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Chapter 1

ARIUS AND ISLAM: A CRITICAL LOOK AT THE CHRISTIAN AND MUSLIM LITERATURE

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Arian controversy is one of the most important debates in the history of Christianity. This controversy, which was the reason for the first general council, the Council of Nicaea (325), occupied the Christian world for a long time. On the other hand, Arianism has been a theme that has survived until our time in polemics between Muslims and Christians. While some Christian writers saw Islam as a kind of Arianism, some Muslim writers evaluated Arianism as “true Christianity” or “anti-trinitarian movement”. These approaches on both sides are not out of date, and are still mentioned by some in our time. In this study, we will try to take a critical look at these approaches within the framework of some marked examples.

I- Arius and Arianism

After the Edict of Milan (313) that established religious toleration for Christianity within the Roman Empire, Christian communities that lived on their own and had less organic relations with other churches became more connected with each other. But at the same time, the power struggle between churches and among influential people within the same church became evident in this period.¹ Moreover, since a more free expression atmosphere emerged with the liberalization of Christianity, theological differences began to appear more clearly. The basis of these theological separations is the doctrine of incarnation. In this sense, the nature of Jesus and the relationship between the elements of the trinity has been the crux of all Christian theological debates. It is very clear that Arian controversy had a close relationship with the philosophical environment in Alexandria. The concepts such as *ousia* and *hypostasis*, which have a central role in the discussion, have a background here.²

Arius lived in the period covering the last wave of pressure on Christianity and the liberation of Christianity in the Roman Empire. He was a popular priest of the Baucalis Church, which is one of the nine churches with a certain autonomy (because the church organization was not fully established at that time) in Alexandria. But there was also a bishop in Alexandria. Bishop Alexander is the first important name to fight against Arius. Since ancient times there are those who have interpreted the conflict between Arius and Alexander as a power struggle. According to many of these interpretations, Arius is actually respected by many and found successful in his theological interpretations. But when politics and power struggles got involved, he clashed with many people.³ The Arius-Alexander conflict begins in the year 318 or 319. A discussion meeting is

1 See Kadir Albayrak, “İznik Konsili Öncesinde ve Sonrasında Heretik Hristiyan Akımları”, *Uluslararası İznik Sempozyumu 5-7 Eylül 2005*, İznik Belediyesi, İznik, 2005, pp. 103-137.

2 For related concepts see Bilal Baş, *Bir Hristiyan Mezhebi Olarak Aryüsçülük*, Arkeoloji ve Sanat Yayınları, İstanbul, 2016, p. 15, 16.

3 See Schaff, *Nicene and Post Nicene Fathers*, Second Series, III, 34; G. R. Evans, *A Brief History of Heresy*, Blackwell Publishing, Oxford, 2003, p. 81.

held, but when a solution cannot be found, Alexander convenes a synod at 321. Arius resists his ideas and he is expelled from the church with his friends. Than Arius engages in a serious propaganda activity. He seeks support from bishops close to him, and is significantly successful. As it turns out, the *Thalia* he wrote is also a tool for this propaganda. Starting from Palestine and traveling around Anatolia, Arius explains his ideas, and his most important supporter in this process is Eusebius of Nicomedia, who gets along well with the imperial administration.⁴

When Constantine defeated his rival Licinius and became the sole ruler of the empire in 324, he felt the need to deal with this issue as well. He commissions the Bishop of Cordoba, Hosius, to deliver the letter he wrote to Alexander and Arius.⁵ When the letters could not solve the problem, Hosius convened a synod in Antioch and condemned Arius. When the problem continued, the issue was discussed in the Council of Nicaea and Arius was condemned. There are many different interpretations and discussions about the process of the council and the key concept in the council, the term *homoousios*, because both the parties and Constantine have different expectations from the council.

Christian general councils were never meetings where different views were freely discussed and eventually a reasonable compromise was reached. The Council of Nicaea, which is considered the first general council, is not an exception in this regard.⁶ In terms of theological content, it can be said that the meeting was marked by the opposition of Arius rather than the free determination of the credo.⁷ In addition, it seems that the main determinant in the council was the Emperor Constantine, and the emperor's main concern was not the theological truth, but which attitude would be correct in terms of the political conjuncture. The clearest indication of this is that although Arius and his views were condemned in the council, Athanasius, who we can call Arius's main enemy, was exiled later by Constantine and many of his supporters were removed from their posts. In fact, according to historical data, in a council held in Jerusalem in 335, it was decided that Arius would return to the church again, and he was forgiven by the Emperor with the pressure of his supporters and was summoned to be assigned to Istanbul with a ceremony, but he died before

4 See Turhan Kaçar, "Arius: Bir 'Şapkın'ın Kısa Hikayesi", *Lucerna, Klasik Filoloji Yazıları (Yaşamöyküsü)*, TB Yayıncılık, İstanbul, 2009, pp. 7-15.

5 For the full text of the letter, see Eusebius, *Life of Constantine*, introduction, translation and commentary by Averil Cameron & Stuart G. Hall, Clarendon Press, Oxford 1999, II, 63-73.

6 On the political aspect of the Council of Nicaea, see Turhan Kaçar, "Roma İmparatorlugu'nda Kilise Konsillerinin Siyasallaşması: İznik Örneği", *Anadolu Üniversitesi Sosyal Bilimler Dergisi*, C. 2 sayı 1 (2002-2003), 1-18. On the council and subsequent debates, see also Leo Donald Davis, *The First Seven Ecumenical Councils (325-787) Their History and Theology*, The Liturgical Press, Collegeville, Minnesota, 1983, pp. 261-315.

7 For example, *homoousios*, the key term of the council, was almost never used and ignored after the council. See Baş, *Aryüsçülük*, p. 63, 64.

this ceremony took place. Eusebius and his other friends returned to their former positions.⁸ Another indication of the political reasons behind the council is that it was held in Nicaea, although it was previously planned to be held in Ankara.⁹ It can also be understood that the council was not pre-planned as a stand-alone theological discussion, but rather as part of a series of celebrations of the twentieth anniversary of the Emperor's accession (*vicennalina*) and his victory over Licinius. The information given by Eusebius in his work on Constantine's life also confirms this.¹⁰ The names and numbers of those attending the meeting are also controversial. As we will see later, although the number 318 is common in Islamic sources, it is most likely a later fabrication.¹¹

What did Arius say differently from others and what was the theology he advocated? We will address in the last section. For now, let us briefly state the objections and criticisms of other Christians towards him.

Criticisms of Arius have an important place in Christian literature. But Arius' thoughts can often be deduced from these criticisms, since his own ideas have not reached to later times. Arius was subjected to various accusations because of his "contrary" interpretations of the elements of the Trinity and their relationship, but most importantly because of his belief that Jesus was created by the Father. The most obvious ones among these accusations are that Arius was influenced by Judaism and his thoughts were parallel to the "heretic" ideas that were before him or his contemporary.¹² Thus Arius' ideas were related to other heretical names and movements (such as Ebionites, Paul of Samsat, and Artemas) known in the second and third centuries by his rivals, notably the bishop Alexander and his arch-enemy Athanasius.¹³ Despite the trinity, the Christian tradition considers itself a monotheistic religion. In this context, some Christian writers accused Arius not of being a monotheist, but of "tritheist" or "polytheist".

8 See Francis Dvornik, *Konsiller Tarihi, İznik'ten II. Vatikan'a*, trans. by Mehmet Aydın, Türk Tarih Kurumu Yayınları, Ankara, 1990, pp. 6-11; Turhan Kaçar, "Arius ve Ariusçuluk (M. 318-381)", *Türkiye Günlüğü*, Sayı 53, Kasım-Aralık 1998, pp. 115-126.

9 See Turhan Kaçar, "Hristiyanlığın İlk Genel Konsili'nin İznik'te Toplanma Sebebi", *Uluslararası İznik Sempozyumu 5-7 Eylül 2005*, İznik Belediyesi, İznik, 2005, pp. 72-74.

10 See Eusebius, *Life of Constantine*, III, 15.

11 The reason why the number Eusebius gave as 250 is mostly quoted as 318 is probably the ascription of Athanasius, Arius' most ferocious enemy. It is thought by some that this number was invented by Athanasius - in reference to an event in the Torah - to mythologize the council. See Kaçar, "Hristiyanlığın İlk Genel Konsili", p. 69. For the different numbers given in classical sources on the number of participants, see Hasan Darcan, "Athanasius ve İznik Konsili", *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi*, Cilt: XV, Sayı: 28 (2013/2), p. 176.

12 See Henry Melvill Gwatkin, *Studies of Arianism*, Gorge Bell and Sons, London 1900, p. 9.

13 For a detailed study of Athanasius, see Khaled Anatolios, *Athanasius*, Routledge, London & New York, 2004. For the texts of Athanasius, see *The Complete Works of St. Athanasius*, Cross-linked to the Bible, Toronto, 2016. For the heretical telologies in this period, see. Turhan Kaçar, "Ebioniteler' den Arius'a: Eskiçağ Doğu Hristiyanlığında İsa Teolojisi Tartışmaları", *AÜİFD* Cilt XLIV (2003) 2, 187-206.

According to them, Arius is a person who breaks the Trinity.¹⁴

Despite the Council of Nicaea and the pressures of his enemies, the name Arius and the views attributed to him did not lose their effect for a long time. Especially in the west of the Empire, it found a significant fan base under the serious influence of the barbarians who converted to Christianity. There were periods when the empire was divided into two as Arian and Nicæan.¹⁵ It is also true, however, that later Arianism differed significantly from Arius. Even some terms such as “semi-arians” can be considered as an indicator of this differentiation. In this respect, it cannot be said that his thoughts were continued exactly as they were. However, Arius and Arianism continued to be shown as a prototype, a typical example for or against orthodox Christianity. In other words, it can be said that Arius has become a symbol of heresy according to some, and a symbol of rebellion against the church authority and false belief according to others. The Unitarians and the Jehovah’s Witnesses are two examples of groups that claim to be a continuation of Arianism or that are described by others as Arians.

In fact, although it is used as the general name of anti-trinitarian thought or tendency, but not a certain group or sect, Unitarianism is known especially by some famous names. It expresses an understanding that rejects trinity, incarnation and original sin. Some of them do not even identify themselves as Christians. There are examples of Unitarian thought in different times and in different geographies. However, it is mostly referred to by some movements and names in Europe during and after the Reformation. Names such as Michael Servetus and Reuchlin are seen as the fathers of Unitarianism during the Reformation. Unitarians, who are partially influential in Poland, Hungary, England and the USA, still have active churches in Europe and the USA. Although the fundamentals of Unitarianism do not exactly coincide with Arian theology, Unitarians are seen by many as a re-emerging form of Arianism.¹⁶ One of the most important figures of Unitarianism in the nineteenth century was the American theologian Andrews Norton (1786-1853).¹⁷

The Jehovah’s Witnesses, emerged in the nineteenth century and

14 Daniel, J. Janosik, *John of Damascus, First Apologist to the Muslims: The Trinity and Christian Apologetics in the Early Islamic Period*, Pickwick Publications, Eugene, 2016, p. 9.

15 Arianism was also very influential in North Africa for a while, especially because of the Vandals. On this period and for the subsequent Islamization process, see C. J. Speel, “The Disappearance of Christianity from North Africa in the Wake of the Rise of Islam”, *Church History*, Vol. 29, No. 4 (Dec., 1960), pp. 379-397.

16 Voltaire, *Felsefe Sözlüğü I-II*, trans. by Lütfi Ay, MEB Yayınları, İstanbul, 1995, I, 402, 403.

17 For works on unitarianism in Turkey, see İsmail Yılmaz, *Üniteryanizm’in Doğuşu ve Bunu Etkileyen Dini Faktörler*, Phd thesis: Uludağ Üniversitesi Sosyal Bilimler Enstitüsü, 1994; Kübra Tekin, *Erken Orta Çağ’daki Arianizm Tartışmaları ve Günümüz Üniteryanizm’e Etkileri*, Master thesis: Tokat Gaziosmanpaşa Üniversitesi Sosyal Bilimler Enstitüsü, 2019.

are still one of the most influential groups among the New Religious Movements, are also seen as related to Arianism. But unlike the Unitarians, it was the movement's pioneer, Charles Taze Russell, who made this connection. In Russell's own writings as well as in the later literature of the Jehovah's Witnesses, a line of Paul, Arius, Peter Waldo, John Wycliffe, Martin Luther, and Charles T. Russell is accepted, and Russell is considered Arius' successor.¹⁸

In addition, Arianism came to the fore through some famous names. One of the most mentioned is Isaac Newton. Although there are some claims that Newton adopted the ideas of Arius, the majority of those who specifically research the subject say that he perceives the ideas of Arius or Athanasius as speculation and cannot be seen as a supporter of either of them.¹⁹

II- Arianism-Islam Connection in Christian Sources

In Christian polemical literature, Islam has often been seen as a "heresy" rather than a new religion. The refutations against Islam or the first Christian writers who gave information about Islam described it in various ways, from being a heretical Jewish sect to being a new monophysite movement.²⁰ One of the most well-known accusations among these is the claim that Muhammad learned everything he preached from an Arian monk. It seems that John of Damascus was the first to voice this claim, although not in detail.

John of Damascus and his student Theodore Abu Qurrah claim that Muhammad was influenced by, and even learned from, an Arian monk. However, John does not name it, but simply says "an Arian monk". In his text on heretics, he says that Muhammad was a false prophet and that he actually invented a new heresy based on the Old and New Testaments and the things that he learned from an Arian monk.²¹ Although he does not express a name explicitly, it is believed that John meant Bahira (his real name is claimed to be George or Sergius). Was this monk an Arian, that is,

18 C. J. Woodworth and George H. Fisher (eds.), *Studies in the Scriptures Volume VII: The Finished Mystery, "The Winepress of God's Wrath" and the Fall of Babylon By Charles Taze Russell*, International Bible Students Association, New York, 2014, pp. 28-94.

19 See Thomas C. Pfizenmaier, "Was Isaac Newton an Arian?", *Journal of the History of Ideas*, 1997, 58/1, 57-80.

20 See John Meyendorff, "Byzantine Views of Islam", *Dumbarton Oaks Papers*, 1964, Vol. 18 (1964), pp. 113-132. On the assumption of a relationship between monophysite Christianity and Islam, see also Peter Schadler, *John of Damascus and Islam, Christian Heresiology and the Intellectual Background to Earliest Christian-Muslim Relations*, Brill, Leiden-Boston, 2018, p. 171. For a bibliographical study of orientalist approaches that see Judaism and Christianity as the source of the Qur'an, see Bilal Gökçür, "Oryantalist Literatürde Kur'an'ın Kaynağı Tartışmalarının Kaynağı: Disiplinlerarası Bir Yaklaşım", *Bilimname*, V, 2004/2, 61-61.

21 See Saint John of Damascus, *Writings*, trans. by Frederic H. Chase, Jr., The Catholic University of America Press, Washington, D.C. 1999, pp. 153-160.

a heretical Christian or was he an orthodox monk? Christian sources say different things, but the predominant view is that he is an Arian heretic. The other view is that this monk was orthodox and told the right things, but Muhammad distorted them. From a textual perspective, despite Abu Qurrah's tendency to define Islam as a purely Arian faith, it is seen that his teacher, John, did not use such precise expressions.²² However, according to some interpretations based on John's writings, he likens the Muslims he calls "Ishmaelites" to the Arians, because of their belief that Jesus was not God or the son of God; He sees Islam as a movement which has Christian origin and a re-emerging form of Arianism.²³

Interestingly, there is also a narration in Islamic sources that Muhammad met with Bahira. There are different opinions about where this meeting took place, how old Mohammed was at the time, and Bahira's identity. However, there is a narrative in which a Christian monk saw something extraordinary in Muhammad, wanted to meet with him on a caravan journey, realized that he was the Prophet, and even protected him from those who wanted to do evil. There were even those who claimed that Bahira was counted as a *Sahaba* (companion of Prophet Mohammed). However, there are also those who argue that the narration is weak or fabricated due to reasons such as there is no one who saw the event in the chain of narration.²⁴ In some Islamic sources, it is stated that he was an Arian. For example, Abu Nuaym al-Isfahani (d. 1039) expresses such a view in his work called *Delail*. In the modern period, it is seen that Seydişehirli and Mohammed Rıza also expressed this view.²⁵

It seems that the "Arian monk" mentioned by John of Damascus and Abu Qurrah was later combined with the Bahira narration known among Christians and Muslims, and the legend of "Bahira who taught Muhammad everything" emerged. The most famous work on this legend belongs to Gottheil, who published the Arabic and Syriac copies of the legend. According to his research, it is understood that the legend was written and spread in the eleventh and twelfth centuries, although it is tried to give the impression of being written in the early period. It is clear that these texts are actually a distorted version of the story in Islamic sources, which is told as a monk who saw the miracle of the Prophet Muhammad and

22 Schadler, *John of Damascus and Islam*, pp. 197-199.

23 Janosik, *John of Damascus*, p. 69, 100, 182. See also Sahas, Daniel J., *John of Damascus on Islam: The Heresy of the Ishmaelites*. Leiden, 1972.

24 See Mustafa Fayda, "Bahira", *DİA*, C. 4, p. 486, 487, İstanbul, 1991; Wensinck, A.J., "Bahira", *İslam Ansiklopedisi*, C. 2, pp. 227, 228. Milli Eğitim Basımevi, İstanbul, 1979.

25 See Ahmet Erçetin, *Rivâyetler ve Farklı Yorumlar Işığında Rahip Bahira Olayı*, Yüksek Lisans Tezi: Selçuk Üniversitesi Sosyal Bilimler Enstitüsü, Konya, 2008, p. 14. For the views of Muslim and Christian writers on the subject in the modern period, see Halis Demir; Recep T. Gedikli; Mikail Şeker; (2018), "İslam Tarihindeki Bir Va-kanın Yorum Kritiği: Rahip Bahira Olayı", *Ağrı İslâmi İlimler Dergisi* (AGİİD), 2018 (2), pp. 57-92.

spoke to him. Gottheil says right at the beginning of his work: “*The texts which I here publish are a curious evidence of how historical tradition may be perverted for polemical purposes.*”²⁶ However, a statement in the legend is remarkable regarding the “Arius-Islam relationship”: “*But his [Mohammed] understanding could not encompass this; there remaining in his head the belief of Arius, the cursed one, the heretic, the denier, who said: I believe that the Messiah is the word of God and the son of God, but divided, unequal and isolated.*”²⁷ As can be understood from this expression and other similar texts, not seeing Jesus as God was seen as the first reason that comes to mind for the “Islam-Arius connection”.

It can be said that the discourse of “Arius as the source of Islam” was carried by some texts and some legends, especially in the West, from the Middle Ages to the modern period, and from there to the present with similar stereotypes. Muslims have been accused of many titles such as “barbarians” and “devils”. In addition, it is known that names such as Eulogius of Cordoba (d. 857), who is considered one of the important Christian martyrs of Spain, the monk Peter The Venerable (d. 1156), who is a member of the Benedictine order, and the Italian monk Ricoldo di Monte Croce (d. 1320) from the Dominican order, saw a connection between Islam and Arianism.²⁸ The common reason often cited in this link is Islam’s rejection of the trinity. The stereotype that Muhammad founded a religion with what he learned from Arius also showed itself in Western travelers visiting to the Islamic world. Describing the travels of the French ambassador D’Aramon, who toured the Ottoman geography in the sixteenth century, Cesneau uses expressions such as “In the Qur’an, which he prepared with the help of a heretic, an Arian and a Jewish astrologer...”²⁹

Texts that do not clearly establish this connection have also been interpreted in the same direction. For example, Dante Alighieri (d. 1321) mentions Muhammad and Ali (Muhammad’s son-in-law) and Arius in his famous work, *The Divine Comedy*, but makes no explicit connection between them.³⁰ However, there are comments from some of the expressions he used that he actually made such a connection. Again, according to most of these interpretations, Dante sees Muhammad not as heretic but

26 Richard Gottheil, *A Christian Bahira Legend*, English translation of the Syriac and Arabic texts, published in *Zeitschrift für Assyriologie* vol 13 (1898) pp. 189-210; vol 14 (1899-1900) pp. 203-268; vol 15 (1901) pp. 56-102; vol 17 (1903) pp. 125-166. This quotation from *Zeitschrift für Assyriologie*, vol 13 (1898) p. 189.

27 Gottheil, *A Christian Bahira Legend*, *Zeitschrift für Assyriologie*, vol. 17 (1903) p. 146.

28 Maria Esposito Frank, “Dante’s Muhammad: Parallels between Islam and Arianism”, *Dante Studies*, No. 125, (2007), p. 195.

29 Jean Chesneau, *D’aramon Seyhatnamesi: Kanuni Devrinde İstanbul-Anadolu Mezopotamya*, trans. by Işıl Erverdi, Dergah Yayınları, İstanbul, 2014, p. 27.

30 See *Paradiso*, XIII, 128-129; *Inferno*, XXVIII, 31-33; 61-63 (Dante, *İlahi Komedya*, trans. by Rekin Teksoy, Oğlak Yayınları, İstanbul, 1988).

as schismatic.³¹ It is also stated that Dante was under the influence of common myths about Muhammad and Islam in Medieval Europe. Indeed, there were irrational and illogical stories about the religion of Islam at that time. According to one of the well-known ones, Muhammad was a Catholic cardinal who tried to take revenge on the Church by founding a rival religion after he could not be elected pope.³² But on the contrary, there are those who think that Muslim writers such as Ibn Arabi (d. 1240) had an influence on Dante's understanding of eschatology.³³

In the reform period and after, the connection between Islam and Arianism was established mostly through Unitarians. Unitarian movements called Socinianism, referring to Polish Brethren and Italian Faustus Socinus, who are considered to be among the first Unitarians, were first accused of Arianism, but later they were seen as Muslims rather than Christians. In fact, their catechism, known as "Racovian Catechism", has been called the "Racovian Qur'an" by its opponents. One of the most important names of Unitarianism, the French scientist and humanist Michael Servetus was called the "Turkish Messiah". Even Gibbon, in his famous book on the Roman Empire, sees Muslims as Unitarians. The conversion of some well-known Protestant theologians, such as Adam Neuser, to Islam also strengthened the idea of the Unitarianism-Islam connection in the minds of some.³⁴ What is remarkable is the positive thoughts about Islam and the Qur'an that some important figures who are known for their Unitarian views or sympathize with Unitarianism express clearly. The English mystical writer William Freke (1662–1744) praises Muhammad for advocating the unity of God against the Trinitarian Christians. English theologian and clergyman Stephan Nye (1648–1719) sees Muhammad as a re-establishment of belief in the oneness of God. English theologian Arthur Bury (1624-1714), known for his anti-trinitarian views in the Anglican Church, sees Islam as a religion that upholds the core values of

31 See Frank, "Dante's Muhammad"; Vincent Cantarino, "Dante and Islam: Theory of Light in the *Paradiso*", *Kentucky Romance Quarterly*, 15: 1, 3-35, 1968; Leila Anna Ouji, *Aspects of Orientalism in Dante*, PhD Thesis, University of Toronto, 2015.

32 Maria Esposito Frank, "Dante's Muhammad", p. 193. For a study of the image of Mohammed in the West from the Middle Ages to the present, see John Tolan, *Faces of Muhammad: Western Perceptions of the Prophet of Islam from the Middle Ages to Today*, Princeton University Press, USA, 2019.

33 Almost the only work on Islamic influence in Dante's eschatology belongs to Miguel Asin Palacios (*La escatología musulmana en la Divina Comedia*, Madrid, 1919). Palacios says that Dante's main source is Ibn Arabi. Palacios also thinks that the narrative about the ascension in the Islamic tradition is one of Dante's sources of inspiration. See Frank, "Dante's Muhammad", p. 185.

34 Adam Neuser (1530 – 1576) was a German protestant theologian known for his anti-trinitarian ideas. He is one of the famous professors of the 1560s at Heidelberg University. He later got into trouble for his anti-Trinitarian views and narrowly avoided being killed. He escaped from Germany and came to Istanbul and came under the protection of the Ottoman Sultan.

Christianity.³⁵ It is known that Servetus and Socinus also made references from the Qur'an to defend themselves and anti-trinity ideas.³⁶

In the 20th century, it is seen that the tendency to see Islam as a heretical movement is still maintained by some Christian writers. Hilaire Belloc, one of the influential Catholic writers of this century, states in her 1938 book *The Great Heresies*, which is still in print: “*Mohammedanism was a <heresy>: that is the essential point to grasp before going any further. It began as a heresy, not as a new religion. It was not a pagan contrast with the Church; it was not an alien enemy. It was a perversion of Christian doctrine.*”³⁷ For this reason, Belloc describes Islam as an “unconvertible religion”.³⁸ The “connection” between Arius and Islam is also not forgotten. John R. Walsh, in an article published in 1960, relates Yunus Emre (a Turkish mystical poet who lived in the 13th century) hymns to Arianism.³⁹ In his book, Rowan Williams says that Arius introduced a despotic and isolated understanding of God, which is “a kind of foreshadowing of Islam”.⁴⁰ Today, on the internet, “did Aryanism continue to exist in the form of Islam?” questions are asked and discussed.⁴¹

III- Muslims Views on Arius and Arianism

There is no expression in the Qur'an or hadiths that evokes Arius. However, some Muslim writers associated a statement in the invitation letter to Islam sent by the Prophet Muhammad to the Byzantine Emperor Heraclius with the Arians. The letter published by Muhammad Hamidullah contains the following sentences:

In the name of Allah, Most Merciful and Most Forgiving. From Muhammad, the servant and messenger of Allah, to Heraclius, the great leader of the Byzantines: Greetings to those who follow the path of truth! Let me add that I invite you to accept Islam as a whole. Accept Islam so that you can find salvation. Accept Islam and Allah will double your value.

35 Bury was rector of Exeter College and published an anti-trinitarian book called the Naked Gospel in 1690. The book, which caused indignation in some quarters, was ceremonially burned in Oxford.

36 See J. Meggitt, “Early Unitarians and Islam: Revisiting a ‘Primary Document,’” in Unitarian Theology: Papers Given at the Unitarian Theology Conference, Mill Hill Chapel, Leeds, 13–14th October 2017 (Oxford: Faith and Freedom, 2018), pp. 1–6.

37 Hilaire Belloc, *The Great Heresies*, Ignatius Press, San Francisco, 2017, p. 42.

38 Belloc *The Great Heresies*. p. 52. For Belloc's views and recent reflections, see James V. Schall, *On Islam: A Chronological Record 2002–2018*, Ignatius Press, San Francisco, 2018.

39 John R. Walsh, “Yūnūs Emre: A 14th Century Turkish Hymnodist”, *Numen*, Vol. 7, Fasc. 2 (Dec., 1960), p. 175.

40 Rowan Williams, *Arius: Heresy and Tradition*, William B. Eerdmans Publishing Company, Cambridge, 2001, p. 10.

41 See <https://christianity.stackexchange.com/questions/65774/did-arianism-survive-as-islam>

*But if you abstain, the sin of your subjects will be placed on you...*⁴²

In many classical Islamic sources such as Bukhari, Tabari, Ya'qubi, and Ibn Hambal, the word “subject” (*al-arisiyyin*) is mostly understood as “farmers” or “Byzantine people”. But, as contemporary Muslim scholar Mohammed Abed al-Jabri points out, some people understand this word as “Arians”. Ibn Manzur (d. 1311) says in his classical dictionary *Lisan al- Arab*, in the context of a letter to Heraclius, that this word means Arians and that they were followers of Abdullah ibn Arius.⁴³ Ibn Hajar al-Asqalani (d. 1449) similarly states that they are the supporters of Abdullah ibn Arius and that they oppose the trinity.⁴⁴ Based on such interpretations, Jabri concludes that the Arians were known by the Prophet Muhammad.⁴⁵

There is no historical evidence that Arianism existed in the Hejaz region during the reign of Muhammad, or that Muhammad expressed his ideas about them, apart from the comments on the letter in question. However, in the Islamic tradition, Arius is mentioned in works such as history, *kalam* and *milal-nihal* books.⁴⁶ In these sources, Arius is mostly mentioned in contexts such as conflicts between Christians and Christian groups, the Council of Nicaea and how Christianity deviated from the creed of *Tawhid*.⁴⁷ Following a chronological course, we can give the following examples from Muslim writers who directly or indirectly mention Arius:

Maturudi (d. 944), who expresses the comments about Christianity and Christian groups in *Kitab al-Tawhid*, does not explicitly mention the name Arius. He speaks of differing views on the nature of Jesus among Christians and says that some believe only that the Father is truly God, that Jesus was created and that he was a chosen messenger. According to some interpretations, he must be referring to the Arians.⁴⁸

In his work *Muruc al-Zahab*, Mas'udi (d. 956), as will be repeated in many classical works later on, counts three main Christian sects: Melkites,

42 For the original letter and the discussions about the letter, see. Muhammed Hamidullah, *Hiz. Peygamber'in Altı Orijinal Diplomatik Mektubu*, trans. by Mehmet Yazgan, Beyan Yayınları, İstanbul, 2019, pp. 115-137.

43 İbn Manzur, *Lisanü'l-Arab*, Daru's-Sadîr, Beyrut, 1414, vol. 6, p. 4, 5.

44 Ibn Hajar al-Asqalani, *Fathul-Bari Şerhu Sahihil-Buhârî*, Darul-Marife, Beyrut, 1379, vol. 8, p.221.

45 See Muhammed Âbid Câbirî, *Kur'an'a Giriş*, trans. by Muhammed Coşkun, Mana Yayınları, İstanbul, 2013, p. 78, 79.

46 On the approach of Islamic theologians to Christians, see Ramazan Biçer, “Kalam Bilginlerinin Yahudi ve Hristiyanlara Yaklaşımı”, *İstanbul Üniversitesi İlahiyat Fakültesi Dergisi*, 16 (2007), pp. 149-187.

47 İsmail Taşpınar, “İ. İznik Konsilinin (325) İslam Kaynaklarındaki Yeri”, *Uluslararası İznik Sempozyumu 5-7 Eylül 2005*, İznik Belediyesi, İznik, 2005, p. 150.

48 For the details see Recep Önal, *Ebu Mansur El-Maturudi'ye Göre İslam Dışı Dinler*, Emin Yayınları, Bursa, 2013; Saime Leyla Gürkan, “Matürîdî'nin Kitabü't-Tevhid'inde Hristiyanlık ve Teslis Eleştirisi”, *Büyük Türk Bilgini İmam Matürîdî ve Matürîdilik, Milletlerarası Tartışmalı İlmi Toplantı 22 - 24 Mayıs 2009*, M.Ü. İlahiyat Fakültesi Vakfı Yayınları, İstanbul, 2012, pp. 302-309.

Nestorians and Jacobites. He also writes that the Council of Nicaea was held against Arius.⁴⁹

Abu Rayhan al-Biruni (d. 1048) mentions Arius in the context of the calendars used by Christians in *Al-Asar al-Baqiya*. After stating that Christians were divided into many sects, he counts them as Melkites, Nestorians and Jacobites. “There are also the followers of Arius, whose view of Jesus is closer to that of the Muslims and more at odds with that of most Christians in general,” he says.⁵⁰ In the following pages of the section where he talks about calendars, Biruni quotes a story about Arius as the reason for celebrating a holiday:

“According to the story, some people took sides with Arius when he explained his theories. He arrived with his followers and seized a Greek church. But there was an argument between them and the church parishioners. Then the church parishioners made peace with Arius and set a condition. According to this agreement, the doors of the church will be closed for three days and they will come every day and pray in front of the door; whichever side the door opens, the church will be theirs. So they did. But the door was not opened to Arius, but to his opponents. Thus, their children began to wander from house to house to preach this happy news.”⁵¹

Biruni then mentions Arius because of the Council of Nicaea:

“The first of the six councils was held in Nicaea in 325 under the supervision of Emperor Constantine with the participation of 318 bishops. Because the separatist Arius opposed them on the three elements and unanimously refused to accept the Father and Son as eternal, not accepting the declaration of the Sunday after the resurrection of the Messiah as a feast; thereupon, some suggested that the feast be moved to the fourteenth day of the month in which the Jewish Passover takes place.”⁵²

Ibn Hazm (d. 1064) wrote in *al-Fisal* that Arius was the bishop of Alexandria and that he defended an abstract belief in oneness of God and he believed that Jesus was a created one. He says that Constantine was the first Christian king to accept Arianism.⁵³

In *Kitab al-Milal wa'l-Nihal*, Shahrastani (d. 1153) states that the Christians subsequently split into seventy-two sects. Like Mes'udi and

49 See Mustafa Sinanoğlu, “Hristiyan ve İslam Kaynaklarında Tartışmalı Bir Dini Toplantı: İznik Konsili”, *İslâm Araştırmaları Dergisi*, 6, 2001, p. 11.

50 Birûnî, *Maziden Kalanlar (El-Âsâr El-Bâkiye)*, trans. by Ahsen Batur, Selenge Yayınları, İstanbul, 2011, p. 298.

51 Birûnî, *El-Âsâr El-Bâkiye*, p. 305, 306.

52 Birûnî, *El-Âsâr El-Bâkiye*, p. 309.

53 See Tahir Aşirov, “İbn Hazm’a Göre Hristiyan Mezhepleri”, *Milel ve Nihal*, cilt 6 sayı 3 Eylül – Aralık 2009, pp. 97-123.

Biruni, he counts the Melkites, Nestorians and Jacobites as three important sects. On the subject of Arius, he says “*when a priest named Arius said, ‘God is eternal, the Messiah (peace be upon him) was created’, all the priests, cardinals and clergy gathered in the presence of the emperor in Istanbul. Their number was 318. They all agreed on this statement...*” and more or less he gives the known version of the Nicene Creed.⁵⁴ Shahrastani mentions not only Arius but also Macedonius and Sabellius. According to his writings, Macedonius argued that only the Father and the Son were eternal and the Spirit was created; on the other hand, Sabellius believed that there is only one substance and that it has three characteristics, and they are united in Jesus. Regarding Arius, he additionally says:

*“Arius, on the other hand, said that Allah is one and named Him ‘Father’. Christ is His Word and His Son upon His choice. Christ was created before all beings and is the creator of things. According to his claim, Allah has a created soul that is much greater than other souls. This Spirit is the intermediary between the Father and the Son and conveys the revelation to him. Again, according to his claim, the Messiah first came into being as a subtle substance, a pure spiritual being, not mixed with the four elements, and far from composition. His taking on the four elements was during his union with the body that came from Mary.”*⁵⁵

Ibn Qayyim al-Jawziyya (d. 1350) also mentions Arius in the context of the Council of Nicaea. Al-Jawziyya says that there was an argument between the patriarch of Alexandria and Arius, and then this argument was repeated in the presence of Constantine. According to him, after the patriarch was victorious, the council convened and condemned Arius. In addition, according to Ibn al-Jawziyya, 2048 bishops attended the council, but 318 of them agreed on the same view.⁵⁶

In his work *Al Bidayah wa al-Nihayah*, Ibn Kathir (d. 1373) makes a long explanation about Arius and the Council of Nicaea. He states that Arius said that Jesus was not God, but only God’s servant and prophet. Since it is a typical text about Arius and the Council of Nicaea in terms of Islamic sources, let us quote exactly what he said:

“In his time, conflict arose among the Christians. A disagreement arose between the patriarch of Alexandria, Alexander, and a theologian named Abdullah ibn Arius. Alexander claimed that Jesus was the son of God. Abdullah ibn Arius, on the other hand, argued that Jesus was the servant and messenger of Allah. Some of the Christians were subject to Abdullah ibn

54 Muhammed bin Abdülkerim eş-Şehristanî, *Dinler ve Mezhepler Tarihi*, “*el-Milel ve’n-Nihal*”, trans by Muharrem Tan, Kabalcı Yayınları, İstanbul, 2014, p. 192, 193.

55 Şehristanî, *el-Milel ve’n-Nihal*, p. 197.

56 See Sinanoğlu, “İznik Konsili”, p. 12; Taşpınar, “I. İznik Konsilinin (325) İslam Kaynaklarındaki Yeri”, p. 158, 159.

Arius. The Christians, who were in the majority but actually went astray and lost the truth, followed the word of the patriarch. That's why Abdullah ibn Arius was not allowed into the church. His friends were barred from entering churches. Arius went to King Constantine and complained about Alexander and his friends. The king asked Arius for his ideas. Arius presented his views on Jesus to him, saying that Jesus was God's servant and messenger. He presented his evidence. King Constantine accepted these evidences and adopted his view. The men who were with him said, 'you are doing this, but you must send news to Arius' opponent and have him summoned, learn his views and listen to his words.' The king summoned him. He also called the bishops and theologians of the Christian religion from all over the country, the patriarchs of Jerusalem, Antioch, Rome and Alexandria to the meeting. They came and had a meeting. Their meeting lasted a year and two months. The number of attendees to the meeting exceeded 2000. This was the first of the three famous Christian consuls. They really put forward very opposite views in this consul. They were divided into various groups. Neither group respected the opinion of the other. There was a group of fifty on one side, a group of eighty on the other, a group of ten on the other side, a group of forty on one side, a group of 100 on the other, and a group of 200 on the other. They split into one group that adopted Arius' view, and another group that adopted another view, and another group that adopted other ideas. When things got difficult and conflicts became widespread, King Constantine could not decide what to do with them, he was stunned. Although his ancestors did not take kindly to other religions other than the Mandeian religion, which was the religion of the Greeks, Constantine turned to the views of those who constituted the largest group in this consul. There were 318 bishops in this group, who centered around Alexander's view and adopted what he said. King Constantine said: 'I must support them. Because their group is more numerous than the others'. And he had a private meeting with them. Leaving his sword and seal to them, he said: 'I saw you, the greatest of the other peoples, and the multitude. And I agree with your views. I'll help you. I will contribute to the dominance of your views.' Thereupon they prostrated themselves to the king. King Constantine also asked them to prepare a book on religious decrees, to make it a rule that the prayers should be directed to the east because it is the birthplace of bright stars, and to have statues in their churches. They agreed with him to equip their churches with painting rather than sculpture. After the agreement was reached, the King began to help them, to declare his views, to exile those who opposed them, to weaken and refute the views of the opposition. The dominance of those in this group was achieved thanks to the king. They crushed their opponents. They gained the upper hand over them... The king ordered churches to be built according

to their own cult, the Melkite sect.”⁵⁷

Ibn Khaldun (d. 1406) mentions an Arius in his *Muqaddimah*, but as the person who became the pope after Peter:

*“Peter the Apostle was the chief of the apostles and the elder of the disciples in Rome. He established the Christian religion in Rome. Nero, the fifth of the emperors (when he destroyed the patriarchs and monks) had also slain him. Then Arius succeeded him in the Roman see.”*⁵⁸

Ibn Khaldun says the following about Christian sects and the Council of Nicaea:

*“When they disagreed on the principles and creeds of their religion, they gathered in Nicaea during the time of Constantine to determine and explain what was right in religion. 318 bishops agreed on a single view in religion. They wrote down the alliance resolution and called it “Creed”. They made this a fundamental principle... After that, Christians disagreed about their religion and their beliefs about the Messiah. It was divided into various groups and sects. Based on Christian rulers, each established superiority over the other. Thus, in various centuries, some of these sects emerged vigorously, while others were erased. This situation continued until they decided on three sects and madhhabs. These are the Christian sects. They do not compliment other madhhabs. These denominations are: Melkites, Jacobites, Nestorians. I am not convinced that it would be right to scribble the pages of this book by mentioning the curses in their sects. Usually these are known. As the Qur’an affirms, all of these are unbelief. There is no longer any discussion or proof between us and them; we do not have an issue to discuss...”*⁵⁹

Al-Maqrizi (1442) is another name that refers to the argument between Arius and Bishop Alexander before Constantine. He summarizes Arius’ views in *Al Mawaiz* as follows: *“While the Son was not, the Father existed. The Son was created later and became the Word of the Father. The Word was also created later. The Father entrusted the creation of everything on earth and in the sky to the Son, who is called the word. He, by the grace of the Father to him he is the creative Son. This Word took flesh and blood and became the Messiah.”* Maqrizi then states that a committee of 318 people established the Christian faith and Arius was condemned.⁶⁰

57 İbn Kesir, *El Bidâye ve’n-Nihâye, Büyük İslam Tarihi*, trans. by M. Keskin, Çağrı Yayınları, İstanbul, 1994, II, pp. 250-252.

58 İbni Haldun, *Mukaddime*, trans. by Süleyman Uludağ, Dergah Yayınları, İstanbul, 2007, I, 621. According to the list of popes of the Catholic Church, the person who took the office of papacy after Peter was Linus, who carried out this duty approximately between 64-79. It is possible that it was misunderstood or written in the form of Arius.

59 İbni Haldun, *Mukaddime*, I, 622.

60 For *Kitab al-Mawaiz* references and details, see Sinanoğlu, “İznik Konsili”, p. 13, 14.

When it comes to the modern period, interestingly, it can be said that there is a decrease in the information about Arius' ideas, but an increase in the dose of Arius being considered "muwahhid". Elmalılı Hamdi Yazır (1878-1942), a commentator in the years when the Turkish Republic was newly established, talks about both the debates on the nature of Christ in early Christianity and the Christian denominations in the modern period. He distinguishes between Arius and traditional Christianity, and says that some Christians, including Arius, are believers of *Tawhid*, but that the prevailing understanding is Trinitarian. He mentions Arius in the commentary of *Maide*, 17 from the Quran. After giving the meaning of the verse as "*Those who say, 'Allah is the Messiah, son of Mary', they have certainly blasphemed*", he talks about the views in the commentaries about who is meant by this verse. Again in this context, he talks about the discussions about the nature of Jesus and says the following about Arius:

*"His followers and Arius, who were one of priests of Alexandria and founded the Arian sect, were truly muwahhids. They accepted that Jesus was a kalimatullah (Word of Allah) but that he was a mahluq (created) below Allah and that Jesus was not a god but a created mature human being... They believed in only one God and saw only one God in Jesus, which should have been the case with the Christian belief, which should be considered the "Apostolic", that is, the "Apostolic sect". The verse has nothing to do with these sects. But again, during the reign of Constantine I, in the first council convened in Nicaea in 325, two thousand and forty-eight bishops were gathered and three hundred and eighteen people were elected - to exclude Arius and to unite against him. And they gathered under the presidency of the patriarch of Alexandria and declared Arius an infidel and accepted the trinity and put the Christian principles first."*⁶¹

Elmalılı gives information about the Melkites, Nestorians and Jacobites, which he counts as Christian sects by following the classification of the classical literature. Unlike the classical sources, he also briefly mentions the Protestant denominations. According to his account, the Nestorians and Jacobites (Assyrians) are churches in the sense we know today as regional churches. The Melkites (or *Melikiyye*) are defined by Elmalılı in the sense of "state sect" and as Catholics and Orthodox Christians.⁶²

Elmalı's contemporary, Tahir Olgun (1877-1951), known as Tahirü'l-Mevlevi, expresses the thought that the Arians are "*mu'mins* (believers) and *muwahhids*" by saying "It is said that Bahira is also from this sect". He also states that the orientalist have claims that the Prophet Muhammad

61 M. Hamdi Yazır, *Hak Dini Kur'an Dili*, Feza Yayınları, İstanbul, 1993, III, 191.

62 For a study on Elmalılı's views on Christian sects, see Ahmet Aras "Elmalılı Hamdi Yazır'ın 'Hak Dini Kur'an Dili' Tefsirinde Hristiyan Mezhepleri İle İlgili Görüşleri", *Türk - İslam Medeniyeti Akademik Araştırmalar Dergisi*, Yıl 8 Sayı 16, Konya, 2013, pp. 139-152.

founded Islam on the Arius sect.⁶³

There is no information about Muhammad Ataur Rahim, who is perhaps one of the names who talk most positively about Arius and Arianism among Muslim writers in the modern period, except that he is of Pakistani origin and lived in England for a while. But his book has become quite famous among Muslims. The book, which is said to have been written in the 1970s and published for the first time in the 1980s, has also made many prints in Turkey. Ataur Rahim puts Lucian and Arius under the title of “the first *muwahhids* in Christianity” along with church fathers such as Iraneaus, Origenes and Tertullian. Dividing the Christians in the time of Constantine into two as the “Paulist Church” and the “Apostolic Church”, as Trinitarians, the first of which was corrupted; he sees the latter, including Arius, as *muwahhids* and perpetrators of Jesus’ true message. He also argues that Constantine cooperated with Paulists due to political concerns and forced the Nicaean faith. According to him, Arius was a pure *muwahhid*:

*“Arius believed that God is absolutely One, and that therefore this belief is absolutely simple. He believed that God is alone ingenerate, alone eternal, alone without beginning, alone good, alone almighty, alone unchangeable and unalterable, and that His Being is hidden in eternal mystery from the outward eye of every creature. Arius opposed any idea of the manhood of God.”*⁶⁴

Mohammed Abed al-Jabri (1936-2010), who is considered by many to be one of the important scholars of the twentieth century Islamic world, makes similar comments about Arius after stating that there were some *muwahhid* groups such as the Ebionites in the history of Christianity. According to him, some writers named Arius “Abdullah” because they looked at him with sympathy in classical Islamic sources.⁶⁵ Jabri even takes this sympathy as far as Muhammad:

*“The reason we attach great importance to this person (Arius) and his followers is because, as we will see later, the Prophet gave importance to the followers of this group.”*⁶⁶

As we have mentioned before, on the basis of the letter that the Prophet

63 Ömer Göksal, *Tahirü'l-Mevlevi ve İslam Tarihçiliği*, Yüksek Lisans Tezi, Süleyman Demirel Üniversitesi Sosyal Bilimleri Enstitüsü, Isparta 2017, p. 52.

64 Muhammad ‘Ata’ur-Rahim and Ahmad Thomson, *Jesus A Prophet of Islam*, Ta-Ha Publishers Ltd. London, p. 108. For Turkish translation see Muhammed Atâurrahîm, *Bir İslam Peygamberi*, Hz. İsa, trans. by K. Demirci, İnsan Yayınları, İstanbul 1997.

65 Câbirî, *Kur'an'a Giriş*, p. 48. Although scholars such as Ibn Kathir and Ibn Hajar use the expression “Abdullah ibn Arius”, in our opinion, this is not due to their sympathy for Arius, but because of the tradition of classical writers to say “Abdullah” to people whose full name is unknown.

66 Câbirî, *Kur'an'a Giriş*, p. 50.

sent to Heraclius, Jabri argues that Mohammed knew the Arians and saw them as *muwahhids*:

*“This letter conclusively proves that the Prophet knew that most of the Byzantine people were muwahhids who were supporters of Arius.”*⁶⁷

Jabri also sees *hanif* tradition (in the sense of the monotheistic tradition in Arabia before the Prophet Muhammad] as an extension of Arianism. According to him, the Negus who helped the Muslims when they migrated to Abyssinia for the first time was also an Arian.⁶⁸

Although the discussion of *Halku'l-Qur'an* (whether the Qur'an was created or not) in the history of Islamic theology is not directly related to Arius or Arianism, it is relevant to our subject in terms of different views on God's attributes. In fact, it is possible to say that the debate in Christianity, including Arius, whether Jesus was created or not, is reflected in Islamic theology. The main similarity is that in Islam and Christianity, Jesus is considered the “word of God”. Since the divinity of Jesus is clearly rejected in the Islamic tradition, the creation of the revelation, that is, the Qur'an, has been the subject of discussion instead. Many people agree that this debate did not arise out of nowhere, but that it was caused by an external influence. One of the first among these influences is the discussions about Jesus in Christianity.

The question of whether the Qur'an was created or not emerged in the history of Islam in the first half of the eighth century. Although external reasons such as Judaism, Christianity and Greek philosophy are considered as the reason for the controversy among Muslim theologians, the essence of the disagreement is the issue of “attributes”. Although there are many different views, there are four basic approaches regarding the creation of the Qur'an: *i-* According to Sunni theologians, the Qur'an was not created; it is a divine word, an accident (*'araz*) outside the essence of Allah and the manifestation of an actual attribute. *ii-* According to Salafis, the Qur'an was not created; In terms of its wording and meaning, it is eternal and stand with the existence of Allah. *iii-* The Qur'an was created according to the Mu'tazila; but it is a divine word. *iv-* According to Shia, this issue should not be discussed.⁶⁹

When we look at the literature on “attributes” in Islamic theology, it is understood that Muslim writers are aware of the different views of people such as Sabellius, Paul of Samsat and Arius on the subject of trinity. According to some interpretations based on this fact, for example,

67 Căbirî, *Kur'an'a Giriş*, p. 79.

68 See Căbirî, *Kur'an'a Giriş*, p. 65, 77.

69 Yusuf Şevki Yavuz, “Halku'l-Kur'an”, *DİA*, 1997, 15, 371-375.

Mu'tazila's attitude towards attributes is similar to that of Arius and Sabellius. That is, attributes are not genuine, they are just nouns. Again, the views of the Rafidites and Karramites about the attributes show clear parallels with Arianism. In fact, an opinion attributed to two students of Nazzam in Islamic sources is almost exactly the same as Arius theology. According to the writings of scholars such as Ibn Hazm and Shahristani, according to Ibn Ha'it and Hadathi, the world has two creators; the first is Allah and the second is the Messiah ibn Maryam, through whom he created the world.⁷⁰ In summary; along with other similar "heretic" groups, there seems to be a parallelism between the interpretations of the Arians about Jesus and the views of the Mu'tazila and Rafizis on the Qur'an and on the attributes. On the same issue, it can be said that the view of Sunni Islam is close to that of orthodox Christians. This similarity also shows itself in polemics with rivals. For example, Imam Ashari objects to those who argue that Allah's attribute of speech was created, saying, *"Know that, by the belief of the Jahmiyyah that the Word of God is created, they are compelled to admit that God would have been from all eternity like the idols, which have neither speech nor language"*. This is the same objection raised by Athanasius to the Arians.⁷¹

IV- Conclusion and Evaluation: Are Arianism and Islam Theologically Similar?

As almost everyone who wrote about Arius has stated, his thoughts are mostly known from the writings of his opponents and we do not have any documents belonging to him apart from two letters and a pamphlet. Therefore, it should not be forgotten that every interpretation made about Arius' views is based on these limited data.

If we look at the existing literature; in our opinion, one of the texts that best summarizes his theological views is the introductory part of the letter he wrote to Bishop Alexander of Alexandria:

"Our faith which we have received from our forefathers and learned from you as well, blessed Pope, is as follows. We know that one God, the only ingenerate, the only eternal, who alone is without beginning, only is the true God, alone has immortality, alone is wise, alone good, alone sovereign, alone judge with the governance and care of all, immutable and unalterable, just and good, (the Lord) of the Law and Prophets and of the New Testament— that this God has begotten an only Son before eternal times, and through him has made the ages and the rest. He has begotten him not in appearance but in truth and brought him into being, immutable and unalterable, by his own will; God's perfect creature but not like any

70 See Harry Austryn Wolfson, *The Philosophy of The Kalam*, Harvard University Press, Cambridge and London, 1976, pp. 135-138, 316.

71 Wolfson, *The Philosophy of the Kalam*, p. 294, 295.

other creature; an offspring but not like any other offspring... Thus there are three entities, a Father, a Son and a Holy Spirit. And God, who is the cause of all, is the sole and only being without beginning. But the Son, who was begotten of the Father though not in time, and who was created and established before the ages, did not exist before his begetting but was alone brought into being before all things by the Father alone, not in time. Nor is he eternal, or co-eternal and co-uncreated with the Father. Nor does he have a being simultaneous with the Father's, as some speak of things [which are naturally] related to something else, thus introducing two uncreated. But God is before all as a Unit and the first principle of all things. And thus he is also before Christ, as we have learned from you when you have preached publicly (in) the church.”⁷²

In his letter, Arius also mentions the views of names such as Valentinus, Manicheus, Sabellius, and that he did not think like them. It is understood that the text was approved not only by Arius but also by some clergy who were with him. Because at the bottom of the letter are the names of six priests including Arius, six deacons and three bishops. As can be seen from this text, Arius' ideas about God are not very different from those in Judaism or Islam. According to him, God has attributes such as eternal, absolute ruler of the universe, and absolute good. Its main difference in terms of both Islam and orthodox Christianity is the position of Jesus. In this position, Jesus is neither man nor fully God. On the one hand, He was created and not God, but on the other hand, He is a superhuman being through which God created the world. As such, Arius does not ascribe to Jesus a direct, but an indirect or secondary deity. The sonship of Jesus and the Fatherhood of God are both later. Another conclusion drawn from what is written about him and not in this letter, but in *Thalia*, is that according to Arius, God is incomprehensible, and that even Jesus cannot grasp him. Probably, on the basis of this thought, there is Arius' objection to the idea of *homousios*, which is the key concept in Nicaea. According to him, the Father and the Son are not of the same essence, so the Father cannot be grasped by the Son.

As for the Trinity; there is no claim in his own texts or in the accusations of his opponents that Arius denied the trinity. But he perceives trinity as a hierarchical structure, not as a unity. There is a hierarchical trinity perception in the form of Father-Son-Holy Spirit from top to bottom. Since he sees Jesus and the Holy Spirit as inferior to the Father, he is actually

⁷² *The Panarion of Epiphanius of Salamis, Books II and III - De Fide*, trans. by Frank Williams, Brill, Leiden & Boston, 2013, 69. 7.3.- 8.2.

included in the thought called subordinationism.⁷³

As can be understood, it is clear that the understanding of God and Jesus in Islam and Arian theology are not similar or parallel. Because, Islamic theology tries to exalt God as much as possible, and it is not possible to attribute a helper or a superhuman being to Him. According to the Qur'an and Islamic tradition, Jesus is a human prophet. Although he is considered one of the great (*'ulul-azm*) prophets, he is not superhuman and is not different from other prophets in terms of prophecy. Although there are similar ideas to the views of Arius in the history of Islam, these are among marginal groups, not within the majority Sunni tradition. When we look at the historical literature on Arianism, it is not possible for Arius to be called "muwahhid" in the Islamic sense. Moreover, it is understood that the Arians did not care about the worldly life of Jesus, whereas the entire narrative of the Qur'an about Jesus is about his worldly life. There is no "theological Jesus" in the Islamic tradition as in Christianity. Many writers have also stated that the Jesus of Arianism and the Jesus of Islam are different. Rubenstein, the author of one of the famous books on Arius and Council of Nicaea in the modern era, sums it up with an appropriate sentence: "*The Islamic Jesus was not the incarnate God of Nicene Christianity or the superangelic Son of the Arians.*"⁷⁴

So, what could be the source of the tendency of Muslim writers, from classical books to modern texts, to see Arius as having a *Tawhid* belief as in Islam? In our opinion, the first reason is that the Christian literature on the subject is not known in detail. Similar clichés are constantly repeated when we look at the expressions in the classical texts and their subsequent reflections, except for those who give some information in agreement with the Christian literature, such as Al-Maqrizi. It is seen that even those who wrote about the subject in the modern period and painted the portrait of "muwahhid Arius" do not make the slightest reference to the existing historical literature. In our opinion, the main reason for this approach in literary and modern works is not to see Christianity as a historical phenomenon, but to perceive it only as a theological issue. Despite all, if we make a generalization, we can say that classical works are more cautious and more qualified in terms of scientific content than texts in the modern period; On the other hand, we can say that the content of the works in the modern period is weak, but highly emotional.

The polemical atmosphere between Christians and Muslims can be

73 For comments on Arius' theological views, see Dvornik, *Konsiller Tarihi*, p. 6; Williams, *Arius*, pp. 95-116. Baş, *Aryüşçülük*, pp. 85-96; Sinanoğlu, "İznik Konsili", p. 6; Anthony McRoy, "The Theology of Arius", *Foundations*, 59 (May 2008), pp. 17-28. For subordinationist views before Arius, see Gwatkin, *Studies of Arianism*, p. 14, 15.

74 Richard E. Rubenstein, *When Jesus Became God, The Epic Fight over Christ's Divinity in the Last Days of Rome*, Harcourt Brace & Company, New York, 1999, p. 230.

considered as another possible reason for the tendency to see Arius as muwahhid or close to Islam. Because those who sympathize with Arius mostly emphasize that Christianity later deviated from the belief of Tawhid, and Arianism is desired to be seen as a correct example before this deviation. It is possible to say that examples such as the Bahira legend are a complete product of emotional reaction for both sides. The Christians spread this fabricated story, while the Muslims (contrary to Gottheil's thought, Muslims may have wanted to react by reversing a story in Christian sources) wanted to present the Bahira legend as a proof of Muhammad's prophecy. From this point of view, it is very surprising that Muslims cite the testimony of a Christian monk as evidence for their prophet.⁷⁵

We think that there is no need to say much about the Christian approach, which sees Islam as a kind of Arianism. Some writers, such as John Tolan, distinguish between apologetics and polemics, and that the purpose of Christian apologies is to defend Christianity; on the other hand, they state that polemics are in the nature of an attack on Islam and are mostly based on fear.⁷⁶ From the point of view of this distinction, it can be said that the discourse of Arianism-Islam connection is more of a polemic style claim. It is a point expressed by Christian writers from time to time that Arianism was not an effective and well-known belief in the environment in which Islam was born, and that the claim of Arianism-Islam connection was mostly based on emotional motives. As Schadler points out, early Christian apologists such as John of Damascus probably tried to connect a heretic name they knew with Islam and stigmatized this religion in order to accuse Muslims who did not accept the deity of Jesus.⁷⁷ As a result, these ideas of Muslim and Christian writers who see Arianism and Islam alike are based on a common misconception. That misconception is that Islam and Arianism are theologically similar.

75 For the early Christian-Muslim polemics, see Samir, Khalil & Nielsen, Jorgen S. (eds.), *Christian Arabic Apologetics During The Abbasid Period (750-1258)*, Brill, Leiden, 1994.

76 John Tolan, *Saracens: Islam in the Medieval European Imaginations*, Columbia University Press, New York, 2002, p. 50.

77 Peter Schadler, *John of Damascus and Islam*, p. 167.

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Chapter 2

THE CONCEPT OF REMAKE IN ACTION GENRE FILMS: A COMPARATIVE ANALYSIS OF *OLDBOY* FILMS

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1. INTRODUCTION

It is known that the action genre is widely preferred in classical narrative cinema. While there are countless action films from the past to the present in the popular cinema industry, the similarity of dramatic structures in these productions draws attention. In action cinema; Many factors such as characters, conflicts, scenes, and spaces create associations between films of this genre. Also, it is seen that the remake method is frequently used in the action genre, which is popular in Hollywood cinema. In addition to the original story problem in this genre, the financial success of the original film directs many producers to the remake method. While the remake method has been preferred since the early days of cinema, this concept is often confused with adaptation. However, a remake is a remake of a previously released film. Interpretations or additions can be made in the remake, which was shot without affecting the meaning of the original film and the basis of the story. In addition, the film is based on the manga series *Old Boy*, written by Garon Tsuchiya and illustrated by Nobuaki Minegishi.

The study is aimed to make a comparative analysis of *Oldboy* (*Park Chan-Wook, 2003; Spike Lee, 2013*) films based on the relationship between the action genre and the concept of the remake. It is thought that *Oldboy* films, which are known to represent the action genre, are shot in different countries and geographies, as well as the cultures of these countries, can affect the dramatic structure. The purposive sampling method is preferred in this study, which is handled with a descriptive analysis. It is planned to analyze the dramatic structures of the films examined within the scope of the study on the basis of characters, time and space, and analyze them on the basis of similarities and differences.

2. METHODOLOGY

The study is aimed to make a comparative analysis of *Oldboy* films based on the relationship between the action genre and the concept of the remake. In this context, *Oldboy* films released in 2003 and 2013 are analyzed on the concept of the remake, by performing a descriptive analysis. According to descriptive analysis, “the data obtained are summarized and interpreted according to the predetermined themes” (Yıldırım & Şimşek, 2018, p. 239). *Oldboy* films are analyzed on the substance of characters, time, and space and compared of these factors. While the universe of this research is all remake films representing the action genre, *Oldboy* films are preferred because it is thought that the cultures of these countries can affect the dramatic structure as well as being shot in different countries and geographies.

The purposive sampling method is used considering that it is suitable for the purpose of the study. The purposeful sampling method allows

selecting information-rich situations that can explain the studied subject and to make a detailed analysis on this issue (Patton, 1990, p. 169).

3. DEVELOPMENT OF THE ACTION GENRE

The concept of the genre emerged with the development of cinema. Corrigan (2018), remarks that a genre category was created in order to classify films as content and form. Abisel (1995), who defines that genre films have an easy-to-understand structure, emphasizes that these films often show an unoriginal approach based on repetitions. The author claims that genre films are not taken seriously from an artistic point of view. Stating that the term genre has been used since 1910, Altman (2008), emphasizes that repetitive narrative structures and image forms accompany the development of genre film production. In these films, the directors or producers shape the narrative based on the audience. Commercial fear, which is seen as the main reason for this approach, causes the audience to be perceived as the customer of the film (Özden, 2004). The visual elements and contents to be used in the genre film are determined according to the demand or preference of the audience.

Abisel (1995), who states that films can be classified as drama, comedy, tragedy, and melodrama, emphasizes that this distinction can be made according to many criteria such as historical period, mood, whether it is funny or sad, and audience preferences. Stating that genres can change over time, Hayward (2018) claims that reasons such as economic, technological, and consumption can lead to this change. In this context, genres are positioned to be innovative and open to transformation. Baydar (2015) specifies that while evaluating film genres as a process that is open to change rather than a fixed form, it is difficult to explain a genre and keep all its features the same.

The action genre, which stands out as a concept that attracts attention especially in the popular film industry, is the pioneer genre of the 1980s and 1990s according to Monaco (2000). Because the action genre is less dependent on the character and the development of the character and has a structure that is quite suitable for sequels. As a matter of fact, the development of visual effects in the 1980s and 1990s started with this kind of emergence with the transition to a contemporary production process. Action genre; is a concept that qualifies films with large budgets, predominantly violent and action scenes, and which determines the excitement of the audience as the primary goal. In this context, Hayward (2018), who states that armed conflicts and car chases are frequently preferred in action films, emphasizes that the origin of the action genre dates back to the early periods of cinema. The agent character with special abilities is often featured in action films. In addition, the side characters

who are in the task of supporting the main character, the bad characters, and spatial preferences that will conflict with the main character have become important factors of action films. Actors such as Clint Eastwood, Charles Bronson, Chuck Norris, Arnold Schwarzenegger, Sylvester Stallone, Jean-Claude Van Damme, Mel Gibson, and Bruce Willis take part in many roles since the 1960s (Gencelli, 2016). While heroes and villains represent the main characters in action cinema, contrasts such as good-evil, strength-weakness, courage, and cowardice are the main factors of the narrative structure (Yakıl Oğuz, 2011).

It is striking that genre films, which are a basic factor of classical narrative cinema, interact and are defined as sub-genres of each other. While Donovan (2010) states that many dramatic genres can reflect the action genre because they include factors of violence, he draws attention to the fact that thriller, mystery, crime films that include crime and investigation can also represent action. The author states that war and science fiction films can be categorized as action genres and argues that action colonizes other genres. Baydar (2015) also emphasizes the difficulty of defining genres and their relationship with each other and states that films such as *Gladiator* (Ridley Scott, 2000) and *Avatar* (James Cameron, 2009) also represent the science fiction genre can also represent the action genre. Gencelli (2016) points out that the film *The Great Train Robbery* (Edwin S. Porter, 1903), which is shown as the first example of the western genre today, also has many features that evoke the action genre. As a matter of fact, factors such as robbery, armed conflict, and characters fighting with each other strengthen this interpretation.

4. REMAKE METHOD

It can be said that since the beginning of cinema, remake films have been frequently preferred. Especially recently, the scenario problem in the Hollywood industry leads the producers to the remake method. According to Gökşar, today the Hollywood industry prefers to remake successful Far Eastern and European films (2010). This industry, which transfers its own culture to the films in question, usually comes to the foreground in the remake method compared to the cinemas of other countries.

Stating that remakes are films based on a scenario that was written and shot before, Mazdon said that silent films were remade in the sound period, films that were translated twice by the same director (*The Man Who Knew Too Much*, Alfred Hitchcock, 1934-1956), were prominent in Hollywood. He states that the remakes of the released films (*Sabrina*, Billy Wilder, 1954; *Sydney Pollack*, 1996) and the remakes of non-Hollywood films in Hollywood are the results of this concept (2000). While Quaresima defines the remake as a part of a trend towards the nostalgic approach, which is

a reflection of postmodernism, he emphasizes that this concept is seen as a challenge to the original work in literature in the context of postmodern aesthetics, while in cinema it is accepted as proof of its originality and a well-defined identity (2002). What distinguishes the remake from the others is that it represents a traditional form in the repetition structure rather than a repetition. In this context, being iterable and quotable are among the features that make remakes different (Verevis, 2006). Muhçioğlu (2003) and Perkins (2008) emphasize that in the remake of the original film, the formal authenticity loses its meaning and the narrative structure of the source film has changed. Similarly, Champoux (1999) states that the original story was adhered to, but many changes were made (Gürkan, 2012, p. 5-6). It is seen that remake films are recreated in terms of form, can change the shape of the source, and strengthen intercultural interaction. In addition, it is understood that remakes have positive features in terms of economics. The most basic feature of genre films is that they offer an accessible expectation to the producer from an economic point of view and to the audience as a viewing pleasure. Hence, Verevis emphasizes that remakes are commercially pre-marketed to the audience. It is assumed that viewers have a chance to experience the original story. It can be said that remakes such as *King Kong* (Merian C. Cooper ve Ernest B. Schoedsack, 1933; John Guillermin, 1976; Peter Jackson, 2005; Jordan Vogt-Roberts, 2017) are preferred because of their strong marketing campaigns and their previous box office success (Verevis, 2006).

It is known that the first films in the history of cinema were shot by the Lumière Brothers. Lütticken suggests that these films are remakes. Stating that the film of the workers leaving the factory was first shot on paper in 1894, the author states that the second film was filmed in March 1895, and lastly, the third film was shot in the summer of 1895 with the workers wearing their holiday clothes (Lütticken, 2004). Mazdon points out that more than fifty French films have been remade since the 1930s, emphasizing that films from French cinema are generally preferred for remakes in Hollywood (2000). With the rise of art cinema in 1948, the availability of European art films to be watched in America, and the emergence of television, there was a decrease in the number of remake films between 1950 and 1970. The remake method, which became active again after 1980, has gained strong momentum, especially in the rapidly globalizing cinema after 2000 (Büyükyıldırım, 2005). Mazdon (2017) argues that remake has been the basis of the Hollywood industry since the early days of cinema. Known to have a long history, the remake is stated to be a financially positive method.

Expressing that the concepts of adaptation and remake can be confused with each other, Leitch argues that there are significant differences between

these concepts. According to the author, the remake has a unique structure. Because the remake does not weaken the original film economically, on the contrary, it supports it. Leitch emphasizes that the remake is in competition with the original (2002, p. 38-39). Looock and Verevis (2012) state that a remake is considered a version of another film, while adaptation is mostly about the movement between literature and film. Expressing that adaptation means adapting a literary work into a film or television series, Kaymaz underlines that remake is a remake of a previously broadcast film (2013). Explaining the remake as a form of adaptation, Büyükyıldırım (2005) emphasizes that it is a formal re-creation with its scenario, mise-en-scène, lighting, costume, characters, audience, and commercial structure.

L. Frank Baum's novel *The Wonderful Wizard of Oz* (1900) was adapted to the cinema in 1925 as *The Wizard of Oz* (Larry Semon), and it was seen that it did not attract much attention at that time. It is known that later *The Wizard of Oz* (Victor Fleming) was re-shot in 1939 and screened in the cinema and is among the cult productions. Kelleter (2012, p. 24-25) states that *The Wizard of Oz* has spread rapidly through various means of communication, emphasizing that it has been delivered to people as radio programs, theater plays, musicals, films, animations, television programs, and comics. The author points out that the 1939 film left a deep impression. It is seen that three films were shot from the story adapted from the novel *The Maltese Falcon* (Dashiell Hammett, 1930) to the cinema. The first version of the film was released in 1931 under the direction of Roy Del Ruth, and the second version was published as *Satan Met a Lady* (William Dieterle, 1936). Finally, in 1941, it was remade and presented to the audience as *The Maltese Falcon* (John Huston). Palmer (2017) argues that the last film has a different narrative than the previous two versions and that it is closer to the original story. Noting that a classic was created with the film in question, Yormaz (2019) underlines that the tradition of film noir started with this remake. It is known that the film *Yojimbo* (1961), directed by Akira Kurosawa, influenced many directors in the field of cinema. In 1964, Italian Director Sergio Leone shot the film *A Fistful of Dollars*, inspired by Kurosawa's *Yojimbo*. In both films, a lone man (samurai/musketeer) travels to a secluded town devastated by corruption and violence. In these films, the rivalry between two hostile gangs/families prone to crime comes to the fore. Like *A Fistful of Dollars*, *Last Man Standing* (Walter Hill, 1996) is seen as a remake of *Yojimbo*. There are some factors in the film in question that bring to mind *Yojimbo* and *A Fistful of Dollars*. A dog with human hands in *Yojimbo*, a corpse on a horse is a harbinger of death and danger in the film *A Fistful of Dollars*, while a dead horse lying in a dusty field in *Last Man Standing* brings this representation to life (Verevis, 2006, p. 87-89). *Bonnie and Clyde* (Arthur Penn, 1967) is also a remake. *Bonnie*

and *Clyde*, a remake of *The Bonnie Parker Story* (William Witney, 1958), has won many awards. A remake of the film *Le Deuxieme Souffle* (Jean-Pierre Melville, 1966) of the same name was also shot by Alain Corneau in 2007. While European cinema turns to examples from its own cinema in terms of the remake, Hollywood presents films from different cultures and geographies to the audience by Americanizing them. (Gökşar, 2010).

5. COMPARATIVE ANALYSIS OF FILMS

5.1. Plot Summary of the Films

In 2003's *Oldboy*, the character Dae-su Oh (Choi Min-sik) is locked in a room for 15 years. Years later, this character, who seeks revenge when he is released, meets a girl named Mi-do (Kang Hye-jeong) and falls in love with her. In the last part of the story's development phase, Dae-su Oh confronts her past when she learns that it was Woo-jin Lee (Yoo Ji-Tae) who locked her in the room. Woo-jin Lee hypnotizes Dae-su Oh, whom he sees as responsible for his sister's death, causing him to fall in love with his own daughter, and drags this character into his own dead end.

In 2013's *Oldboy*, the character of Joe Doucett (Josh Brolin) is locked in a room for 20 years. When he was released years later, this character, who wants to take revenge on the murderers of his wife, aims to find his daughter and explain the injustice he has been subjected to. Joe is assisted by Marie Sebastian (Elizabeth Olsen), whom he met by chance after his release, and his old friend Chucky (Michael Imperioli). In the last part of the story's development phase, Joe confronts his past when he learns that it was Adrian (Sharlto Copley) who locked him in the room. Adrian locks Joe, whom he sees as responsible for the death of his family members, in the room, causing his family to break up and drags this character to the dead-end he has entered.

5.2. Analysis of *Oldboy* (Park Chan-Wook, 2003) and *Oldboy* (Spike Lee, 2013) Films

5.2.1. Time

Both films start with the past tense. The South Korean film *Oldboy* begins in 1988, and the US-made *Oldboy* begins in 1993.



Image 1-2-3-4-5-6: *The political and social events preferred to characterize the temporal transition in Oldboy (2003).*

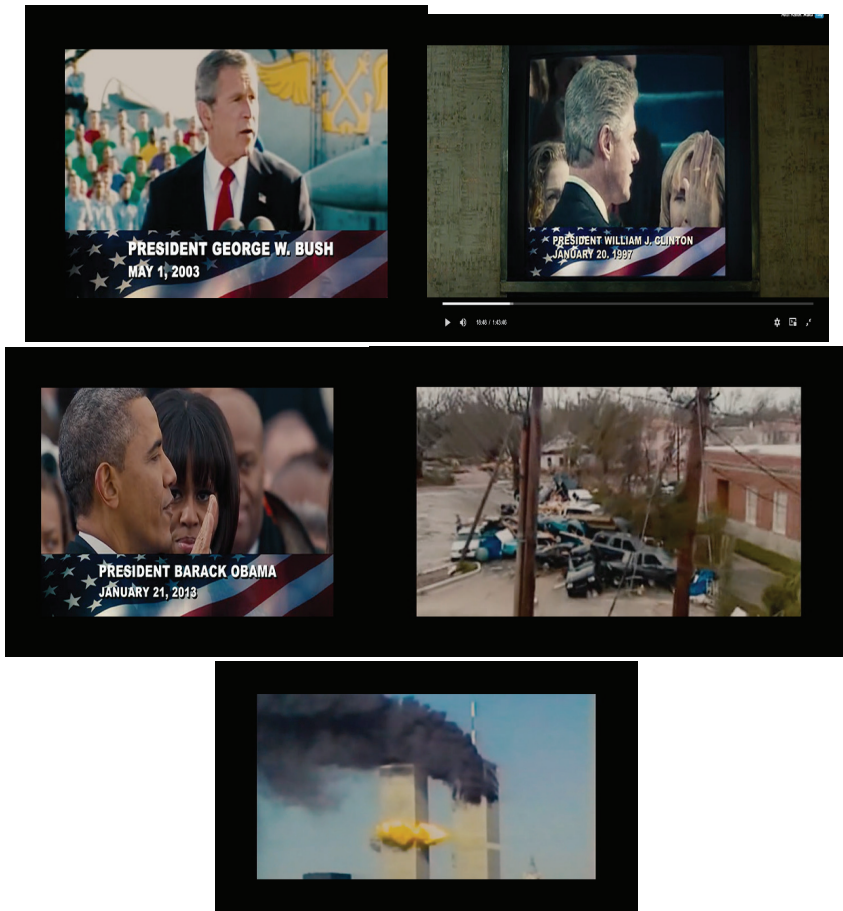


Image 7-8-9-10: *The political and social events preferred to characterize the temporal transition in Oldboy (2013).*

The year transitions in the mentioned films are explained through two different indicators. The first of these; being shown social events on television and political regime changes. Particularly, the news featuring Bill Clinton, George W. Bush, and Barack Obama in the US-made *Oldboy* draws attention. In the production of South Korea, while the social events in this country are shown, the World Cup match that took place in the partnership of South Korea and Japan in 2002 is included. The fact that Dae-su Oh character stated in the original film that “Television is both a clock and a calendar” confirms this interpretation. In the original film, the death of Lady Diana, which took place in 1997, is preferred to emphasize the temporal transition, while the Twin Towers attack, which took place on September 11, 2001, is shown in the year change in both films.



Image 11-12: *Methods of showing time change in Oldboy (2003) and Oldboy (2013).*

Another indicator showing the time change is the lines marked on the hands of the main characters. Each row represents a year. While the main character in the original film is imprisoned in the room for 15 years, the main character in the remake is locked in the room for 20 years. It can be said that the year difference does not have a direct effect on the narrative structure of the story. The story of *Oldboy* (South Korea) begins in 1988 and it is seen that payphones were used frequently in this period. It is observed that the character of Dae-su Oh in the film in question was abducted while waiting in this hut after calling his daughter on a payphone. In addition, while flashback scenes stand out in both films, it is often emphasized that the basis of the story is based on an event in the past. In this context, it is concluded that the past and future of the characters are interconnected.

5.2.2. Space

It can be stated that the spaces used in the films are compatible with each other. In the 2003 film *Oldboy*, the main character is locked in a hotel room-like space.



Image 12-13: *Paintings from the film Oldboy (2003).*

The first detail that catches the eye in this place is that James Ensor's painting *The Man of Sorrows* hangs on the wall. In this painting, the words of the author Ella Wheeler Wilcox "Laugh, and the world laughs with you; weep, and you weep alone" are written. It can be deduced that the director aims to give a message to the audience about what Dae-su Oh will experience through the objects in the space.



Image 14: Poster from the film *Oldboy* (2013).

In the remake, the main character is kept closed in a room similar to a hotel room. In this place, a black bellboy poster reads "Welcome. What can we do? Improve your stay". In this context, the deep meanings created in the original of the film are made more superficial and ordinary in the remake.



Image 15-16: Doors in spaces where characters from *Oldboy* (2003) and *Oldboy* (2013) are kept closed.

There is a hole used for giving and receiving food under the doors in the said places. Both main characters get their heads out of this hole the first time they are kept closed, ask the officials for help and ask them questions. However, they cannot find answers to these questions.



Image 16-17: *Spaces where characters in Oldboy (2003) and Oldboy (2013) films are kept indoors.*

The fact that the colors of the room are close to red in the original film is also a reference to the bloody scenes of the film, which has the characteristics of the action genre. In the remake, the room color has simple tones, while the cross symbol hangs on the wall. However, it is seen that a religious factor does not come to the fore in the development of the character or his approach to events.

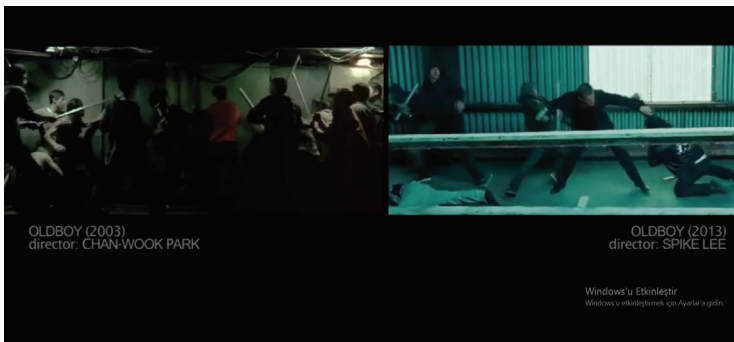


Image 18-19: *Fighting Scene (Oldboy, 2003) and Fighting Scene (Oldboy, 2013).*

The striking scenes of this universe are the fight scenes. In the original film, the fight scene is shown as a single plan and a single location, while the plan sequence is preferred in the remake. While Sevindi (2014) emphasizes that the fight scene in the original film creates aesthetics with its epic mise-en-scène and music, he argues that in the remake, there is no more than imitation and an unconvincing scene emerges by not sticking to a single plan.

The original film takes place in South Korea and the remake takes place in the USA. In both films, apart from the place where the characters are locked, the internet cafe (*Oldboy, 2003*) and the bar (*Oldboy, 2013*) draw attention. While the close friends of the main characters are the owners of these places, these people also have an impact on solving the mystery of the

events. No Joo-hwan (*Oldboy*, 2003) and Chucky (*Oldboy*, 2013) are high school friends of the main characters, who are also responsible for the past event that underlies the story. In the original film, the character Dae-su Oh meets his daughter at a restaurant, while in the remake, Joe Doucett meets his daughter at a welfare activity. Although both places do not have a direct effect on the narrative structure of the films, it can be stated that they are important in terms of the main characters' encounters with their daughters and the progression of the story. While Woo-jin Lee (*Oldboy*, 2003) and Adrian Pryce (*Oldboy*, 2013), who stand out as villains in films, live in magnificent mansions, these places are indicative of their wealth. In films where the stereotype of the rich and the bad is integrated with magnificent venues, the house of the villain character in the remake also includes the studio where the programs that were presented as television programs to Joe Doucett during the years he was locked up. The presentation of her daughter as another person in these programs, and the portrayal of her as a tragedy because of him, also damaged the psychology of this character. So much so that the main character wrote hundreds of letters to explain to his daughter that he was innocent. In the original film, the main character does not write a letter to his daughter. Finally, in both films, Dae-su Oh and Joe Doucett flashback to their high school years to confront their past. In these locations, the main characters face the facts that they are curious about.

5.2.3. Characters

Dae-su Oh (*Oldboy*, 2003) and Joe Doucett (*Oldboy*, 2013): Both characters are middle-aged, fond of alcohol, and not interested in their family. Dae-su Oh and Joe Doucett experience physical and psychological changes while being held in a locked room. The first part of the remake focuses on the emphasis that the main character, Joe Doucett, is an unsuccessful advertiser. However, it seems that this issue does not have any effect on the narrative structure of the film.



Image 20: Dae-su Oh (*Oldboy*, 2003) and Joe Doucett (*Oldboy*, 2013).

Both main characters have attempted suicide many times and have attempted to escape from the place where they were kept locked up. But these adventures were inconclusive. Looking at both films in detail, it can be said that Dae-su Oh has a deeper character than Joe Doucett. Namely; After Dae-su Oh was freed, his sexual assault without knowing that the person he met was his daughter, his relationship with her, his attitude and behavior represent the actions of a person whose psychology is impaired. However, the main character of the remake, Joe Doucett, after being freed, gets stuck in the patterns of the classical narrative structure and assumes the identity of an ordinary antihero. Rather than the sadness and anger of a person who has lost his wife and daughter, he acts as a hero waiting to teach the bad guys a lesson. In the last part of the film, when the two main characters learn that the people they fall in love with are their own daughters, it can be stated that the reaction and acting of Dae-su Oh, played by Choi Min-sik, is at a very high level. The character in question punishes himself by imitating a dog and cutting off his limb (tongue). While Dae-su Oh draws attention to his sadness and regret after learning the truth, it is concluded that Joe Doucett's reaction to the truth by locking himself in the room again is superficial.

Woo-jin Lee (*Oldboy*, 2003) and Adrian (*Oldboy*, 2013): The two characters who play the “bad guy” role in the films are middle-aged people who live rich and luxurious lives. These characters, who emerged during the development phase of the films, aim to take revenge on the main character. While the character of Woo-jin Lee makes Dae-su Oh and his daughter fall in love with each other using hypnosis, Adrian diverted Joe's perception to an unrealistic situation by making Joe Doucett watch fake programs for his daughter on various television channels when he was locked up.

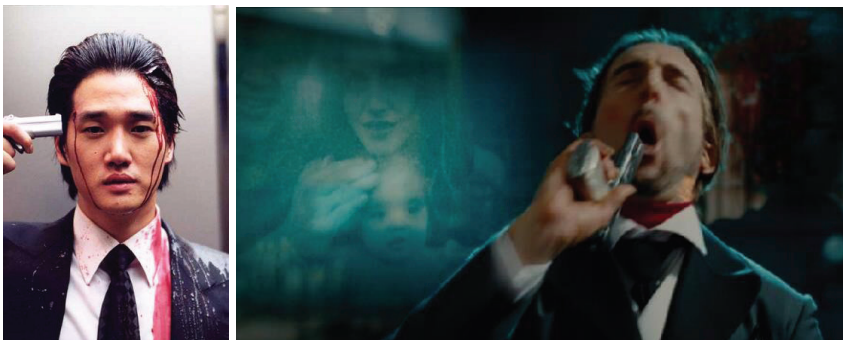


Image 21-22: *Woo-jin Lee (Oldboy, 2003) and Adrian (Oldboy, 2013).*

In the final episode of the original film, the knot is untied by going back in time and it is shown that the character Woo-jin Lee fell in love with his sister and was deeply saddened after her suicide. In the remake,

the depression that the father of the character Adrian experiences after his incestuous relationship with both himself and his sister and their suicides comes into prominence.

Mi-do (*Oldboy*, 2003) and Marie Sebastian (*Oldboy*, 2013): Although both characters are young, they are physically beautiful people. Mi-do works in a small restaurant, while Marie Sebastian is a nurse. While Mi-do stands out as a childish and crazy character, Marie Sebastian stands out as a mature, middle-class character with an emotional nature.



Image 23-24: *Mi-do (Oldboy, 2003) and Marie Sebastian (Oldboy, 2013).*

While Mi-do falls in love with Dae-su Oh under the influence of hypnosis, there is no external factor in Marie Sebastian's falling in love with Joe Doucett. According to Sevindi (2014, p. 27), while in the original version it was impressive that the "bad guy" used hypnosis to make father and daughter fall in love with each other, in the American version, the image of "woman affected by the man in distress" was created and tied to a simple situation, which was not convincing. As a matter of fact, it can be said that the love between Dae-su Oh and Mi-do in the original version is more realistic and deep compared to the remake.

No Joo-hwan (*Oldboy*, 2003) and Chucky (*Oldboy*, 2013): Both characters are close and old friends of the main characters and witnesses to the event that turned their lives upside down. No Joo-hwan runs an internet cafe, while Chucky runs a bar. While it is worth noting that No Joo-hwan and Chucky's private lives are not included in the films reviewed, No Joo-hwan's friendship with Dae-su Oh is shown in a more plain and natural way. One of the factors that make this conclusion strong is that both characters go to the police station in the first sequence of the film, and then No Joo-hwan celebrates Dae-su Oh's daughter's birthday with a fatherly attitude. It is seen that the close friendship between the remake Chucky character and Joe Doucett is not mentioned much. While the character of Chucky stands out as a barman working in the bar in the introduction and development parts of the film, the friendship of the said character with the

main character is shown in the flashback scene of the film's concluding phase. In this scene, it is seen that while Joe Doucett and his friends were mocking Adrian's sister during high school, Chucky was also in this group of friends. However, Chucky does not have a negative impact on Joe Doucett's life. In the original film, No Joo-hwan caused things to escalate when he was in high school, telling everyone about Dae-su Oh's secret (Woo-jin Lee's relationship with his brother). On the other hand, the characters No Joo-hwan and Chucky are killed by the villains in the films. Because both characters made negative statements about Woo-jin Lee and Adrian's sisters and were punished for it.

Mr. Han (*Oldboy*, 2003) and Haeng-Bok (*Oldboy*, 2013): In the original version, Mr. Han is a blonde-haired, brutal murderer, while Haeng-Bok is a black-haired female character with femme fatale features. In the remake, it is seen that there is no similarity between the characters in question since it is thought that it will not affect the basis of the original story. Mr. Han character draws attention as a cold-looking, tough character who does his duty. At the end of the film, they perform a long fight scene with Dae-su Oh. The character of Haeng-Bok in the remake, with his physical appearance, attracts Joe Doucett's attention in the first part of the film and is easily killed by Joe in the last part.

6. CONCLUSION

The *Oldboy* film examined in the study is analyzed within the framework of the action genre and the concept of the remake, on the basis of time, space and characters. In the studies carried out in this context, it is seen that the remake method is frequently preferred in action films, and it has been determined that the *Oldboy* film also provides rich data in terms of analysis. The remake, which reinterprets *Oldboy*'s original story, shows this in the introduction, development, and conclusion. In the first episodes of the original and remake films, the main characters' addiction to alcohol and their personal failures are emphasized. The turning point in both stories is that the characters are kidnapped and imprisoned in a room. In the remake, unlike the original, the main character Joe Doucett is subjected to emotional and mental manipulation by watching videos of his daughter. It also reflects the usual patterns of Hollywood in terms of dramatizing the current situation of this character's relationship with the mice in the room.

Incest relationships, which are the basis of the stories of *Oldboy* films, are handled differently in these two productions. In the original film, the relationship between the two brothers is shown innocently and includes a romantic approach, while in the remake, the father-daughter and father-son relations are shown as a crime far from innocence. As a matter of fact, in

order to make the audience believable that these characters in the remake are criminals, the sexual relations of the father and daughter were shown in the schoolyard, and then the father murdered his family. While the sexual relationship of Dae-su Oh and Mi-do characters (father-daughter) under the influence of hypnosis is shaped on the basis of love in the film, a perception of physical need is created regarding the relationship of Joe and Marie Sebastian. In addition, when the two main characters learn that the people they fall in love with are their own daughters, Dae-su Oh's self-punishment by cutting his tongue draws attention as a reference to King Oedipus. According to mythology, King Oedipus learns the truth that his wife is actually his own mother and blinds himself. As a matter of fact, based on this scene, it is concluded that there is a connotation between the character of Dae-su Oh and the story of King Oedipus.



Image 25-26: *Happy Ending (Oldboy, 2003) and Unhappy Ending (Oldboy, 2013).*

The final episodes of *Oldboy* (2003) and *Oldboy* (2013) have different results from each other. In the original version, Dae-su Oh has hypnotized again and forgets the existing reality, and steps into a happy ending with Mi-do, while in the remake, Joe Doucett chooses to punish himself by locking himself in a cell.

It is known that the *Oldboy* film examined in the study is among the cult productions in cinema. Considering the importance of South Korean cinema in world cinema, it is thought that the *Oldboy* film has an effect in providing this inference. It would not be wrong to expect the remake version of this film, which is an important representative of the action genre, to have the same effect. However, considering that the Hollywood industry applies the action genre by evaluating it in classical narrative forms, it is seen that the remake of the *Oldboy* film is also stuck in these narrow forms. It is concluded that the characters in the remake film are discussed superficially within the dramatic structure and make the story ordinary. In the analysis, it is concluded that there are similarities in terms of temporal changes, location, and characters in both films, but the dramatic factors that strengthen the meaning of the story (father-daughter relationship, loneliness, revenge, male-female relationship) are only handled in a way that creates a distinct meaning in the original version.

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Chapter 3

DETERMINING THE SIMILARITY OF ASPHALT PAVEMENT PRACTICES IN TURKEY AND EUROPEAN UNION COUNTRIES USING MULTIDIMENSIONAL SCALING ANALYSIS¹

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Introduction

In 2016, the total investments in road transport infrastructure in EU 28 were about to €69 billion (European commission, 2019). If we are about to consider this amount of money used to enhance road transport infrastructure in EU in 2016, if this amount of investment were divided equally among EU 28 countries; each country will have only €2.43 billion. This number makes us wondering whether it is enough to satisfy country's road transport infrastructure development and enhancement needs. Regardless, the classification of a country was a developed country or a developing one, it strives to gather money from different resources.

Efficient resource allocation might lead to beneficial outcomes. For example, there are many resources involve in constructing a road. The asphalt is considered a crucial material in road pavement constructions. The asphalt concrete designing process begins with determining the best aggregates mix and the ideal asphalt substance. Defining which kind of materials will be used in mixing process, helps in gathering and obtaining the required materials exactly as they were specified (Atkins, 1997). Whether the use of asphalt was for stablishing new roads or enhancing old ones, the needs of asphalt increase as the demand of it in road constructions increases as well (Setyawan, 2017). Each material used in asphalt mixing process is subject to resource availability, price and quality. Point the fact that resources are limited and the needs are unlimited. Therefore, each country should have an extraordinary plan to define the needs and ensure the best distribution of scarce resources.

The roads are vital for each country. For example, when visiting any country, the first thing anyone can notice is the road, how it is designed and organized to ease the movement of people and freights. The bad road and the good one can be easily noticed. Although, the political, social and the economic importance of the roads, many countries today have a poor road transport infrastructure. Poor asphalt planning, designing and constructing can be one of the major causes of inadequate road transport infrastructure.

Each country has its own asphalt pavement applications. Furthermore, these applications in country (x) for example might be similar to country (y) and dissimilar to country (z). Hence, it is important to define which countries are similar to each other and which are not. In another word, studying any phenomena in a group of similar countries might help reaching viable and reliable results.

The purpose of this chapter is to define the similarity and/or dissimilarity between countries and to present different countries' grouping by suggesting different variables combinations. Therefore, we aimed to classify Turkey and European Union countries according to asphalt

pavement applications in these countries by using Multidimensional scaling technique which rely on the fact that each country has its own characteristics but at some point, these characteristics might be similar to country (A) for example but dissimilar to country (B). Moreover, by using Multidimensional scaling analysis we can suggest and present different variables regarding the asphalt pavement applications, then see how each country reacts toward those variables, consequently we can notice that the similar countries have the tendency to be in one group.

Literature Review

Most of research studies done in the asphalt field on road constructions concentrated mainly on how to design, model, modify and construct the asphalt, asphalt materials and asphalt mixtures such as (Becker et al, 2001; Huang et al, 2005; Yildirim, 2007; Xiao and Juang, 2007; Copeland, 2011; Li et al., 2018; Ren et al., 2020). These research studies were all dealing with the asphalt from a practical and functional perspectives.

In regards of countries grouping, we can find a considerable research study aimed to group countries in different field of interest by using Multidimensional Scaling analysis. Dickes et al (2011) presented a theoretically based, multidimensional and comparable measurement of social cohesion applicable in 47 European countries using the most recent micro-level data of European Value Study (EVS) from 2008. Other researches preferred to use a combined method of cluster analysis and multidimensional scaling analysis to group countries such as (Akkucuk, 2011; Girginer, 2013; Yenilmez and Girginer, 2016; Kayri and Sevgin, 2021).

In the scope of this study, we focused on asphalt pavement as one of the important components of road constructions. The intent is to have insight into asphalt pavement practices in Turkey and European Union countries. Also, to group those countries according to similarity and/or dissimilarity between them. To achieve our research goal, we preferred not only to consider the data of asphalt variables but also to consider the data of some economic indicators.

Research Methodology

Multidimensional scaling (MDS) is a method that allows for analysts to acquire quantitative assessments of similarity among clusters or groups. The MDS is utilized to decrease the complication of data collection (Hout et al, 2013). The term multidimensional scaling (MDS) was first presented by Torgerson (1951, 1952, 1958) as a technique that can identifying the similarity among different objects. From that time until now, MDS has come to be related with a several geometric models characterizing the idea

of spatial portrayal and assorted strategies for fitting those models to data (Weinberg, 1991).

In MDS analysis proximities are the data utilized to perform the analysis. These proximities demonstrate the general comparability or similarity of the objects in the data. MDS will search for a spatial design of the objects with the goal that the distance or farness between the objects coordinate their proximities as intently as could reasonably be expected. The data can be organized in a matrix called the proximities matrix.

At this point, it is worthwhile to present the classical MDS algorithm. The classical MDS algorithm depends on the fact that the coordinate matrix (X) can be derived by eigenvalue decomposition from the scalar product matrix (B = XX'). The problem of constructing (B) from the proximity matrix (P) is solved by multiplying the squared proximities with the matrix (J=I-n⁻¹11'). This procedure is called double centering. The following steps summarize the algorithm of classical MDS (Wickelmaier, 2003):

- 1) Establish the matrix of squared proximities ($P^{(2)}=[p^2]$)
- 2) Apply the double centering: $(B = -\frac{1}{2}JP^{(2)}J)$ using the matrix (J=I-n⁻¹11'). Where n refers to the number of objects.
- 3) Extract the m largest positive eigenvalues $\lambda_1 \dots \lambda_m$ of (B) and the corresponding m eigenvectors $e_1 \dots e_m$.
- 4) A m-dimensional spatial configuration of the n objects is derived from the coordinate matrix ($X = E_m \Lambda_m^{1/2}$), where E_m is the matrix of m eigenvectors and Λ_m is the diagonal matrix of m eigenvalues of (B), respectively.

Findings and Discussion

In the context of achieving our research goal, we suggested different variables combinations containing asphalt variables and some of economic indicators to group Turkey and The European Union countries. We gathered data from different resources. For example, the data of the first three asphalt variables shown in Table 1 were collected from EAPA's Asphalt in Figures 2016. Table 1 shows the variables used in analysis along with symbols and source of data.

Table 1: The Variables Used in Multidimensional Scaling Analysis

Variables	Symbols	Source of Data
Economic Indicators:	PD	Eurostat and world bank database
• population density (person per sq.km)	SA	world bank database
• surface area (sq.km)	TP	world bank database
• total population	GDP	world bank database
• GDP per capita (us\$)	GNI	world bank database
• GNI per capita		world bank database
Asphalt variables:	X1	
• Number of companies in asphalt industry (production and laying)	X2	EAPA*
• Total of bitumen consumption (in million tonnes)	Y1	EAPA
• Total production of asphalt (in million tonnes)	Y2	EAPA
• Total length of motorways and main roads (km)		Eurostat and Statista database

*EAPA, European Asphalt Pavement Association (Asphalt in Figures 2016)

According to data availability, we were be able to collect the data of only 16 European Union countries and Turkey. Our strategy was to present classification differences under each variable's combination suggested. Hence, we used Multidimensional Scaling (MDS) method of (PROXSCAL) to analyse each variables combination. Table 2 shows the variables combinations we suggested along with the results of MDS analysis for each.

Table 2: The Results of MDS Analysis for Different Variables combinations

NO	Variables Combinations	MDS analysis	
		1	2
1	x1, x2, y1, y2	Spain, Slovakia, Turkey, Norway, Netherlands	Austria, Belgium, Croatia, Czech Republic, Finland, France, Great Britain, Hungary, Italy
2	x1, x2, y1, y2, SA	France, Spain, Slovakia, Slovenia, Turkey, Norway, Netherlands, Great Britain	Austria, Belgium, Croatia, Czech Republic, Denmark, Finland, Hungary, Italy
3	x1, x2, y1, y2, TP	Netherlands, Norway, Slovakia, Slovenia, Spain, Turkey.	Austria, Belgium, Croatia, Czech Republic, Denmark, Finland, France, Great Britain, Hungary, Italy
4	x1, x2, y1, y2, GDP	Austria, Belgium, Croatia, Czech Republic, Denmark, Finland, France, Hungary, Netherlands, Great Britain, Italy	Norway, Slovakia, Slovenia, Spain, Turkey

5	x1, x2, y1, y2, GNI	Norway, Slovakia, Slovenia, Spain, Turkey	Austria, Belgium, Croatia, Czech Republic, Hungary, Denmark, Finland, Italy, France, Great Britain
6	x1, x2, y1, y2, GDP, GNI	Austria, Belgium, Croatia, Czech Republic, Denmark, Finland, France, Hungary, Great Britain, Italy	Netherlands, Norway, Slovakia, Slovenia, Spain, Turkey
7	x1, x2, y1, y2, GDP, GNI, PD	Austria, Belgium, Croatia, Czech Republic, Denmark, France, Great Britain, Hungary	Finland, Italy, Netherlands, Norway, Slovakia, Slovenia, Spain, Turkey
8	x1, x2, y1, y2, GDP, GNI, PD, SA	France, Great Britain, Netherlands, Norway, Slovakia, Slovenia, Spain, Turkey	Austria, Belgium, Croatia, Czech Republic, Denmark, Finland, Germany, Italy, Hungary
9	x1, x2, y1, y2, GDP, GNI, PD, SA, TP	France, Germany, Great Britain, Italy, Norway, Spain, Turkey	Austria, Belgium, Croatia, Czech Republic, Denmark, Finland, Netherlands, Slovakia, Slovenia

As shown in Table 2, countries were divided into two groups. We can find the same grouping results in variables combinations no (2 & 8), (3 & 6) and (4 & 5). Hence, we preferred to conduct a brief discussion about the results of MDS analysis for variables combinations no 5, 6 and 8.

To analyse variables combination no 5, we used (x1, x2, y1, y2 & GNI) which consists of all asphalt variables along with only one economic indicator (Gross National Income (GNI)). The Results of MDS analysis for this variables combination presented in Table 3 (see Appendix A: Common Space Objects points for variables combination no 5).

Table 3: Stimulus Coordinates of Analysing Variables combination no 5 (x1, x2, y1, y2 & GNI)

Countries	Dimensions	
	1	2
1. Austria	-0.418	0.155
2. Belgium	-0.437	0.217
3. Croatia	-0.337	0.314
4. Czech Republic	-0.362	0.298
5. Denmark	-0.385	-0.376
6. Finland	-0.326	-0.154
7. France	-0.312	-0.195
8. Germany	-0.304	1.273
9. Great Britain	-0.353	-0.769
10. Hungary	-0.202	-0.341
11. Italy	-0.264	-0.220
12. Netherlands	0.030	0.116
13. Norway	0.192	-0.211
14. Slovakia	0.956	-0.095
15. Slovenia	0.632	-0.458
16. Spain	1.206	0.417
17. Turkey	0.687	0.029
Stress and Fit measures		
Stress: 0.0163		
Tucker's coefficient of congruence: 0.99181		

As shown in Table 3, the stress value of this model was ($0.0163 < 0.025$) which indicates that the model is a perfect fit. Furthermore, Spain and Germany have the highest positive values. Countries located in the second dimension (Austria, Netherlands, Croatia and Czech Republic) are similar to each other. On the other hand, Germany has its own attributes which made it to be located far from other countries in the same dimension.

On the other hand, for analysing the variables combination no 6, we used all asphalt variables and two economic indicators (GDP, GNI). The results of performing MDS analysis into this variables combination are shown in Table 4. (See Appendix B: Common Space Objects points for variables combination no 6).

Table 4: Stimulus Coordinates of Analysing Variables Combination no 6 (x1, x2, y1, y2 & GDP, GNI)

Countries	Dimensions	
	1	2
1. Austria	0.341	0.221
2. Belgium	0.358	0.277
3. Croatia	0.394	0.308
4. Czech Republic	1.101	-0.610
5. Denmark	0.265	-0.251
6. Finland	0.219	-0.027
7. France	0.201	-0.060
8. Germany	0.239	1.198
9. Great Britain	0.186	-0.634
10. Hungary	0.091	-0.191
11. Italy	0.157	-0.078
12. Netherlands	-0.047	0.191
13. Norway	-0.247	0.043
14. Slovakia	-0.686	-0.562
15. Slovenia	-0.692	0.101
16. Spain	-1.197	-0.148
17. Turkey	-0.686	0.223
Stress and Fit measures		
Stress: 0.0248		
Tucker's coefficient of congruence: 0.98750		

As presented in Table 4, the stress value of the model was (0.0248) which is below the value (0.025) indicates that this model is a perfect fit. Czech Republic and Germany have the highest positive values. Countries located in the first dimension (Austria, Belgium and Croatia) are similar to each other. Furthermore, Slovenia and Netherlands are similar with a distance of (0.090) from each other. Also, Spain has the highest negative value which indicates its ultimate insignificance to the first dimension.

Furthermore, to analyse the variables combination no 8, we used four economic indicators (GDP, GNI, PD, SA) along with all asphalt variables. The results of analysing this variables combination are shown in Table 5. (See Appendix B: Common Space Objects points for variables combination no 8).

Table 5: Stimulus Coordinates of Analysing Variables Combination no 8 (x1, x2, y1, y2 & GDP, GNI, PD, SA)

Countries	Dimensions	
	1	2
1. Austria	-0.336	0.293
2. Belgium	-0.324	0.337
3. Croatia	-0.244	0.408
4. Czech Republic	-0.285	1.071
5. Denmark	-0.308	-0.037
6. Finland	-0.553	-0.115
7. France	-0.018	0.125
8. Germany	-0.574	-0.908
9. Great Britain	0.128	-0.716
10. Hungary	-0.164	-0.044
11. Italy	-0.741	-0.200
12. Netherlands	0.239	0.179
13. Norway	0.107	-0.222
14. Slovakia	0.669	0.359
15. Slovenia	0.679	-0.289
16. Spain	1.192	0.029
17. Turkey	0.535	-0.268
Stress and Fit measures		
Stress: 0.0414		
Tucker's coefficient of congruence: 0.979072		

From Table 5, the stress value of this model was (0.0414 < 0.05) indicating that the model is a good fit. Czech Republic and Spain have the highest positive values. Also, Slovenia and Slovakia are located in the first dimension and similar to each other with a distance of (0.01) from each other.

The result of using MDS analysis and suggesting different variables combinations helped in providing different grouping in each case except for variables combinations (2 & 8) and (4 & 5) which gave the same grouping results.

On the other hand, in this study the maximum number of variables used to analyse data was nine variables which is more than the number of variables used by (Girginer, 2013) study, and less than the number of

variables used in (Akkucuk, 2011) study. Point the fact that, they both used cluster analysis and MDS analysis in their studies.

Conclusion:

Asphalt basically depends on crude oil. The demand and supply of crude oil effects on its prices which in turn might effect on asphalt prices. Each country has a budget for establishing new roads and enhancing old ones. Nevertheless, this budget must be used wisely, since our resources are limited and our needs are unlimited. Therefore, we need to use our resources adequately and to produce with less waste as possible. As a result of our literature scanning, most of research studies done in road constructions concentrated on asphalt from a practical point of view without taking into consideration the diversity of asphalt pavement practices among countries. In this study, we aimed to provide a model presenting Turkey and European Union countries' grouping in terms of asphalt pavement practices. Therefore, the model we presented in this study might be considered as a base for other researches in this field. Each group resulted from this study can be subject to further analysis. Though, we can point out some limitations of this chapter. First, studying Turkey's position regarding asphalt pavements by comparing it with other European Union countries needs gathering data of all 28 EU countries, in this study we obtained only the data of 16 EU countries. Second, in this chapter we considered one method of clustering, other clustering methods might be more accurate. Thus, analysing the same data by using other clustering methods might be considered in further researches. Also, a similar model linking Turkey with Asian countries might be suggested in other researches.

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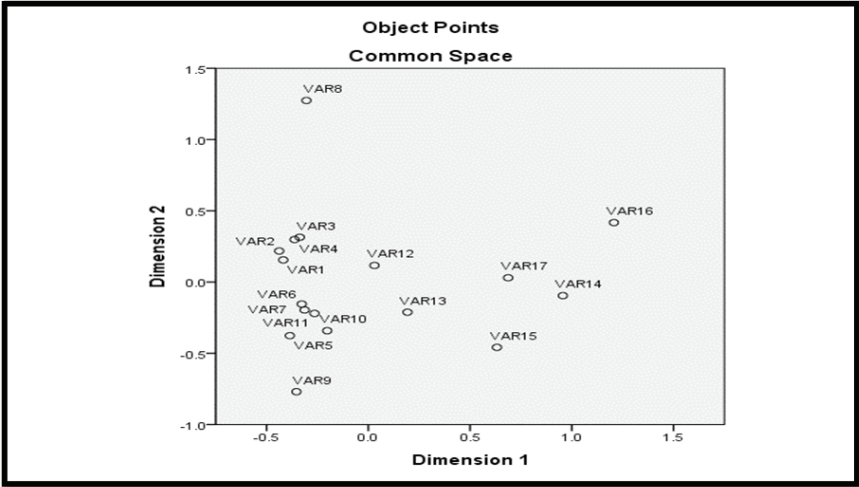
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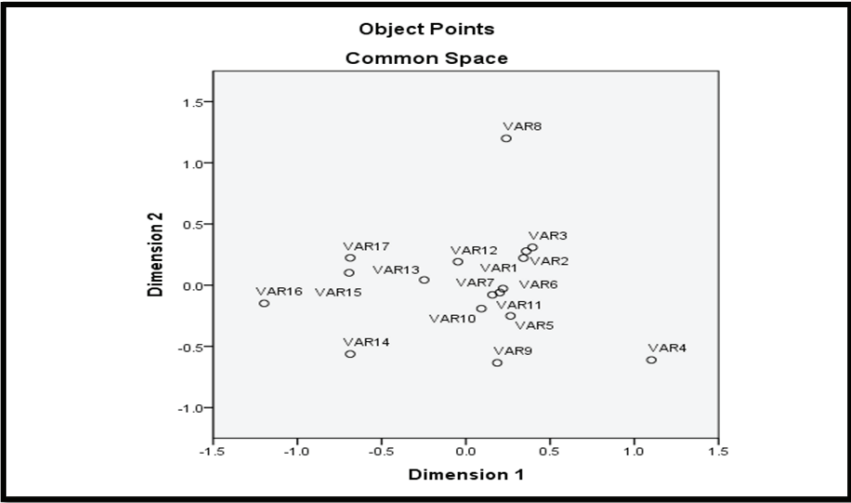
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Appendixes

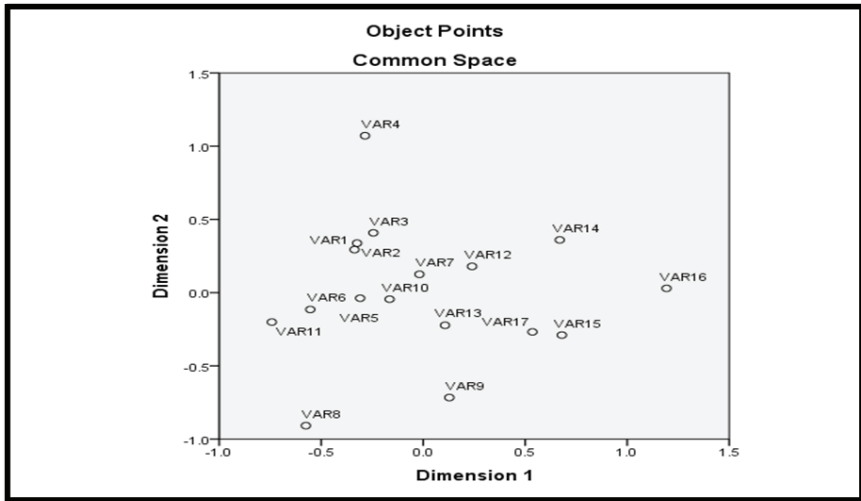
Appendix A: Common Space Objects points for variables combination no 5



Appendix B: Common Space Objects points for variables combination no 6



Appendix C: Common Space Objects points for variables combination no 8



Chapter 4

INCLUSIVE LEADERSHIP AND INNOVATIVE WORK BEHAVIOR : THE MEDIATION ROLE OF PSYCHOLOGICAL SECURITY AND PSYCHOLOGICAL EMPOWERMENT

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INTRODUCTION

Factors such as the change in the internal and external environment of the enterprises, globalization and increasing competition have revealed the need for innovation in organizations. Especially with the transition to the information society, many concepts such as participatory management, motivation and delegation of authority have come to the fore in business management and have made human resources even more important in businesses (Pelit, 2008). On the other hand, with the increase in the importance of the employees, it has revealed the necessity of increasing the individual contributions of the employees to their organizations by increasing their professional and individual development and in this way, the effective management of their work performance (Helvacı, 2002).

Especially in recent years, examining the relationship between positive relations in the business environment and leadership, and how positive relations between leaders and employees will affect the outputs at the organizational level is seen as an important research topic (Fletcher, 2007). Recent national and international studies show that the competitiveness of companies is directly related to the commitment and performance of their employees. In this context, it has been observed that the performance of employees with high job satisfaction and self-realization is high (Tunay, 2019).

Understanding that the most important resource of organizations is human resources brought along the necessity of benefiting more from employees in organizational activities, and made concepts and techniques such as participation in management and personnel empowerment even more important in the management literature (Çavuş and Demir, 2010). As a result of all these developments, inclusive leadership as a new concept in the literature, which is based on doing something with people, has gained importance. The inclusivity view encompasses allowing individual talents and allowing the voices of employees to be heard, appreciated and accepted. Inclusive leadership is one of the ways of integrating the differences of different employees at work. Since inclusive leaders see each employee as a talented individual who can add more value to the work environment, with the regulation of inclusion in the workplace, employees are greatly encouraged to use their potential, talents and to reveal their voices. Inclusive leadership; it is a leadership style in which employee-centered leaders usually have greater initiatives, but the success of the employees is vital and the employees can be leaders (Okçu & Deviren, 2020).

In this study; a literature review was conducted on the effect of inclusive leadership on innovative work behavior and the mediating role of psychological safety and psychological empowerment on this effect. First, the concept of inclusive leadership is discussed, and the basic features and working principle of inclusive leadership are examined. Afterwards, the literature on the relationship between inclusive leadership and innovative work behavior, psychological empowerment and psychological safety concepts was examined and a model proposal was presented, and results and evaluations were included.

1.1 INCLUSIVE LEADERSHIP

The concept of inclusive leadership was first introduced by Nembhard and Edmondson under the name of leader inclusiveness. According to the research, it was mentioned that the employees should be listened to and their contributions should be appreciated, thus enabling them to believe that they are valuable (Carmeli et al., 2010).

Inclusive leadership includes behaviors that support employees to participate in decisions and discussions in the organization, are open to different opinions from individuals and these views are valued (Mitchell et al., 2015). Inclusive leadership is very successful in making important decisions for the organization and achieving targeted results. It also benefits both leaders and employees by promoting employee relationships with each other. It takes the term to the next level by creating mechanisms that will benefit everyone and including employees in the current process (Adapa & Sheridan, 2018).

Key features of inclusive leadership include interpersonal evaluation, employee perceived legitimacy, upward influence, and fairness in social change. This two-way process can occur with individual interaction and, at the macro level, in groups. Inclusive leadership makes it clear to direct employees to the extent of their potential, taking into account their interests and needs. It also includes participation in decision making, resource allocation, analyzing conflict, anticipating problems. Problem solving skills of successful employees are strongly supported (Hollander, 2008).

Employee-centered inclusive leadership emphasizes how employees can play a more active role in empowering themselves and influencing their behavior towards leaders (Okçu & Deviren, 2020). Inclusive leadership includes behaviors that encourage the involvement of all team members in discussions and decisions, and where different perspectives are clearly valued and encouraged (Mitchell et al., 2015). In other words, Inclusive leadership is closely related to the inclusion of employees (Choi et al., 2015).

In inclusive leadership, there are three basic elements in interacting with followers. These; being open, appropriate and accessible to followers (Carmeli et al., 2010). First; Within the scope of social change theory, inclusive leaders who demonstrate openness and accessibility provide useful resources to employees. The perception that they receive these resources allows employees to feel valued and encourages them to reciprocate the favors done by their leaders. Therefore, in response to the receipt of useful resources, employees are more engaged in their work. Second, inclusive leaders encourage their employees to contribute more to their organizations. Followers, who are mobilized and supported by the leaders, strengthen their motivation and provide maximum contribution. Third, by being open, relevant, and accessible to followers, inclusive leaders can increase employee job satisfaction; this, in turn, positively affects the work relationship of the employees (Choi et al., 2015). Thus, inclusive leadership; it forms the core of relational leadership and focuses on meeting the wishes and needs of followers (Carmeli et al., 2010).

Inclusive leaders seek to create a climate where full participation is encouraged, different groups have equal access to power and decision-making, and a safe space is provided for real dialogue to take place. Inclusive leaders encourage employees to be willing to appreciate the perspectives of others and view them as important (Chrobot-Mason et al., 2014).

The inclusive leader ensures justice and equality in the organization, strengthens the belonging of the employees to the organization. Employees in the organization are valued as members of a group. In the organization, a culture of joint decision making develops, originality is valued, employees are enabled to contribute to the solution of problems on various issues, and group members are allowed to contribute fully to the goals of the organization (Randel et al., 2018).

Hollander (2008) listed the skills that an inclusive leader should acquire as follows:

- Respecting team members and their personalities,
- To be aware of the contributions of the employees and to appreciate these contributions in a fair way,
- Having group discussions about organizational goals and listening to what is said,
- To decide which performance elements will be needed to achieve these goals and to provide feedback in order to achieve these goals,
- Supporting a forward-looking approach rather than reviewing the past,

- To behave in accordance with his responsibilities, while an employee fulfilling his role,
- Being open to communication as much as possible with an honest understanding that fosters trust and loyalty.

1.1.1. Working Principle of Inclusive Leadership

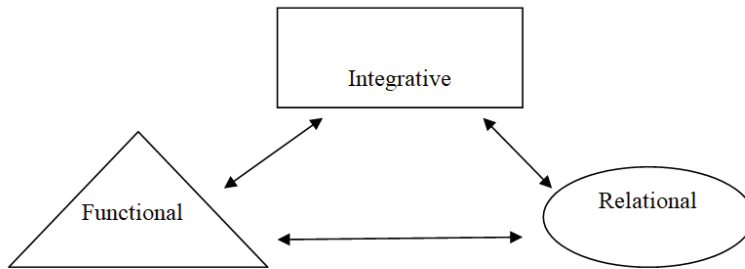


Figure 1.1. Working Principle of Inclusive Leadership

Rayner, 2009

The three basic principles that appear in the figure are an integral structure of leadership interpreted as an interaction. Looking at these principles; an integrative principle of leadership that facilitates the collection, synthesis and use of knowledge acquisition and management. Second, a relational principle of leadership that interacts as a mediator between management and employees. Finally, the functionality principle of leadership shows that leadership as a process requires continuous learning, adaptation, effective application and knowledge management as a part of its operation. These principles are interactive and interdependent aspects of a strategic process committed to managing implementation. The model is inclusive in structure and design. It works on the basis of a rational and intellectual activity aimed at the synthesis and integration of knowledge and is learning-centered. This is a form of learning leadership that brings together cognitive awareness and person (morale, motivation and attitude) (Ragner, 2009).

Leader inclusivity appears to be the most critical element when units are not performing well. Perhaps a vicious circle ensues among poorly performing units that are not led by inclusive leaders; that is, low unit performance leads to negative consequences that reduce psychological security, and low psychological security makes it less likely for members to voice their concerns and share their opinions in a way that enables them to learn from the failures of the unit. This causes more failures and even worse performance in the future. (Stasser and Titus, 1985). If all members

of the unit have high perceptions of psychological security, they can develop insights that allow for a more specific sharing of tasks and problems. From this point of view, inclusive leadership can be seen as a means of liberating the group by providing psychological safety and allowing them to face the information they cannot share (Hirak et al., 2012).

The leader's inclusivity is meant to encourage and value the different perspectives of different members in team interactions. It has a significant potential to overcome the barriers to professional team performance (Mitchell et al., 2015).

1.2. IMPACT OF INCLUSIVE LEADERSHIP ON PSYCHOLOGICAL SAFETY, PSYCHOLOGICAL EMPOWERMENT, AND INNOVATIVE WORK BEHAVIOR

There are limited studies on the relationships between the concept of inclusive leadership, which is trying to gain place in the literature, and other variables. In these studies, examples of which are given below, the relationships between inclusive leadership and other variables and between the variables themselves have been tried to be shown.

Psychological security is a personal psychological state in which the individual is confident that the team involved is safe in taking interpersonal risks (Edmondson, 1999). In teams where a psychological safety environment is created, employees can express their ideas and concerns without fear of punishment, or they feel comfortable talking about their work-related mistakes, and this encourages them to be creative (Edmondson, 2002). Inclusive leaders encourage employees to implement innovative ideas without fear of consequences, which in turn increases the experience of greater psychological safety (Zhang et al., 2011).

Hirak et al. (2012) investigated a moderate mediation model of psychological security and learning from failures in the effect of leader inclusivity on work unit performance. According to the analysis results of a three-stage field study consisting of clinical unit employees in a large hospital in Israel, it was observed that leader inclusivity was positively related to employees' perceptions of psychological safety. In addition, it has been found that the psychological safety climate is positively related to business unit performance and they found that the business unit positively affects learning from failures (Hirak et al., 2012).

Carmeli et al. (2010) examined the relationship between inclusive leadership, psychological safety, and employee involvement in creative work using a sample of 150 employees. As a result of the study, it was

observed that inclusive leadership positively affects psychological safety. The study shows that when leaders are open and accessible to discuss new ideas with employees, they create a social context in which people feel psychologically safe to be heard, speak up and find new and useful solutions (Carmeli et al., 2010). In addition, in the study conducted by Aslan et al. (2021), it was observed that inclusive leadership significantly affects psychological safety positively (Aslan et al., 2021).

Psychological empowerment is the employee's perception of whether he or she feels empowered (Thomas & Velthouse, 1990). Presenting his theory of inclusive leadership, Hollender emphasizes that the effectiveness of leaders lies in the empowerment of their followers and enables two-way influence by promoting followers' autonomy, skills, and responsibilities. According to him, inclusive leaders are considered open to listening and responding to the views of their followers, thus creating feelings of empowerment among them (Javed et al., 2019).

Javed et al. (2019) investigated the mediating role of psychological empowerment in the effect of inclusive leadership on innovative work behavior. As a result of this study, which aims to look at the relationship between the mediating role of psychological empowerment and inclusive leadership and employee innovative behavior in the employees of information technology and cargo companies in two different countries; it has been observed that there is a positive relationship between inclusive leadership and psychological empowerment (Javed et al., 2019).

According to West and Farr, innovative business behavior is the deliberate creation, promotion and implementation of new ideas in order to benefit the group or organization (Tekin and Akgemci, 2019). Inclusive leaders empower employees by making it easy for them to make decisions on their own, and this motivates each individual to agree on useful ideas and implement them to gain practical advantages. According to Hollander, inclusive leaders uniquely support their followers by taking full responsibility for results, and protect employees by taking responsibility for failure if some ideas do not produce the intended results. Therefore, employees feel less threatened by the consequences of failure in the innovation process, which is a trial and error procedure (Mansoor et al., 2020).

Xiang et al. (2017) examined the effect of inclusive leadership on employee innovation performance from the perspective of psychological capital. Researchers have concluded that inclusive leadership can indirectly improve the innovation performance of employees by increasing their psychological capital. They also revealed that inclusive leadership allows

employees to feel comfortable in the organization and improves their innovative performance levels (Xiang et al., 2017).

Choi et al. (2017) investigated the mediating role of individual-job fit in the effect of inclusive leadership on employee well-being and innovative behaviors. According to the analysis results of the research they conducted on 207 employees in five telecommunications companies in Vietnam, they found that inclusive leadership was positively associated with employee well-being and innovative behaviors, and that person-job fit mediated these relationships. Researchers have suggested that their work provides theoretical contributions to the leadership and organizational psychology literature, and offers useful managerial recommendations to organizations to increase employee well-being and innovative behavior (Choi et al., 2017).

Ye et al (2019) investigated a moderating mediation model of team voice and performance pressure in the relationship between inclusive leadership and team innovation. According to the analysis results of two field studies conducted in China by means of a survey, they found that there is a positive relationship between inclusive leadership and team innovation, and that this relationship is mediated by team voice. In addition, the researchers concluded that performance pressure moderately affects the relationship between inclusive leadership/team voice and the indirect relationship between inclusive leadership/team innovation (Ye et al., 2019). In addition, studies conducted by Aslan (2019a) and Aslan (2019b) found that inclusive leadership significantly affects innovative work behavior positively (Aslan, 2019a-2019b).

Javed et al. (2017) investigated the mediating role of psychological safety in the effect of inclusive leadership on innovative work behavior. According to the analysis results of their research on supervisors and subordinates working in the textile industry in Pakistan, they found that inclusive leadership was positively associated with innovative work behavior and psychological security mediated the effect of inclusive leadership on innovative work behavior (Javed et al., 2017).

Wang et al. (2021), in their multi-mediation model study on the effect of inclusive leadership on employee innovative behavior, which they conducted with the employees of enterprises in China's manufacturing industry, concluded that inclusive leadership positively affects the innovative behavior of employees. In the same study, it was observed that psychological safety partially mediated the relationship between inclusive leadership and innovative behavior of employees. When corporate leaders demonstrate inclusive leadership, employees' psychological safety

improves, which in turn encourages their innovative behavior. This result supports the assumption that psychological safety mediates the relationship between inclusive leadership and innovative behavior of employees (Wang et al., 2021).

Javed et al. (2019) aimed to look at the relationship between the mediating role of psychological empowerment and inclusive leadership and employee innovative behavior in the employees of information technology and cargo companies in the United Kingdom and Canada. These companies were chosen because they face high pressure in a complex, changing environment with a high focus on innovation. As a result of the study, it was confirmed that psychological empowerment has a mediating role in the relationship between inclusive leadership and employee innovative behavior (Javed et al., 2019).

Based on the theory and the researches in the literature, the following research model and hypothetical suggestions were created.

P1: Inclusive leadership significantly affects psychological safety in a positive way.

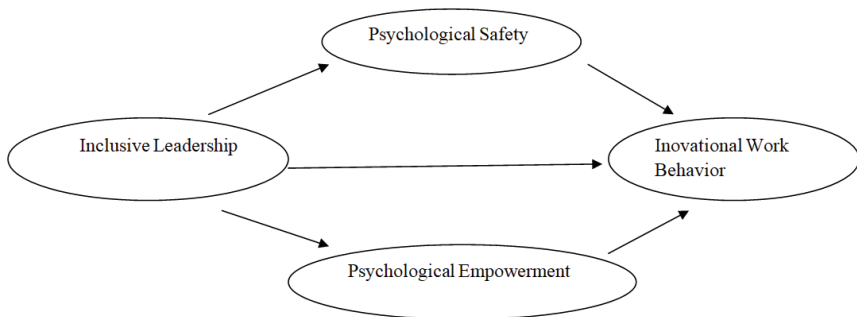
P2: Inclusive leadership significantly affects psychological empowerment in a positive way.

P3: Inclusive leadership significantly affects innovative work behavior in a positive way.

P4: Psychological safety has a mediating role in the effect of inclusive leadership on innovative work behavior.

P5: Psychological empowerment has a mediating role in the effect of inclusive leadership on innovative work behavior.

Figure 1: Conceptual Model



CONCLUSION

It is an undeniable fact that in the business world, where destructive competition is the biggest threat as a result and effect of globalization and rapid change, employees are the biggest and most powerful resource. Businesses struggling with such a strong threat have to use their resources in the most rational and efficient way in order to provide a sustainable competitive advantage. In other words, the effectiveness of the enterprise depends on the effective and successful use of existing human resources. In this context, it is important how the employees, who are seen as the most important resource, are managed and how much they are integrated with their work and process.

In order to be permanent in the business world, where differentiation and compelling competition conditions increase, and even to gain superiority over competitors; They have moved away from the traditional understanding of leadership and started to use new management techniques in which the employees are included in the process. The inclusive leadership model, which started to be preferred in this process, started to gain more importance and to gain a solid place in the management literature with the increasing number of businesses that achieved successful results by applying inclusive strategies. It aims to increase both employee effectiveness and business and leader effectiveness, by placing employees in the inclusive leadership center, which also includes important practices within the scope of employee empowerment, with a work environment where employees will assume responsibility.

In researches, it is stated that managers who exhibit inclusive leadership characteristics affect the employees positively, and accordingly, the level of trust and commitment of the employees increases. In an environment of trust, employees can freely express their thoughts without worrying about being punished. All these positive situations make them more creative and encourage innovative behavior. Studies on the subject show that in enterprises with high levels of safety and empowered employees, employees who take a more active role with the transfer of authority and responsibility enjoy their work and there is a noticeable increase in their performance depending on their satisfaction.

As a result, in an environment where change and competition are so intense, it will be possible for businesses to survive and to gain an edge over their competitors in line with their goals, with a management approach that includes not only managers but also employees. In increasingly different business environments, managers will be able to turn this differentiation into an advantage thanks to the inclusive managerial features they will

develop, and integrate the whole team into the process by including the whole team in the process with their inclusive leader behaviors, and as a result, they will be able to provide a general increase in performance. Thanks to the empowerment activities to be carried out by inclusive leaders in the business, the employees will be able to make sense of the work they do, and they will take a more active role in decision-making by taking responsibility for the work they have done; In this way, the level of confidence and satisfaction will increase. Accordingly, employees who are open to sharing ideas without fear of punishment will be encouraged to exhibit innovative work behavior, and their creativity and innovation aspects will be improved. After all these positive developments, the employee will be successful and accordingly the business will be successful. With this study, which we have done as a literature review, we can recommend that all businesses and managers who aim to provide competitive advantage with more creative and more innovative employees choose inclusive leadership as a management model.

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Chapter 5

IMAGE AND NEW FORMS OF ALIENATION AN INQUIRY ON IMAGE AND ALIENATION IN CONTEXT OF THE DISCIPLINE OF IMAGOLGY¹

Ali OZTURK²

¹ Bu çalışma Prof. Dr. E. R. Fırlalı danışmanlığında yürütülen ve Muğla Üniversitesi Sosyal Bilimler Enstitüsünde 2001'de kabul edilmiş İmajoloji (Teorik Bir Denenme) adlı tezden faydalanılarak hazırlanmıştır. Daha sonra İmajoloji (Yeni bir disiplin denemesi) olarak 2008'de edim yayınlarında 2013 Elis yayınlarında kitap olarak basılmıştır. This study was prepared by making use of the thesis named Imagology (A Theoretical Essay), which was carried out under the supervision of Prof. E. R. Fırlalı and accepted in 2001 at the Social Sciences Institute of Muğla University. Later, it was published as a book in in Edim publications in 2008, then in Elis publications in 2013 and 2019 as Imagology (A Trial of a New Discipline).

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Introduction

There are many ways to know man, but the most complex is to try to understand and to explain it through knowledge. The contradiction of the link between man and knowledge has still been popular without losing anything from its very own nature since this contradiction or problem cannot be solved completely unlike others. However this does not mean that social scientists and philosophers should not deal any more with this link which has long historical background. Conversely they should do so by reconsidering and thus reinterpreting it (Öztürk, 2019).

I believe that this process also covers man's self re-question so that he can refine the link between himself and knowledge in a way that it is directed to the essential part of human existence and being existent; and thus enable us to see, analyze and interpret the controversy or problem in huge context and as to different aspects. For instance it can be taken and explain as historical, cultural, philosophical and neurological problem in the context of interdisciplinary studies. Thus, in this paper, I shall examine the problematic link by applying the holistic approach and epistemic holism which leads us to evaluate man as a whole rather than reducing him into his physical or mental parts.

I shall also respond to the question from different aspects by offering a new terminology, approach and method so as to introduce imagistic sociology and its communities in the context of imagology. In fact description, role and function of social science have steadily changed from early time to today. This historical fact suggests that like sociology which is not pure conjectural discipline, but its definition, role and function has changed according to periods, civilizations, schools, approaches and so on. Depending on these factors, sociology in particular and social science in general have also been reshaped and reconstructed and therefore its concepts, methods and subjects have accordingly changed.

In this context it can be said that today is different from nineteenth century so that we cannot define, describe and explain nowadays issues according to old approaches. Thus, we obviously need new concepts, paradigms, methods and approaches etc. in order to take further step to examine the structure of social science as based on new realities. Indeed, there are many scientists who think this in many respects that some of these are simulation theory, fiction concept, post-modernist approaches, post-structuralism, imaginative reality, imagology and so on. This study tries to reshape today's issues according to these approaches; try to build alternative ways through putting forward imagistic sociology. Moreover I would like to response to today's issues under the framework concepts of imagistic sociology and offer its principles, try to test by means of

imaginative communities so as to discuss these issues, and try to work our problems and thus put forward some new suggestions (Öztürk, 2016).

In this study, I am trying to deal with the alienation problem, which is a sub-problem of this general approach, and its new forms in this context. While doing this, I shall apply to the possibilities of the imagology discipline. So, in constituting this text, I drew partially from my work on imajoloji and among other related works.

Knowledge and New Forms of Alienation

Now I would like to begin my investigation on the problematic link between man and knowledge by presenting three main knowledge channels which are derived from ontological ground.

a- Conceptual Knowledge: It covers common sense, innate, basic logical statements and principles which merely are the properties of man by his nature or constitution. Common sense knowledge derived from the relation between subject (the agent or knower) and object (known thing) which refers to an epistemological state (Açıköz, 2017: 117). This state also require ontological base which is established upon the distinction of subject and object. In this context, the subject (the knower) realizes or conscious of his subjectivity not through natural causality but agent causality.

b- Empiristic knowledge: It is derived from our perceptions of external nature and its properties; and of the casual relations among these.

c- Imagistic knowledge: It may be made of fiction; imagination (Weisskopf, 1996:104-105); deliberated sabotage, deception, manipulation; and reversing actual event. I call this imagist or imagistic knowledge.

I claim that imagistic knowledge is distinguished from other two by means of its nature and the channels derived from. A knower when he refers to image actually referring to process of humanization of the knowledge, what I mean is, that he humanize the knowledge. Because, as Eliade states, the attraction of the matter or object (of knowledge) over soul leads to produce an imagistic process (Eliade, 1992: XXIII). Moreover objective knowledge cannot be obtained without referring to perceptual, fictional and imagistic knowledge. In short, knowledge necessarily requires a knower, an object and the relation between these two whatever their forms.

Refined knowledge cannot be obtained, packed and communicated without using the imagistic process; and most importantly distinguished from raw knowledge by applying to imagist knowledge. I claim that imagistic knowledge deserve a special attention as a scientific field which I would like to name it as ‘imagology’

Imagology; a new discipline that includes; image epistemology, cultural perceptions, communication, media, new media's, virtual society, social media and so on. We live in world of image and this age is further realized this fact. Therefore, I also re-systemized, re-conceptualized and re-established this situation so that I offer a new discipline; "İmajoloji" in Turkish pronounce and spelling ("imagology" in English) and it includes ten chapters written by myself.

- What is "imajoloji"?
- The ontology and epistemology of imaging process.
- What are the possibilities of imajoloji discipline?
- Some samples of topics in imajoloji
 - a. Holistic alienation
 - b. Epistemology of manipulation?
 - c. Universalization of subjective civilization.
 - d- The age of the fiction or the virtual society.

Discipline of İmajoloji is a new offer about relationship between knowledge and human via epistemology of image. This epistemic model obtains reinterpreted social and political life. Certainly we find traces of İmajoloji, in Plato, Bacon, Adorno, Heidegger, Baudrillard, Foucault, Derrida and main Islamic philosophers, sofism and so on.

According to me the human being is created within a World of images for in this period life that an individual confronts in real life. However, it is a questionable situation because of impossibility of absolute reality for human. But we have been surrendered by reactions of image resources that include some reality. Thus human has never believed in this reality exactly. He has created alternative realities, alternative images, symbols and tools. More importantly we could manipulate facts according to our position, ideology, politic approach, civilization and so on. Briefly, I argue this conception framework around image epistemology and its reaction on social life. It also includes the epistemological debates about the future of western culture and philosophy (Öztürk; 2001).

The process of image-knowledge composed of definition, description, analysis and various relations. However, here I shall particularly deal with the relation between image and alienation as an indicator of the explanation of the relation between conscious being (Knower) and knowledge on the ground of imagology. This may be done by means of the following items:

- a- Outer images of mind derived from external and internal imagistic entities (i.e., unseen, or mythical, mystical or indefinable images) which

stand for the pure state of human nature and constitution though man mostly does not realize its affect over his conscious, knowledge and actions as it happens in the case of Divine texts.

b- Semi-conscious images (axiomatic preliminary basic images): These kind of images are seen among the cultural beliefs (qualified as imagistic knowledge) and common sense principles (ground for conceptual and empiric knowledge) which are taken as axioms of our judgments and behavioral patterns. These are self-evident images which we no need of justification. For instance, the image of history for Turks may be related to the magnificence of war and victory but this does not reflect the nature of the history as a scientific discipline. The angle among the image (the sign) and its content has to be very close not widened as happens in the example.

c- Rational Images: They cover our images which are rationally derived from the internal and external worlds. They also potentially open the inquiry, analysis and reproduction.

Let us now analyze this process by giving an example particular ancient masterpiece. Thus, we need a mental travel through time (Karakuş, 2018: 8). Having known its quality and authentically, this masterpiece will be some sort of particular thing for us. We rationally do this because of the images which they left over our judgments and attitudes. By the virtue of affects of our social conscious or awareness and epistemic judgment we directed ourselves to that the image of that masterpiece; its definition and description; and its creator. Thus, we have the images about the masterpiece by passing through this process.

Obviously this process of imagination will also influence our typological situations. Moreover it will inevitable impact over definition, description and evaluation of culture and its elements, namely; an individual, society, state, state departments and officials and the relation among these elements. I believe that theorists of alienation have almost unaware of the inevitable impact of the imaginative knowledge for the sake of the process of instrumental production. For me, this a vital mistake since they could not see the holistic typological characteristic of man and his biological, mental and spiritual acts.

In fact, the most of the definition of man have been made so far true but they are not complete and sufficient since they insistently reduce the man's position to the one of the two sides of man –either mental or biological sides. This unfortunate mistake has been led the theorists to picture man as a passive being.

We can present the definition and description of holistic man so as to understand his actions in any form by the virtue of the following items.

This typological geography of man is:

The physical, spatial and time values of man which leads him to be what he is:

- i- History,
- ii- Physical assessment, functions, duration and process,
- iii- Nature and man's environment,
- iv- Socialization, communication and interrelation between them
- v- Meta or transcendental side of man (Divine soul):
 - i- Spiritual structure (the field of humanized knowledge of Habermas),
 - ii- Creativity,¹
 - iii- Reason, conceptual codification, cogitative perceptually,
 - iv- Internal specific functions (speech and writing acts and so on.),
 - v- Acceptable congenital features

a- Liberty, self identity and authentic of man² (having an intrinsic identity):

- i- Freedom of choice,
- ii- Accountability and individuation of man,
- iii- The challenge and libertarian capacity of man,
- iv- Alternative creation and presentation,
- v- Pathologicalization and Narcissism³
- b- Sentimental rebel side (ambition and passion):
 - i- Repent, jealousy and ready acceptances,
 - ii- Dictating, self-loving, exalting and mischief,
 - iii- Appreciation, hate and passivity,
 - iv- Sexuality,
 - v- Showing inclination,
 - vi- Sympathy and exaggeration,
 - vii- Selfishness, laziness and prevention,

1 Creativity is an activity of a normal person. (See Fromm, 1993: 106-107).

2 Pure, direct, reflective and self conscious individuality of Hegel (See Habermas, 1993: 10). Similarly, 'transcendental inertiaty' of Husserl. (See Husserl, 1997: 35-36)

3 Narcissism is a passionate self awareness of an individual which can be observed in the example of a baby and a woman who look their image in the mirror (See Fromm, 1987: 63-69).

viii- Deception or being deceived,

ix- Conjectural adjustment.

Imagist knowledge make sense and distinguished from other two kinds of knowledge if the above presented items are used for the definition and description of man in a holistic way which enable us to fall into the mistakes of reductionist theories. Any theory offered for the human identity and knowledge has to take this holistic nature and picture of the man. However this does not mean that holistic approach and method is the only one. It is basic or fundamental one without which one cannot offer complete and adequate picture of man as whole.

On the other hand man is able to play with the features of his typological geography since he potentially has the ability to direct them whatever and wherever they want to. As ibn Khaldun stated that in fact, the nature of man is the same in every cultural place, but he is the child of his habits or traditions. At the same time these features carry certain kind of cultural values which serves to Khaldun's pluralist societies. (Clément, 1997: 91)

In this case, drawing this typological map and determining impotence of the values passes through very complex duration and process which require an order of plural communication by means of which a person draw his own personal picture as well as others in the way he would like to. In this process the alienation and artificiality start for him and the others.

The differences in the typological definitions of man arise from this alienation and artificiality process, in which man takes one of these definitions as the basis for the definition of human, and justifies his existence and personal identity. I think Popper's criticism of conformity of truthiness (Demir, 1997: 36) particularly makes sense in this point. On the other hand, as Carrel point out partly appearances seems replacing the whole appearances that we choose one of these appearances by ignoring the others (Carrel, 1990: 57).

All these show that clarification of alienation can only be made by analyzing imagist knowledge since it merely occurs by means of typological misdirection. Thus imagist knowledge has key role for the alienation due to its typological codification and the production alternative codifying. Most of the alienation theories based upon these codifications and misdirection.

Further alienation also appears due to dissolution or deformation of typological vision, which is made by applying reductionist approach and methodology in the process of forming materialism and spiritualism, presented the above (Açıköz, 2016: 13). This reductionism also extended to the holistic structure of knowledge to its part in general. Imagist knowledge

has key function among the empiric and conceptual knowledge in the alienation process of the knowledge and its applied fields in particular. For this reason, reductionism a strategies in the hand of leading civilizations and its countries for the transfer of knowledge, culture, technology and so on.

However this does not mean that the denial of imagist knowledge leads man to another kind of alienation as Bacon did by denying idols. We can think of Marx as second example. He offers an approach about the alienation of man and societies which covers issues of division of work as an essential notion. This division leads man and societies material fetishism and extra value of production (Bayhan, 1997: 31-32).

I believe that this approach and theory of alienation of Marx is self refuting. This can be easily observed if we look at his division of upper structure or class and lower structure and interrelation between them determine the human history as foundational features of social dynamics (Benetton, 1991: 33)⁴. Marx tried to bring order out of chaos, and history has shown us that he failed and has fiasco, both in theory and in practice, because his predecessor, Hegel, failed to do so differently, and ‘absolute power’ did not save his either (Öztürk, 2008).

In this context, we can mention of Sartre who held the view that ‘the existence or being existent comes before essence or nature’. This means that: first man then his definition and description or first his ontological existence then his epistemological story. (Sartre, 1996: 63) Thus Sartre reduced man’s knowledge and production to the imagist production in a way that he is responsible for his development and all kind of actions as a helpless, fragile, vulnerable, poor victim of reality. In essence, Sartre’s determination that form precedes essence does not differ much ontologically from tabula rasa. In fact, it is an approach that operates in parallel with the political pursuits of the period. As said by Massimo d’Azeglio that “We have made Italy. Now we must make Italians.”

When talking about alienation theories, it would be impossible not to talk about Kafka’s despair and deep pessimistic approach. Such pessimism became legitimate when his relationship with his father was combined with the infested conscience of modern man. Indeed, the pessimism of Christianity combined with the misfortune of Judaism in that period, and the secrets of Gothic architecture, together with the great wars and destructions, became common to him. Long story short, he told this story so the world is a hell.

⁴ Marxist methodology put forward economic factor as an only factional factor for the social change and thus he reduces man to one of his constitutions by denying other side. (See, Bilgiseven, 1994: 87).

The final example we may give is Baudrillard's position. After examining a modern position Baudrillard puts forward his view of alienation in the context of the transparent relation between world and man. This relation refers to direct link between images of the man and his behavioral patterns in his individual and social life. If this link is cut out the man cannot be really what and who he is. He alienated from himself and the external world. He becomes other person (Baudrillard, 1998:188).

Maybe I shall mention as a new alienation "digi-alienation"⁵ (Öztürk, 2020) that we have become part of the computer world. In modern era we are a cog a machine, now a chip of phone, software of a computer. It can be called "post-alienation" process. All this alienation somehow based on imagistic level and is changeable according to period, times cases and so on (Öztürk and Emre, 2020).

Thought of the Western world is full of typological definitions about humanity. Unlike most of these definitions, specific definitions are specific to turnaround and approaches. However, it is the domain of definitions that are both social and political reflections. They are nominations aimed at influencing social developments as well as social cross-sections. But we need new definitions about new typologies in this qu-post term. It seems that this period, which we have conceptualized as an aid to the related studies and an application of the discipline of the Imajoloji, has allowed for its own definition of humanity. In this context, it has been developed to describe the situations in which human beings are framed by directly collapsed, fragmented, instrumental identities and attitudes, such as Homo-nanous Homo-Digitalus Homo-Ironius Homo-tostmodernius some typological offers (Öztürk, 2018).

Therefore, the development of information technologies and tools is very important in terms of influencing this process (Nas, 2019: 162). But this process what is known about the essence of man is decreasing rather than increasing and this vicious circle leads to new kinds of alienation in social life. Thus, we did not create a paradise thanks to technology, but we created a technology-specific human being.

Conclusion

The account, both of which include ours and others, we have presented so far demonstrated several facts about the image, imagist knowledge and alienation. I think we can count some of them in this brief concluding part as follows:

5 We have some questions for digital-alienation: Will humans also become biologically digitalization? Will man marry digital assets? Will one be immersed himself in the metaphysics of digitization? (see; Öztürk 2020).

i-) Offered theories of image, imagist knowledge and alienation are one-sided, insufficient, misleading.

ii-) These theories are reductionist in nature.

iii-) They cover:

a-) severe congenital mistakes;

b-) technical major mistakes;

c-) methodical mistakes; and

d-) the negative and destructive impacts and so on.

For instance, one of the negative impacts of reductionist theories of alienation is, as Wernick points out that, ideologies which do not tolerate the existence and the function other views. (Wernick, 1996: 45) After all, we can conclude that imagist alienation varies from or show change depending on directing, time, space, civilizational or cultural environments, personal or social inclinations of man.

One of the possible results of these changes in an individual's life is to build an imagistic cage in where he is alienated to himself and his social and cultural environments. I hope contemporary person will be able to break the chains of the imagist cage which has been readily made for himself, by applying holistic nature of man.

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Chapter 6

CUSTOMER RELATIONSHIP MANAGEMENT IN HOTEL ENTERPRISES: A RESEARCH IN ÇANAKKALE CITY CENTER

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2 This research is the last version of the paper titled “Otel İşletmelerinde Müşteri İlişkileri Yönetimi: Çanakkale Kent Merkezinde Bir Araştırma”, which was presented as an oral presentation at the 1st International Congress on Management of Organizations event between 27-28 November 2020 and whose summary was published in the conference proceedings abstracts book.

INTRODUCTION

Customer Relationship Management (CRM) is based on the principles of Relationship Marketing (RM), which is an emerging field of today's marketing. The CRM approach focuses on establishing unique relationships with individual customers for the purposes of securing and managing long-term relations. The CRM approach in hotel businesses first emerged in the early 1990s as managers realized the importance of gathering information about customers' preferences and needs. Today, hotel businesses are on the brink of an increasingly competitive market. Such competitive environment requires hotel businesses to both improve the quality of their services to retain existing customers and at the same time focus on attracting new market segments to their businesses. Hence, there is a greater need to offer a range of different products and services to a diverse customer base. For this reason, CRM has turned into a strategic imperative, allowing hotels to customize their offerings for each customer based on their individual tastes and to facilitate the processing of customer orders. Customer relationship management is the process of superior perseverance of the customers and guiding the businesses within the framework of expectations thereof. In addition, customer relationship management constitutes a management philosophy that focuses on the customer and establishes a close relationship with the customer.

Today, advances experienced in information and communication technologies have made intercontinental trade possible by ruling out the distances between continents. In this context, the concept of customer relations has become important so that the businesses could protect their market shares and increase their profitability rates. Placing emphasis on customer relations in organizational structures contributes to the establishment of successful relations with target consumer groups in the activities carried out by such organizations. Customer relationship becomes prominent in determining the direction and size of the relation to be established with target consumer groups. In this context, it is out of the question for businesses that cannot effectively manage their customer relations to create a continuous customer portfolio and thus to successfully contend with their competitors in today's competitive platform.

The tourism sector is one of the industries where employment opportunities are high and makes significant contributions to the economic growth processes of countries (UNWTO, 2018, 1). The tourism industry consists of transportation, hospitality and food and beverage sectors (Kemp and Dwyer, 2003, 635). Implementation of customer relationship management processes in hotel businesses providing services for the hospitality sector, which is one of the sectors in question, will allow a better understanding of guest expectations visiting the hotel. In this

context, a better and deeper analysis of both domestic and international guest expectations will ensure the on-point satisfaction of customer needs, which will in return gradually improve service quality of the hotels.

In this study, hotel businesses, which are among the major sectors of Turkish economy, are examined. In the study, convenience sampling method was adopted, and interviews were conducted with the management of 10 small and medium-sized hotels operating in Çanakkale. Using content analysis, which is one of the qualitative research methods, the importance attached to customer relationship management in these hotels was identified and the MAXQDA software was utilized for the analyzes.

CONCEPTUAL FRAMEWORK

The current emerging competitive environment results in the increased emphasis on customer relationship management in businesses that strive to improve their performance criteria day by day (Mohammed and Rashid, 2012, 220). The initial concept of customer relationship management (CRM) was first developed in the middle of 1990s in Information Technology (IT) industries. Along with advances in information processing operations, the existence of demanding consumers has contributed to the development of a more competitive environment. Customer relationship management was initially considered only as simple database marketing practice. However, over time, customer relationship management has evolved into a management philosophy in which an organization concentrates its activities around the customer. It was noted that customer relationship management was given importance in maintaining long-lasting rewarding relationships afterward with customers and creating value for both customers and shareholders (Lo et al., 2010, 140).

Customer relationship management is the process of superior perseverance of the customers and guiding the businesses within the framework of expectations thereof. In addition, customer relationship management constitutes a management philosophy that focuses on the customer and establishes a close relationship with the customer. Getting to know the customer, understanding their needs, and developing products and appropriate services constitute the goal of customer relationship management (Zengin and Ulama, 2015, 400). The literature on customer relationship management explains that to create a customer relationship portfolio with optimal profitability, it is essential to focus on the needs and preferences of customers and the attainable profitability of existing and potential customers (Zablah et al., 2004, 482). In addition, it is essential for businesses to retain existing customers and meet their expectations economically by implementing loyalty programs (Verhoef, 2003, 42). In this context, customer relationship management is a business and

marketing strategy that integrates technology, processes, and business activities around the customer (Rahimi and Kozak, 2017, 41).

It is evident that Customer Relationship Management contributes to the synergy between the customer and business; and enhances the trust in the business through the process of developing better relations. On the other hand, it is stated that the benefits of the relationships that customers have with businesses are divided into three categories, trust benefits, social benefits, and special attention benefits (Aksatan and Aktaş, 2012, 235). The most important goal of customer relationship management is to create loyal customers for businesses. In this sense, as in every other sector, customer relationship management enables loyal customers to be preferred within the framework of their ongoing purchasing habits in hotel businesses. In addition, the existence of activities aimed at improving service quality also draws attention in line with the importance attached to customer relationship management, especially in hotel businesses (Civelek, 2016, 235). The better the businesses get to know their customers, the more they improve their service quality processes. It is observed that hotel businesses operating on the axis of customer relationship management notion have collected more information about their customers. In this context, these businesses, which have more information about their customers, will have broader opportunities to offer special products for the customers. Competitive features come into prominence in hotel businesses that consider the customer relationship management important, on the other hand, the same thoughts do not apply to businesses with conventional marketing approach (Türker and Özaltın, 2010, 102-103).

Studies conducted in the literature classify the dimensions of customer relationship management as, customer orientation, organization of customer relationship management, information management and technology-based customer relationship management (Mohammed and Rashid, 2012, 228).

Customer Orientation. Customer orientation is about being connected with customers, understanding their needs, creating values and regarding customer satisfaction as the primary goal (Dean, 2007, 170). Customer orientation could be achieved through a positive relationship formed between the customer and the service provider. Studies have also supported that customer orientation leads to an increase in corporate performance (Mohammed and Rashid, 2012, 222). Customer orientation involves different practices such as offering superior products and services by concentrating on customer retention. Customer orientation in hotel businesses requires shifting from product focus to customer focus and centering upon customer needs (Padilla-Meléndez and Garrido-Moreno, 2014, 389). From the viewpoint of customer-based information, current

and future customer demands can be identified by evaluating the reasons for customer dissatisfaction (Racela, 2014, 20). Customer orientation is defined as an element of organizational culture that enhances both the attachment of customers and the success of the business (Ngacha and Onyango, 2017, 2). Customer orientation aims to establish long-term relationships with customers, thus endeavoring to create a sense of trust in the customer towards the business (Bozkurt and Çolakoğlu, 2020, 3999). It can be argued that the customer orientation has an impact on the perception of quality and, as a result, quality perception will influence the consumer value and satisfaction level. For this reason, a business could provide benefits both directly and indirectly by adopting customer-oriented attitudes (Brady and Cronin, 2001, 242).

Organization of Customer Relationship Management. The success of customer relationship management practices is dependent on the active participation of employees in the management processes (Mohammed and Rashid, 2012, 222). In the businesses, this is ensured if all employees primarily engage in behaviors that focus on quality policies. Hospitality businesses have entered an intense competitive environment along with the changes and transformations experienced today. The basic parameters of the competition process, on the other hand, focus on the quality of products and services. This fact has made the quality standards in hospitality businesses more important (Gürbüz, 2000, 54). Although the quality of hotel services in the modern lodging industry is affected by many factors, the most important of these is motivated human resources. Unprofessional and dissatisfied hotel employees adversely affect the quality of hotel services, competitiveness, and business success of the hotel in the long run. Since this will ultimately affect customer satisfaction, the businesses are recommended to invest in human resources training and motivation (Batinić, 2016, 28). The features of the hotel such as hygiene, price, location, security, personal service, physical attractiveness, relaxation opportunities, service standard, image and reputation are important both in evaluating the quality of the hotel and in achieving customer satisfaction (Dominici and Guzzo, 2010, 4). In this context, the success of the customer relationship management organization depends not only on quality technology and systems, but also on an efficient service approach. It is possible to state that the organization of customer relationship management has a positive correlation with the performance of a business (Rashid and Tahir, 2013, 232).

Information Management. Information management is defined as a set of administrative activities aimed at designing and influencing knowledge creation and integration processes (Lee, 2014, 1786). Information management provides customer, service, and product information with

the aim of improving customer service in businesses and enabling faster decision-making based on reliable information (Garrido-Moreno and Padilla-Meléndez, 2011, 439). Information management is the process of discovering, acquiring, developing, sharing, maintaining, evaluating, and applying knowledge carried out by linking human resources, information, and communication technologies (ICT). Information management is the creative, effective, and efficient utilization of all kinds of information to attract and retain customers and improve the organization (Keshtidar, 2017,70). Developing competitive advantages through information management has importance in hospitality businesses. Therefore, the organizations need to acquire new information about their customers, discover and use their existing knowledge, and share this information within the organization so that they could remain competitive. In line with this argument, numerous studies conducted have identified that there is a positive relationship between information management and market efficiency and financial performance, customer retention and customer satisfaction (Rashid and Tahir, 2013, 232).

Technology-Based Customer Relationship Management. The use of technology in customer relationship management enables efficient business-customer interactions, as well as the improvement of the company's ability to maintain profitable customer relationships through appropriate analysis of customer data (Mukerjee and Singh, 2009, 73). It is viewed that businesses strive to reduce their internal costs, interact better with the environment, and increase their economic profitability in the long run along with the developments in information and communication technology. It is asserted that hotels have adopted information and communication technologies as a tool to cope with rapidly changing environments due to increasing competition and customer expectations. Many studies conducted in the literature report that technology-based customer relationship management has a significant positive impact on business performance. Within this framework, it is possible to state that technology-based customer relationship management will have a positive influence on hotel performances (Rashid and Tahir, 2013, 233).

METHOD

Hotel businesses can gain important benefits such as developing successful customer strategies, creating customer value, achieving customer loyalty, and increasing profitability with the help of CRM. The fact that most of the research studies on CRM in the hospitality sector have been conducted on big and chain hotel businesses, points out that there is an absence in the evaluation of the subject in terms of hotel businesses of different scales and types.

In the study carried out between the dates of 10/01/2020 and 20/01/2021, semi-structured interview method, one of the qualitative research methods, was applied. Within the framework of the study, convenience sampling method was adopted, and interviews were conducted with the management of 10 small and medium-sized hotels operating in Çanakkale. Using content analysis, which is one of the qualitative research methods, the importance attached to customer relationship management in these hotels was identified and the MAXQDA software was utilized for the analyzes. The studies of Aksatan & Aktaş (2012) and Rashid & Tahir (2013) were referred to while preparing the interview questions. For the interviews, a format involving different questions was determined within the scope of CRM's four dimensions, customer orientation, organization of customer relationship management, information management and technology-based customer relationship management. Apart from the main subject of the study, questions about the business operators were also applied. Interviews took place between 30 and 45 minutes, during which only notes were taken. The data obtained through the interviews were analyzed by each author; content analysis was performed using the MAXQDA Program, and code schemes indicating the basic and sub-categories were prepared. In the last stage, the findings were interpreted by quoting from the interviews conducted.

FINDINGS

In Figure 1, the code system is in the left column and the participants are in order in the columns to the right of the code system. With the code matrix scanner, how often the codes are used is analyzed quantitatively. The color and size of the squares at the intersection of the code and the participants in the matrix vary depending on the frequency of the codes expressed and used by the participants in the interview in the figural matrix browser. Those that appear as a large square in the matrix are the codes with high code frequency. In addition, the color of the intersection with high code frequency is lighter and more striking, while the color of the square with low code frequency is shown with a duller color. Considering the total number of codes obtained from the participants separately, it is seen that the Hotel 5 participant is the participant with the highest frequency of expression in the research with 22 codes.

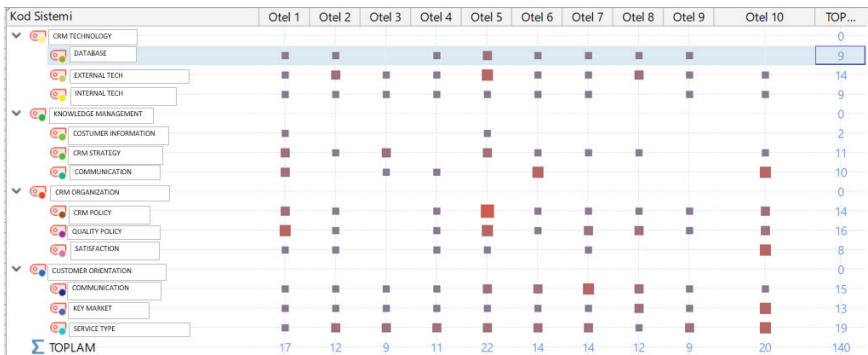


Figure 1. Code System

The developments in information and communication technologies, the increase in competition and emphasis placed on human rights have enhanced the importance that businesses attach to customer relationship management. The dimensions of customer orientation, organization of customer relationship management, information management and technology-based customer relationship management are considered as aspects of customer relationship management capabilities. It is expressed that one of the main factors affecting the sustainable success and profitability of businesses in today's competitive processes is customer relationship management. Statements of the interviewees about the concept of customer orientation are given in Figure 2.

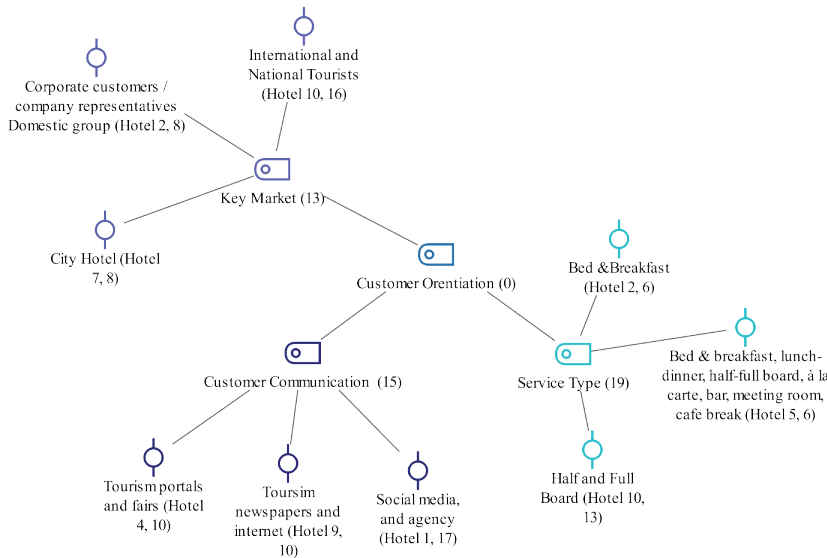


Figure 2. Customer Orientation

As indicated in Figure 2, the interviewees speak of how customer orientation is used within the scope of customer relationship management in hotel businesses with 47 statements. Statements of the interviewees are divided into sub-themes of existing market, customer communication and service type. 19 of these statements contain information on the service type of the hotel businesses, 15 of them are about the communication channels used by the hotel businesses, and 13 of them are about the existing market of the hotel businesses. Hotel businesses interviewed in the study try to use the elements within the scope of customer orientation as a precursor to their marketing plans. Statements of the interviewees about the concept of customer relationship management organization are given in Figure 3.

Kod-Alt kod-Bölmeler Modeli

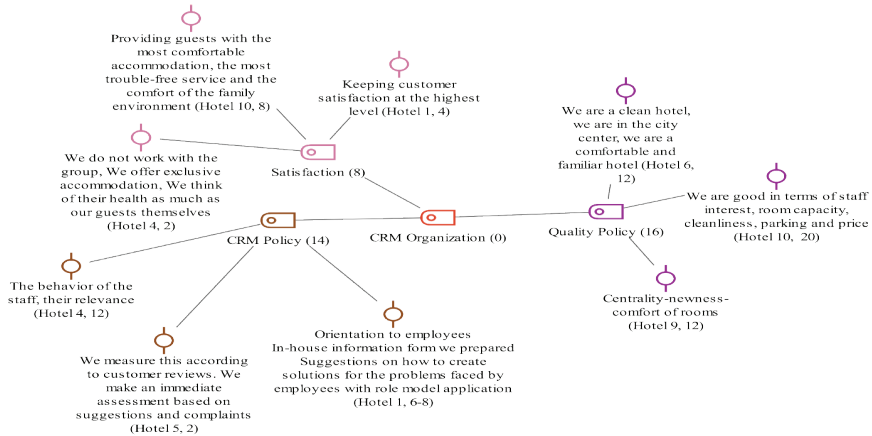


Figure 3. Customer Relationship Management Organization

As indicated in Figure 3, the interviewees speak of how organization of customer relationship is used within the scope of customer relationship management in hotel businesses with 38 statements. Statements of interviewees were divided into sub-themes of quality policy, customer relationship management policy and satisfaction. 16 of these statements include the quality policies of the hotel businesses, 14 of them include the customer relationship management policies of the hotel businesses, and 8 of them include the perspectives of the hotel businesses on customer satisfaction. Hotel businesses taking part in the study strive to improve their employees in a way exhibiting customer-oriented behaviors. Furthermore, they prefer to operate as a small business in the customer relationship management organization because it is an advantage in offering customer

satisfaction and quality. In Figure 4, statements of the interviewees about the concept of information management are given.

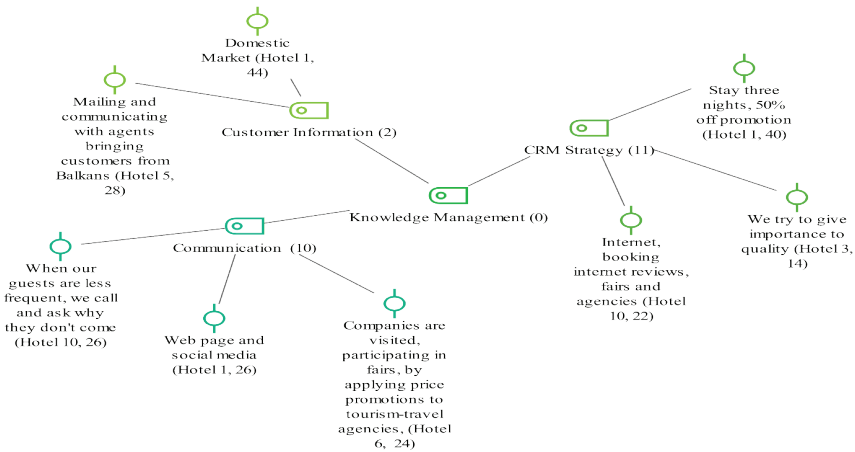


Figure 4. Information Management

As indicated in Figure 4, the interviewees speak of how information management is used within the scope of customer relationship management in hotel businesses with 23 statements. Statements of interviewees were divided into sub-themes of customer information, customer relationship management strategy and communication. 11 of these statements are about the use of customer information by hotel businesses within the scope of customer relationship management strategy, 10 of them are about the communication of managers and employees in hotel businesses with their customers, and 2 of them are related to customer information. Information management is the process of transforming information about customers into customer knowledge. Communication between managers and employees of small hospitality businesses with their customers plays an important role in their preference. Hotel businesses participating in the study use customer knowledge in communicating with them and transforming such knowledge into a customer relationship management strategy.

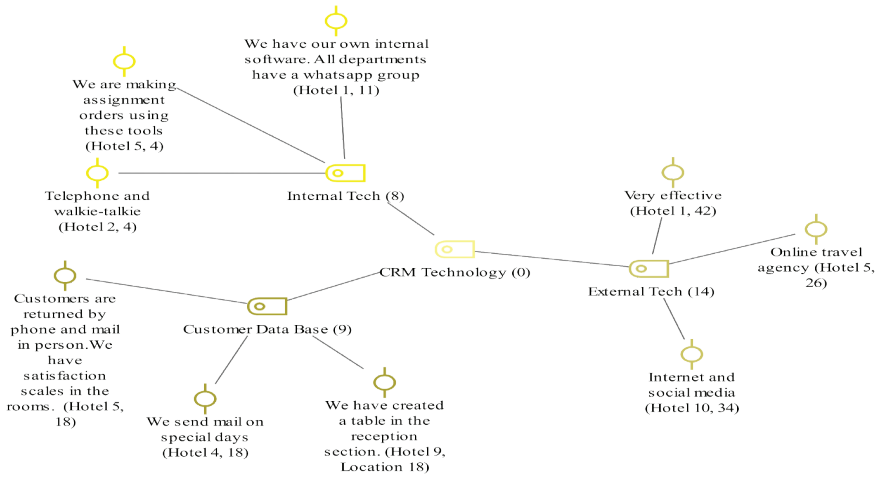


Figure 5. Technology-based Customer Relationship Management

Statements of the interviewees about the concept of technology-based customer relationship management are given in Figure 5. As indicated in Figure 4, the interviewees speak of how customer relationship technologies are used within the scope of customer relationship management in hotel businesses with 31 statements. Statements of interviewees were divided into sub-themes of database, internal technology, and external technology. 14 of these statements are related to the external technology usages of the hotel businesses, 9 of them are related to the applications for the customer database in the hotel businesses and 8 of them are related to the internal technologies of the hotel businesses. If information technology is not applied correctly, the CRM strategy will fail. The fact that getting the accurate information from the right people at the right time matters, is of great importance for making the right decisions and/or providing services. Hotel businesses interviewed in the study use different information technology elements to transfer information within the business, to communicate with customers outside the business and to create a customer database. However, in this context, it is understood that the interviewed hotel businesses do not employ any CRM software.

CONCLUSION

In the study, the importance attached to customer relationship management in the hotel businesses operating in Çanakkale province was identified by content analysis, which is one of the qualitative research methods. In this context, questions were addressed to hotel managers within the scope of customer orientation, organization of customer relationship management, information management and technology-based customer relationship management, which constitute the four dimensions of customer relationship management.

Statements of the interviewees in the dimension of customer orientation were divided into sub-themes of existing market, service type and customer communication. In the sub-theme of existing market, it was reported that the customers were domestic and foreign tourists, and that the businesses had domestic corporate customers including company representatives. In the sub-theme of service type/standard, it was stated that there were services including bed and breakfast, half board, full board, a la carte, meeting hall, and coffee break. In the sub-theme of customer communication, interviewees mentioned fair and tourism portals, social media, agency meetings, city hotel promotions, tourism newspapers, internet, and communication processes with agencies.

Statements of the interviewees in the dimension of customer relationship management organization were divided into sub-themes of satisfaction, quality policy and customer relationship management policy. In the sub-dimension of satisfaction, it was stated that efforts were made to provide guests with the most comfortable accommodation, the most trouble-free service and family environment as well as keeping customer satisfaction at the highest level. In the sub-theme of quality policy, staff attention, room capacity, hygiene, parking, and price levels were emphasized. In the sub-theme of customer relationship management, the level of attention given to customers by staff behaviors, orientation meetings held for employees, role model practices, and management policies that consider suggestions and complaints based on customer comments were detailed.

Statements of the interviewees in the dimension of information management were divided into sub-themes as customer information, customer relationship management strategy and communication. In the sub-dimension of customer information, it was noted that when the frequency of guests' visits changed, the reasons were investigated, and the agencies bringing customers from different countries were contacted on this subject. In the sub-dimension of customer relationship management strategy, the interviewees indicated that they paid attention to quality-oriented work, applied promotional activities, and benefited from internet comments, fairs, agencies, internet and booking sales sites. In the sub-dimension of communication, on the other hand, the interviewees stated that the customers were called back about the items left in the rooms; and that positive and negative comments made online were also answered.

Statements of interviewees in the dimension of technology-based customer relationship management were divided into sub-themes of database, internal technology, and external technology. In the sub-theme of internal technologies, it was noted that the hotels had internal software, and it was detailed that the assignment orders were implemented with in-house tools. It was further stated that communication technologies such as

telephone, radio, WhatsApp etc. were used with all employees to use time effectively and to act fast in hotel enterprises. In the sub-theme of external technologies, the interviewees pointed out that the internet, social media, and travel agencies were made use of. In the sub-theme of database, it was explained that the enterprises also communicated with the agencies, and satisfaction questionnaires were placed in the rooms. In this context, it was declared that customers who experienced satisfaction and dissatisfaction were given feedback by phone or e-mail. In addition, it was further reported that e-mails were sent to customers on special occasions.

The findings of the study revealed that hotel managers regard CRM as a tool to satisfy customers in the best way possible and to make them feel at their own home. As a result of the study, it was determined that the interviewed enterprises employed different methods than large enterprises in acquiring, storing, and analyzing customer information used in CRM. In the interviews conducted, the concept of a family, whose members are hotel owners, employees, and customers - in the words of the managers, guests coming to their own homes - was frequently referred to, depending on the warm relations formed between the hotel owner, employees, and customers. It was concluded that good communication between customers, business managers and employees facilitated the processes of obtaining information and updating the acquired knowledge.

It was understood that the businesses interviewed in the study are conscious of the importance of creating customer loyalty, and for this purpose they paid attention to their customers, developed strategies to add value to their products and services, and placed emphasis on complaint management. The outcomes of the study show that interviewed businesses are oriented to achieve positive results in customer relationship management by benefiting from their questionnaire-related advantages. The fact that the study is carried out on small and medium-sized hospitality enterprises located in the province of Çanakkale constitutes the limitation of the study. In the research study, the opinions of business managers on customer relationship management were examined, but no information was acquired about the opinions of customers. For the future studies on this subject, it is recommended to conduct interviews with both managers and customers. In addition, it would also be beneficial to compare similar studies by reapplying them in different touristic centers.

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Chapter 7

THE CIA-ENCOUNTER RELATIONSHIP IN THE CULTURAL COLD WAR

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Cold War and Culture

During the bipolar Cold War period, when there was constant tension and partial conflict between the Western and Eastern blocs led by the United States and the Union of Soviet Socialist Republics, the interests of the bloc or the interests of the bloc leaders preceded the interests of the small states. The leaders of the bloc got very involved in the internal affairs of the countries within their bloc, and the Western states, especially the United States and England, were disturbed by the presence of the Soviet Union in the east of Europe. There was suspicion that pro-Soviet tendencies would come to power in Western Europe (Sönmezoğlu, 2010:591-592); during this time, multilateral organizations and relations proliferated and developed, members of the international community increased almost fourfold, and the Cold War divided the world into two camps. In this way, the foundations of the multilateral international order were laid (İskit, 2012:165).

During the Cold War, public conflict between the United States and the Soviet Union progressed to a controllable extent. The United States and the Soviet Union made great efforts to reach the target audience, and the superpowers maintained their hegemony in the field of knowledge, as well as in other aspects of their global influence (Seib, 2009:778). However, a divergence occurred in the field of culture, and Soviet state propaganda and cultural programs could not keep up with the pace of American commercial popular culture in terms of flexibility and appeal. Hammers and bulldozers would not have worked without the years-long transmission of images of the popular culture of the West (Nye, 2005:54).

During the Cold War, the soft power of the United States helped America's policies to be found encouraging by other countries, and when the United States made popular appeals, it became easier for leaders in democratic Western Europe to follow Washington's lead (Kurlantzick, 2007:7). Furthermore, the United States also won the hearts and minds of the majority of young people about Western democracy, and American culture, by contributing to soft power, damaged the Soviet system (Nye, 2005:55-56). The United States, which exported its values during the Cold War (Zhong and Lu, 2013:547), used cultural products as a weapon and cultural products became a part of the ideological war (Barnhisel and Turner, 2010:2-4).

In the aforementioned ideological war, the expression "free world" has been used continuously in relation to conflicting worldviews and the daily life of societies. In the effort to reach a society, art and thought became a battleground, and the United States defended aesthetic diversity against the aesthetic socialist realism of the Soviets. For the United States, diversity

took on a new meaning as freedom and the Cold War permeated every aspect of daily life from wallpaper to music and from books to movies.

Although there was a mass influenced by the ideological rigidity of Soviet culture, Western culture positioned itself in a guiding place for the oppressed peoples. In this direction, young people who were deprived of freedom and had the ideal of a better life were under the influence of Western culture, desiring not only freedom and entertainment, but also modernity and self-expression. Moreover, as Nye underlined, the Western popular culture broke down the wall before the Berlin Wall was destroyed.

Congress for Cultural Freedom

The United States had seen with the Cold War that Soviet propaganda succeeded among artists and leftists. However, there was overwhelming censorship in the Union of Soviet Socialist Republics. Having been aware of this, the United States realized the importance of activities such as publishing, festivals, congresses, exhibitions, concerts, and conferences are based on freedom. Washington incorporated advocates of intellectual freedom in the West into its policies by subsidizing activities criticizing Marxism, Communism, and revolutionary politics. Directly or indirectly funded anti-Communist publications made extensive efforts to defend Western cultural and political values and attack Stalinist totalitarianism.

The CIA (Central Intelligence Agency) pursued a sophisticated method, bringing together ideology and art on the cultural fronts for the long-term foreign policy goals of the United States. The CIA also had an influence on artistic activities by supporting art exhibitions, symphonies, theater groups, and well-known jazz and opera singers to spread the United States' culture and gain government appreciation. The CIA regarded publications made during the Cold War as an act of war, and participation in cultural life had important long-term consequences.

It claimed its place in history as a known fact that the CIA was influential in the establishment and financing of the Congress for Cultural Freedom for freedom of expression during the Cold War. Founded in West Berlin on June 26, 1950, the Congress for Cultural Freedom was active on five continents as a cultural and political phenomenon and served with offices in more than thirty countries. The journals of the Congress for Cultural Freedom had a place beyond nationalism, and universal elements predominated in the journals. Congress for Cultural Freedom contained the ideal of a global intellectual community and a representation that set the conditions for their direct cultural acceptance (Scott-Smith and Lerg, 2017). Magazines such as *Encounter* and *Tempo Presente* were often discussed in this representation situation. The question of the autonomy and purpose of journals inevitably arose as they aimed to provide a forum

for transnational thought based on the defense of liberal values (Stenger, 2017:100-101).

While the Congress for Cultural Freedom was creating a forum for transnational thought, it found the concrete dimension of the anti-Communism abstraction at the local level. Local structures were designed in a system where certain ideas and values were selected, changed, adapted or rejected, and studies were conducted to discuss and inform (Morbi and Carlucci, 2017). Indeed, the Congress for Cultural Freedom was the response to a series of events organized by the Soviet Union. In order to respond to these events, Congress for Cultural Freedom undertook activities such as publishing prestigious magazines, organizing art exhibitions and conferences, and awarding musicians and artists.

The CIA-Encounter Relationship

After 1953, America's culture was introduced to countless people in American libraries and information centers by the United States Information Agency. In the 1950s, the CIA also participated in the cultural war and secretly supported American art exhibitions. Encounter (Cultural Diplomacy The Linchpin of Public Diplomacy, 2005), which was among the most dynamic magazines of the Cold War, was also among the cultural activities supported.

The CIA provided substantial support to Encounter, playing a pivotal role in financing and supporting literary magazines around the world in continuing the cultural war against communism. Encounter, of which importance was undisputed during the Cold War, was a monthly cultural and intellectual magazine and was used as a weapon in the Cold War (Harding, 2017). The Anglo-American intellectual and cultural magazine Encounter, which started its publication life in 1953, was among the most powerful and organized works of the Cold War by the CIA. Encounter was among the CIA's tools of control and influence in the global war between "totalitarianism" and "freedom." Encounter, one of the CIA-funded journals, was used to achieve the CIA's Cultural Cold War goals as a direct expression of United States ideology (Wilford, 2013:289).

It was controversial that Encounter, which was published between 1953 and 1990 and was founded by The Congress for Cultural Freedom, was secretly financed by the CIA. Critics also claimed that the magazine, which was part of the covert cultural propaganda program in Western Europe and always proclaimed itself as the voice of freedom and intellectual independence, was nothing more than a CIA pawn (Godet, 2019).

Intellectuals associated with the Congress for Cultural Freedom shared a common interest in countering a broad range of transatlantic and

Communist threats. In this phase, after the death of Stalin in 1953 and the disintegration of world Communism into a Soviet-centered monolith, “vital-center liberalism” and “the end of ideology” helped popularize *Encounter* (Gode, 2019:124).

Encounter, which was identified with the Cold War and ended at the beginning of 1991 (Berry, 1993: 194), attracted great attention in that period and reflected the political economy of American hegemony to its readers as a tool of the CIA. As a sophisticated and cultural publication with a political setting, a beacon of the modernist movement, *Encounter* worked on the transmission of ideas and the special relationship between England and the United States. In the United States Cold War narrative, *Encounter* was positioned in a special place on the cultural scene and had a function too significant to be reduced to an anti-Communist message (Gode, 2019).

Encounter sought to make connections between artistic modernism, intellectual freedom, and anti-Communism. Literary and artistic modernism was clearly and consistently associated with Western ideas of freedom and individualism. The magazine evaluated Soviet art and intellectual life as restrained, dishonest, and servile. In *Encounter*, the vitality of modernism represented the superiority of the West due to its individualism and freedom (Barnhisel, 2014:382-383).

The CIA’s covert sponsorship of *Encounter*, which played a powerful role in intellectual affairs in the 1950s and 1960s, and its disclosure at a time of growing unrest in the Vietnam War, tarnished the magazine’s reputation. The rise followed a split by a group of left/liberal intellectuals, including Stephen Spender and British literary critic Frank Kermode. Spender, who was assured by his American colleagues that *Encounter*’s funds were obtained from private sources, protested that he had been deceived and used for years (Berry, 1993:194). The magazine, which had always loudly proclaimed its values of freedom and intellectual independence, was criticized by critics as a puppet of the CIA, and everything published by *Encounter* was questioned (Barnhisel, 2014:389).

What the 1967 scandal revealed to the public was the CIA’s signing off on an elaborate network of international publications that promised to eliminate years of ideological warfare and preferences against Communism. The *Encounter* sponsored every publications from *Cuadernos* targeting Latin America to *Preuves* published in Paris. *Encounter* was remarkably like a leading authority in intellectual publications (Berry, 1993:196).

While some modernist magazines used sharp rhetoric to highlight their opposition to the market and consumer capitalism in general, *Encounter* sought to position itself in this market and partly readers and critics did

not perceive it as an official propaganda. While Encounter published advertisements in their back pages, the magazine's authors also heavily blamed the accelerating and unstoppable forces of materialism and mass culture in the free West (Barnhisel, 2014).

Although the CIA's sponsorship of Encounter during the Cold War is a subject of debate, it is clear that the CIA's support for Encounter, which published liberal articles, is a logical move for American policy (Berry, 1993: 209-210).

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Chapter 8

BENEFIT VALUE ANALYSIS FOR CAPPADOCIA REGION IN TURKEY

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1. INTRODUCTION

Recently, the importance of outdoor recreation and nature-based tourism has been increasing. Visiting natural environments and being outdoors improves human health and well-being. It also contributes to the development of social ties and brings people together with their natural and cultural heritage. They also contribute to local economies (Frumkin et al., 2017; Hartig et al., 2014; Wolsko et al., 2019). The known benefits of outdoor recreation and nature-based tourism increase the contribution of nature-based experiences to individual, society and social resilience and sustainability.

The tourism sector, which is called the flueless industry, has many benefits for the country. Tourism is one of the important sectors for the development and development of a country. Although there are many types of tourism, nature tourism is discussed in this study. The popularity of nature tourism is increasing day by day. your country. It is one of the most important factors in the development of the area on the line. This situation has mobilized the municipalities. Municipalities have now tended to invest in their tourism points and turn them into important tourist attractions. Although this purpose seems to be economical at first, in fact, nature is protected by this way. (Winter et al., 2020).

These tourism destinations receive 8 billion visitors annually, which means 600 billion dollars in visitor expenditures (Balmford et al., 2015). Tourism is an important source of economic income for host countries (Snyman and Bricker, 2019). Investing in nature can be expressed as an investment in the future. With these investments, the ecological balance of nature is protected. Thus, sustainability is ensured. (Schild, 2019). These contributions are very important opportunities for sustainable recreation and tourism (Bricker et al., 2010). If local governments can determine how individuals evaluate these areas, they can more easily increase the use of these areas. For this reason, it is important to measure the potential of individuals to evaluate tourism areas.

Today, different methods are used to determine the best and most common usage areas of different regions in relation to recreation and tourism planning (Aytekin et al., 2001; Saraçoğlu, 1995). Today, different preferences and requests regarding open space and leisure activities are examined and evaluated. "Benefit Value Analysis", which can be considered as a systematic evaluation method, is based on the concept of subjective value. In other words, the positive value of meeting the need is the subjective value of a field (Nieke & Reusen, 2007). Benefit Value Analysis is a systematic method of evaluating options (Zangemeister, 1970; Krahl, 1976). A system of appropriate criteria is evaluated to meet

the requirements specified by a set of options ($n > 2$). Thus, the total value constitutes a common outcome, including taking into account all the criteria of an option (Henne, 1976).

Values of 0-5 were used in the applied analyzes. These values will be used for rating. In the study, firstly, a number of values were determined and these values were measured with a rating between 0 -5.

Having more than one value in forestry is one of the main purposes. In other words, it tries to use the products and services offered in the same region. Leisure activities, which are an indispensable part of individual lifestyles, are gaining more and more importance. The basic step in goal setting is to determine the importance of the region in multiple value options. The fact that the Cappadocia region can be divided into three as “open areas”, “valley areas” and “riverside” is the reason why this area was chosen as a case study. Evaluation of relevant options and criteria is explained with the figure, flowchart and table tool.

2. MATERIALS AND METHOD

2.1. MATERIAL

Towards the end of the Bronze Age period, Cappadocia, also known as Hatti, is also the homeland of the Hittite power, whose center was Hattusha. After the defeat of the Lydian king Croesus in the 6th century, the Hittite Empire collapsed, the Surro-Cappadocians fell. After these events, a number of feudal aristocracies, powerful castles and peasants in Cappadocia were kept as slaves and identified as foreigners. (Evelpidou et al., 2010) .

Cappadocia is a historical region in Central Anatolia, which is part of the Turkish provinces of Nevşehir, Niğde, Aksaray, Kayseri and Kırşehir (Figure 1).



Fig 1. Geographical position of case area (Url-1, 2020).

According to Herodot, during the period of the ion revolt, it is reported that a region from the Taurus Mountains to the Euxine (Black Sea) was occupied by the Cappadocia. In this sense, Cappadocia is bounded by an area connecting the west of Lycaonia to the east of the Euphrates, the Taurus Mountains on the south, Cilicia, and Pontus to the north, and Galatia to the east (Van Dam, 2002).

The use of name, traditions, cultural heritage and unique history throughout the history in Christian sources in international history to describe the extraordinary fairy chimneys and natural beauties is still underway.

Now, Cappadocia is in the a field that can be defined as the heartland of Turkey in Central Anatolia. Within the borders of Kayseri (ancient Caesarea) province, a high platoda is formed near Erciyes Mountain (ancient Argeus), which is 3916 meters high, close to the volcanic summit. The historical boundaries of Cappadocia, especially on the western side, are uncertain. It is the Taurus Mountains that also form the borders of Cilicia that separates Cappadocia from the Mediterranean in the south. The western border of Cappadocia is formed by Lycaonia on the southwest and Galatia on the north. Cappadocia is located in the middle of Anatolia due to its location and due to its high altitude, it has significant climatic conditions such as hot and dry in summer and cold and snowy in winter (Van Dam, 2002). Rainfall in the region is rare and is usually semi-arid.

The area has become a popular tourist destination because of its many historical, cultural and popular geological features (Fig 2).



Fig 2. A vista point in Cappadocia area (Url-2, 2020).

The historical and important cities that can be visited in Cappadocia are Goreme, Ürgüp, Güzelyurt, Ihlara Valley, Uçhisar, Avanos, Selime and Zelve. Moreover, there are underground cities such as Gaziemir, Kaymakli, Derinkuyu and Özkonak that are worth seeing. The cave houses that the tourists visited and the best historical mansions they visit are located in Goreme, Ürgüp, Uçhisar and Güzelyurt.

The hot-air balloon present in Goreme is very popular in Cappadocia. Göreme, Ürgüp, Monastery Valley (Güzelyurt) and Ihlara Valley are available where fun hiking can be done areas (Fig 3).

Sedimentary rocks formed in lakes and streams and ignimbrite deposits that erupted from ancient volcanoes approximately 9 to 3 million years ago, during the late Miocene to Pliocene epochs, underlie the Cappadocia region. There are Cappadocia rocks around Goreme, which are worn with forms similar to hundreds of magnificent columns and minarets. The village people living in the center of the Cappadocia region carved soft rocks in the volcanic beds and made churches, houses and monasteries. Göreme was a monastery center between 300 and 1200 AD (Godley, 1920).

The sedentary life the first in the Goreme region reaches to the Roman period. Historical examples in Göreme region are still seen today. Examples of churches and houses carved from soft rocks are Durmuş Kadir, Ortahane, Yusuf Koc and Bezirhane churches and various places like Uzundere, Bağıldere and Zemi Vadileri. Which is one of Turkey's most famous and eminent locations Goreme Open Air Museum is the most visited site of the

monastic communities in Cappadocia. The complex dates from the 9th to the 11th century and contains over 30 carved churches and chapels. Some of these structures have perfect frescoes (Godley, 1920).

Cappadocia is poor in vegetation. Forests and shrubs are rarely. With its vegetation, steppe, there are willow, poplar and cypress trees in the Kızılırmak valley. Grassland and pastures are 28% and planted-planted areas are 69%. In the summer months is dominated by a yellow image.



Fig 3. The functioning opportunities of criteria in open space (Url-3, 2020; Url-4, 2020; Url-5, 2020; Url-6, 2020).

2.2. METHOD

Benefit value analysis of open space areas

The first step in evaluating open space is to define the purpose the system will meet. Krahl set some goals for open spaces in 1976. These targets are as follows (Krahl, 1976; Aytekin and Chorbaci, 2008):

- Recreational needs of people for open spaces should be determined. Efforts should be made to meet these needs in the most correct way.
- The protection and appearance needs of people must be met.
- Since people's needs and expectations differ, activities in open areas and the necessary place to carry out these activities should be provided.

The above-mentioned goals should be determined as goals and actions should be taken accordingly. Goals should be arranged hierarchically and a roadmap should be laid out. In Figure 4, there is a target hierarchy of an area developed as an example.

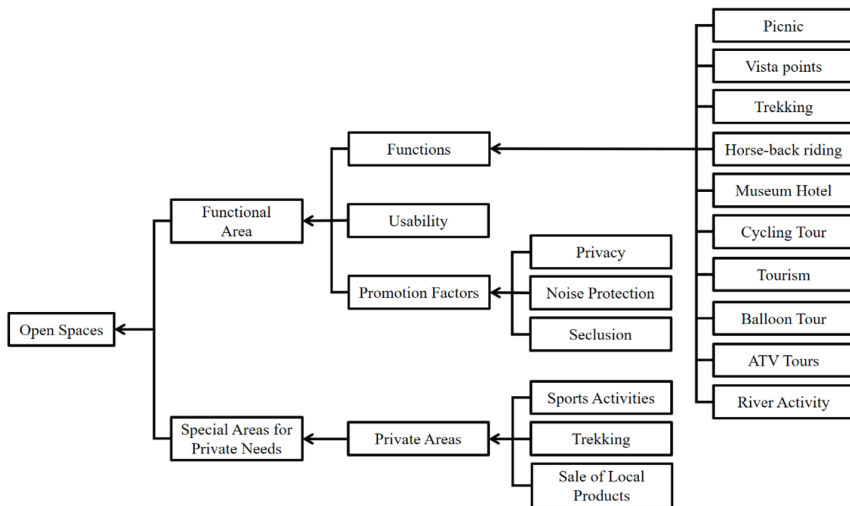


Fig 4. The goal hierarchy for Benefit Value Analysis of the Cappadocia region.

Benefit value analysis model

The direct evaluation of options, that is, their processing without any intermediary, is called benefit-value analysis. A process of utility value analysis is given in Figure 5.

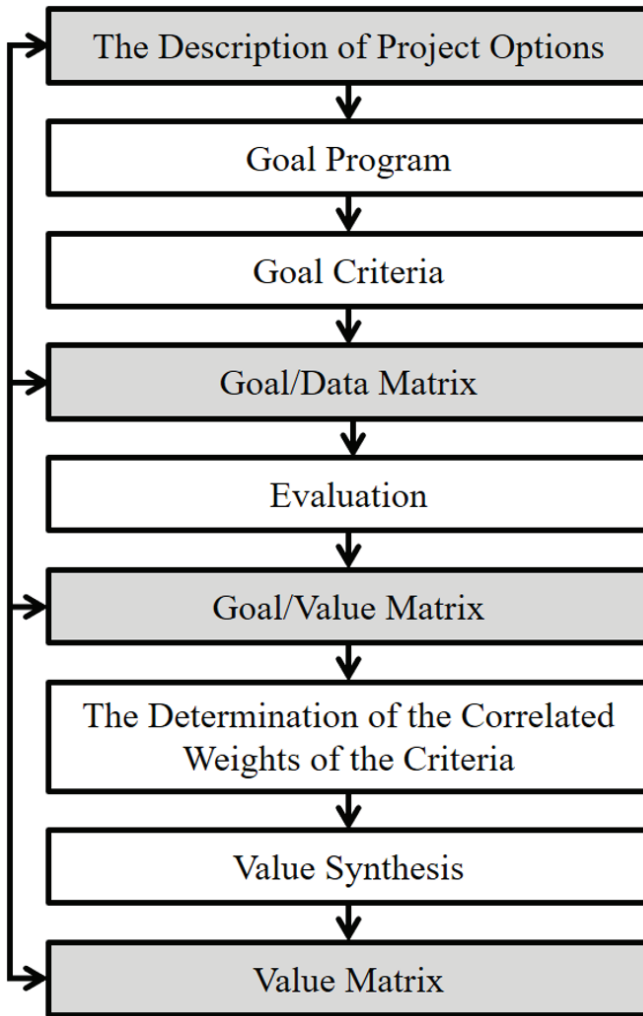


Fig 5. Flow sheet of Benefit Value Analysis.

The description of project options

At this stage, it is not desirable to application a theoretical formula. Options are pre-directed in part, by taking into account the condition and priorities of the target. Three options determined for the Cappadocia Areas are open areas, valley areas and riverside. The scale of importance of these options may be building according to the desired results.

Developing of the goal program

After identifying the options, the next step is to develop the target program. In other words, all targets are searched and the full assessment is systematically listed to form a basis for a hierarchically organized target

system by identifying targets that are consistent with the decision. These are (Aytekin and Chorbaci, 2008):

- In order to be able to develop a target program, a hierarchy is created in a random order of all the targets that are determined first, that is, in accordance with the decision.
- In the second step, the hierarchically ordered targets are arranged gradually for the system.
- In the third step, conversion to target criteria is performed. In other words, the targets determined in the previous steps are converted into criteria.
- In the fourth step, the criteria are broken down. In other words, the target partitioning process is done.
- In the fifth step, grouping is done. In other words, sub-goals are gathered under the umbrella of main goals. A go-to operation is performed. Sub-goals are included in the category of their main goals.

The “limited value of freedom” required for the target criteria must be calculated. Therefore, the relevant participation rate of the total utility value of each criterion will be easily determined (Zangemeister, 1970)

Formation of the goal-data matrix

The target data matrix is created for the third stage of the hierarchy. It is aimed to explain the options with the matrix created at this stage. In the matrix created, the conformity of the criteria to the target is determined. The characteristics or effects of the determined criteria are tried to be determined. Each target in the matrix is evaluated one-on-one with each of the options in the matrix. In other words, each criterion E in the matrix is directly evaluated with the option X. As a result of this evaluation, the target data matrix in Table 1 is created.

Table 1. Linear notation of a goal-data matrix (Zengemeister, 1970)

Criteria Areas		EB ₁				EB ₂			EB ₃	
Alternatives	Criteria	E ₁	E ₂	K ₃	E ₄	E ₅	E ₆	E ₇	E _j	E _m
	A ₁	X ₁₁	X ₁₂	X ₁₃	X ₁₄	...	...	...	X _{1j}	X _{1m}
	A ₂	X ₂₁	X ₂₂	...	...	...	...	...	X _{2j}	...
	A ₃	X ₃₁	X ₃₂	...	...	...	...	...	X _{3j}	...

	...									
	A _n	X _{n1}	...	...	...	...	...	...	X _{nj}	X _{nm}

Formation of goal-value matrix

The fourth stage of the hierarchy is the creation of the target-value matrix. At this stage, priority orders are obtained by comparing each criterion. The criteria are compared according to their common characteristics. By gradually evaluating the options, the elements of the matrix are obtained. There are values determined in m2 or kg in the matrix. Therefore, either perception (intellectual assessment) or “optional” scales should be used. Eq 1 and Eq 2 are used to determine Wij and weights. Table 2 shows the matrix obtained in order of priority.

$$K_{ij} = \frac{E_{ij}}{N_i} \times 100$$

(1)

$$G_j = \frac{\sum_{i=1}^n K_{ij}}{\sum_{i=1}^n \sum_{j=1}^x K_{ij}} \times 100$$

(2)

where:

n = the number of options

x = the number of criteria in each criterion area

The determination of the correlated weights of the criteria

In the seventh stage of the hierarchy, there is the evaluation of the associated weights. At this stage, the method proposed by Churchman and Ackoff in 1954 is used. Churchman and Ackoff compare different features with different weights in terms of priority. The aim here is to determine the associated weights. Each target criterion is compared with each other and their order of importance is determined. By determining the order of importance, the important criteria are listed and the criteria are listed within themselves.

Table 2. Linear notation of a goal-value matrix.

Criteria Areas		EB ₁					EB ₂		
Criteria		E ₁	E ₂	E ₃	E ₄	Σ	E ₅	E ₆	Σ
Weight %		G ₁	G ₂	G ₃	G ₄		G ₅	G ₆	100 %
Alternatives	A ₁	K ₁₁	K ₁₂	K ₁₃	K ₁₄		...	...	...
	A ₂	K ₂₁	K ₂₂	...	...		...	...	...
	A ₃	K ₃₁	K ₃₂	...	...		...	...	...

	...								
	...								
	A _n	K _{n1}	K _{n2}	...	...		K _{n5}	K _{n6}	...
									N _{total}

Different criteria for the designed open area have important distinctes in terms of nonconformities. “Weight elements” have been developed

to determine different arrangement values. This determination process is usually influenced by the target system. For this reason, in weight distribution, the determinations regarding the firstly top criterion area should be made. In order to let mutual control and equalization other known information is added in the process. “Staged comparison method” has been employed in mutual control and synchronization process.

Value synthesis

While calculating the value synthesis, the criteria values and the weights are multiplied. The result is the utility value. It is expressed by the utility value (T). Value synthesis is obtained with the help of the following formula.

$$T_{ij} = G_i \times E_{ij} \quad (3)$$

Then, the value synthesis is concluded by finding the value of the open field (F_j) calculated by summarizing the associated benefit values (T_{ij}) (Eq 4).

$$F_j = \sum_{i=1}^n G_i \times E_{ij} \quad (4)$$

3. RESULTS AND DISCUSSION

The formation of goal-data matrix

Table 3 shows the target-value matrix of the open area of the Cappadocia region. In this table, there are values to meet the demands and needs of the visitors. Values range from 0 to 5.

Table 3. Summary for goal-value matrix of the Cappadocia open space

		Alternatives		
Criteria	Areas of Criteria	Open areas	Valley areas	Riverside
Functions	Picnic	3.2	0.4	3.1
	Vista points	4.4	0.6	3.6
	Trekking	4.5	4.3	2.9
	Horse-back riding	4.4	0.3	2.8
	Museum Hotel	4.0	0.4	1.7
	Cycling Tour	4.3	1.3	2.2
	Tourism	4.4	4.5	3.7
	Balloon Tour	4.5	3.9	2.8
	ATV Tour	4.0	0.2	2.4
	River Activity	0.1	0.1	4.5

Special Needs	Privacy	0.5	4.1	1.8
	Noise control	0.7	4.2	1.2
	Seclusion	0.9	3.4	1.3
Promoting Factors	Sports Promotion	4.0	1.2	1.3
	Promotion Games	2.5	0.9	1.6
	Promotion Recreation	2.1	4.1	2.3
	Sale of local products	4.3	3.8	3.7

When the table data above is examined, the criteria with the highest value in open areas are balloon tour and nature walk with 4.5 points. This activity is followed by tourism, equestrian and Vista points with 4.4, bicycle tour with 4.3, ATV tour and museum hotels with 4, picnic with 3.2 and river activity with 0.1 respectively.

Considering the values in the valley areas, the highest value is tourism with 4.5. Other activities followed by 4.3 hiking, 3.9 balloon tours, 1.3 cycling tours, 0.6 Vista points, 0.4 picnic and museum hotels, 0.3 horse riding, 0.2 with ATV tours and finally river activity with 0.1.

Considering the special needs, the highest value was noise control in the valley areas with 4. Another result that emerges from the table is that the special needs component is not given importance in open spaces.

Table 4. Schematic representation of goal-value matrix of the Cappadocia area

			Alternatives (%)		
Criteria	Areas of Criteria	Weight %	Open areas	Valley areas	Riverside
Functions	Picnic	8	6	1	7
	Vista points	10	8	2	8
	Trekking	14	9	11	7
	Horse-back riding	9	8	1	7
	Museum Hotel	7	8	1	4
	Cycling Tour	9	8	3	5
	Tourism	15	8	12	9
	Balloon Tour	13	9	10	7
	ATV Tour	8	8	1	6
	River Activity	6	0	0	10
	Total	100	72	42	69

Special Needs	Privacy	35	1	11	4
	Noise protection	34	1	11	3
	Seclusion	31	2	9	3
	Total	100	4	31	10
Promoting Factors	Sports Promotion	20	8	4	3
	Promotion Games	16	5	2	4
	Promotion Recreation	27	3	11	5
	Sale of local products	37	8	10	9
	Total	100	24	27	21

The formation of goal-value matrix

Table 4 shows the target-value matrix. In order to calculate the values included here, first of all, all targets were compared with each other in pairs. This comparison is then subdivided in order of priority. At the end of the process, open areas, with 72%, emerged as the target with the highest operating opportunity. This was followed by riverside areas with 69% and valley areas with 42%, respectively. When examined in terms of special needs, valley areas take the first place with 31%. Next comes rivers with 10% and open areas with 4%. When examined in terms of incentives, valley areas take the first place with 27%. It is followed by open areas with 24% and riverbanks with 21%.

The determination of correlated weights of the criteria

In order to determine the weights of the criteria, the values of the matrix calculated in the previous stage and included in Table 4 are used. The values in Table 4 are added together and this total is written in column G. The resulting value is divided by 100. The resulting values are called conversion coefficients. While obtaining the associated weights of the criteria, it is the value obtained by multiplying the G column, which is the conversion coefficient, with the sum of the options. As an example; Let's consider the balloon tour option. The sum of this option is 13. This value is multiplied by the conversion coefficient of 1.198 to form the G value. That is, the result is $13 \times 1.198 = 11.2$.

Table 5. Weighted explanation of the criteria

Step	Number		Weight of the criteria (%)	G_i	Total 133.4
I	J	Short Notes	Shared (i,j)	%	
1	1	Functions	62	83.5	
	2	Special Needs	14	18.1	
	3	Promoting Factors	24	31.8	

2	1	Picnic	8	6.7	Total 83.5
	2	Vista points	10	8.6	
	3	Trekking	14	11.7	
	4	Horse-back riding	9	7.5	
	5	Museum Hotel	7	6.1	
	6	Cycling Tour	9	7.8	
	7	Tourism	15	12.6	
	8	Balloon Tour	13	11.2	
	9	ATV Tour	8	6.6	
	10	River Activity	6	4.7	
	11	Privacy	35	6.4	Total 18.1
	12	Noise protection	34	6.1	
	13	Seclusion	31	5.6	Total 31.8
	14	Sports Promotion	20	6.5	
	15	Promotion Games	16	5.0	
	16	Promotion Recreation	27	8.5	
	17	Sale of local products	37	11.8	

When the criterion weighting table is examined, it is understood that the highest weights belong to nature walk with 11.7 and balloon tour with 11.2.

Value synthesis

Table 6 contains the results of the value synthesis calculation. While calculating the value synthesis, the T value is obtained by multiplying the G value of each criterion and the E value for each alternative. The sum of the T values determines the priority. E.g; Let's look at the total T for the open area among the alternatives. When the value synthesis of the equestrian criterion is made for this alternative, $T=1.198 \times 4.4$ is performed for the equestrian criterion, resulting in the value of $T=5.27$. This value constitutes the value synthesis of the equestrian criterion.

Table 6. Calculation scheme for Benefit Value Analysis of open spaces

Areas of Criteria KB _x			Alternatives					
Criteria		G _i	Open areas		Valley areas		Riverside	
			E _i	T _i	E _i	T _i	E _i	T _i
	Picnic	1.198	3.2	3.83	0.4	0.48	3.1	3.71
	Vista points	1.198	4.4	5.27	0.6	0.72	3.6	4.31
	Trekking	1.198	4.5	5.39	4.3	5.15	2.9	3.47
	Horse-back riding	1.198	4.4	5.27	0.3	0.36	2.8	3.35
	Museum Hotel	1.198	4.0	4.79	0.4	0.48	1.7	2.04
	Cycling Tour	1.198	4.3	5.15	1.3	1.56	2.2	2.63
	Tourism	1.198	4.4	5.27	4.5	5.39	3.7	4.43
	Balloon Tour	1.198	4.5	5.39	3.9	4.67	2.8	3.35
	ATV Tour	1.198	4.0	4.79	0.2	0.24	2.4	2.87
	River Activity	1.198	0.1	0.12	0.1	0.12	4.5	5.39
	Privacy	5.525	0.5	2.76	4.1	22.65	1.8	9.94
	Noise protection	5.525	0.7	3.87	4.2	23.20	1.2	6.63
	Seclusion	5.525	0.9	4.97	3.4	18.78	1.3	7.18
	Sports Promotion	3.145	4	12.58	1.2	3.77	1.3	4.09
	Promotion Games	3.145	2.5	7.86	0.9	2.83	1.6	5.03
	Promotion Recreation	3.145	2.1	6.60	4.1	12.89	2.3	7.23
	Sale of local products	3.145	4.3	13.52	3.8	11.95	3.7	11.64
	Total		52.8	97.44	37.7	115.25	42.9	87.31

At the end of the analysis, $F_2 = 115.25$ was found to be the most important criterion. It has been determined that this order is open areas with $F_1 = 97.44$ and river sides with $F_3 = 87.31$. It is understood that people who want to operate in the Cappadocia region mostly want to visit the valleys and want to operate in these areas. The summary of the analyzes is given in Table 7.

Table 7. Benefit Value Analysis result for Cappadocia area

Standing	Cappadocia Area	Points	
1.	Valley areas	100 %	$F_2=115.25$
2.	Open areas	85 %	$F_1=97.44$
3.	Riverside	76 %	$F_3=87.31$

The results showed the usage of the touristic regions for valley areas. open areas and riverside as 100%. 85% and 76% respectively.

4. CONCLUSIONS

Benefit Value Analysis is the evaluation of a system composed of suitable criteria that meet a desired possible number of options and needs ($n>2$). The method proposed by Churchman and Ackoff (1954) was used in the Cappadocia Region. The priority of importance of the options (open areas, valley areas and riverside) and criteria used in the array of goal-value matrix has been determined for the Cappadocia region.

The landscape value of The Cappadocia Region is quite high. It is a space where varied recreational activities may be carried out. When landscape value, climate value, accessibility, recreational values and adverse effects are taken into account, it may be resulted that the Cappadocia is an area where people may spend their free time for short or long-term stays. In addition, the zone has a high potential for future recreational activities.



Fig 6. The balloon functioning of criteria in valley area (Url-7, 2020).

According to the “Destination Cappadocia” program, the region is being introduced abroad in order to increase the number of tourists of the Cappadocia Touristic Business Association from 2.5 to 5 million (Fig 6).

The number of tourists in Cappadocia increased by about 48 percent in 2017 compared to the previous year, with periwinkles, rock-carved monasteries, historical underground settlements and cave hotels, a fantastic view of the magnificent scenery with hot air balloon tours.

The number of tourists visiting the museums and ruins in the area visited by 1 million 493 thousand 493 people in 2016 reached 2 million

206 thousand 372 in 2017. according to the Nevşehir Culture and Tourism Directorate. Among the countries that send the most tourists to Cappadocia. Russia has settled in the top 10.

There are various preparations for Chinese tourists this year. Under the coordination of the Governorship of Nevşehir. it is planned to increase the interest of tourists coming from this country by creating a street in the scope of the project prepared with the name of ‘CappadoChina’ in Goreme.

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Chapter 9

WHICH IS NEW: SCALING SOCIAL MEDIA USAGE PREFERENCES VIA PAIR-WISE COMPARISON

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1. Introduction

Considering the cognitive dimension of learning, different techniques make it permanent. Bloom argued that information is permanent in technology-supported trainings (Zorluoglu et al., 2020). Due to fast technological progress in the education, the need of new information/communication technologies is more and more underlined. e-Learning has become a viable alternative to traditional teaching/learning techniques, adopted especially due to the advantages offered by the possibility of continuous training. There are many researches on the use of technology (Devedzic & Devedzic, 2019; Markoska, 2019; Pascu et al., 2019; Theodorou & Meliones, 2019). With the constant advances in technology and the prevalence of WEB 2.0 tools, in particular, social structures of societies have seen fundamental changes. Social Media Platforms (SMPs) have been the entities to use these WEB 2.0 tools most effectively. Social media is defined as the entirety of the tools, services, and applications that allow for interactions between users using network technology (Boyd & Ellison, 2007; Davulcu & Tezer, 2020; Sandu & Gide, 2019). Social media sites emerged to provide interpersonal communication and swiftly evolved into media that both produces information and where information is quickly shared (Eraslan & Kukuoglu, 2019; Lietsala & Sirkkunen, 2010). Lietsala & Sirkkunen (2010) defines social media by explaining the concepts of a transition from audience to content creation, prioritizing content, being social, profiles, tags, notifications, flexible media consumption and creation. Keeping this definition in mind, we can say that social media sites are often used by users in search of information. On the other hand, they quickly became prevalent as they provide constant communication with their common interest and correspondence groups, pages, lists, etc.

As social media brings different people together, it also affects their perceptions, attitudes, and behaviors (Toksarı et al., 2014). Individuals have happily accepted the ideas of contributing to online communities, creating new content, and becoming a member of these communities as they enjoyed interacting with members with similar views, and could satisfy their needs of forming social connections and belonging (Laroche et al., 2012).

As technology improves and the internet reaches larger masses daily, communication becomes more powerful and important. According to a study by Tük (2019) (*Hanehalkı Bilişim Teknolojileri (BT) Kullanım Araştırması*, 2019, 2019), at the end of 2019, public access to internet is at 75,3% and social media use is at 84,1%. According to a report by We Are Social-2020 (We Are Social & Hootsuite, 2020), more than 54 million active social media users exist in Turkey. Because it's so commonly and increasingly used, social media's ability to affect people's

preferences in every aspect of life has become accepted in all sectors. Social network websites are heavily used for purposes of education, healthcare, communication, advertising, job seeking/employment, product marketing, as well as its uses for information sharing, entertainment, and correspondence (Özsoy & Sine, 2018; Read, 2020; Selanik Ay & Duban, 2018).

2. Conceptual Framework

Social media, like all organic structures, is born, grows, and dies. There are seemingly no people who still use social media sites such as SixDegrees which first emerged in 1997. Similarly, communication platforms like mIRC have begun to be erased from memory. Facebook is the most commonly used social media tool in the world (Kemp, 2020). Accompanying an era where smartphone usage has fast become prevalent, Facebook was founded in 2004 by Mark Zuckerberg in order to help university students communicate and share information. It then quickly became widely used among young people around the world. According to We Are Social-2020's (Kemp, 2020) report, it's the most widely used social media platform in the world with 2.449 billion users. Its users run 41 million (76%) in Turkey. 37% of Turkish Facebook users are female, 63% are male. Facebook is most widely used among the age groups of 25-34, 18-24 and 35-44. It is the least commonly used among people over 55 and adolescents between the age of 13-17 (Kemp, 2020; We Are Social & Hootsuite, 2020).

The biggest feature that distinguishes Facebook from other social media platforms is that it can be played on the platform without installing an external program. Thanks to this feature, Facebook not only actively retains its existing users, but also attracts new young users (Yeşilyurt & Demirbaş Çelik, 2019).

YouTube is the second most widely used social media platform in the world after Facebook, with 2 billion users (Kemp, 2020). YouTube was founded by Steve Chen and Chad Hurley in 2005 with the slogan "broadcast yourself". It was bought by Google on October 9th, 2006. It increased its popularity with various filters and edits, reaching a wider audience. It was the 2nd most widely used social media platform in Turkey in 2020 at 83% (We Are Social & Hootsuite, 2020).

The third most widely used social media platform in Turkey and world is WhatsApp. It was founded in 2009, with the goal of providing status notifications such as "busy, available, at the gym," etc. and was then turned into a free messaging application (Brown, n.d.). It was bought by Facebook in 2014 who have been continuing its development. It has 1.6 billion users worldwide, and 44.82 million users in Turkey.

Founded in 2006 by Jack Dorsey, Evan Williams and Christopher Stone, Twitter (The Editors of Encyclopaedia Britannica, n.d.) is considered to be one of the most widely used tools among social media platforms. Twitter's worldwide usership has reached a total of 340 million (Kemp, 2020). It has about 32.94 million users in Turkey (We Are Social & Hootsuite, 2020). It's a social network and a microblogging website, and it allows its users to write and post 140-character long texts [14]. Twitter has since doubled the allowed character count in a tweet to 280 in 2017.

Instagram was founded in 2010 by Kevin Systrom and Mike Krieger, initially only developed for the IOS (iPhone-iPad) devices (Wikipedia, n.d.). With its high-quality filters and social networking aspects, it promptly became a very popular photograph editing and sharing application. It was bought by Facebook in 2012 and its userbase has been growing steadily every day. It has more than 1 billion users worldwide, with about 44.82 million users in Turkey (Kemp, 2020; We Are Social & Hootsuite, 2020).

Launched in 2011 by two young adults, Evan Spiegel and Bobby Murphy, Snapchat is a social media app where users can share snaps (i.e., pictures and short videos that can include text and drawings) with friends that 'disappeared forever in a matter of seconds' (Colao, 2012; Vaterlaus et al., 2016). The sender can determine how long the viewer can view the Snap (between one and ten seconds). It has more than 382 million users worldwide, and approximately 15.66 million users in Turkey (Kemp, 2020; We Are Social & Hootsuite, 2020).

Ultimately social media platforms have become more widely used in all parts of daily life for both communication, and for purposes like work, enjoyment and education (Ceker, 2018; Demirbaş-Çelik & Çelik, 2015; Pallas et al., 2018; Uzunboylu & Gündoğdu, 2018). Research reports don't provide information on which platforms are preferred when they release usage statistics. This study aims to determine which social networks out of the ones most commonly used in Turkey -namely Facebook, Twitter, Instagram, Snapchat, YouTube, and WhatsApp- are more preferred to the others and therefore determine a ranking. Determining platform preference rankings based on gender and different periods of life (adolescents, emerging adults, and adults) are among this study's goals. According to a report Digital 2020 Global Digital overview-2020, Turkey is one of the countries with the highest population to social media ratios in the world (Kemp, 2020). In this context, it's considered to be important to determine a preference ranking for these platforms in Turkey.

3. Materials and Methods

3.1. Research Pattern

This study aims to make a status assessment and thus is a survey research. It also contains a scaling study and therefore is also applied research.

3.2. Work Group

438 volunteers participated in the study, which took place in Turkey in 2020. The participants were selected using the convenience sampling method (Fraenkel et al., 2012). The ages of the participants varied between 15 and 68, with an age average of 22.7. 42% of these students (N=184) were female, and 58% (N=254) were male. Volunteers were sought for participation.

3.3. Data Collection Tools

Pair-wise comparison method, a judgment approach, was used as the scaling method. Titchener (Titchener, 1901) stated, regarding comparative judgments, that individuals, when given a set number of stimulants, don't make absolute judgments as to which of these stimulants they're more fond of, and that only by giving them these stimulants in pairs that they can form more certain judgments about which one they enjoy more. 15 items made up of dual combinations of six discrete social media platforms comprise the data collection tool, which uses the paired comparison judgment approach method. Each item of the tool presents the participants with two social media platforms and asks them to select one over the other (e.g. Facebook-Twitter, Facebook-Instagram, Facebook-WhatsApp, Facebook-YouTube, Facebook-Snapchat). All of the data was collected via Google-Form¹. The questionnaire form was shared, in the spirit of the study, on various pages and groups on various social media platforms without any city, region or university limitations. The social media platforms involved in the study as listed below:

A Facebook

B Twitter

C Instagram

D WhatsApp

E YouTube

F Snapchat

¹ <https://forms.gle/mNE3BLZw2iyqAQRX9>

3.4. Data Analysis

For the analysis of the data collected using the paired comparison scale form, the V. equation of state in Thurstone (Thurstone, 1931) law of comparative judgment was utilized. Accordingly, the frequency values with regard to the workgroup participants’ comparisons of social media platforms. A frequency matrix was created using these values. Each value in the frequency matrix was then divided into the total number of participants in the study, giving us the matrix of ratios. Afterward, the Z scores that correspond to each element of the ratio matrix were determined to acquire the unit normal deviations matrix. Following this process, a row was added below the bottom row of the unit normal deviations matrix that corresponds to the average of all of the values from each column, in order to calculate the scale values. At the final stage of the scaling process, the lowest value was set to be zero and social media platforms with scale scores closer to zero were interpreted to be more preferred by the participants. The procedure was executed separately for female, male, adolescents, emerging adults, and adults. All calculations regarding the paired comparison scaling process in this study were using Google Sheets (spreadsheets).

4. Results

Social media platforms used by the participants were scaled using a paired comparison. The students were first asked to rank the six platforms using paired comparisons and frequency values belonging to each platform were determined using their reactions to these rankings. These frequency values were used for the frequency matrix in Table 1.

Table 1. Frequency Matrix (F)

	Facebook	Twitter	Instagram	WhatsApp	YouTube	Snapchat
Facebook	---	208	46	25	49	187
Twitter	230	---	85	56	76	232
Instagram	392	353	---	230	266	357
WhatsApp	413	382	208	---	281	386
YouTube	389	362	172	157	---	377
Snapchat	251	206	81	52	61	---

The frequency matrix was created based on the preference status of the stimulant in the row in comparison with the stimulant in the column. For example, 208 people prefer (A) Facebook to (B) Twitter, and 230 people who prefer (B) Twitter over (A) Facebook. As a stimulant cannot be compared to itself on the frequency matrix, elements on the diagonal line were not included.

After the frequency matrix was completed, in order to form the ratio matrix, values in each cell of the frequency matrix were divided into the total number of participants, 438. The resulting values were used to create the ratios matrix in Table 2. The sum of elements symmetrical to the diagonal line appears to be 1.

Table 2. *Ratios matrix (P)*

	A	B	C	D	E	F
A	---	0,475	0,105	0,057	0,112	0,427
B	0,525	---	0,194	0,128	0,174	0,530
C	0,895	0,806	---	0,525	0,607	0,815
D	0,943	0,872	0,475	---	0,642	0,881
E	0,888	0,826	0,393	0,358	---	0,861
F	0,573	0,470	0,185	0,119	0,139	---

In order to acquire the unit normal deviation matrix, standard values that correspond to the cell values in the ratio's matrix must be determined first. In order to do this, the unit normal deviation Z values corresponding to each element on the ratios matrix in Table 2 were calculated. Thus, the unit normal deviation matrix found in Table 3 was created. You can see in this table that elements falling on either side of the diagonal are the opposite to their counterparts on the other side. In order to display the sum values for each column, a row was added at the end of the matrix and in it averages for the total values in each column were typed in. Later, these averages were divided into 6, the element number of the columns; and the scale values were thus calculated. The sum of this row is also zero.

Table 3. *Unit normal deviance matrix*

	A	B	C	D	E	F
A	---	-0,063	-1,253	-1,580	-1,217	-0,184
B	0,063	---	-0,863	-1,137	-0,940	0,074
C	1,253	0,863	---	0,063	0,272	0,897
D	1,580	1,137	-0,063	---	0,363	1,181
E	1,217	0,940	-0,272	-0,363	---	1,084
F	0,184	-0,074	-0,897	-1,181	-1,084	---
Sum	4,297	2,803	-3,348	-4,197	-2,606	3,052
Sj	0,716	0,467	-0,558	-0,700	-0,434	0,509
Sc	1,416	1,167	0,141	0,000	0,265	1,208

The next step involved moving the origin point of the axis to -0.700, the smallest of the average Z values in the Sj row. To achieve this, every scale value was added 0.700, the absolute value of this scale, thus determining the scale value for each platform and ranking the scale scores. The scale values for each platform is displayed on the numerical axis in Figure 1.



Figure 1. *Presentation of scale values regarding the stimulants on a numerical axis*

According to the stimulant values in Figure 1 numerical axis, social media preferences are ranked as can be seen below in Table 4.

Table 4. *Social media platforms scale's score and rankings*

Social Media Platform		Scale's Score	Rankings
D	WhatsApp	0,000	1
C	Instagram	0,141	2
E	YouTube	0,265	3
B	Twitter	1,167	4
F	Snapchat	1,208	5
A	Facebook	1,416	6

The smallest scale value on Table 4 indicated the most widely preferred social media platform, whereas larger values point to the lack of preference for their respective platforms. According to these values, WhatsApp is the most preferred social media platform. It is followed by Instagram, YouTube, Twitter, Snapchat. The least preferred social media platform was determined to be Facebook.

The paired comparison procedure was repeated to determine whether the rankings varied between the female and male groups. According to the stimulant values in Figure 2 numerical axis, social media preferences for gender are ranked as can be seen below in Table 5.

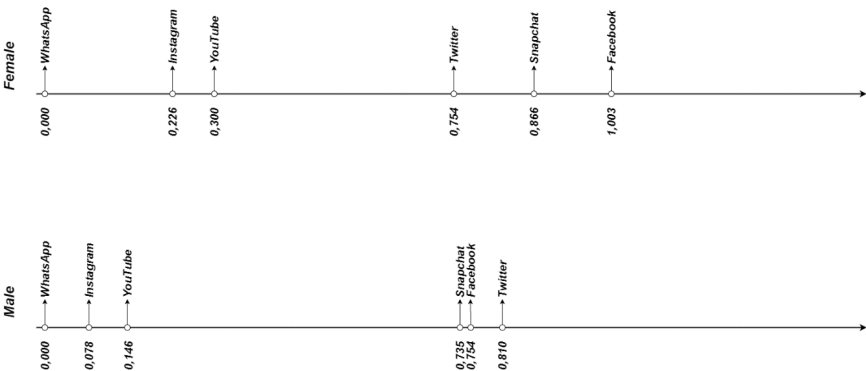


Figure 2. *Presentation of scale values regarding the stimulants on a numerical axis for gender*

According to these results, female's social media preference rankings are the same as the general group. The male's first three preferences remain the same as the general group, while number four is Snapchat+, followed by Facebook in the 5th place and Twitter in the last.

Table 5. *Social media platform preferences based on gender*

Social Media Platform	Female		Male	
	Scale's Score	Rankings	Scale's Score	Rankings
D WhatsApp	0,000	1	0,000	1
C Instagram	0,226	2	0,078	2
E YouTube	0,300	3	0,146	3
B Twitter	0,754	4	0,810	6
F Snapchat	0,866	5	0,735	4
A Facebook	1,003	6	0,754	5

The paired comparison procedure was also redone discretely for the adolescents, emerging adults, and the adults age stage. According to the stimulant values in Figure 3 numerical axis, social media preferences for gender are ranked as can be seen below in Table 6.

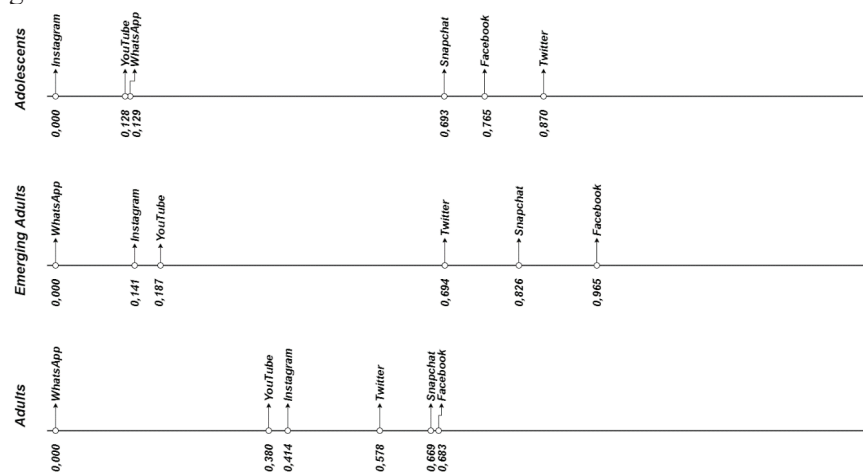


Figure 3. *Presentation of scale values regarding the stimulants on a numerical axis for age stage*

According to these results, the emerging adults group has the same results as the general group. Adults' ranked WhatsApp as their most preferred platform followed by YouTube, Instagram, Twitter, Snapchat and Facebook. The adolescents ranked their preferences as being Instagram, YouTube, WhatsApp, Snapchat, Facebook and Twitter, in that order.

Table 6. *Social media platform preferences based on age stages*

Social Media Platform	Adolescents		Emerging Adults		Adults	
	Scale's Score	Rankings	Scale's Score	Rankings	Scale's Score	Rankings
D WhatsApp	0,129	3	0,000	1	0,000	1
C Instagram	0,000	1	0,141	2	0,414	3
E YouTube	0,128	2	0,187	3	0,380	2
B Twitter	0,870	6	0,694	4	0,578	4
F Snapchat	0,693	4	0,826	5	0,669	5
A Facebook	0,765	5	0,965	6	0,683	6

5. Discussion

The results of the study indicate that the most preferred social media platform is WhatsApp, followed by Instagram, YouTube, Twitter, Snapchat and Facebook. Evaluated by genders, female appear to have made the same ranking. Male have made the same rankings for their first three preferences but picked Snapchat, Facebook and Twitter for their 4th, 5th and 6th rankings, respectively. Evaluated based on age stages, the emerging adults group has the same results as the general results of the study. Adults' preferences, compared to the general results of the study, have switched the places between ranks 2 and 3. In other words, the ranking for adults is WhatsApp, YouTube, Instagram, Twitter, Snapchat and Facebook. Adolescents have the most variation from the norm in their rankings, with Instagram in first place, then YouTube, WhatsApp, Snapchat, Facebook and Twitter.

Considering WhatsApp's place as the most preferred platform, the fact that it allows for easy communication and helps bring people with common interests with private groups are some of its qualities that stand out (Montag et al., 2015). On the other hand, location, image, video and file sharing, and video and audio calls are also very practical features. The Status updates feature added in 2017 also indicates that WhatsApp is not only a platform for communication. Phone call durations in Turkey show that communication is a crucial part of life (Ankara Analitik Araştırma Merkezi, 2018). In this context, it's no surprise that WhatsApp takes the first place in all groups but the adolescents. Although WhatsApp's user numbers are only half of Facebook's, in a paired comparison, people prefer WhatsApp.

The second most widely preferred social media platform being Instagram indicates the importance of visual sharing. Visual sharing

has fast become prevalent with the advent of high-quality photography features in smartphones. The participants express themselves more often with photos and videos instead of messages and communicate this way (Hu et al., 2014; Jang et al., 2015).

The platform in the third place is YouTube. The number of YouTubers has increased rapidly in recent years. Because YouTube is also a way of making financial gains, the amount of content on YouTube increases very rapidly with each passing day (Burgess & Green, 2018). YouTube is also often used to share information or provide education (Moghavvemi et al., 2018). YouTube's position as a service that people seek to learn new subjects indicates that it'll only become more popular as time goes by.

Twitter is in the fourth place and the fact that it is widely used to keep up with topical news is something more often seen in cultures that have problems sharing their democratic rights. According to Statistica data, Turkey is among the countries that use Twitter the most. Because its userbase is mostly not the elites and the tweets being sent have more to do with "public understanding" helps individuals express themselves about societal topics (Casarin et al., 2019; Newman, 2017).

The platform in fifth place in the preference rankings is Snapchat. Snapchat is a social media tool that offers users the privilege and privilege of taking snapshots and videos and sharing them with notes, effects or stickers. What makes the app special and is the option of limiting photos and videos from 1 to 10 seconds to popularize and popularize for a short time (Bayer et al., 2016). In addition, posts called snaps self-destruct within 24 hours. So, there is temporality in Snapchat. This feature, which separates Snapchat from other social networks, is perhaps the most important reason for Snapcaht's most preferred. In addition, representatives of Generation Y and Z desire to share freely on social media without any obstacles, their autonomy needs being restricted and without any interference by anyone. For this reason, the interest of Y and Z generations in this social network has increased due to the features such as "transience" and "privacy" owned by Snapchat (Celik, 2018; *Snapchat Nedir? Nasıl Kullanılır? Neden Önemlidir? - Branding Türkiye*, n.d.).

Facebook is the least preferred platform. It's interesting that despite having the largest userbase both in Turkey and worldwide, Facebook finds itself at the bottom of the rankings. A reason for this could be the fact that it was the first social media platform to truly become commonly used by people but that most have since stopped being active users. On the other hand, as Turkey displays communitarian (Kagitcibasi, 2005) cultural properties, and Facebook has users of all age groups in Turkey. In this context, younger people express that they feel restricted in environments

like Facebook where they have many relatives as active users. Considering the fact that most of the participants of this study are adolescents and emerging adults, this could be one of the reasons why Facebook isn't a widely preferred platform. On the other hand, Facebook has recently introduced filtering systems to filter who gets to see a user's posts and who can follow a user. However, one study indicates that social media users still have privacy concerns despite these filtering options and occasionally feel the need to delete the content they share (Türten, 2018). One of the reasons for the privacy concerns is the fact that there often is news about certain social media platforms sharing its users' information with third parties (Isaak & Hanna, 2018; Reuter & Szakonyi, 2015).

Based on gender, female's preferences for social media platforms are ranked the same as the general results. Male have the same first three preferences as the general results. They have, however, put Snapchat in 4th place, followed by Facebook in the 5th and Twitter in the last place.

Separated into groups based on age stages (Arnett, 2000), the participants who are emerging adults have the same preferences as the general group results. Adults have ranked YouTube to be in the 2nd place, preferring it over Instagram. Adults also have a higher preference for Twitter. One of the reasons for this could be because it allows them to keep up with recent developments and topical events and to express themselves. The most different results are seen with adolescents. Known as various names like the Generation Z, the crystal generation, the deep emotional, the I-Generation, the Internet Generation, the Next Generation and the Net Generation (Sarioğlu & Özgen, 2018), this generation, born between 2000 and 2020 to a completely digital world, this generation appears to largely prefer visual content. A study that supports this determined that generation Z seeks visuals and short and clear expressions as features in social media platforms (Levickaitė, 2010). The results of a study conducted in Turkey found that 97% of the generation born into the digital world (ages 7-16) have a YouTube presence (Teknosa, 2017). WhatsApp is in the 3rd place in adolescents' rankings. In this context it can be said that other age groups prefer WhatsApp, which is more of a communication tool, while adolescents have an inclination towards visual content. The other three rankings of adolescents are Snapchat, Facebook and Twitter, in that order.

6. Conclusions

In conclusion, while WhatsApp is the most preferred platform overall, the larger adolescent preference for Instagram and YouTube show that visuality is becoming more and more important for the children of the digital world. On the other hand, Facebook has a very large userbase but is hardly preferred at all compared to the other platforms. One of the more

significant limitations of this study was that the individuals were asked to compare the pairs without asking them whether they have memberships in each platform. In future studies, it would be important to determine which platforms the participants are registered. Additionally, future studies could provide more descriptive information about why the respective platforms were preferred or not.

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Chapter 10

MULTI ASSET PORTFOLIO OPTIMIZATION FOR THE TURKISH FINANCIAL MARKET

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1. Introduction

Traditional asset allocation models employ the mean-variance (MV) portfolio optimization framework of Markowitz (1952). This model determines the optimal portfolio weights by using the mean and covariance estimates based on historical asset returns. The objective of the model is to maximize risk adjusted excess returns of the portfolio. Hodges and Brealey (1978), Michaud (1989), Best and Grauer (1991), Litterman (2003), Campbell and Viceira (2002) and Brandt (2010) point out to the implementation problems of MV approach. They mainly show that estimating covariance matrices with several assets lead to suboptimal solutions, and estimation errors cancel out diversification benefits.

Different approaches aim to overcome the shortcomings of the MV framework. Frost and Savarino (1988), Jagannathan and Ma (2003), Behr, Guettler, and Miebs (2013) impose constraints on weights to obtain more stable and robust weights over time. Jorion (1985, 1986), Pastor (2000) and Pastor and Stambaugh (2000) apply the Bayes-Stein shrinkage estimator to obtain the MV model's input parameters. They show that out-of-sample performance of the MV model improves when the Bayes-Stein estimator is used.

On the other hand, in the MV framework historical estimates may be noisy when risk premia and covariances oscillate over time. As a result, estimating robust and stable portfolio weights becomes a challenging numerical task. Risk Parity Portfolio (RPP) model attempts to mitigate this problem by considering the allocation of risk rather than allocation of capital. In this approach, risk contribution of all assets are equal. On the contrary, exponentially weighted moving average (EWMA) model places more weight on recent observations to better capture the dynamic changes in asset weights.

In this study, we compare and evaluate the out of sample performances of eight different asset allocation models for the Turkish financial market using various portfolio performance metrics. Our analysis closely follows Ahi (2021) who investigates global portfolio allocation models. We differ from this study by additionally analyzing the EWMA and Principal Component Analysis (PCA) models.

The rest of this study is organized as follows. Section 2 discusses details and differences of eight asset allocation models. Section 3 introduces the data and descriptive statistics for nine asset classes. Section 4 presents the model estimation and discusses the results. Section 5 provides the concluding remarks.

2. Alternative Asset Allocation Models

This study compares the out-of-sample performances of eight alternative asset allocation models provided in Table 1 with their abbreviations. The properties of each model are discussed below in the subsections.

Table 1. Alternative asset allocation models

Model	Abbreviation
1/N with rebalancing	1/N
Sample based mean-variance	MV
Minimum Variance	MinVar
Bayes-Stein	BS
Inverse Volatility	IV
Risk Parity Portfolio	RPP
Exponential Weighted Moving Average	EWMA
Principal Component Analysis	PCA

2.1. Equal Weight Portfolio

The equal weight strategy with rebalancing (1/N) considers a portfolio of N instruments and the weight of each asset is equal to 1/N. At the end of each month, the allocations are recalibrated according to initial portfolio weights. In this naïve and simple strategy each asset equally contributes to the performance of the portfolio.

2.2. Mean Variance Optimization

The Mean-Variance (MV) framework of Markowitz (1952) is the pillar and the main building block of the modern portfolio theory. In this model, estimates of the mean, variance, and covariance of asset returns are sufficient statistics to determine the structure of the optimal portfolio allocations. The optimal asset allocation is the one that maximizes the Sharpe ratio of the portfolio return. Parameter uncertainty and variations in market liquidity may cause instability and inefficiency regarding the performance of the mean-variance model.

Several studies point out to the weaknesses of the MV framework. For example, DeMiguel, Garllappi and Uppal (2009) state that the MV strategies do not outperform a naïve-diversified (1/N) portfolio. On the other hand, Kirby and Ostdiek (2012) indicate that the mean-variance approach outperforms 1/N strategy if transaction costs are taken into consideration.

2.3. Minimum Variance Portfolio

The Minimum Variance Portfolio (MinVar) strategy is a special limiting case of the MV model. In this model, portfolio weights are calculated by minimizing the variance of the portfolio using a covariance matrix of historical asset returns. Markowitz (1952) calls this portfolio the “Minimum Variance Portfolio”. Hence, in this model investors ignore expected returns and only focus on obtaining the minimum variance portfolio weights.

2.4. Bayes-Stein Model

Uncertainty about parameter estimates in the MV framework may lead to suboptimal portfolio decisions. Stein (1955) shows that the Bayes-Stein (BS) estimator can minimize the effect of estimation error by “shrinking” the sample mean to a common value (called the grand mean). In this study, the grand mean is assumed to be the mean of the portfolio with minimum variance.

As Jorion (1985, 1986) argues that the BS estimators built by this principle produce a uniformly lower expected loss over repeated samples compared to true sample parameters. As a result, they show that portfolio allocations based on this approach may produce better portfolio performance.

2.5. Inverse Volatility Model

The inverse volatility weighting approach (IV) is a risk-based asset allocation strategy. The risk measure is the volatility of assets and asset weights are inversely proportional to their volatilities. IV assigns more weight to less volatile assets, and less weight if the asset is riskier. Therefore, IV creates a risk homogeneous portfolio so that each asset equally contributes to the total portfolio risk ex-ante.

One disadvantage of the strategy appears when the volatility of an asset is unusually low. Then IV assigns a large weight to the asset and when the volatility returns to normal levels, portfolio performance might suffer due to lack of diversification. Maybe more importantly, the IV approach does not take correlations into consideration. Therefore, the IV approach could be considered as a naive version of the risk parity approach.

2.6. Risk Parity

Risk Parity Portfolio (RPP) approach defines a portfolio allocation so that each asset contributes the same amount of risk to the overall portfolio. In this framework, the amount of risk contributed by each asset can be calculated separately by Euler decomposition for portfolio risk measurement. In risk parity portfolios each asset has an equal risk

contribution to the overall portfolio via a given risk metric. When this metric is variance, the RPP portfolio conforms to the MV framework. Chaves et al. (2011), Qian (2011) and Asness, Frazzini, and Pedersen (2012) show that the RPP approach can produce robust and effective portfolio allocations for different asset classes.

2.7. Exponentially Weighted Moving Average

As Bollen (2015) and Lucas and Zhang (2016) show exponentially weighted moving average (EWMA) model places more weight on recent returns and thus can capture the dynamic changes in the moments better compared to the simple moving averages and provide better forecasts.

As a result, the EWMA asset allocation method extends the traditional MV approach by estimating the rolling mean and covariance matrix of returns using the EWMA model instead of the simple moving average model.

2.8. Principal Component Analysis

Principal Component Analysis (PCA) asset allocation strategy first calculates the covariance matrix of all assets. A matrix of all asset returns are multiplied with the eigenvectors of the covariance matrix and principal components are calculated. The weights of each asset on the first principal component are rescaled to calculate the optimal portfolio weights.

3. The Data

We use the weekly prices and returns on nine asset classes typically available for the Turkish households and businesses. All asset class prices are denominated in Turkish Lira. We consider Gold, sectoral equity indexes of Borsa Istanbul and Turkish government bonds. The data source is Bloomberg and the sample period extends from January 2011 to November 2021. Table 2 provides the asset classes used in the study and their descriptions.

Table 2. Turkish asset classes used in this study

Asset Class	Bloomberg Ticker	Description
Gold	XAUTRY Curney	Gold in Turkish Lira
KYDMED	KYDTMED Index	BIST-KYD Medium Term Bond Index
KYDLONG	KYDTLONG Index	BIST-KYD Long Term Bond Index
KYDEBOND	KYDTEUSD Index	BIST-KYD Turkey USD Eurobond Index
XBANK	XBANK Index	Borsa Istanbul Banks Sector Index
XUSIN	XUSIN Index	Borsa Istanbul Industrials Sector Index
XHOLD	XHOLD Index	Borsa Istanbul Holding & Investments Sector Index

XUHIZ	XUHIZ Index	Borsa Istanbul Services Sector Index
XILTM	XILTM Index	Borsa Istanbul Telecommunications Sector Index

Table 3 provides the descriptive statistics of all asset classes. Average annual return is the highest for Gold and Eurobonds. The most volatile asset class is also the Eurobond. Gold and Eurobond generate the only positive Sharpe ratios of 0.46 and 0.21, respectively. The maximum drawdowns (MDD) are the highest for the Eurobonds and Borsa Istanbul Banks Sector Index.

Table 3. Descriptive statistics of asset returns (January 2011-November 2021)

	Gold	KYDMED	KYDLONG	KYDEBOND	XBANK	XUSIN	XHOLD	XUHIZ	XILTM
Mean Return p.a.	23.66%	9.36%	7.22%	24.18%	2.41%	20.04%	13.29%	13.29%	7.34%
Std. Dev. p.a.	19.83%	5.30%	12.04%	46.14%	31.43%	19.48%	22.79%	19.45%	25.58%
Sharpe p.a.	0.46	-0.66	-0.45	0.21	-0.31	0.30	0.00	0.00	-0.21
Skewness	0.61	1.16	-0.69	21.39	-0.13	-1.04	-0.51	-0.77	-0.29
Kurtosis	15.96	34.69	28.16	870.96	2.73	7.63	3.87	5.29	3.80
MDD	31.89%	17.59%	32.65%	51.47%	53.04%	33.46%	38.75%	28.67%	40.72%
VaR (95%)	-1.67%	-0.39%	-1.05%	-0.97%	-3.05%	-1.87%	-2.17%	-1.89%	-2.47%
Observations	3006	3006	3006	3006	3006	3006	3006	3006	3006

Table 4 gives the correlation matrix of asset returns. Correlations are high within the same asset categories, namely within Turkish Treasury bonds and within Borsa Istanbul indexes. However, intra-asset correlations are low. Eurobond and Gold exhibit low correlations with other asset categories and thus these assets might generate significant diversification benefits.

Table 4. Correlation matrix of asset classes (January 2011-November 2021)

	Gold	KYDMED	KYDLONG	KYDEBOND	XBANK	XUSIN	XHOLD	XUHIZ	XILTM
Gold	1.00	-0.14	-0.20	0.09	-0.25	-0.16	-0.19	-0.19	-0.12
KYDMED	-0.14	1.00	0.86	-0.07	0.28	0.20	0.21	0.21	0.17
KYDLONG	-0.20	0.86	1.00	-0.10	0.30	0.24	0.25	0.24	0.18
KYDEBOND	0.09	-0.07	-0.10	1.00	-0.04	-0.01	-0.03	-0.03	-0.02
XBANK	-0.25	0.28	0.30	-0.04	1.00	0.71	0.78	0.69	0.53
XUSIN	-0.16	0.20	0.24	-0.01	0.71	1.00	0.82	0.76	0.53
XHOLD	-0.19	0.21	0.25	-0.03	0.78	0.82	1.00	0.77	0.56
XUHIZ	-0.19	0.21	0.24	-0.03	0.69	0.76	0.77	1.00	0.79
XILTM	-0.12	0.17	0.18	-0.02	0.53	0.53	0.56	0.79	1.00

4. Model Estimation and Results

4.1. Methodology

We adopt a rolling sampling approach in our tests by following DeMiguel, Garlappi, and Uppal (2009) and Daskalaki and Skiadopoulos (2011). At each month, we compute next month's portfolio weights by using a one-year rolling window for all asset allocation models. We prefer the rolling window approach over the expanding window approach. The rolling window approach exhibits a dynamic behavior over different market regimes, whereas the expanding window approach loses its adaptive power as the length of the window increases.

4.2. Model Results

We apply the eight different asset allocation models on the same dataset and compare them with portfolio performance metrics. Table 5 shows that these metrics exhibit significant variation among them. Regarding mean returns, Risk Parity lead others while MV, MinVar, Bayes-Stein (BS) and EWMA strategies are the worst with about 11% returns. On the other hand, BS and MinVar generate the minimum standard deviations (volatilities) while PCA has the highest volatility. Several strategies cannot produce mean returns in excess of the risk free rate and generate negative Sharpe ratios. Risk Parity is by far the best strategy with a Sharpe ratio of 0.329. Minimum Variance and Risk Parity strategies produce the minimum Maximum Drawdowns (MDD) of 11% and outperform other strategies. PCA and 1/N strategies have the highest MDDs with 26% and 18% respectively.

Table 5. Performance metrics of asset allocation models (January 2011-November 2021)

	1/N	MV	MinVar	BS	IV	RPP	EWMA	PCA
Mean Return p.a.	14.10%	11.37%	11.31%	11.37%	13.84%	16.04%	11.57%	12.38%
Std. Dev. p.a.	12.33%	5.67%	4.89%	4.86%	8.08%	7.31%	7.60%	17.80%
Sharpe p.a.	0.057	-0.302	-0.361	-0.353	0.058	0.329	-0.202	-0.046
Sortino Ratio	0.010	-0.024	-0.030	-0.029	0.008	0.032	-0.014	0.004
Omega	1.022	0.942	0.927	0.929	1.019	1.079	0.967	1.008
Skewness	-0.708	-0.566	0.227	0.190	-0.864	-0.215	-0.641	-0.751
Kurtosis	7.794	24.294	28.918	32.177	17.054	59.139	10.216	5.760
Max. Drawdown	18.63%	11.00%	14.63%	14.05%	14.63%	11.07%	13.19%	26.57%
Downside Dev.	0.55%	0.24%	0.20%	0.20%	0.36%	0.31%	0.34%	0.81%
VaR (95%)	-1.08%	-0.43%	-0.33%	-0.32%	-0.68%	-0.51%	-0.67%	-1.65%

Figure 4 provides a visual comparison of the monthly profits and losses (PNL) of the portfolio strategies over time. The figure indicates that the Risk Parity and PCA clearly separate out as the best and worst strategies when compared to other strategies.

Figure 4. PNLs of selected asset allocation models (January 2011–November 2021)

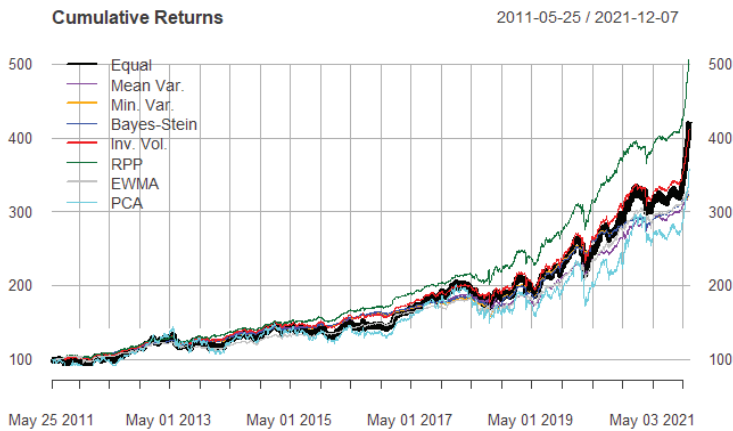


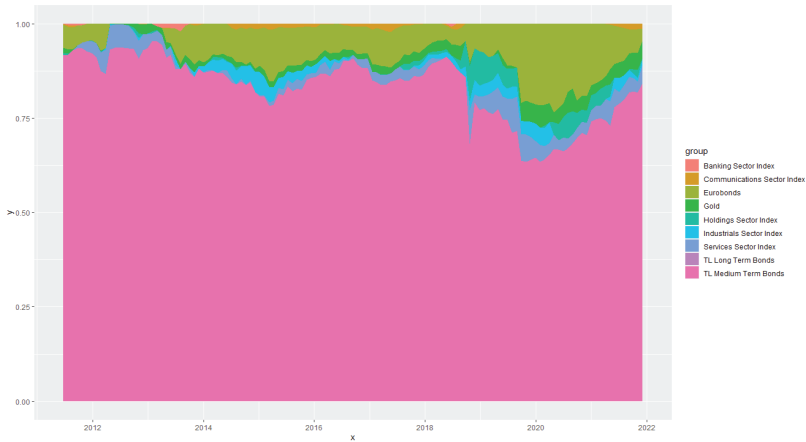
Figure 5 displays the weights of all portfolio strategies for portfolio assets over time. All models allocate a lot of weight to the Medium Term Government bonds. EWMA generates the highest variance in weight adjustments and Bayes-Stein model has the minimum variance in weights. Inverse Vol and Risk Parity portfolio weight allocations are strikingly similar both in the cross section and over time. Mean-Variance, Minimum Variance and Bayes Stein asset allocation models resemble each other in terms of weight reallocation frequency.

Figure 5. Portfolio weights of selected asset allocation models

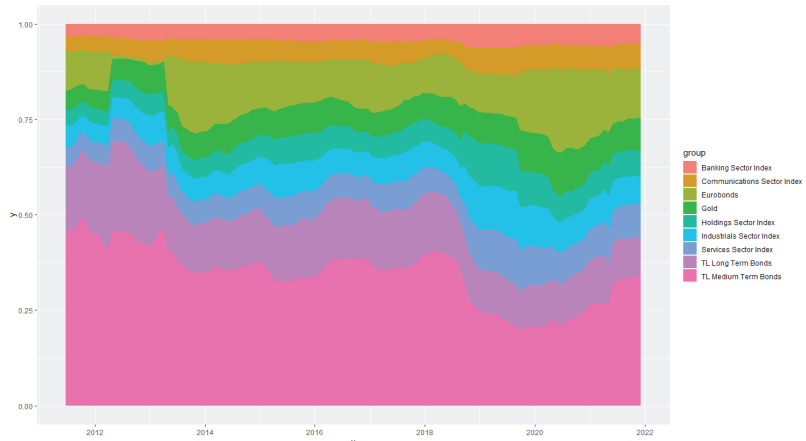
Mean Variance Portfolio Weights



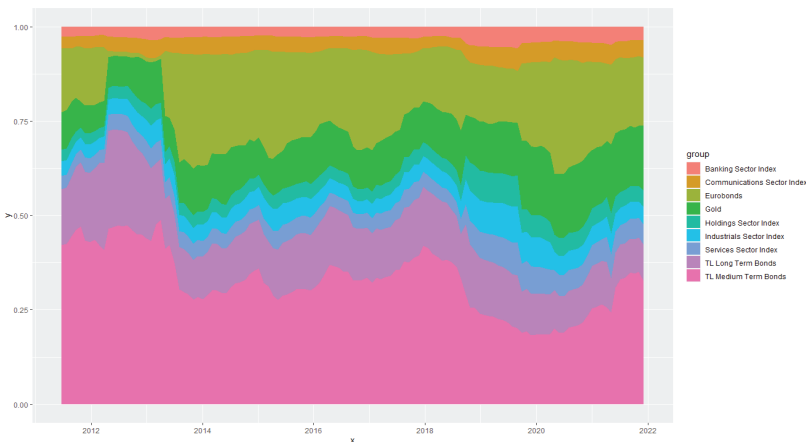
Bayes-Stein Portfolio Weights



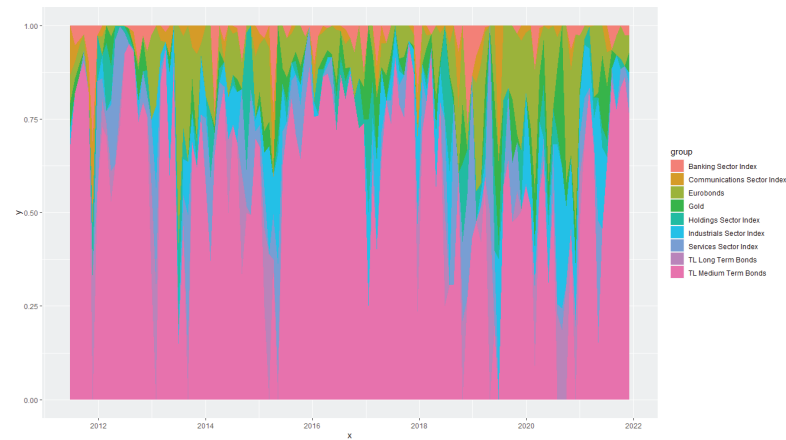
Inverse Vol. Portfolio Weights



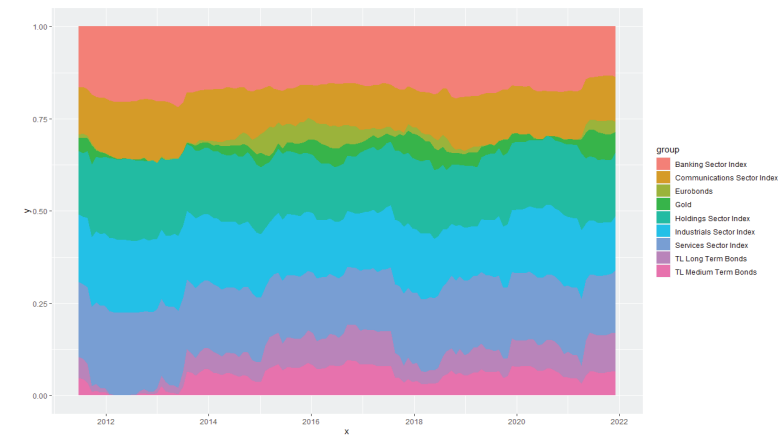
Risk Parity Portfolio Weights



EWMA Portfolio Weights



PCA Portfolio Weights



Minimum Variance Portfolio Weights

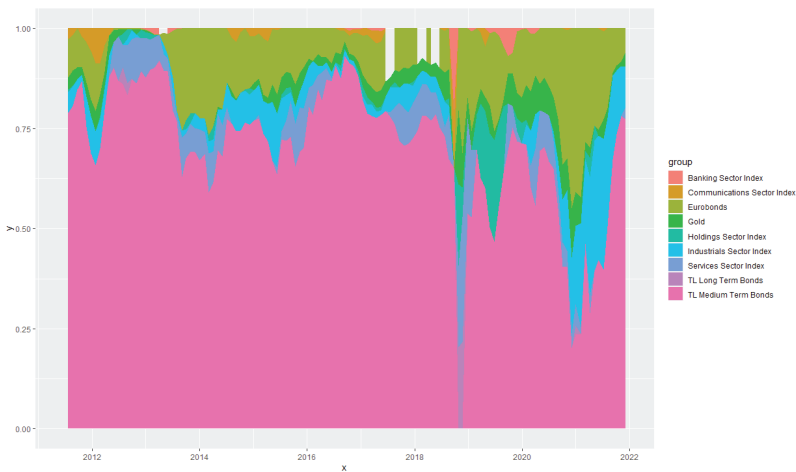
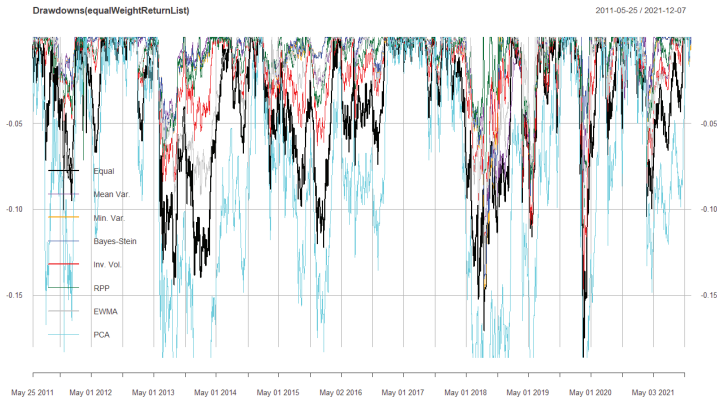


Figure 6 provides the time variation of maximum drawdowns of asset allocation models. PCA and 1/N tend to result in high drawdowns due to their less agile structures. On the other hand, MV and Bayes-Stein models overcome these situations due to their more adaptive approach in estimating the inputs.

Figure 6. Maximum drawdown of selected asset allocation models



5. Conclusion

In this paper we compare the traditional mean-variance multi-asset portfolio allocation model with alternative models for the Turkish financial market. We use a rolling window estimation methodology between January 2011 and November 2021. The empirical evidence indicates that the Risk Parity model is superior to other models in terms of average return, Sharpe ratio, Maximum Drawdown and other portfolio performance metrics

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Chapter 11

HOW DOES THE MEDIA INFLUENCE CULTURE AND SOCIETY? THE EXAMPLE OF ESRA EROL'DA

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INTRODUCTION

It goes without saying that with the developments in technology, the media has become more and more important especially in modern society. The Mass media is used as a power source, which is one of the main tools of social change, as well as in ensuring social control. Mass media has begun to be seen as one of the basic tools of providing status in societies in daily life. We can say that the media, as the main activity that fills people's free time in social life, is the most central entertainment tool today. The media constitutes a space where public events take place for the society. Definitions of what is reality and what should be in social life are created and imposed through the media. Therefore, media contents present a constant meaning system to the society and show what the ordinary and the extraordinary are, in fact, in this way, it becomes the main determinant of what the "normal" should be (Kaya, 1999: 23). In this chapter, I refer to the television by the media.

In this context, the main purpose of the research is to examine the effects of marriage programs on television on our cultural values in our society. The marriage program that will be discussed in the context of the study is "Marry me at Esra Erol." In the marriage program, I aimed to present what people find important, what topics they frequently talk about, and what they understand about marriage by analyzing the content of five programs.

LITERATURE REVIEW

Popular Culture

According to Chaney (2018: 127), culture is a key invention of social thought in the modern age. However, in this process, it has acquired new meanings since there has been a necessary change in the relations between cultural structures and social structures. What Chaney means here is the widespread understanding of the traditional discourse of culture, no longer as an intrinsic quality of objects or actions, but as something produced in the way of life-forming.

When we examine the etymology of the term popular culture (Guvenc, 1984; Williams, 1983), we can see that the concept of popular, which has evolved since the 18th century, derives from the Latin word *popularis*, which means belonging to the public. In fact, when it first emerged, the concept of *popularis* reflected a common voice that equated all cultural forms over the years. Then again, this approach has moved away from its positive meaning. Instead of this meaning, it has started to be used to describe the cultural forms in which large masses can be easily manipulated. This change in meaning means that the products that

have been called popular over the years have rapidly moved away from the concept of popularism. Instead, the marketing process of products that is presented as if they belong to the public, but where commercial concerns are at the forefront, has started. (Sezgin, 2007; Tunç; 2005).

According to Erdoğan and Alemdar (2005: 33), “The concept of popular includes the terms the people, the majority of the population, the people\for the majority, the people\the majority. Therefore, according to the meaning of the concept at first glance, popular culture is not the product of a particular group; it does not include the ownership of a particular group: it is popular, that is, it belongs to almost everyone, if not everyone.”

Media and Its Effects

According to Aziz (1985: 2), the general functions of the mass media are to inform, to form public opinion, to control and criticize the government on behalf of the public, to help promote and sell goods and services, to entertain, to educate, and to transfer the culture to the next generations.

“Television sets common fashions or agendas for people. It also chooses the tools that will enable people to meet at these common points: a unique language, jokes, games, melodies, lines, styles, etc. Everyone lives in a fantasy world made up of the same elements.” (Cereci, 1996: 49).

The survival of society can only be possible with the transfer and development of culture. Institutions, environments, and tools play a role in this cultural circulation; It is the family where the first education starts, then the schools, various friends, work, and social environment adds as well. Especially with the developments in the 20th century, in addition to these, radio, television, newspaper and also started to be at the centre of the picture of transfer (Kongar, 1984: 79).

In 1945, an NBC executive described the effects of television as follows: *Television enters the house directly. It can be assumed that any warnings put forward about sound broadcasting to make it acceptable at home are equally important for television. Also, television needs to be supervised more carefully if one is not to offend anyone since the visual impression is more vivid and apt to be detailed, and requires less creative sensitivity to be understood by the viewer than is the auditory impression. In other words, there should be no room for any kind of vulgarity, rudeness, disrespect, and immorality on television. All programs should be nuanced, unbiased, and impartial* (Retrieved from Boddy, 2021: 316).

The contents prepared for the consumer in the media are full of commercial cultural values and as a result it can be said that they are ideology-oriented. In this way, the thoughts of the economic and cultural

elite, who dominate the media, spread to the society by passing through the media. Even if the program types and formats in the media change, the aim of imposing and adopting the basic values presented here (Yaylagül, 2009: 244) continues (Akbulut & Baştürk, 2005; Kükrer, 2010; Özdemir, 1998; Yağbasan & Çiçek, 2009).

McLuhan and Fiore (2019: 125) explain television and its effects in the book *The Medium is the message*:

“Television describes the human sensory system. With the all-hearing ear and the omnipresent eye, we have nullified writing, a metaphor based on visibility and establishing the dynamics of Western civilization. Thanks to television, we gain the ability of exploratory sensing, where not only our gaze and what we can see, but also all our senses are involved in. Here we gain the feeling that you are there too. Television requires us to participate with our whole being to take part in the event. Television does not have a functioning that only looks like a background. It also engages you as a viewer.”

METHOD

I followed content analysis to be able to interpret the data I gathered from the programs. I investigated five shows in this study. According to Krippendorff (2004), content analysis is a very suitable method for researchers to examine social communication phenomena. Generally, this method examines written documents or written transcripts of recorded oral communications. Basically, content analysis is a research technique used to make reproducible and valid inferences about the context of use of texts (İnceoğlu & Çomak, 2009).

In this research, I used the content analysis strategy to evaluate the deciphered texts of the programs I analyzed. In this sense, as Akay stated (2019: 350), I decided specifically what level of sample I plan to select and which analysis units I will conduct. Sampling with this method can occur at any level: words, sentences, the ideological view underlying these sentences, the items related to the subject, or context form themes. “For instance, researchers can use parts of any program between commercials when reviewing television programs, meaning that there are three or more parts of any program that are each independently described and analyzed. Alternatively, they can choose to utilize the entire television program, excluding commercials.” In this research, the entire program, the songs selected for the program, and the advertisements were included in the analysis.

Format of the Examined Program

The program that is the subject of the research is the dating and marriage

program. The program is presented by Esra Erol. The show time is 200 minutes. Candidates participating in the program join to meet their spouse candidates and say that they want to get married. After the candidates give information about their personality traits, financial situation, and their expectations from a spouse, they talk to other candidates who come to meet them. The first speeches of the candidates take place under the directions of the host. In the program, it is seen that the host directs the conversations with many questions at this stage. After this point, the person applying to the program with the aim of getting married is asked whether they want to talk to the candidate alone. They are then given a few days to make their final decisions. At these stages, the host asks the candidates to comment on each other. When they are called into the studio to announce their final decision, they go on to meet other candidates when they say they want to part their ways.

Research Limitations

In this study, which focuses on the effects of the media on culture and society, the program “Marry me at Esra Erol” is taken as an example. Since it is not possible to examine all the programs broadcast on television, the program was analyzed as a sample. Only five programs were examined within the scope of the study. In this sense, the limitations of the generalizability of the study are accepted by the researcher.

FINDINGS

As a result of the deciphered five programs, some themes were reached. Here are some dialogues from the five programs reviewed before presenting those themes:

Dialogue 1

Host: She is a very competent and perfect housewife.

Candidate 1: You said you are curious, so let me complete it. Halime is indescribable. Halime will make her own decision when the screen shows.

Host: Well, let me ask you a question, sincerely answer it. Are there any traits of Halime that you wish she did not have?

Candidate 1: I asked Halime to make me a pie. The next day she came to me with a tray of pastries. So what more can I say?

Host: What do you say?

Candidate 1: What more can I say? By the way, I want some meatballs, Halime.

Dialogue 2

Host: Well, do you want her to work when she gets married?

Candidate 2: No.

Host: No? Really? Why?

Candidate 2: That is what I want.

Host: So you think women should take care of the child and watch TV at home until the husband gets home.

Candidate 2: Yes.

Host: Do you think this is going to work out?

A person in the audience: Women of the Black Sea, as everyone knows, are the hardest working women. So I'm in love. Isn't your mother from the Black Sea region?

Dialogue 3

A woman with the Black Sea Region accent: I am an old woman. If you allow me, I want to say something. A man came to the program yesterday. The girls were very annoying; they were asking questions whether he had a mother or not. They should never say that. I live with sister in law. What is wrong here?

Host: Ooh so you are mad at the girls.

A woman with the Black Sea Region accent: I'm a little bit annoyed by the girls here, yes. I feel like I will have a heart attack when I watch these girls sometimes. I have 5 sons. Why do we raise these children? Why don't girls accept a man with his mother?

Dialogue 4

Candidate 3: I have been watching this program for about 3 months (The screen is divided into two, the image of the man on the right, the introductory text on the left: Mr. Hüseyin: 36 years old, has a monthly income of 7000 TL, has a house, never married, and lives in Istanbul). Now it feels right. In two months I will be 37 years old. I did not get married until now, I did not even think about it, but my parents were here recently; it is our Nowruz holiday-our 15-day holiday.

Host: Are you Iranian?

Candidate 3: Yes, we are Iranian. My mother cried, and she said enough is enough.

Host: Did she tell you to marry?

Candidate 3: Yes. She said enough is enough. I am also determined to get married.

Host: Did your mother's tears bring you here?

Candidate 3: Yes.

Dialogue 5

A man in the lodge: Women are actually telling the truth, because sometimes men are under the influence of their families a lot, and women do not want to experience such an event, I think they are right on some issues.

Host: But women do it out of spite sometimes. It is like they want to convey the message of who wears the pants in the family. I believe the reason that they are doing this is that they are competing with the mother-in-law.

A man in the lodge: That's why they're in competition.

Host: They are in competition. The mother-in-law is someone who is far superior to you and has the same knowledge of manners as mother. Why would women be trying to compete with them and why did you marry their son then?

Dialogue 6

Candidate 4: I wanted to marry Fatma, but now she says that she would definitely not get married without buying a house first and furnishing the furniture. I don't want to accept this anymore. I say to Ms. Fatma, may God grant her a good man, and I want to meet with my future candidates (The screen reads: Mr. Abdullah: Fatma told me that this marriage cannot be done without buying a house and furniture).

Dialogue 7

Candidate 5: I don't want women with children. She can be a university or primary school graduate as long as she adapts and becomes a smiling lady (The screen reads he wants a cheerful and lady who can adapt). I don't want the lady to have excessively revealing clothing because I don't like it (The screen reads he does not want too revealing clothing). Weight is very important to me because I have a woman who looks good next to me. We have a prom at the embassy twice a year. This woman should be someone I will not be ashamed of when I take her to the events like that.

Excerpts from the Programs

- If one works and is disciplined, he can always make money.
- People living abroad have personality problems.

- I got an arranged marriage. The best thing I've ever done in life was having two children. All I wanted from marriage was that it would not fall apart. I've been very busy. I am proud of myself. I have no regrets. My divorce was painful. There were some problems in my marriage. Those problems disturbed the children. I waited for the children to grow up. Then I made a decision. If you do not have a place to stay and any money, it is difficult to return to the family especially after a certain age. Being a widow in Turkey means you are an easy woman. But no one gets divorced for pleasure. When I wanted a divorce, my family said that I will either leave my children or they don't want me in their house with my children. I think I deserve more than that.
- Why are you wasting your time? Instead of staying married just to fill your stomach, you have to work and struggle and stand.
- I will be clean, take care of his clothes, show value, and show him respect. I suffered a lot, but I want to have a stable monthly income.
- I am an emotional man who likes to spend time with his child, can cook, and can live alone.
- I have full faith. I think if it is meant to be, it is meant to be.
- I would do anything to make my marriage work.
- My mother died. My father didn't get married because he was thinking of us.
- Let him be someone who fears Allah, is honest, does not talk big, and cares about the family.
- I am a kind, positive, helpful, and hospitable person. I am looking for a man who will add colour to my monotonous life, has a career, is cultured, and who believes in Allah.
- I am organized and careful. I don't get angry easily except when lies are involved, you won't recognize me. I am also looking for someone who fears God.
- It was not meant to be.
- I am looking for someone who is looking for love, who will want to be with me all the time, who does not like lies, and who fears Allah.
- If you were 60, it would have been ok.

The Most Uttered Phrases and Themes in the Program Based on the Content Analysis

The words most frequently used by the candidates in the five deciphered programs and the themes determined according to these words are as follows:

- Favourite team (to which he belongs)
- Struggle (on screen)
- Where is he from (origin)
- Health (Kissing Esra Erol)
- Loyalty (Devotion to Esra Erol/program)
- Number (quantitative features following the program, etc.)
- Age
- Marital status history (how many times have you been married, divorced, etc.)
 - Whether he has a home
 - Assets
 - Income, job, job status
 - Whether he has children-with whom the children live
 - Where he lives (where he wants to live)
 - Marital status, age, gender of children
 - Love for children (whether he likes children or not)
 - Children's relationship with family and friends
 - Culture
 - Psychology of children
 - Mother's attitude towards the child
 - Reason for divorce
 - Characteristics of the sought partner (let it be cheerful and positive)
 - Honesty, reliability, sharing, no bad habits
 - How long has he been single/married?
 - Educational status, financial situation
 - Previous marriage duration and divorce

- Is he widowed/divorced?
- Attitudes of people in Turkey towards widows
- Loyalty- Consistency
- Justice (distrust of the state)
- Inequality
- Motivation
- Emotions
- Tradition- customs
- Family's reaction to divorced women
- Physical beauty
- Romance
- Let it be someone I can fall in love with
- Cleaning
- Valuing- being respectful
- Monthly income
- Whether he/she lives alone (who he/she lives with/family, children etc.)
- What other people think of us
- Kindness, courage, goodwill
- Ability to cook
- The need to explain yourself to other people
- The importance given to the opinions of psychologists
- Inner beauty
- Ethnicity
- Sacrifice
- Gentleman-sensible
- Horoscope
- Number of siblings
- Family characteristics
- Responsible, honest, cheerful

- God fearing
- Honest, family-oriented
- Helpful, positive, caring
- Hospitable
- My monotonous life
- Relevant
- Career
- Sophisticated
- Charismatic
- Knowing how to dress
- Faithful,
- Humble
- Naturalness
- Cheerful
- Women who do not talk too much
- Family values
- Respect
- Criticism of appearance – some modern, some conservative
- Age difference
- Alcohol, smoking or not
- Don't be energetic
- Gender of the child
- Being involved in music/art
- Expressing his love
- Physical appearance
- Social assistance and harmony
- Good motherhood
- Not criticizing
- Tolerance to some maternal violence: slippers, pinching, elbowing
- Trustworthy

- Without bad friends
- Struggling and continuing the marriage no matter what the circumstances
- When the child is mentioned, the flowing water stops / the obligation to be strong for the child
- You are an easy woman when you say widow
- Women who can stand on their own feet
- People do whatever they want
- Fall in love
- Engagement is the "first road to marriage"
- I wasted my life with love (1st song)
- The songs are playful, but the lyrics are bitter arabesque.
- Number of marriages
- Number of children
- Work
- Wage
- Where he lives
- Valuing marriage
- Inner beauty
- Respectful
- Responsible
- Someone who knows how to behave
- God fearing
- Believer in God
- Someone who can be ashamed of God
- Someone who does not like to lie

CONCLUSION

The main purpose of most programs on television is to reinforce and maintain the patriarchal order. For this reason, the flow of the programs is very typically built on reinforcing the secondary position of women in the social order, imposing the attitudes and behaviours that they should have, and the duties they should do at home. Women internalize their position

when they see all this "must-do" perception order imposed on them by the society, from the media, and sometimes even to themselves, this situation may seem right (Ünür, 2015: 96).

When examined, we can easily see that definitions of femininity and masculinity are constantly made in marriage programs that serve to spread popular culture. With a format in which gender roles for women and men are reproduced, they cause the already widespread sexist discourses in society to become more stereotyped and settle in our language. "Gender refers to the meanings and expectations that society and culture attach to being a woman or a man; it meets a cultural structure and generally includes the psychological characteristics associated with the biological structure of the individual (Dökmen, 2010, p. 20)." Such programs actually make the audience adopt and memorize stereotypical thoughts that harm the society and the culture of that society.

When we talk about media and technology in this century, most people think of mass media. Within the framework of this research, in that sense, the focus is on a television program. Based on the findings of the study, the media is effective in the preservation, shaping, and transmission of culture. When the most frequently used words in the programs and the themes formed accordingly are examined, we see that "belief in God" and gender discourses come to the fore in a stereotyped way. In addition, it is seen in the discourses on what is expected from women in the institution of marriage is much more than what is expected from male candidates. Expectations from women include things, such as being capable and maintaining a home, cooking, being a stay-home mother, cleaning, accepting to live in the same house with their mother-in-law if necessary, and not having a child from the first marriage come to the fore, while for men these expectations only includes monthly income and supply. These messages, which are reflected not only in marriage programs but also in television series and other programs in general, deepen the sexist culture in the society and make the audience adopt the idea that this is the right thing to think. In this sense, it has been concluded in the study that such formats adversely affect the culture of the society.

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Chapter 12

OBLIGATIONS INSTALLED BY THE VIBRATION REGULATION

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1.GİRİŞ

İnşaat, sanayi gibi sektörlerde insanların psikolojik ve fiziki özelliğine elverişli çalışma kolaylıklarının temini, işçi sağlığını korumak ve işçilerin kazalara maruz kalma riskinin azaltılması oldukça önemlidir. İnşaat ve sanayi gibi sektörlerde iş kazalarından korunmanın türlü yollarıyla bahsedilen verilerde insan etmeni göz ardı edilmemelidir. Mesai hayatının tüm kısmında çalışmalardan elde edilen verimlilikten başlayarak güvenliğe kadar uzanan geniş bir bölümde, insan etkisi konusunda aktif ve yeni uğraşlar devam etmektedir. Ülkemizde çalışanların mekanik titreşime maruz kalma sonucunda meydana gelen sağlık ve güvenlik risklerinin fazla olması, titreşim konusunda ayrıca yasal düzenlemenin yapılması zorunluluğunun önünü açmıştır. Titreşim konusundaki yasal düzenlemeler Titreşim Yönetmeliği ile yapılmıştır.

1.İNTRODUCTION

In sectors such as construction and industry, it is very important to provide working facilities suitable for people's physical and psychological characteristics, to protect workers' health and to reduce the risk of workers being exposed to accidents. Although there are various ways to be protected from occupational accidents in sectors such as construction and industry, the human factor should not be ignored in the mentioned data. Active and new studies on human impact continue in a wide part of the working life, ranging from the efficiency obtained from the studies to the safety. The high health and safety risks caused by the exposure of employees to mechanical vibration in our country paved the way for the necessity of making a legal regulation on vibration. Legal regulations on vibration are made with the Vibration Regulation.

2.TİTREŞİM YÖNETMELİĞİNİN GETİRDİĞİ YÜKÜMLÜLÜKLER

2.1 Maruziyet Sınır ve Maruziyet Eylem Değerleri

Kol ve eldeki titreşim için ;

8 saatteki çalışmalar için günde maruziyet eylem değeri: $2,5 \text{ m/s}^2$

8 saatteki çalışmalar için günde maruziyet sınır değeri: 5 m/s^2

Vücudun tüm kısımları için titreşim ;

8 saatteki çalışma için günde maruziyet eylem değeri: $0,5 \text{ m/s}^2$

8 saatteki çalışma için günde maruziyet sınır değeri: $1,15 \text{ m/s}^2$

2.2 İşverenin Yükümlülükleri

2.2.1 Maruz Kalmanın Belirlenmesi

1)İş sahibinin, işçilerin maruziyetini mekanik titreşim seviyesini, işyerinde ölçülen risk değerlendirmesini veri olarak almakta , gerekliyse ölçüm yapılarak mekanik titreşime maruz kalmayı belirtir. Bu yapılacak ölçümler, 20/08/2013 tarihli ve 28741 sayılı Resmî Gazete’de yayımlanan İş Hijyeni Ölçüm, Test ve Analizi Yapan Laboratuvarlar Hakkında Yönetmeliğe göre yapılmaktadır.

2)Titreşime maruziyet düzeyi değerlendirilirken dikkate alınması gerekenler;

a)Ekipmanı üreten firmadan edilen bilgiler dahil, iş aletlerinde veya iş aletlerinin kullanıldığı özel koşullarda oluşma ihtimali olan titreşim büyüklüğüyle ilgili bilgiler.

b)Titreşim maruziyetine neden olan ekipman ile elde edilen gözlem sonuçları

3)Ölçme ve değerlendirme sonuçları, gerekli durumlarda kullanma ve denetimlerde veri olarak kullanılmak üzere belge niteliğinde saklanır.

2.2.2 Risk Değerlendirmesi

İş sahibi; 29/12/2012 tarihli ve 28512 sayılı Resmî Gazete’de yürürlüğe giren İş Sağlığı ve Güvenliği Risk Değerlendirmesi Yönetmeliğince işyerinde uygulanan risk değerlendirmesinde, titreşimden kaynaklanma ihtimali olan riskleri değerlendirirken alt kısımda belirtilen maddelere öncelikli önem vermektedir:

a) Maruz kalma sınır ölçüleri ve maruziyet eylem ölçülerine,

b)Aralıklı titreşim veya birden fazla devam eden şoklara maruz kalma da dahil maruziyetin türü, seviyesi ve süresine,

c) İş makinalarının mekanik titreşim düzeyi konusunda, ilgili mevzuat gereğince üreticilerden elde edilen bilgilere,

d) Titreşim ile çalışma sahası arasında veya titreşimle diğer iş makineleri arasındaki tesirlerin, işçilerin sağlık ve güvenliğine bağlantılı olan durumuna,

e)Vücudun tüm kısımları titreşimine maruziyetin, iş sahibinin sorumluluğundaki mesai saatleri dışında da devam edip etmediğine,

f)Titreşime maruz kalma seviyesini düşürecek şekilde üretilmiş farklı seçenekte bir iş aletinin olup olmadığına,

g) Sıcaklık seviyesinin düşük olması gibi özel çalışma şartlarına önem

verilmektedir.

2.2.3. Maruziyetin Önlenmesi veya Azaltılması

1) Maruziyetin tedbiri veya düşürülmesinde 6331 sayılı Kanunun 5 inci maddesindeki risklerden sakınma maddelerine uyulur.

2) Riskler ile başlangıcında mücadelenin uygulama olanağı olan ve teknik ilerlemeler göz önünde bulundurularak, titreşime maruziyetten meydana gelebilecek riskler kaynağında önlenir veya en azami seviyeye indirilir.

3) Bu Yönetmeliğin 5 inci maddesinde belirlen maruziyet etki değerlerinin geçildiğinin saptanması halinde; iş sahibi, titreşime ve meydana getirebileceği risklere maruziyet en azami seviyeye düşürmek için özellikle aşağıdaki konuları göz önünde bulundurarak teknik ve organizasyona yönelik önlemleri bulunduran bir hareket planı oluşturacak ve uygulamaya koymak:

a) Yapılan iş göz ardı edilmeden, uygun olan en azami seviyede titreşim yapan, işçinin yapısına göre tasarlanmış uygun iş aleti seçmek.

b) Titreşime maruz kalmayı azaltan başka çalışma yollarını seçmek.

c) İşyeri, iş sistemleri ve aletleri için uygun onarım programları uygulamak.

ç) Titreşime maruz kalmayı düşürmek için vücuda etki eden titreşimi etkili bir şekilde düşüren oturaklar, kol-el sistemine etki eden titreşimi düşüren elle tutma aparatları gibi yardımcı malzemeler sunmak.

d) Titreşime maruz kalmaları azami seviyeye indirmek amacıyla, iş aletlerini güvenli ve doğru bir şekilde kullanabilmeleri için işçilere yeterli bilgi ve eğitimi vermek.

e) İşyerini ve çalışma bölümünü uygun şekilde tasarlayıp ve düzenlemek.

f) Yeterli seviyede dinlenme aralarıyla çalışma sürelerini düzenlemek.

g) Maruziyet süresi ve seviyesini sınırlandırmak.

ğ) Titreşime maruziyete uğrayan kişiye nem ve soğuktan koruyacak elbise ve donanım sağlamak

2.2.4. Çalışanların Bilgilendirilmesi ve Eğitimi

İş sahibi; işyerinde titreşime maruziyete uğrayan işçilerin veya temsilcilerinin, işyerinde uygulanan risk değerlendirmesi sonuçları ve özellikle aşağıdaki maddelerde belirtilen hususlarda eğitim almalarını ve bilgilendirilmelerini sağlar;

- a) Bu Yönetmeliğin 5 inci maddesinde belirlenen maruziyet sınır ve etki değerleri,
- b) Titreşimden doğacak riskleri engellemek veya en azami seviyeye getirmek amacıyla alınan önlemler,
- c) Titreşimden kaynaklı yaralanma belirtilerinin niçin ve nasıl tespit edileceği ve aktarılacağı,
- ç) Mekanik titreşimden doğacak risklerin değerlendirilmesi ve ölçüm sonuçlarıyla kullanılan iş aletlerinden doğacak yaralanmalar,
- d) İlgili mevzuata göre, işçilerin hangi koşullarda sağlık gözetimine tabi tutulacağı,
- e) Titreşime maruziyeti en azamiye getirecek güvenli çalışmalar

2.OBLIGATIONS INSTALLED BY THE VIBRATION REGULATION

2.1.Exposure Limit Values and Exposure Action Values

For arm and hand vibration;

Exposure action value per day for studies in 8 hours: 2.5 m/s²

Exposure limit value per day for studies in 8 hours: 5 m/s²

Vibration for all parts of the body;

Exposure action value per day for 8 hours of operation: 0.5 m/s²

Exposure limit value per day for 8 hours of operation: 1.15 m/s²

2.2.Obligations of the Employer

2.2.1. Determination of Exposure

1) It takes the employer's exposure to the workers, the mechanical vibration level, the risk assessment measured in the workplace as data, and indicates the mechanical vibration exposure by measuring if necessary. These measurements are made in accordance with the Regulation on Laboratories Performing Occupational Hygiene Measurement, Testing and Analysis published in the Official Gazette dated 20/08/2013 and numbered 28741.

2) Considerations when assessing the level of exposure to vibration;

a) Information on the magnitude of vibration that is likely to occur in work tools or in the special conditions in which work tools are used, including information from the company that produces the equipment.

b) Observation results obtained with equipment causing vibration exposure

3) Measurement and evaluation results are stored as documents to be used as data in use and audits when necessary.

2.2.2.Risk assessment

Business owner; In the risk assessment applied in the workplace by the Occupational Health and Safety Risk Assessment Regulation, which entered into force in the Official Gazette dated 29/12/2012 and numbered 28512, it gives priority to the items stated below when evaluating the risks that may arise from vibration:

- a) Exposure limit measures and exposure action measures,
- b) Type, level and duration of exposure, including exposure to intermittent vibration or multiple sustained shocks,
- c) The information obtained from the manufacturers regarding the mechanical vibration level of the construction machines in accordance with the relevant legislation,
- d) The condition of the effects between vibration and the work area or between vibration and other work machines, related to the health and safety of the workers,
- e) Whether the exposure to vibration of all parts of the body continues outside the working hours, which is the responsibility of the employer,
- f) Whether there is a work tool with a different option produced to reduce the level of exposure to vibration,
- g) Special working conditions such as low temperature level are given importance.

2.2.3. Avoiding or Reducing Exposure

1) In the prevention or reduction of exposure, the clauses of avoidance of risks in Article 5 of the Law No. 6331 shall be complied with.

2) Risks that may arise from exposure to vibration are prevented at the source or minimized to the maximum level, taking into account the technical progress and the possibility of combating risks at the beginning.

3) If it is determined that the exposure effect values specified in Article 5 of this Regulation are exceeded; The employer shall establish and implement an action plan that includes technical and organizational measures to minimize exposure to vibration and the risks it may present, taking into account in particular the following:

- a) Choosing a suitable work tool designed according to the structure

of the worker, which vibrates at the maximum possible level without ignoring the work done.

b) Choosing other ways of working that reduce exposure to vibration.

c) Implementing appropriate repair programs for the workplace, work systems and tools.

ç) To provide auxiliary materials such as seats that effectively reduce the vibration acting on the body, and hand grips that reduce the vibration affecting the arm-hand system, in order to reduce exposure to vibration.

d) To provide workers with adequate information and training so that they can use work tools safely and correctly in order to minimize their exposure to vibration.

e) To design and arrange the workplace and the working section appropriately.

f) To arrange working times with adequate rest breaks.

g) Limiting the duration and level of exposure.

ğ) Providing clothing and equipment that will protect the person exposed to vibration from humidity and cold.

2.2.4. Information and Training of Employees

Business owner; ensures that workers or their representatives who are exposed to vibration in the workplace are trained and informed about the results of the risk assessment applied in the workplace and especially on the issues specified in the following items;

a) Exposure limit and effect values determined in Article 5 of this Regulation,

b) Measures taken to prevent or maximize the risks arising from vibration,

c) Why and how to identify and communicate signs of injury from vibration,

ç) Evaluation of the risks arising from mechanical vibration and injuries arising from the work tools used with the measurement results,

d) According to the relevant legislation, under which conditions the workers will be subjected to health surveillance,

e) Safe work that will maximize exposure to vibration

3.SONUÇ

Bildiride, ergonomi biliminin yol göstericiliği ile araştırılan; çalışma sahalarında gürültü, hava şartları, yorgunluk etkisi, aydınlatma ve titreşim konuları, kapalı çalışma alanlarında ve şantiyelerde yasal yönden olması gerekli bazı önemli standartlar, başlangıçta uygulamada öne çıkmayan, ikinci derecede önemli güvenlik ve sağlık konuları çıkmaktadır. İnşaat işlerinde görev yapan ve sorumluluk alan tüm emektarların bu konularda da hassas olmalarını sağlamak gerekmektedir. İş güvenliği mevzuatımızın tüm konularda yeterli olduğu söylenemez. Ancak var olan hükümler ve önerilen güvenlik önlemleri de oldukça önemlidir. Araştırma neticeleri ve yaşanan olaylar bu konuların çalışanların sağlığı ve iş güvenliği yönünden önem taşıdığını belirtilmektedir. Bu nedenle bildiride Titreşim yönetmeliği ile getirilen yükümlülükleri araştırarak yönetmelik çerçevesinde sunulmaya çalışılmıştır.

3.Result

In the paper, examined with the guidance of the science of ergonomics; The effects of fatigue at work sites, climatic conditions, lighting, noise and vibration issues, some important legally required standards in indoor work places and construction site units stand out as secondary health and safety issues that do not come to the fore in practice at first glance. Research findings and events indicate that these issues are important for the health and safety of employees. It is necessary to ensure that all veterans who work and take responsibility in construction works are also sensitive to these issues. It cannot be said that our occupational safety legislation is sufficient in all matters. However, existing provisions and suggested security measures are also very important. For this reason, in this paper, the obligations brought by the Vibration Regulation have been investigated and tried to be presented within the framework of the regulation.

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