purely on empirical data from the seven countries where the research was

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<sup>1</sup> Schwartz removed this title in his subsequent studies because it could not be determined in every study as an independent factor.

conducted. Although a correlation was established with Maslow's views on the self-actualizing individual, a clear and universal motivation supporting this could not be determined. For this reason, the results obtained from this research were examined in determining the value sections that could be conceptually stronger and a new type of value called universality emerged. This genre aims to show understanding for the good of all people and the environment, to spread a culture of tolerance and to display a protective approach. The motivational goal of universality values is derived from the survival needs of groups and individuals that become apparent when people come into contact with people outside the larger primary group and begin to realize the scarcity of natural resources.

We examine Schwartz's value system in a sample of Turkish students in order to empirically assess the relationship between values and prejudice and related constructs.

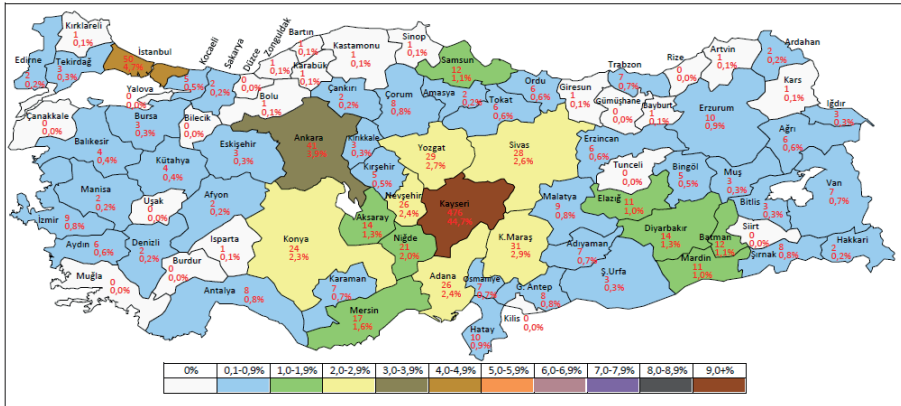
### **C. Method**

The correlational survey model, a quantitative research method, was adopted in the study. In this model, we aimed to determine the existence and/or degree of co-variation between two or more variables.

#### **1. Participants**

The participants of this study consist of approximately 1200 students studying at three different universities in Kayseri. The data from 136 students was not used because it was incomplete or did not meet statistical assumptions, so a total of 1064 students' data were evaluated. The participant group was selected with the help of the convenience sampling method, which is one of the non-random sampling methods. In the convenience sampling method, the researcher can easily reach the group to be applied (Aziz, 2014, p. 54).

Most participants (73.2%,  $n=779$ ) studied at Erciyes University, while 15.5% ( $n=165$ ) studied at Nuh Naci Yazgan University, and 11.3% ( $n=120$ ) at Abdullah Gül University. In terms of gender, 60.2% ( $n=640$ ) of the participants are women and the remaining 39.8% ( $n=424$ ) are men. Their mean age is 28.49 ( $SD= 2.79$ ). The age range is 20-51. In the study, freshmen were 8.6% ( $n=91$ ); sophomores 37.6% ( $n=400$ ); juniors are represented by 25.1% ( $n=267$ ) and seniors by 28.8% ( $n=306$ ). In terms of place of birth, students most often reported Kayseri (44.7%,  $n=476$ ), Istanbul (4.7%,  $n=50$ ), Diyarbakir (6.9%,  $n=74$ ), and Ankara (3.9%,  $n=41$ ). Most regions of Turkey are represented, but especially the Central Anatolia region. In addition, students born in Germany (0.3%,  $n=3$ ), Azerbaijan (0.2%,  $n=2$ ) and Syria, Greece, Kyrgyzstan, and Cyprus (0.1%,  $n=1$ ) were also included in the sample. Figure 2 shows the number of students from different areas of Turkey.

**Figure 2.** Türkiye map showing where the participants came from

## 2. Data Collection Tools

**a. the Portrait Values Questionnaire (PVQ):** The PVQ was developed by Schwartz, Melech, Lehmann, Burges, Harris, and Owens (2001) to measure basic values. The scale was adapted into Turkish by Demirutku and Sümer (2010). The scale measures 10 factors (*Power, Achievement, Hedonism, Stimulation, Self-direction, Universalism, Benevolence, Tradition, Conformity, and Security*) with a total of 40 items and the evaluation was made on a 6-point Likert type rating. Demirutku and Sümer, in their study, found the Cronbach internal consistency coefficient between .61 and .84; The test-retest reliability coefficient varies between .65 and .82. In this study, the Cronbach alpha value for the overall scale was determined as .866. It is .558 for Power; .728 for Achievement; .597 for Hedonism; .448 for Stimulation; .596 for Self-direction; .715 for Universalism; .515 for Benevolence; .441 for Tradition; .550 for Conformity; and .640 for Security.

**b. Stigma Scale:** The Stigma Scale was developed to measure psychological stigma tendency by Yaman and Güngör (2013). There are 4 factors in the scale: discrimination and exclusion, labeling, psychological health, and prejudice. Discrimination and exclusion refers to perceptions of discrimination and exclusion as a result and indicator of a person's tendency to stigmatize. Labeling measures the tendency to label individuals according to gender, marital status, age, origin, and sexual orientation. Psychological health measures stigma against individuals with psychological distress and communication problems. Finally, prejudice measures the tendency to stigmatize individuals according to their criminal tendency, worldview, seniority or age, lifestyle, and individual characteristics. The scale contains 22 questions which are evaluated on a 5-point Likert type scale. It is stated that individuals who score below 55 points from the Stigma Scale (multiplying the median scale value of 2.5 by 22, with the number of items) have a low stigmatization tendency, and individuals above it have a high stigmatization tendency (Yaman & Güngör, 2013, p. 1579).

Cronbach alpha internal consistency coefficients for ‘discrimination and exclusion’, ‘labeling’, ‘psychological health’, and ‘prejudice’. Cronbach Alpha internal consistency coefficients were calculated as .77, .68, .66, .54 respectively. The Cronbach Alpha value for the overall Stigma scale was determined as .795; the sub-factors showed alpha levels of .707 for Discrimination and Exclusion; .553 for Labeling; .580 for Psychological health, and .497 for Prejudice.

**c. Personal Information Form:** A form developed by the researchers was used to obtain information about the demographic characteristics of the participants.

**3. Application**

First of all, the students were informed about the study, and it was applied to the students who wanted to participate in the research voluntarily. The application was made to the students in the classroom environment during extracurricular hours. Participants were informed that the data would only be used within the scope of scientific research and anonymously.

**4. Analysis of Data**

Quantitative analysis techniques were used in the analysis of the data. First, normality test, which is a prerequisite for the application of parametric tests and then reliability test were applied. The results are shown in Table 2.

*Table 2. Reliability and Normality Analysis*

Variables	Reliability	Skewness	Kurtosis
Discrimination and exclusion	.707	1.224	1.030
Labeling	.553	.195	-.007
Psychological health	.580	-.089	-.039
Prejudice	.497	-.026	.246
<b>Stigma Scale Total</b>	<b>.795</b>	<b>.200</b>	<b>.377</b>
Power	.558	-.086	-.515
Achievement	.728	-.432	-.242
Hedonism	.597	-.606	-.011
Stimulation	.448	-.574	-.011
Self-direction	.596	-.900	1.013
Universalism	.715	-1.052	.854
Benevolence	.515	-.824	.693
Tradition	.441	-.613	.470
Conformity	.550	-.769	.605
Security	.640	-1.124	1.036
<b>PVQ Total</b>	<b>.866</b>	<b>-.618</b>	<b>.450</b>

As a result of the normality test, it was determined that all of the data were between -1.5 and +1.5, which is accepted as a normal distribution (Tabachnick et al., 2019). Therefore mean, minimum, maximum, and standard deviation values from descriptive statistics techniques; independent groups t-test to determine the difference between two means from inferential statistical techniques; Pearson Product Moments Correlation technique and Regression analysis were used to determine the relationships between the variables. In addition to these, Because the age and place of birth data do not meet the assumptions required to conduct parametric analyses, we could not examine the data for differences in values or stigma due to age or place of birth. However, no statistically significant results were obtained between the groups.

## D. Findings

The findings of this study are given in the order in the form of titles in the context of descriptive and inferential statistical analysis results.

### 1. Descriptive Statistical Analysis Findings

The minimum and maximum values, mean and standard deviation values of the variables of the study are given in Table 3.

*Table 3. Descriptive Statistics*

Variables	Min.	Max.	M	Std. Dev.
Discrimination and exclusion	1,00	5,00	1,74	,66
Labeling	1,00	5,00	2,51	,66
Psychological health	1,00	4,80	2,70	,70
Prejudice	1,00	5,00	3,10	,68
<b>Stigma Scale Total</b>	<b>1,14</b>	<b>4,55</b>	<b>2,48</b>	<b>,49</b>
Power	1,00	6,00	3,58	1,13
Achievement	1,00	6,00	4,10	1,13
Hedonism	1,00	6,00	4,44	1,08
Stimulation	1,33	6,00	4,61	,93
Self-direction	1,50	6,00	4,96	,78
Universalism	2,00	6,00	5,19	,72
Benevolence	1,75	6,00	4,92	,78
Tradition	1,00	6,00	4,49	,83
Conformity	1,00	6,00	4,78	,85
Security	1,40	6,00	5,06	,77
<b>PVQ Total</b>	<b>2,90</b>	<b>5,88</b>	<b>4,68</b>	<b>,52</b>



As can be seen in Table 3, *prejudice* has the highest mean ( $m=3.10$ ;  $sd.=0.68$ ) among the stigma scale factors, while *discrimination and exclusion* has the lowest mean ( $m=1.74$ ;  $sd.=0.66$ ). The Stigma Scale total score, the mean is 54.50, which is similar to other research findings (Önk & Cemaloğlu, 2016, p. 1580; Taşkın Yılmaz et al., 2021, p. 195; Toker Uğurlu et al., 2020, p. 258). Slightly more people in this sample obtained a low stigma score than a high stigmatization score (548 vs 516, or 51.5% vs 48.5%).

In terms of value orientations, participants most strongly endorsed *universalism* ( $m=5.19$ ;  $sd.=0.72$ ) and were least likely to endorse *power* ( $m=3.58$ ;  $sd.=1.13$ ). This is comparable to several other studies of values in Turkey (Kıran, 2016, p. 1269; Ulu, 2018, p. 197; Uslu, 2020, p. 27), although the literature is not entirely consistent on this point. Other studies have found benevolence and self-direction to be most highly endorsed, and hedonism to have the lowest mean endorsement (Acar et al., 2016, p. 103; Arslan & Tunç, 2013, pp. 15–16; Kızılgöç et al., 2015, p. 60; Mehmedoğlu, 2006, p. 149; Özcan & Erol, 2017, p. 926; Tekel & Korumaz, 2019, p. 74).

## 2. Inferential Statistical Analysis Findings

In order to examine whether females and males exhibit a significant difference in their stigma or values scores, a series of independent groups t-tests were performed. We also conducted a correlation analysis to determine the relationships between the subscale scores, and a regression analysis to reveal the degree to which stigma might be predicted by value orientations.

### a. Independent Sample t-Test Results

As Table 4 shows, a comparison of men and women's stigma scale scores shows that men had a higher mean Stigma Scale score than women ( $t=-7.10$ ;  $p<.05$ ). This pattern remained true for the stigma scale subfactors; men exhibited higher levels of stigma than women in terms of *discrimination and exclusion*, *labeling*, *psychological health*, and *prejudice*. Mean, standard deviations, and t-test results are shown in Table 4.

In the overall value orientation comparison, women were shown to have a higher mean than men. This difference carried across several value dimensions, but was statistically significant on the values of hedonism, universalism, benevolence, and security. Women and men did not differ from one another on stimulation, self-direction, tradition, or conformity. Only on power and achievement did men have higher mean scores than women.



**Table 4.** Independent Sample t-Test According to Gender Variable

Variables	Gender	n	M	Std. Dev.	t	P
Discrimination and exclusion	F	640	1,63	0,58	-6,66	,000*
	M	348	1,95	0,76		
Labeling	F	640	2,40	0,66	-6,46	,000*
	M	348	2,68	0,65		
Psychological health	F	640	2,62	0,70	-4,04	,000*
	M	348	2,81	0,69		
Prejudice	F	640	3,06	0,66	-2,49	,013*
	M	348	3,17	0,71		
<b>Stigma Scale Total</b>	<b>F</b>	<b>640</b>	<b>2,39</b>	<b>0,48</b>	<b>-7,10</b>	<b>,000*</b>
	<b>M</b>	<b>348</b>	<b>2,62</b>	<b>0,50</b>		
Power	F	640	3,44	1,15	-5,81	,000*
	M	348	3,86	1,05		
Achievement	F	640	4,01	1,14	-4,91	,000*
	M	348	4,36	1,03		
Hedonism	F	640	4,57	1,05	4,64	,000*
	M	348	4,24	1,08		
Stimulation	F	640	4,63	0,90	,88	,381
	M	348	4,57	0,97		
Self-direction	F	640	4,98	0,75	,98	,327
	M	348	4,93	0,81		
Universalism	F	640	5,24	0,68	3,37	,000*
	M	348	5,08	0,76		
Benevolence	F	640	4,98	0,75	3,37	,000*
	M	348	4,80	0,84		
Tradition	F	640	4,51	0,82	1,56	,126
	M	348	4,43	0,87		
Conformity	F	640	4,80	0,85	1,77	,078
	M	348	4,70	0,86		
Security	F	640	5,12	0,72	4,10	,000*
	M	348	4,90	0,87		
<b>PVQ Total</b>	<b>F</b>	<b>640</b>	<b>4,70</b>	<b>0,49</b>	<b>1,53</b>	<b>,003*</b>
	<b>M</b>	<b>348</b>	<b>4,65</b>	<b>0,58</b>		

## b. Correlation Analysis Results

The relationships between the variables of the study are given in Table 5. Beginning by examining the subscales of the Stigma Scale, we see that *discrimination and exclusion*, *labelling*, *psychological health*, and *prejudice* all showed positive correlations with each other. The same is generally true of the PVQ Values sub-factors; most subscales correlated positively with the others. The exceptions to this pattern were that *power* was uncorrelated with *benevolence* and *universalism*.

Correlations of Stigma Scale Total scores with the PVQ sub-factors reveal that *Stigma* correlated positively with *power* and *achievement*, and negatively with *stimulation*, *self-direction*, *universalism*, *benevolence*, *tradition*, and *conformity*. That is, as stigma scores increase, the other score decreases.

Similar results were obtained in terms of the *labeling* factor. *Labeling* was negatively correlated with *hedonism*, *stimulation*, *self-direction*, *universalism*, *benevolence*, *tradition*, and *conformity*. *Labeling* was positively associated with *power*, but there was no significant relationship between *achievement* and *security* factors. *Psychological health* was positively correlated with *power* and *achievement*, and negatively correlated with *universalism*. *Prejudice* correlated positively with *power*, *achievement*, *tradition*, and *conformity*. No relationship was observed with the remaining factors.

Although these correlations were statistically significant, they were generally modest in size. The strongest correlation in the data was a moderately negative association between *discrimination and exclusion* with *universalism* ( $r = -.305$ ,  $p < .001$ ).

Table 5. Correlations Between Study Variables

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Discrimination and exclusion	-															
Labeling	,46**	-														
Psychological health	,36**	,48**	-													
Prejudice	,17**	,39**	,42**	-												
<i>Stigma Scale Total</i>	,70**	,81**	,76**	,65**	-											
Power	,16**	,12**	,15**	,15**	,20**	-										
Achievement	,10**	,02	,12**	,17**	,14**	,54**	-									
Hedonism	-,06	-,10**	,03	,04	-,04	,33**	,36**	-								
Stimulation	-,14**	-,07*	,02	,02	-,07*	,25**	,34**	,46*	-							
Self-direction	-,20**	-,14**	-,04	,05	-,12**	,23**	,34**	,36**	,54**	-						
Universalism	-,31**	-,20**	-,09**	,02	-,21**	-,02	,15**	,22**	,36**	,49**	-					
Benevolence	-,16**	-,06*	,01	,01	-,08*	,03	,15**	,18**	,33**	,35*	,55**	-				
Tradition	-,04	,13**	,13**	,14**	,12**	-,10	,03	,03	,11**	,13**	,35**	,42**	-			
Conformity	-,09**	,09**	,11**	,16**	,09**	,09**	,17**	,09**	,15**	,21**	,48**	,48**	,49**	-		
Security	-,16**	,05	,11**	,16**	,04	,08**	,25**	,20**	,31**	,39**	,55**	,47**	,41**	,54**	-	
<i>PVQ Total</i>	-,15**	-,03	,09**	,16**	,02	,41**	,58**	,52**	,62**	,66**	,70**	,65**	,48**	,62**	,71**	-

c. Regression Analysis Results

A regression analysis was performed to determine the degree to which values predict stigma. The results of the analysis are shown in Table 6, which reveals that the PPVQ factors together accounted for 16% of the variance in Stigma Scale scores. Power, achievement, self-direction, universalism, tradition, conformity, and security made statistically significant contributions to stigma scores. Of these values, power, achievement, tradition, and conformity were positive predictors of stigma, while self-direction and universalism were negative predictors of stigma. Universalism showed the strongest ability to predict stigma, with higher levels of universalism being associated with lower levels of stigma. More broadly, higher levels of stigma were predicted by higher levels of power, achievement, tradition, conformity, and security, and also by lower levels of universalism and self-direction.

Table 6. Regression Analysis

Variables	$\beta$	t	p	$r^2$
Power	,08	5,25	.000	.16
Achievement	,04	2,55	.011	
Hedonism	-,02	-1,46	.145	
Stimulation	-,01	-,47	.638	
Self-direction	-,06	-2,53	.012	
Universalism	-,20	-7,38	.000	
Benevolence	-,04	-1,76	.078	
Tradition	,11	5,41	.000	
Conformity	,05	2,24	.025	
Security	,08	3,39	.001	

Analysis findings showed that *power* ( $\beta=.080$ ;  $p=.000$ ), *achievement* ( $\beta=.040$ ;  $p<.05$ ), *self-direction* ( $\beta=-.060$ ;  $p<.05$ ), *universalism* ( $\beta=-.202$ ;  $p=.000$ ), *tradition* ( $\beta=.110$ ;  $p=.000$ ), *conformity* ( $\beta=.049$ ;  $p<.05$ ), and *security* ( $\beta=.083$ ;  $p<.05$ ) among value orientations explained 16% of the variance in Stigma Scale scores. According to the result of analysis *self-direction* and *universalism* has affected the stigma tendency negatively. Of these value orientations, it is universality that has the most influence on the stigma tendency. These results indicate that stigma decreases as *universalism* and *self-direction* increase. In terms of factors positively affecting stigma, increases in *power*, *achievement*, *tradition*, *conformity*, and *security* predict increases in stigma tendency, which is an expected result.

A second regression analysis was performed to understand the degree to which values predict the *prejudice* factor of the Stigma Scale. Results showed that higher prejudice scores were predicted by *power* ( $\beta=.080$ ;  $t=5.250$ ;  $p<.05$ ), *achievement* ( $\beta=.040$ ;  $t=2.549$ ;  $p<.05$ ), *universalism* ( $\beta=-.202$ ;  $t=-7.369$ ;  $p<.05$ ),

*tradition* ( $\beta=.110$ ;  $t=5.408$ ;  $p<.05$ ), *conformity* ( $\beta=.049$ ;  $t=2.242$ ;  $p<.05$ ), and *security* ( $\beta=.083$ ;  $t=3.385$ ;  $p<.05$ ),  $F() = XX$ ,  $R^2 = .08$ . Together, these values accounted for 8% of the variability in prejudice scores. Tradition demonstrated the most powerful effect; as tradition increases, prejudice increases as well.

## F. Discussion

The aim of this study, which was carried out in three different universities in Kayseri, was to examine the relationships between university students' prejudice-specific stigmatization tendencies and value orientations. In addition to this purpose, it was also discussed whether the variables used in the study differed according to gender.

Descriptive statistics analysis results show that students' stigmatization tendency mean score is 54.50 and standard deviation value is 10.90. Considering the scale midpoint of 55.0, this indicates a relatively high stigmatization tendency among the students. In terms of the prejudice subscale, the mean value is 3.10 and the standard deviation is .68. Students obtained a score above the midpoint in the dimension of prejudice. According to this result, students are prejudiced against people who are different in terms of criminal tendency, worldview, seniority, lifestyle, and individual characteristics. Although this reflects a relatively high level of prejudice on average, students reported low levels of stigma behavior, as evidenced in the low average discrimination and exclusion scores. Although researchers in Turkey have measured discrimination and exclusion among professional groups such as nurses, lawyers, teachers, athletes, and academic staff literature, only one study has been found on university students. That study, carried out on medical school students, showed results similar to those found here. Medical school students reported levels of prejudice ( $m=14.69$ ;  $sd.=2.96$ ) that were markedly higher than their reported discrimination and exclusion ( $m=9.12$ ;  $sd.=3.15$ ; Toker Uğurlu vd., 2020, s. 258).

Among the value orientations, the highest average was obtained in the dimension of universalism ( $m=5.19$ ;  $sd.=.72$ ). This result suggests that university students are understanding and appreciative, caring for the well-being of all people and the environment, and try to spread a culture of tolerance. It is a positive result that university students, who constitute the most dynamic segment of the society, are sensitive to local, regional, and global developments and exhibit an attitude that takes into account universal phenomena such as fundamental human rights, freedom to believe and live as they believe, freedom of thought and expression. Considering that the lowest mean in the stigma scale is obtained from the discrimination and exclusion factor, the result becomes even more meaningful. One of the important findings of the study is that students ranked traditionalism seventh. This result suggests that moving away from traditional lifestyles under the influence of

modernity and the psycho-social dynamics of urban life have affected students and distanced them from traditionalism. In the literature, it is seen that the benevolence dimension has the highest average. It is possible to think that the dimension of benevolence – taking care of, developing and protecting the well-being of those with personal contact – has diminished importance due to the weakening of social relations due to the pandemic, negative attitudes towards Syrian immigrants, and the economic difficulties Türkiye currently faces.

It is also important that the lowest average was obtained in the power factor. In this respect, university students in this study do not attach importance to social position and prestige, nor do they seek control over people and resources. Hedonism, which generally has the lowest average in the literature, rose two steps in this study and took the eighth place. It is possible to state that individual needs and pleasures related to satisfying these needs have begun to gain strength in university students due to the economic difficulties experienced in recent years.

As a result of the independent groups t-test, it was found that men consistently demonstrated higher levels of stigma than did women. These findings show that male students are more inclined to prejudice against people due to their lifestyle and individual characteristics, to marginalize individuals with psychological distress and communication problems, to label individuals according to gender, marital status, age, origin, sexual orientations, and to exhibit discriminatory and exclusionary behaviors against people who seem different. This pattern has been demonstrated in other studies using university students and other groups (Akın Bayramlık & Uluğ, 2019, p. 11; Aydın & Eker, 2018, p. 14; Sevim & Artan, 2019, p. 150; Taşkın Yılmaz et al., 2021, p. 200; Toker Uğurlu et al., 2020, p. 258). In only one study have researchers demonstrated an exception to this pattern, with women showing higher levels of prejudice than men (Güngör, 2013, p. 85).

Comparing men and women in terms of values, we found that the mean scores of women were significantly higher in the factors of hedonism, universalism, benevolence, and security in value orientations, whereas the mean scores of men were significantly higher in the factors of power and achievement. Accordingly, men value social power, authority, wealth, success, and ambition, etc. more than do women. This is consistent with the meanings attributed to women and men by gender roles and culture in Turkey. Women and men are expected to fulfill the roles and responsibilities deemed appropriate by the society within the scope of gender. These expectations, on the other hand, bring along a value orientation differentiation between the sexes starting from early ages. In Turkish culture, it is expected that men take on their roles in matters such as providing for the house and taking responsibility for the family. This leads men to be ambitious and

to prioritize power and achievement. On the other hand, subjects such as compassion, justice, adherence to traditions, and avoidance of rude or offensive behavior are expected more from women. It is also significant that women have a higher average for security. Violence against women makes them more sensitive about this issue (Görgün-Baran et al., 2017, p. 107). News regarding violence against women is given a lot of coverage in the media, with prolonged images of violence, and reports that the perpetrators of violence sometimes go unpunished or receive reduced sentences likely increases this sensitivity (Köseoğlu, 2018, p. 87). To place these results in the broader context of research on values, we find several studies that generally are consistent with the current study. For example, research by Schwartz and Rubel (2005, s. 1010) reports that men had higher mean scores on power, stimulation, hedonism, achievement, and self-orientation, while women had higher average scores on benevolence and universalism. Mehmedoğlu (2006, p. 152) found that female students give more importance to the values of hedonism, self-direction, universalism, benevolence, tradition and security, while male students give more importance to the values of power, achievement, stimulation and conformity. Women had higher scores in self-direction, benevolence, conformity and security factors, while men had high scores in hedonism in a study by Dilmaç et al (2009, p. 18). Men had a significantly higher mean score in power and achievement value orientations, and women in universalism according to Demirutku and Sümer (2010, p. 22), and women scored significantly higher than men in universalism and benevolence according to Cırhinlioğlu and Şenel (2017, p. 316). These studies largely are consistent with the current data. An exception is that one study showed men having higher scores in hedonism and stimulation factors, and no significant difference in terms of other factors (Emre and Yapıcı, (2015, p. 340). Thus, the findings in the current study largely confirm the pattern of gender differences revealed in the majority of research conducted in Turkey.

When the relationships between the variables of the study are examined, there is a modest positive relationship between the Stigma Scale total score and the values of power, achievement, tradition and conformity; and a negative significant but modest relationship was found between Stigma and stimulation, self-direction, universalism, and benevolence. This result shows that there is a relationship between authority, wealth, success, ambition, adherence to traditions in social and religious terms, and avoidance of behaviors that will harm others and society, and the tendency to stigmatize. In light of the change and competition in the social structure of the refugees who came to Turkey as a result of the Syrian civil war, power, and achievement have caused the values of tradition and conformity to become clear. Social change and economic difficulties appear to have increased the tendency to stigmatize foreigners or those who are different. This is consistent with the finding that prejudice

is associated with values of power, achievement, tradition, conformity, and security.

The regression analysis reveals that values help to account for the degree to which people stigmatize others. Values of power, achievement, tradition, conformity, and security predict increasing levels of stigma, while universalism and self-direction predict lower levels of stigma. Together they account for 16% of the variance in stigmatization scores. A very similar pattern is found with values and prejudice. Future research might profitably examine values in a broader context that considers the role of other individual and social-psychological variables exert to produce stigma and prejudice.

### **Conclusion**

According to Schwartz's approach, when values are considered as criteria that individuals use to characterize other people and events, we see that values can be associated with stigmatization and prejudice. In other words, values directly affect the tendency to stigmatize and prejudice from the moment they are applied to social and psychological phenomena. Although no previous study in the literature deals with both values and stigma, almost all studies that examine these issues independently or in terms of other variables are based on the assumption that the personal value system and evaluation processes play a certain role in motivation and personality functions (Oles & Hermans, 2003, pp. 1084–1086).

One of the striking points in this research is that prejudice yielded the highest scores of all the stigmatization subscales. One implication of this is that prejudice may develop before other aspects of stigma, such as discrimination and exclusion. If this is true, then it suggests that efforts to ease social tensions should not be limited only to regulations or laws to address discrimination and exclusion. Instead, social scientists and policy-makers should include efforts to reduce prejudice itself, in order to minimize cognitive factors that underlie discriminatory behavior. This possibility merits further research. In the current social climate, when even the smallest spark can lead to undesirable results, it is important to think about the role of prejudice possibly fomenting discrimination and social strife. Value orientations add to our understanding of prejudice, and a better understanding of people's concerns for security, power, tradition, and so forth will help researchers and policy makers address national security and the social order.

As a result of this research, the following conclusions and recommendations are suggested for future studies:

Prejudice is not a phenomenon that can only be explained by associating it with values, but value orientations have an effect on the tendency to stigmatize because they reflect an individual's core ideals.



Additional studies are needed to replicate the effects demonstrated here and, in particular, to demonstrate the extent to which they may be found in other segments of the population. Those studies could benefit from including measures of personality structure, self-esteem, attachment, and other psychological variables that may bear on values, prejudice, and stigma. Similarly, research examining these types of factors in conjunction with social and demographic variables also is needed, as these might help researchers to locate key aspects of people or society that would have the greatest impact on reducing prejudice in society.

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# **CHAPTER 2**

## **“SEM” AND “SIGN” IN A SOCIO-CULTURAL CONTEXT**

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The field of semiotics, which focuses on the analysis of various language codes, sign systems, and signs contained in all forms of communicative and cultural materials, whether visual, auditory, spoken, or non-verbal, is a rich and diverse area. Recognizing the privileged position of language in semiotic studies actually allows for the inclusion of non-verbal signs within the scope of semiotics (Guiraud, 1975).

Language is not limited to spoken language, which is one of the fundamental elements of human communication, where specific meanings are assigned to certain human sounds by each culture. In addition to verbal language, it encompasses meanings attributed to bodily signals such as posture, facial expressions, and gestures, as well as the meanings assigned to colors and shapes. These meanings generally influence how we perceive the external reality and visual materials like pictures, photographs, and films. In anything created by humans or modified by human intervention, a language is used containing auditory elements like music, visual elements like paintings and photographs, both visual and auditory elements like videos, and verbal or written signs and symbols, much like spoken language. Some semiologists have even adopted a more universal and comprehensive understanding of semiotics, which is based on the idea that the natural world is actually a system of signs and includes not only the signs produced by humans but also the signs in Nature.

The idea of a sign is not an invention of semioticians and its roots go back to ancient times. However, thoughts about “signs” have undergone significant development from ancient times to the present day, and this has led to the emergence of a specific discipline called “semiotics” that focuses on the subject of “signs.” We can trace the earliest traces of the concept of the sign from the Ancient Period to the present, and this evolution has culminated in the establishment of semiotics as a distinct field of study dedicated to the examination of signs.

Since the emergence of semiotics, semiotics has undergone radical changes within itself. For example, in semiotics, the approach that initially developed on the basis of the dominant linguistic sciences and focused on verbal language signs has gradually been replaced by an approach with a broader perspective that includes other signs. In the early years when the discipline was established, the Saussurean tradition, which dealt with the subject of signs on the basis of linguistic sciences, was dominant. As a reflection of this, among the semiologists who followed Saussure, one of the founders of semiotics, those with a linguistics background were in majority (Deely, 1982:7).

Ancient Greek thinkers focused on the subject of signs long ago. According to Plato, who considered the human mind as a wax plate, the sign was the traces



left by our senses on this wax plate (Manetti, 1993:54). According to Plato, verbal signs are merely incomplete representations of things in real nature, whether natural or conventional. The study of words gives nothing about the true nature of things. The information that signs provide us consists of indirect information which is below direct information: the knowledge gained through words about things is inferior to the knowledge of reality itself, even if words can provide a perfect similarity. Aristotle regarded writing as symbols of the sounds we make while speaking, and these sounds as signs that are symbols of mental impressions. Mental impressions are similar to real things, but the “speaking” that expresses them is not the same for all people. Aristotle believed that the differences in the structures of sign systems are not a matter of content but rather a matter of expression. In the debate about the arbitrariness or conventionality of the sign, he is in favor of the sign being conventional: because no name is a name until it becomes a symbol (Nöth, 1995: 15).

In the Middle Ages, the scholastic understanding of signs was largely based on biblical interpretation and the pansemiotic Christian view of the universe. *“Aliquid pro aliquo”: One thing represents another*. Although some historians place Aurelius Augustine in late antiquity while others in the early Middle Ages, many agree with Coseriu, who sees Augustine as *“the greatest semiologist of antiquity and the true founder of semiotics”* Augustine distinguishes between natural and conventional signs but does not separate signs from things. Signs and things are not different categories of objects. A material object can serve as a sign for another. (Nöth, 1995: 16-17).

In Augustine’s *Dialectica*, a sign is defined as something that indicates something other than itself. The sign does not represent itself but something else:

**“Signum est quod se ipsum demonstrat sensui et aliquid derelinquit intellectui.”**

Augustine, *De dialectica*

*“A sign is something which shows itself to the sense, and besides itself, leaves something to the mind.”*

In his book *On Christian Doctrine*, Augustine emphasizes that the sign carries meanings beyond what we perceive with our senses and evokes things other than itself in our minds:

**“Signum est enim res praeter speciem, quam ingerit sensibus, aliud aliquid ex se faciens in cogitationem venire....**

Augustine, *De doctrina Christiana*

*“A sign is a thing that, besides the appearance it presents to the senses, brings something else to come into thought.”*

In the Middle Ages, the Latin concepts of *signum* (plural *signa*) and *semeion* and the concept of sign began to be used in a more general sense, covering both natural events and linguistic expressions, and natural and conventional signs were distinguished from each other. This distinction can be observed in the approaches of Augustine and his successors. Augustine adopted an Epicurean approach, considering a sign as something that is sensed by the senses and that points to something else: [*signum est quod et se ipsum sensui et praeter se aliquid animo ostendit*]. Therefore, there are two types of signs: natural signs [*signa naturalia*], which do not carry any intention or desire to signify, such as smoke indicating fire, and conventional signs [*signa data*], which are not given by nature but are deliberately produced based on agreement and with a purpose (Clarke, 1987: 19-20).

It is also possible to find the conceptual foundations of semiotics in John Locke's work called "An Essay Concerning Human Understanding" dated 1690 (Deely, 1990). Locke combines the internal tools of comprehension (ideas) and the external tools of communication (words, gestures) in a single semiotic perspective, grounded in the founding doctrine of "*signorum*" (Deely, 1982: 21).

According to Eco, semiotics is about everything that can be considered as a sign, and anything that replaces something else in a meaningful way is a sign. Eco suggests that if we consider semiotics as a field, there is a need to create an inductive model that combines different studies. However, if we consider it as a discipline, Eco points to the necessity of establishing a deductive semiotic model (Eco, 1979:7). Sebeok considers semiotics as both a discipline and a technique. It is a discipline in terms of having a "*corpus*", which is its own universe of study, while it is a technique in terms of researching things that produce signs (Sebeok, 2001:5.)

"There would be no smoke if there is no fire"

Smoke indicates fire; there is no intentional relationship between fire and smoke and it is a natural indicator. However, when smoke is used as a means of communication, it is possible to assign a meaning based on consensus on what smoke means, meaning that it refers to something other than fire. For example, if a group of climbers build a campfire and use the smoke to help their friends locate them, this is a conventional conclusion about the meaning of the smoke.. It is a natural sign when smoke indicates a fire. However, the campfire that climbers light as a signal, informs their friends of their location. Is the interpretation here still 'natural'? In the expression "There is no smoke without fire" suggests that based on the natural sign relationship between smoke and fire, if there is a sign related to an event, it is concluded that the event also exists. However, smoke may indicate a fire, but does not always indicate a wildfire.

Especially socially constructed signs may not always indicate the existence of the same event. In a certain culture or situation, something indicating or accepted as a sign of something may, in another culture or a different context, indicate something entirely different or may not signify anything at all. The graying of hair is a natural occurrence that occurs as part of the aging process. It begins when the production of melanin in the hair follicles decreases or stops, causing the hair strands to turn white. Having white hair signifies old age: Being old signifies experience in a traditional society, and thus, white hair symbolizes experience. In a society where being young or appearing young is highly valued, gray hair can be seen as a symbol of aging and may have negative connotations such as not taking care of themselves, (not to care coloring their hair), neglect, laziness and unattractiveness etc.

Overweight refers to carrying excess body weight compared to what is considered healthy or normal, and it is often caused by a combination of factors such as unbalanced diet, lack of physical activity, genetic predisposition, and environmental influences. Being overweight may indicate overeating and in a traditional culture, this may indicate wealth and being wellfed and beauty. However, in today's modern world where being thin is valued, overweight would have negative connotations and can be seen as unaesthetic, unhealthy, and sign of neglect personal care.

As seen in examples above, contradictions stand out in these sign chains: old age versus youth, beauty versus ugliness, healthiness versus unhealthiness, overweight versus thinness, grooming versus neglect. The idea of "unity of opposites" which we can trace back to Heraclitus and later to Hegel's dialectics, and the detection of opposites have an important place in the analysis of a semiotic structure. There is no peace without war, no good without evil, no satiety without hunger, no victory without defeat...

While they may not always directly form a pair of opposites, various cultures have established specific types of oppositions among concepts that are linked as binary opposition systems. These oppositional relationships can be constructed in different ways, such as opposition - logically contradictory/If something is not alive, it is dead; if it is not dead, it is alive - like the opposition between life and death, or antonymy - logically contrasting/If something is not good, it is not necessarily bad - like the opposition between good and bad (Chandler, 2002: 104).

A sign does not always consist of sounds, as in spoken language, or symbols, as in written language. Various components can be included in the display, such as movements, colors, and the placement, presence, or absence of objects. Colors, for example, are signs that contain cultural meanings: the color white is universally associated with cleanliness, innocence, and purity. However, the cultural meanings of colors can vary. For instance, the white color, often

indicates positive meanings such as cleanliness, purity, spotlessness, goodness and innocence, in most cultures. Detergent commercials often demonstrate the cleaning ability of the detergent by showing a white clothing being intentionally stained and then washed with that detergent. The contrasts of cleanliness and dirtiness, spotlessness and stains are best reflected by a white clothing in the contrast of black and white.

The duality of physical labor and mental labor is reflected in the white-collar-blue-collar duality. It is possible to see in the black race-white race dichotomy the slave-master duality of the colonial period and the representation of racism that continues to exist even today. White hair signifies being old and experienced - especially in eastern societies - and a respected social status. The statement “We did not whiten these hairs at the mill” tells us that it is not an immediate situation like the miller’s hair turning white from dealing with flour, but that white hair represents an experience that spans many years. But as we mentioned above, in today’s anti-aging world, it is important to look young, not to be old, so white hair will be covered with dye.

The white coat is identified with healthcare personnel such as doctors, nurses and pharmacists. “White coats” are those who heal, those who are respected. In some cultures, the white shroud can indicate death and mourning. In Indian culture, widows wear white, or in Korean culture, mourners express their sadness by wearing plain white clothes, removing their ornaments and untying their hair.

The most important disadvantage and at the same time one of the advantages of a study on semiotics is that the study itself consists of signs. Since a book or article on semiotics will consist of the words of the language in which the author/s write, it carries the problem of language-specific differences.

English	French	Turkish
<b>Sign</b>	<b>Signe</b>	<b>Gösterge</b>
<b>Signify</b>	<b>Signifier</b>	<b>Gösterme</b>
<b>Significant</b>	<b>Significatif</b>	<u>Anlam</u> lı
<b>Signification</b>	<b>signification</b>	<u>Anlam</u> landırma
<b>Seme</b>	<b>Sème</b>	<u>Anlam</u> birim
<b>Semantics</b>	<b>Sémantique</b>	<u>Anlam</u> bilim
<b>Semiotics</b>	<b>Sémiotique</b>	<b>Göstergebilim</b>
<b>Semiology</b>	<b>Sémiologie</b>	<b>Göstergebilim</b>

The concept of the ‘semiosphere’ introduced by Lotman holds important place from a sociological perspective. According to Lotman, the semiotic

universe is the sum of individual texts and separate languages. He claims that we cannot reach the semiotic universe by starting from individual semiotic acts; on the contrary, he argues that the existence of such a universe, namely the semiosphere, makes semiotic acts possible (Lotman, 2005: 208). For Voloshinov, who considers the “word” as a product of the mutual relationship between the speaker and the listener (addressor and addressee), the word is a reciprocal act which is also collective. Because we shape ourselves verbally according to the perspective of others and the community we belong to. When a word is spoken, it throws a bridge between addressor and addressee, with one end connected to the speaker and the other end connected to the listener (Voloshinov, 1973: 86).

This co-formation is important not only from a sociological perspective but also in terms of the reciprocal relationship between signs and meanings. You can learn a language, but if you haven’t learned the cultural codes within that language, you can’t fully understand it. In this regard, we can give examples of differences in humor between cultures. Humor is based on cultural codes that determine what is laughed at and what is not in a society. Even a person who has learned a language proficiently may have difficulty understanding jokes if they are unfamiliar with the culture of that language. While everyone around is laughing heartily, you might wonder what exactly is funny here if you are unfamiliar with the culture.

While signs can tell the truth, they can also lie (paradox of the sign). There is no true without false, there is no false without true. True and false cannot be separated and they exist together in the sign (Kim, 1996:17). The relationship between sign and meaning is a culturally established relationship. The meaning or meanings carried by the sign do not originate directly from the sign itself, but are attributed to that sign. The sign has the power to hide as well as represent the truth.

Signs do not occur alone but in groups, and semioticians call sets or groups of signs “codes”. Although it is easier to examine the signs alone, it would be more appropriate to consider them together with the other signs in the context. On the other hand, since the concept of code refers to more than being a group, to the organization of individual signs, it is insufficient to define the concept only as a sign set (Leeds-Hurwitz, 2012:51). Associating an element such as an object, a color, a sound with a concept is cultural. Indicators or indicator groups are located within a historical and cultural environment that surrounds them (McHoul, 1996: 47).

The common point of two different semiotic traditions, one based on Pierce and Morris, the other based on Saussure and the Prague School, is the concept of the sign at the atomic level. Especially in the second approach, it is accepted that the basis of any semiotic action is the communicative action

that involves some kind of exchange between the addressor and the addressee (Lotman, 2005: 205-206). According to Voloshinov, a word is a bridge between the speaker and the addressee. One end of this bridge depends on the person who says it, and the other end depends on the addressee. A word is a territory shared by sender and receiver, speaker and listener (Voloshinov, 1973).

The reciprocal relationship between sem and sign is a dynamic relationship in which the meaning can reconstruct the sign and the sign can reconstruct the meaning. The Sem and sign relationship is inseparable from cultural, social, and historical contexts. They exist together with other signs and meanings and, in fact, as patterns of signs and meanings. Moreover, each sign has various layers of meaning. These complex networks created by signs and meanings with their conceptual, contextual, cultural, social and historical contents involve the interaction of many semiological elements in mutual relationship. It is a fabric woven within the context, society, culture and historical moment in which it takes place.

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# CHAPTER 3

## INTERGENERATIONAL DIFFERENCE IN TERMS OF TECHNOLOGY USE STATES AND SOCIAL ENVIRONMENTAL SENSITIVITY

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## Introduction

Each generation has its own unique characteristics within its own period. Intergenerational interaction is affected by genetic and psychosocial factors transmitted from generation to generation. The Dictionary of Philosophical Terms of the Turkish Language Association defines the concept of generation as a group of people who were born in more or less similar years and had the same conditions of the same age, therefore experienced similar troubles and fates, and were obliged to similar duties. The differences in attitudes and values of generations, the problems they experience with each other, and organizations in terms of social and working life can affect all working patterns. The reality of social change being forward or backward is reflected in the periods in which generations live through material and spiritual cultural elements. Karl Mannheim (1928) emphasizes that the individual, as a member of society, cannot be independent of the socio-cultural and economic structure, and that the generation cannot be considered separately from the spirit of the time and the great historical events of the period. The rapid advancement of technology is one of the important factors in the formation of differences between generations. Social change affects individuals' compliance with social norms, moral attitudes and attitudes, consumption habits, etc. through material and spiritual cultural elements. It manifests itself in their perspective on life and in all practices of daily life. The rapid advancement of information and communication technologies directs individuals to use technology. When the literature was examined, it was seen that quantitative research method was mostly used in studies on intergenerational technology usage situations. This study is important in terms of using the qualitative research method, which allows an in-depth understanding of the opinions of participants from different generations. This study focuses especially on the differences created by being involved in technological innovations later and being an active user of changes and innovations.

### 1. Generation

When a person is born, that person becomes a member of society or a group. The time periods spanning the years that determine the group of this society are important for a generation grouping (Delahoyde, 2009: 29). It states that the generation was born in a certain time period and that individuals have similar thoughts and behaviors, similar value judgments and attitudes through the common experiences they share under the influence of social, cultural and historical events (Ercömart, 2018: 11). Individuals who were born and grew up in certain periods and are in the same age group, in the process of socialization, with similar relationship networks (family, friends, etc.), similar teachings (education, technology, etc.), similar experiences, shape similar characteristic features and transform them into behavioral patterns, they can be considered as representatives of the same generation. They can be

accepted (Yıldırım alp and Güvenç, 2020: 59). Since the generation is affected by the structural characteristics of the period in which it lives, it is possible for its members to have similar titles.

### **1.1.Classification of Generations**

They shared similar life and age periods and were shaped in line with the events of certain periods. Each generation has its own characteristics, values, views, perceptions, attitudes and behaviors, thoughts, prejudices, weaknesses and strengths. Generation gap is defined by age groups in the literature. Classification of generations (Twenge, 2013; Reeves and Oh, 2008; Crumpacker and Crumpacker, 2007; Haeberle et.al, 2009; Keleş 2011; Kyles, 2005; Lancaster and Stillman, 2002; Senbir, 2004; Yelkikalan ve Altın, 2010; Türk, 2013):

1925-1945: Silent Generation (Traditionalist)

1946-1964 : Baby Boomers

1965-1979 : X Generation

1980-1999 :Y Generation

2000- + : Z Generation

The silent generation was raised with values that prioritize important judgments such as loyalty and taking on duties within the group (Delahoyde, 2009: 33). Their knowledge, stability and self-belief have made them managers in vital positions in their work (Zemke, 2013: 46). The baby boom generation is loyal to their jobs, positive with their colleagues, and has adopted a close, caring attitude in interpersonal interactions (Daloğlu, 2013). Even if they do not live in touch with technology, they are very willing to learn and use technology due to their ambitious and competitive attitudes (Delahoyde, 2009: 34). The baby boom generation's ideas such as equality between men and women and sensitivity against racism have been transferred to the present day (Strauss and Howe, 1991: 299). Generation X is considered as the generation that exists in rapid social change, financial, family and social insecurity and an unclear tradition. It is stated that, in addition to being skilled in using technology and problem solving in the workplace, they are also extremely competitive and open to innovation and diversity (Smola and Sutton, 2002:365).

Generation X individuals are educated, have a desire to experience everything, are persistent and want to know everything. Even if they complete their development and education process in their work and studies, they try to find other options that they think will be better in a few years, not many (Ware, 2013:39). It is noteworthy that they are contented, cautious, confident, fun, combative, dynamic and brave, but they do not lose their guard. Characterizations such as having high brand loyalty, being the first generation

to meet gender equality, and loving being independent can be listed (Atabay et al, 2011: 4).

Generation Y, defined as the period after 1980 in Turkey, are the children of the technology-friendly, individual, comfortable and globalizing world in which PC and GSM technologies were born (Senbir, 2004: 25). People in the Y generation are defined as a generation that is passionate about technology and knows how to use technology well. For this generation, technology is the symbol of many things in their lives. In fact, it would be appropriate to say that one of the issues in which Generation Y is superior to Generation X is the use of technology (Aydın and Başol, 2014:5).

Generation Z, unlike the previous generation, can be network young people and members of various networks. It can also be said that they have developed the ability to deal with more than one subject at the same time (Mengi, 2009). This generation finds all of them together with new technological opportunities and ease of communication and transportation. Because of their desire to be constantly online, they aim to maintain connections on their mobile or computer in the background even when they sleep. When they wake up in the morning, the first thing they do is check the connections taking place in the background (Palfrey and Gasser, 2008: 4). Since this generation has not transitioned to working life, its characteristics in this field cannot be described.

### **1.2. Intergenerational Differentiation Factors**

While similar generations unite with common culture and values, different generations may separate from each other and generational differences may emerge (Ünüsan Atak, 2016). Characteristic features such as age, education levels, gender, socio-economic status affect people's education processes, learning habits, social roles, expectations and development. Different characteristic structures change people's value priorities (Schwartz, 2005: 15). Throughout their lives, individuals have been influenced by first their parents, and then by their socialization and other people in their circle of friends whom they consider important in their lives, by certain experiences, by their education, by their customs and traditions, by the culture they are in, and by other processes (Schermerhon, 1996: 136).

Socio-cultural and socio-economic situations such as the rapid change of the world, the differences brought by the period, technological developments, and changes in working life create intergenerational differentiation. From the first generation to the second generation, the characteristics that characterize families have changed. While the education of the parents allows the families of the first generation to be better distinguished, in the second generation it is the child's performance that shows the differences between families. In other words, the main distinguishing features of families have shifted from parents to children. While yesterday family groups were primarily recognized by the

educational characteristics of the parents, today they are primarily recognized by the quality of children's self-realization (Pourtois et al. 2011: 149).

Generation Y, which differs from other generations because the period in which they grew up had positive conditions, grew up in a world that is also developing in terms of technological opportunities (Erden Ayhün, 2013: 101). Generation Z grew up at the beginning of the rise of the computer world, and Generation Y grew up and started to age in a period when the internet became widespread. From this perspective, Generation Z has witnessed all the digital advances experienced by other generations since birth (Tosun, 2022: 25). Global events and situations experienced during the process of social change can create more or less adaptation effects across generations. For example, Alptekin et al. (2021:274) In the conclusion of the research titled "Social Media Usage Levels and Preferences of BabyBoomers, Generations".

### 1.2.1. Technology Use Cases

Social change manifests itself in the technological structure as well as in the sociological, economic and political structure. Technology shows itself as the tool through which this change occurs most rapidly. Digital natives (Generation Z), who were born in the early 21st century and grew up in touch with technology, show different characteristics in almost every field, compared to digital hybrids (Generation Y) who were born in an analog world before them and encountered technology later. These differences between these two generations have caused their lifestyles and attitudes to differ (Büdün Aydın, 2023: 1679).

Generation Those who use laptops, are comfortable/express themselves in the digital and virtual world, play Playstation, etc. Generation Z is depicted as internet and technology wizards, born in big data and smart technology, socialized in digital, social media, social media actors, always online (Özdemir, 2019:135-136).

In the study titled "Social Media Usage Levels and Preferences of Social Media Generations" conducted by Tutgun Ünal and Deniz in 2020, the finding that generations' social media usage is at a moderate level differs from the view that they have different adaptations to the use of technology as stated in the generation theory. It has been concluded that social media generations are not separated by a sharp line and that the generations exhibit a transitional structure regarding the said differentiations. There are also studies that evaluate the use of technology for the older generation in terms of functionality. In this respect, it is important that Özsungur (2018) points out that the negative conditions resulting from physical, psychological, mental and social losses due to old age can be reduced through mobile internet use, and that mobile internet use enables older individuals to think that it increases their chances of reaching things that are important to them.

## 2. Methodology

The sample was determined using the purposeful sampling technique from Generation X born between 1965-1979, Generation Y born between 1980-1999, and Generation Z born in 2000 and later. In the research, in-depth interviews were conducted with a total of 15 people representing generations X, Y and Z using a semi-structured interview form. The interview questions were arranged using the information obtained as a result of the literature study conducted before the interviews and some previous research. Care was taken to ensure that the questions were understandable and consisted of questions aimed at obtaining detailed information. At the beginning of the interview, socio-demographic characteristics were determined to get to know the generations (age group, educational status, marital status, whether they are working or not, etc.) and then questions were asked about intergenerational differentiation in terms of technology usage situations and social environmental sensitivity. In some cases, additional questions were asked to obtain more in-depth information.

## 3. Research Findings and Discussion

Based on the participants' answers to the questions asked in the semi-structured interview form, the descriptive analysis method was used to explain the change of data in technology use and social environmental awareness, which presents the intergenerational differentiation and change dynamics through indicators, in connection with other topics.

### 3.1. Technology Use Cases

Technology reveals the difference between generations most clearly. Generations are affected by social change, older generations either completely resist the changes or adapt slowly. This generation depends on what they are used to, what they see, what they do or what they have learned, and they do not accept innovations easily. Younger generations can adapt quickly.

*"...I actively use social media platforms, especially X and Instagram. I read virtual books because book prices are very expensive. Also, virtual platforms for clothing and food are indispensable for me" (36, Female, Single).*

The late introduction of Generation The first thing that comes to mind for Generation Y, born between 1980 and 2000, is technology. Since this generation grew up in an era where technology changes very rapidly, items such as computers, internet and communication technologies are integral parts of their lives (Sherratt and Cogshall, 2010: 29). Generation Y, which has significant differences in terms of technology use with their parents, Xs, uses PC, GSM and are referred to as internet children (Senbir, 2004: 26).

*“I use all technological devices very well. I have been using tablets since a very young age. I follow technological developments closely, so I change my phone frequently. Of course, my circle of friends also affects this situation”* (21, Male, Single).

While generation Y uses technology well, generation Z uses technology at an advanced level. As a result of the interviews, it is seen that technology is indispensable for every generation. For the older generation, technology is an external change dynamic that is included in their lives later and to which they have to adapt. Generation Y and Z have become active users by adapting to the changes created by technological innovations in daily life (friendship through membership in virtual groups, meeting and marrying on the internet, etc.). It seems that phone use is very common among young people. They actively use technological devices in their daily life and social environments. Especially since Generation Z was born into technology, they cannot imagine a life without technology.

### **3.1.1. Working Life and Technology Usage Situations in Working Life**

Generation-specific behaviors have been depicted under the influence of external factors such as the bio-psycho-social reality of the human subject, the period in which we live and the social environment. Working life constitutes an important part of both daily life and the socio-economic and cultural structure of social life through its indicators (profession, status, income, etc.). Members of Generation X strive to adapt to changing world conditions.

*“...I used to think that new customs were being brought to the old village, but when I started a new job, I had to use the computer well. I had to learn technology in order to be permanent in this job”* (52, Male, Married).

Generation Y employees welcome remote working alternatives such as part-time working, working at home, and mobile working. They like to work, but they do not want their life to be just work (Akdemir et al., 2013: 18).

*“Our company decided to continue working from home, which it started during the pandemic. Remote working has increased flexibility, made the concept of overtime ambiguous and increased the demands of the employer. It requires using technological tools very well. Although it is difficult to provide office facilities at home, it is a fact that today’s new way of working.”* (29, Female, Married).

Since individuals from Generation Z are younger, they are less involved in working life than other generations. For this reason, precise information cannot be given about attitudes and behavioral characteristics in working life, and assumptions can be made based on general generation characteristics (Ok, 2019: 21).

*"I am a 3rd year industrial engineering student. As far as I have observed in working life, the cumbersome system is still used. Artificial intelligence, cloud and autonomous technologies, etc. I think these processes should be followed."* (20, Male, Single).

Technological developments affect generations' understanding of life, attitudes, attitudes and expectations. Generation X, they learned to survive by seeing inventions that significantly affected life, such as the emergence of computers, mobile phones and the internet (Ng. et al., 2016:55). Generation Y, considered as employees, they are technologically skilled, impatient and quick to learn (Gursoy et al., 2008:450). Technology is the symbol of many things in the life of generation Y, and it is the area where it excels compared to generation X. The lives of generation Z are greatly affected by technological changes. Smartphones and digital platforms are indispensable tools for them (Kılıç, 2018:61-76).

### 3.2. Social Environmental Awareness

Intergenerational differences are made visible in the question regarding social environmental sensitivity, which is asked to understand the way generations approach the developments in the environment.

*"I am my own person, I have never been involved in any incidents until now. Even if I see people fighting, I ignore the events and act like nothing happened. After this age, I do not want to testify at the police station, I want to live a comfortable life"* (46, Male, Married).

Generation Y members, who are clearly aware of their goals and expectations, questioning, discussing without hesitation, ambitious and giving importance to their own thoughts, are individuals who are accustomed to being the center of attention (Mercan, 2016).

*"Our interest and sensitivity towards ourselves, our environment, the world we live in, and the people we share this world with are only in proportion to our ability to think and our humanity"* (32, Female, Single).

*"I absolutely cannot tolerate injustice and I am extremely sensitive to those who are treated unfairly. I express my reaction especially on such issues"* (23, Female, Married).

*"As long as nothing happens to people, they don't care about what other people go through. When I wanted to donate blood, my mother did not allow me, and then we lost my father to leukemia. Then my mother realized how important blood donation was and took us to donate blood herself"* (17, Male, Single).

In the interviews, it is seen that generation individuals from generation Y and Z are sensitive to events and situations, and they share posts to raise



awareness, especially with the influence of their active use of technology and new media. The active use of new communication technologies across generations has enabled the acquisition of knowledge in many different fields and the diversification of interests. The heterogeneity of user profiles of different platforms can increase the level of consciousness and awareness in diversified areas by giving a dynamic structure to social communication and interaction processes.

### **Conclusion**

Generations have emerged throughout human history. Generation is defined as the generation that was born in almost the same time period and lives in a certain economic, social and social structure. Since societies are in constant change and transformation, nothing remains constant. These changes and transformations differentiate the characteristics, functions, roles and life perceptions of generations. Generations reflect the changing world and society.

Generation X consists of the generation born after 1965. This generation, who can work at a job for a long time, has high motivation for advancement and accumulates savings. Individuals in this generation are trying to position themselves in terms of proving themselves in society and being economically comfortable. There is a process of adaptation for this generation that has just begun to meet technology. Generation Y includes individuals after 1980. Compared to Generation X, they work for a shorter time at a job and evaluate alternatives. They have brought innovations by shaping their working lives in their own way. This generation, which uses technology more actively compared to Generation X, has a high dynamic of development and change. Generations have also created changes in the way they work. This change has especially intensified since the Y generation. Generation Z covers the years 2000 and later. This generation used technology before learning to read and write. It actively uses new media, which includes interactive, two-way communication, instead of mass media. Instead of the social network connections of the past, Generation Z communicates and interacts with individuals and groups on virtual platforms via the Internet. They are active subjects of the digital age.

Social change can be forward or backward, slow or fast; as society changes, generations also change. Intergenerational relations may differ in the form of harmony or conflict in different periods of the same society or from society to society. The forward and rapid direction of change increases the role differentiation between the older generation and the younger generation, as well as its impact on the social structure and institutions. Technology reveals generation differences most clearly. It is necessary to increase the number of studies using qualitative research methods in order to examine and evaluate change from different perspectives in the analysis of generations.

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# **CHAPTER 4**

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## **PLAYING BY HEART: THE HERMENEUTIC ASPECT**

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*“Mnemosyne, the muse of memory and recollective appropriation,  
rules here as the muse of spiritual freedom”*

(Gadamer H.G. , Relevance of the Beautiful, 1968, p. 10)

Work on a piece of music usually consists of two phases: a period of memorizing the text (when the musician needs the score before the eyes) and a period when the piece is performed by heart. The ratio between these two phases may be very different – from the shortest possible first phase to its infinite lengthening, sometimes even due to the exclusion of the second phase<sup>1</sup>. Notwithstanding the correlation, the practice shows that work related to memory in both stages has hermeneutic foundations.

From the statements of musical performers, which are given below, it becomes clear that the act of a musical work's memorizing is in the general mainstream of the hermeneutic interpretation's problems, the main of which is the relationship between the following phenomena: the creator of a work (in this case, the composer), work itself (a musical text), an artist as an interpreter of the work (a music performer) and a listener (the music audience)<sup>2</sup>. In different periods of history, the relationship between these elements of the hermeneutic process, due to numerous factors, has changed. The attitude of the performer to the text (including the question of the need to memorize it) and the relationship with it have undergone a particularly radical reassessment.

In the origins of artistic performance in Ancient Greece, there was no written text *per se*. Ancient Greek storytellers – rhapsodes and aoidoi – sang from memory, restoring in their minds the poetries that they had previously created or heard from their masters and colleagues. The absence of a written source, each sign of which is predetermined, and must be strictly followed, made the performance of the oral narrator more or less free, just as it happens in this form of creativity at present (Lord, 1960). Such a performance implies an approach to the text as a phenomenon consisting of two different components: the unchangeable one (the skeleton of the work; the main line of the development, a change that entails the illogicality of the subsequent action) and the changeable one (details that can be changed, removed, or added in without detriment to the overall narrative<sup>3</sup>). Therefore, we can say that the

1 In some arts (for example, in storytelling) there is also a reverse option, when the first phase – the performance from a written source – is absent.

2 In Antiquity, the main phenomenon of this chain was deity, and in the Middle Ages, One God. In ancient and medieval philosophy, we find many examples of such an understanding of the creating process of an artistic work. It's believed that God sent down inspiration to a mortal poet, so that the ideal divine rhyme could be indicated in human language. Then a kind of chain of understanding was formed between the participants of the artistic process (Plato's "Ion"). But the very act of descending or sending down gives us the right to call this ancient and medieval idea the *hermeneutic vertical* (Isababayeva, Nr. 26/2021)

3 Moreover, it is these changes of a performer, individual and personal in nature, that characterize him as an artist and often become his hallmarks.

rhapsodic (epic) performance was a relatively free interpretation. In a sense, each subsequent performance differed from the previous one.

The natural fluidity of musical thought is well known to any performer who works with musical material from memory. This musical fluidity and variability, which finds its expression in improvisation, becomes a relatively severe and tangible problem for a performer who has been playing a piece by heart for long enough. Here the improvisational nature of music takes its toll, and small and substantial changes creep into the work. They are deviations from the fixed text. The work, outside of its reliance on the written text, continues its natural life and natural state of fluidity. Attachment to the written text, as it were, fetters the performer into the framework of the form in which the work was created. The fixation of a fluid and changing musical thought is one of the goals of musical notation. The musical text is the imprinting of a point, one possible text out of many, which must be worked out by the performer precisely in the form it appears before him in the score.

The emergence and progression of music printing put the scores<sup>4</sup> in front of the performer and, at the same time, revealed a completely new and unexpected task: the organization of the work with the printed text and relationships with it, in particular, with the new need for the performer to strictly follow the text as a primary source and even a kind of an author's order<sup>5</sup>. And if in the Middle Ages and even until the early baroque period, there was still a custom of writing out only the melodic line in the notes, which could be supplemented quite freely, then later the musical text began to be written in more detail, down to small ornaments. Thus, previously free improvisation began to be regulated more strictly. And in fact, the entire European music history is a way to narrow improvisational boundaries and a tendency to establish textual dominance.

The objectively fruitful interdependence between musical text as an author's will and a performer lasted for several centuries, almost until the middle of the 19th century. Then, within a few decades, a relatively quick and dramatic transition took place from playing by notes to playing by heart, and by the end of the 19th century, concert performance from memory became the norm.

During the period of romanticism, performers felt the need to abandon the musical script because, historically, new conditions appeared in the art of music to which performers had to adapt. The music became different, and musicians began to look for ways that would allow them to interpret contemporary music

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4 "The invention of musical notation spoiled us immeasurably, but meanwhile it should be remembered that music was originally created in the mind, from memory" (Ed. Edelman, *Performing arts in foreign countries*, 1966, pp. VIII, 178-179).

5 Transcription by hand, common in the early ages (often with errors and deliberate changes), made text quite vulnerable from the point of view of its textual stability. With the advent of music printing, the life of the text has certainly become more resistant to changes.

in a new way. One of these decisions was the difficult but necessary rejection of the text on the music stand. This refusal was revolutionary, but not because no one played by heart until the Romantic period. History has brought the evidence that musicians have previously preferred the performance by heart to the performance from notes. Couperin said, "It is almost impossible not to confuse and not tighten your fingers when you have to look at the score at the same time" (Couperin, 1973, p. 16). Here, the music sheets also interfere but mostly to the technique. With the rise of romanticism, music notes began to hinder not so much technical freedom as freedom of artistic interpretation. And a romantic would not be a romantic if he did not build an aesthetic basis for the new reality. The romantics turned their rejection of sheet music into a manifesto. Schumann, who is not only one of the most prominent figures in Romantic aesthetics but also one of the first to play by heart, asks, "Why tie weights to your feet when your head is winged?" and "Do you know that a chord played as freely as you like from notes does not sound half as freely as it is played from memory?" (Schumann, 1956, p. 254). The romantic musician outgrows the narrow technical issues; the problem of understanding the work and its interpretation comes to the forefront of his interests. Schumann appeals to his reader's common sense and says, "... I would be somewhat surprised if a ballerina, an actor or a reciter suddenly pulled out of the pocket the notes of the roles in order to dance, play and recite with more confidence"<sup>6</sup> (Schumann, 1956, p. 254). Indeed, music is almost the only form of art that, in public performance, resorts to a written source. Romantics (both performers and composers) propose to abandon that practice. This call cannot be considered an attempt to overthrow the text. Like any romantic composer, Schumann knows the text source's importance. The arguments for this we can see in Schumann's works which contain historically new instructions<sup>7</sup> for a performer, thanks to which the hermeneutic distance between text and performer was reduced. And despite this, despite the profound respect for the author's will expressed in the text, Schumann still calls for abandoning the notes in front of the musician's eyes as early as possible. Why? Why is the text an obstacle?

The performers give surprisingly similar answers to these questions, and these answers are reminiscent of Schumann's idea: playing by heart makes the performance free. Busoni says: "I have come to believe that playing by memory gives an incomparably greater freedom of performance" (Busoni, 1922, p. 81). "Playing from memory is indispensable to the freedom of rendition," remarks Hofmann (1920, pp. 112-113), and "only then does a performer feel complete freedom when he plays by heart," says Goldenweiser (1969, p. 66). Even Richter, who (perforce) played from notes at the end of his artistic career and argued

6 Conductor Igor Markevich asks, "Can you imagine opera singers singing the love duet in *Tristan* or the scene of Boris's death with a clavier in their hands?" (Ed. Edelman, *Performing arts in foreign countries*, 1966, pp. V 97-98).

7 It is impossible not to recall here that Schumann was the first composer to use instructions in German.



against playing from memory, says, “Of course, it is not easy to maintain such complete freedom when the score is on the music stand” (Monsangeon, 2002, p. 104 (translated by the article’s author)).

*Freedom.* Here is a crucial concept that performers associate with playing by heart. According to these musicians, playing from memory makes performance free. When does this feeling of freedom begin to be felt by a performer? It is obvious that there is a certain point on the time horizon of the performing process, after passing which the performance hermeneutically begins to bear the cardinally opposite qualities: the constrained and clamped interpretation becomes free (“got winged,” according to Schumann). A musician is intuitively aware of this point, tending to approach it (and thus giving up the notes) as quickly as possible. According to Bruno Walter, when conducting from a score, he felt an unpleasant inconvenience, and only the rejection of the score brought him a “hitherto unknown happiness” (Ed. Edelman, *Performing arts in foreign countries*, 1966, p. I 77). The sense of interpretation’s freedom causes this feeling of happiness<sup>8</sup>. And free interpretation is always characterized by the presence of improvisatory elements.

In the interpretation of classical music works, the problem of improvisation is quite an exciting and controversial phenomenon. The main issue here is the measure of the artist’s freedom in relation to the author’s will, expressed in the text<sup>9</sup>. So, for the great artists, even though the text strictly canonizes the performance, it still becomes free (within its framework, of course), and this freedom is felt most of all at the moment of transition to playing by heart. Then the illusion of improvisation is created, the illusion of the process of the act of creating during a performance. That is, the artist becomes a co-author of the composer, a co-creator at that moment. Actor Mikhail Chekhov asserted, “When you improvise, you will experience everything you do on the stage as if it were your own creation... Remaining true to the author’s intention in everything, at the same time, you will be his co-creator to the fullest” (Chekhov, 1986, p. 256).

Co-creation with the author<sup>10</sup>, to a considerable extent, involves “psychological transference,” which approximates the work’s artistic image as the composer<sup>11</sup> understood it. The break from the score and the rejection of notes in front of the eyes give a possibility for deeper immersion into this image. Goldenweiser wrote: “In music performance, it was not by chance

8 “I felt happy only when I improvised” (Chekhov, 1986, p. 162).

9 A work that is performed only by heart for a long time may be subject to changes to one degree or another. Therefore, many musicians advise to return to the music score from time to time to make sure that the musical text is correct.

10 “As soon as I sit down at the piano, I am transformed. I see the composer. I am becoming a composer myself. Music gives me this feeling” (Interview with Vladimir Horowitz, 1979\No 273)

11 “... At last, you must definitely have the feeling that you yourself have written it (...). Keep in mind that you are the author of what you play!” said pianist Sofronitsky (Ed. Milstein, 1982, p. 271).

that we came to play by memory. Only then can a truly artistically completed performance be achieved, and only then can a performer feel complete freedom when he plays by heart. Only the music he knows, from the first to the last sound, can be performed by him “from the inside,” and only then does he complete the creative process as a performer. Thus, playing by heart is, as it were, a prerequisite for artistic performance” (Goldenweiser, 1969, p. 66).

Performing by heart contributes to a much more complete insight into the work, penetrating the depths of its meanings. However, the co-creation in music is not only a recreation of the author’s intention but also the realization of the performer’s creative act (already on a ready-made text), that is, its implementation expressed in change. And here, the performer faces the question of correlating his creative will with the author’s.

The period of the co-creation between the performer and the author begins with the finishing of the period of initial, complete, and almost unconditional acceptance of the author’s will and ends where the will of the performer starts to suppress the will of the author, that is, where the performer makes such changes in the text that are incompatible with the author’s intent. The effectiveness of an artist is often determined precisely by the balance he maintains on the line between the author’s text, the need to be faithful to it, and the freedom that the artist himself determines and within which he creatively functions in the particular text. It seems that this line is so thin, it is so challenging to stay on it, that the performer (and, in the end, the listener, giving the preference to one or another performance) has to choose between inspiration with an unwilling departure from the text and “boring” fidelity to it. Not surprisingly, many prefer the former. Artur Schnabel said: “If I had the choice between a performer who plays with inspiration and imagination, but handles the text quite arbitrarily, and a performer who is absolutely reliable in his fidelity to the text, but has no imagination and is never inspired, I would generally prefer the inspirational one, albeit sloppy” (Ed. Edelman, *Performing arts in foreign countries*, 1966, p. III 183).

The inspiration leads the artist into free improvisation, with changes in the text, voluntary and involuntary, small and large. Not crossing the critical line becomes a formidable task for the artist: “The most difficult thing in concert is to combine the enthusiasm, the mood with the perfection of performance. Chasing one, you’ll lose the other. And you must have both”, Richter says (Milshtein, 1983, p. 194).

For artists like Richter, this dilemma is very acute. When the text is perceived as the *lex scripta*, from which it is impossible to deviate, even in the smallest detail, the music score before one’s eyes becomes justified and even necessary. And, if the balance at the critical point is impossible, in this case, the preference is given to accurate reproduction rather than inspired freedom.

Interestingly, this question is associated with the problem of playing from memory precisely in the aspect of hermeneutics. Richter talks about honesty towards text: “Finally, and above all, to play this way is more honest: in front of your eyes is exactly what should be played, and you play exactly what is written. The performer is a mirror. Playing music does not mean distorting or oppressing it under your individuality; it means playing all the music as it is, no more, but no less. Is it possible to remember every arrow made by the composer? Then the interpretation<sup>12</sup> begins, and I am against it” (Monsangeon, 2002, p. 104).

Richter’s tutor, the great piano teacher Heinrich Neuhaus<sup>13</sup>, said to his students that “the music score contains absolutely everything” (Neuhaus H., 1987, p. 208), meaning that the musical text itself is sufficient to reveal the artistic meaning embedded into it by the composer. However, this “absolutely everything” can be too voluminous for the musician’s memory and reproduction, especially in a public performance. And that’s precisely what Richter was talking about when he refused to play by heart.

Richter is a musician who carefully and accurately relates to the text. Therefore, at a certain period of his concert activity, he passed to playing from notes when he needed to abandon playing by heart. At the same time, he tried to build a specific theoretical and aesthetic basis for this decision. At concerts, he asked to darken the hall, the stage, and himself, leaving in complete darkness one single spot of light on the music stand. The light concentration on the score was not just a technicality. The musician deliberately tried to focus the listener’s attention not on himself, as a performer, but on the author’s text and script. The text is highlighted as the main object where the creative consciousness of the hermeneutic process’ participants, that are, in this case, of the performer and listener, accumulated. The performer is simply a transmitter here, and the listener becomes the primary addressee of the author.

However, whether the listener’s understanding of the musical material will be achieved almost always depends not on the listener himself but on the relationship of the performer with the text, the main issue of which is understanding. The performer must understand the text. This seems to be the primary condition for successful interpretation. Gadamer says, “... when someone reads aloud a text that he has not understood. No one else can really understand what is being read either” (Gadamer H.-G., *Relevance of the Beautiful and other Essays*, 1986, p. 28), and, “Understanding will arise when the reader pronounces the words freely...” (Gadamer H. G., 1991, p. 132). Here again, we encounter the concept of freedom as a precondition for successful interpretation. The freedom that Gadamer and the musicians mentioned above speak of must be understood in two ways: both

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12 Here Richter understands interpretation as an improvisation, equalizing it with the free relation to the text.

13 Neuhaus himself played only by heart.

as “freedom within the text” and as “freedom from the text,” which must be understood simply as a physical liberation from the text and technical comfort, which this liberation gives. Often, this is where the real work on a music piece begins. That is what Couperin and later performers talked about.

Many music teachers have an unspoken rule: students should know by heart new pieces at the very first lesson<sup>14</sup>. The primary reason for this is that the main technical obstacle in playing by notes is the inability to look at the notes and the hands simultaneously (especially for pianists), there is no need to split your attention and rush with eyes between the notes and the keyboard, and you can concentrate only on hands. Busoni said, “It is important for the accuracy of the playing that the eyes – where necessary – can look unobstructed at the keyboard” (Ed. Edelman, *Performing arts in foreign countries*, 1966, p. 147). This is natural because focusing only on the hands is a great advantage for the pianist. Some musicians go even further and completely exclude the vision during the performance, concentrating only on internal sensations: “To remember that you can only listen with your eyes closed, and therefore not a single piece is learned without playing with your eyes closed. Listen!... Listen, listen, and listen. To draw out sounds with your hearing from the deepest silence ... Play more of what you have learned with your eyes closed and with the participation of your imagination” (Medtner, 1979, p. 18), Medtner writes in his notes, “to close eyes and remember that it’s all about non-resistance to the waves of artistic images and feelings. Only these waves can wash away all the excitement. To surrender to changes of feelings, not to become stagnant at only one” (Medtner, 1979, p. 24), he continues and exclaims: “The main thing is hearing, hearing, hearing!!!” (Medtner, 1979, p. 15).

Thus, the musician not only refuses to look at the notes but excludes the sight from the act of interpretation. Open eyes limit the ability of the interpreter to penetrate deep into the meaning of the artistic image of the work. The search for the meaning and the rejection of everything that can divert attention from that search cannot be understood otherwise than the hermeneutic desire to delve into the work’s artistic image.

Why, with all the advantages of playing by heart, do some musicians still prefer to play with a score? First, the refusal to play from memory is of necessity based on such a physiological reason as the weakening of memory caused by assorted reasons (advanced age, illness, fatigue, depression, etc.). Many of the musicians, in different periods of their activity, face memory problems. Still, more often, this happens at a mature age: “Yesterday, at the concert, for the first time in my life, at some fermata, I had forgotten what to do next, and, to the great horror of the orchestra, I had been thinking for a painfully long time what and how to conduct next” Sergey Rachmaninov wrote in a letter

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14 Goldenweiser said: “at the very first lesson, everyone plays by heart. The first thing the student should start with is to know by heart what he is playing” (Ed. Nikolayev, 1961, p. 130).

(Rachmaninov, 1980, p. 57). He explains, “I’m just tired – very tired!” (ibid.) He was 40 years old. Is it a coincidence that Anton Rubinstein also experienced memory problems at this age? “Diffidence [on the stage] began appearing to me from forty, perhaps a little later. By this time, my musical memory began to weaken<sup>15</sup> (this is due to nerves) ... [previously] my memory was enormous. But since it began to weaken, I started to feel timid. I have stopped playing because of this. The piece I have to play I know very well. But some kind of irritability appears, some kind of a nervous state, an excitement, you think that you will stop, you get irritated, nervous. This is a torture worse than which even the Inquisition could not have invented. You sit at the piano and tremble at every bar” (Barenboim, 1957, p. 402).

A musician with severe memory problems must make one of two possible choices: he leaves the stage or starts playing with notes. Some artists switch to a new practice for themselves and put notes on the music stand. One of the brightest such examples is Richter. However, there are dramatic pages in the history of musical performances when great musicians left the stage due to memory problems. Rubinstein is one of them: “Rubinstein abandoned the concert stage mainly on account of the fact that he could no longer depend on his memory in public performance, and many other well-known virtuosi have followed his example, leaving the concert platform when they were otherwise at the very height of their artistic powers” (Hughes, 1915, vol. 1, No. 4, p. 603).

Such an abandoning from the stage at the peak of artistic skill seems completely unthinkable when there is such an alternative as playing by notes. But Rubinstein says: “Play with score? I’m not used to this, and the audience is not used to see me before the score” (Barenboim, 1957, pp. 402-403). This seems like an irrelevant argument. For such musical figures as Rubinstein, only the habit of playing from memory cannot be so decisive. In the end, learning the work and returning to it, a performer puts the notes in front of him. Why not extend this first phase of the work up to the concert performance? However, for a musician like Rubinstein, this seems inconceivable. First, the practice of playing from the score is incompatible with the leading creative goal of the musician – the embodiment of the artistic image of the work. For many musicians, the first phase of the work is only a preliminary stage, preparation, and pre-implementation of the main event, which is the performance of the piece in its finished and completed form, when the musician has mastered the work technically and hermeneutically (by understanding it in whole and parts). This Janus-faced creative achievement is impossible without knowing a work by heart. Markevich says: “First of all, it is desirable that “by heart” means that the score has been studied by the conductor, mastered by him to the smallest detail, that he fully possess it” (Ed. Edelman, *Performing arts in foreign countries*, 1966, pp. V 97-98).

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15 Busoni had a directly opposite opinion on this question: “Without a doubt, “stage excitement” ... affects the confidence of memory. But not memory – the stage excitement” (“Vom Auswendigspielen” 1907).

The possession of a music work (which means the complete understanding) at all its levels, in whole and parts, is an eminently hermeneutical concept. To do this, firstly, you need to know the text very well. The most formal aspect is a thorough knowledge of the text's minor details. Already at this level, performance becomes technically possible. From the point of view of the realization of a musical work, this aspect is the most necessary since it embodies the work in sound. But it is also the most formal because a work here is still under the constraints of the form and text. The next step in possessing a work is deepening, searching for an artistic image, and disclosing meanings. Here the work is enriched hermeneutically. It becomes multi-layered and profound. Just approximately at this level, a work is learned by heart, and at this point, it is liberated technically, formally, and emotionally. "It's got winged"<sup>16</sup>, as Schumann says. This is the release of the deep meaning of the work, of its artistic image through the performer's own sensing, through the feeling, through the insight, through the heart, by heart...

### Conclusions

In this work, we mainly heard the voices of pianists and conductors. Indeed, the problem of playing by heart worries these musicians more than others. The reason for this is quite simple: both pianists and conductors must work with many times more considerable amounts of text than, for example, violinists or cellists, and this volume of information is merely more difficult to remember. This becomes a problem that needs to be constantly addressed. And everything here depends on the health – mainly cerebral, which determines the musician's ability to memorize information, keep it in mind, and use it. Many musicians experience episodic memory lapses throughout their careers. However, if these episodes become frequent, playing by heart becomes impossible. In this case, the musician must choose between the score and leaving the stage. And here we are surprised to admit that many of them choose the latter. The basis for such a decision is the incompatibility of playing by notes with the leading creative goal, which is the disclosure of the artistic image of the music piece. The paradox is that the score (and sometimes the eyes) must be closed for the work to be hermeneutically opened to the performer. The act of rebirthing the text is accomplished in the inner concentration of the artist, and a look outside (even at the source itself) disperses it, making the very purpose of the performance – a powerful metaphysical hermeneutic transformation of the work – impossible. Playing by notes cannot satisfy an artist who has at least once experienced this act of metamorphosis, the act of free creativity. Knowing a work by heart is a prerequisite not only for the technically perfect performance of a work but also for a deeper understanding and more saturated experience of its artistic image, and "only such knowledge makes performance possible, and moreover, gives it a moral "right" (Walter, 1966, pp. I, 76).

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<sup>16</sup> Jungians would say that here the transformation is analogous to that when a chrysalis turns into the butterfly.

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# CHAPTER 5

## SUSTAINABLE USE OF THE LOWER MERİÇ BASIN IN TERMS OF PLANT BIODIVERSITY

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This article is derived from the doctoral study titled “Natural environmental conditions, sustainable use and management of the Lower Meriç Basin” completed in 2021 at Marmara University’s Institute of Social Sciences.

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## Introduction

As industrialization and urbanization accompanied rapid population growth and, thus, excessive use of natural resources, various environmental problems started to come to our agenda all the more often. Factors such as overgrazing, forest fires, pollution in soil and water ecosystems, and misuse of pasture and forest areas pose threats to biodiversity.

Referring to the diversity of life forms on earth, biodiversity consists of genetic, species and ecosystem diversity, and it is the main indicator of a healthy environment. Biodiversity is the cornerstone of the life support systems necessary for the continuation of the existence of life on earth (Demir, 2013, pp. 67-74; Karagöz, Özbek, & Sarı, 2016, pp. 88-99). It serves as a resource for humanity's basic needs such as air, water, medicine and shelter (Dilbirliği, 2007, p. 5). Plant biodiversity is considered as a guarantee for the future of humanity in the fields of health, industry, agriculture and biotechnology (Erat & Balık, 2022, pp. 117-125).

## Sustainability

Environmental problems are a crucial concern for all nations and should be given priority to ensure a habitable world for future generations. The concept of sustainability refers to an understanding that advocates a balance between development and the protection of natural resources in a way that development and environment complement each other and that regard future generations as partners in the prosperity that development will provide (Tıraş, 2012, pp. 57-73).

Sustainable use aims to provide solutions within the current economic and social system, while considering the natural balance and preserving natural resources for future generations. Additionally, protecting biodiversity is a key objective of sustainable use (Arpacioğlu Özdemir & Oğuz, 2018, pp. 769-781).

In the Lower Meriç Basin, which is the study area, there are rich areas in terms of plant biodiversity, including rare and threatened species. However, environmental problems such as water pollution, soil pollution and air pollution are the main threats to biodiversity. There are also problems, such as the drying up of wetlands and their conversion to agricultural lands, misuse of agricultural lands, and construction of summer houses, in the basin.

In the southern part of the study area, on the Aegean coast, the construction of second homes is increasing due to the demand for sea tourism. Especially in the summer months, a large number of people from outside the basin come to the region, leading to both the insufficiency of infrastructure services and various environmental problems. Factors such as overpopulation, intensification of human activities and summer drought bring about the risk

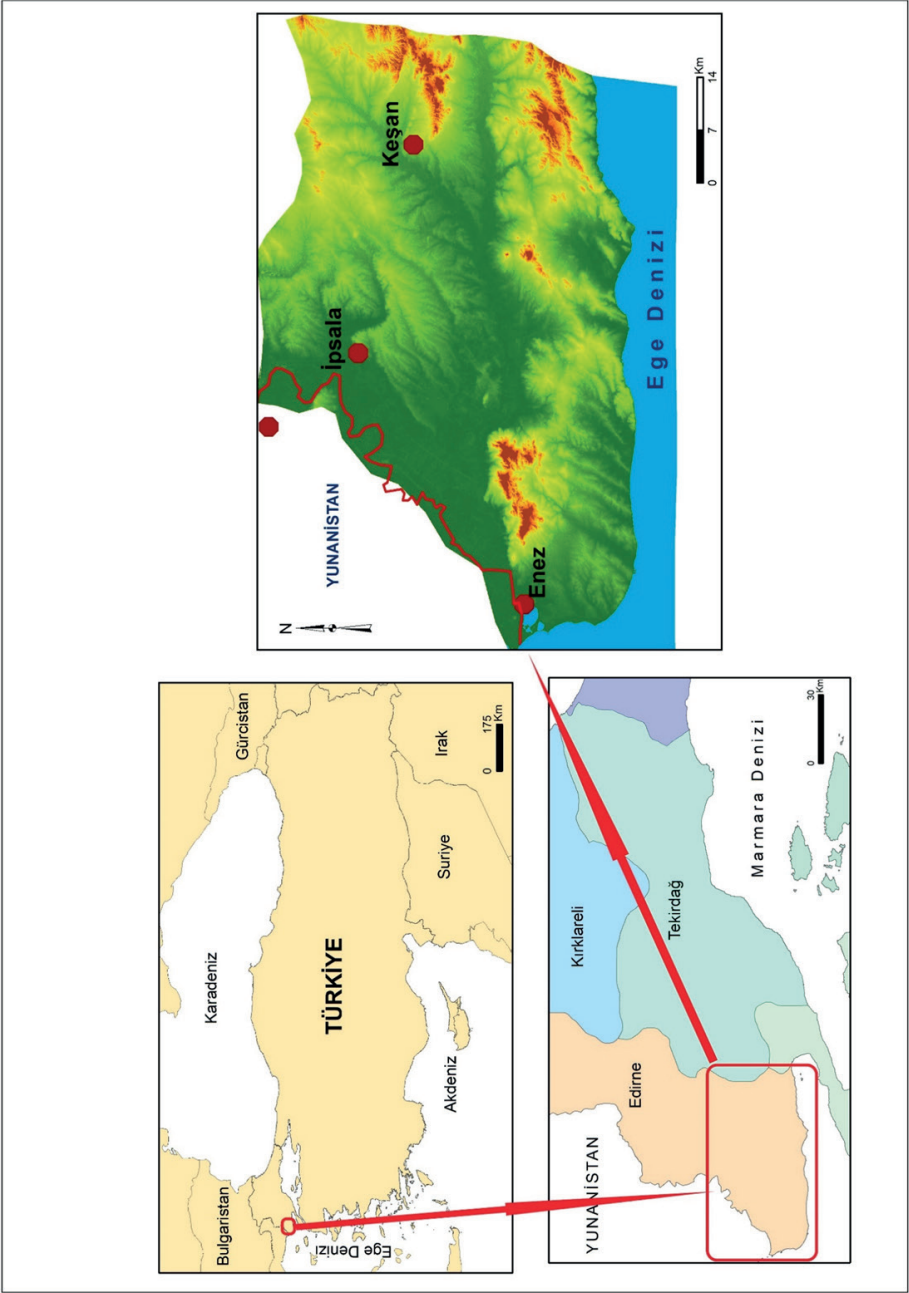
of forest and land fires. Demand for summer houses and high profit rates in the region pose a threat to environments such as wetlands, forests and meadows, which harbor rich plant biodiversity. This study aims to examine the plant biodiversity in the Lower Meriç Basin and to provide recommendations for the sustainable use of the basin in terms of plant biodiversity.

### **Study Area**

The study area is located in the south of Edirne province in the Ergene part of the Marmara Region in Turkey. It includes the lower parts of the Meriç Basin lying within the territory of Turkey. Keşan, İpsala and Enez districts of Edirne province are all located within this area. Settlements such as Sazlıdere, Gökçetepe, Erikli and Yaylaköy are located in the Aegean coast of Thrace and have close human and economic relations with the Lower Meriç Basin. Although these settlements are located in the Marmara Sea Basin, they were included in the study considering the threats to biodiversity and the existence of intensive human and economic relations with these settlements regarding sustainable use (Map 1).

### **Data and Methodology**

To conduct the research, a literature review was performed by analyzing previous studies, including dissertations, articles, papers, books, maps, and printed and online sources. Field observations were conducted to evaluate plant biodiversity and threats to it. Digital Elevation data based on ASTER GDEM and Landsat satellite images of the site, as well as 1/25,000 and 1/100,000 scale maps from the General Command of Mapping, were obtained for mapping purposes. Location and vegetation maps of the site were created using ArcGIS 10.6 software.



Map 1: Geographic location of the study area

## Geographical Conditions of Vegetation

The distribution of vegetation on earth is influenced by various geographical conditions, including climate, landforms, parent material, soil, and human factors (Atalay, 2007, p. 42). Climatic elements, such as temperature, humidity, precipitation, wind, and light, play a significant role in shaping vegetation in a particular area (Günel, 2013, pp. 1-22). Temperature conditions regulate the whole life of plants as a climatic element that starts and ends the vegetation process in plants (Çetinkaya, 2021). The site in question is located in a transition zone between the Mediterranean climate and the Central European continental climate.

The Lower Meriç Basin is located in an area with a semi-humid climate that is affected by continentality. The winters are cold and rainy, while the summers are hot and dry (Koçman, 1993, p. 78). This region can be considered a transition zone influenced by both the Mediterranean climate and the continental climate typical of Central Europe. Although the area is located on the seaside and has relatively smooth terrain, it is still subject to the continental climate characteristics of the Balkan Peninsula. This results in harsh cold temperatures and snowfall during the winter months. In contrast, the summer months bring higher temperatures, increased evaporation, and decreased precipitation, often leading to drought. The temperature and rainfall conditions are conducive to the growth of forest, shrub, and grass formations.

When the study area is evaluated in terms of landforms, a monotonous topography is seen, except Hisarlı Mountain, without much elevation. In the western part of the area, there is an alluvial base consisting of flood plain and delta plain. Moving towards the east, the elevation gradually increases. Hills without much elevation, such as Höyük Tepe (215 m.) and Yıldız Tepe (248 m.), are located on the plateau areas. On the ridges east of the Meriç-Ergene junction, the plateau surface at an elevation of 60-70 meters descends towards the south (Göçmen, 1977, p. 27). The Meriç gorge facilitated the penetration of the Aegean Sea's influences into the interior of Thrace. Along the valley, where marine influences can enter, Mediterranean species have found the opportunity to grow inland. (Köse, 2015, p. 5).

When we look at the characteristics of the soil, which is among the geographical conditions of the vegetation cover, alluvial soils from the azonal soil group are widely seen in and around the river valleys in the Lower Meriç Basin and hydromorphic soils from the intrazonal soil group are commonly observed in the areas where the groundwater level is high. Among the zonal soils group, Non-Calcareous Brown Forest Soils cover large areas in the south of the basin. As in all zonal soils, A, B, C zones of the Non-Calcareous Brown Forest Soils, which are among the zonal soils, have developed. They have high water retention capacity (Akova, 2002, p. 76). Non-Calcareous Brown Soils are encountered in the east of Ipsala. (Toprak Su Genel Müdürlüğü, 1970, p. 41).

## Geographical Distribution of Plant Formations

Most of the study area is considered as Mediterranean Flora Region in terms of flora regions, and the northern parts are considered as Black Sea (Auxin)-Mediterranean Transitional Flora Region. (Dönmez, Aydınöz, Büyükoğlu, & İbret, 2012, pp. 1-13). In terms of plant formations, the site in question is located in the area of maquis and dry forests. The most common species in the forest formation are oak and Calabrian pine (Map 2).

### 1. Forest Formation

In the southern part of Thrace, xerophytic plants have developed due to climatic conditions. This can be considered as a dry forest area. Dry forests are widespread in the area between Enez and Keşan-Mecidiye. The dominant plant species of these forests are oak trees.

Oak and hornbeam communities are observed around Çeltik, Dişbudak, Karlı and Beyköy in the north of Mecidiye. To the east of the Keşan-Mecidiye line, Calabrian pine (*Pinus brutia*) forests begin to spread. Especially around Pırnal, Mercanköy and Maarız, Calabrian pine forests are mixed with species such as Phillyrea (*Phillyrea latifolia*), Rock Rose (*Cistus salviifolius*), Kermes Oak (*Quercus coccifera*), Olive (*Olea oleaster*) and Tar Juniper (*Juniperus oxycedrus*). (Dönmez, 1968, s. 158-159). The dominant species in and around Gökçetepe Nature Park are Calabrian pine (*Pinus brutia*) trees (Photograph 1).



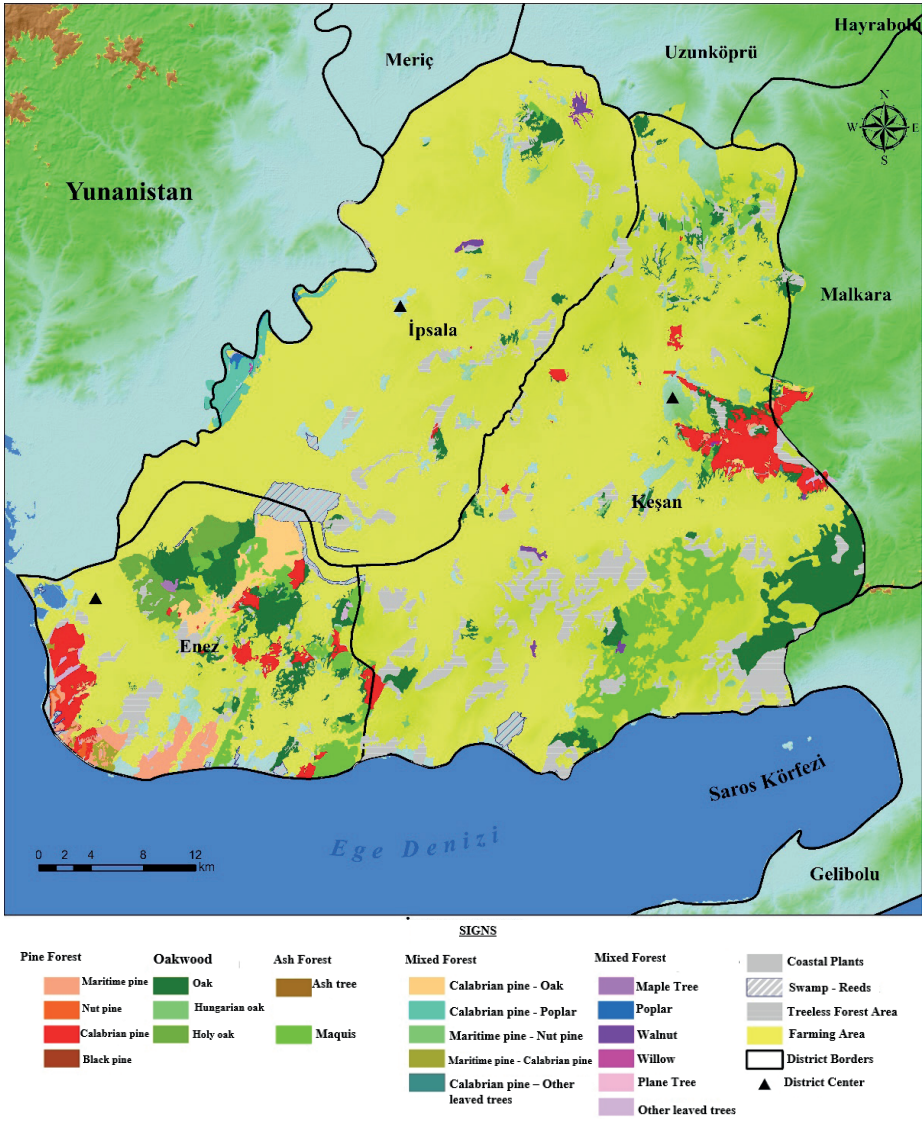
Photograph 1: The Calabrian pine (*Pinus brutia*) communities in Gökçetepe Nature Park



At the summits of Hisarlıdağ and Çandır Mountain, there are clusters of *Quercus cerris*, commonly known as Turkey oak, which can grow up to 8 meters in height. Oak spreads on a wide area especially in the northern and eastern parts of the hills (Photograph 2). Field Maple (*Acer campestre*) is also included in these ensembles, although in small numbers. Towards the coast, Turkey oak (*Quercus cerris*) starts to be seen again (Zal, 2006, s. 80). Around the Meriç River are communities of White Willow (*Salix alba*) and White Poplar (*Populus alba*).



*Photograph 2: A view of the dry forest area on the eastern slope of Hisarlı Mountain.*



Map 2: Lower Meriç Basin Vegetation Map



## 2. Shrub Formation

A shrub formation consisting of Phillyrea (*Phillyrea latifolia*), Blackthorn (*Paliurus aculeatus*), Kermes Oak (*Quercus coccifera*), Wild Rose (*Rosa sempervirens*), Hawthorn (*Crataegus monogyna*) and Rock Rose (*Cistus*) is spread on the western slope of Hisarlı Mountain to the east of Enez. These shrub communities are 2-3 meters tall. From 100 meters onwards, the Phillyrea (*Phillyrea latifolia*) begins to dominate and other species decrease in number. The Phillyrea (*Phillyrea latifolia*) grows even taller into trees up to 4 meters tall. The presence of maquis on the western slopes of Hisarlı Mountain is due to the Mediterranean climate's influence along the Meriç valley (Dönmez, 1968, pp. 149-185).

Maquis are also seen on the southern slopes of Hisarlı Mountain. Terebinth (*Pistacia terebinthus*) and Kermes oak (*Quercus coccifera*) are seen especially on the southern slopes. On the northern slopes, maquis species disappear. In the north, where the elevation decreases, there are ensembles of Kermes oak, Phillyrea (*Phillyrea latifolia*) and Rock Rose (*Cistus salviifolius*). These are occasionally mixed with Norway Maple (*Acer platanoides*) and Blackthorn (*Paliurus aculeatus*) (Zal, 2006, p. 80). Various maquis and garigue communities are also found in Lake Gala National Park (Photograph 3).



*Photograph 3: A view of shrub formations in the southern parts of Lake Gala National Park*

### 3. Grass Formation

Although the study area is a site widely occupied with dry forests and maquis in Thrace, species belonging to the grass formation are observed where these communities have been destroyed. There are also species-rich freshwater communities on the edges of the lakes in the Meriç Delta (Photograph 4). Species seen here include Eurasian Watermilfoil (*Myriophyllum spicatum*), Sago Pondweed (*Potamogeton pectinatus*) and the rarely found Yellow Floating Heart (*Nymphoides peltata*). The open water habitat in marsh plant communities has rich aquatic flora.

Some species in the study area are; Hornwort (*Ceratophyllum demersum*), European Frog-Bit (*Hydrocharis morsus-ranae*), *Lemna gibba*, *Lemna minor*, *Lemna trisulca*, Eurasian Watermilfoil (*Myriophyllum spicatum*), Spiny Water Nymph (*Najas marina*), *Najas minor*, Yellow Floating Heart (*Nymphoides peltata*), five *Potamogeton* species of Water Hyacinth, *Ranunculus trichophyllus*, *Salvinia natans*, European Water Chestnut (*Trapa natans*), Straight Vallisneria (*Vallisneria spiralis*) and *Zannichellia palustris*. Large swampy plant communities are found on the lakesides and underwater areas. Common Reed (*Phragmites australis*), Lakeshore Bulrush (*Schoenoplectus lacustris*) and Narrowleaf Cattail (*Typha angustifolia*) predominate among them (Özhatay, Byfield, & Atay, 2005, p. 39).



*Photograph 4: Aquatic plant communities around the lagoon lakes east of the Enez coastal road.*

The Meriç Delta is one of the most important wetlands in Turkey (Akova, 2008). Endemic species were also identified in and around the Meriç Delta. These species are Mayweed (*Tripleurospermum hygrophilum*), White Knapweed (*Centaurea diffusa*), and Sweet Clover (*Melilotus bicolor*). Rare and conservation priority taxa are Sea Kale (*Crambe maritima*), Linaria (*Linaria odora*), Yellow Floating Heart (*Nymphoides peltata*), *Ophrys mammosa*, Green-Winged Orchid (*Orchis morio*), Floating Fern (*Salvinia natans*), European Water Chestnut (*Trapa natans*). Mediterranean elements take the first place in the delta with 68 taxa. The second is Euro-Siberian elements with 41 taxa. There are 4 taxa belonging to Iran-Turan. The phytogeographical region of 237 taxa in the delta is uncertain (Köse, 2015, pp. 99-112).

In Thrace, coastal plants do not lie as a continuous strip. Rather, coastal plants are encountered in patches on the low coasts. Coastal plants are distributed on the dunes also in the area between Mecidiye and Enez, which is within the study area (Photograph 5).



*Photograph 5: Coastal plants seen on the dunes on the coastal part of Enez.*

## THREATS TO PLANT BIODIVERSITY

There are special, rare and threatened plant species that need to be protected in the Lower Meriç Basin. For example, *Salvinia natans* (Floating Fern) and *Trapa natans* (European Water Chestnut) are two plant species found within the Basin that are endangered across Europe. In addition, *Myosurus minimus* (Mousetail), *Nymphoides peltata* (Yellow floating heart), *Sium latifolium* (greater water-parsnip), *Trifolium ornithopodioides*, *Vallisneria spiralis* (straight vallisneria), which are rare plant species on a national scale,

are also observed. (Özhatay, Byfield, & Atay, 2005; Zal, 2006; Köse, 2015). However, various environmental problems caused by human and economic activities in the region pose threats to various plant species.

The risks to plant biodiversity in the basin cannot be considered in isolation from factors such as water pollution and soil problems. Human activities that cause ecosystem deterioration lead to a decrease in biodiversity and a gradual narrowing of habitats. The Meriç River in Bulgaria and the Ergene River in Thrace are both polluted by industrial and mining waste. The Ergene River, in particular, poses the greatest risk to the environment due to the additional waste from industrial organizations. The living organisms in the environment are most at risk from the polluted waters of the Ergene River (Sağlam, 2014, p.120). Metal pollution in the water is mainly caused by wastewater from industrial and mining activities in Turkey and Greece (Erbay, 2010, pp. 65-66). Throughout most of the year, the Ergene River and its tributaries discharge twice their daily flow rate (Ministry of Environment and Forestry, 2010, pp. 69-70).

Lake ecosystems in the Lower Meriç Basin also suffer from water pollution. Nitrogenous and phosphorus compounds were found to be quite high in the surface waters of Lake Gala. The parameter that poses the greatest risk in the waters of this lake is nitrite nitrogen (Tokatlı, Köse, Uğurluoğlu, Çiçek, & Emiroğlu, 2014, p. 490-501). Water is an indispensable source of life for all living things. However, waters contaminated with chemical and biological wastes pose a risk to plant areas in the basin.

Another problem of the basin soils is erosion. Agricultural lands are open to wind and surface water runoff. Vegetation in forested areas and pastures has been destroyed. The degradation of vegetation exacerbates soil erosion.

One of the biggest threats to vegetation in the Lower Meriç Basin is the draining of the wetland system and its conversion into agricultural areas. In the early 20th century, wetlands on the Turkish side of the Meriç Delta (south of Ipsala) covered more than 24,000 hectares. This figure dropped to 9500 hectares in 1972. In the 1980s, swampy areas to the south of Koyuntepe were drained and turned into agricultural land. As a result, wetlands were destroyed by 85% during the 20th century, leaving an area of approximately 3500 hectares. (Özhatay, Byfield, & Atay, 2005, p. 40).

The coastal settlements in the south of Thrace are sea tourism centers preferred by local tourists. Due to intense demand, the construction of summer residences on and around these coasts is increasing (Photograph 6). Factors such as overpopulation in the summer months, intensification of human activities and summer drought bring about the risk of forest and land fires. Demand for summer houses and high profit rates in the region



pose a threat to vegetation-rich environments such as wetlands, forests and meadows.



*Photograph 6: A forested area between summer residences in Gaziömerbey Neighborhood in the southeast of Enez*

A positive development for the conservation of biodiversity in and around Lake Gala has been the designation of this area as a National Park. The area including Gala and Pamuklu lakes located between Ipsala and Enez was declared as “Lake Gala National Park” by the decision of the Council of Ministers in 2005, making this area Turkey’s 36th National Park. The national park has a total area of 6090 hectares, of which 3,090 hectares are wetlands and 3,000 hectares are forested areas. (Ministry of Agriculture and Forestry, 2018).

There are also two Nature Parks within the Lower Meriç Basin. One of these is Gökçetepe Nature Park. Gökçetepe Nature Park is 50 hectares in size and located 25.5 km. away from Keşan district center in Edirne. The Nature Park has the Saros Gulf on its south and state-owned forests on its north. This area became a recreation area in 1988 upon the proposal of the Regional Directorate of Forestry. Having camping areas, picnic units and parking areas, this site hosts approximately 1150 people a day. (Ministry of Agriculture and Forestry, 2018).

The other one is Danişment Nature Park, located on the Aegean Sea coast. It is located 25 km. from Keşan and 40 km. from Enez. Lying on an area of 13.19 hectares, this Nature Park was allocated as a recreation area in 1988 upon the proposal of the Regional Directorate of Forestry. The nature park, which can potentially host 1072 people a day, was leased for 29 years and started to be operated in 2008 (Ministry of Agriculture and Forestry, 2018). Although construction is not allowed in nature parks, the companies renting the facilities may build some structures. Within the framework of the Long-Term Development Plans, partial construction is allowed to meet the needs of visitors to the Nature Park.

## CONCLUSION AND RECOMMENDATIONS

The Lower Meriç Basin, the focus of this study, is home to a diverse range of plant species, including rare ones that require protection. However, human and economic activities in the region have led to environmental issues that endanger several plant species. To ensure sustainable use of plant biodiversity in the basin, it is recommended to prioritize economic activities that are compatible with the natural structure of the area. Additionally, it is important to analyze the environmental impacts of each project during the decision-making stage.

Environmental problems such as water pollution, soil pollution and air pollution are among the leading threats to vegetation. There are also problems, such as the drying up of wetlands and their conversion to agricultural lands, misuse of agricultural lands, and construction of summer houses, in the basin.

The Aegean coasts in the south of Thrace are among the preferred holiday destinations for local tourists. Due to intense demand, the construction of summer residences on and around these coasts is increasing. Especially in the summer months, a large number of people from outside the basin come to the region, leading to both the insufficiency of infrastructure services and various environmental problems.

Where mass tourism develops, there is intense pressure on natural resources and the environment. Forest areas, pastures and grasslands, wetlands and agricultural areas are being destroyed and misused due to tourism facilities. In terms of sustainable use and management of natural and cultural resources, it would be appropriate for the region to focus on alternative tourism types such as ecotourism, agrotourism and nature tourism.

One of the threats to biodiversity in the area is erosion, which causes degradation of the soil ecosystem. Erosion is more severe in the south of the study area, in the part of Thrace bordering the Aegean Sea. Erosion is severe around Hisarlı, Çandır, Çelebi, Koruklu, Erikli, Danişment, Mecidiye, and Pınar. In order to prevent erosion in the basin, first of all, lands should be

used in line with their potential and capacities. The use of agricultural and forestry lands, meadows and pastures for purposes other than their intended use will likely exacerbate erosion in the area. Awareness raising and training of farmers should be given importance in order to be able to cultivate the soil properly and to protect the soil against erosion. In addition, afforestation and vegetation (phytobonification) works should be carried out to restore the damaged vegetation in the basin.

Within the scope of the National Parks Law No. 2873, there are protected areas such as Gala Lake National Park, Gökçetepe Nature Park, and Danişment Nature Park in the basin. Keşan and Enez coasts are Grade I and II natural protected areas. In Nature Parks, construction activities should be kept to a minimum and regular inspections should be carried out to ensure that the site is protected as a natural environment. The inspection authority and enforcement power of the Ministry of Agriculture and Forestry and the Ministry of Environment and Urbanization should be increased to protect forest lands, protected areas, national parks and nature parks in the basin. As a precaution against forest fires, undeveloped areas should be created between settlements and forest lands.

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# **CHAPTER 6**

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## **THE RELATION BETWEEN CAPITALIST STATE AND FEMINISM: A CRITICAL ASSESSMENT**

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## 1. Introduction

Alison Jaggar (1993) in his book, *Feminist Politics and Human Nature*, classifies feminist political philosophy into four categories. Among them they are Liberal and Marxist Feminism which assess women issue from completely different point of views. While most liberal modern theorists agree on the idea that governmental institutions must stay neutral toward individuals' competing visions of the good life (Ackerman, 1980: 11), Marxists claim that capitalist liberal state mediates between capitalism's needs for market production and labour force for reproduction (Burstyn, 1985: 63). State policies for family, in this regard, for Marxism, basically work to strengthen women's unpaid labour in home for the sake of reproducing labour force in the market.

Modern liberal theorists claim that state must treat each citizen equally and secure individuals' autonomy for enabling individuals to exercise their freedoms. To this end, governmental institutions must defend primary rights that are vital for liberty and must guarantee minimum circumstances for individuals to use these rights (Ibid). Vital point among these entitlements is a region for self-directed personal choice, free from public intrusion. Marxists, on the other hand, basically argue that "individual rights emphasized by liberals are the freedoms of a man treated as an isolated monad and withdrawn into himself" (Marx in Grant, 2005: 53). Therefore, for Marxism, equality and liberty of citizens in liberal theory is nothing but formal rights and freedoms which do not represent social reality. That is why, basically speaking, women liberation can only be achieved by means of abolishing capitalism itself, from Marxist point of view.

Debates between liberal theory and Marxist philosophy on feminism inevitably include state as a political entity in terms of regulating how rights and freedoms should be formulated. Notwithstanding the apparent centrality of the state in structuring masculinity and femininity relationships, theorizing state does not reside in a central role in feminist philosophy. It is argued that feminism has no theory of the state (MacKinnon, 1989: 157). This paper, on the contrary, aims to give a brief analysis of the relation between liberal capitalist state and feminism. In other words, the paper seeks an answer to a simple question: What is the relation between liberal capitalist state and feminism? To this end; by pointing out basic dimensions of feminist issue, it is pointed out that what feminists demand from state in the first part of the study. The second part of the study focuses on the comparative analysis of Liberal and Marxist understandings of feminist issue. In the third part of the study, it is argued that capitalist liberal state is not able to respond feminist demands, for liberal capitalist state benefits from feminism in realizing capitalism needs.

## 2. The Core Dimensions of Feminist Issue

Feminist political theory can be assessed as a subdivision of feminist philosophy and political philosophy. As a subdivision of feminist philosophy, Ricour (1970: 66) argues that it serves as a sketch of critique or a hermeneutics of doubt. In other words, it, as a branch of feminist philosophy, enables someone to look at the political world in order to analyse how it typically but poorly represents, and depicts women in society. As a subdivision of political philosophy, Feminist political theory, for Ricour, “serves as a field for developing new ideals, practices, and justifications for how political institutions and practices should be organized and reconstructed.” (Ibid)

Despite the fact that feminism as an ideology comes to the political agenda especially during the late 19<sup>th</sup> century and early 20<sup>th</sup> century, it is not difficult to say that existence of feminist political philosophy is mostly based on the effort of previous generations of feminist scholarship and activism which is called First-Wave Feminism (1840-1920). The most important achievement of First Wave Feminism was “to develop a language of equal rights for women and to garner women the right to vote.” (Ibid) Second Wave Feminism, begun in the 1960s, also contributed to the feminist ideology by drawing on the language of liberation for civil rights movements and women’s solidarity (Ibid). By 1970 feminism expanded vision from activism to intellectual world by means of the works of Shulamith Firestone (*The Dialectic of Sex* (1971)); Kate Millet (*Sexual Politics* (1970)); and Robin Morgan (*Sisterhood is Powerful* (1970)).

Many arguments put forwarded by feminist intellectuals concerning why women are oppressed can be mentioned here. Yet, among them the most important point underlying feminist issue is based on the idea that how sex (a biological fact) turns into gender (a social phenomenon) which mainly sets off women issue. Second Wave Feminism, in this sense, theoretically contributes to the understanding of feminist issue by separating “out biological conceptions of women’s identity from socially-constructed ones in order to disprove the notion that biology is destiny and hence that women’s main role is as mothers and caregivers.” (Rubin, 1975: 165) While biological sex is unchanged, in Rubin’s view, gender is socially constructed serving to segregate the sexes and privilege men. This kind of distinction between sex and gender enables feminists to search for ways to deal with women’s oppression.

Feminist ideology basically underpins the idea that “we are born female and male, biological sexes, but we are created woman and man, socially recognized genders.” (Ibid) In this view, they argue that all discrimination against women stems from the sex/gender dichotomy. That is, they believe that both in private sphere and public sphere women are oppressed by men and they do not have same rights as men have in accessing political, economic, and social opportunities. Feminists basically claim that women disadvantaged position

is stemmed from two points. First of all, it is argued that women become socially unequal to men by unpaid housework and mothering. Mothering, in this regard, as a sort of work done mainly by women, “socializes women and men to have dissimilar identities, personalities and skills.” (Mitchell, 1972: 43) Also, Mitchell claims that in private and public spheres “women’s different relations to productive work, reproduction, socialization of children and sexuality in patriarchy give her lesser economic and psychological power in relation to men.” (Ibid) The quota, used by Spelman, ‘there is no “generic women”’ metaphorically indicates that gender, which lies at the root of the issue, is always socially constructed (Spelman, 1998: 187). The sex/gender dichotomy similarly gives rise to being put a critical argument that is ‘the personal is political’ by contemporary feminist scholars.

The other central point shared by most feminists is the notion of liberal public/private dichotomy. This dichotomy is also derived from sex/gender distinction. What enable feminists to come together on common ground is problematic distinction between public and private spheres. Especially Marxist and Radical Feminists, in this respect, characterize women as even more alienated in capitalism owing to the fact that public/private dichotomy causes to the perception that women are mother and house worker, and so it also psychologically prevents women from feeling themselves as full citizen of their state (Okin, 1989: 201; Pateman, 1987: 102). In this sense, it is also note-worthy to claim that public/private split, as a reflection of sex/gender dichotomy, bases its premise on nuclear patriarchal form of private sphere. What is more important about this dichotomy is their friendly-matched structure. Namely, while private patriarchy works as a tool to exclude women from economic and political power, public patriarchy, on the other side, works as an instrument to establish discrimination between men and women.

Therefore, as far as the core dimensions of feminist movement are regarded, it is clear to say that the notion of public/private split not only indicates how women are oppressed in private and public sphere but also it points out that where and how social, political, and economic discrimination against women stems from. In Patemanian words: “feminist movement is all about the dichotomy between the public and the private. (Pateman, 1987: 103) Similarly, Virginia Woolf argues that “public and private spheres of subordination are similarly structured and “inseparably connected; the tyrannies and servilities of the one are the tyrannies and servilities of the other.” (Woolf, 1938: 142) It can, in this respect, be argued that despite the fact that feminists vary robustly on many dimensions, they in general share definite crucial commitments. While at the substantive point, feminism presupposes a commitment to equality between the sexes, it focuses on gender-based analyses in methodological level (Rhode, 1994: 1181). Pointing out the core dimensions of feminist issue, it will be discussed how Liberal and Marxist

theory basically assesses the women issue within the sex/gender distinction, and public/private dichotomy framework in next part of the paper.

### **3. Liberal and Marxist Understandings of Feminist Issue**

#### **3.1. Liberal Understanding of Feminist Issue**

Liberalism as a comprehensive and dominant ideology has been affected by many different intellectual terrains. Many liberal fractions can be mentioned here. Yet, as far as feminism issue is concerned it is not difficult to say that liberalism, in a general sense, and liberal capitalist state, in a narrow sense, base their argument on some specific premises.

Concerning gender/sex distinction, liberalism respecting its 'public/private split taboo' claims that any oppression will be abolished, if all human beings are treated as equal citizen. Modern liberal theorists generally share certain assumptions about the basic responsibility of the state in fulfilling this egalitarian expectation: State must treat each citizen with equal concern and respect, and secure individuals' freedom to follow their own ends in life. To this end, governmental institutions must protect primary rights and must ensure minimum conditions for individuals to exercise such rights (Rawls in Rhode, 1994: 1186). Central among these entitlements is a zone for autonomous private choice, free from public intervention. Classical Liberalism, in this sense, argues that we are or should be equal under the context of formal/abstract universal human rights (Phillips, 1991: 142). Differences should not even be allowed to count. Liberalism, in general sense, and liberal democracies, in a narrow sense, deal with any inequity statutes just for intending "to ensure that women have equal access to education, employment, political office." (Kymlicka, 1990: 239) Therefore, women issue, for liberalism, can be solved under the liberal rule of law principle which aims to provide formal equality among its citizens. However, it can be claimed that formal abstraction of equality does not provide and remedy for feminists' demands. Rather, it dramatically leads to remaining feminist issue irresolvable.

What is interesting in liberal understanding of feminism is based on the idea that liberals implicitly accept that women are biologically coherent with domestic issue. Moreover, it regards this notion as something natural and just thing. Justice, in this sense, for liberalism, "refers to the 'public', where adult men deal with other adult men in accordance with mutually agreed-upon conventions." (Ibid) "Familial on the other hand, are 'private', governed by instinct or sympathy." (Ibid) This indicates how it is still assumed that the natural family unit is the traditional male-headed family in which women do unpaid domestic and reproductive work. For instance, according to John Stuart Mill, one of the pioneer theoretician of liberalism, one of the main duties of women is to do domestic work. He, in this view, claims that the sexual separation of labour inside the family is 'already made by consent.

Also, he advocates it as the main appropriate division of labour between wife and husband in a family. He writes:

“Like a man when he chooses a profession, so, when a woman marries, it may in general be understood that she makes choice of the management of a household, and the bringing up of a family, as the first call upon her exertions, during as many years of her life as may be required for the purpose; and that she renounces, not all other objects and occupations, but all which are not consistent with the requirements of this.” (Mill in Kymlicka, 1990: 248)

Such an equivocal sex/gender relation does not only underpin patriarchal dimension of private and public sphere but also implicitly legitimizes any discrimination against women. It legitimizes patriarchal public sphere in the sense of regarding woman as a biological unit which serves just as mother and house worker. Besides, it implicitly prevents women from accessing political, economic, and societal opportunities which generally men have in public sphere. Therefore, it is sensible to understand why liberalism or liberal feminism accepts a sharp division between public and private spheres and looks for equality primarily in the public realm.

Another important point that liberalism put forwards on the subject of women issue is directly stemmed from liberal hypothesis which is state should be neutral in among different conceptions of good life (Kanatlı, 2014: 126). That is, state should never intervene to private life. In this sense, faith, family, and even most of the freedom-based practices are belonging to private life in which state should not be allowed to intervene. Therefore, liberals deny any intervention to family “because the liberal right to privacy ‘encompasses and protects the personal intimacies of the home, the family, marriage, motherhood, procreation, and child rearing’ any liberal proposals to intervene in the family in the name of justice ‘represent a clear departure from this traditional liberal conception of the family as the center of private life.’” (Jaggar, 1993: 119) In short, as far as private/public dichotomy is concerned, it is obvious to say that liberalism emphasises its commitment to negative liberty by setting firm restrictions on the state’s capability to get involved in private life.

### **3.2. Marxist Understanding of Feminism**

Many theorists claim that Marxist methodology is inapplicable to feminism. It is argued that since Marxism applies methodology of class-based analysis and economic determinism in explaining any social issue, its tools are not adequate to pose main reasons of feminist issue. Unlike common claims, it can be argued that as far as core dimensions of feminism are concerned, Marxism can best pose feminist issues. In other words, as Grant argues, that a modification of the effectiveness of Marx for feminism must commence not from his economics, but from his view of species being and human. (Grant,



2005: 61) Since Marxism aims at struggling against oppression, discrimination and unfairness, woman issue is something that Marxism directly deals with. Analysing the issue from a class point of view and from economic determinism does not make Marxism out-dated in feminist issue. Rather, Marx's analysis of species being and human being and Engel's view of patriarchal dimension of liberal bourgeoisie family enable us not only to grasp core dimensions of feminist issue but also to provide a basic framework in analysing feminism.

In contrary to liberalism which implicitly legitimizes atomistic sex-based discrimination against women in private and public spheres, Marxism, on the other hand, underlines the role of gender in clarifying how women oppression is socially constructed. In terms of sex-gender dichotomy, Marx makes a clear distinction between species beings and human beings. An innermost element of Marxian ontology, in this sense, is the notion that human beings make history with their own labour in a framework which is determined by their social environment. (Ibid, 61) Grant, in this respect, argues that Marx's concept of species being is a good basis for rightly analysing feminist issue. (Ibid)

Marx, in *Economic and Philosophic Manuscripts of 1844*, "argues that mankind is distinct from all other animals in that we alone can transcend necessity and produce freely. That is; "mankind, unlike animals, makes his life activity itself an object of will and consciousness." (Marx, in Grant, 2005: 62) The consequence is that human being, unlike other animals, is able to change as a species in the course of its own inventive labour. Marx writes as follows:

"To be sure animals also produce. They build themselves nests, dwelling places, like the bees, beavers, ants etc. But the animal produces only what is immediately necessary for itself and its young...man produces universally. The animal produces under the domination of immediate physical need while man produces free of physical need and only genuinely so in freedom from such need. The animal only produces itself while man reproduces the whole of nature." (Marx, in Grant, 2005: 62)

Therefore, mankind and nature, according to Marx, exist in a dialectical relationship. Marx is, thus, sets up the historical nature of human being by indicating how it is dissimilar to animals. (Kanatli, 2022: 106) What is important in Marxist analysis of human beings is its emphasis on relational aspect of human being. That is, unlike liberalism, Marx does not regard human beings as atomistic individual that is isolated from society and nature. In order to be human being, one should be freely produce the whole of nature. Marxism, in this sense, analyses sex-gender dichotomy as a totally dependent variable. The oppression of women does not stem from its biological character. Rather, it is stemmed from social, economic, and political circumstances which liberals fail to understand.

As far as liberal understanding of private/public distinction is concerned, Marxism regards liberal private/public dichotomy as something lies at the root of the notion of private property. Private sphere including religion, marriage, family, etc. only reflects property relations. Therefore, Marx argues that marriage debate, which can be regarded as an instance of feminist issue, is not only about women but also about men and humanity. In other words, he argues that the institution of marriage just produces property relations (Marx in Grant, 2005: 66). Marx, in *German Ideology*, argues that marriage “captures gender relations at a certain moment in their development and fixes them hierarchically as male over female.” (Ibid, 65-66) More importantly, he argues that “the relation between men and women in marriage is one of property owner and property not because of what woman is intrinsically, but because of what woman becomes within the capitalist relations of production.” (Ibid, 67) Therefore, classical Marxism underlines the social relations of labour in different economic modes of production in its analysis of social inequalities and exploitation, counting relations of any kind of oppression. Therefore, according to Marx, capitalist understanding of woman is nothing but regarding women just as a property.

### **3.3. A Very Brief Comparison on Liberal and Marxist Understandings of Feminism**

Pointing out Liberal and Marxist views concerning core dimensions of feminism above, this part will shortly focus on main differences between Liberal and Marxist understanding of feminist issue, respectively.

First of all, it can be claimed that liberal ideology regards private sphere as a place where any intervention is not allowed. Especially in classical liberal understanding women is seen as biological unit and regarded as mother and house worker, since they are regarded as subjects who are intrinsically coherent with this division of labour. Therefore, the root of liberal ideology sees oppression of women mostly in the nature of men. In this sense, discrimination between men and women, for classical liberals, does not stem from public sphere but stems from biological differences. That is why woman oppression for liberals, as Benston says, is “an entirely static, unscientific and undialectical conception of the human race.” (Benston, 1969: 63) Such an unscientific and unhistorical vision of the human condition leads to misunderstanding of feminist issue. If we recognize that there is something innate in men who cause women oppression, it is hard to observe how present problem in feminist discourse will be solved. Thus, it is not surprising to say that for liberals the oppression of females by males has constantly existed and therefore will forever exist. Marxism, on the other hand, explains that this is not the case. It indicates that sex cannot alone determine differences between men and women. By pointing out main distinction between species beings and human beings, Marxism claims that differences emerge because of external

circumstances. In this sense, it says that liberation of women can be achieved through abolition of capitalism and patriarchal dimension of bourgeoisie family. Further, liberalism focuses on atomistic character of individual, while Marxism focuses on social, political and economic dimensions of an individual. Individuality, thus according to Marxism, thrives best in the rich soil of social co-operation which enables women to exercise their real freedom.

As far as private/public dichotomy is concerned, it is obvious to say that liberalism emphasises its commitment to negative liberty by setting firm restrictions on the state's capability to get involved in private life. Such a view leads to liberalism, as Pateman argues, to conceptualize civil society and public sphere as two entities isolated from private life (Pateman, 1987: 65). The division between private and public is accordingly existing in liberal ideology as a "division within... the world of men which are divisions within the world of men." (Ibid, 65) Domestic life, therefore, has been tended to be formulated outside of both state and civil society, according to liberalism. Marxism, on the other hand, regards liberal private/public dichotomy as something that is rooted in the notion of private property. (Kanatli, 2021: 39) Private sphere including religion, marriage, family, etc. only reflects property relations. Therefore, patriarchal dimension of private life in liberalism, for Marxism, serves to capitalism in that it underpins women's unpaid labour. Whereas, according to Marxism, "women's housework is part of the social reproduction of capitalism." (Vogel, 1995: 65)

It is also noteworthy to mention Hartmann's argument. That is; the dialect between patriarchal family and capitalism pointed out by Hartmann also unrolls how private/public dichotomy serves for the needs of capitalism. Hartmann, in this regards, says "patriarchy as a system of relations between men and women exists in capitalism and that in capitalist societies a healthy and strong partnership exists between patriarchy and capital." (Hartmann, 1979: 21) First of all, patriarchal dimension of family enable men to have "better jobs in the labour market and earn higher wages than women the lower pay women receive in the labour market both perpetuates men's material advantage over women and encourages women to choose wifery as a career." (Hartmann, 1979: 26)

#### **4. Liberal Capitalist State and Feminism**

This part of the study examines the relation between liberal capitalist state and feminism. It is simply argued in this part that liberal state basing its ontology on classic liberal ideology is not only able to solve feminist issue but also benefits from core dimensions of feminist issue. In other words, it is argued that patriarchal dimension of bourgeoisie family that forms private life serves reproduction of capitalism remaining feminist issue unresolved. To this aim, it will first be argued that what liberal capitalist state's basic feature

is. And then, the relation between capitalist state and feminist issue will be pointed out in the section.

Skocpol, and et al. view “the state as all of the administrative, legal, bureaucratic, and coercive systems that structure social relations.” (Skocpol and et. al., 1985: 7) State, in this view, is not a unified entity, but is a union of institutions that “have their own histories, contradictions, relations and connections, internally and externally.” (Ibid) Taken these features of state into consideration, it is obvious to say that one part of the liberal capitalist democratic state’s nature is based on the principle of rule of law that founds legal dimension of the distinction between public and private spheres. By mostly emphasising on free-market principles, liberal capitalist state is believed to guarantee individual autonomous rights once the principle of rule of law applied in a given society. In such a social-formation liberal state must treat each citizen with equal concern and respect, and secure “individuals freedom to pursue their own objectives to an extent consistent with the same freedom for others (Rawls in Rhode, 1994: 1186). To this end, governmental institutions must defend primary universal human rights that are vital for liberty and must guarantee minimum circumstances for individuals to use such rights (Ibid). Vital point among these entitlements is a region for self-directed personal choice, free from public intrusion. It is believed that if state identifies all citizens as equal then women oppression disappears. That is, once women have the same rights as men have to access political, economic, and social opportunities, the discrimination against women will wither away. What is tragic in that kind of an approach is that liberalism, in general sense, and liberal state, in narrow sense, believes that formal equality under the context of equal citizenship is the most important remedy for feminist issue. However, when Jessop’s strategic relational approach is applied to the relation between liberal capitalist state and feminism, it is noticed that the other side of the medallion tells entirely different story.

Strategic relational approach, put forwarded by Jessop, enables us to analyse how State’s Gender Selectivities transforms, maintains, and reproduces modes of domination between men and women (Jessop, 2008: 157). In contrary to MacInnes’ argument which claims that “the history of the last three hundred years has been the history of the erosion of patriarchy by possessive individualism” (Ibid: 159), Jessop argues that exacting forms of patriarchy are institutionalized and reproduced by liberal capitalist democratic states. In other words, Jessop argues that patriarchy-friendly policies are effective in transforming patriarchy from private patriarchy to public patriarchy (Ibid, 160). Based on the duty taken from capitalism liberal state mediates between capitalism’s dual needs for market production and reproduction of labour force in the sense of keeping women’s unpaid work in safe. (Burstyn, 1985: 63) Similarly, liberal state, even its welfare-state form, supports “for traditional

gender roles perpetuates class oppression by enabling employers to pay less than the full cost of maintaining a labor force and by relegating women to a reserve army of provisional workers.”(Dietz, 2003: 22)

Another important role that Liberal Capitalist State plays in gender relations is based on its claim that if citizens are treated as equal citizen in the sense that they have same rights as men have in public sphere, the oppression and discrimination disappears. However, this kind of approach to feminist issue does nothing but legitimating inequalities both in private sphere and public area. This liberal approach to women issue is external circumstances-blinded. The measly accomplishment of formal equal rights lacking of changing social relations is particularly restricted and leaves unscathed the essential heredity of the oppression of women in capitalist society. What is paradoxical in this approach is based on the idea that while head economic and social distinction is left to run its path, its pious formalism to claim all citizens should be treated the same. (Phillips, 1991: 145) The equal right to vote cannot guarantee an equal distribution of power, for accessing to political influence is profoundly shaped by the distribution of wealth among men and women.

Uninterestingly, the patriarchal line between private sphere and public sphere continues by means of liberal state's ideological apparatuses as well. Hartmann argues, in this sense, liberal capitalist state forms a society in which kids are in general raised by women at house, women publicly defined and accepted as mediocre to men, while men take part in the house image hardly ever. Children reared in this way normally learn their places in the gender hierarchy well. Vital to this process, religious institutions, schools, sports, armies, and discourses developed by politicians also play essential roles in teaching patriarchal behaviours and in reinforcing inferior position of women in public sphere. Therefore, “the material base of patriarchy, then, does not rest solely on childrearing in the family, but on all the social structures that enable men to control women's labour.” (Hartmann, 1979: 28)

## 5. Conclusion

Feminism, as an ideology claiming that women are being dominated by men, argues that sex/gender dichotomy, and distinction of private and public spheres are the core dimensions of male domination. Different ideologies have obliged to deal with the feminism by taking core dimensions of feminist issue into consideration. While liberals see the notion of equal citizenship under the context of universal human rights as a remedy for the issue, Marxists, on the other hand, claim that women liberation can only be achieved with the abolition of capitalism. Each ideology, in this respect, regards state as a political entity that plays an important role in feminist issue. While liberal state is entitled to make gender-neutral policies in feminist issue, Marxists,

on the other hand, blame liberal state in the sense that it serves as a tool of realizing capitalist needs over women issue.

Taken core dimensions of feminism into consideration, it is clear to say that the roots of feminist issue lay at the sex/gender dichotomy that pay ways to the private/public split. Liberal capitalist state basing its ontology on the assumptions of classic liberalism is not able to solve feminist issue, since it regards woman as a biological unit that intrinsically entitles women to house works. This patriarchal dimension of private sphere similarly reflects how public sphere should be organized by liberal capitalist state. In this regard, equal citizen taboo perfectly works where feminist issue is overlooked. Ironically, it also works provided that women depend collectively on 'father state' rather than depending personally on husbands and fathers. It lastly works provided that state should be regarded as a patriarchal institute in terms of reflecting and institutionalizing masculine supremacy where men do not only run positions of social power and men's comfort but also determine how feminist issue should be capitalized in realizing needs of capitalism, especially in terms of dealing with the periodic crisis of capitalism.

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# CHAPTER 7

## **“IF PHILOSOPHY COULD FIND IT OUT”: READING HAMLET AS A CONCEPTUAL PERSONA**

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## 1. INTRODUCTION

Shakespeare's crowned tragedy *Hamlet, The Prince of Denmark* has allured not only literary critics but also philosophers for ages. Several interpretations have delineated the tragedy as a philosophical play. The present work, also, explores the potentiality of *Hamlet* for a philosophical analysis, with an attempt to interpret Shakespeare's protagonist as a conceptual persona in Deleuze and Guattari's terminology, in accordance with the theoretical framework assembled drawn upon the two philosophers' relevant ideas, mainly in their notable work *What is Philosophy?* (2011). They posit philosophy as an active process of producing and reproducing concepts at the appropriate moment and occasion, with appropriate landscapes and personae rather than a passive act of contemplation. Accordingly, this study argues that Hamlet, both as the protagonist and as the Ghost, with his uncanny presence in the philosophical space has great potential to trigger alternative inquiries of thought. Therefore, Hamlet stands as a conceptual persona amidst the continuous work of creating concepts at least within the Shakespearean oeuvre, if not the whole literary history. By succinctly revisiting key concepts associated with the play and examining their significance within the framework established with the mentioned work of Deleuze and Guattari, the study seeks to shed light on the enduring fascination that Hamlet continues to hold for philosophers.

In *What is Philosophy?* (2011), Gilles Deleuze and Felix Guattari claim that a philosopher is someone who "invents and thinks the Concept" (p. 3). Each concept, for Deleuze and Guattari is a "multiplicity" with a "combination" or a "*chiffre*" (2011, p. 15). Each combination which can be regarded as a concept has "several components" and inevitably a "history" (2011, p. 17). Accordingly, Deleuze and Guattari elaborate that philosophy is more than contemplation and meditation but actively producing and reproducing concepts at their appropriate "moment" and "occasion" with appropriate "landscapes" and "personae" (2011, p. 2). Concepts, as products of philosophy thus "need conceptual personae that play a part in their definition" (2011, p. 2). *Hamlet, the Prince of Denmark*, one of Shakespeare's most significant and signifying tragedies, offers great potential for a reappraisal of its protagonist as a conceptual persona, since:

Hamlet has been lurking (or "miching" [3.2.137]) in the space of philosophical positions, much as Socrates does during the Stranger's conversation with Theaetetus. It is time to bring him to center stage. Perhaps he has something to teach us about the nature of negation—and about what it means to say "I think, therefore I am." (Cutrofello, 2014, p. 19).

The present work, therefore, will treat the tragedy *Hamlet* as a work of philosophical inquiry, and discuss its conceptual significance within the scope

framed by Deleuze and Guattari. For this some of the concepts aligned and associated with the play will be revisited with a very simple question in mind: Why does *Hamlet* keep intriguing and sometimes even puzzling philosophers? It is beyond the limits of this study to provide a comprehensive definition either for philosophy or for literature; however the following part intends to explicate several particular definitions put forth by Deleuze and Guattari. The primary objective will be to elucidate the transitive boundaries that exist between literature and philosophy. This will be achieved by scrutinizing the tragedy, wherein the focus will be on the apparition, in order to demonstrate how the two aforementioned disciplines intermingle and influence each other.

## 2. THE GHOST, HAMLET, OR SHAKESPEARE: CONCEPTUAL PERSONAE

Levinas once wrote “it sometimes seems to me that the whole of philosophy is only a meditation of Shakespeare” and discusses the immanence of death through the tragic heroes of Shakespeare: Hamlet and Macbeth (Levinas, 1987, p. 72). Among the many several renowned quotes of the tragedy is Hamlet’s famous question “to be or not to be” bewilders Levinas, recalling one of the major antinomies of philosophical discussion that is being and nonbeing:

It is nothingness that would have left humankind the possibility of assuming death and snatching a supreme mastery from out of the servitude of existence. “To be or not to be” is a sudden awareness of this impossibility of annihilating oneself. (Levinas, 1987, p. 72)

Another example, undoubtedly is “the time is out of joint,” a line which infuses Derrida in *Specters of Marx* to shed light upon the irregularity and transgressivity not only of the specter, but also of time, along with the philosophical gravity of the tragedy. Ethics, politics, existential dilemmas, and other problems regarding the human condition have been tasks of philosophy, most of which have been depicted in Shakespearean plays. In *Shakespeare’s Political Wisdom*, Burns claims:

As we become engaged with the plays – as we are moved by them- we are compelled to reflect on those problems. A full awareness of them, such as Shakespeare provides, can then begin to assist us in understanding our own political and moral lives. (2013, p. 2).

Deleuze and Guattari (2011) suggest that philosophy is producing concepts since it is “the art of forming, inventing and fabricating concepts” (p. 2) while “the philosopher” is “the concept’s friend” and he/she is the “potentiality of the concept” (p. 5). Philosophy, yet, is more than mere production of concepts, since “concepts are not necessarily forms, discoveries, or products” (Deleuze and Guattari, 2011, p. 5). In affiliation with Olivier Messiaen’s *personnages*

*rythmiques*<sup>1</sup>, the conceptual personae, according to Deleuze and Guattari are the characters who assist the philosopher in defining a concept, such as Socrates is in the Platonic dialogues, Dionysus or Zarathustra in Nietzsche's philosophy (2011, pp. 64-65). The conceptual persona is the one who "sets out concepts" and has a role in the concept-creating process of the philosopher (2011, p. 63). From their point of view, art and philosophy both "crosscut the chaos and confront it" but art does this via affects and percepts whereas philosophy via concepts (2011, p. 66). However, in the case of conceptual persona, this differentiation becomes more ambiguous when Deleuze and Guattari point at the parallelism between Socrates and Dostoyevski's *Idiot* in the very same framework, and refer to Melville's idea of an original *Figure* among all other characters of a novel (2011, pp. 64-65). Therefore, not every character in a literary work, but a specific one might well be defined as a conceptual Persona and is the "true agent of enunciation" of the concept (Deleuze and Guattari, 2011, p. 65).

Is it possible to accept Shakespeare's Hamlet a conceptual persona? The simplest response to this question would indicate the role of Hamlet in the play, as the hero who sets things in order (or the one who enunciates that things are out of order). In other words, he is the one who questions the status quo of moral-politics in the play and struggles to restore the time, which is out of joint. Yet, Hamlet carries a bigger nominal and philosophical load both in the play, and in the intellectual history. Firstly, he signifies Hamlet-the-King, Hamlet-son of the King, and Hamlet-the-Ghost. Reciprocally, the Ghost signifies a ghost, a King and Hamlet by motivating him for the revenge. This multi-faceted persona as created by Shakespeare, apart from its fundamental function in the play, becomes a historically and philosophically significant figure through its many different aspects. For instance, Walley argues that Hamlet has been psychoanalyzed, and became the representative of Oedipus complex, "permeated with moralizing and philosophical speculation [...] it presents in its central character a most elaborate psychological study" (1933, p. 777). On the other hand, psychoanalytical approach is hardly adequate to understand and evaluate the significance of this "philosophical drama" (Walley, 1933, p. 777). In a similar vein, Deleuze, in his *Preface to Kant's Critical Philosophy* (2003) utilizes Shakespeare's great protagonist Hamlet and his "great formula," the time is out of joint, to discuss Kantian philosophy (p. 7). Deleuze discusses Hamlet in juxtaposition with Oedipus in his *Difference and Repetition* (2004), questioning Hamlet's oedipality along with the caesura of time in relation to act and repetition. Here, Deleuze draws a clearer line between Hamlet and Kant, "the northern philosopher" (2004, p. 64). For him, Hamlet is the first hero who notices that time is not determined by action, on the contrary, time is needed "in order to act, whereas earlier heroes were subject to time as the consequence of an original movement (Aeschylus) or

1 Messiaen provides one very explanatory definition for personnages rythmiques in his *Conversations with Claude Samuel*.

aberrant action (Sophocles)” (Deleuze, 1998, p. 28). For this reason, “rather than action determining the time of the drama, Hamlet experiences time itself as being the ground of action” (Somers-Hall, 2016, p. 278).

The play evokes and enables Freudian, Lacanian and other symptomatic, psychoanalytic readings specifically because it is settled around the theme of a ‘loss’, as much as remembrance, recalling, and uncanny. Such readings are considered in so much detail that it becomes increasingly difficult to provide an elaborated survey of psychoanalytic inferences regarding the play and specifically the ghost. As Marjorie Garber states: “The ghost –itself traditionally often veiled, sheeted, or shadowy in form– is a cultural marker of absence, a reminder of loss” (2010, p. 130). Yet, once this analysis is done, the illumination of this uncanny aspect, which is represented solidly by the Ghost, arouses other questions. What loss or lack does the Ghost stand for? Despite the Oedipal rivalry between Hamlet and the King father, the most obvious aim of the Ghost is justice; he has come here to safeguard it.

The Ghost is incompletely a representative of the Law, because both he and the tale he tells allow the son to doubt. He puts in question his own being as well as his message. Is he a spirit of health or goblin damn'd? Is this the truth? (Garber, 2010, p. 131).

Hamlet questions the testimony of the Ghost till the ending, while inspiring the audience to reflect on the question of justice. It is not adequately fair to relate this questioning of truth or justice, solely with the father-son rivalry, in view of the fraught history of thought in terms of determining what justice is. In his much acclaimed *Hamlet in Purgatory*, Stephen Greenblatt (2002) examines the idea of purgatory throughout the history in comparison and relation with Hamlet and remarks:

The overwhelming emphasis on the psychological dimension, crowned by psychoanalytical readings of the play in the twentieth century, has the odd effect of eliminating the Ghost as ghost, turning it into the prince's traumatic memory or, alternatively, into a conventional piece of stage machinery. (“When the ghost has vanished,” Goethe's account tellingly begins.) (p. 229).

The ghost, therefore, represents itself along with the father and the son, but also announces a call for justice<sup>2</sup>. Hamlet or the Ghost in its uncanny doubleness is there to enunciate, to manifest that ‘the time is out of joint’. The disjointed, distorted time enables Hamlet's quest. Focusing on the caesura of the time, Margherita Pascucci (2013) explores the conceptual personae in the tragedy and offers reading Hamlet in relation with the concept of the ‘self’.

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<sup>2</sup> Hatice Karaman discusses “the time is out of joint” as a recurrent call for justice in *Specters of Justice: A Philosophico-Literary Investigation* (2018).

Pascucci observes that Hamlet strives for “a new subjectivity” which arises in a time of rupture (p. 39). This challenge for subjectivity in *Hamlet* unfolds itself in Pascucci’s reappraisal of the play in concordance with conceptual personae. Accordingly, via “Shakespeare’s theatrical personae, his conceptual personae, we can see how the metaphysics crashes and what then happens to abstract thought.” (Pascucci, 2013, p. 41).

In this context, Deleuze and Guattari’s idea of the conceptual personae become more openly significant in comprehending that Hamlet represents more than what he appears to do so. Once Hamlet is regarded as a conceptual persona, the name accumulates many other concepts, among which the Ghost is prevailing. Deleuze and Guattari explain that conceptual personae are the very subjects of the philosophers’ philosophy, as Dionysus is not simply a mythological figure with what he becomes in Nietzsche’s writing:

The destiny of the philosopher is to become his Conceptual Personae or personae, at the same time that these personae themselves become something other than what they are historically, mythologically, or commonly (the Socrates of Plato, the Dionysus of Nietzsche, the Idiot of Nicholas of Cusa). (Deleuze and Guattari, 2011, p. 66)

It is not suprising to see that Deleuze and Guattari, are obviously referring to the ‘philosopher’ here, since Deleuze had already named Nietzsche’s Zarathustra a philosopher and linked him with the stage when he stated that with “Zarathustra is conceived entirely within philosophy, but also entirely for the stage” (Deleuze, 2004, p. 16). Another notable aspect of Deleuze and Guattari’s approach is that they define philosophy as “the art of forming, inventing, and fabricating concepts” and more (2011, p. 2). In accordance with this, Deleuze and Guattari also emphasize the potential ‘interbreeding’ between disciplines of philosophy and art. As already mentioned, there is the differentiation of concepts and affects in methodology, since “The plane of composition of art and the plane of immanence of philosophy can slip into each other to the degree that parts of one may be occupied by entities of the other.” (Deleuze and Guattari, 2011, p. 66). For them, there is an interaction and transition between the two disciplines, as well as conceptual transfers:

It is here that concepts, sensations, and functions become undecidable, at the same time as philosophy, art, and science become indiscernible, as if they shared the same shadow that expands itself across their different nature and constantly accompanies them. (Deleuze and Guattari, 2011, p. 218).

An elaborated reconsideration of Hamlet, or the Ghost as a conceptual persona, from this perspective, inhibits a mere psychosocial reading of both the character and the play. Hamlet is imminently shadowed by philosophy

or philosophers. The penetration of Hamlet within conceptuality, allows Shakespeare to become Hamlet, or the Ghost, while Hamlet becomes Shakespeare, transcends Shakespeare like the shadow mentioned in the above quotation. Therefore it is relatively complicated to provide an exact locus or identification for the philosopher, although briefly it may be said that he also becomes the Ghost.

### 3. THE GHOSTLY AFFECT

*Hamlet* can be claimed to be one of the most striking plays in the history of theatre, if not the one which infused daily lives of people. Garber (2004) reminds us that reading or watching *Hamlet* is an experience of “recognition, of recalling, remembering, or identifying some already-known phrase or image” (p. 466). For this reason in contemporary culture “one never does encounter Hamlet ‘for the first time’” (2004, p. 466). *Hamlet* as the most celebrated Ghost is always already present voicing the urge to remember and reconsider the already known.

Deleuze and Guattari underline that concepts are never simple but defined by their multiple components. Concepts have connections to other concepts, they are not propositions and they are infinite. Additionally they emphasize that “Concepts are not waiting for us ready-made, like heavenly bodies,” hence “they must be invented, fabricated, or rather created and would be nothing without their creator’s signature” (2011, p. 5) Although concepts are signed and baptised by their creator, philosophy as a constant act of producing concepts serves as an infinite Kairos “for renewal, replacement, and mutation that give philosophy a history as well as a turbulent geography, each moment and place of which is preserved (but in time) and that passes (but outside time)” (Deleuze and Guattari, 2011, p. 8). Deleuze and Guattari’s understanding of philosophy allows transition between the concept of the philosopher and the affect of the artist. They assert that “the plane of composition of art and the plane of immanence of philosophy can slip into each other to the degree that parts of one may be occupied by entities of the other” (Deleuze and Guattari, 2011, p. 66). This approach, thus enables an analysis of Hamlet as a conceptual persona and the Ghost as an affect-concept since “the concept as such can be concept of the affect, just as the affect can be affect of the concept” (2011, p. 66).

Andrew Cutrofello (2014) sees the philosopher as the force that activates Hamlet’s conceptual character (p. 10). This claim might suggest an arguably sufficient answer to the question asked earlier: what the philosopher sees in Hamlet is philosophy in action, in its Kairos of creating concepts. If the definition by Deleuze and Guattari is valid, then, the philosopher is the one who invents and thinks the concept (2011, p. 5). *Hamlet*, in this sense, provides the philosopher with the required opportunity and landscape. In the caesura or the juncture opened in time once the prince announces that the time is out

of joint, a concept is born at least reborn through its “composition of affects”:

Hamlet is the passing through time, the passing through times—the time of the mind, as well as that of the body (“I did love you once”; “That am I, Hamlet the Dane”)—the concretization and dissolving of something that cannot be fixed: the self, the “I.” The times when Hamlet talks of himself in the third person are the most telling of what Hamlet is: substance that tries to escape its shadow only to fall prey to it, a material being whose composition is made of dream, of vision, of affects—self-affected statuses. (Pascucci, 2013, p. 46).

Regardless of which component of the concept ghost is at work, there will always be an affiliation with the self, with Hamlet, with time. Hamlet is the Ghost and as a conceptual persona he is also the thinker, the “potentiality of the concept(s)” (Deleuze and Guattari, 2011, p. 5).

In an attempt to demonstrate the philosopher in the oeuvre of Shakespeare, rather than reflecting on his work through any philosophical perspective, Pascucci elucidates:

Shakespeare as a creator of new thought, as an inventor of new concepts, means for me that Shakespeare’s art not only gives us the most beautiful plays—which, together with ancient tragedies, form the treasure of world literature—but he produces a new way of thinking life (and death, and power, and affect), which was unprecedented. (2013, p. 2)

Pascucci discovers in Shakespeare a new way of thinking or philosophy which differentiates from the traditional definition of the term. For her, philosophy resembles “an open system,” “a galaxy” or “a constellation that generates new thought, new ways of creating life” (2013, p. 3). Hence,

Shakespeare as this constellation that is philosophy, as generator of continuous new thought, as a star whose light is born and still burning while it seems already gone, gives us the intensity and productivity of an experience where our own self will, at a certain point, be no longer ours but rather find itself in a land where, we know, something, or someone, can much more than us. (Pascucci, 2013, p. 3).

If one is to rethink the Bard as a philosopher, or if it is possible to talk about his philosophy, the central source would inevitably be Hamlet. Hamlet is the sun of this galaxy. The play itself gives references to philosophy, as if placed in order to provoke philosophers:



HAMLET: It is not very strange, for my uncle is  
 King of Denmark, and those that would  
 make mouths at him while my father lived  
 give twenty, forty, fifty, a hundred ducats  
 apiece for his picture in little. 'Sblood, there  
 is something in this more than natural if  
 philosophy could find it out. (2.2.306)

Through *Hamlet*, Shakespeare raises fundamental moral and existential questions by creating the most famous Ghost in literary and philosophical history. The Ghost orchestrates Hamlet, Oedipus, Ego, Justice, Heritage, and more while being none. The Ghost is Hamlet's concept, accompanied by Shakespeare and his other ghosts with multiple components and it stands on its own, independent from all, including its creator. According to Deleuze and Guattari, once something is created the only thing that is preserved is "the work of art" which "is a bloc of sensations, that is to say, a compound of percepts and affects" (2011, p. 164). After Shakespeare wrote the tragedy what is left of him is the Ghost as a compound. The Ghost marked not only Shakespeare's corpus, but also the works of others while transforming the poet into the the creator, "the master, the king, the Lord of the Ghosts" (Cixous, 2012, p. 17). Shakespeare the poet is no longer a man but 'a compound of percepts and affects', he is turned into the Ghost by Hamlet as promised: "Still am I called – unhand me, gentlemen/ By heaven I'll make a ghost of him that lets me!" (1.4.85). Having already "signed" all possible variations of human condition (Cixous, 2017, p. 6); Shakespeare became the ghost par excellence after fathering the Ghost, he is depersonalized:

Shakespeare is the name of a corpus, of an infinite, unlimited body without ego, without an absolutely identifiable owner, it is the name of the skull which had a tongue which is the whole tongue, Hamlet Derrida gathers him in the graveyard which houses [où demeurent] the archives of his innumerable melancholy affects. Because he mostly loves the great solitaires, those whose step hesitates [marquent le Pas] at the borders, the great fatherless or motherless orphans, Celan, Genet, Blanchot, Defoe. (Cixous, 2012, p. 17).

Hélène Cixous's reading of Derrida's reflections of Shakespeare promises a substantial evidence for the metamorphosis the poet brought upon himself. The Ghost in *Hamlet* or the Ghost Hamlet irreversibly transgresses and transforms Shakespeare's legacy. The power of the Ghost as a conceptual persona allow him to exist by itself, carrying Shakespeare into the league of the bards, if not to that of philosophers' since "the artist's greatest difficulty is to make it stand up on its own" (Deleuze and Guattari, 2011, p. 164).

#### 4. CONCLUSION

When the Ghost<sup>3</sup> appears on the stage in *Hamlet, The Prince of Denmark*, it puzzles not only the audience, but also the characters in the scene:

MARCELLUS: Peace, break thee off, look where it comes again.

BARNARDO: In the same figure like the King that's dead.

MARCELLUS: Thou art a scholar – speak to it, Horatio.

BARNARDO: Looks 'a not like the King? Mark it, Horatio.

HORATIO: Most like. It harrows me with fear and wonder. (1.1.39-43).

The Ghost creates an atmosphere of uncanny and ambivalence, even when he appears, in the form of a warrior, as the spirit of a King. Neither the first encountering characters nor Hamlet immediately believe him to be the ghost of his father. Later in the tragedy, the audience realizes that Shakespeare himself will not confide in the ghost-king he had imagined and staged. The call for revenge which comes from the specter will fade away by ruining not only Claudius and Gertrude but also Hamlet junior and others. Nevertheless, the distrust in the spirit of King Hamlet will evolve into a kind of trust in Hamlet and the Ghost as the 'speaker' of the disjointed time. Throughout the tragedy, Hamlet goes through a "heroic metamorphosis" as Deleuze puts it (2004, p. 195). Hamlet's heroism still comes from the Ghost and with all the allusions to subjectivity, self, justice, and morality. While he is dying, he leaves his story to Horatio, another philosopher, to tell. Fortinbras urges Horatio to "speak loudly for him" (5.2.384). When "the rest is silence," the story is what remains there as a Ghost (5.2.342).

As discussed in the previous sections, Deleuze and Guattari claim that the work of art exists in itself, exceeding "any lived" (2011, p. 164). The ghost affect, thus, survives on its own and its "validity" no longer resides in the creator (2011, p. 164). The affect of ghost becomes an affect-concept with multiple compounds. In *Hamlet*, the audience tracks the potentially of remembering and reconsidering concepts that "seem to preexist any single experience of the play, and at the same time to be disseminated from it" (Garber, 2004, p. 466). Hamlet reminds us about the past and the future.<sup>4</sup> "The philosophical concept" argue Deleuze and Guattari, is also "defined by becoming, and almost in the same terms" (2011, p. 177). By this way, in the liminal space, in the threshold where the lines between art and philosophy become faint, there is room for new conceptual personae. Accordingly, this study attempted to rediscuss Shakespeare's brilliant tragedy, *Hamlet* to investigate the possibility of tracing the conceptuality of the Ghost along with the protagonist.

3 Here, it might be necessary to note that many sources indicate Shakespeare himself played the ghost in the initial performances.

4 Derrida's *Specters of Marx* unveils this aspect of the tragedy in an illuminating way, yet is not discussed in detail within the scope of the current study.

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# CHAPTER 8

## ENTREPRENEURIAL ORIENTATION\*

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\* This study is derived from the master's thesis titled 'The Relationship between Entrepreneurial Orientation and Performance; Evidence from Turkish Smes'  
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## 1. Definition of Entrepreneurial Orientation

Entrepreneurial orientation is closely linked to strategic management and the strategic decision-making process, which involves the intentions and actions of individual business owners and key management decision-makers who make strategic choices during the complex process to achieve desired business objectives. Entrepreneurial orientation literature was developed by Covin and Slevin (1989), based on the earlier work of Khandwalla (1977) and Miller and Friesen (1982) (as cited in Alarape, 2014, p. 220). Entrepreneurial orientation (EO) constitutes the identification and exploitation of unused opportunities as an organizing principle of the firm to achieve strategic advantage and by proactively adapting to changes in customer preferences and advances in technology to differentiate from competitors (Spillecke & Brettel, 2012) .

In 1973, Mintzberg defined entrepreneurial orientation (EO) as a strategic decision-making process that involves actively seeking new opportunities in uncertain environments to achieve significant growth. According to Mintzberg (1973), this approach to entrepreneurship entails a strategy-making process that involves actively searching for new opportunities. Similarly, Covin and Slevin (1989) defined EO as the processes, practices, and decision-making activities that lead to new market entry (Lumpkin and Dess, 1996, p. 136). Generally, doctrinaires do not evaluate a firm's entrepreneurial behavior if it changes its technology or product line simply by imitating competitors while refusing to take any risks (Covin & Wales, 2011, p.679).

As for Lumpkin and Dess, 'the fundamental action of entrepreneurship is a new entry, and EO signifies the process, practices, and decision-making activities that lead to new entry with new or existing goods and services to new or established markets' (Clausen & Korneliussen, 2012, p.562). Also, Lumpkin and Dess (2001) define *entrepreneurial innovation* as promoting creativity and experimentation in introducing new products/services, technological leadership, and R&D (Lumpkin & Dess, 2001). Covin and Slevin (1989) propose that "entrepreneurial firms are those in which top managers have entrepreneurial management styles, as evidenced by the firms' strategic decisions and operating management philosophy" (as cited in Covin and Slevin, 1989, p.77). In line with Covin and Slevin's (1991) point of view, EO is a resource-consuming behavior requiring significant existing or new resources to translate entrepreneurial behaviors into performance outcomes. Firms with an intangible resource advantage over their industry rivals can pursue greater quantities of entrepreneurial opportunities for correspondingly higher avenues, which results in organizational growth and strengthens EO-performance linkage (Covin & Slevin,1991).

Miller and Friesen (1982) assume that EO obtains “the nature of the innovative strategy of the firm, something that is often determined by executives with regard to their goals and temperaments” (as cited in Miller and Friesen, 1982, p.1). Entrepreneurial orientation proposes the decision-making styles, practices, processes, and behaviors that give rise to ‘entry’ into new or established markets with new or existing goods or services but also demonstrably remarks that this can be achieved with either new or existing goods or services (Kabiri & Salehi, 2013). Therefore, information is a powerful knowledge resource that can reinforce competitive advantage; for example, it can display that customers support certain brands or pay more attention to price and quality than to variety and novelty, increase awareness of customer purchase trends and buying power, and so awake entrepreneurs about their product lines about their disadvantages and the supremacy of the product lines of competitors (Keh et al., 2007). Even though younger firms adapt faster to changing environmental exigencies, they lack well-defined routines, undisciplined strategic decision-making, and radical innovations with the most significant potential for growth. On the other hand, while the established routines of older firms facilitate competitive advantage in established markets, they also discipline entrepreneurial strategies and cause core rigidities in adaptation to changing environment exigencies (Anderson & Eshima, 2013).

Entrepreneurial orientation refers to “the process by which firms notice opportunities and act to creatively organize transactions between factors of production to create surplus value” (Jones & Butler, 1992, p.735). This quotation indicates a company’s proactive and innovative strategies by taking risks to originate an idea or a vision. In this sense, successful businesses need a higher level of entrepreneurial orientation to recognize the difference between current market needs and what is required to meet future opportunities (Tajeddini et al., 2013). Entrepreneurial orientation is a multidimensional concept applied to organizations by individuals, and it is generally the top managers who take business-related risks and benefit from change and innovation to gain a competitive advantage. Also, Entrepreneurial orientation is composed of the capability to combine ideas, resources, and opportunities into commercially viable activities that result in profitable products and services (Mukherji et al., 2009). Already, Covin and Slevin (1988) propose that there is a relationship between a top manager’s entrepreneurial orientation and firm performance. That entrepreneurial style evaluates the degree to which top managers benefit from innovative activities, take business-related risks, and compete proactively with other firms (Davis et al., 2010, p.43). Regarding Lumpkin and Dess (1996), ‘EO refers to the processes, practices, and decision-making activities that lead to new entry... It involves the intentions and actions of key players functioning in a dynamic generative process aimed at new-venture creation’(as cited in Lumpkin and Dess, 1996, p.136).

Guth&Ginsberg (1990) and Zahra&Covin (1995) describe EO as ‘ a reconstruction established companies that are accomplished through risk-taking, innovation and proactive competitive behaviors’. Lumpkin & Dess (1996) state that ‘ the main action of entrepreneurship is the new entry ‘and that EO refers to the processes, practices, and decision-making activities that produce a new entry.’ EO contains a willingness to behave autonomously, innovate and take risks, also propensity to be aggressive toward competitors, and be proactive regarding marketplace opportunities (as cited in Frank et al., 2010, p.177).

*Table 1. Authors’ Selected Past Definitions of Entrepreneurial Orientation*

<b>Mintzberg (1973)</b> “In the entrepreneurial mode, strategy-making is dominated by the active search for new opportunities” as well as “dramatic leaps forward in the face of uncertainty”
<b>Khandwalla (1976/1977)</b> “The entrepreneurial [management] style is characterized by bold, risky, aggressive decision-making”
<b>Miller and Friesen (1982)</b> “The entrepreneurial model applies to firms that innovate boldly and regularly while taking considerable risks in their product-market strategies”
<b>Miller (1983)</b> “An entrepreneurial firm is one that engages in product-market innovation, undertakes somewhat risky ventures, and is first to come up with ‘proactive’ innovations, beating competitors to the punch”
<b>Morris and Paul (1987)</b> “An entrepreneurial firm is one with decision-making norms that emphasize proactive, innovative strategies that contain an element of risk”
<b>Covin and Slevin (1998)</b> “Entrepreneurial firms are those in which the top managers have entrepreneurial management styles, as evidenced by the firms’ strategic decisions and operating management philosophies. Non-entrepreneurial or conservative firms are those in which the top management style is decidedly risk-averse, non innovative, and passive or reactive”
<b>Merz and Sauber (1995)</b> “. . . entrepreneurial orientation is qualified as the firm’s degree of proactiveness (aggressiveness) in its chosen product-market unit and its intent to innovate and create new offerings”



**Lumpkin and Dess (1996)** “EO refers to the processes, practices, and decision making activities that lead to new entry” as characterized by one, or more of the following dimensions: “a propensity to act autonomously, a willingness to innovate and take-risks, and a tendency to be aggressive toward competitors and proactive relative to marketplace opportunities”

**Zahra and Neubaum (1998)** EO is “the sum total of a firm’s radical innovation, proactive strategic action, and risk taking activities that are manifested in support of projects with uncertain outcomes”

**Voss, Voss, and Moorman (2005)** “. . . we identify EO as a firm-level propensity reflecting risk-taking, innovativeness, proactiveness, autonomy, and competitive aggressiveness behaviors that lead to change in the organization or marketplace”

**Avlonitis and Salavou (2007)** “EO constitutes an organizational phenomenon that reflects a managerial capability by which firms embark on proactive and aggressive initiatives to alter the competitive scene to their advantage”

**Cools and Van den Broeck (2007/2008)** “Entrepreneurial orientation (EO) refers to the top management’s strategy in relation to innovativeness, proactiveness, and risk taking”

**Pearce, Fritz, and Davis (2010)** “An EO is conceptualized as a set of distinct but related behaviors that have the qualities of innovativeness, proactiveness, competitive aggressiveness, risk taking, and autonomy”

*Source: (Covin and Wales, 2011, p.679)*

Entrepreneurial orientation was explained by Miller in 1983 by combining three dimensions: innovativeness, proactiveness, and risk-taking. Firms with a strong innovative culture, a proactive point of view against competitors, and a willingness to take risks are more likely to be involved in entrepreneurial operations (Zhang et al., 2012, p.197). Innovativeness refers to a firm’s tendency to engage in new ideas, experimentation, and creative processes that may produce new products, technology, and services (Alarape, 2014). Lumpkin and Dess (2001) suggest that proactiveness is an opportunity-seeking, forward-looking perspective involving the anticipation and acting on future needs which may or may not related to the present line of operation and the aggressiveness in responding to trends and demand that already exist in the marketplace. Risk-taking reflects the firm’s propensity for business concern in uncertain and unknown environments or devotes many resources to ventures with uncertain outcomes (Lumpkin & Dess, 2001). Numerous researchers, such as Covin and Slevin (1991) and Zahra (1993), used Miller’s (1983) entrepreneurial orientation conceptualization of a firm-level combination of risk-taking, innovativeness, and proactiveness. Despite this, many researchers have discussed that application at the individual level could offer valuable opinions to managers and their respective organizations (Davis et al., 2010, pp. 42-43). Generally, entrepreneurial orientation is attributed to top management’s strategy because increased domestic and global competition demands firms to be entrepreneurial and stay ahead of the competition to survive and grow (Fairoz et al., 2010).

Entrepreneurial firm “engages in product market innovation, undertake somewhat risky ventures, and are the first to come up with “proactive” innovations, beating competitors to the punch” (as cited in Miller, 1983, p.771). Lumpkin and Dess (1996) included two complementary dimensions: competitive aggressiveness and autonomy. The competitive aggressiveness is closely linked with the last words of Miller’s citation (“beating competitors to the punch”). The fifth dimension of entrepreneurial orientation (EO), “autonomy,” is borrowed from Burgelman (1983), stating that “the motor of corporate entrepreneurship resides in the autonomous strategic initiative of individuals at the operational levels in the organization” (as cited in Fayolle et al., 2008, p.221).

Lumpkin and Dess (1996) propose that ‘any firm that engages in an effective combination of autonomy, innovation, risk-taking, proactiveness, and competitive aggressiveness is entrepreneurial’ (Lumpkin & Dess, 1996, p.162). Following studies of Dickson (1992) and Hutt, Reingen&Ronchetto (1988), there must exist significant strategic capabilities, which include the ability to conceptualize and implement complex strategies, while Brown (2001) stated that these strategic capabilities successfully combine opportunities and resources (as cited in Mukherji et al., 2009, p.87). A low-cost strategy is an entrepreneurial strategy made under high environmental uncertainty, resulting in high performance (Lumpkin & Dess, 1996).

Table 2. Dimensions of Entrepreneurial Orientation

<b>Innovativeness:</b> An intentness to introduce newness and novelty through experimentation and creative processes in order to develop new products and services, as well as new processes.
<b>Proactiveness:</b> A forward-looking perspective and leading characteristic to the a market that has the foresight to evaluate opportunities in anticipation of future demand.
<b>Risk-taking:</b> Take action and make effort without certain knowledge of probable outcomes; some undertakings may also involve making substantial resource commitments in the process of venturing forward.
<b>Competitive aggressiveness:</b> It is characterized by a combative posture , an aggressive response or an intensive effort to outperform industry rivals aimed at improving position or overcoming a threat in a competitive marketplace.
<b>Autonomy:</b> Independent action of an individual or team aimed to generate business concept or vision and carrying it through to completion.

Source: (Dess and Lumpkin, 2005, p.14)

Researchers such as Lumpkin and Dess (1996), Miller (1983), Khandwalla (1977), and Covin and Slevin (1989) remark that entrepreneurial orientation

addresses top management's strategy in relation to innovativeness, proactiveness, and risk-taking. In addition to this, Lumpkin and Dess (1996) highlighted the dimensions of EO as innovativeness, proactiveness, risk-taking, autonomy, and competitive aggressiveness (as cited in Fairoz et al., 2010, p.36-37). The three EO's dimensional variables interacted with one another to positively affect the firm entrepreneurial orientation. Innovativeness and proactiveness would be positively related because firms have to be innovative to be proactive and guard against future developments, achieving and sustaining competitive advantage in the market. Also, proactiveness and risk-taking should be positively related. As firms compete to gain competitive advantage and position themselves to take advantage of and guard against future developments, they must develop a strong propensity towards risk-taking. Therefore, proactiveness and risk-taking should be positively related (Alarape, 2014). Autonomy is closely linked to independent action by an individual or a team aimed at bringing forth a business concept (as cited in Fairoz et al., 2010, p.36-37). Miller (1983) argues that risk-taking, innovative, and proactive firms perform EO in their business operations and are willing to react; this reactive capability strategically allows entrepreneurial firms to straighten their paths to their business domains identified by uncertainty and ambiguity. McGrath and MacMillan (2000) and Morris and Kuratko (2002) refers that strategic reactivity allows firms to make strategy arrangements that reflect performance feedback and their exploratory behavior (Green et al., 2008, p.360).

The relationship between innovativeness and risk-taking could be conceptualized in two ways: firstly, a positive relationship between innovativeness and risk-taking since risk-taking tendency affects innovativeness positively, especially product innovativeness due to it requires a certain degree of tolerance for failure that is associated with risk-taking, or secondly innovativeness and risk-taking is negatively related because the firm in its effort at being proactive, seek information and get informed about developments in the business environment and thus become innovative (Alarape, 2014).

Firms with entrepreneurial postures are prepared to take on high-risk projects with chances of very high returns and are bold and aggressive in chasing up opportunities. Entrepreneurial firms emphasize technological leadership and research and development to first market with new product offerings (Anderson & Eshima, 2013). Innovativeness, proactiveness, and risk-taking provide opportunities to identify and use evident opportunities in an environment and organize an entrepreneurial strategy leading to firm growth. Hence, depending on the entrepreneurial orientation, top managers decide on strategies of an entrepreneurial nature that will raise the firm performance (Davis et al., 2010). When firms do not achieve the expected

results of entrepreneurial activity, they must reevaluate their movements to terminate their losses and canalize their efforts by exhibiting strategic reactions to regulate their business practices and competitive tactics. Thus, strategic reaction is profitable for correcting missteps in entrepreneurial firms and directing through novel business domains (Green et al., 2008).

Shortened product and business model life cycles are a general tendency in today's business environment in order to benefit from the adoption of an "entrepreneurial strategic orientation" that involves innovating or rejuvenating market offerings, taking risks to try out new and uncertain products, services, and markets, and in order to be more proactive than a competitor for new marketplace opportunities (Wiklund & Shepherd, 2005). Rapid commercialization of new technology and innovation is a crucial objective of young firms without much history and a lack of routines and experience so that entrepreneurial orientation may be a positive predictor of speed in the market. The critical point of rapidity in the market is the potency to respond to the demands of emerging market conditions based on the customers, the social milieu, the regulatory environment, and the competitive situation. Quick market commercialization is essential for young firms to capture (1) early cash flow, (2) early market share, (3) to succeed in rapid internationalization, and (4) to augment the probability of survival (as cited in Clausen and Korneliusen, 2012, p.561).

In line with Covin and Slevin's (1991) point of view, EO is a resource-consuming behavior requiring significant existing or new resources to translate entrepreneurial behaviors into performance outcomes. Firms with an intangible resource advantage over their industry rivals can follow more significant quantities of entrepreneurial opportunities for correspondingly higher avenues, which results in organizational growth and strengthens EO-performance linkage.

## **2. Dimensions of Entrepreneurial Orientation**

This part will explain the dimensions of entrepreneurial orientation. They labeled five dimensions, innovativeness, proactiveness, risk-taking, competitiveness, and autonomy, to represent how entrepreneurial firms are derived.

### **2.1. Innovativeness:**

Innovations and innovativeness were first emphasized by Schumpeter (1942) in terms of the entrepreneurial process. Therefore, the realization of innovative ideas and the process of "creative destruction" are considered to be entrepreneurial behavior. Creative destruction refers to a process that prevails when profit is created by introducing new products or services that turn upside down the contemporary market and change the direction of

resources (as cited in Filser et al., 2014, p.13). The process of creative destruction is based on entrepreneurs' attitudes. As a result, Lumpkin and Dess (1996) defined *innovation* as a vital success factor within the concept of EO. They stated that 'innovativeness reflects a firm's tendency to engage in and support new ideas, novelty, experimentation, and creative process that may result in new products, services or technological processes (as cited in Lumpkin and Dess, 1996, p.142).

Lumpkin and Dess (1996) propose that the innovativeness dimension of entrepreneurial orientation represents a firm's capacity and intent to support new ideas, novelty, experimentation, and creative processes that may create new products, services, or technological processes (Lumpkin & Dess, 1996). The innovativeness departs from established practices and technologies to support new ideas, novelty, experimentation, and creative processes, so the firm can use a high technological or product market innovation rate to look for new opportunities. When innovative companies that have even been seen as the engines of economic growth create and introduce new products and technologies so they can produce unusual economic performance (Wiklund & Shepherd, 2005).

Innovativeness indicates the firm's propensity to concern itself with new ideas and creative processes that may give rise to new products, services, or technological processes. (Fairoz et al, 2010). Thus, innovative firms search for creative solutions to develop new products or enhance existing products against the challenges (Zhang et al., 2012). The objective of innovativeness is to think innovatively, to question or abandon existing or given circumstances, and create room for creativity, new ideas, and experiments, which can reveal themselves in the launch of new products, in the discovery of new markets, and in the process innovations (Frank et al., 2010). Lumpkin and Dess (1996) propose that companies engage in innovativeness, support creativity, generate new ideas, and develop new opportunity processes, which may lead to the emergence of new products, new services, or new technologies (Lumpkin & Dess, 1996).

Innovativeness involves creative processes and the experience of new ideas, which may promote new production methods and bring new products or services to existing or new markets (Keh et al., 2007). L'Oréal has made many radical innovations and augmented product launches that have become leaders in their markets owing to their superiority over the existing products (for instance, Elnett hair spray in hair styling products, Preference hair colors, Plenitude skincare line). However, innovation at L'Oréal is not only concerned with improving products; the firm has also taken a position abroad in unfamiliar markets (Fayolle et al., 2008, p.223). According to Zahra and Garvis (2000), at high levels of innovativeness, a firm can expand these significant costs across foreign markets and, in turn, realize benefits

for pursuing international scope (Zahra & Garvis, 2000). Innovativeness may appear in several different styles. Technological innovativeness includes research and engineering efforts that result in the development of new products and processes. Product-market innovativeness is associated with market research, product design, and innovations in advertising and promotion. Administrative innovativeness consists of creating management systems, control techniques, and organizational structures (Dess & Lumpkin, 2005).

## **2.2. Proactiveness:**

Zahra and Dess (2001) suggest that proactiveness is related to the firm's capacity to identify and explore opportunities well ahead of its competitors in the face of resource limitations (Zahra & Dess, 2001). According to Miller and Friesen's (1978) perspective, proactiveness changes the environment by introducing new products and technologies. Venkatraman (1989) defines *proactiveness* as "searching new opportunities which may or may not be connected to the present line of operations, introduction of new products and brands ahead of the competition, strategically disqualify operations which are in the mature or declining stages of life cycle" (as cited in Lumpkin and Dess, 2001, p.433). Proactiveness is launching new products or services ahead of the competition and acting through demands to create change and shape the environment. In this way, proactive companies dominate competitors by introducing new products or services ahead of the competition (Keh et al., 2007).

Proactive organizations observe trends, signify the demands of existing customers in the future, and estimate changes in demand or emerging problems that can lead to new venture opportunities. Proactive companies focus on the future in search of new possibilities ahead of the competition for growth and development (Dess & Lumpkin, 2005). Proactiveness refers to the firm's intention and capacity to predict new progress as early as possible and to act as a "first mover" against the competitors rather than wait for new developments and trends and then respond to them (Frank et al., 2010). To give an example, Intel proactively searches for new market opportunities, devoting billions to the development of new chips. When they explore the markets, the new chips provide success, and so Intel aggressively protects its market share by lowering chip prices every quarter (Lumpkin & Dess, 2001).

Proactiveness refers to projecting and identifying future problems, needs, and changes. Here, the focus lies on the initiative to explore, evaluate, and exploit new opportunities by creating new products or services or contributing to emerging markets. Competitive advantages are created by anticipating upcoming requirements and needs or even by forming the environment in a new way (Filser et al., 2014). Proactiveness reflects the firm's approach to being a leader or a follower and is associated with an aggressive posture against competitors. (Fairoz et al, 2010). The characteristic of entrepreneurship is often



referred to as proactiveness by Lumpkin and Dess(1996) when the firm takes initiative by anticipating and pursuing new opportunities and participating in emerging markets (Lumpkin & Dess,1996).

Proactive firms seek out an attractive niche, creating and acquiring resources to achieve a sustainable advantage. Once they achieve, the defense of existing resources and the niche is succeeded by a competitively aggressive approach (Lumpkin & Dess, 2001). Since 1988, L'Oréal strategically paid attention to external expansion aimed to obtain specific market segments in expected countries, especially in the United States, where L'Oréal first acquired Helena Rubinstein in 1988 on the luxury segment, Maybelline in 1996 (mass-market products), Soft Sheen in 1998 and Carson in 2000 (ethnic hair care segment) (Fayolle et al., 2008, p.226). Proactiveness indicates how firms correlate to market opportunities by seizing initiative in the marketplace (Lumpkin & Dess, 2001). Proactive firms' benefit is being first to enter new markets, build brand recognition, perform administrative techniques, or obtain new operating technologies in an industry, which is called first mover advantage (Dess & Lumpkin, 2005). Proactive firms have the desire to be pioneers. For this reason, they capitalize on emerging opportunities and anticipate and act on future wants and needs in the marketplace, thereby creating a first-mover advantage over competitors. Proactive companies can control the market by dominating distribution channels and establishing brand recognition so they create a first-mover advantage, target premium market segments, charge high prices, and "skim" the market ahead of competitors (Wiklund & Shepherd, 2005, p.75)

According to Miller (1983), "proactive firms strive to beat competitors to the punch." they try to gain first mover advantage. Hence, they strive for environmental scanning and monitoring to realize new trends and to "stay abreast of the competition"(as cited in Miller, 1983, p.771). Proactiveness is related to how firms take the initiative for market opportunities and lead in the marketplace; competitive aggressiveness is the reaction of the firms to competitive trends and demands that already exist in the marketplace. Concerning proactiveness, firms try to shape the environment regarding technology and innovation, competition, and customers to one's advantage, and their responsiveness concerns being adaptive to competitors' challenges (Lumpkin & Dess, 2001).

In sum, firms that act proactively introduce new products or technological capabilities ahead of the competition and progressively search for new products or service offerings. Industry pioneers, especially in new industries, have several advantages, such as capturing high profits because there are no competitors to drive prices low and building a brand identity that maintains their ideas in mind and sustains the market share gains they earned by being first (Dess & Lumpkin, 2005).

### 2.3. Risk-taking:

Risk-taking was first mentioned by Knight (1921) as a significant characteristic for entrepreneurs, mainly because entrepreneurial behavior is often attributed to uncertainty. Nevertheless, for Brockhaus (1980), compared to a company employee, an entrepreneur usually has a greater willingness to take risks, which, in consequence, might lead to higher rewards. Accordingly, entrepreneurs need to have the ability to assess the right actions and directions for their enterprises to help them overcome and fend off uncertainty (as cited in Filser et al., 2014, p.13s). Risk-taker firms face three types of risks: business risk, financial risk, and personal risk. Business risk is attributed to venturing into the unknown without knowing the probability of success, and this kind of risk is related to entering untested markets or undertaking nonproven technologies. Financial risk-taking requires the company to sacrifice a significant portion of its resources to progress. Personal risk-taking is attributed to the risks that an executive who influences the course of their whole company undertakes a strategic decision in favor of the firm (Dess & Lumpkin, 2005).

Risk-taking is a firm's willingness to make large and risky resource commitments (Fairoz et al., 2010). Risk-taking is related to a firm's willingness to capture a venture opportunity without knowing the consequences. Firms sacrifice large amounts of firm resources by assuming high levels of debt, firms introducing new products into new markets, and investing in unexplored technologies to gain high financial returns (Dess & Lumpkin, 2005). Risk-taking is to supply specific resources to provide opportunities or apply business strategies in which the outcomes may be highly uncertain (Keh et al., 2007). Risk-taking refers to the company's willingness to get away from the tried-and-true and venture into the unknown, so they dedicate more resources to projects where the cost of failure may be high or the outcomes are unknowable. The relationship between risk-taking and performance is less evident because while tried-and-true strategies may lead to high mean performance, projects fail, others succeed or maybe more profitable in the long term. (Wiklund and Shepherd, 2005). As it can be studied through the perception, propensity, and behavior of the firm, in a strategic context, risk-taking can distinguish itself with "venturing in the unknown," "committing a relatively large portion of assets," and "borrowing heavily." (Fayolle et al., 2008,p.221).

The risk-taking dimension represents the firm's strategic posture of intentness and capacity to commit increased resources to projects whose outcomes are difficult to anticipate (Frank et al., 2010). Generally, Risk-taking organizations invest large amounts of money in uncertain projects to focus attention and effort toward pursuing new opportunities, and they venture into the unknown without knowing the probability of success (Clausen & Korneliussen, 2012). Risk-taking indicates management's intent to pursue



opportunities that have not been explored and take risks to evaluate such opportunities. Entrepreneurs confront more risks in transnational markets than in mother countries. Internationalization originates risks through venturing into unknown or unfamiliar markets and continuous investment, finance, and growth (Zhang et al., 2012).

#### **2.4. Competitive aggressiveness:**

Lumpkin and Dess (1996) refer to competitive aggressiveness as the tendency of firms to directly challenge their competitors to obtain access to markets and advance their competitive positioning by introducing new processes for new businesses (Lumpkin & Dess, 1996). Competitive aggressiveness characterizes the intensity of a firm's efforts to outperform industry rivals and its strong offensive posture against competitors. The firm may react to secure its market position or aggressively enter a market. For example, working for competitive market share goals and taking brave steps to succeed, such as cutting prices by sacrificing profitability or spending aggressively compared to competitors on marketing, product service, quality, or manufacturing capacity (Lumpkin & Dess, 2001).

Competitive aggressiveness characterizes the extent of a firm's efforts in terms of the combative posture and the forceful response against the actions of industry rivals (Fairoz et al., 2010). While proactiveness is a response to opportunities com, competitive aggressiveness is a response to threats. Also, competitively aggressive suggests that firms react to competitive tendencies and demands already in the market (Lumpkin & Dess, 2001). Competitive aggressiveness indicates how a firm reacts versus its industry competitors. Companies with an aggressive orientation have the purpose to "do battle" with rivals. In this way, they may decrease prices by sacrificing their profitability to obtain market share or spend aggressively to acquire producing capacity. Sometimes, firms must be forceful to maintain a competitive position or aggressive to confirm their advantage by capitalizing on new technologies or serving new market needs (Dess & Lumpkin, 2005, p.151).

Competitively aggressive firms strengthen their entrepreneurial position by entering markets with drastically lower prices. Because smaller firms are often afraid of resource-rich large firms in the marketplace, firms can afford to cut prices without being seriously damaged by narrow margins. Another practice is that companies with an aggressive orientation may copy successful competitors' business practices or techniques to enhance their position (Dess & Lumpkin, 2005).

#### **2.5. Autonomy:**

Autonomy is the independent behavior of an individual or a team intending to originate a business concept or vision (Fairoz, 2010). Lumpkin and

Dess (1996) emphasized autonomy as a critical dimension of entrepreneurial orientation (EO) because only key individuals defend entrepreneurial initiatives that transform an organization's strategic posture (Lumpkin & Dess, 1996). While change is necessary for organizational structure, it requires a delicate balance and must be measured and monitored (Dess & Lumpkin, 2005). In this mode, top management promotes innovation by facilitating experimentation and risk-taking through organizational systems and informal processes at both individual and team levels (Lumpkin et al., 2009).

As autonomy becomes increasingly strategic, progress will be made in the type of sharing and facilitating of knowledge that results in entrepreneurial outcomes (Lumpkin et al., 2009). However, organizations must have the patience and budget to tolerate the explorations of autonomous groups and must undertake a clear sense of purpose to generate new sources of competitive advantage. Autonomous individuals who work outside their usual job routines and gain experience to encourage entrepreneurial development and growth represent an essential source of creativity and initiative in many organizational settings. Many of the best ideas for entrepreneurial ventures come from the bottom up, and the level of autonomy of a team is positively related to effective knowledge management, facilitating knowledge creation, transfer, and application (Lumpkin et al., 2009). Skunkworks are often used to encourage creative thinking and brainstorming, and the teams and autonomous work units increase organizational coordination and control while increasing the number of creative solutions by sharing members' tacit knowledge (Dess & Lumpkin, 2005).

Companies with entrepreneurial missions practice a "top-down" process to motivate entrepreneurial activity, and entrepreneurial ventures necessitate extra effort and special incentives. They must pass through two critical stages: project definition and impetus (Dess & Lumpkin, 2005, p.149). In the context of EO, autonomy is essential to develop a firm's existing power, recognize the opportunities beyond the organization's current capabilities, and develop new ventures and improved business practices (Lumpkin et al., 2009). So, that project defines the opportunity from the point of view of whether it will be attractive in the marketplace and how well it fits with the firm's other strategic objectives. Senior managers with similar project experience must support the embryonic business project. After that, the project gains its organization and budget (Dess & Lumpkin, 2005).

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# **CHAPTER 9**

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## **NARRATIVE AND IT'S FUTURE IN MMORPGS: IN SOCIOLOGICAL AND GAMING PERSPECTIVE**

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## Introduction

This chapter focuses on narratives in MMORPGs through examining narrative related issues regarding both game design and game players in both social and gaming perspectives. Although narratives as an important component of computer games always have received much attention, the narrative phenomenon has gained a different dimension with the development of multi-player online games. In this context we try to review different approaches and call various aspects of game narratives into question. Also an original work NEVERDARK which is a game design by one of the authors will be introduced and examined. It is an attempt to formulate innovative narrative design: “fluid narrative” which provides more independency and creative participation to gameplay for the player.

Rheingold states: “*Everyone and everything and every place has a story*” (Rheingold 1993:160). One of the most challenging aspects of designing MMORPGS is the incorporation of narrative. Due to its relatively fixed nature, can one be incorporated into an interactive system? Videogames have certainly become a lot more mature since the early days of Pong which used a paddle and had graphics that were made up of two bars and a square.

MMORPGs create their own spaces and times for millions of people joining these worlds. A player experiences these social, virtual fantasy worlds. All those create a social, cultural, psychological phenomena. The time and space design of a MMORPG should use the potential of imagination to tear down the boundaries of physical world (Ege, Koullapis, 2009).

Narratologists see games as a “storytelling medium” much like cinema and literature, and they draw on the long history and vocabulary of film and literary studies, and apply these tools in their analysis of various games. However, there is a slight problem to this view. Games do contain narratives yet games are also interactive. The problem with this set of circumstances is, as Ernest Adams states interactivity is almost the opposite of narrative; because narrative driven by the author, while the players have control over the flow interactivity (Jenkins, 2002:1)

However According to Crawford:

*“Interactive fiction is certainly interactive, and it’s fictional in the sense of being made up, but it’s certainly not storytelling. Some practitioners of the field write eloquently of the glorious narrative possibilities, but the actual creations remain elaborate puzzles.”*

(Crawford, 2005)

Even though narrative is guided by the author, it does not mean that a narrative cannot be interactive. To put this in a better perspective, it may be

best to draw on what Janet Murray describes in her seminal book *Hamlet on a Holodeck*.

*“One of the key questions that the practice of narrative agency evokes is, To what degree are we authors of the work we are experiencing?”*

(Murray, 1997:152)

Murray notes that some academics see “interactors” (which can be said to include gamers) of a digital story, such as a hypertext novel, as the authors of the story, and one can understand where this view comes from.

A *hypertext novel* is a series of screens containing text, some a paragraph long, some only a line. The user/reader clicks on a word that is *hyperlinked* and they are transported to another screen of text and the story continues. There is not set path through the underlying narrative that is there, so can there be a set author? Murray says that this is a misleading assertion, and proposes that there is a “distinction between playing a creative role within an authored environment and having authorship of the environment itself.” (Murray, 1997: 152)

Crawford also has a problem with this idea of an interactive narrative, certainly in regards to a polished one. In his book on interactive storytelling, Crawford proposes his own theory on what makes an interactive narrative. To do this, Crawford makes certain assertions.

*“Stories are about people. This is such a simple, basic truth that it is often lost in the high-falutin’ analysis of narrative theory.”*

(Crawford, 2005: 15)

Crawford says that a story is about a person and not a thing. As an example Crawford says that *Lord of the Rings* is not about the ring, but Frodo’s struggle with it. You could, he notes, replace the ring with a magic hat and the story would not have changed much. However, replace Frodo with Han Solo and the story changes beyond recognition.

Crawford goes on to describe that stories revolve around conflict, though not necessarily of a violent nature (thus separating them from games) and do not necessarily have a puzzle element to their structure. This can be seen to be in contrast to the *ergodic* (the term applied by Esper Aarseth) nature of games, which Markku Eskelinen describes as a “configurative experience”.

*“Ultimately, stories concern the choices that characters make. Indeed, the entire point of many stories is revealed through the key choices the protagonist makes. In Star Wars, it’s “Trust the force Luke”. In Macbeth, it’s the decision to murder for ambition.”*

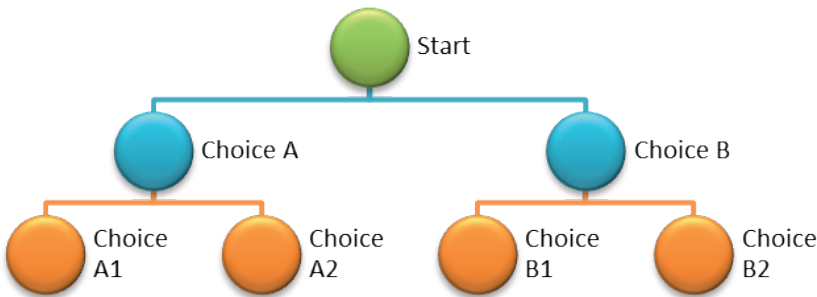
(Crawford, 2005: 17)

Interactivity depends on the choices available to the user. The player of the game must have significant choices to make regarding the story otherwise, as Crawford notes if you deny choice then you ruin the interaction.

### Games and Narrative:

Games, over the years have employed certain techniques that give the player a form of an *interactive narrative*. Crawford outlines three main techniques. The most common technique is known as the *branching narrative*. Here options open up to the player depending on which choice they make at various junctions.

Fig 1: A Branching Tree Structure:



The way this system works is that the player is given a beginning and then presented with a choice. Depending on which choice they make different paths open up through the story. Many adventure style games employ this narrative structure, sometimes offering multiple endings based on decisions made in the game. This has an inherent problem for the developer. They need to create ever more content. As the options increase, the content needed rises exponentially. It is not long before it gets to a point where it is unmanageable.

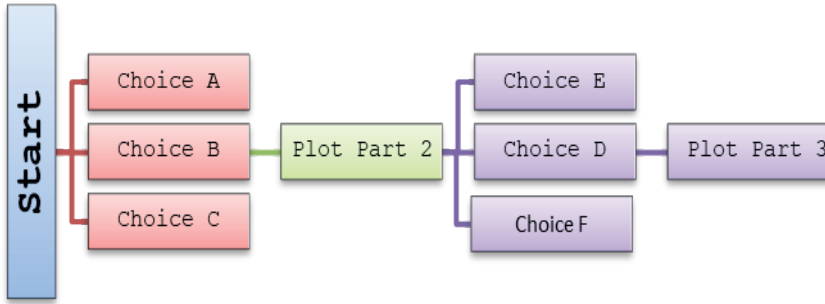
*“Imagine the smallest, simplest possible structure: Each decision is a choice between just two options and leads to a new situation with a new binary choice. Thus, the first level of choice has exactly two states; the second level has four states; the third has eight; the fourth 16 and so on... If you walk through the doubling process, you get to a thousand after just ten steps.”*

(Crawford 2005: 124)

A solution to this was the *foldback scheme*. Here, the story would present limited choices and then dovetail back to the pre-defined story the designer had planned.



Fig 2: A Variation of the Branching Tree Structure known as the Foldback



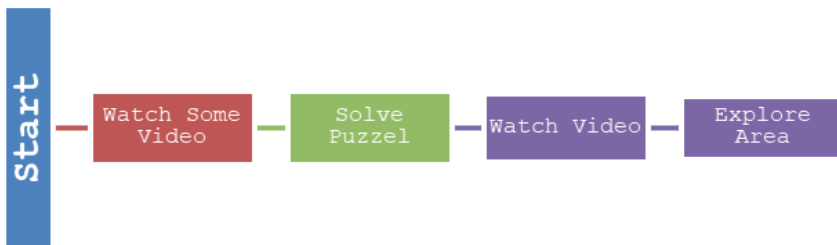
However this can be seen as simply cheating by offering the player the illusion of choice, when they in fact have no real effect on the story. The player will soon discover this after playing through the game world and the resulting experience will feel hollow. Some designers have attempted to tackle this problem, though there seems to be an inherent flaw, As Crawford notes:

*“People keep coming up with variations on the foldback scheme, such as combinations of foldbacks with branching trees, hoping to find a magic combination that works. There isn’t one. Every single case of foldback renders the player’s decision meaningless.”*

(Crawford 2005: 26)

A structure that is popular now in single player games is the “constipated” Story. Here a piece of expository dialogue is played out in a movie cut-scene. The player then has to solve a puzzle/obstacle and the next part of the story plays out in the next cut-scene.

Fig 3: The Inflexible (Constipated) Story Structure



Arguably this is perhaps the most common narrative structure in mainstream games today. Squaresoft (now SquareEnix) with their Final Fantasy series have built a career out of it. The premise to this structure is very simple. The player starts the game by watching an introductory video clip (rendered in amazing detail and quality). Then they stop and solve a puzzle or explore an area.

Game designers so far have relied on techniques such as these to construct narrative in an interactive way. They are so stuck in what Jenkins (2002) says ludologists refer to as “film envy” that they neither produce a good game or a good story. There is however a solution to this or at least Jenkins would argue so.

*“I want to introduce an important third term into this discussion – spatiality – and argue for an understanding of game designers less as storytellers and more as narrative architects.”*

(Jenkins, 2002: 3)

In his article, Game Design as Narrative Architecture, Henry Jenkins tries to bridge the gap between ludologists view of games and narratologists. Jenkins logically lists five points that both sides can, arguably, agree on:

1. Not all games tell stories
2. Many games do have narrative aspirations
3. Narrative analysis need not be prescriptive, even if some narratologist do seem to be advocating for games to pursue particular narrative forms. There is not one future for games
4. The experience of playing games can never be simply reduced to the experience of a story
5. If some games tell stories, they are unlikely to tell them in the same ways that other media tell stories:

For Jenkins (2002), *“Game designers don’t simply tell stories; they design game worlds and sculpt spaces.”* Jenkins argues against Jesper Juul’s point of being able to deduct the Star Wars film story from the Star Wars videogame as being an old-fashioned model of the adaptation process. This is not the fault of the film medium. If you want to experience the whole story, then one simply has to read the book.

*“The Star Wars game may not simply tell the story of Star Wars, but it doesn’t have to in order to enrich or expand our experience of the Star Wars saga. We already know the story before we even buy the game and would be frustrated if all it offered us was a regurgitation of the original experience.”*

(Jenkins, 2002)

In all three examples of branching narratives, the player has choice, but their choice doesn’t have any real meaning. There is no real agency for the player. Games offer something distinct. They offer the ability to experience a story while being a part of it.

### Players as Writers:

*“Agency is the satisfying power to take meaningful action and see the results of our decisions and choices.”*

(Murray, 1997: 126)

Murray describes agency as the “second characteristic delight of electronic environments” and points out that the more immersive an environment is, the more active we want to be in it. This is something that can certainly be said of MMORPGS. The problem stems from the stagnation (and the seeming regression) of modern games. Immersion is heightened through the advancements in graphics and sound, but in terms of design, there has been an almost regression from earlier models. It could be argued that Crawford’s pioneering work in the eighties, has not been expanded on in the area of interactive storytelling.

### Games into Stories:

Interestingly, MMORPGS do not seem to use any of the techniques described by Crawford in their narrative construction. In fact, their whole narrative seems to disregard any other players, and in essence, while being multiplayer games, treat themselves as single-player games when it comes to their story.

All the players in a MMORPG are the hero who saves the day/world/universe. For some people this is not a problem. In fact it could be argued that most players do not even read the quest dialogue (the primary conveyor of narrative in these games) and just simple kill stuff to get stuff.

Virtual worlds are not about stuff but about people.

*“Cyberspace is a mosaic a random organisation of moments embedded in text and lived through the body/mind to create a narrative in retrospect”*

(Markham 1998: 227)

Murray, in her book *Hamlet on a Holodeck*, asks whether a computer can provide as expressive a narrative form as one provided by the print and film medium. Her analysis rests on the understanding of the computer as a medium with its own distinct properties that can be harnessed to represent a narrative. Murray argues that the computer is in structure procedural, encyclopedic, participatory, and spatial. This in turn offers three characteristic pleasures which she defines as *immersion*, *agency* and *transformation*.

We are immersed in the virtual world, and through meaningful actions, we bring about a transformation in either our avatar/environment, or whole story. It is this “meaningful actions” that lies at the heart of designing interactive narratives. The problem is that most of today’s MMORPG game

designers approach to the issue of interactivity and narrative is: “Each player in our world must be able to see, do and acquire everything”.

This approach simply does not work and has created the sterile, carbon-copy MMORPGS that have been released over the last years. World of Warcraft, Lord of the Rings Online, Star Wars: The Old Republic, Warhammer: The Reckoning, not to mention the multitude of Free-To-Play titles, all offers the exact same play experience, just dressed up different.

The reason for this is because all your actions as a player are ultimately meaningless. Their course of action has been predefined by the game designer. This is in part due to the limits of technology, but it does not explain why we have not taken any strides forward in this area. The reason is due to a design perspective. The technology exists to make for a more engaging and rewarding narrative experience for the player in an MMORPG.

This is perhaps best summed up by Raph Koster, one of the pioneers of virtual world design. On Raph Koster’s web site (<http://www.raphkoster.com>), Koster has compiled an “unofficial” list of laws concerning the creation of virtual worlds (and by extension MMORPGS). Koster was one of the original creators of the MMORPG genre, having worked as a designer on Ultima Online and Star Wars Galaxies. While not all the laws are from Koster, there is one that states:

*“Rickey’s Law: People don’t want “A story”. They want \*their\* story.”*

(Raph Koster)

While it may seem so simple and fundamental, no mainstream MMORPG seems to have accomplished or understood this in terms of their design. Instead we have what could be argued to be the opposite. We have these lavish narratives with mega money being spent producing this content. Star Wars: The Old Republic reportedly cost Electronic Arts between \$300,000,000 and half-a-billion (!) dollars to produce, with a fully voice-acted narrative (eight of them in total) for players to engage in.

### **2.1. Next-Gen Narrative:**

Crawford puts forward the notion that narrative, for it to be truly interactive, needs to be created using arithmetical formulas, and not be handcrafted by an author. This allows for a reasonable amount of freedom, while keeping content creation to a minimum. This is important for a developer as content creation is a huge segment of their development budget.

The result of an arithmetically created narrative may not be as polished as one handcrafted, but the interaction offered to the reader/player is worth the trade-off. In fact, there is no reason why this interactive narrative cannot be as polished.

## 2.2. Arithmetically-based Narratives

To create this type of narrative, Crawford posits that a designer has to first model language so that the player can communicate with the computer. This goes beyond simply selecting an option from a list (as this leads back to the problem of the branching narrative system) and encompasses a fully working parser. There are few ways one can achieve this, with a lot of the groundwork having been done, and been available for a while.

The second thing that needs to be done to create a interactive narrative [and virtual world] is to model personality/behaviour. This may sound like a long and difficult proposal, but like the modelling of language, a lot of this work has been done. Modelling personality and behaviour will allow the Non-Player Characters of the game world (NPCS) to function in more ways than the current ones. At the moment NPCS either dispense items/quests/information to the player, or are there to be killed or rescued by the player. They have no lives outside of that. Crawford argues/posits that behaviour can be modelled so that an NPC has purpose in the virtual world. This will allow options to be created naturally by the actions of the player, rather than a developer having to program all the possible variations.

MMORPGS have the luxury in that players interact with other, real, people. However, this can lend a lot to making the rest of the virtual world more interactive. It can also create a more personal play experience for the player. In offline single-player games; this will be of greater benefit in creating a more immersive environment. In fact, NPC intelligence has come a long way in single-player games with regards to behaviour (The Sims by Will Wright, possibly being one of the most advanced examples). The online, MMORPG world is lagging behind here.

## 2.3. Liquid Narrative:

While designing NEVERDARK, the author -who designed it- thought about this aspect a lot. Through research, in particular “listening” to what players of these [MMORPG] games were saying, he developed the concept of *Liquid Narrative*.

Liquid Narrative is a combination of simple technology and design decisions, of which the most basic is: There is no story. The designer is not Shakespeare, Shelly, or any other writer. They are a designer, designing a virtual world. All the NPCS, towers, guns, spaceships (depending on your virtual world) are backdrop for the players.

All the “quests” and “dungeons” and “armour” are just stuff for the players to engage in. The story comes from the player reciting their experience to another person (not necessarily a gamer). It is the recital of the experience that makes it a story/narrative. The narrative in the game is the backstory to

the world. It is its history and future. This [narrative] happens constantly and is not fixed, but fluid. Thus in a year from launch, the server version of the virtual world will not be the same as the launch one.

What we are trying to do with NEVERDARK is to create an Arithmetical-based system for creative narrative. This will allow a more dynamic experience for the player and will lend itself to the creation of a more believable virtual world. With NEVERDARK, what we are attempting to do is to create an environment where the player can construct their story within our virtual space.

The player enters the world of NEVERDARK as themselves. They are not a native of NEVERDARK, but from Earth. The reason we went with this as the basis for our narrative is that it allows the player to discover things in a more realistic and natural manner. They have no background in the NEVERDARK world. Everything is new to them. The NPCs that populate the world have no history with them. Thus, relationships start at the beginning.

We do have a story we want to tell as designers. But, more importantly, we want players to create their own stories. Thus, the story of NEVERDARK runs in the background. Quests, the primary conveyor of narrative in this genre, still function in that regard. And NEVERDARK contains a lot of the traditional motifs of MMORPGS. However, we give the player the option of what they want to do and in essence how they want to play.

For example, they can do the quests or not. Perhaps they wish to learn about the game world by reading the many books that can be discovered through exploration. They can build a house or not. They can choose to craft items for other players and become known to the kings and queens of the world as a master blacksmith. Maybe they want to be king or queen of a country. Or they can simply choose to wander off and explore the world.

What we have done with NEVERDARK is to combine all these ways of interacting into a holistic system whereby the player is not only treated as an individual, but also as part of a collective. MMORPGS are social games at heart, played with other players.

As such, there are several systems NEVERDARK employs that allow the game world to adjust based on the player and also the players of that game world. Some of those systems are overt and the players can make conscious choices, other systems work in the background, allowing the player to play the game “their way”, with the system adapting to their choices.

Perhaps the most significant systems we have are the ones that encourage the interaction of the players with each other to change the game world. Through working together (or against each other), players can shape their world in a lot of different ways. It is entirely possible for two servers to have

completely different landscapes a year after launch. As Crawford noted, stories are about people and not “stuff”. And while a cost to employing this system is that the stories created will not necessarily be as polished as ones written by a dedicated author, the reward in experience for the player far out ways it in our opinion. MMORPGS are more a game then a novel or film after all.

In one of our previous researches on MMORPGs, we have examined the relations among the Warcraft players, the findings indicated that although those are fantasy worlds, there are strong connection between real life (RL) and their experiences in the game world (Ege Koullapis, 2011). Multiplayer online games are different from single player games or offline multiplayer games in terms of social relations. MMORPGs are not only fantasy worlds and players share more than a game narrative. Thus may be in the future game designs, there will be more flexible storylines or stories -more than one certain chain story- developed by the players

The game worlds keep changing with the developments in game technologies, game design techniques.

As David Braben, creator of legendary game Elite, notes:

*“The new technologies emerging in gaming are similar to the shift from silent films to the synchronised sound of “talkies”, said Mr Braben.”*

(Mitchell, 2007: 2)

### **Conclusion:**

Games have come a long way in terms of the fluidity in which they present their narrative. Players now have a lot more agency and this can in part be argued because of technological advancements. For example, games can now have photorealistic graphics as well as real-world physics thereby creating audio-visually immersive environments.

However, a lot of the shortcomings, such as promises of intelligent agents, shape-shifting landscapes that deform through our actions (certainly in the mainstream), stem from a design and economical viewpoint. For there to be a significant step forward in the world of narrative videogames, game designers need to think more in terms of what Jenkins describes as “narrative architects”

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# **CHAPTER 10**

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## **SUSTAINABILITY EDUCATION WITH GAMIFICATION AND PARENTS' OPINIONS**

*Şenay KOCAKOYUN AYDOĞAN<sup>1</sup>*



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## Introduction

Education for Sustainable Development (ESD), where participatory learning methods are adopted, is an approach that seeks to raise awareness of sustainable development in individuals, motivate them into taking action, and provide them with the ability to think critically, design future scenarios and make decisions (UNESCO, 2014). In modern knowledge-oriented societies, individuals must make the most of the knowledge they have learned, embrace new ideas, collaborate with other people, and adapt to new situations and circumstances (Hargreaves, 2003). Considering that awareness of and determination for this obligation can be provided through education, education is a functional tool to enable nations to gain global awareness and to transform into knowledge societies. The meaning attributed to concepts education for sustainability emphasizes the role of educational practices to be carried out towards a sustainable future in transforming societies.

Emphasis is placed on the philosophy of progressivity in education in order to adapt the development of skills, attitude, value and understanding in “Education for Sustainable Development” (Aslan and Aydın, 2016). The idea of progressivism is a philosophy that adopts learning through trial and error and thinking life as an educational and problem-solving process as the basic learning method (Erkılıç, 2013; Walker, 2003). In the content of the TUBITAK 4005, Science, and Society Innovative Education Practices Support the program, “ESD through the Flipped Learning Model” is aimed. This education aims to obtain the ESD approach, which is an indispensable education agenda in the global status, and to promote it by using the Inverse Learning Model, which is an innovative educational application for today (TUBITAK, 2019). Through this education, it might be concluded that the educational approach focused on sustainable development can be used instead of traditional education.

The ESD approach primarily aims to provide individuals with information on how to achieve a more sustainable lifestyle and thereby create positive social transformations in the long run. The main activities to achieve this goal include assisting countries in education reform initiatives and ESD-based policy, regulation, improving the quality of ESD, ensuring interaction for sustainable development among all relevant components of society, and sharing knowledge and experience (UNESKO-TMK, 2014).

Thomas (2009) argues that sustainability education is based on a critical thinking approach. This approach emphasizes that in order to equip students with skills such as improvisation, adaptation, innovation, and creativity, educational applications should be based on an approach that focuses on learning processes instead of accumulating knowledge. The three main functions expected from the ESD are to inform, raise awareness, and change behavior (Şengül, 2001). It is argued that the understanding put forward by

this conceptual framework can be gained through education and that ESD can ensure the necessary cognitive, affective, and behavioral change in individuals. From this point of view, it is extremely important for developing countries attach necessary importance to sustainability and to include sustainability in their curricula and educational practices.

### **Development of ESD**

One of the important indicators of the priority given to sustainable development is the 2002 World Summit on Sustainable Development held in Johannesburg. The UN proclaimed the 2005–2014 period as the Decade of ESD and emphasized the importance of education policies, plans, and programs to serve this purpose (IISD, 2012; OECD, 2008; UN, 2002). Thus, the indispensable role that education will play in improving the quality of life of today's generation and future generations was underlined. In the 2005 report of UNESCO, it was stated that “education and training are at the center of the sustainable development approach, which is a powerful concept that will enlighten people all over the world to achieve a more sustainable future” (UNESCO, 2005). Similarly, UNESCO's 2007 report states that the Decade of Education for Sustainable Development aims to include values, actions, and principles of sustainable development in all forms of education and training' in both formal and non-formal education (UNESCO, 2007). At the same time, this report emphasizes the importance of sustainability.

It was stated in various reports published by the United Nations and UNESCO that the Decade of Education for Sustainable Development will not end in 2014. For example, UNESCO's 2013 report states that ESD is still the primary priority, that innovation and progress on sustainable development cannot be achieved without education, and that progress towards sustainable development goals after 2015 can only be achieved through education (UNESCO, 2013). Likewise, the United Nations' 2014 report suggests that sustainable development is only possible through a comprehensive cross-sectoral effort and that these efforts can only be initiated by education (UN, 2014). Also, the “2030 Sustainable Development Goals” adopted by 193 countries at the United Nations Sustainable Development Summit held in New York between 25 and 27 September 2015 aimed to build a global, assertive sustainable development agenda. One of the goals, Goal 4 “providing equal quality education to everyone, providing lifelong education opportunities for everyone”(ensure inclusive and equitable quality education and promote lifelong learning opportunities for all), have been identified as one of the main agendas of UNESCO's education sector to support quality lifelong learning opportunities for all (UNESCO, 2015).

In fact, global meetings such as the Sustainable Development Summit held in New York in 2015 and the Climate Change Conference held in Paris

have shown that ESD practices will continue to increase to ensure that today's generation and future generations can live in a prosperous and sustainable world. Ongoing initiatives to reflect the ESD approach in the curriculum needs to consider all aspects of the concept of sustainability (Öztürk, 2017). One of the 17 Global Goals set by the United Nations, the main goal in the theme of Qualified Education has been determined as the promotion of lifelong learning for all by securing inclusive and egalitarian education (Strateji ve Bütçe Başkanlığı, 2020). Promoting inclusive and equal quality education and lifelong learning opportunities for all through Qualified Education in Goal 4; it is envisaged to create and develop educational opportunities and to create inclusive and effective learning environments for everyone (UN, 2019a). First of all, it can be said that ESD can be associated with all other learning areas, and individuals of all ages can receive ESD. A society in which the quality of life of future generations can be guaranteed is possible only through lifelong education for individuals in school and out-of-school settings (Tuncer et al., 2009).

### **Sustainability, Sustainable Development, Technology, and Gamification Applications**

Sustainability and sustainable development are often used interchangeably to refer to practices and actions that aim to preserve the natural environment and resources for future generations, while also meeting the needs of the present (Collin and Collin, 2009). Sustainable development is “development which meets the needs of the present without compromising the ability of future generations to meet their own needs” (Brundtland, 1985). Supportive technologies are of great importance to Education for Sustainable Development (UNESCO, 2009). The rapid development of technology in our lives makes it easier to use information technologies in our daily lives (Drossel et al., 2017). The advantages of using technology in education include the use of multiple learning environments, meeting the individual needs of learners, and increasing the interest of learners by attracting attention (Katrancı and Uygun, 2013). In this context, the information technologies that improve the relationship between learning and productivity contribute to sustainability in the long run. To increase levels of welfare, people are constantly struggling with and changing their environment by using developing technology. Obtained individual benefits turn into social benefits in the long run. Information technologies have positive effects, such as making learning easier and permanent, making life more comfortable, and reducing learning difficulties. In addition, technology is one of the most important elements that provide the infrastructure necessary for lifelong learning.

Ways to achieve more effective and productive experiences in learning processes is to increase participants' motivation, ensure their engagement in the learning process, and make designs to guarantee the sustainability of

the learning process (Sezgin et al., 2018). There are educational practices developed and designed to increase participants' motivation, one of which is gamification applications. The aim of gamification is to increase users' participation, engagement, and motivation by getting them closer to enjoyable experiences of games (Bunchball, 2018). Gamification is defined as "the use of game design elements in non-game contexts" (Deterding et al., 2011). In a properly designed and evaluated gamification application, participants will be sufficiently motivated and have a system that is going to enable them to see their progress. The gamification technique can be applied in many areas. For example, it is utilized by large-scale industries to increase employees' motivation, to keep them focused, and to make their learning processes more enjoyable. It has been demonstrated in many studies that this methodology is innovative and attractive to motivate students and facilitate their learning (Sezgin et al., 2018; de Sousa Borges et al., 2014; Güler, 2015; Hanus and Fox, 2015; Martí-Parreño et al., 2016).

It is known that gamification and its application in the classroom is an effective method in which students tend to have better results and learning. It also provides greater autonomy and, above all, greater motivation in students' learning processes (Parra-González et al., 2020). However, it is seen that motivational gamification applications are designed mostly for students and teachers and that there is a lack of such applications for parents. As is known, children's play preferences are influenced by their parents and adults around them. Therefore, it is the parents' responsibility to increase their children's awareness of the use of digital technology (Ihmeideh and Alkhawaldeh, 2017).

Providing qualified education in Goal 4 among the 2030 Sustainable Development Goals (SDG) and promoting lifelong learning opportunities for everyone may also apply to parents. Also, parents need to adopt the right parenting roles to make a positive contribution to their children's educational processes. Various education programs are needed for parents to keep their own and their children's motivation high about various topics and to develop strong communication skills with their children. Besides, education programs are necessary for sustainability, which is an expression of trans generational development of economic, ecological, sociological, and cultural aspects. Parent education programs are important for more effective intergenerational interaction. In this age, as the technology is developing at an unprecedented rate, children actively use technology, which causes anxiety for some parents. This generational conflict between parents and children can be settled only through gamification education for parents. Such education programs can also enable parents to embrace lifelong learning for sustainability.

With the rapid development of technology, technology the experiences and tools used in the learning and teaching processes have also changed, and as a result, the characteristics of learners have changed as well. With the increasing

use of technology in education, learners today are often more tech-savvy and accustomed to using digital tools for learning. This can be both an advantage and a challenge for educators, as they need to adapt to the changing expectations and needs of their students. Prensky (2001) argues digital natives, i.e., people who have grown up in the digital age, experience problems such as lack of attention and inability to focus in traditional educational settings. One way to address challenges or problems in the learning process is to increase participants' motivation and engagement by making the learning experience more engaging and enjoyable through the use of interesting and fun learning processes and tools. This can also make the learning experience more sustainable, as students are more likely to retain and internalize the material if they are motivated and engaged. In this context, to enable participants to internalize learning and to experience more meaningful and deeper learning experiences, it is important to ensure motivation, engagement, and sustainability, and therefore use gamification. Theoretical frameworks examined and used in gamification studies show that gamification can be used to provide motivation, engagement, and sustainability in educational processes (Sezgin et al., 2018). In addition to improving education and engaging, "inspiring environmental responsibility" can now be added to the gamification achievements list. Gamification practices that exist for sustainability are also developing. From online "Green Business simulators" to "Nature Cards" that inspire creative thinking, games that support sustainability have actively filled both virtual and real worlds. The latest apps include a fun environmental science textbook that lets you explore different layers of life interactively on Earth and the "World Climate" negotiation simulation that shows that the only way we can tackle climate change is through collaboration (Sustainability-times, 2020).

Another important example is Eco, a civilization simulation game that takes care of the effects of the players on their environment and the balance between the development and protection of the natural world. According to recent research, such games really try to help people understand science and feel the urgency to act. However, another approach promises even more hope for the gamification of our own lives for real change and the real sustainability challenges we face. While Challenge awards and social experiments are particularly effective, they are also integrated into applications. Businesses are increasingly using gamification to spread sustainable behavior among their employees by rewarding sustainable behavior for sustainable choices. Apps like Climate Drops or JouleBug help people learn sustainable lifestyles on the move and incorporate responsible choices into their daily routines (Gamification.co, 2022). Sustainability practices simplify almost every aspect of green life. With the help of gamified applications for sustainability, more and more people stick to their environmental responsibilities. A few of the gamification applications developed for sustainability can be explained as follows (Gamification.co, 2022):

1. **Green Me!** This app is intended to help people adopt more sustainable lifestyle habits. It offers a large number of specific suggestions, organized into categories, for actions that users can take to live a more environmentally-friendly life. The app is designed like a calendar, and every time the user logs a sustainable action, the corresponding date on the calendar becomes darker green to visually track their progress. The app also includes a feature that allows users to submit and share their own ideas for sustainable actions. This app uses gamification techniques to motivate and engage users in their efforts to live sustainably (Devpost, 2022).

2. **Joule Bug:** This application is a gamification app that helps users save energy by offering suggestions for small changes they can make to their daily habits. The app allows users to connect their home service account to track their energy savings. Users can earn rewards and badges for taking energy-saving actions, and they can also compete with others on a leaderboard feature. The app includes a social aspect, allowing users to share their progress and results with their social network (JougleBug, 2022).

3. **Paper Karma:** It is one of the gamification applications used to live a more sustainable lifestyle. Paper Karma allows you to get rid of your junk mail. To avoid unnecessary waste of paper, you can take photos of the mails and ads left in front of the annoying junk, doors and upload them to the application, and prevent the mail from arriving and stop paper waste (Paper Karma, 2022).

4. **Good Guide:** This is an app that helps users live a more sustainable life by providing information about products that are good for both the user and the environment. The app includes ratings for over 210,000 products in various categories, such as food, health and beauty products, pet food, and baby care. Each product is rated on a scale of 1 to 10 based on its impact on social, health, and environmental factors. The app serves as a guide for users looking to support businesses and products that align with their values of environmental responsibility. The product to be purchased is scanned and a barcode scanner is used to get instant points. It is an environmentally friendly application where you can quickly view the overall rating of an item, as well as detailed ratings for health, safety and the environment (Engadget, 2022).

5. **Eco-Dice:** It is an app that uses gamification techniques to encourage users to adopt more sustainable habits. The app provides users with a “green mission” to complete each day, and by completing these missions, users can have fun while also taking actions that have a positive impact on the environment. Players simply roll dice using their touch screen, and then the other side gives you a green mission for that day. Environmental green tasks may be requested by the app, such as sorting out some litter during the day or walking/cycling (21Fools, 2022).

There are many more applications aimed at protecting sustainability



and the environment, and people continue to use them increases. Such gamification practices will enable people to understand science and take action for sustainability. Gamification, which has the ability to create new habits and reinforce existing ones, can be an important tool in teaching individuals new ways to live a more environmentally-friendly life. It has the potential to be a critical tool in this context (Burke, 2016; Kapp, 2012). In environmental adverse processes, each of us is burdened (Hertwich and Peters, 2009). Gamification can be a solution that can inspire pro-environmental actions, even among those who are not willing to protect the environment.

### **How Does Gamification Help in Education for Sustainability?**

There has been a significant increase in interest in gamification in recent years, which has led to increased research and adoption of this approach (Schoech et al., 2013; Linehan et al., 2015). There are many studies that have explored the overlap between gamification and behavior change (Kawachi, 2017). For this reason, in this study, an education that explains that sustainability education can be provided through gamification by using its behavior-modifying features. Today, many companies want to integrate gamification into their communication strategies in order to attract attention and reach the widest possible audience on sustainability / environmental initiatives (HR Technologist, 2021).

Green & Great (2022) is a simulation game in which players assume the role of managers in large consulting firms. Companies that use this app can create a competitive environment for their customers, and players must try to make a profit while also achieving social goals and reducing environmental impacts. Through experiencing the consequences of their decisions in the game, players learn about the importance of sustainability as a competitive advantage in business. The benefits of Green & Great are in that; It combines an advanced business simulation with the excitement of competition, helps organization's target sustainability, connects intellectual and emotional interaction in an interactive environment, can be used at any time and anywhere within minutes of purchasing a license, and allows testing various strategic assumptions about sustainable business operations.

In her master's thesis, Mattila (2019) investigated the potential of gamification to motivate individuals to take environmentally-friendly actions. The study was conducted through interviews with experts in gamification and sustainability, as well as employees in related positions. It used a gamified concept of a carbon footprint calculator to explore the phenomenon under investigation. The results of the study showed that using gamification in a carbon footprint calculator service can inspire users to take more environmentally-friendly actions in their daily lives, by increasing their desire to use the service more frequently.

In a different study, it was investigated how gamification can be applied in



educational practices to motivate and engage in learning activities involving students' interdisciplinary work on sustainable development. It is stated that the stories can be used to predict the complex issues of sustainable development in teaching sessions. Also, gamification can be used to encourage students to explore more than one way to address them. Different disciplinary perspectives, such as those from environmental management, sales, sociology, and innovation studies, can be incorporated into teaching activities to provide a broader understanding of sustainability in various business environments. These perspectives can be introduced through external lessons and exploratory research, which can help students to discover context-specific aspects of sustainable development. As a result, gamification in managing ESD can be used to motivate students to take a deeper approach to learn and to help them access both declarative and functional information (Langendahl et al., 2017).

For Sustainable Development Goals at Bournemouth University, how gamification has helped increase staff involvement has been investigated. The University's sustainability manager, Neil Smith, proposed a game program that tracks and rewards positive actions, information on Sustainable Development Goals, and has enabled more than half of employees to include actions that directly contribute to their daily routines for Sustainable development. After a 6-month pilot trial, it was explained that the behavior changed the JUMP employee engagement, project, which encourages university staff to engage in sustainability-enhancing behavior throughout the academic year (Edie, 2019).

Gamification at Moldovan Environmental Governance Academy (MEGA); used in research on education, environmental management, and sustainable development. The aim of this project is to make Moldova a green, clean and sustainable place. Environmental education practices (G.R.E.E.N.) for students in Moldovan schools it is tested within the project. Trash, Recycling, and Environmental Education are targeted across the country. Test inputs and feedback from the G.R.E.E.N application will be used to create a unique online experience in education and research on environmental management and sustainable development. It is designed as a learning and impact creation platform that gives players the opportunity to complete certain "missions". The platform also offers tools and opportunities for its users to learn about environmental entrepreneurship and start their own green initiatives (Berkeley, 2020).

These gamification applications increase motivation to make the learning experience more meaningful, enhances learners' engagement, and ensures more permanent learning experiences. When all these studies are examined, it is thought that gamification may be a very important tool for sustainability. Although the importance of gamification for sustainability has been demonstrated by several researchers, it seems that there is no study involving parents in gamification processes. Therefore, determining the

perceived learning levels of parents after the gamification education program will play an important role in understanding how gamification can help education for sustainability and determining parental views. The present study enables parents to use gamification applications and have sustainable learning experiences. Also, the present study is important in that it aims to determine the perceived learning levels of parents in the control and experimental groups to ensure the sustainability of their learning experiences from gamification education.

### **Purpose of the Study**

Providing quality education for all individuals can help them to develop a perspective of social justice, and ESD can support the achievement of social goals (Barrett and Sorensen, 2015; Barrett, 2016). It is generally accepted that children's needs, desires, and mental well-being should be a priority for parents and that parents should motivate their children (Lauricella et al., 2015).

Given that parents are among the most important dynamics that shape children's and society's achievements from education and development, it is an indisputable fact that a society seeking sustainability needs parents who are capable of raising individuals equipped with the skills and knowledge required by the 21st century. Nowadays, the responsibility of raising individuals with the awareness, knowledge, skills, attitudes, and values required to be a part of a sustainable society is placed on parents' shoulders. Therefore, and considering that children use technology very well and they are active technology players, it is very important for parents, who take gamification education, to direct their children in the field of sustainability, to recognize the gamification applications used in this field. It is known that gamification practices provide motivation and increase the competencies of individuals. Therefore, it is thought that the learning outcomes obtained may turn into socioeconomic benefits in the long term. Although numerous studies have examined the contribution of gamification to motivation, no study has so far investigated parents' perceived learning levels after the use of gamification applications developed for sustainability. However, there is relatively limited research and application of gamification in the context of sustainability. While there are some studies on the topic (Albertarelli et al., 2018; Berger and Schrader 2016; Froehlich, 2015; Goodall, 2007; Negruşa et al., 2015; Nordby et al., 2016) they are relatively few in number. This current study aims to address this gap in the literature. Hence, the study is unique in that it conducts an in-depth investigation of parents' perceived learning experiences from gamification education for sustainability. The results are expected to provide a sustainable education-oriented perspective for researchers working on gamification, other parents, researchers working for parents, and teachers working with children. Parents were given gamification education, an innovative educational application of sustainability. In order to determine the effect of gamification on sustainability

education, it was aimed to determine the perceived learning levels of parents and their views on gamification applications.

To this end, the answers to the following questions were sought:

1. What are the perceived learning levels of both groups at the end of gamification education for Sustainability?
2. Do the groups' perceived learning levels differ significantly?
3. What are the parents' views on gamification education for Sustainability?

## **2. Materials and Methods**

This mixed-methods study was designed as an experimental study conducted with control and experimental groups. This study used both quantitative and qualitative data collection tools. Mixed method research, which involves collecting, analyzing, and integrating both qualitative and quantitative data, is a type of research that allows for a more comprehensive understanding of a topic (Creswell, 2017).

Mixed method research is not a simple combination of qualitative and quantitative methods, but a comprehensive study that is used to support each other. Qualitative and quantitative data are used to measure the events from different angles and make it rich and detailed (Tashakkori and Creswell, 2007). Thus, each type of data analysis complements another.

### **Participants**

Gamification is an approach developed to encourage active use of voluntary participation practices (Antoniou and Schlieder, 2014). In order for a practice to be sustainable, it is important to encourage volunteers to contribute positively and frequently. The level of participation and motivation of volunteers in gamification training are the most important factors. It is necessary to have volunteer and continuity elements (Akbuğa, 2019).

The study group of the study was formed with easily available sampling, which is one of the unlikely sampling methods. In this sampling method, sampling is done on volunteers who are in the immediate vicinity and are easy to reach, available and who want to participate in the research (Erkus, 2013). In the improbable sampling method, the aim is not to directly generalize the research results to the universe. On the contrary, it is to describe and make sense of the situation under investigation (Büyüköztürk et al., 2008).

The universe of study group consisted of the parents of 100 children in an educational institution in Istanbul in the fall semester of 2021-2022. The age ranges of these children range from 7 to 12. The sample of the study is volunteer parents who had children enrolled in the Children's University.

The fact that children are young is an important factor for parents to direct their children to practices used for sustainability. Prior to the beginning of education, parents were informed about the control and experimental groups and were asked which group they would like to be in. Parents who could come to the school campus stated that they wanted to be in the control group. Parents who could follow the education online stated that they wanted to be in the experimental group. Finally, 25 parents in the control group and 23 parents in the experimental group participated in the gamification education experiment. In the control group, 80% (n=20) were female and 20% (n=5) were male parents, whereas in the experimental group, 73.9% (n=17) were female and 26.1% (n=6) were male parents. The age of the parents ranged from 30 to 59 years. In the control group, 32% (n=8) of the parents were in the 35-39 age group, 56% (n=14) were in the 40-44 age group, 4% (n=1) of the parents were in the 45-49 age group, 4% (n=1) of the parents were in the 50-54 age group, and 4% (n=1) of the parents were in the 55-59 age group. In the experimental group, 4.3% (n=1) of the parents were in the 30-34 age group, 21.8% (n=5) of the parents were in the 35-39 age group, 56.6% (n=13) of the parents were in the 40-44 age group, and 17.3% (n=4) of the parents were in the 45-49 age group. When the gender distributions of the parents were examined, it was found that mothers were more interested in education.

### **Data Collection Tools**

In the research, self-assessment of the individual's learning is one of the important feedback tools (Rovai et al., 2009). Therefore, at the end of the education, a Perceived Learning Survey was created by the researchers to evaluate their own learning by the parents. Continuity in education can be achieved by adopting the knowledge and transforming it into behavior change. Achieving qualified education is an important stage of education to achieve sustainability. Accordingly, it is thought that Perceived Learning Survey is important in examining the results in terms of sustainability. Two data collection tools were used for this purpose. These are the "Perceived Learning Survey" and "Semi-Structured Interview Questions for Parents".

### **Perceived Learning Survey**

The "Perceived Learning Survey" consists of 15 items. These 15 items aimed to measure the participants' perceived learning levels after the 8-week gamification education program. Expert opinion was taken while creating the questionnaire. The parents were asked to tick the relevant boxes for their learning levels of the relevant topic. Items related to the topics covered throughout the education program were included in the questionnaire. The questionnaire is a 7-point Likert-type questionnaire, and the lowest score and the highest score that can be obtained from the questionnaire are 8 and 56, respectively. Perceived learning levels obtained from the answers given to the

questionnaire were coded as “Not useful at all” in the 0-10 score range, “Not useful” in the 11-21 score range, “I am not sure” in the 22-32 score range, “Useful” in the 33-44 score range, and “Very Useful” in the 45-56 score range. The scoring key was obtained by dividing the lowest and highest score that can be obtained over the total score of 7-point Likert-type items to the ranges of “Not useful at all” - “Very useful”.

### **Semi-Structured Interview Questions Prepared for Parents**

The researchers prepared semi-structured interview questions on gamification education. These questions are: “What are your views on Gamification Education for Sustainability? Why did you want to participate in this education?” and “What are the features that interest you in Gamification Education for Sustainability?”, and “How gamification helps in Education for Sustainability”. Expert opinion was taken while creating semi-structured interview questions.

### **Data Collection and Procedure**

Moodle is a free, open-source learning management system that helps educators create online courses. One of the benefits of e-learning is that it offers flexibility in terms of time and location, as students can access course materials on their own devices (such as computers or mobile phones) from any location (Arkorful and Abaidoo, 2015). Throughout the study, gamification education for sustainability was offered on the [lms.gedik.edu.tr](http://lms.gedik.edu.tr) website which is used by the Distance Education Center of Istanbul Gedik University. This web site on the Moodle platform has been accepted as an appropriate learning environment where online lecture notes related to gamification education can be shared online and online lessons can be held. With the gamification education and online course registrations that lasted for eight weeks, the application materials of each week were uploaded to the Moodle System to be used by parents. The materials and applications to be used for education were determined each week, the applications were performed by the parents during online lessons, various documents were presented to the parents, and finally, lecture notes were uploaded to the online system. While determining the educational content, the subjects and applications that are at the basis of gamification were prepared by taking into consideration a sustainable target. Also, care was taken to ensure that all the applications are directly related to gamification and aimed at sustainability. The gamification education contents were determined by taking the opinions of experts. The control group's classes were held in the computer lab No: 2309 in Block B of Istanbul Gedik University every Saturday for 8 weeks. The lessons of the control group were started face-to-face at 09:30 am on Saturdays and lasted for two and a half hours until 12:00 am. Wireless internet was also provided in the laboratory. In addition to the presentations or written materials, gamification

applications were implemented step by step with the parents in this group. Parents in the experimental group, on the other hand, attended the online classes at [lms.gedik.edu.tr](https://lms.gedik.edu.tr). The lessons of the experimental group started online every Tuesday evening at 19:00 pm and lasted for a total of two and a half hours until 21:30 pm. They were asked to visit [lms.gedik.edu.tr](https://lms.gedik.edu.tr) at the appointed time and to join the online class by clicking the link on the course of that week. For this process to work effectively and to inform parents who would use the Moodle platform for the first time and enable them to use the platform efficiently, a Moodle user manual was prepared for the parents. The gamification education for sustainability was held face-to-face for the control group and online for the experimental group. During the 8-week educational program, classes were held on the following topics: Definition of Gamification, Development of Gamification, Elements of Gamification, Related Teaching Theories, Extrinsic Motivation, Intrinsic Motivation, Effects of Gamification, Acquisition of Higher-level skills, Gamification of Problem-Solving Process, Gamification Design Process, Educational and Environmental Digital Games, Gamification of Teaching, Effects of Digital Games, Digital Game Addiction, Digital Parenting. Throughout this education, the parents were informed about gamification applications developed for sustainability, and they were provided to create their own accounts and use these apps.

### **Data Analysis**

The data collected were analyzed using the SPSS 23 program, and the results were reported in terms of percentage (%), mean ( $\bar{X}$ ), frequency (f), and standard deviation (SD). The Mann-Whitney U Test, a non-parametric statistical test for unrelated samples, was used to examine differences between the data. The means of the data were also considered in the analysis. The choice of these methods was made because the number of participants in each group was similar. Qualitative data collected through semi-structured interview forms were analyzed through content analysis, and the codes, categories, and themes that emerged from the analysis were reported using Microsoft Excel. To protect the confidentiality of the respondents, codes were used instead of their names, and direct excerpts from the interviews were also included in the study.

### **Results**

In this section, quantitative data are analyzed, presented in tables, and interpreted.

Table 1 presents the findings related to the parents' perceived learning levels of the topics included in gamification education for sustainability.

*Table 1*

Findings obtained from the "Perceived Learning Survey".

Topics		Not useful at all						Very useful
		1	2	3	4	5	6	
Definition of Gamification								
Control Group	n					1	5	19
	%					4.0	20.0	76.0
Experimental Group	n						1	22
	%						4.3	95.7
Development of Gamification								
Control Group	n					3	11	11
	%					12.0	44.0	44.0
Experimental Group	n			2				21
	%			8.7				91.3
Elements of Gamification								
Control Group	n					2	7	16
	%					8.0	28.0	64.0
Experimental Group	n					1		22
	%					4.3		95.7
Related Teaching Theories								
Control Group	n	1	4	2	2	2	7	7
	%	4.0	16.0	8.0	8.0	8.0	28.0	28.0
Experimental Group	n	6	11	1	1	1	2	1
	%	26.1	47.8	4.3	4.3	4.3	8.7	4.3
Definition of Extrinsic Motivation								
Control Group	n				1		3	21
	%				4.0		12.0	84.0
Experimental Group	n						1	22
	%						4.3	95.7
Definition of Intrinsic Motivation								
Control Group	n						4	21
	%						16.0	84.0
Experimental Group	n						1	22
	%						4.3	95.7
Effects of Gamification								
Control Group	n					1	8	16
	%					4.0	32.0	64.0
Experimental Group	n						1	22
	%						4.3	95.7
Acquisition of Higher-Level Skills								
Control Group	n					7	6	12
	%					28.0	24.0	48.0
Experimental Group	n	4	8	4	2	3	1	1
	%	17.4	34.8	17.4	8.7	13.0	4.3	4.3
Gamification of the Problem-Solving Process								
Control Group	n					6	7	12
	%					24.0	28.0	48.0

Experimental Group	n	2	10	4	1	4	1	1
	%	8.7	43.5	17.4	4.3	17.4	4.3	4.3
Gamification Design Process								
Control Group	n				1	2	9	13
	%				4.0	8.0	36.0	52.0
Experimental Group	n	3	9	5		2	3	1
	%	13.0	39.1	21.7		8.7	13.0	4.3
Educational and Environmental Digital Games								
Control Group	n				1	1	4	19
	%				4.0	4.0	16.0	76.0
Experimental Group	n							23
	%							100
Gamification of Teaching								
Control Group	n				1	1	5	18
	%				4.0	4.0	20.0	72.0
Experimental Group	n		1			2	1	19
	%		4.3			8.7	4.3	82.6
Effects of Digital Games								
Control Group	n				1	1	6	17
	%				4.0	4.0	24.0	68.0
Experimental Group	n					1	1	21
	%					4.3	4.3	91.3
Digital Game Addiction								
Control Group	n						2	23
	%						8.0	92.0
Experimental Group	n					1	3	19
	%					4.3	13.0	82.6
Digital Parenting								
Control Group	n				1		1	23
	%				4.0		4.0	92.0
Experimental Group	n					2	2	19
	%					8.7	8.7	82.6

The parents’ perceived learning levels were analyzed and expressed as a percentage and frequency in Table 1. Of the parents in the control group, 92% (n=23) found “Digital Parenting”, and “Digital Game Addiction” topics very useful for sustainability, and 84% (n=21) found “Intrinsic Motivation”, and “Extrinsic Motivation” topics very useful. 100% of the parents in the experimental group (n=23) found the topic of “Educational and Environmental Digital Games” very useful. Also, 95.7% of the parents in the experimental group (n=22) found “Definition of Gamification”, “Intrinsic Motivation”, “Extrinsic Motivation”, “Extrinsic Motivation”, and “Effects of Gamification” very useful. On the other hand, when examining the parents’ perceived learning levels, it can be concluded that the content related to “Related Teaching Theories” was not found useful by the parents. Of the parents in the experimental group, 47.8% (n=11) found this topic “not useful” while 26.1% (n=6) found



it “not useful at all”. Also, “Acquisition of Higher-level skills”, “Gamification of the Problem-Solving Process”, and “Gamification Design Process” topics were found to be not useful by the parents in the experimental group. Of the parents in the control group, 48% (n=12) found “Acquisition of Higher-level skills” “very useful”, 48% (n=12) found “Gamification of the Problem-Solving Process” “very useful”, and 52% (n=13) found “Gamification Design Process” “very useful”. On the other hand, of the parents in the experimental group, 34.8% (n=8) found “Acquisition of Higher-level skills” “not useful”, 43.5% (n=10) found “Gamification of the Problem-Solving Process” “not useful”, and 39.1% (n=9) “Gamification Design Process” “not useful”.

Table 2 presents the mean ( $\bar{X}$ ) and standard deviation (SD) values of the participating parents’ perceived learning levels.

**Table 2**

*Comparison of Perceived Learning Levels of Control and Experimental Groups.*

No	Perceived Learning	$\bar{X}$ Control Group		$\bar{X}$ Experimental Group	
		SD		SD	
1	Definition of Gamification	6.72	.54	6.96	0.21
2	Development of Gamification	6.32	.69	6.74	0.86
3	Elements of Gamification	6.56	.65	6.91	0.42
4	Related Teaching Theories	4.96	2.01	2.57	1.78
5	Definition of Extrinsic Motivation	6.76	.66	6.96	0.21
6	Definition of Intrinsic Motivation	6.84	.37	6.96	0.21
7	Effects of Gamification	6.60	.58	6.96	0.21
8	Acquisition of Higher-Level Skills	6.20	.87	2.96	1.69
9	Gamification of the Problem-Solving Process	6.24	.83	3.09	1.65
10	Gamification Design Process	6.36	.81	3.09	1.81
11	Educational and Environmental Digital Games	6.64	.76	7.00	0.00
12	Gamification of Teaching	6.60	.76	6.57	1.16
13	Effects of Digital Games	6.56	.77	6.87	0.46
14	Digital Game Addiction	6.92	.28	6.78	0.52
15	Digital Parenting	6.84	.62	6.74	0.62

It can be inferred from Table 2 that compared to the other topics, the topics of “Digital Game Addiction” (Control Group  $\bar{X}$ =6.92, Experimental Group  $\bar{X}$ =6.78), “Digital Parenting” (Control Group  $\bar{X}$ =6.84, Experimental Group  $\bar{X}$ =6.74), “Definition of Gamification” (Control Group  $\bar{X}$ =6.72, Experimental Group  $\bar{X}$ =6.96), “Definition of Intrinsic Motivation” (Control Group  $\bar{X}$ =6.84, Experimental Group  $\bar{X}$ =6.96), “Definition of Extrinsic Motivation” (Control Group  $\bar{X}$ =6.76, Experimental Group  $\bar{X}$ =6.96), “Educational and Environmental Digital Games” (Control Group  $\bar{X}$ =6.64, Experimental Group  $\bar{X}$ =7.00), “Effects of Gamification” (Control Group  $\bar{X}$ =6.60, Experimental Group  $\bar{X}$ =6.96), “Gamification of Teaching” (Control

Group  $\bar{X}$  =6.60, Experimental Group  $\bar{X}$  =6.57), “Effects of Digital Games” (Control Group  $\bar{X}$  =6.56, Experimental Group  $\bar{X}$  =6.87), “Development of Gamification” (Control Group  $\bar{X}$  =6.32, Experimental Group  $\bar{X}$  =6.74), and “Elements of Gamification” (Control Group  $\bar{X}$  =6.56, Experimental Group  $\bar{X}$  =6.91) were learned effectively by the parents in both groups.

On the other hand, a significant difference was found between both groups’ perceived learning levels of the contents on ”Related Teaching Theories” (Control Group  $\bar{X}$  =4.96, Experimental Group  $\bar{X}$  = 2.57), “Acquisition of Higher-level skills” (Control Group  $\bar{X}$  =6.20, Experimental Group  $\bar{X}$  = 2.96), “Gamification of the Problem Solving Process” (Control Group  $\bar{X}$  =6.24, Experimental Group  $\bar{X}$  = 3.09), and “Gamification Design Process” (Control Group  $\bar{X}$  =6.36, Experimental Group  $\bar{X}$  = 3.09).

Table 3 presents the Mann-Whitney U results of the parents’ perceived learning levels. The Mann-Whitney U results are as presented in Table 3.

**Table 3**

*Comparison of Perceived Learning Levels of Control and Experimental Groups.*

Group	N	Mean Rank	Sum of Ranks	U	p
Control Group	25	32.68	817	83	.000
Experimental Group	23	15.61	359		

As shown in Table 3, according to the results of the Mann-Whitney U test, a significant difference was observed between the control group and the experimental group in terms of perceived learning levels in gamification education (U=83, p <0.05).

**Parents’ Views on Gamification Education for Sustainability**

Within the scope of the third research question, parents’ views on gamification education for sustainability were examined. The data obtained from the interviews were subjected to content analysis, and themes and codes were revealed.

The data obtained from the interviews were collected under two main themes for the control group. Each theme has subcategories. The themes and categories reached for the control group are given in Table 4.

**Table 4**

*Themes and Categories Related to Control Group’s Views on Gamification Education.*

Theme	Categories	N	%
The content of education program	Current topics	8	32.0
	Being interested in	4	16.0
	Curiosity and desire for learning	4	16.0
Improving myself	Being an exemplary parent	6	24.0
	Keeping up with my child	3	12.0

Under the theme of “The content of education program”, the parents in the control group stated that the content of gamification education for sustainability consists of current topics and that this education program aroused curiosity and desire to learn further. Under the theme of “Improving myself”, they regarded this education program as a program to improve themselves and stated that gamification education for sustainability should be a sustainable education in order for them to be exemplary parents and keep up with their children. Some excerpts from the interviews with the parents in the control group are as follows:

(CG6) “It was an education program that allowed us to look through a different window. I found the subject and the content of the program very interesting, and this subject will continue to attract attention.”

(CG11) “The fact that the content (of gamification education) is a current content and that game and gamification has become a part of our life makes gamification education a sustainable education.”

(CG16) “The subject greatly attracted my attention. Although I am a teacher, I realized that I knew very little about it. As a teacher, I will use gamification in my lessons.”

(CG21) “Since I did not know about gamification education, which is a current topic, I thought there was something I should learn about this topic.”

(CG24) “As I had the opportunity to learn more about a topic that will come up more frequently in the coming years, I did not want to miss.”

The following are some excerpts from the interviews with the parents in the control group under the categories of “Being an exemplary parent” and “Keeping up with my child” which are the sub-themes of the main theme of “Improving myself”:

(CG5) “There is a generational conflict between us and our children. We cannot control the applications they use. I want to set an example for them by using effective gamification practices in gaining environmental responsibility.”

(CG10) “Due to the age difference between my son and me, we have a lack of communication. I want to improve (my communication with my son) and think like him; so, I wanted to attend the gamification education.”

(CG20) “I attended this training program because I wanted to improve myself and become an exemplary parent.”

When the views of the parents in the experimental group regarding gamification education for sustainability were analyzed, their views were gathered under three themes. Each theme has subcategories. Themes and categories for the experimental group are given in Table 5.

**Table 5**  
*Themes and Categories Related to Experimental Group's Views on Gamification Education.*

Theme	Categories	N	%
Online education	Accessibility	13	56.52
Improving myself	Being an exemplary parent	4	17.39
	Keeping up with my child	2	8.69
Content of education	Being interested in	2	8.69
	Curiosity	2	8.69

Under the theme of “Online education”, the parents in the experimental group stated that this education program is sustainable because they can access this education program online at any time. Some excerpts from the interviews with the parents in the experimental group are as follows:

(EG3) “Since I know that I can always access (the education program and its content) online, (the program) can always be used for sustainable education...”

“I have attended the education program because both fun and current applications were explained. I want to continue (to learn more about it), and we can access the content online...” (EG7).

(EG15) “Since I knew I could access the education program at other times, I continued (to attend it); this shows the accessibility of this gamification education.”

“We have learned a lot of great things in a short time, and having the program online was already a big reason to actively participate (in it); education programs can be sustained in this way...” (EG17).

The main theme of the expression “Improving myself” obtained from the interviews with the parents in the experimental group was divided into two categories: “Being an exemplary parent” and “Keeping up with my child”. Some excerpts from the interviews are as follows:

(EG5) “These kinds of education programs are the needs of today. We need to be aware of our responsibilities and I want to be an exemplary parent for my children. I want to improve myself. Therefore, this training should be continued ...”

(EG8) “I have attended this educational program to improve myself and become a better mother for my child.”

(EG13) “I joined to be an exemplary parent who is aware of social responsibilities. In this education, I believe gamification is very effective for sustainability.”

“I want my child to be proud of me; I want to keep up with my child; I want to improve myself...” (EG16).

Also, the main theme of the expression “Content of education” obtained from the interviews with the parents in the experimental group was divided into two categories: “Being interested in” and “Curiosity.” Some excerpts from the interviews are as follows:

“At first, I was unable to attend the classes in laboratories, but then I got interested in the content and continued online sessions” (EG18).

“It was a subject that I was interested in. We got this opportunity and made good use of it. It is an education program that every parent must attend”(EG20).

### *1.1. Parents’ Views regarding the Features of Gamification Education for Sustainability that attracted their Interest*

Within the scope of the third research question, The parents’ views regarding the features of gamification education for sustainability that attracted their interest were gathered under five themes. Table 6 presents the themes reached as a result of the analysis of the interviews.

**Table 6**  
*Themes Related to the Features of Gamification Education that attracted Parents’ Interest.*

Theme	Control Group	N	%	Experimental Group	N	%
Gamification Applications for Sustainability	CG2, CG3, CG4, CG6, CG8, CG9, CG15, CG18, CG22, CG25	10	40.0	EG1, EG2, EG7, EG8, EG9, EG11, EG12, EG17, EG19, EG23	10	43.47
Motivation	CG1, CG5, CG10, CG11, CG12, CG13, CG14, CG16, CG19, CG20	10	40.0	EG3, EG13, EG20, EG21	4	17.39
Player Types	CG23, CG24	2	8.0	EG5, EG10, EG14, EG15, EG16	5	21.73
Virtual Environment	CG7	1	4.0	EG4, EG6, EG18	3	13.04
Addiction	CG17, CG21	2	8.0	EG22	1	4.34

The most noteworthy theme that arose from the analysis of the interviews with the parents was “Gamification Applications for Sustainability”. The following are some excerpts under this theme from the interviews with the parents in the control group:

(CG6) “Motivational tests and gamification applications for sustainability caught my attention. We have had the opportunity to try these applications with my family in the evening, and I would like to use them later too.”

(CG8) “I would like to learn new gamification programs and be able to use gamification in all areas of life...”

The following are some excerpts under this theme from the interviews with the parents in the experimental group:

“The subject greatly attracted my attention. I have tried gamification applications for sustainability. It is an education program that must be continued...” (EG2).

“We have learned applications that can also be used in the business environment. This was remarkable. We have learned gamification applications not only for our children but also for ourselves” (EG11).

“Gamification applications that provide intrinsic motivation caught my attention” (EG19).

Another feature of the education program that attracted the parents’ interest was collected under the theme of “Motivation”. The following are some excerpts from the interviews with the parents in the control group:

“I have realized that the rewards greatly motivate and encourage people, both at work and in every area of our lives” (CG1).

“The education program made me realize my child’s point of view. I have realized the motivational resources that would make my child happy. I have realized that the reward system was not good and that children should be intrinsically motivated” (CG11).

“It was useful for me to learn the effect of intrinsic and extrinsic motivation on people” (CG20).

Some excerpts from the interviews with the parents in the experimental group are as follows:

“The fact that the education program was online was already interesting, and I was very pleased with the motivational gamification applications” (EG13).

“The motivational resources were among the topics that caught my attention. They can be actively used in all areas” (EG20).

“I learned that gamification practices that give environmental responsibility provide motivation and I was very excited while using these applications” (EG21).

Another feature of the education program that attracted the parents’ interest was “Player Types.” The following are some excerpts from the interviews with the parents in the control group:

“The applications were very interesting, but learning what type of players’ characters we are being also very important. We learned about what type of player we are” (CG23).

“Detailed information about intrinsic and extrinsic motivational resources was very useful and (we have learned that) our motivational resources change according to what type of player we are; I have tried this on my child. This information is very important to us”(CG24).

Some excerpts from the interviews with the parents in the experimental group are as follows:

“I have realized that we have a lack of knowledge about gamification. The features of intrinsic motivation and player types caught my attention. Gamification should definitely be used in educational processes” (EG5).

“(I have learned that) motivational resources change according to player types; it was very interesting” (EG14).

“It was important for me to identify player types and related motivational resources...” (EG16).

Another feature of the education program that attracted the parents’ interest was collected under the main theme of “Virtual Environment”. The following are some excerpts from the interviews with the parents in the control group:

“I would like to continue the gamification education program to eliminate the technological gap between our modern-age children and us and to enable them to socialize through digital media; it was a useful education program” (CG7).

Some excerpts from the interviews with the parents in the experimental group are as follows:

“I have realized that I didn’t know about the diversity in the virtual environment” (EG4).

“We were not aware there were so many fun applications in the virtual environment. It was interesting to learn that there are so many useful applications...” (EG18).

Also, another feature of the education program that attracted the parents’ interest was “Addiction”. The following are some excerpts from the interviews regarding this theme.

“It was interesting to learn that technology can be used for educational purposes, especially for children and the younger generation, without becoming an addiction...” (CG21).

“We learned how technology can be used for sustainability, control of addiction and what can be done for the environment, and we want the education program to continue” (CG22).

When the remarkable features of gamification education are examined; It has been concluded that gamification practices for sustainability goals draw attention, provide motivation for individuals of all ages, actor types help individuals to self-assess, virtual environment options facilitate learning, and such training can be useful in combating addiction.

1.2.Parents’ Views About How Gamification Can Help in Education for Sustainability

Within the scope of the third research question, Parents’ views on how gamification can help sustainability are gathered under four themes. Table 7, shows the themes reached as a result of the analysis of the interviews.

Table 7  
Themes on How Gamification Can Help in Education for Sustainability.

Theme	Categories	Control Group		Experimental Group	
		N	%	N	%
Environmental Responsibility	Green Habits	7	28.0	6	26.08
	World awareness	6	24.0	3	13.04
Inspiring	Encouraging	5	20.0	4	17.39
	Motivation	3	12.0	5	21.73
Change	Sustainable Change	3	12.0	3	13.04
	Development	1	4.0	2	8.69

The most remarkable theme about how gamification can help for sustainability after analyzing interviews with parents was “Environmental Responsibility”. The categories under this theme are “Green habits “and “World awareness”. Some excerpts from the interviews with the parents are as follows:

“We loved using gamification applications and realized that it can be used to gain environmental responsibility besides educational



applications.”

“With the help of these gamified apps, more and more people can stick to their environmental responsibilities.”

“With the gamification application, I can help my child about environmental awareness in a fun way.”

“The gamification application helped me learn the importance of green and environmental awareness in the most understandable way.”

How gamification can help education on sustainability for parents has been gathered under the theme of “Inspiring”. The categories under this theme are “Encouraging” and “Motivation”. Some quotes from interviews with parents are:

“I think that gamification applications can be extremely inspiring not only for the sustainable area but for every area.”

“Gamification practices encourage environmental responsibilities.”

“Gamification encourages by providing motivation. We liked it very much.”

“After the gamification training, I realized that it is not very difficult to learn new things or keep up with new things.”

Another theme has been identified as “Change”. The categories under this theme are “Sustainable Change” and “Development”. Some quotes from interviews with parents are:

“We must continue to use gamification apps for change. All parents should learn these different practices for their own development, in order to learn with their children for sustainable development.”

“In order to develop in the right direction, gamification should be learned from all parents. In this way, we will understand our children better.”

“In order for change to provide continuity; their children and their families must keep up with gamification.”

## **Discussion and Conclusions**

Bozlağan (2002) summarized the characteristics of sustainable development as an innovative, long-term, continuous, voluntary, participatory, conscious, and planned change and transformation process that is based on the human factor and that accepts socioeconomic life as a system. Based on

Bozlagan's summary, the responsibility for sustainable development cannot be expected to be placed on the shoulders of a single organ of society. To make this process effective, initiatives are expected at the individual, institutional, and social levels, and while this function is being carried out, the affective (seeing), cognitive (knowing), and intentional (doing) dimensions must act together (Sterling, 2014).

Achieving inclusive and qualified education for everyone has been one of the most powerful and tried-and-tested tools of education for sustainability. Providing qualified education has been described as promoting lifelong learning opportunities for everyone (SEED, 2020). People who can follow the developments and learn to learn are needed in today's world. The fact that learning takes place formally and informally increases the importance of lifelong learning, which includes after-school learning experiences. It is important to acquire lifelong learning skills at an early age. Considering that parents are the first role models in children's lives, it is very important for both themselves and their children to take an active part in the learning and teaching processes of parents. Kocabaş (2016) stated that one of the main objectives of education is to contribute to the academic, personal and social development of individuals and emphasized the necessity of school and family cooperation in providing these contributions.

Parents play an important role in obtaining permanent solutions for ensuring sustainability with education and ensuring social integration in accessing information. Parents are among the active groups in the society in adopting innovative approaches in education and focusing on continuous development by gaining behavioral changes. In this context, gamification education for parents appears to be among the qualities that increase parents' lifelong education opportunities.

Creating rich and personalized experiences using today's information technologies and following the interactions in the process of gaining experience in real-time is possible with a gamification approach (Werbach, 2016). As the games and gamified actions begin to spread to all areas of our lives, game-playing action, which is a natural and effective action related to learning and awareness, can be used for the efficiency and effectiveness of learning-teaching processes (Ferrara, 2012; Kapp, 2012; McGonigal, 2011; Werbach, 2016). Gamification is defined as a process of enhancing a service with affordances for game experiences in order to support the user's overall value creation (Hamari, 2013; Huotari and Hamari, 2012). In this context, gamification is an approach that develops a habit of engagement by offering meaningful intrinsic motivations and takes into account users' needs and goals (Nicholson, 2012; Rapp, 2013). Gamification enables learners to have more meaningful learning experiences by using strategies to increase their motivation and is considered as an approach that can be used to ensure learners' engagement in and the

sustainability of learning experiences from e-learning processes (Sezgin et al., 2018).

This research aimed to determine the perceived learning levels of the parents who participated in the gamification education for sustainability as control and experimental groups. The vast majority of parents in the control group stated that topics such as “Digital Parenthood”, “Digital Game Addiction”, “Intrinsic Motivation”, and “Extrinsic Motivation” were very useful topics of sustainability. In a learning ecology supported by gamification, learning shows continuity as learners are intrinsically motivated (Cohen, 2011). On the other hand, parents in the experimental group found the topic of “Educational and Environmental Digital Games” very useful for sustainability. Other topics that the parents in the experimental group found very useful were “Definition of Gamification”, “Intrinsic Motivation”, “Extrinsic Motivation”, and “Effects of Gamification”. When the parents’ perceived learning levels after the gamification education for sustainability were examined, it was concluded that they did not find the topic of “Related Teaching Theories” useful for sustainability. From this finding, it is concluded that theoretical subjects did not attract the parents’ attention, and therefore the parents did not find this content useful for sustainability.

The majority of the parents in the control group found the topics of “Acquisition of Higher-level skills”, “Gamification of the Problem-Solving Process”, and “Gamification Design Process” very useful for sustainability. However, the parents in the experimental group did not find the topics of “Acquisition of Higher-level skills”, “Gamification of the Problem-Solving Process”, and “Gamification Design Process” useful for sustainability. One of the ways to make the learning processes more effective, efficient, and attractive is to increase learners’ motivation and to design applications for the sustainability of learning&teaching processes (Sezgin et al., 2018). These results indicate that the gamification design education that requires higher-level skills, problem-solving skills, and one-to-one application should be given to the control group. These results also point to the necessity of providing sustainability educations on gamification design processes with mixed methods in laboratories until more effective online education is provided. It should not be forgotten that online education is a special area of expertise, that the application of educational technologies alone cannot guarantee success, and that various dimensions should be taken into account while structuring the learning process. When this is not taken into account, some problems may arise, especially during the design and implementation stages (Celen et al., 2018). In the definition of gamification, the purposes of problem solving and engagement come to the fore (Zichermann and Cunningham, 2011). Contribution to problem-solving skills is also one of the underlined goals of gamification. According to McGonigal (2001) gamification is a novel approach

wherein players use their problem-solving skills not only to solve various puzzles but also to solve social and political issues in real life.

It was found that compared to the other topics, the topics of “Digital Game Addiction”, “Digital Parenting”, “Definition of Gamification”, “Definition of Intrinsic Motivation”, “Definition of Extrinsic Motivation”, “Educational and Environmental Digital Games”, “Effects of Gamification”, “Gamification of Teaching”, “Effects of Digital Games”, “Development of Gamification”, and “Elements of Gamification” were effectively learned by the parents in both groups. This result indicates that gamification education contents, including these topics, can be provided for sustainability for both control and experimental groups. Using gamification in educational processes provides positive learning outcomes in learning processes (Kapp, 2012; Dicheva et al., 2015; Hamari et al., 2014; Laskowski and Badurowicz, 2014).

When the results of the general averages of the groups are examined, perceived learning levels for gamification education show a significant difference between the control and experimental groups. Regarding the overall gamification education, the parents in the control group opted for “Very Useful”, while the parents in the experimental group opted for “Useful”. Except for topics that require practice, gamification education for sustainability can be sustained in both groups. Educational contents that require applications should be planned for the control group.

Since the education of the experimental group is an online education, it was determined that the problem-solving process, the gamification design process, the related teaching theories and the acquisition of high-level skills were not beneficial for sustainability. It has been concluded the experimental group parents could not learn these subjects. Because the experimental group did not have the opportunity to apply these subjects directly. For this reason, it was concluded that the difference between the two groups was significant.

Active participation of learners in learning&teaching processes is essential for achieving permanent learning. It can be said that the fundamental concept underlying the effectiveness of online learning activities is interaction. On the other hand, a number of variables affect participants’ interaction in the learning process. One of these variables is the concept of social presence, which has been frequently discussed in the literature in recent years and has brought a new dimension to the subject of interaction (Celen et al., 2018). The perception of social presence is defined as the degree of salience of a person in the interaction with other persons (Seferoğlu et al., 2011). Based on this definition, the perception of social presence is expected to increase in situations where there is strong interaction among participants. Increased perception of social presence will, in turn, lead to effective learning processes.

Therefore, this must be taken into account when designing an effective online learning environment.

When the views of the parents in the control group were examined, it was determined that they thought that the content of gamification education for sustainability consists of current topics and that this education aroused curiosity and desire to learn further. They also stated that they regarded this education program as a program to improve themselves and that gamification education should be a sustainable education in order for them to be exemplary parents and keep up with their children. Besides, the parents in the control group found the content of the education program interesting and stated that gamification applications could be used for sustainability. The parents in the experimental group stated that this education program is sustainable because they can access this education program online at any time. Gamification in education is mostly used in e-learning. The main reason for this is that the Learning Management Systems (LMS) used in e-learning processes enable gamification activities to be implemented as well as the progress of users to be monitored and users to be supported through instant feedback. Therefore, LMS supported e-learning can be used for gamification applications as they make gamification applications sustainable (Kiryakova et al., 2014; Surendeleg et al., 2014). Accordingly, online learning settings and the technologies used in these settings allow the creation of an ideal learning ecology for the presentation of metaphors used in the gamification design (Arnold, 2014; Bozkurt and Genç-Kumtepe, 2014).

Parents who want to improve themselves stated that gamification education could be sustainable for them to be exemplary parents. Among the features that attract parents' attention for sustainability, "Gamification Applications" have been the most remarkable. According to parents, gamification applications can be used for sustainability. Also, another feature that attracted their interest was "Motivation." Learning the effects of intrinsic and extrinsic motivation on individuals were beneficial for the parents who participated in the education program. They stated that they learned about and became aware of motivational resources. Gamification has been shown to be particularly effective in increasing participants' motivation (Yılmaz, 2015; Uçar and Kumtepe, 2018) and to positively affect engagement (Li et al., 2012; Muntean, 2011) and the success (Turan et al., 2016).

Another feature that attracted the participating parents' interest was "Player Types". Parents stated that they became aware of what type of player they are and that player types are important for motivational resources. Like every player, every learner has different skills. With this in mind, effective learning settings should allow gamification to be tailored to individual learning needs and enable learners to solve problems using different strategies (Rackwitz, 2016). Another feature that attracted the parents' interest was "Virtual

Environment.” Accordingly, the education program increased their awareness of virtual environments. As regards technology addiction, the parents stated that gamification education could be used with a focus on sustainability. They were excited to learn that technology can be used for environmental purposes, especially for children and the younger generation, without becoming an addiction.

It is determined that the motivation of the parents is high on gamification education, therefore it can be concluded that parents should be included in the education processes for sustainability goals. Similarly, it can be concluded that parenting education about gamification education should continue since it increases lifelong learning experiences. It has emerged that gamification in educational processes increases the motivation of the participant, contributes to the sustainability of the learning process and makes the learning process more enjoyable (Şahin et al., 2017).

In short, the parents stated that gamification education is useful for sustainability. Experimental group parents evaluated online education positively in terms of accessibility. Parents want to participate in gamification education because they are online; this situation supports everyone with equal quality education and lifelong education. It can be concluded that parenting education about gamification education should continue since it increases lifelong learning experiences.

Parents stated that gamification can be used for environmental responsibility. While it is determined that gamification practices inspire, it is concluded that it can encourage green areas. It is also concluded that gamification practices can be used to change and contribute to the development of parents and sustainability. These statements of parents; shows that gamification practices are both inspirational and motivational sources for sustainable areas. Considering the statements of the parents; It is observed that gamification practice is beneficial to change and development.

**Sustainability Education;** In a sustainable future, it sets a framework that will change the individual's consumption habits and attitudes and behavior patterns in this direction, and develop the skills of forward-looking and systematic thinking, making common decisions and implementing a sustainable future. For this, it foresees the development of the necessary education and training practices (Teksöz et al., 2014). The opportunity of instant feedback in gamified applications also affects success, and by providing positive feedback contrary to the real-life situation, the participant can be enabled to make the gamified process a sustainable experience (Groh, 2012).

There are many studies investigating the effectiveness of gamification education (Bicen and Kocakoyun, 2018; Sarı and Altun, 2016; Subramaniam and Karim, 2019; Yang and Kang, 2020). In addition to these studies, in

this study; It can be concluded that parents' perceived learning levels for gamification education are high and they want to continue education, their motivation is high, gamification education can be an important education for sustainability.

### **Recommendations**

This study can contribute to increasing parents' awareness of gamification education for sustainability, and the development of new investments in this area. For sustainability to turn into social habits, gamification education on themes set forth with sustainability can be provided for all parents, as well. Also, a committee of volunteer parents can be created. The task of this committee can be to raise awareness in other parents necessary for sustainability and to monitor, evaluate, and report on the activities carried out in this context. Each member of the committee can be assigned to one of the sub-dimensions of sustainability, and these members can be given various interesting names depending on the age group. These names can enable parents to internalize these tasks. It is crucial to inform different parent groups about this issue subject to ensure that gamification applications for sustainability reach larger groups. "Strategic school-parent partnerships" can be established to increase cooperation with parents of children in other schools in the region and to offer joint solutions. Doing so can ensure a more comprehensive discussion of problems and lead solutions from different perspectives.

Sustainability applications in basic education can be carried out with the individual or institutional efforts of teachers and school administrators. These practices can be designed in two different ways: studies that can be included directly in curricula and activities that can be carried out independently from curricula. Therefore, parents, regardless of their profession, should also be able to use technology and participate in lifelong education programs that can benefit both themselves and their children.

In order to increase the usage areas of gamification and gain an environmental responsibility, individuals need to be aware of these sustainability applications. Therefore, it should be encouraged to be used by institutions and large companies. For sustainability, everyone should be aware of environmental responsibilities and realize that this can be done with motivation.

Gamification programs to be carried out in schools should not be limited to parents. Gamification educations for sustainability should be planned at regular intervals for teachers, administrators, and other employees in schools. This will ensure the internalization of the subject by other stakeholders in the field and increase the motivation and dedication required to contribute to all kinds of improvement and development activities.

#### CRediT authorship contribution statement

Şenay Kocakoyun Aydoğan: Investigation, Conceptualization, Methodology, Writing – original draft, Writing – review & editing.

#### Declaration of competing interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

#### Data availability

No data was used for the research described in the article.

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# CHAPTER 11

## ВЫСШЕЕ ОБРАЗОВАНИЕ В ТУРЦИИ ДЛЯ ИНОСТРАННЫХ СТУДЕНТОВ. ВЫСШЕЕ МУЗЫКАЛЬНОЕ ОБРАЗОВАНИЕ.

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## **Введение**

Во второй половине XX века почти во всех развитых странах наметился устойчивый рост числа иностранных студентов. Этому способствовало несколько факторов: появление новых университетов, укрупнение университетских городков, создание и усовершенствование инфраструктуры, открытие общежитий, развитие транспорта, программы по субсидированию международного обучения, появление многочисленных стипендиальных программ и программ по студенческому обмену. Модернизация и постоянно улучшающиеся условия для обучения и проживания продолжают привлекать все больше студентов из-за рубежа. По прогнозам, общее число иностранных студентов к 2025 году вырастет до 7.2 млн. человек (Varghese, 2008, стр. 11), что кажется весьма перспективным с точки зрения образовательного международного обмена.

Нужно отметить, что международное образование является чрезвычайно выгодным процессом для обеих сторон.

## **Почему образовательная миграция выгодна для принимающей стороны?**

В глобальном рассмотрении два фактора делают международную студенческую миграцию привлекательной для принимающей страны: дипломатический и экономический.

Дипломатический интерес заключается в том, что студенческая миграция давно и справедливо считается одним из серьезных залогов международного сотрудничества в настоящем и будущем. Государство заинтересовано в обучении иностранных студентов, потому что это является большой потенциальной силой для создания положительного имиджа страны. Считается, что влияние традиций, культуры и языка

действуют как политическая и дипломатическая «мягкая сила» (soft power<sup>1</sup>).

С другой стороны, студенческая миграция вносит серьезный вклад в экономику государства. Этот вклад оценивается и как краткосрочный (так как обучение финансово выгодно и в целом для государственной экономики, и в частности для учебного заведения), и как долгосрочный (как фактор будущего привлечения квалифицированных кадров для работы). Кроме этого, присутствие иностранных студентов повышает рейтинг учебного заведения. Это тоже несет двоякую выгоду: увеличивается финансирование и активизируются потоки научного и образовательного обменов, что в общем очень положительно влияет на жизнь университета.

### **Почему абитуриенты выбирают зарубежное обучение?**

Обычно, иностранные студенты, выбирающие образование за рубежом, опираются в своем решении на следующие факторы:

1. Недостаточность образования на родине; не только качественная, но и количественная, когда просто не хватает образовательных мест (Gribble, 2008 Vol.30, No.1).
2. Лучшее качество и стандарты обучения, чем на родине.
3. Стремление получить работу и вид на жительство (ВНЖ) на постоянной основе в более развитой стране. Часто международное обучение рассматривается как возможность для получения работы и ВНЖ или гражданства в стране обучения, поэтому страна обучения выбирается в соответствие с этими установками. При этом учитываются следующие факторы: экономические (профессиональная востребованность, заработная плата), социальный комфорт, культурная жизнь, климатические условия и т. д (Verbik, 2007).

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<sup>1</sup> Джозеф Най (Joseph Nye) ввел этот термин для определения концепции международного влияния с помощью культурных средств.

4. Привлекательные стипендии и гранты в стране являются очень важным, часто решающим фактором.
5. Участие принимающей страны в Болонском процессе и возможность получения диплома международного образца.
6. Также важным стимулом является стремление получить образование на иностранном языке с целью освоить его на профессиональном уровне (Catterall, 2010). Здесь нужно отметить, что отдельную и очень многочисленную подгруппу иностранных студентов составляют учащиеся кратковременных или долговременных языковых курсов. В этой сфере лидерами являются США и европейские страны.

Практика показывает, что международные студенты выбирают страны, с одной стороны экономически более развитые, с другой стороны культурно и регионально близкие родине. К примеру, студенты из Непала и Бангладеш традиционно едут в Индию для получения качественного высшего образования. В Турцию также прибывает больше всего иностранных студентов из географически близких стран с похожей культурой, языком и традициями – из Азербайджана, из стран Средней Азии. Кроме всего прочего, это также экономически обосновано с точки зрения меньших расходов на переезд.

Но есть и другие факторы, почему студенты выбирают для обучения Турецкую республику.

### **Почему международные студенты выбирают Турцию.**

#### ***Немного о высшем образовании в Турции***

В Турции 208 университетов<sup>2</sup> (около 45000 различных программ) с более 8 миллионами студентов (Türkiye Yüksek Öğretim Kurulu, 2022),

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<sup>2</sup> Обычно названия университетов обозначаются инициальной аббревиатурой, состоящей из двух или трех букв. Например, ERÜ (Erciyes Üniversitesi), EÜ (Ege Üniversitesi), İTÜ (İstanbul Teknik Üniversitesi).

что делает Турцию лидером по количеству студентов ВУЗов по отношению к населению среди европейских стран (*Avrupa'da nüfusa göre en çok üniversite öğrencisi Türkiye'de*, 2022). Любой университет в Турции финансируется либо государством (имеет статус государственного, тур. *devlet*), либо некоммерческой организацией или фондом<sup>3</sup> (имеет статус частного, платного учебного заведения, тур. *vakıf*). В Стамбуле 57 университетов, из них 13 государственных, в Анкаре – 24, 10 из которых государственные, в Измире – 9, 6 из них государственные. 23 из 208 университетов Турции носят статус исследовательских, в соответствии с чем получают большее финансирование. Этот фактор является важным в выборе и предпочтениях международных студентов.

### **Высшее музыкальное образование**

Высшее музыкальное образование в Турции можно получить в различных учебных заведениях: в консерваториях, на музыкальных отделениях при факультетах изящных искусств и факультетах сценических искусств и на отделениях музыки педагогических факультетов. Учебные программы в них существенно различаются. Консерватории (как и везде в мире) предлагают профильное образование для музыкантов, готовящихся к исполнительской карьере. В Турции насчитывается более 40 консерваторий. Программа обучения в них может слегка различаться. Музыкальные отделения при факультетах изящных искусств и факультетах сценических искусств предлагают более общее образование, в том числе и для студентов, начинающих свое музыкальное образование с нуля. Музыкальные отделения при педагогических факультетах предоставляют образование с уклоном в музыкальную педагогику. Многие студенты выбирают именно этот профиль, так как диплом этих отделений дает право работать в средней школе.

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<sup>3</sup> Первый такой университет был создан 20 октября 1984 года. Это – университет Билькент (*Bilkent Üniversitesi*) в Анкаре.

## **Особенности высшего образования в Турции**

В Турции можно поступить на очное: дневное, вечернее (не во всех университетах и не на всех факультетах существует это обучение) и заочное (всего три университета в Турции предоставляют такую возможность: Anadolu University, Atatürk University и İstanbul University) обучение.

Многие университеты предлагают образование на английском языке. Кроме этого, почти при каждом университете работают подготовительные факультеты и курсы турецкого и иностранных языков (английского и др.).

Турция участвует в Болонском процессе, что делает турецкое образование одним из самых конкурентноспособных на международном рынке образовательных услуг. В 2001 году Турция присоединилась к Болонскому процессу, начала и продолжает внедрять принципы и основные договоренности в рамках этого процесса (Болонский отчет – 5 из 5), таким образом успешно участвуя в Европейском пространстве высшего образования. Благодаря Болонскому процессу, диплом, полученный в университете Турции признается во всех странах Европы. В турецких университетах применяется европейская кредитная система образования и в соответствии с ней каждый студент получает специальное приложение к диплому (Diploma Supplement).

Также привлекательными для студентов являются программы обмена для студентов и преподавателей. В Турции работают несколько таких программ. Среди них самые популярные: Erasmus, Farabi и Mevlana.

Есть еще один фактор, который привлекает талантливых студентов. Это разнообразные стипендии и гранты, предоставляемые турецким государством, а также частными национальными и международными фондами.

## Стипендии

Практика показывает, что гранты – это один из самых главных инструментов для привлечения талантливой молодежи. В Турции разработана система стипендий и грантов студентам<sup>4</sup>, как бакалаврам, так и магистрантам и докторантам, а также финансирование научных исследований в Турции иностранными студентами. Кроме этого, каждый университет может назначать персональные стипендии или оказывать какую-либо другую материальную помощь иностранным студентам. Решение об этом принимается на Сенате университета и утверждается Советом по Высшему Образованию ТР (YÖK).

### *Программа Турецкие гранты*

Программа «Турецкие гранты»<sup>5</sup> – это относительно новая государственная программа финансирования высшего образования для иностранных студентов на территории Турецкой республики. На программу «Турецкие Гранты» имеют право подавать заявки только иностранные абитуриенты.

Программа «Турецкие гранты» осуществляет свою работу в тесном сотрудничестве с такими государственными учреждениями, как Совет по Высшему Образованию (YÖK), Управление общежитиями (Yurt-Kur), Генеральный директорат по управлению миграцией (İç İşleri Bakanlığı, Göç İdaresi) и Министерство иностранных дел (Dış İşleri Bakanlığı).

В грант входят:

1. Бесплатное обучение (государство покрывает плату за обучение).

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<sup>4</sup> О стипендиях, предоставляемых Советом по Высшему Образованию можно ознакомиться на сайте: <https://uluslararasi.yok.gov.tr/uluslararasi-ogrenciler/burslar/yok-burslari> (Uluslararası İlişkiler Daire Başkanlığı, 2022)

<sup>5</sup> Сайт Турецкие гранты предоставляет информацию на разных языках: <https://turkiyeburslari.gov.tr/tr> (Türkiye Bursları, 2022)

2. Ежемесячная стипендия<sup>6</sup>.
3. Медицинская страховка.
4. Жилье (предоставляется общежитие, либо, если это невозможно, государство оплачивает аренду жилья).
5. Двухразовое питание.
6. Курсы турецкого языка (оплачивается только один год).
7. Проезд (перелет) в оба конца (единожды). Оплата обратного проезда производится только по завершению обучения и заявка на оплату не должна превышать шести месяцев после получения диплома.
8. Бесплатные академические программы (научное консультирование, курсы, семинары, стажировка и т. п.).
9. Бесплатные культурные программы.

### **Языковые курсы**

Студенты, не имеющие сертификата о знании турецкого языка или имеющие сертификат, недостаточный для конкретного университета (обычно C1), обязаны пройти подготовительные курсы. Студенты, имеющие дипломы турецких высших и средних учебных заведений, и студенты, имеющие языковой сертификат (сертификат должен соответствовать требованиям программы грантов), могут сразу начать обучение по специальности. Программу языковых курсов студенты проходят в университете, в котором они будут учиться. Языковые курсы проводятся только как подготовительное обучение и не могут одновременно сочетаться с основным образованием. К основному курсу по своей специальности студент может приступить только по завершению подготовительного языкового курса, сдачи экзамена и преодолению минимального порога по баллам, заявленным университетом.

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<sup>6</sup> Информация за 2024 год: 3.500 турецких лир учащимся бакалавриата, 5000 турецких лир учащимся магистратуры, и 6.500 учащимся докторантуры <https://turkiyeburslari.gov.tr/nedenturkiyeburslari> (Neden Türkiye Bursları, 2022).



При университетах функционируют также курсы других иностранных языков (кроме турецкого). Необходимость прохождения такого курса указывается специально в конкретной стипендиальной программе и обычно не превышает срок турецкого языкового курса, то есть 1 год. Этот год может быть приплюсован к курсам турецкого языка, то есть составлять 1+1 подготовительного периода. К этому же периоду может быть приплюсован год так называемой научной подготовки, если она требуется. Это также указывается в программе.

Студентам, не набравшим требуемого балла (уровня), предоставляется дополнительно 1 год (в исключительных случаях 2 года). В этот период выплачивается 50 % от стипендии.

## **Проживание**

Студенты проживают в общежитиях, управляемых КҮК (Главное Управление Кредитами<sup>7</sup> и Общежитиями). В отдельных случаях (если предоставить проживание в общежитии невозможно) студенту выделяются средства на проживание, которые он сможет потратить по своему усмотрению. Право на бесплатное проживание действует с начала до конца обучения (в течение двух месяцев после завершения образования студент должен освободить общежитие).

В процессе обучения возможно поменять отделение, факультет и даже университет. Для этого необходимо подать заявление в Управление грантами. Специальная комиссия принимает решение по этому вопросу и посылает запрос на утверждение в Совет по Высшему Образованию.

## **В каких случаях стипендия урезается или аннулируется:**

В некоторых случаях стипендия может быть урезана до 50% либо аннулирована. Если к концу первого года обучения общий средний балл успеваемости составляет меньше 1 (по четырёх-балльной системе), со

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<sup>7</sup> Кредиты для получения образования.

следующего года стипендия урезается на 50%. Со второго и следующих годов обучения в аналогичном случае стипендия аннулируется. В случае непосещения занятий в течение двух месяцев, а также отсутствия на экзаменах по неуважительной причине стипендия также аннулируется. Студентам, превышающим срок *нормального периода обучения*<sup>8</sup> (normal eğitim süresi), стипендия обычно также урезается<sup>9</sup>.

### Условия приема в ВУЗы Турции

В соответствии со статьей 14/f Закона № 6287, опубликованного в «Официальном вестнике» от 11.04.2012 г. под номером 28261, ВУЗы принимают студентов из-за рубежа с одобрения Совета по Высшему Образованию. Все условия приема иностранных студентов объявляются на сайте каждого конкретного университета, и важно следить за обновлениями.

Университетам рекомендуется принимать студентов на основании результатов экзамена TR-YÖS, а также зарубежных экзаменов. Список этих экзаменов утверждается Советом по Высшему Образованию Турции. Среди них Abitur, International Baccalaureate, GCE, Tawjilhi и другие. На эти и другие экзамены, имеющие статус выпускных экзаменов средней школы, не накладывается временное ограничение их действия в Турции. Однако срок действия экзаменов, находящихся в статусе вступительных экзаменов в ВУЗы (SAT и др.), ограничен двумя годами.

Заявление на зачисление в качестве иностранного студента принимаются, если абитуриентом является:

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<sup>8</sup> Для бакалавриата (кроме медицинского) этот период составляет 4 года или 8 семестров, для магистратуры 2 года, для докторантуры 4 года.

<sup>9</sup> С директивой о программе «Турецкие Гранты» (Türkiye bursları bursluluk işlemleri yönergesi) можно ознакомиться здесь:

<https://storagetbbsweb.blob.core.windows.net/tbbsweb/Page/About/Legislation/TB-yonerge.pdf> (Türkiye bursları bursluluk işlemleri yönergesi, 2022).

1. Лицо, завершившее или завершающее (последний класс школы, гимназии, лицея или училища) среднее образование.
2. Лицо, ранее отказавшееся от турецкого гражданства.
3. Лицо с приобретенным турецким гражданством (не по рождению).
4. Лицо с турецким гражданством, предоставившим документ о том, что он до 01.02.2013 последние три года учился за рубежом (исключая Республику Кипр).
5. Лицо с турецким гражданством, предоставившим документ о том, что он после 01.02.2013 получил полное среднее образование за рубежом (исключая Республику Кипр (ТСПК)).
6. Лицо с гражданством ТРСК, проживающим в ТРСК и получившим там же или за рубежом (в 2005–2010 гг.) среднее образование и сдавшим экзамен GCEAL (General Certificate of Education Advanced Level Examinations (UK)).

Не принимаются заявки на статус иностранного студента в случае, если абитуриентом является:

1. Турецкий гражданин, получивший полное среднее образование в Турции или ТРСК.
2. Гражданин ТРСК (кроме тех, кто завершил среднее образование в ТРСК (или за рубежом между 2005 и 2010 годами) и прошел экзамен GCEAL).
3. Лицо с двойным гражданством, если первое турецкое.
4. Лицо с двойным гражданством, если одно из них гражданство ТРСК (кроме тех, кто завершил среднее образование в ТРСК (или за рубежом между 2005 и 2010 годами) и прошел экзамен GCEAL).
5. Граждане ТР или лица с двойным гражданством, чье первое гражданство является турецким по рождению, которые учились

в школах при посольствах в Турции и в иностранных средних школах в Турции.

Условия приема студентов утверждаются сенатом каждого отдельного университета в виде директивы или постановления, которое предоставляется на утверждение Совету по Высшему Образованию. В эти условия могут входить следующие требования: признание зарубежных национальных экзаменов, международных экзаменов, их минимальные баллы, аттестата среднего образования в качестве единственного требования при приеме и т. д.

Обычный перечень документов для заявки:

1. Диплом о среднем образовании, переведенный на турецкий язык и заверенный нотариально или в посольстве (учащиеся выпускного класса предоставляют удостоверяющую это справку).
2. Транскрипт (выписка) диплома, переведенный на турецкий язык и заверенный нотариально или в посольстве.
3. Результат экзамена, который принимает данный университет, переведенный на турецкий язык и заверенный нотариально или в посольстве.
4. Фотокопия паспорта.
5. Документ об оплате суммы за заявку.

Календарь подачи заявок определяет каждый университет отдельно, однако он должен быть согласован с Советом по Высшему Образованию<sup>10</sup>.

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<sup>10</sup> С директивой «о принципах приема студентов из-за рубежа» (Yurtdışından öğrenci kabulüne ilişkin esaslar) можно ознакомиться здесь: [https://www.yok.gov.tr/Documents/Ogrenci/yurtdis-yatay-gecis-kayit-kontenjanlari/2018\\_Yurtdisindan\\_Ogrenci\\_Kabulune\\_Iliskin\\_Esaslar.pdf](https://www.yok.gov.tr/Documents/Ogrenci/yurtdis-yatay-gecis-kayit-kontenjanlari/2018_Yurtdisindan_Ogrenci_Kabulune_Iliskin_Esaslar.pdf) (Yurtdışından öğrenci kabulüne ilişkin esaslar, 2022).

## Экзамен TR-YÖS

Экзамен для Иностранных Студентов TR-YÖS (Yabancı Uyruklu Öğrenci Sınavı) – это централизованный (с 2023 года) вступительный экзамен на бакалавриат. Принимается всеми университетами Турции; более того, на некоторые факультеты студенты зачисляются только по результатам этого экзамена. Этот экзамен проходит в конце учебного года (в мае-июне), заявки на него подаются за несколько месяцев.

Экзамен можно сдать на любом из следующих языков: турецкий, немецкий, арабский, английский, русский. Этот экзамен проводится не только в Турции, но и в других странах, где имеются центры YÖS (организацией этих экзаменов за рубежом занимаются Совет по Высшему Образованию и Министерство Иностранных Дел, в сотрудничестве с посольствами и консульствами).

Абитуриенты, сдавшие экзамен, могут выбрать университет для обучения согласно баллам, полученным на экзамене. После подачи заявки в конкретный университет, если все условия соблюдены, абитуриенту высылается официальное приглашение на учебу. Обычно оно сопровождается информацией об университете, о Турции, о городе, в котором предстоит провести ближайшие несколько лет и об условиях учебы и проживания.

## Где живут иностранные студенты?

Иностранные студенты, так же, как и местные учащиеся, имеют несколько вариантов для проживания:

1. Государственное общежитие<sup>11</sup>, предоставляемое студентам. В общежитии обеспечивается бесплатное двухразовое питание. Условия проживания в общежитии могут быть очень разные,

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<sup>11</sup> За проживание взимается символическая плата. В 2023–2024 учебном году она варьируется от 345 до 570 TL.

поэтому благоразумно поинтересоваться об этом заранее. Информацию о государственных общежитиях можно получить непосредственно в университете.

2. Частные общежитие, которых очень много вокруг университетских городков. Они более комфортабельные и условия можно выбирать по своему вкусу и бюджету.
3. Квартира, которую можно снять одному или нескольким студентам одновременно.

При выборе места проживания необходимо учитывать следующие факторы: стоимость, местонахождение (близость к месту обучения), безопасность (в общежитиях обычно строгий контроль входа и выхода), условия проживания (количество проживающих в одной комнате, наличие в университете прачечной и т. д.).

### **Плата за обучение**

Обучение и в государственных, и в частных ВУЗах Турции для иностранцев является платным. Сумма публикуется на сайте университета. Плата за обучение в государственных ВУЗах определяется Советом Министров Турции. Плата в частных ВУЗах – советом университета.

### **Питание**

Завтракают и ужинают студенты в общежитии. Пообедать и поужинать можно в университетской столовой (например, в государственном университете Эрджиес в городе Кайсери плата за одну порцию, состоящую из трех-четырёх блюд – 20 турецких лир (около 50 центов (второй семестр 2023—2024 учебного года)).

### **Досуг и развлечения**

Почти в каждом университете Турции существуют разнообразные клубы, в деятельности которых могут участвовать

студенты. В больших университетах работают сотни клубов разной направленности. Кроме этого, при ректорате каждого университета функционирует отдел, который разрабатывает программу по развлечениям, спортивному и культурному досугу студентов: концерты, фестивали, встречи с интересными людьми, спортивные мероприятия и состязания, и т. д. Во многих университетах есть бассейны, спортивные площадки, залы, теннисные корты.

## **Транспорт**

Обычно студенческие общежития расположены либо в самом кампусе, либо в пешей доступности от него. Несмотря на это студенты получают скидки на общественный транспорт (обычно 50%). Хорошим, удобным и недорогим вариантом передвижения представляется использование велосипедов и скутеров, которые можно одноразово арендовать с помощью мобильного приложения.

## **Медицинская страховка**

Медицинская страховка является обязательным условием получения ВНЖ в Турции. Каждый иностранный студент может легко ее оформить. В нее входит оказание медицинской помощи как в государственных поликлиниках и больницах, так и в частных (с небольшой доплатой).

## **Льготы для иностранных студентов**

Студенческий билет дает право на некоторые льготы. Среди них скидки на общественный транспорт и культурные мероприятия (кино, концерты и др.).

## **Программа помощи иностранным студентам**

1. При каждом университете работает *Офис по делам иностранных студентов*, который занимается оказанием помощи как

абитуриентам, так и студентам этого университета. Помощь координатора из иностранного офиса – это серьезная поддержка как в социальных и бытовых, так и в учебных вопросах. Кроме того, этот отдел занимается участием в национальных и международных образовательных ярмарках, а также подготовкой рекламных проспектов и каталогов.

2. Научное и образовательное кураторство, которое осуществляется непосредственно на отделении факультета, в котором учится иностранный студент.
3. Study in Turkey – информационный интернет-портал для иностранных студентов. На этом сайте абитуриенты могут с помощью поисковой системы подобрать университет, учитывая такие приоритеты, как локация учебного заведения, специализация и язык обучения. Кроме того, абитуриенты и студенты могут получить информацию о стипендиях, общежитиях и т. д., а также пошагово ознакомиться с процедурой поступления (Study in Turkey, 2022).

И абитуриентам, и студентам нужно постоянно помнить о том, что система приема, обучения и проживания иностранных студентов создана еще очень недавно, поэтому она подвергается постоянным изменениям и модернизации, в связи с чем настоятельно рекомендуется регулярно проверять информацию на сайте своего университета и быть в курсе изменений, которые вносятся в правила.

### **Регуляция пребывания иностранных студентов в Турции**

Юридически, международные студенты – это лица, получающие образование в государстве, гражданами которого они не являются. Поэтому пребывание международных студентов требует законодательной регуляции их нахождения и обучения в стране. За эти вопросы в Турецкой республике отвечают несколько ведомств:



**Министерство Образования Турции**, которое непосредственно занимается вопросами образования и размещения иностранных студентов<sup>12</sup>.

**Министерство Внутренних Дел**, которое занимается оформлением и продлением ВНЖ для проживания на время учебы.

**Министерство Иностранных Дел** оформляет визы за пределами Турецкой Республики и организует вступительные экзамены за рубежом.

**Совет по Высшему Образованию** осуществляет научное кураторство иностранных студентов на всех уровнях обучения, организует курсы турецкого и других иностранных языков, проводит экзамены (ÖSYM).

**Образовательные заведения (Университеты)** организуют прием и регистрацию иностранных студентов, открытие и работу курсов турецкого и иностранных языков, обучение и курирование студентов. Несет на себе обязательство по сообщению в соответствующие органы об изменении статуса иностранного студента.

Турецкое законодательство регулирует не только свои обязанности как принимающей стороны, но и обязанности иностранных студентов.

### ***Обязанности иностранного студента***

По своему статусу иностранный студент обязан: соблюдать Турецкое законодательство; обращаться и сотрудничать с отделом по работе с иностранными студентами университета, в котором он проходит обучение; сообщать в отдел по работе с иностранными студентами об изменениях в личном, гражданском и образовательном состоянии;

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<sup>12</sup> Положение об обучении иностранных студентов в Турции (Türkiye’de öğrenim gören yabancı uyruklu öğrencilere ilişkin yönetmelik (MEB Mevzuat) , 2022)

продлевать ВНЖ за 15 дней до истечения срока в отделении МВД; в случае утери паспорта или удостоверения ВНЖ, незамедлительно обращаться в органы МВД для получения новых документов; в случае переезда на новое место жительства сообщать в отдел МВД в течении 48 часов.

## **Заключение**

За последние десятилетие Турция стремительно и серьезно заявила о себе на поле международного образования, став в Евразии одной из самых привлекательных стран для иностранных студентов. Основанием для такого прогресса послужило несколько факторов:

1. Высокое качество образования с широкими возможностями в сфере научной деятельности.
2. Количество учебных заведений. Турция является чемпионом Европы по количеству ВУЗов, что составляет большой выбор для студентов.
3. Активное и успешное участие Турции в Болонском процессе, одним из главных условий которого является практика введения международных дипломов. Этот критерий является одним из самых привлекательных факторов для студентов.
4. Культурная, языковая и территориальная близость, которая является очень важным положительным критерием для студентов из близлежащих стран.
5. Географическое положение и экономическое развитие Турции с широкими будущими профессиональными возможностями для студентов в сфере промышленности и туризма.

Эти и некоторые другие исторические и географические особенности страны, разумная и дальновидная политическая и дипломатическая активность в сфере образования, достаточное финансирование образовательной и научной областей создают Турции имидж дружественной страны с большими возможностями высшего

образования, что делает обучение в Турецкой Республике очень перспективным.

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