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## The Impact of Entrepreneurs' Cognitive Biases on Their Risk-Taking Propensity: A Research in the Technology Sector via PLS-Sem Method

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### ABSTRACT

The purpose of this research was to examine the impact of the two main cognitive biases, i.e., jumping to conclusion bias and the belief inflexibility bias, on the entrepreneurs operating in the technology sector in terms of their risk-taking propensities. The participants of this research are 90 entrepreneurs in the technology sector. The PLS-SEM analysis method was used to analyse the data collected within the scope of this research. Based on the prospect theory, this study aimed to test the effects of jumping-to-conclusions bias and belief inflexibility bias on economic, general and career-based risk-taking propensities. It was observed that jumping-to-conclusions bias is associated with all risk-taking propensities, but belief inflexibility bias is only associated with general risk-taking propensity, but not with economic and career risk taking propensities. The findings were discussed within the framework of the literature and suggestions were made for future research.

**Key Words:** Cognitive Processes, Jumping to Conclusion Bias, Belief Inflexibility Bias, Risk Taking Propensity, Entrepreneurship, Technology Sector, PLS-SEM (Partial Least Squares Based Structural Equation Modelling)

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## **Introduction**

In many economic environments around the world, governments, businesses, and investor networks attach great importance to encouraging entrepreneurs and entrepreneurship, so that new investments can be made with a view to achieving innovation and sustainable competitiveness. As indicated in the report of the Global Entrepreneurship Monitor (GEM), the percentage of new entrepreneurs operating in the technology sector in Turkey on a large or medium scale, rose by 3.46%, from 1.54% in 2016 to 5% in 2018. One of the features that distinguishes Turkish entrepreneurs from those in other GEM countries seems to be the high expectation of growth and job creation (Bosma & Kelley, 2019). In view of that, cognitive processes play a critical role in terms of the perception of risk and its impact on entrepreneurs pertaining to making rational decisions in periods involving critical decision-making processes where ambiguity and excess risk factors are of high priority concern for entrepreneurs. In this context, some experimental studies have shown that cognitive biases can lead to delusions and systematic errors in thinking. Although studies in the literature are generally aimed at investors, the relationship between the cognitive biases such as overconfidence, the illusion of control, the belief in the law of small numbers and planning fallacy, and the concepts such as starting new businesses and seizing opportunities for growth has been examined by keeping the risk perception tool as the main variable when it comes to evaluating the conditions of entrepreneurs (Simon, Houghton and Aquion, 2000; Keh, Der Foo and Lim, 2002).

In this study, we used two different cognitive bias patterns, which can be interpreted as the main cause of such biases, which are relatively less covered in different disciplines in the literature, though frequently used in the literature related to entrepreneurship to date. These two different cognitive biases are Jumping-to-Conclusions (JTC) bias, which describes decision-making based on limited evidence, and Belief-Inflexibility Bias, indicating that individuals shape their reasoning processes as inflexible according to delusions formed under the influence of their beliefs. The aim of this study is to examine the impact of such biases on the risk-taking propensity of entrepreneurs working in the technology sector. We believe that our study will contribute to the relevant literature considering that we have focused on the biases of “jumping to conclusions” and “belief inflexibility”, which we think have been very little addressed in the literature so far, yet are critically important. This paper will also contribute to the sector representatives by providing practical benefits since the number of studies focusing on entrepreneurs in the technology sector in Turkey is relatively few.

## **Theoretical Background and Hypotheses**

Cognitive bias refers to the systematic deviation of individuals from the norms or rationality while making judgments (Buss, 2016). In recent years, biases have been investigated together with various management-related concepts ranging from strategic management to project management, from knowledge management to sustainability (Bishop, 2021; Kim & Daniel, 2020; Pope, 2018; Certo, Busenbark, Woo and Semadeni, 2016; Dal Mas Piccolo and Ruzza, 2016; John, 2016; Kondylis, Mueller, Sheriff and Zhu, 2016; Lau, 2020; Li, Liu and Liu, 2016). Having so far attracted the attention of the sciences of psychiatry and psychology, the JTC bias has been discussed in different studies focusing on the idea that individuals may need less information before making a decision (Dudley, Taylor, Wickham and Hutton, 2016), on the propensity to make hasty decisions while reasoning (Rausch, Eisenacher, Elkin, Englisch, Kayser, Striepens ... & Wagner, 2016), and on the relationship between the JTC bias and negative emotions (Lüdtke, Kriston, Schröder, Lincoln and Moritz., 2017; Prater, Kirytopoulos and Ma, 2017). The consequences of this bias have been addressed in the social sciences as well, though relatively less. According to Kahneman (2011) jumping to conclusions can be productive as long as the results to be reached are likely to be correct, if the costs of the

mistakes, which are to be very few in number, are at an acceptable level, and if jumping to conclusions saves the individual a great deal of time and effort. Nevertheless, jumping to conclusions can be dangerous if the individual is unfamiliar with the situation, the risk is high, and there is no time to gather more information (van der Gaag, Schütz, ten Napel, Landa, Delespaul, Bak, 2013).

The second bias discussed in our research, the belief inflexibility, is the case in which individuals mould their reasoning processes under the influence of their beliefs with no room for flexibility (Woodward, Moritz, Cuttler and Whitman, 2006). Jumping to conclusions indicates a bias towards System 1 that denotes fast-thinking, which is the first of the two cognitive process models for thinking, while belief inflexibility, which is characterized as weakness in the flexibility of beliefs, indicates a bias towards System 2 that represents slow-thinking (Ward & Garety, 2019). These two biases are, therefore, the main ones that trigger many others as well as representing two different extremes.

Entrepreneurs often face with the risk-taking propensity, being the dependent variable of the present study. These risks are generally grouped under four main headings: financial risks, career risks, family-related and social risks, and psychological risks (Liles, 1974). Risk-taking propensity is also defined as an individual's propensity towards risk-taking or risk-prevention, and is regarded as an individual characteristic that is likely to change over time as a result of experience (Sitkin & Pablo, 1992; Sitkin & Weingart, 1995).

Upon presenting the definitions of the relevant concepts, this section will focus on developing hypotheses. Broadly speaking, the most important task that an entrepreneur cannot give up is to make a decision (Koçel, 2018). In this sense, entrepreneurs' propensity to take risks is related to risk perception. While estimating the risk involved in the situation, a decision-maker develops certain beliefs about the future consequences of the risk in question (Kahneman, 2011). According to the expectancy theory, perceived risk plays a more active role in directing individuals' behaviour when compared to expected risk (Tversky & Kahneman, 1979). Undoubtedly, the individual biases and emotions of a decision-maker influence the decision-making process. The relationships between misconceptions and risk perception and/or propensity have been addressed in many areas of management science (Pereira, 2021; Li, 2020; Khan, 2017; Zhang & Cueto, 2017; Rossi, 2017; Pappas, 2016).

In this context, we believe that the biases that may be experienced by entrepreneurs during their cognitive processes have a clear impact on their propensity to take risks.

### **The Relationship between Jumping-to-Conclusions Bias and Risk-Taking Propensity**

We are of the view that the JTC bias has an impact on the risk-taking propensity, classified as economic, general, and career-related. Although no other study testing such a hypothesis was found in the literature, some studies were found to have been conducted in relation to Kahneman (2011)'s theory of the relationship between risk perception and/or risk-taking propensity concerning some biases, which can also be seen as sub-dimensions of the JTC bias. It would be appropriate to remind here that there is a negative relationship between risk perception and risk-taking propensity (Sitkin & Weingart, 1995). In this regard, it has been argued that exaggerated emotional consistency is also influential on perceived risk (Florea, 2015), that the framing effect paves the way for making more risky choices, that individuals' risk avoidance propensity disappears or even reverses when they win (Cheung & Mikels, 2011), and that violating the basic ratios causes individuals to perceive risk less than it actually is. However, there are studies showing that overconfidence has no significant impact on risk perception (Simon, et al., 2000; Keh et al., 2002). From this standpoint, the following hypotheses have been proposed.

H1: There is a significant relationship between the jumping-to-conclusions bias and the economic risk-taking propensity of entrepreneurs.

H2: There is a significant relationship between the jumping-to-conclusions bias and the general risk-taking propensity of entrepreneurs.

H3: There is a significant relationship between the jumping-to-conclusions bias and the career risk-taking propensity of entrepreneurs.

### **The Relationship between Belief-Inflexibility Bias and Risk-Taking Propensity**

People with belief inflexibility are characterized by their inclination to disapprove of the evidence, even when presented with available evidence about the situation (Woodward et al., 2006). Contrary to belief inflexibility, belief flexibility is exemplified in the literature as taking a step back, considering the possibility of being mistaken, and taking into account alternative explanations or opinions about a subject (Ward et al., 2018). In addition, the concept of belief flexibility is associated with an analytical and controlled mind management process, as named by Kahneman as System 2 (2011), which is one of the cognitive process models for reasoning. No research has been found in the literature on the relationship between belief inflexibility and risk-taking propensity. However, it is believed that individuals who are strongly attached to their beliefs will end up failing to think rationally on some issues and that their propensity to take risks will be affected by this irrational attitude. From this perspective, the following hypotheses have been developed:

H4: There is a significant relationship between the belief-inflexibility bias and the economic risk-taking propensity of entrepreneurs.

H5: There is a significant relationship between the belief-inflexibility and the general risk-taking propensity of entrepreneurs.

H6: There is a significant relationship between the belief-inflexibility bias and the career risk-taking propensity of entrepreneurs.

## **Methodology**

### **Model**

This study was carried out in line with the survey approach as a quantitative method. The type of research is a cross-sectional correlational design. Studies conducted with correlational surveys generally aim at revealing the relationship between two or more variables (Yin, 2017). The reason for employing a cross-sectional correlational design in terms of survey type was to explain the relationships between the two cognitive biases, namely, jumping to conclusions and belief inflexibility, which can be interpreted as the main causes of cognitive biases, as well as general, economic and career-related risk-taking propensity, with specific reference to the period in which the data were collected.

The PLS-SEM analysis method was used in the present study with Smart PLS 3 (Ringle, Wende and Becker, 2016) software. The reason why the PLS-SEM method was preferred in this study is that it limits the sample size of the population, thereby working on small samples (Hair, Risher, Sarstedt and Ringle, 2019) and is relatively more useful in terms of not requiring a normal distribution.

### **Sampling and the 10-Times Rule**

This study was conducted with 90 entrepreneurs in the technology sector through a questionnaire, as for collecting data, in compliance with convenience sampling. According to Hair, Hult, Ringle and Sarstedt (2017), the minimum sample size in the PLS road model must meet the '10-times rule', indicating that the sample size should be at least 10 times the maximum number of arrows pointing at a latent variable, which was 2 in the model of this

study. The number 20, which is 10 times the number of arrows according to the rule, indicates the minimum number of observations for estimating the PLS road model. There are 90 observations in the present study, in which case, the number of samples is sufficient. It would also be helpful to look at the table of sample size suggested by Cohen (1992) for 80% statistical power. As shown in the table, the study has a sample size of 90, a model with a 5% significance level with 2 independent variables, and a recommended sample size of 0.1 for a minimum R<sup>2</sup> value. Table 1 presents the recommended sample size for %80 of statistical power in the PLS-SEM model adapted for different significance levels (10%, 5%, and 1%), different number of independent variables or maximum number of arrows indicating a latent variable, and the minimum R<sup>2</sup> values.

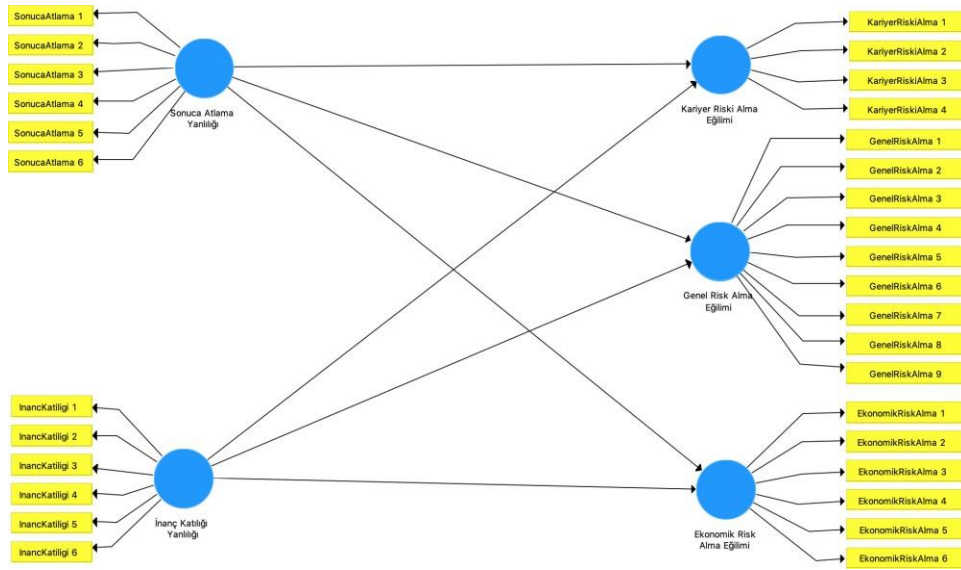
**Table 1.** *Table 1: The Table of Suggested Number of Samples for 80% of Statistical Power in the PLS-SEM Model*

No of Independent Variables (Maximum number of arrows pointing at a structure)	The Level of Statistical Significance											
	10%				5%				1%			
	Minimum R <sup>2</sup>				Minimum R <sup>2</sup>				Minimum R <sup>2</sup>			
	0.10	0.25	0.50	0.75	0.10	0.25	0.50	0.75	0.10	0.25	0.50	0.75
2	72	26	11	7	90	33	14	8	130	47	19	10
3	83	30	13	8	103	37	16	9	145	53	22	12
4	92	34	15	9	113	41	18	11	158	58	24	14
5	99	37	17	10	122	45	20	12	169	62	26	15
6	106	40	18	12	130	48	21	13	179	66	28	16
7	112	42	20	13	137	51	23	14	188	69	30	18
8	118	45	21	14	144	54	24	15	196	73	32	19
9	124	47	22	15	150	56	26	16	204	76	34	20
10	129	49	24	16	156	59	27	18	212	79	35	21

**Source:** Cohen, 1992, p. 158.

The survey method was used as a data collection tool in this study, in which questionnaires were collected through face-to-face interviews or virtual platforms. Data were collected between March, 2019 and July, 2019. The questionnaire consists of 40 items, 9 of which are demographic, and assessed on a 5-point Likert scale, rated as ‘1’ strongly disagree and ‘5’ strongly agree. The first part of the questionnaire consists of demographic questions such as age, gender, marital status, educational background, as well as general questions to reveal answers regarding the number of years the enterprise has been active, the number of people working in the enterprise, the annual income of the entrepreneur, the annual turnover of the enterprise, and the sector in which it operates.

The first 12 questions in the second part of the questionnaire were designed within the scope of cognitive biases. The questions in the scale were adapted into Turkish from the study of van Der Gaag et al. (2013). Then, the scale was translated using the “translation-retranslation” method by some researchers who are experts in their fields and knowledgeable about the subject. The first 6 items of the scale are associated with the JTC bias, and the other 6 are associated with belief-inflexibility bias. The rest 19 items of the questionnaire belong to the risk-taking propensity scale. The first 9 items are for the general risk-taking dimension, the next 6 items are for the economic risk-taking dimension, and the last 4 are for the career risk taking dimension. The general risk-taking scale was used in the way it was prepared by Timuroğlu & Çakır (2014). In this context, we accessed 115 entrepreneurs and examined the data obtained from the 90 questionnaires that remained after those that could not be used were eliminated. Figure 1 shows the research model created within the framework of all given explanations.



**Figure 1:** SmartPLS Visual of Research Model

**Findings**

Table 2 shows the demographic data collected from 90 subjects participating in the study.

**Table 2:** Participants’ Demographic Data

Variables	Features	Frequency	Percentage	Variables	Features	Frequency	Percentage
<b>Gender</b>	Female	23	25.56	<b>Annual income (TL)</b>	Less than 30.000	13	14.44
	Male	67	74.4		30.000 – 60.000	13	14.44
<b>Age (years)</b>	30 and younger	18	20.0	<b>Annual Turnover (TL)</b>	More than 60.000	64	71.12
	30-39	36	40.0		Less than 50.000	4	4.44
	40-49	33	36.6		50.000-250.000	19	21.11

	50-59	3	3.3		250.000-500.000	20	22.22
<b>Educational Background</b>	High school	2	2.22		500.000-1,000.000	18	20.00
	University degree	53	58.89		1,000.000-5,000.000	16	17.78
	Master's degree	29	32.22		More than 5,000.000	13	14.44
	PhD	6	6.67	<b>No of work years</b>	0-5 years	45	50.00
<b>Number of employees</b>	0-9	50	55.56		6-10 years	20	22.22
	10-49	23	25.56		11-15 years	17	18.89
	50-249	17	18.89		More than 15 years	8	8.89

As can be seen in Table 2, the participants are predominantly male, university graduates, between the ages of 30-49, have 9 or fewer employees, and have been operating for less than 5 years, with an annual income of 60.000 TL or more. Demographic data appear to be evenly distributed, which is of great importance for the soundness of the research.

Our study was conducted in accordance with the procedure defined by Hair et al. (2017) regarding the evaluation of the results obtained from the PLS-SEM model testing. As the first step, the reliability and validity values of the latent variables (the JTC bias, belief-inflexibility bias, general risk-taking propensity, career risk-taking propensity, and economic risk-taking propensity) within the measurement model are presented in tables. In the second step, the findings about the test results of the designed structural model are reported.

### **Reliability and Validity Analysis of the Measurement Model**

The evaluation of reflective measurement models includes composite reliability in order to assess internal consistency, besides indicator reliability, and mean-variance explained (MVE) to assess convergent validity, as well as discriminant validity. The Fornell-Larcker criterion is used to examine the discriminant validity of cross-loadings and especially of the heterotrait-monotrait (HTMT) ratio of correlations (Hair et al., 2017).

Hair et al. (2017) reported that composite reliability values should be higher than 0.70 for internal consistency reliability, though 0.60 - 0.70 can also be accepted in exploratory studies. Cronbach's alpha value is taken as the lower limit of internal consistency reliability, while composite consistency value is taken as its upper limit. The external loads of the indicator should be higher than 0.70 to ensure indicator reliability. Subtraction for indicators with external loads between 0.40 and 0.70 should only be considered for the necessity of exclusion from the model in the event that it causes an increase in composite reliability and the MVE value to go beyond the recommended threshold.

In the first evaluation made according to the indicator loads, the items with indicator loads below the value of 0.4 were completely removed from the measurement model. Some items with indicator load values between 0.4 and 0.7 were also removed from the measurement model, but only after being analyzed in terms of their impact on the internal consistency reliability of the model. In the end, a total of 7 items (Economic 2, General 2, General 3, General 4, General 5, Conclusion 4, Belief 3) were removed from the measurement model. Table 3



presents the indicator load values, composite reliability values, Cronbach's Alpha value, and MVE values obtained through the SmartPLS (Ringle et al. 2016) program.

**Table 3: Validity and Reliability Values of the Research Model**

<b>Latent variables</b>	<b>Indicators</b>	<b>Indicator loadings</b>	<b>Composite reliability</b>	<b>Cronbach's Alpha (<math>\alpha</math>)</b>	<b>MVE</b>
Economic risk-taking propensity	Economic 1	0.754	0.821	0.771	0.527
	Economic 3	0.650			
	Economic 4	0.622			
	Economic 5	0.857			
	Economic 6	0.722			
General risk-taking propensity	General 1	0.563	0.845	0.790	0.542
	General 6	0.627			
	General 7	0.848			
	General 8	0.843			
	General 9	0.755			
Career risk-taking propensity	Career 1	0.760	0.819	0.712	0.533
	Career 2	0.727			
	Career 3	0.834			
	Career 4	0.575			
Jumping-to-conclusions bias	Conclusion 1	0.819	0.848	0.773	0.534
	Conclusion 2	0.877			
	Conclusion 3	0.719			
	Conclusion 5	0.588			
	Conclusion 6	0.608			
	Belief 1	0.879	0.831	0.748	0.501

Belief-inflexibility bias	Belief 2	0.700			
	Belief 4	0.565			
	Belief 5	0.549			
	Belief 6	0.790			

As can be seen in Table 3, five latent variables were identified. The indicator loadings of these variables were found to be in the range between 0.622 and 0.857 for economic risk-taking propensity, between 0.563 and 0.848 for general risk-taking propensity, between 0.575 and 0.834 for career risk-taking propensity, between 0.588 and 0.877 for jumping-to-conclusions bias, and between 0.549 and 0.879 for belief-inflexibility bias. Such values seemed to comply with the specified criteria in terms of individual indicator reliability. Composite reliability values varied between 0.819 and 0.848. They were also highly compatible with the criterion of the necessity of having a composite reliability value of 0.60 and above of any measurement model as stated by Bagozzi & Yi (1988). Given the MVE values, all values seemed to have a value of 0.5 and above, providing convergent validity. Fornell-Larcker values, cross-loadings of items and statistical values in the HTMT table should be checked for the discriminant validity of the measurement model. Table 4 demonstrates the Fornell-Larcker values of these criteria, whereas Table 5 presents the values of cross-loadings and Table 6 the HTMT table.

*Table 4: Fornell-Larcker Values for the Research Model*

	<b>Economic risk-taking propensity</b>	<b>General risk-taking propensity</b>	<b>Career risk-taking propensity</b>	<b>Jumping-to-conclusions bias</b>	<b>Belief-inflexibility bias</b>
<b>Economic risk-taking propensity</b>	<b>0.726</b>				
<b>General risk-taking propensity</b>	0.322	<b>0.736</b>			
<b>Career risk-taking propensity</b>	0.565	0.213	<b>0.730</b>		
<b>Jumping-to-conclusions bias</b>	0.654	0.423	0.532	<b>0.731</b>	
<b>Belief-inflexibility bias</b>	0.175	0.328	0.000	0.105	<b>0.708</b>

The Fornell-Larcker values in Table 4 are those written in bold on the diagonal of the table. The correlation values of the latent variables in the model are those placed below the Fornell-Larcker values, varying between 0.708 and 0.736. The correlation values vary between 0 and 0.654.

That Fornell-Larcker values are higher than the correlation values of the latent variables in the given rows and columns where they coexist is considered appropriate in terms of discriminant validity. The values in Table 4 meet this criterion.

Table 5 shows the cross-loading values obtained in the measurements of the research model.

Table 5: Cross-loading values for the research model

	<b>Economic risk-taking propensity</b>	<b>General risk-taking propensity</b>	<b>Career risk-taking propensity</b>	<b>Jumping-to-conclusions bias</b>	<b>Belief-inflexibility bias</b>
Economic 1	<b>0.754</b>	0.377	0.384	0.447	0.409
Economic 3	<b>0.650</b>	0.026	0.263	0.463	0.135
Economic 4	<b>0.622</b>	0.162	0.300	0.350	-0.032
Economic 5	<b>0.857</b>	0.263	0.582	0.583	-0.044
Economic 6	<b>0.722</b>	0.309	0.472	0.497	0.141
General 1	0.116	<b>0.563</b>	0.094	0.220	0.040
General 6	0.170	<b>0.627</b>	0.082	0.228	0.079
General 7	0.295	<b>0.848</b>	0.166	0.340	0.370
General 8	0.312	<b>0.843</b>	0.282	0.433	0.254
General 9	0.217	<b>0.755</b>	0.095	0.280	0.307
Career1	0.437	0.244	<b>0.760</b>	0.415	-0.078
Career 2	0.340	0.103	<b>0.727</b>	0.296	-0.176
Career 3	0.492	0.145	<b>0.834</b>	0.516	0.066
Career 4	0.362	0.116	<b>0.575</b>	0.247	0.249
Conclusion 1	0.540	0.441	0.392	<b>0.819</b>	0.102
Conclusion 2	0.502	0.354	0.441	<b>0.877</b>	-0.004
Conclusion 3	0.351	0.347	0.330	<b>0.719</b>	-0.072
Conclusion 5	0.388	0.120	0.383	<b>0.588</b>	-0.121
Conclusion 6	0.565	0.234	0.388	<b>0.608</b>	0.408
Belief 1	0.139	0.378	0.031	0.131	<b>0.879</b>

Belief 2	0.059	0.230	0.031	0.202	<b>0.700</b>
Belief 4	-0.026	0.167	-0.160	-0.173	<b>0.565</b>
Belief 5	0.200	0.091	-0.079	0.064	<b>0.549</b>
Belief 6	0.211	0.193	0.059	0.030	<b>0.790</b>

As can be seen in Table 5, when the loading value of the particular variable to which each item is related is higher than the other values in the row in which they are placed, it is considered appropriate in terms of ensuring discriminant validity.

Table 6 shows the heterotrait-monotrait (HTMT) ratio of latent variable correlations in the research model.

*Table 6: The table of HTMT ratios for the research model*

	<b>Economic risk-taking propensity</b>	<b>General risk-taking propensity</b>	<b>Career risk-taking propensity</b>	<b>Jumping-to-conclusions bias</b>	<b>Belief-inflexibility bias</b>
<b>Economic risk-taking propensity</b>					
<b>General risk-taking propensity</b>	0.412				
<b>Career risk-taking propensity</b>	0.740	0.317			
<b>Jumping-to-conclusions bias</b>	0.831	0.529	0.679		
<b>Belief-inflexibility bias</b>	0.315	0.380	0.325	0.357	

As a main criterion, the HTMT is used to evaluate the discriminant validity in the PLS-SEM. It is necessary that the values in the HTMT statistics not contain the value 1 for all structure combinations. The HTMT ratio values in Table 6 demonstrate that discriminant validity is warranted.

### **Goodness of Fit Criteria in Evaluating the Model**

The SRMR, NFI and GFI criteria were checked for the fit assessment of the model. In connection to that, the VIF (variance inflation factor) values were also provided. On the whole, the Standardized Root Mean Square Residual (SRMR) model is required to take a value less than 0.10 so that the model can be regarded to have acceptable fit. The Normed Fit Index (NFI) is required to take values between 0 and 1. The NFI value close to 1 indicates that the model has a good fit (Yılmaz & Kınaş, 2020. 447). We found the SRMR value for the model as 0.092 and NFI value as 0.499. Another index- the Goodness of Fit Index (GFI)- provides a standard measure for determining the performance of both the measurement model and the structural model, and for the estimated performance of the whole model. The GFI values range from 0 to

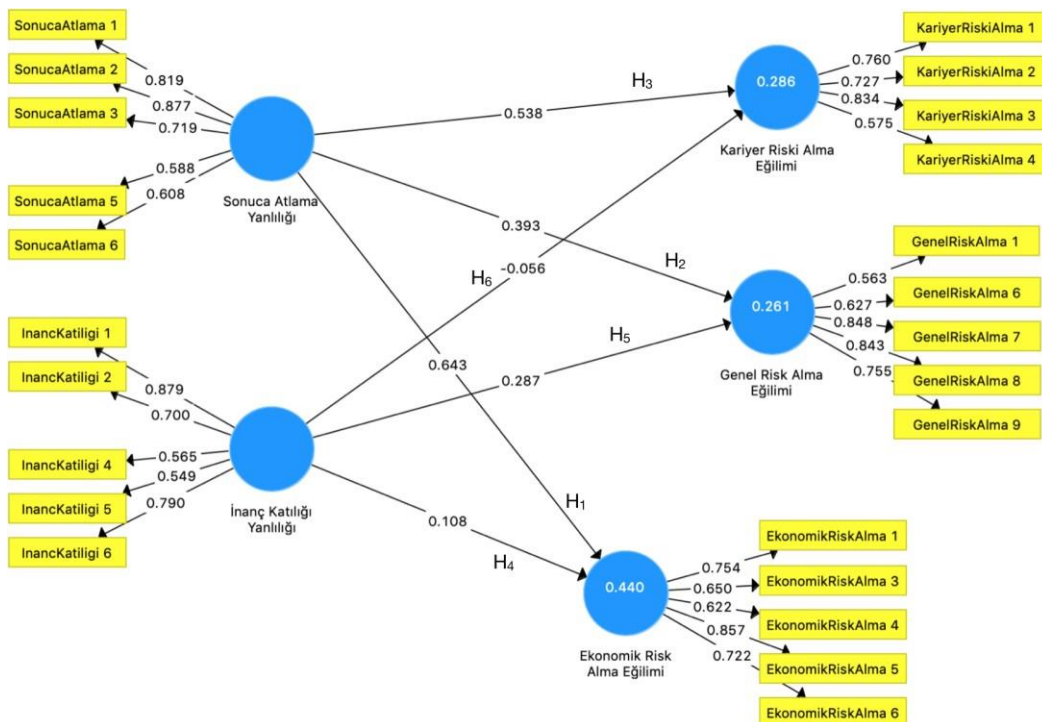
1. The degrees of fit for the GFI are as follows:  $GFI < 0.10$  (poor),  $GFI < 0.25$  (fair),  $0.25 < GFI < 0.36$  (excellent). The GFI is calculated by taking the sum of the square root of the product of the mean of the MVE and R2 values obtained for the latent variables.  $GoF = \sqrt{\text{Average R2} \times \text{Average (MVE)}}$  (Yılmaz & Kinaş, 2020, 446). The mean R2 value was found 0.329, the mean of MVE value 0.534, and the GFI 0.419, results showing that the model has a very good fit. As a final step, the model should be evaluated to explore whether there are multiple interrelationships between latent variables. To do this, the VIF values are examined. That the VIF value is less than 5 indicates that there is no collinearity between the variables (Yılmaz & Kinaş, 2020, 447). The VIF values in our study were found as 1.696 - 1.721 - 1,376, respectively. In that case, all VIF values were less than 5 with no interrelationship problem between latent variables.

### Testing the Structural Model

At the stage of testing the structural model upon testing the measurement model, we also examined its overall explanatory power, the amount of variance explained by the independent variables, as well as the size and strength of each of the hypotheses in a particular structural model path. The R2 value used in the regression analysis was again used in order to determine the explanatory power of the model. Given what was explored, jumping-to-conclusions and belief-inflexibility biases appeared to account for the change in the economic risk-taking propensity ( $R^2 = 0.440$ ), as well as in the general risk-taking propensity ( $R^2 = 0.261$ ), and in the career risk-taking propensity ( $R^2 = 0.286$ ).

As can be seen in Figure 2, the measurement model of the research was tested through the SmartPLS (Ringle et al., 2016) software, in addition to obtaining a structural model in which the relationships developed. After that, a resampling was carried out in such a way based on creating a random sample set of 5000 (recommended sampling number) from among the real sample on the research model. Then, Bootstrapping analysis was performed.

Here we checked whether the t-test scores obtained from the Path Coefficient values were statistically significant according to the 5% margin of error threshold.



*Figure 2: The SmartPLS Structural Model Output for the Research Model*

Table 7 presents the t-statistics for the path coefficients reached in line with the hypotheses developed and provided in the second part of the study.

**Table 7: The t-statistics for the path coefficients of the research model**

	<b>Std. <math>\beta</math></b>	<b>Sample mean</b>	<b>Standard deviation</b>	<b>T statistics</b>	<b>p value</b>
Jumping-to-conclusions bias -> Economic risk-taking propensity	0.643	0.651	0.060	10.643	0.000
Jumping-to-conclusions bias -> General risk-taking propensity	0.393	0.406	0.110	3,572	0.000
Jumping-to-conclusions bias -> Career risk-taking propensity	0.538	0.546	0.069	7,824	0.000
Belief-inflexibility bias -> Economic risk-taking propensity	0.108	0.125	0.116	0.926	0.354
Belief-inflexibility bias -> General risk-taking propensity	0.287	0.300	0.107	2,675	0.007
Belief-inflexibility bias -> Career risk-taking propensity	-0.056	-0.046	0.183	0.307	0.758

The t-statistics was used for testing the statistical significance of the paths/relationships in the research model. The highly significant path between the JTC bias and economic risk-taking propensity ( $t=10.643$ ;  $p < 0.01$ ) appeared to support the H1 hypothesis. Likewise, the H2 hypothesis was supported since the path between the JTC bias and general risk-taking propensity ( $t=3.572$ ;  $p < 0.01$ ) was significant. Furthermore, since the path between the the JTC bias and the career risk-taking propensity ( $t=7,824$ ;  $p < 0.01$ ) was significant, the H3 hypothesis was also supported.

On the other hand, the H4 hypothesis was not supported since the path between the belief-inflexibility bias and the economic risk-taking propensity ( $t=0.926$ ;  $p=0.354$ ) was statistically insignificant. However, the H5 hypothesis was supported, since the path between the belief-inflexibility bias and the general risk-taking propensity ( $t=2.675$ ;  $p < 0.01$ ) was significant, whereas the H6 hypothesis was not supported, since the path between the belief-inflexibility bias and the career risk-taking bias ( $t=0.307$ ;  $p = 0.758$ ) was insignificant. Table 8 presents the overall view of the results of the hypotheses as a summary.

**Table 8: Results of the hypotheses**

<b>Hypothesis</b>	<b>Independent variable</b>	<b>Dependent variable</b>	<b>Result</b>	<b>Conclusion</b>
H <sub>1</sub>	Jumping-to-conclusions bias	Economic risk-taking propensity	$t=10.643$ ; $p<0.01$	Supported
H <sub>2</sub>	Jumping-to-conclusions bias	General risk-taking propensity	$t=3.572$ ; $p<0.01$	Supported
H <sub>3</sub>	Jumping-to-conclusions bias	Career risk-taking propensity	$t=7.824$ ; $p<0.01$	Supported
H <sub>4</sub>	Belief-inflexibility bias	Economic risk-taking propensity	$t=0.926$ ; $p=0.354$	Not supported
H <sub>5</sub>	Belief-inflexibility bias	General risk-taking propensity	$t=2.675$ ; $p<0.01$	Supported

H <sub>6</sub>	Belief-inflexibility bias	Career risk-taking propensity	t=0.307; p=0.758	Not supported
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## Result and Discussion

This study investigated the relationship between entrepreneurs' risk-taking propensity and the two cognitive biases that we considered as the main biases, namely jumping-to-conclusions bias (JTC) and belief-inflexibility bias, which are used in a limited number of studies in different disciplines in the literature, though not used in the literature of management. We employed the PLS-SEM (Partial Least Squares Based Structural Equation Modelling) analysis method.

Considering our sample, we believe that this research contributes to the literature in relation to Kerr, Kerr & Xu's (2018) proposal indicating that more studies are needed to be conducted on narrowly defined populations to better understand the degree of risk-taking propensity of entrepreneurs. Despite the availability of academic research in the literature targeting the investors in general, our literature review have also revealed that some other studies targeted entrepreneurs with the aim of exploring the relationships between cognitive biases such as overconfidence, illusion of control, belief in the law of small numbers, as well as planning illusions, and some concepts such as starting a new business, seizing opportunities, and growing by keeping the risk perception tool as the variable (Simon, et al. 2000; Keh et al. 2002). In this respect, this paper's uniqueness lies in the variables examined, the model tested, and the results obtained.

As regards the hypotheses, it turned out that those tested in the research had not been discussed in the literature before. However, there are some studies related to risk, albeit limited, about exaggerated emotional coherence (aka, halo effect), overconfidence, belief and confirmation propensity, framing effect, and baseline rate bias, which can also be expressed as sub-dimensions of the JTC bias (Kahneman, 2011).

A study by Florea (2015) revealed that exaggerated emotional coherence (halo/moon effect) from among cognitive biases has a considerable impact on the risk perceived by a consumer (functional risk, financial risk, social risk, physical risk, psychological risk, and time risk).

In another relevant study by Simon, et al. (2000), the authors examined overconfidence and risk perception in relation to the decision to start a venture, as a result of which they revealed that overconfidence did not reduce the risk perception. Similarly, Keh et al. (2002) examined the relationship between entrepreneurs' overconfidence and risk perception in relation to how they evaluate opportunities. The authors concluded that overconfidence showed no statistically significant impact on risk perception.

The first stage of another two-stage study explained that reliance on emotions is associated with risk seeking, but the goals of regulating emotions mitigate these effects, while the second stage indicated that the framing effect in case of loss is also associated with risk seeking, but that effect in case of gain is not related to risk aversion (Cheung & Mikels, 2011).

The H1 was designed to examine the relationship between the JTC bias and economic risk-taking propensity, indicating the presence of a positive and significant relationship between them in such a way that supported the H1 hypothesis. From this standpoint, we examined the impact of the JTC bias on the propensity of entrepreneurs in the technology sector when it comes to take financially risky decisions. It could be assumed that they are inclined to take economic risks, considering the fact that they are prone to making investment decisions without having sufficient knowledge, but just by being influenced by their environment, or by acting in accordance with biases. Similarly, the relationship between the JTC bias and general risk-taking propensity was also examined, supporting the H2. The general evaluation of the risk-taking

propensity of the entrepreneurs in the sector revealed that they are influenced by the JTC bias, and are inclined to take risks by making conclusions about situations based on their character traits, an outcome indicating that the H3 was supported, considering the relationship between entrepreneurs' JTC bias and their career risk-taking propensity. The entrepreneurs turned out to be active in changing jobs easily, paying more attention to the future than the past, not hesitating to risk their current career, and seeing risk-taking as part of their career. The sub-dimensions of the JTC bias as pointed out by Kahneman (2011) (with the exception of some studies on overconfidence) were found to be associated with risk. In this regard, it could be expected that the first 3 hypotheses of this study contain significant results in line with the literature.

In this study, the relationship between belief-inflexibility bias and economic risk-taking propensity revealed no statistical significance between the two, indicating that the H4 was not supported. Likewise, no significant relationship was found between the belief-inflexibility bias and the career risk-taking propensity; accordingly, the H6 was not supported either. Yet, no study exists in the literature to shed light on this situation. However, the predisposition of the entrepreneurs in the sector to trust the correctness of their goals and decisions without the need for alternative ideas, opinions, and knowledge may arise from the nature of the sector, leading to resistance against any kind of obstacles to be encountered in jobs that carry economic and career risks. We believe that the general risk-taking propensity, to which the belief-inflexibility bias is significantly related, is effective on the perceptions of the entrepreneurs who are of the opinion that events can be explained in one way, who do not need additional information or different opinions while making decisions, and who avoid contemplating on knowledge contrary to their beliefs. Moreover, the relationship between the belief-inflexibility bias and the general risk-taking propensity in the H5 indicated a positive and significant relationship between them, being a result supporting the H5. No study has been found in the literature regarding the relationship between the belief-inflexibility bias and the risk-taking propensity. As a result of the hypotheses, based on the evaluation of the risk in general, it could be concluded that the belief-inflexibility bias proved influential on the risk-taking propensity, albeit partially. However, when the risk is considered specifically, there is no relationship between them.

Today, it is clear that data collection is a burdensome task via such data collection techniques as surveys. We believe that the procedural structure and functioning of the PLS-SEM method used in this study will set an example for both future research and researchers experiencing the aforementioned difficulties.

As a result of all these analyses and related findings, considering the impacts regarding the JTC bias, we are of the opinion that it may arise as a noteworthy factor that provides an advantage to entrepreneurs in cases where the probability of making the right conclusions is high depending on the situation, the number of errors is low, the costs are at an acceptable level, and whenever it saves time and effort. However, in cases where the risk of encountering unfamiliar situations is high and where an entrepreneur has no time to gather more information, intuitive errors are considered highly likely, thus making it dangerous to jump to conclusions. In such cases, it can be assumed that making decisions on the basis of a rational and analytical thinking process may be helpful for an entrepreneur.

The prominent limitation of this study was that the scales had been developed in disciplines other than the field of entrepreneurship. Although scientific procedures were followed while using them, our first recommendation for future research is to pay attention to such limitation. We also recommend that qualitative research be conducted with entrepreneurs and a scale be developed based on this, considering the biases which are fed by the main two-biases that stands out in the current study, and which have been conceptualized or newly discovered so far.



It is further recommended that future research be conducted with entrepreneurs operating in different sectors, and cognitive biases mentioned in the study be discussed in more detail. Since this study involved the entrepreneurs in the technology sector only, it is considered necessary to conduct further studies on entrepreneurs and enterprises in different sectors in both Turkey and various countries so that the generalizability of the findings can be achieved in order to make contributions including cognitive processes about entrepreneurship.

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# Journal of Human and Social Sciences

## Online Science Teaching Supported by Web 2.0 Tool: Virtual Museum Event

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### ABSTRACT

### Research Article

In this study, it is aimed to investigate the effect of the online science course, which is carried out by using the virtual museums created with the web 2.0 tool, on the academic achievement and science attitudes of the fifth-grade students. In addition, student opinions about the virtual museum were also taken within the scope of the study. The research was conducted based on mixed method research in which qualitative and quantitative research models were combined. Quasi-experimental design with pre-test and post-test control groups was used in the quantitative dimension. The study group consisted of a total of 100 fifth grade students studying at a public school in the academic year of 2020-2021. In the determination of the study group, the easily accessible case sampling method, which is one of the purposeful sampling methods, was used. The study group was divided into two, and science teaching was carried out in the experimental group with a virtual museum created with web 2.0 tools; in the control group, traditional science teaching was carried out by adhering to the activities in the textbook. In the qualitative aspect of the study, opinions about the virtual museum were taken from the students. In the study, the science lesson attitude scale and the academic achievement test prepared for the subject of human and environment were used as data collection tools. While the data obtained from the science lesson attitude scale and achievement test were analysed with the SPSS program; the interview data were analysed using descriptive analysis. As a result of the research, it was revealed that virtual museums, which are web 2.0 tools, have a positive effect on students' science lesson attitudes and academic achievement.

**KeyWords:** Science education, online education, Web 2.0 tools, virtual museum, academic achievement, attitude.

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## **Web 2.0 Aracı ile Desteklenen Çevrim İçi Fen Bilimleri Öğretimi: Sanal Müze Etkinliği**

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### **ÖZ**

### **Araştırma Makalesi**

Bu çalışmada, web 2.0 aracıyla oluşturulan sanal müzelerden yararlanılarak gerçekleştirilen çevrim içi fen bilimleri dersinin, beşinci sınıf öğrencilerinin akademik başarılarına ve fen tutumlarına olan etkisinin araştırılması amaçlanmıştır. Ayrıca sanal müze hakkında öğrenci görüşleri de çalışma kapsamında alınmıştır. Araştırma, nitel ve nicel araştırma modellerinin bir arada olduğu karma yöntem araştırmasına dayalı olarak yürütülmüştür. Nicel boyutunda ön test ve son test kontrol gruplu yarı deneysel desen kullanılmıştır. Çalışmanın nitel boyutunda ise öğrencilerden sanal müzeye yönelik görüşler alınmıştır. Çalışma grubunu ise 2020-2021 yılı eğitim-öğretim yılında bir devlet okulunda öğrenim görmekte olan toplam 100 kişilik, beşinci sınıf öğrencisi oluşturmuştur. Çalışma grubunun belirlenmesinde amaçlı örnekleme yöntemlerinden kolay ulaşılabilir durum örnekleme türüne başvurulmuştur. Çalışma grubu ikiye bölünmüş, deney grubunda web 2.0 araçlarıyla oluşturulan sanal müze ile fen öğretimi gerçekleştirilmiş; kontrol grubunda ise ders kitabındaki etkinliklere bağlı kalınarak geleneksel fen öğretimi yapılmıştır. Çalışmada veri toplama aracı olarak, fen dersi tutum ölçeği ve insan ve çevre konusunda yönelik hazırlanmış olan akademik başarı testi kullanılmıştır. Fen dersi tutum ölçeği ve başarı testinden elde edilen veriler SPSS programı ile analiz edilirken; görüşme verileri, betimsel analizden yararlanılarak analiz edilmiştir. Araştırma sonucunda, web 2.0 araçlarından olan sanal müzelerin, öğrencilerin fen dersi tutumlarına ve akademik başarılarına olumlu etkisinin olduğu ortaya konulmuştur.

**Anahtar Kelimeler:** Fen eğitimi, çevrim içi eğitim, Web 2.0 araçları, sanal müze, akademik başarı, tutum.

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## Introduction

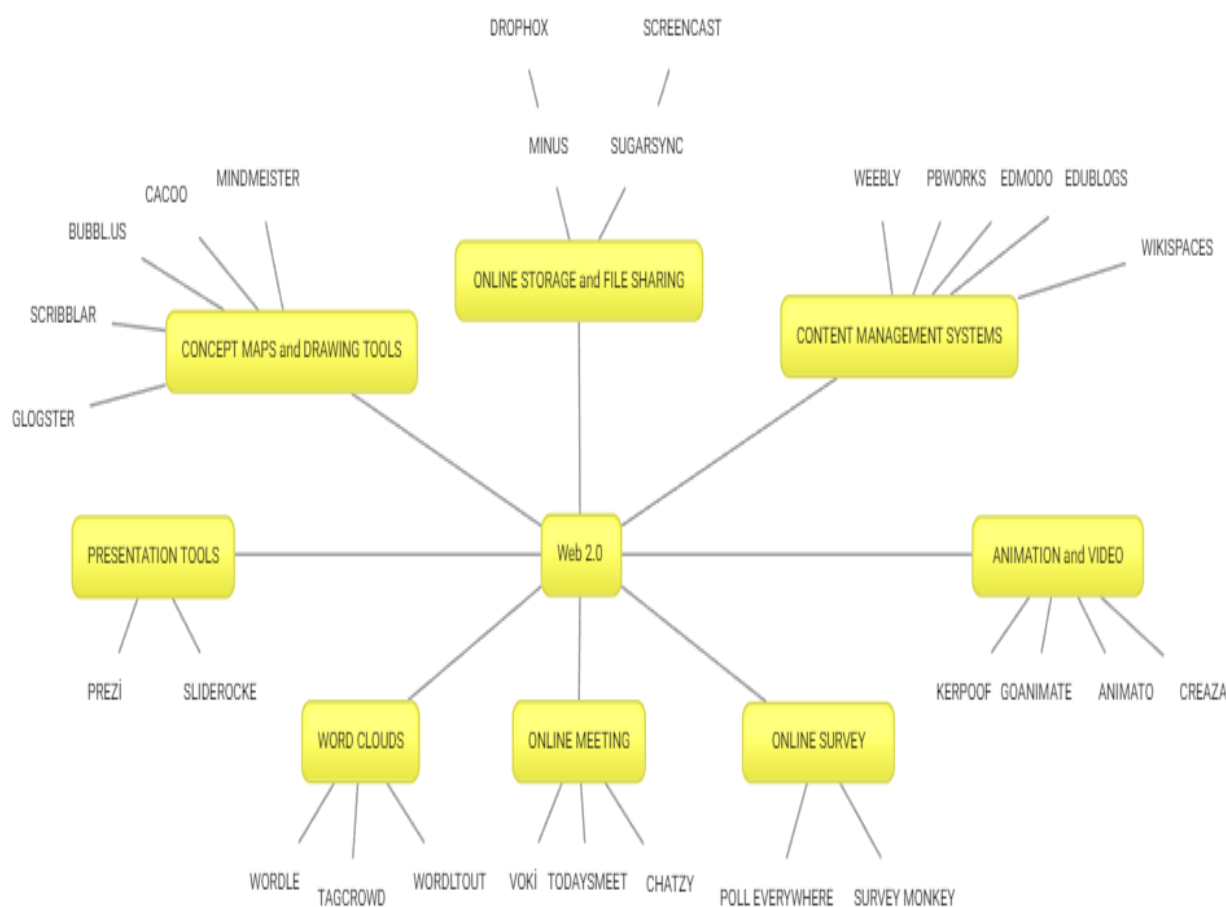
The new type of coronavirus, which emerged in the city of Wuhan, China in December 2019, has spread rapidly all over the world, exceeding the borders of China in a short time (Karadağ & Yücel, 2020). In our country, the Covid-19 pandemic officially started with the detection of the first positive case in March. The Covid-19 pandemic has turned the routine life flow upside down, causing a crisis in many areas. In order to counter the Covid-19 pandemic, which has affected many areas of life, it has become necessary for countries to make significant changes (Alpago & Alpago, 2020). The Covid-19 outbreak has caused disruptions in the field of education as well as in different fields, disrupting the routines of students and taking some precautions in the education process (Daniel, 2020; Kırmızıgül, 2020). At the beginning of these measures, face-to-face education was interrupted for a while and switched to online education. Carrillo and Flores (2020), stated that with the distance education that has come to the fore with the pandemic, education has started to be reshaped, and teachers and students have to adapt quickly to distance education. Suspending the face-to-face education process for a while made it necessary for many teachers to move the course content online and required a transformation from the traditional learning process to the digital learning process (Bozkurt, 2020). With this transformation, students and teachers needed to master using digital tools to participate in their education (Dennis, 2020; Livari, Sharma & Ventä-Olkkonen, 2020; Zheng, Khan & Hussain, 2020; Kırmızıgül, 2020). Özkılıç (2021), regarding this issue, states that there is a need to review and renew learning and teaching methods, teaching environments and assessment methods and integrate them with technology. Although it is still a problem for individuals to access online education; Resources and processes have been developed to focus students on the course and materials, to make communication effective, and to manage the process (Lockee, 2021). Mulenga and Marban (2020) state that the epidemic plays a catalyst role for more effective use of digital devices, online resources, technologies and e-learning activities. By pointing out the importance of using instructional technologies in overcoming this digitalization process (Agnoletto & Queiroz, 2020), it is thought that it will be very effective to reflect different technologies in this online education process. It is clear that there is a need to use digital technologies and different online resources to make the distance education process, which has gained momentum with the Covid-19 pandemic, effective. At this point, web 2.0 applications, one of the applications that emerged as a result of today's developing technologies and can be used in the teaching process, come to mind. Web 2.0 applications increase the numerous opportunities available in the distance education process with their online nature, the conveniences and opportunities they offer (Bower, Hedberg & Kuswara, 2010). Web 2.0 applications are explained by McLoughlin and Lee (2007) as follows; A secondary web platform that can develop content, enable individuals to work in groups, and provide information flow between individuals. In other words, they are second-generation web applications that aim to facilitate communication, share information, and work in cooperation, and are successfully integrated into the education system of developed societies (Faboya & Adam, 2017). Çelebi and Satırlı (2021), on the other hand, briefly describe the concept of web 2.0 as practices that facilitate mutual information sharing and working through the internet, both individually and in groups. They are internet-oriented technologies and can be used at any point of access (Avcı & Atik, 2020). Faizi (2018) explains that the functions of each of the web 2.0 applications overlap, but states that they can be basically classified into three categories:

- A. Applications such as Facebook, LinkedIn, Twitter, Instagram that serve social communities where individuals interact with social networks.



- B. Applications such as YouTube, Dailymotion, Dropbox, Slideshare that serve individuals to share and organize content
- C. Applications such as Wiki, Blogger, Google Docs, WordPress that serve the content production and editing of individuals

Similarly, Korucu and Çakır (2015) explain web 2.0 applications as dynamic web technologies that provide opportunities to meet today's needs; It states that applications can be grouped as social networking sites, video sharing environments, instant messaging applications, virtual museums, googleearth, podcasting, wikis, weblogs and news providers (RSS). It is possible to classify web 2.0 tools that can be used in educational environments as follows; presentation, concept teaching tools, virtual reality tools, language education tools, classroom management tools, coding tools, blog preparation tools, photo and video preparation tools, game tools, alternative assessment tools, note taking, animation preparation tools, poster, journaling, story tools, cartoon tools, distance education and virtual classroom, coding and other tools, (Çelik, 2021; Tatlı, 2017; Yıldırım, 2020).Elmas and Geban (2012) determined their usage areas and selected web 2.0 tools that can be used in the education and training process and classified them into eight basic categories. With the determined classification, it can be easy to reach the appropriate program for teachers who aim to benefit from web 2.0 tools in the teaching process. The aforementioned classification is given in Figure 1.



**Figure 1.** Classification of Web 2.0 Tools That Can Be Used in the Teaching Process

The potentials of creating opportunities during teaching and learning, providing information flow, having ease of use, supporting cooperation and communication are at a key point in education (Çelebi & Satırlı, 2021). Wang (2013) states that web 2.0 tools can fill the digital gap between teachers and students if they are developed in a way that can be integrated into teaching tools or included in teaching. On the other hand, Aytan and Başal (2015) state that web 2.0 tools are in an important position in reaching the targeted opportunities in learning environments. The types and possibilities offered by web 2.0 tools are increasing day by day (Uysal, 2020). It is predicted that the opportunities provided by web 2.0 tools to both teachers and students will increase in the distance education process. Web 2.0 tools provide a basic technology environment for teachers by moving individuals away from the traditional course format (Dibella & Williams, 2015). Web 2.0 tools take learning and teaching actions beyond traditional classroom environment (Phirangee, 2013). It is also stated in the literature that web 2.0 tools offer tremendous opportunities to change the nature of the teaching process and have a positive effect on teaching experiences (Konstantinidis, Theodosiadou & Pappos, 2013). It has been revealed that web 2.0 tools have significant effects on secondary school students' learning performance, collaborative learning, and self-regulation compared to traditional teaching (Jena, Bhattacharjee, Gupta, Das & Debnath, 2018). In a study conducted by Liu, Lu, Wu and Tsai (2016), it was determined that web 2.0 learning activities support the development of creative thinking skills. Web 2.0 tools contribute to the development of various skills by contributing to the creation of an active and participatory classroom environment (Uysal, 2020). The contributions of web 2.0 applications to educational environments are compiled in the literature: effective learning, high-level thinking skills, constructivist problem solving, individual development, and taking responsibility (Karaman, Yıldırım & Kaban, 2008). In addition to reading and understanding the information, it can provide important contributions to students by enabling them to develop content related to the subject (Elmas & Geban, 2012). On the other hand, it also plays a role in increasing students' science literacy levels and their potential to be technology users (Magbuson, 2013). In learning based on web 2.0 tools, it provides the opportunity to fully examine how students have understood and solved a concept, event or problem (Horzum, 2010). Web 2.0 tools create interactive educational environments with active and collaborative methods in different education formats (Rhoads, Berdan & Toven-Lindsey, 2013). It is stated that educational studies based on web 2.0 technologies contribute to the training of individuals who can adapt to the age of technology, use and process information effectively (Gürleroğlu, 2019). There are many studies showing that the use of web 2.0 tools in course environments positively affects student achievement (Akkaya, 2019; Azid et al., 2020; CinSeker, 2020; Gürleroğlu, 2019; Korkmaz, Vergili, Çakır & Erdoğan, 2019; Korucu, 2020; Malhiwsky, 2010; Hursen, 2020; Özenç, Dursun & Şahin, 2020; Sönmez & Çakır, 2021; Tuncer & Şimşek, 2019; Yıldırım, 2020). On the other hand, there are also studies in which web 2.0 tools have positive effects on motivation, conceptual understanding, critical thinking, self-efficacy and attitude (Akgün, Babur & Albayrak, 2016; Almalı & Yeşiltaş, 2020; Alp, 2019; Durusoy, 2011; Gömleksiz & Pullu, 2017). ;Gündoğdu, 2017; Mete & Batıbay, 2019). In his study, Onbaşılı (2020) states that web 2.0 tools affect the learning process positively and improve high-level thinking skills and imagination. Web 2.0 tools offer interactive learning opportunities, designing content independent of time and place, and actively participating in the learning process. Considering these possibilities, it is pointed out that teachers should have the competence to integrate and use web 2.0 tools in their own fields in their education processes (Çelik, 2021). Web 2.0 tools used in the teaching process; It is stated that it has strengths such as increasing student achievement, making students active, providing individuals with a productive learning environment, and increasing student interest (Arslan & Coştu, 2021). At this point, it is thought that web 2.0 tools can have a positive effect on students' course achievement and

attitudes in educational environments, especially in the online education process, and make significant contributions to the operation of the teaching process both for the teacher and the student. The positive opinions of students and teachers on the use of web 2.0 tools in the educational environment and their positive effectiveness in the teaching process has been found in many studies in the national and international literature (Altıok, Yükseltürk & Üçgül, 2017; Bolatlı & Korucu, 2018; Bünül, 2019; Çetin, 2020; Elmahdi, Al-Hattami & Fawzi, 2018; Fırat & Köksal, 2017; Gürleroğlu, 2019; Gürsoy & Göksun, 2019; Ibrahim & Alqahtani, 2018; Jena, Bhattacharjee, Devi & Barman, 2020; Kompen et al., 2019; Rachmawati & Purwati, 2021; Say & Yıldırım, 2020; Timur, Timur, Arcagök & Öztürk, 2020).

It is accepted that virtual museums emerged as a result of the development of web technologies. Elbay (2021) explains virtual museums as the opportunity to see objects exhibited in physical museums in the digital environment. Therefore, they are cited as examples of e-learning platforms. Virtual museums, which do not require time and space, are seen as the starting point in cases where real museum tours cannot be made in educational environments (Sungur & Bülbül, 2019). Karataş, Yılmaz, Kapanoğlu, and Meriçelli (2016) describe virtual museums as a result of innovations brought by technology to educational environments. Virtual museums that can be designed effectively can be used for educational purposes in the distance education process (Turgut, 2015).

Şahin and Yılmaz (2020) emphasize the necessity of strengthening science with technology on the grounds that science has a content that includes abstract concepts based on nature and natural phenomena. Similarly, Ateş (2018) points out the need to utilize different technologies in order to facilitate the process of science learning. Considering the content and teaching of science courses, the fact that the subjects require experimentation and observation supports the views of benefiting from technology. Timur, Timur, Arcagök and Öztürk (2020) stated that using web 2.0 tools in science; states that there are many benefits and conveniences that it will provide on the teacher, student and learning environment. Hainsworth (2017) states that shaping the future vision of science education and science curriculum and changing teaching and learning approaches in science can be possible with web 2.0 applications. The opinions that effective teaching activities planned with web 2.0 tools have a positive effect on students' knowledge acquisition (Laru, Näykki & Järvelä, 2012) and have a positive impact on students' learning (Lim & Newby, 2020) reveal the necessity of using web 2.0 tools in science teaching. These tools have the potential to transform the classroom environment from teacher-centred teaching to student-centred approaches (Rosen & Nelson, 2008). In this context, it can be stated that the science teaching objectives and the achievements of web 2.0 tools overlap in many points, and that educators use them as supportive practices for the science curriculum. It is clear that the use of web 2.0 tools in science lessons can be beneficial for students and teachers, but it can be even more valuable in the distance education process. Web 2.0 tools to be used in the distance science lesson; It is thought that there may be a way out for science teachers who can make students who are far from their teachers and the classroom context more active and focus on the lesson, who have to make a sudden transition to the distance education process and who are in search of new materials, to make their online lessons more effective.

Although there are many studies on the use of web 2.0 tools in the educational environment, it is striking that these studies are few in science education (Yıldırım, 2020). From this point of view, it would not be wrong to state that the literature needs science education studies for web 2.0 tools. It is seen that the studies carried out for the virtual museum are predominantly in the branches of social studies and visual arts (Karataş et al., 2016). At this point, it is expected that a study on the use of virtual museums in science education will meet a need in the literature. In the distance education process, it is thought

that virtual museums will provide the opportunity to provide the visuality and observation required by the science course and will support the positive learning of the students. Setting an example for students who will not be able to carry out museum tours for a certain period of time during the epidemic, in terms of showing that they can carry out museum activities in the online context, highlights the value of the study. Increasing the quality of teaching by supporting distance science teaching and improving the online science teaching process are among the expected research outputs. It is to encourage educators to develop an understanding of how virtual museums can be used in the classroom environment and to enable them to use them easily. It is expected to be an important study in terms of revealing the contributions of virtual museums to online education and their effectiveness in teaching, especially in science courses that require visual support. It is thought that it can be a source in terms of guiding educators who will benefit from virtual museums in their online courses and shaping their teaching in this process. The fact that virtual museums provide clues in terms of determining the advantages and disadvantages that can be created for students and teachers can make the study valuable. Based on all these approaches, in this research, it is aimed to investigate the effects of the virtual museum created with the web 2.0 supported Artsteps application on the academic achievement and science lesson attitudes of the students on the subject of "Human and Environment" at the fifth grade level, and to determine the students' opinions about the application.

### **Research Questions**

In line with the purpose of the study, the question "Is there an effect of online science course supported by a web 2.0 tool on fifth grade students in terms of some variables?" was determined as the main research question. The sub-research questions based on the main research question are given below, respectively.

1. Is there a significant difference between the pre-test academic achievement scores of the students who receive science education supported by virtual museums in the online environment and those who receive education with traditional science education in the online environment?
2. Is there a significant difference between the post-test academic achievement scores of the students who receive science education supported by virtual museums in an online environment and those who receive education with traditional science education in an online environment?
3. Is there a significant difference between the pre-test science lesson attitude scores of the students who receive science education supported by virtual museums in the online environment and the students who receive education with traditional science education in the online environment?
4. Is there a significant difference between the post-test science lesson attitude scores of the students who receive science education supported by a virtual museum in the online environment and the students who receive education with traditional science education in the online environment?
5. What are the opinions of the students who are taught science supported by the virtual museum about the virtual museum, which is one of the web 2.0 tools?

### **Method**

#### **Pattern**

The study was carried out based on mixed method research in which qualitative and quantitative data were used together. Mixed design is preferred in studies where qualitative or quantitative studies cannot find answers only. In the current study, while the academic

achievement and attitude towards the science lesson were determined quantitatively, the study was supported by qualitative data by conducting interviews with the students. In this direction, the study was carried out by making use of the basic designs based on mixed methods research and the explanatory sequential design. Explanatory sequential patterns are defined by Creswell and Clark (2017) as collecting and analysing quantitative data and then collecting and analysing qualitative data to form a basis for quantitative data. Quasi-experimental design with pretest-posttest control group was used in the quantitative dimension of the explanatory design. Studies in which the quasi-experimental design is preferred are one of the scientific methods in which the most effective results can be obtained, in which comparable procedures are performed and the effects of the processes are examined (Büyüköztürk, Kılıç-Çakmak, Akgün, Karadeniz & Demirel, 2012). At this stage, the academic achievement and attitude test was applied in order to investigate the effect of science teaching with the virtual museum created by the web 2.0 tool on academic achievement and science lesson attitude. After the completion of the quantitative data collection stage, the qualitative data collection stage was started. Qualitative data were collected by conducting semi-structured interviews with students. The findings obtained from both quantitative and qualitative data were brought together and the data were interpreted.

### **Study Group**

The study group of the research consists of a total of 100 fifth grade students studying at a public school in the 2020-2021 academic year. 57 of the fifth-grade students constituting the study group are male and 44 of them are female students. In the study, the easily accessible case sampling type, which is one of the purposeful sampling types, aiming to speed and practice the research, was preferred (Yıldırım & Şimşek, 2018). In the quantitative aspect of the study, half of the 100 participants (N=50) constituted the science teaching group with the virtual museum created with the web 2.0 tool, and the other half (N=50) constituted the traditional science teaching group. In the qualitative dimension, online interviews were conducted with 15 students from 50 people in the science teaching group conducted with the virtual museum.

### **Data Collection Tools**

During the research process, the academic achievement test and science lesson attitude scale prepared for the subject of "Human and Environment" were used as quantitative data collection tools, while the student interview form was used as qualitative data collection tools.

### **Academic Achievement Test on Human and Environment Subject**

In the study, the "Human and Environment Academic Achievement Test" developed by Ekinci (2019) regarding achievements was used. The achievement test was created to determine the academic achievement levels of the students and includes 25 multiple-choice questions. The highest score that students can get from the knowledge test is 26 and the lowest score is 0. The difficulty of the achievement test items used in the research process ranged from 0.33 to 0.73. The average discrimination power of the test ranges between 0.31 and 0.76, and the discrimination of the test is high. The KR-20 reliability of the academic achievement test is 0.83. Therefore, it can be stated that the achievement test used in the study consists of very reliable, moderately difficult, very good and good questions. Necessary permissions were obtained from the researcher via e-mail in order to use the current achievement test in the study. In addition, some of the questions in the test are given in Figure 2 below as an example.

18-) **"Substances that remain in nature for a long time without deterioration cause permanent pollution."**

**Which of the following would not cause permanent pollution?**  
A) Wastes mixed with water from industrial facilities.  
B) The plastic bottles we use for water.  
C) The bags we use.  
D) Residues from plants that shed their leaves.

19-) I. Plastic bottles and plastic bags can cause permanent pollution in nature.  
II. If cleaning agents used in homes get into lakes and seas, they endanger the lives of living things.  
III. Dirty water that mixes with the soil can pass to humans with food and cause diseases such as jaundice, cholera and typhoid.

**Which of the above statements are true?**  
A) I and II  
B) III only  
C) II and III  
D) I, II and III

**Figure 2.** *Sample Questions on the Academic Achievement Test*

### **Science Lesson Attitude Scale**

The "Science Class Attitude Scale" developed by Şaşmaz-Ören (2005) was used in the study. The scale consists of 22 items. The Cronbach alpha reliability coefficient of the scale is 0.93. It is a 5-point Likert type scale as "I totally disagree", "I do not agree", "I am undecided", "I agree" and "I totally agree". The validity and reliability of the scale were ensured. 13 of the items in the attitude scale are positive and 9 of them are negative. The minimum score that can be obtained from the scale is 22 and the maximum score is 110. Necessary permissions were obtained from the researcher via e-mail for the current attitude test to be used in the study. A few of the questions in the attitude test are given in Figure 3 below as an example.

- I feel bad when I hear a word about science.
- Science is a subject I like to study.
- Science lesson helps to better understand the natural phenomena around us.
- School would be more enjoyable for me without science lessons.
- I would like to have more science lesson hours.

**Figure 3.** *Sample Questions Regarding the Questions Included in the Science Lesson Attitude Scale*

### **Student Interview Form**

In the study, semi-structured interview form was used in order to determine the opinions of the students about the virtual museum prepared with the web 2.0 tool Artsteps application. Patton (2018) states that interviews allow individuals to express their ideas about a particular topic with their sentences. The questions in the interview form were created by the researchers. The created interview form was forwarded to two experts in the field of science education, and their opinions on the questions were received. In the next stage, a preliminary application was made by giving an interview form to 10 fifth grade students who would represent the target audience, and it was understood that the form was suitable for the level of the student. The interview form, which was validated and piloted, was given its final form. In the interview form, there are 3 basic questions to determine the students' views on the

application used in the lesson. Interviews were conducted with 15 students in the study group, where science teaching was carried out with the virtual museum. While selecting the students, care was taken to have 5 students each from high, medium and low students with high academic achievement scores. Below are the questions asked during the interviews with the students.

1. What do you think are the positive aspects of the virtual museum prepared with the Artsteps application, which is a web 2.0 tool?
2. What do you think are the negative aspects of the virtual museum prepared with the Artsteps application, which is a web 2.0 tool?
3. Does a course prepared with the virtual museum content prepared with the web 2.0 tool Artsteps application contribute to the science course? Please explain.

### **Implementation Process**

The implementation period covers 14 hours including each step. The implementation period and process are based on the curriculum. In the context of the study, experimental and control groups were determined. While the subject of human and environment was being studied in the experimental group, while making use of the virtual museum created with web 2.0 tools; In the control group, direct narration, question and answer approaches were used. For a better understanding of the implementation process, the implementation period of the experimental group is given in Table 1.

*Table 1. The Implementation Period Followed by the Experimental Group Students in the Research*

<b>Lesson Hours</b>	<b>Implementation Process</b>
1	Pre-test application of academic achievement test and Science Attitude Scale
1	Introducing Artsteps application, one of the web 2.0 tools
3	Teaching the lecture with the virtual museum created with the Artsteps application
2	Students preparing cartoons, pictures, videos, experimental studies and slides
4	Students create their own virtual museums
1	Post-test application of academic achievement test and Science Attitude Scale
2	Conducting interviews with students about the application

First of all, Human and Environment Academic Achievement Test and Science Lesson Attitude Scale, which were selected as data collection tools, were applied to the determined experimental and control groups as a pre-test in the online environment. In the next stage, traditional science teaching to the control group was carried out online. The subject gains in the current curriculum were transferred to the students by giving lectures in line with the textbook. On the other hand, the students who were determined as the experimental group were taught online, supported by a virtual museum prepared with the Artsteps application, one of the web 2.0 tools. Before the experimental process, the study group was given necessary information about the Artsteps application, and the application was introduced and its use was demonstrated. In the first stage, the lectures on the subject of human and environment were made with the videos, visuals, botanical gardens, national protection areas created with the Artsteps application. Afterwards, the students were divided into four groups, each sub-achievement in the curriculum was distributed to the groups, and they were asked to

prepare cartoons, pictures, videos, experimental studies and slides about the subject. Then, the students created a virtual museum in the Artsteps application, under the supervision of the teacher, based on the materials they had prepared during the lesson. The virtual museum created with the students was watched and the lecture was carried out by the students. With the virtual museum, an effort was made to make the students more active by making the students discuss. Finally, the academic achievement test and the attitude test, which were applied at the beginning, were administered to the students as a post-test. After the tests applied, short interviews were made with the students selected from the experimental group and their thoughts on the virtual museum prepared with the Artsteps application, which is a web 2.0 tool, were taken. The visuals of the virtual museum created with the students are given in Figure 3.



**Figure 3.** Images of the Artsteps Virtual Museum Designed in the Study

### **Data Analysis**

The data obtained in line with the answers given by the students to the academic achievement test and the attitude test were analysed by transferring them to the SPSS statistical program. In the analysis phase of the achievement test, the correct answers of the students were coded as 1 point and the wrong answers as 0 points in the analysis program.



There was no question that the students left blank in the achievement test. Before the analysis of achievement test data, Kolmogrov-Smirnov test results were examined in order to examine the normality distribution. After it was understood that the data set obtained from the academic achievement test showed a normal distribution, parametric tests were used in the analysis process of the achievement test. In addition, the mean score and standard deviation values of the experimental and control groups were calculated. In order to compare the achievement scores of the experimental and control groups, the pre-test and post-test achievement scores were subjected to independent samples t-test.

After the data obtained from the attitude test were transferred to the SPSS program, reverse coding was applied to 9 negative items. Before the analysis of the attitude test data, Kolmogrov-Smirnov test results were examined in order to examine the normality distribution similarly. Parametric tests were used in the analysis process of the attitude test, which was understood to have a normal distribution. The mean attitude score values and standard deviation values of the experimental and control groups were calculated. In order to compare the science lesson attitude scores of the experimental and control groups, the pre-test and post-test achievement scores were subjected to the independent samples t-test.

The data obtained from the semi-structured interviews with the students were analysed using descriptive analysis. Each student interviewed was coded as S1, S2 ..., S15. Direct quotations from the views of the participant students are also included. Opinions of each participant were examined and similar views were determined. Similar views were gathered, codes were created, and categories to cover the codes were determined. The frequency values of the codes created in the next step are written. While determining the frequency values, the case of a student's response matching more than one code was considered.

### **Ethical Processes of Research**

The students participating in the research were informed that the data to be obtained through the research will be used for scientific purposes, not for any other purpose, and that the confidentiality of the data will be protected and evaluated within the scope of scientific ethical rules. In addition, a voluntary participation form has been added to the appendix of the prepared data collection forms. Ethical permission was obtained from the Yıldız Technical University Ethics Committee before the scale was administered to the participants.

### **Findings**

The data obtained within the scope of the study were analysed and presented in this section.

#### **Findings on Quantitative Data**

Before the analysis of achievement test data, Kolmogrov-Smirnov test results were examined in order to examine the normality distribution. The values obtained from the results of the normality distribution test applied to the academic achievement test scores of the students in the study group are given in Table 2.

*Table 2. Normality Distribution Test Results Regarding the Academic Achievement Test*

Score	Groups	Kolmogorov-Smirnov		
		Statistics	Sd	$\rho$
Pre-test	Experiment	.118	50	.080
	Control	.119	50	.074
Post-test	Experiment	.120	50	.070
	Control	.119	50	.073

When Table 2 is examined, the fact that the data set obtained from the academic achievement test is found as  $p > 0.05$  indicates that it has a normal distribution.

Before the analysis of the attitude test data, Kolmogorov-Smirnov test results were examined in order to examine the normality distribution similarly. The values obtained from the results of the normality distribution test applied to the attitude test scores are given in Table 3.

**Table 3. Normality Distribution Test Results Regarding the Attitude Test**

Score	Groups	Kolmogorov-Smirnov		
		Statistics	Sd	$\rho$
Pre-Test	Experiment	.087	50	.200*
	Control	.107	50	.200*
Post-Test	Experiment	.121	50	.063
	Control	.120	50	.070

When Table 3 is examined, the data set obtained from the attitude test applied as  $\rho > 0.05$  indicates a normal distribution.

An answer was sought for the first sub-research question of the study. The question is as follows: "Is there a significant difference between the pre-test academic achievement scores of students who receive science education supported by virtual museums in the online environment and those who receive education with traditional science education in the online environment?". Accordingly, the pre-test scores obtained from the experimental and control groups were analysed using the independent samples t-test. The values of the independent t-test results of the pre-test academic achievement scores are given in Table 4.

**Table 4. Independent t-Test Results of Academic Achievement Test, Pre-Test Scores**

Score	Groups	N	X	SS	Sd	t	$\rho$
	Experiment	50	10.1600	4.16673	98	.523	.0602
	Control	50	9.7200	4.24764			

When Table 4 is examined, it was found that the academic achievement test pre-test mean score of the experimental group students was  $X=10.16$  and the standard deviation was 4.16. The academic achievement test pre-test mean score of the control group students was found to be  $X=9.72$ , and the standard deviation was 4.24. When the pre-test achievement score values are examined, it is understood that there is no significant difference between the scores of the experimental and control groups ( $t=.523$ ;  $\rho>.05$ ).

An answer was sought for the second sub-research question of the study. The question is as follows: "Is there a significant difference between the post-test academic achievement scores of the students who receive science education supported by virtual museums in the online environment and those who receive education with traditional science education in the online environment?". Accordingly, the post-test scores obtained from the experimental and control groups were analysed using the independent samples t-test. The values of post-test academic achievement scores and t-test results are given in Table 5.

**Table 5. Academic Achievement Test, Independent t-Test Results on Post-Test Scores**

Groups	N	X	SS	Sd	t	$\rho$
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<b>Score</b>	Experiment	50	18.9800	4.01777	98	8.414	.000
	Control	50	11.6200	4.70297			

When Table 5 is examined, it was found that the academic achievement test and post-test mean score of the experimental group students was  $X=18.98$ , and the standard deviation was 4.017. The academic achievement test post-test mean score of the control group students was found to be  $X=11.62$  and the standard deviation was 4.702. When the post-test achievement score values are examined, it is understood that there is a significant difference between the scores of the experimental and control groups ( $t=8.414$ ;  $p<.05$ ) and this significant difference is in favour of the experimental group.

An answer was sought for the third sub-research question of the study. The question is as follows: "Is there a significant difference between the pre-test science lesson attitude scores of the students who receive science education supported by virtual museums in the online environment and those who receive education with traditional science education in the online environment?". In this direction, the attitude test pre-test scores obtained from the experimental group students were analysed using the independent samples t-test. The values of the t-test results of the pre-test attitude scores are given in Table 6.

*Table 6. Science Lesson Attitude Scale, Independent t-Test Results of Pre-test Scores*

	<b>Groups</b>	<b>N</b>	<b>X</b>	<b>SS</b>	<b>Sd</b>	<b>t</b>	<b>ρ</b>
<b>Score</b>	Experiment	50	67.3756	6.82850	98	.370	.712
	Control	50	66.8976	6.07326			

When Table 6 is examined, the pre-test mean score of the experimental group students' answers to the science lesson attitude scale was found to be  $X=67.37$  with a standard deviation of 6.82. The pre-test mean score of the control group students was found as  $X=66.89$  standard deviation 6.07. When the pre-test achievement score values are examined, it is understood that there is no significant difference between the scores of the experimental and control groups ( $t=.370$ ;  $p>.05$ ).

An answer to the fourth sub-research question of the study was sought. The question is as follows: "Is there a significant difference between the post-test science course attitude scores of the students who receive science education supported by virtual museums in the online environment and those who receive education with traditional science education in the online environment?". In this direction, the post-test scores obtained from the experimental group students were analysed using the independent samples t-test. The values of the t-test results of the post-test attitude scores are given in Table 7.

*Table 7. Science Lesson Attitude Scale, Independent t-Test Results on Post-Test Scores*

	<b>Groups</b>	<b>N</b>	<b>X</b>	<b>SS</b>	<b>Sd</b>	<b>t</b>	<b>ρ</b>
<b>Score</b>	Experiment	50	86,8780	11.92782	98	7.101	.000
	Control	50	69,2604	12.86482			

When Table 7 is examined, the post-test mean score of the answers given by the experimental group students to the science lesson attitude scale was found to be  $X=86.88$  standard deviation 11.93. The post-test mean score of the control group students was found to be  $X=69.26$ , and the standard deviation was 12.86. When the post-test achievement score

values are examined, it is understood that there is a significant difference between the scores of the experimental and control groups ( $t=7.101$ ;  $p<.05$ ) and this significant difference is in favour of the experimental group.

### Findings Related to Qualitative Data

An answer to the fifth sub-research question of the study was sought. The question is as follows: “What are the opinions of the students who are taught science supported by the virtual museum about the virtual museum, which is one of the web 2.0 tools?”. In this direction, the interview data obtained from the experimental group students were evaluated with descriptive analysis. The data obtained from the students are given in Table 8.

**Table 8.** Students' Views on the Virtual Museum Prepared with Web 2.0 Tool

Theme	Category	Code	Frequency
Student Opinions on the Virtual Museum Prepared with the Web 2.0 Tool	Positive aspects	Being Interesting	15
		Having Fun	12
		Adding Visibility	11
		Being Fluent	9
		Being Realistic	9
		Working in Groups	8
		Content Design	6
		Being Technological	6
	Negative aspects	Being Boring	4
		Being Time-consuming	4
		Difficult to use	2
		Unsuitable for the Course	1
	Contribution to Science Course	Being Instructive	15
		Increasing Achievement	15
		Lesson Encouragement	12
		Lessons Become Easier	11
Making the Class Enjoyable		9	
Creativity Enhancement		5	
Increasing Active Participation		5	
Making it Easy to Focus	4		

\*While calculating the frequency values, the case of a student having more than one answer was taken into account.

When Table 8 is examined, the opinions of the students in the experimental group towards Artsteps application, which is one of the web 2.0 tools, can be seen. The first question asked in the interview was “What do you think are the positive aspects of the virtual museum prepared with the Artsteps application, which is a web 2.0 tool?” The answers given to the question are presented under the heading of positive aspects. According to this, about the virtual museum, 15 of the students are interesting, 12 are fun, 11 are able to add visuals, 9 are fluent, 9 are realistic, 8 can work in groups, 6 are content design and again. 6 of them mentioned that it is technological. A few quotes from student interviews regarding the aforementioned question are given below.

Student coded S2 said, “...It was a lot of fun to prepare a virtual museum. Our teacher used to take us to the museum. But I never knew there was such a museum. I had never built a museum with my friends and my teacher. It turned out very interesting. We were very surprised all together...”.

The student coded S4 said, “Science lesson has never been so fun and interesting before. I didn't like science class very much, but now I do. Science class was very enjoyable.

He explained his opinion as "I got a lot of points even from the test where I got a low score...".

The student coded S6 said, "... *The museum that my teacher showed us around in the science class was amazing. We have never used such a tool in any class before. It was very interesting to me. I wish we could do it in every science class.*" expressed itself.

The student with the code S8 said "... *It was very interesting to design a museum. It's great to see all we've done together. We could do it the way we wanted. Our teacher always asked us when we were building the museum. We were able to use a lot of visuals related to our subject...*" He explained his idea.

Student coded S10 "...*The virtual museum is very different and interesting. It is very nice that we have a museum because we do it ourselves. I want to learn from my teacher and do it myself at home.*" he stated his opinion.

Student coded S12 "...*It was very realistic, as if you were walking in a museum. I'm looking forward to completing our next science class, our museum. It was very enjoyable to attend the class, I didn't want it to end. I learned about the environment very well thanks to the museum. Our lesson was very entertaining and enjoyable*".

The second question asked in the interview, "What do you think are the negative aspects of the virtual museum prepared with the Artsteps application, which is a web 2.0 tool?" The answers given to the question are presented under the heading of negative aspects. According to this, about the virtual museum, 4 of the students mentioned that it was boring, 4 of them was time-consuming, 2 of them were used hard and 1 of them was not suitable for the lesson. A few quotes from student interviews regarding the aforementioned question are given below.

Student coded S7 said "... I think it is difficult to prepare a museum. Sometimes it was difficult for me to place things on the museum walls and move them wherever we wanted. We have used a similar technological application before. I think they waste the time of the lesson too much..."

Student coded S9 said, "*The virtual museum is not bad, but I think it is very difficult to do. Because we always placed one by one. We even made the things we would put in it ourselves. I think it took a lot of our time. If we're going to do it again, let's do it on a shorter topic.*" expressed his opinion.

Student coded S11 said "...*Preparing a museum is a good thing. But I think we'd better not use it in class. It got a little boring to me. We could not solve the question because we wasted our lesson on this. I like solving questions more. Let's make a museum, but not in the classroom...*".

The student with the code S13 said, "*It was exciting to visit the museum we prepared, but I think it was quite boring to do it. We were too tired to do it. If we ever build a museum again, let's choose another topic.*" expressed his opinion.

The student with the code S15 said, "*I was a little bored in the lesson. I wish my teacher had told me again. If only we had a question. I think we shouldn't use a museum in the lesson from now on...*".

The third question asked in the interview was "Does a course prepared with the virtual museum content prepared with the Artsteps application, which is a web 2.0 tool, contribute to the science course?" The answers given to the question are presented under the title of contribution to science course. According to this, about the virtual museum, 15 of the students are instructive, 15 of them increase achievement, 12 of them make the lesson love, 11 of them make the lesson easier, 9 of them make the lesson enjoyable, 5 of them improve creativity, 5 of them increase active participation and 4 of them mentioned that it makes it easier to focus. A few quotes from student interviews regarding the aforementioned question are given below.

Student coded S4 said, *“I loved making the museum. I understood the subject of science lesson more easily. I even got a high score on my teacher's test. I learned a lot about the environment. It was very enjoyable to make a museum with my friends. I wish my teacher would make us a museum in every science lesson, I think it is an application that definitely facilitates the learning of science lessons...”* expressed his opinion.

The student with the code S7 said, *“Me and my friends' scores increased with the virtual museum we made in the lesson. I think we all understood the environmental issue in this way. Even my friends who didn't make a sound in class took the floor in science class. I think the environmental issue came easy to everyone with the virtual museum.”* expressed his opinion.

The student coded S9 said, *“I liked the science lesson, but it was difficult, as if I had a museum, I liked it more and found it easier. While doing the museum, the lesson was even more enjoyable. The teacher always asked us and our museum turned out to be what we had in mind. I learned a lot more in class. In this way, I think I will be more successful in science class and be more creative.”* expressed itself.

The student with code S13 said *“...Science lesson was very easy and I attended the lesson more than normal times. It's like we talked all the time. It was like I was inside the museum. I even answered questions easily. I have never learned the lesson so well...”*

Student coded S14 said, *“We all made a different material as a group, accompanied by our teacher, before preparing the museum. Thus, we have a better understanding of the environmental issue. And because we prepared it the way we wanted, our creativity increased. I think the science lesson we did with the museum was very easy and enjoyable...”*.

## **Result and Discussion**

Along with the distance education process, technology has served as a tool to move the online education process to a more effective and more qualified point. It is known that web 2.0 tools are the leading technological applications that can be used in this process. In this direction, in this study, it is aimed to reveal the effect of virtual museums created with the Artsteps application, one of the web 2.0 tools, on the academic achievement and science lesson attitude of the students and to determine the opinions of the students about the virtual museum used.

In order to find an answer to the first sub-research question of the study, the academic achievement pre-test data applied to the experimental and control groups were analyzed using the independent t-test. When the findings were examined, it was revealed that the pre-test achievement scores of both study groups were statistically equivalent to each other. Therefore, it can be stated that the experimental and control groups determined within the scope of the study have equal knowledge about the subject of "Human and Environment".

In order to find an answer to the second sub-research question of the study, the academic achievement post-test data applied to the experimental and control groups were analysed using the independent samples t-test. When the findings were examined, it was determined that there was a statistically significant difference in the achievement levels of the study groups. Although there was an increase in the achievement scores of all students, it was determined that the virtual museum prepared with the web 2.0 tool was a achievement in favor of the group to which it was applied. In this context, it has been seen that science teaching based on the virtual museum application prepared with the web 2.0 tool has a positive effect on academic achievement compared to traditional teaching. When the studies carried out in the literature are examined, no other study can be found that directly uses virtual museums based on web 2.0 applications in science courses. However, there are many studies in which

the use of virtual museums in the teaching process in other branch courses increases the achievement of the course (Ambusaidi & Al-Rabaani, 2019; Doğanlı, 2019; Gılıç, 2020; Özer, 2016; Taylor, 2001; Ustaoglu, 2012). In the study carried out by Teker and Özer (2016), the positive effect of the use of the contextual model of learning in the virtual museum on the academic achievement and student views of the students can form a basis for the current study. As a result of a bibliographic review conducted by Franceschi and Miguel (2021), it has been determined that a virtual museum provides indications that it is an effective tool both in the field of consolidation and reinforcement of learning. Islek (2021), in his study, found that an active teaching process can be created and learning can be embodied more easily with virtual museum applications, from the opinions of pre-service teachers. In a study conducted by Bulut and Uzun (2021), it was revealed that virtual museums are applications that can provide a museum environment to students without going from one place to another and enrich the teaching process. It is also stated that virtual museums can be used in science courses that require observation and appropriate workshops can be designed. In the study carried out by Türkmen, Zengin and Kahraman (2018) with museum experts in the field of science, it was determined that the number of museums where experiments were conducted within the framework of science course was not sufficient. The contribution of the virtual museum to science teaching in the current research can be shown as evidence that a virtual museum that can be created by teachers can fill the museum gap in the field of science. Considering the existing value of virtual museums in education, it is possible to state that teachers' use of virtual museum applications in their planned teaching will make significant contributions (Zouboula, Fokides, Tsolakidis & Vratsalis, 2008). Tatlı, Altınışik, Şen and Çakıroğlu (2021) found that students who participated in the virtual museum were able to retain more events and objects in their minds than the students who participated in the real museum. In the current study, web 2.0 tools were used in the creation of the virtual museum. In this sense, on the one hand, the positive effect of web 2.0 tools on science achievement was revealed in the study. There are studies that will support our study at this point, in which the positive effect of web 2.0 tools on science achievement has been determined (Gürleroğlu, 2019; Gömleksiz, 2017; Korucu, 2020; Keçeci, 2018; Uysal, 2020; Yıldırım, 2020).

In order to find an answer to the third sub-research question of the study, the science lesson attitude pre-test data applied to the experimental and control groups were analyzed using the independent samples t-test. When the findings were examined, it was revealed that the science attitude scores of both study groups were equivalent to each other. It can be stated that it is an expected result in terms of clearly determining the effect of virtual museum applications used in our study on student science lesson attitude.

In order to find an answer to the fourth sub-research question of the study, the science lesson attitude post-test data applied to the experimental and control groups were analyzed using the independent samples t-test. The analysis results can be explained by the fact that the research groups differed after the experimental process. The fact that this differentiation is in favor of the experimental group reveals the effect of virtual museums used in the application phase on the process. Therefore, it can be deduced that Artsteps application, which is one of the web 2.0 tools, has a positive effect on science lesson attitudes. When the literature is examined, there are studies showing that virtual museum applications increase the course attitude (Peker, 2014; Yıldırım & Tahiroğlu, 2012). In the study carried out by Liu et al. (2021), it was revealed that students had a positive attitude towards the virtual museum and they believed that the virtual museum could support meaningful learning. Similarly, encountering studies that reveal the effect of web 2.0 tools on course attitude (Almalı & Yeşiltaş, 2020; Akbaba, 2019; Yıldırım, 2020) supports the contribution of the web 2.0 tool used in our study.

In the interviews with the students, they stated that virtual museums have an effect on increasing the academic achievement of science courses. In this sense, it is clear that the findings obtained with quantitative data are also supported by student thoughts. Virtual museums; As a result of the interviews, it was determined that it made the science lesson interesting, made the lesson easier, increased the focus on the lesson, and acted as a tool to activate the student in the lesson. It has been stated that virtual museums are an application that is fun, interesting, can create the desired content, offers a technological environment and can offer visuality. Kampouropoulou et al., (2015) and Tengku, Ashaari and Rahim (2016), evaluating the efficiency of virtual museums in line with the opinions of students shows parallelism with the existing study. It is stated that virtual museums make lessons more enjoyable, create an active environment, and the importance of virtual museums has emerged in most studies (Islek & Asiksoy, 2019). Similarly, Okumuş and Vurgan (2021) state that one of the technology-based applications is the transfer of virtual museums to the classroom environment, which contributes significantly to making the lesson more concrete and understandable. In another study, in which students' opinions are discussed, the educational dimensions of virtual museums are evaluated and it is pointed out that virtual museums are a cognitive tool that has become a popular and attractive learning environment (Kampouropoulou et al., 2015). At this point, it would not be wrong to say that the studies found in the literature and the current study overlap. On the other hand, when the negative aspects of the application are examined, it is also mentioned that it is a boring, time-saving and somewhat difficult tool to use. The opinions of teachers and teacher candidates who reveal that virtual museums provide permanent learning, create an active participation environment and are visually rich are also included in the literature (Aladağ, Akkaya, & Şengöz, 2014; Çalışkan, Önal & Yazıcı, 2016; Kaya & Okumuş, 2018; Sungur & Bulbul, 2019). In this context, it can be stated that the positive teacher views about the virtual museum reached in the literature overlap with our current study. Ulusoy (2010) found in his study that students approached virtual museums positively, that museums were effective and increased students' motivation in the teaching process. It has been determined that teachers create positive thoughts about virtual museums and recommend their colleagues to use them in the teaching process in order to enrich the lessons (Karataş et al., 2016). The contributions of virtual museums to the science teaching process are also revealed in the present study. On the other hand, the current study provides a starting point for the situations in which a field trip cannot be made due to the current classroom conditions in the subject areas of the science course that require a museum visit. In support of this idea, Eguz (2020) states that virtual museum applications allow access to museums that are located in distant regions and cannot be visited for various reasons, regardless of time and space. Yıldırım and Tahiroğlu (2012) emphasize the need to support real museums in the learning process with computer-assisted virtual museums and excursions in the classroom environment. With museum applications created with web 2.0 tools, students will be able to create virtual museums and a more active learning process framework will be drawn.

### **Suggestions**

In line with the results of the study, a positive effect of the Artsteps virtual museum application, which is one of the web 2.0 tools, on the academic achievement and science lesson attitude of the students was determined. In addition, students' views on the virtual museum application were also determined. In this direction, it is suggested that virtual museum applications, which are web 2.0 tools, should be used as a tool that can be used by science teachers and that they should be created together with students in the context of the



classroom, as well as to show students directly in the virtual museum. Considering the benefits of web 2.0 tools for the field of science, it is recommended to be used by educators in science teaching. In the study, it can be stated that some situations are not used frequently by teachers on the grounds that they are seen as boring and waste of time. In addition, the fact that teachers can assign most of the museum as homework instead of doing it in class can eliminate boringness. On the other hand, this situation can be eliminated by ensuring that students who may be in the background can be included in the course flow. Artsteps virtual museum application was used in the study. In other studies, different web 2.0 tools can be used to provide diversity. In the study, the effect on students' achievement and attitudes was revealed. In other studies, the effect on anxiety, motivation, digital or technology literacy can be determined. In the research, the subject area of Human and Environment was studied at secondary school level. Virtual museums can be used for subjects where other visuals are intense in the field of science. Other web 2.0 tools, especially virtual museum applications, can be used at different secondary school levels or high school education. In the current study, its effect on the science course was investigated. In other studies, the effect on different branch courses can be revealed. The teaching process can be shaped in a different way by supporting other web 2.0 tools together with virtual museum. The reflections of the developing technology are seen rapidly in education day by day and the need to satisfy the students in terms of technology emerges in the future. At this point, it is suggested that courses related to this should be given in the undergraduate period on the grounds that the science teachers who will grow up gain the necessary competence in web technologies.

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## Archeology in Understansding Ancient History: Its Birth and Development

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### ABSTRACT

### Research Article

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Archeology has an important place in ancient history research. This discipline sheds light on ancient researchers, especially to illuminate the periods when there was no writing. Ancient history also assists archeology in providing resources. Continuing ancient history research with the support of archeology paves the way for accurate knowledge. Each new finding of archaeological excavations allows knowing the human history and transfer this information to future generations. This situation provides significant benefits to the ancient researchers. With the contributions of this discipline, researchers can reveal the changes that have emerged over the centuries, the contribution of the relationship between humans and nature to humanity, the problems that societies deal with, and the solutions that people find to these problems. This discipline has become important for ancient researchers in terms of how tribes disappeared over time, under what conditions they came together and formed the future, that is, the power to make concrete interpretations within concrete data. At the same time, it continued its development by feeding on other branches of science and giving life to them on the one hand. Thanks to technology, humanity has taken firm steps towards becoming a respected discipline by revealing the way of life, economic activities, and artistic understanding of communities from the first man to the present with the knowledge it offers from the underground. The fact that this science is progressing with knowledge is visible in the historical process.

**Key Words:** Ancient History, archaeology, culturel heritage, residue, excavation.

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## **Eskiçağ Tarihini Anlamada Arkeoloji Bilimi: Doğuşu ve Gelişimi**

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### **ÖZ**

Arkeoloji bilimi, Eskiçağ Tarihi araştırmalarında oldukça önemli bir yer teşkil eder. Bu bilim özellikle yazının olmadığı dönemleri aydınlatmak için eski dönem araştırmalarına ışık tutar. Eskiçağ Tarihi Bilimi de kaynak sunma noktasında arkeolojiye yardımda bulunur. Eskiçağ Tarihi araştırmalarının arkeoloji bilimi ile birlikte destekli olarak sürdürülmesi, bilginin daha net bir şekilde ortaya çıkmasına zemin hazırlar. Arkeolojik kazılar sonucu çıkan her yeni bulgu, insanlık tarihini tanıma ve gelecek nesillere bu bilgileri aktarma imkanını vermektedir. Bu durum da Eskiçağ dönemi araştırmacılarına mühim fayda sağlamaktadır. Yüzyıllar boyunca ortaya çıkan değişimleri, insan ve doğa arasındaki ilişkinin insanlığa getirdiği katkıyı, insan topluluklarının uğraştığı sorunları ve insanların bu sorunlara bulduğu çözümleri bu bilimin katkılarıyla araştırmacılar ortaya koyabilmektedirler. Bu bilim zamanla kavimlerin nasıl yok olduğunu, hangi koşullarda tekrar bir araya gelerek gelecek oluşturduklarını, yani somut veriler dahilinde somut yorumlar yapabilme gücünü sunmuş olması bakımından da eski dönem araştırmacıları açısından mühim bir disiplin haline gelmiştir. Aynı zamanda diğer bilim dallarından beslenerek, bir taraftan da onlara da hayat vererek gelişimini devam ettirmiştir. Büyüyen teknoloji sayesinde insanlık eskiyi anlama çabasına yardımcı olan arkeoloji bilimi, toprağın altından sunduğu bilgiler ile ilk insandan günümüze toplulukların yaşam biçimlerini, ekonomik faaliyetlerini, sanatsal anlayışlarını ortaya koyarak saygın bir bilim olma yolunda emin adımlarla ilerlemiştir. Bu bilimin bilgi birikimi ile ilerliyor olması tarihsel süreçte açıkça görülmektedir.

### **Araştırma Makalesi**

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## **Introduction**

Archeology can be translated into our language as the past or ancient science, which derives from the Greek words "arkhaios" and "logos" that mean word, news, science (Saltuk, 1997, p. 23). The science of archeology, which is defined as the study of excavation, has adopted the excavation work only as a method. But archeology, as a branch of science, is methodically and systematically examines all kinds of materials and remains that have survived from ancient people, used or made by people, above and below the ground. Essentially, this discipline investigates the past and cultural structure of societies. By revealing the cultural changes and developments of ancient human societies, it makes abstract or concrete interpretations about their lifestyles and provides resources for sub-disciplines. In other words, archeology is a discipline that deals with the examination and evaluation of all kinds of artifacts made by humans with concrete remains (Armağan, 2000, p. 97). Archeology is a word about the past. It is the science of researching and examining ancient sites, monuments, works of art, and all kinds of objects. Archeology is also defined as a branch of science that examines society and human remains "methodologically and systematically" to obtain as much information as possible about ancient societies and cultures, and thus to reconstruct and revitalize the ancient life (Bray and Trump, 1979, p. p. 75).

Prehistory, which means prehistoric archeology, was known and used since the second half of the 18th century. The term "Prehistorique", which was first used by Daniel Wilson in 1851, was adopted as the archeology of the periods before the invention of writing. Prehistory examines the layers of human culture, starting from the moment when humanity first revealed the goods and ending with the mining age (Mulaşim, 1994, p. 226). Since there is a lack of finds for the beginning and a difference in dates for the discovery of writing in societies for the end, the limits of this period vary according to the regions. (Mulaşim, 1994, p. 228).

Archeology, which makes our world and life more meaningful, presents us the moment we begin to grasp the continuity of human life when we see an ancient civilization remnant and we take in our hands an object used by people who lived thousands of years ago (Uçankuş, 2000, p. 5). Archaeological finds make meaningless and unimportant things meaningful. We feel that the past is never "dead" and therefore "meaningless", on the contrary, the past changes with each new research and each new finding, adding great changes to our lives and making our future more solid (Başaran, 1988, p. pp. 66-68). It should not be forgotten that thanks to archeology, we begin to understand and comprehend the history of tools and materials, trade, art, thought, briefly humanity. In this study, it will be focused on how archeology developed in the world and how it became an indispensable discipline in ancient researches.

### **The Birth of Archaeological Science**

All sciences have a short or long history. It is significant that archeology, which undertakes the valuable task of illuminating ancient histories, has recently started to be defined as a science. But we know that one of the oldest habits of man is the passion to dig in the ground to find valuable things. It was in the 18th century that the passion for digging the soil, which spread to many segments with the Renaissance Period, became a concept that would eventually leave itself to the curiosity of collecting. Especially in this period, the admiration for the ancient Greek and Roman works and the desire to climb the social ladder by owning these works, and the rush to look richer and stronger have been effective factors in the emergence of this concept (Tekin, 2008, p. 121-122). In addition, the discovery of the riches of the East by the West in the early 17th century and the fact that the original materials of the East's own culture attracted great attention by the West are other crucial issues that form the basis of the concept of archeology (Özdoğan, 2012, p. .34-38). However, the real

emergence of the concept of archeology was when artifacts from Ancient Greek, Roman, and Near Eastern civilizations began to be exhibited in the British (1879) and Louvre (1793) Museums (Shaw 2004, p. 117). The efforts of the German, British and French to fill their museums with valuable items, especially by doing many excavations in Anatolia and its surroundings, caused the museums to be filled more than expected in the 18th and 19th centuries. In the following years, these efforts led archaeologists and many scientists to give important information about the history of humanity. (Yücel, 1999, pp. 88-90). In the same period, the desire to find the origins of the German, French and British and the efforts to re-read and understand the Torah and the Bible with this perspective paved the way for archeology. In the first stage of the research, the Westerners' attribution of their roots to Hellenic and Roman civilizations and the idea of finding a place for themselves in these civilizations led to the birth of Classical Archeology. Of course, the desire of Westerners to coincide with this period is related to the development of philosophy and science in these civilizations. These developments will now bring about the gradual emergence of archeology as a science beyond simply collecting artifacts for museums (Özdoğan, 2011, pp. 116-117).

The French Revolution brought the concept of the nation and started a period in which nationalism was brought to the agenda as a political ideology. This situation has brought about some changes in the procedure and method of the studies carried out in the name of archeology. With the changing purposes, the desire of nations to learn about themselves and what they have left behind has become more dominant. Archeology has become a science in the Age of Enlightenment and after because every knowledge gained in ancient history is also crucial to answer the question of how nations contributed to World History. Even in the century we live in, many countries are looking for the basic model of their cultural history in archeology (Ahunbay, 1999, p. 3-4).

### **Contributions of Archeology to Prehistoric Period**

Although ancient history is a difficult field to reach scientific knowledge, it has always been a discipline that scientists working in different fields have always been curious about. Unfortunately, this field, which we have so little information about, covers a large part of human history. In the face of this situation, the tendency to explain this period by estimating, reasoning, and especially using theoretical inferences has been one of the methods used. Today, the answers given by Ancient and Archeology science and the concrete evidence they present stand in an important place for us to learn about the past of these disciplines. A person wants to answer every question s/he asks within the logic and desires to put it somewhere in his/her mind in the easiest way. Even though it is far from our cultural environment, we want to know and understand ancient people and societies in every aspect, no matter how old they are. This mystery and curiosity carry Ancient History and Archeology to an important place in terms of being a source for it. Philology, Anthropology, and Ancient History sciences have a valuable place in the dynamic development of archeology.

In the first periods when archeology emerged as a science, it started its journey with the examination of Hellenic and Latin culture. Archeology contributed to the holy books and legends in the early days and contributed to science by reading the works left to us by ancient historians. With the reawakening in the 16th century, archeology began to be accepted as a science with the examination and reading of works of art from ancient times (Taner, 1995, pp. 44-48). This beginning led to more comprehensive studies. The acceptance of Ancient History as a discipline was within almost the same logic then it included the history of the ancient Middle East in the 19th century. Although it has been discussed for a long time in modern historiography, evidence is the most crucial element of science (Black, 2001, p. 103). At this point, starting from the existence of humanity to 3200 BC, when writing was invented, archeology and sub-disciplines came to the fore in terms of evidence and resource finding.

Ancient and archeological sciences, especially in this period, carried out their development by feeding each other in many stages (Evans, 1999, pp. 22-25).

Undoubtedly, Ancient Egypt and Mesopotamia are some important fields of human history in the Ancient Ages. Artifacts and structures that emerged as a result of excavations and studies in these regions are considered important sources of information about the past (Özkan, 2007, pp. 98-99). Building connoisseurs who were members of royalty in Ancient Egypt in 1991-1786 BC took note of the architectural styles and common features of the Old Kingdom and used this architectural structure in later periods. These plans, which were especially copied and used, showed themselves in the royal tombs and were renewed with the increase of religious elements over time (Edward, 2016, p. 23-25). Nabonidus, who lived in Mesopotamia between 556-539 BC, was the last ruler of Babylon. During his reign, he stayed away from religion and bureaucracy despite they were subjects of great interest at that time (Landsberger, 1944, pp. 421-422), and he devoted most of his time to examining ancient monuments and temples (Oates, 2015, pp. 89-92). It was also believed that Nabonidus did not care Marduk, the chief god of the city, gave his attention and time to Sin, the Moon God, and faced the priests in Babylon due to this situation. The statement by the Saudi Tourism and National Heritage Commission that there is a 2500-year-old inscription in the name of Babylonian King Nabonidus in the north of Saudi Arabia and that the inscription was found outside the borders of Babylon supports this situation. This 26-line inscription has also attracted attention as the longest cuneiform script in the region (Mcintosh, 2005, pp. 47-48). Many stone inscriptions mentioning King Nabonidus, who ruled for 17 years, have been found in the Tayma and Dolu settlements of Saudi Arabia. These archaeological finds show that the Arabian Peninsula and Mesopotamia interacted. This commercial and cultural interaction has caused the understanding of art and architectural structure to resemble over time (Schneider, 2011, pp. 88-90). One of the predominant theories is that Nabonidus left Babylon and turned over the administration to his son to repair the temples dedicated to the Moon God Sin, make renovations, and build new places. The excavations carried out during these renovations are thought to be the first known archaeological excavations in history. At the same time, it is believed that Princess Ennigaldi, daughter of King Nabonidus, made excavations in these regions to find the inscriptions and some items left on the foundations of these structures, and established the Ennigaldi-Nanna Museum, which is considered the first museum in the world, 1500 years ago. It is also known that Princess Ennigaldi had written explanations in three different languages in the form of cylinders next to the archaeological finds (Woolley, 1956, pp. 31-32). In both Ancient Egypt and Mesopotamia, people have an interest and skill of wondering about the past and collecting resources about it. Of course, it can be said that this interest developed in line with strong religious beliefs.

Although Ancient Greece produced new works as if to imitate the Near East and Egypt in an artistic sense, in time, it was able to create different compositions by catching its form. The first works of ancient Greece that come to mind as archeological materials are the works they produced with sculpture and vase painting. Especially the figures painted on vases provided valuable information about that period and contributed to archeology as valuable material. In this respect, we see that many pottery workshops belong to the period (Pausanias, 2017, pp. 512-520). With the inscriptions unearthed in these regions, information about commercial relations, daily affairs and many issues belonging to the society could be obtained. This benefit has contributed to archeology from different aspects.

In ancient times, humanity's desire to find traces of the past in the soil and collect all kinds of materials of societies that lived before them has been a pleasing situation for archeology. The desire of many societies to reveal their political power and to transfer their successes to both that period and future generations, and to show that there is social stratification in a way, has revealed a substantial accumulation of material remains



(Carcopino, 1991, pp. 166-178). During the Ancient Greek and Roman period, this started to be done more regularly and systematically, then it became more comprehensive to be sold to collectors and the wealthy-educated class. At the same time, many grave excavations were made in this period, and the objects believed to be sacred of the heroes who lived before and benefited the kingdom began to be found and collected. Of course, these excavation activities and the artifacts, while causing the collecting to become widespread, also created a prototype of today's museums. But it should be emphasized that the core of the first modern museum is in Ancient Greece. Especially from the treasury buildings called "theasuri", where all kinds of valuable objects from this period are kept, it is understood that they are at an important stage both in finding valuable items by digging and in protecting the existing ones (Landels, 1998, pp. 22-28). Collecting sacred objects from the Neolithic period in many of the civilizations of Ancient Egypt, Mesopotamia, and Anatolia, efforts to unearth the sacred weapons and tools of the heroes, researching and excavating the booty artifacts from previous dates, and exhibiting the booty from their fights show that collecting goes back to a very old period. (Friedell, 2008, pp. 55-60). However, it should be underlined that the collecting business has become more systematic and disciplined for Ancient Greece and Rome.

While researches in Western Europe and the Middle East contributed to archeology in different ways in the Middle Ages, it was a period in which important contributions were made in terms of wondering about the past, revealing it, questioning oneself and the ancestors. However, it should be said that another point that contributed to archeology was the urge to find the stories and places mentioned in the Torah and the Bible in this period (Trigger, 2014, pp. 68-69). However, we see that the studies on the narratives of the Torah and the Bible are generally of Middle Eastern origin. Most of these studies later became identified with the Archeology of the Near East on a campus basis (Breasted, 1916, pp. 79-83). It is possible to see a similar situation in the western lands with a different result. The thoughts of Western thinkers to take their roots especially to Hellenic and Roman civilizations and their efforts in this sense led to the emergence of Classical Archeology understanding over time (Gamble, 2014, pp. 18-20). Of course, these archaeological developments in two different geographies in the Middle Ages are important in terms of contributing to their history and regions. On the one hand, cities with a high artistic dimension reflecting the Hellenic-Roman culture, on the other hand, the mounds that were unearthed as a result of excavations in the Middle East, told the people of that period that a much richer past was underground than they thought. The history unearthed in these two different geographies has positively affected the understanding and development of both regions. These unearthed materials and artifacts advanced the thought systems of the westerners on the way to the Renaissance. However, in this period, many artifacts and tombs were plundered to make new constructions. This period is perhaps the darkest period in which archaeological material was damaged the most. We see this destruction especially in the excavations made in the name of the church. Many artifacts unearthed during this plunder also increased the interest in the past (Hingley, 2005, pp. 58-59). But the use of these materials from the past in newly created works also reveals a tragic situation in terms of erasing the traces of the past. The thought that the statues had some miracles and the belief that they had extraordinary powers caused them to be disintegrated and destroyed (Tekin, 2012, pp. 111-114).

With the Renaissance, we entered a period in which the urge to understand everything was based on experimentation and observation, and this was considered a new beginning. Scientific methods have been used in all kinds of research. This phenomenon has manifested itself in architecture as well as in every field. Renaissance is one of the building blocks of human history, at the same time, the developments in this process brought along technological growth, and the western thought system benefited the most from these developments (Eyice, 1985, pp. 1596-1600). In addition to these developments, the Renaissance period is also

important for the extraction and collection of ancient artifacts. However, the fact that Europeans were able to go to distant parts of the world after the Geographical Discoveries, especially in the 16th and 17th centuries, and their encounters with many hunter-gatherer groups that continued the traditional life in America and Africa, led to more research of the past and many excavations in this sense (Dyson, 2008). 1993, pp. 195-199). The time and energy that the intellectuals of this period devoted to examining the ancient period and the works of this period helped the development of the science of archeology as a discipline (Öğün, 1990, pp. 18-22).

Especially in Italy, the elite class started collecting ancient artifacts and gave financial support to the excavations. The idea of benefiting from the artifacts unearthed from these excavations by the nobles and the clergy as well as the elite, and the support they provided in this sense, helped archeology gain much more momentum. It is known that in the 16th and 17th centuries, the number of collectors gradually increased, European intellectuals traveled to faraway geographies for this purpose, and national museums gradually emerged as of the 18th century (Paor, 1969, pp. 28-29). However, in the preparatory phase before the emergence of modern museology, spaces called studios and cabinets were created. The first examples of the studio were in France, then took root in Italy. As the name of the studio suggests, they are more individual and special places designed for thinking and working. After the studios, the galleries, which are closer to today's museum understanding, draw attention. Galleries, unlike Studios, are more holistic. They offer a more comfortable environment to the visitors, and a more careful and systematic plan is taken into consideration to exhibit the works (Foucault, 2004, pp. 44-48). The first gallery model appeared in the Galleria Degli Uffizi in Florence in the 16th century and later became widespread throughout Europe. However, it was at the end of the 17th century and the beginning of the 18th century that the curiosity of archeology and antiquities increased. This was especially true when Elias Ashmole, one of the most famous antique dealers of the period, donated his antique collection to Oxford University in 1682. Now, a very special collection has been moved to a place where everyone can visit, and it has become the first public museum of England and the first university museum in the world (Trigger, 2014, pp. 69-75). Then, in 1753, the British Parliament took the books and manuscripts and natural history objects accumulated by the British physician and naturalist Sir Hans Sloane, and the British Museum was established. In fact, as the interest in archeology increased in the 19th century and the mystery of antiquity increased with each new artifact, the British Museum equipped the museum with invaluable artifacts, sometimes by gift, sometimes by purchase, and sometimes by smuggling from Anatolia, where many of the archaeological material remains can be found (Ebcioğlu, 1983, pp. 77-80). Here, the development and spread of the concept of museum caused the acceleration of archaeological excavations, although not as it is today. Excavations on a large scale, where the main purpose was to reach the material remains, were carried out when Mount Vesuvius, which erupted in 79 AD, turned Pompeii into a mass cemetery. Between 1709 and 1715, Prince Elbouef had excavations done in Herculaneum called theater excavations. It is understood that later works were carried out by Bomenico Fontana, who came to the region to build a water canal. Then, excavations continued in Herculaneum in 1738 under the auspices of the king and queen of Naples (Eyice, 1985, p. 1600). In 1755, the first catalog of works was published. In 1860, the Italian archaeologist Giuseppe Fiorelli carried out studies with a more systematic and close-to-day discipline, and as a result of long excavations, the magnificence of the city was revealed. It was as if a living city was waiting to be discovered meters underground. The city had wonderful streets and buildings belonging to the nobility and elite. It had seven gates and it was surrounded by walls. Mothers hugging their children, nobles, slaves, animals were all unearthed as they were before they died underground. All these remains are exhibited in the museum of Naples today (Childe, 2019, pp. 13-16). Another name that contributed greatly to

archeology and antiquity is German archaeologist Johann Joachim Winckelmann. Winckelmann, who visited Pompeii and Herculenum, published important scientific publications and caused a leap in the science of archeology. Winckelmann, especially with his work "Geschichte der Kunst des Altertums" (Ancient Art), which he published in 1764, became the scientist who was accepted as the founder of Classical Archeology, stating for the first time the artistic difference between Greek and Roman works. "Unpublished Ancient Monuments" and "Open Letters on Herculenum" are his other academic works. In addition, he revealed the historical developments of Greek and Roman art in his Ancient Art, drew attention to the different styles among the works, and brought a new perspective to the history of art. In this respect, he is considered one of the founders of contemporary comparative art history. In the period after Winckelmann, the tendency towards archeology and antiquity increased (Boorstin, 1994, pp. 66-70). His idea that the human bones found in the mound dug in 1784 in the American President Jefferson's land may have been the ancestors of the Indians, and his publication after this excavation attracted a lot of attention.

Towards the end of the 18th century, the excavations carried out to provide artifacts to museums and collectors were mostly due to political reasons. Of course, one of the most important reasons for this situation is the nationalism movement spread by the French Revolution. These excavations, which focused especially on Mesopotamia, Egypt, and Palestine Regions, also revealed a new sub-discipline, linguistics. The desire to read the artifacts that emerged as a result of the excavations and to find the past and ancestors of the nations has increased day by day and these discoveries have greatly affected the history of humanity. The Rosetta Stone, which was found by a French soldier during the excavations made during the Egyptian expedition of the French King Napoleon Bonaparte, led to great developments in archeology and antiquity. As a result of this excavation, the Egyptian script will be analyzed and the period of Egyptian archeology will begin. Since the 18th century, the Near East has been excavated to find the places mentioned in the Torah and the Bible and to verify stories, and as a result of the archaeological excavations, the foundations of today's Asian Archeology have been laid (Özdoğan, 2006, pp. 37-40). (Özdoğan, 2006, pp. 37-40).

The Industrial Revolution in Europe at the beginning of the 19th century created the need for raw materials, and now all imperialist powers found themselves in this race. Over time, the need for raw materials has increased and many excavations have been made to meet this need. The presence of different layers in these excavations brought the need for geology. Excavations in the 19th century have now taken a different form with the development of natural sciences. This situation also enabled the scientific face of archeology to be revealed more clearly. In other words, the rules of natural sciences and archeology supported each other and became intricate over time (Trigger, 2014, pp. 112-115). Danish Archaeologist Thomsen divided the artifacts in the museum into three groups. Dividing the Stone, Bronze, and Iron Age finds into three main groups gave a new direction to the excavations. However, excavations and artifacts found in the Eastern Mediterranean and the Near East without benefiting from geology and natural sciences caused great controversy in the 19th century. Finding soil layers with various characteristics in geology and dating these layers to different periods has revealed the importance of excavation technique. At the same time, the need for a new documentation system of the information obtained as a result of the excavation and the necessity of conducting integrated studies with natural sciences are among other important issues. But the development that paved the way for real archeology is Sir Charles Lyell's "Principles of Geology" and Charles Darwin's "The Origin of Species" studies. Especially Sir Charles made archeology a discipline thanks to his contribution to geological developments. By examining the fossils unearthed and dating, Lyell argued that the past of humanity goes back much earlier than what was known at that time. In 1897, French archaeologist and geologist Jacques Morgan conducted important excavations in Egypt and Iran. In one

excavation, he discovered an Akkadian king's obelisk, which the king of Elam brought from Mesopotamia as war booty, and the laws of Hammurabi, King of Babylon, while excavating a hill in the ruins of Susa, an important city of the Elam civilization dating back to the 4th millennium BC in Iran. Morgan used a new technique, in-depth drilling, to extract these important archaeological materials. This technique has determined the layers of the excavated settlement from prehistoric to recent times. This method, which is used to detect layers, has been a technique used in archaeological excavations in the Near East (Tekin, 2017, pp. 87-90). In this way, it has ensured that the excavated areas are recorded healthily.

It is Flinders Petrie who is the pioneer of the systematic methodology for the preservation of artifacts that determines the excavation systematic of today's archeology. The stratification system and profile records he developed for chronological determinations after the excavations made a significant contribution to archeology in principle. The remains unearthed provided a more comfortable interpretation of how an intercultural transition happened by determining the similarities and differences with the classification method (Ünlüsoy, 2018, pp. 163-167). There are two explanations for the differentiations that emerged at the end of cultural exchange at the end of the 19th century. The first one is a structure that remains independent and unaffected by any culture in each region, and the second is called expansionism. In other words, many objects belonging to a culture can be explained by migration. Elliot Smith, who was at the beginning of expansionist thought, put forward the idea that agriculture was the determining factor of the Neolithic period, and this idea was accepted by the archaeological circles. Until that time, the archeology school, which was based on technology, encountered concepts such as nutrition and lifestyle for the first time, and this situation led to the emergence of a new perspective. This practice, in which archaeological studies are carried out from an ethnic point of view, has become a theory by Gustaf Kossina as "Settlement Archeology" (Trigger, 2014, pp. 120-122). In the 1950s, using the radiocarbon method, information on which the field of archeology would be placed on more solid foundations was obtained. Grahame Clark, who consistently uses the radiocarbon system, moved away from the traditional typological approach with his book "World Prehistory".

At the beginning of the 20th century, the view on the science of archeology has changed considerably. It was thought that trying to understand the Ancient Period with the interpretation of the finds unearthed only as a result of the excavations could lead to mistakes. R. Pumpley is one of the first to say that all these material remains should be considered together with their surroundings. Pumpley said that the environment also changed with the culture and this situation played an important role in the emergence of cultures. He further clarified this issue with the "Oasis Theory" and this approach was reviewed and reconsidered by Childe and Huntington (Trigger, 2014, pp. 56-58). Especially after the 1940s, the perspective on archeology started to change fundamentally. There was a group that said cultural historians only tried to reach some conclusions by documenting and categorizing and the theory in archeology did not take attention. At the end of the war, ideas began to emerge that the science of archeology should fundamentally change with a different approach (Ünlüsoy, 2018, pp. 174-179). In 1960, a view called "New Archeology" was adopted as a very common view by some groups referred to as Anglo-Saxons. At the same time, it pioneered many movements that came after it and would break new ground in archeology. Especially those who adopt the new understanding of archeology argue that archeology is not a science to find something from the past but it needs to be dealt with to understand the past, to contribute to today's people in a cultural sense, and to transfer this accumulation to future generations. They apply the method of induction, especially the method of arriving at more general theories and assumptions using the science and natural sciences. (Zoroğlu, 2013, pp. 66-69). With the spread and development of this understanding, "New Archeology" changes

its name and takes the name "Processual Archeology". The changed name of this understanding criticizes previous studies more harshly and claims that previous studies are not based on solid foundations. By the 1980s, there was a new period in which Process Archeology began to be discussed theoretically. The idea that the social formations of the past periods and our understanding of them are thanks to the remains of material culture, advocated by Process Archeology, was opposed by the idea of "Post-Process Archeology" (Preucel, 2019, pp. 7-11). This understanding revealed the idea that human beings should be evaluated from all aspects. It was a matter of evaluating a person's beliefs, taking into account the social environment in which s/he lived and any situation that changed him/her socially. The "Theoretical Archeology Group" was founded in England in 1979 by Colin Refrew and Andrew Fleming. Under the leadership of Hooder, the "interpretive" archaeological understanding was announced to all archaeological circles. According to them, it was hard to reach a single truth with detailed studies and bridge-building methods. The past was so dark, confused, and so vast, that's why there was no single interpretation of the past. According to them, material culture should be interpreted from different perspectives. The cultural and material remnants that deeply affect the societies should be paid attention to, and they should be understood and interpreted. The golden age in the development of the interpretive approach after the 1990s was the transition from "text", which was used as a metaphor for material culture, to practice and "incarnation".

### **Result and Discussion**

Nowadays, when mechanization and technology are advancing at a great pace, it is seen that they have to renew themselves according to the changing conditions and situations in the disciplines that need materials related to social sciences and especially past periods, and they follow a different path in terms of technique and method. However, contemporary ideas, researchers, and states could not express an acceptable view of the future of humanity. The rush to learn and understand the past of humanity seems to be proportional to the anxiety of being able to direct the future and make consistent predictions. The science of archeology, which was born by helping to solve the mystery of the past and developed itself over time and created new theories and concepts, has always been the discipline of Ancient History researchers. It is seen that trying to understand the richness of meaning of the past in ancient historiography is one of the most crucial issues. To have this meaning, ancient experts use archeology, history, and other social science fields. For this reason, the necessity of interaction between the ancient and archeology disciplines can be considered a reason for the convergence of these two disciplines as they serve a common purpose of reviving the past. Both history and archeology should benefit from each other in terms of method and heuristics.

If we try to talk about archeology and antiquity, we can see the claim of social science. This claim, like other social sciences, coincides with the 19th century. The first pages of any archeology book are devoted to the science of archeology. This scientificness depends on the development and application of scientific excavation methods, reliable record-keeping techniques, and stratigraphy. Another is the natural scientific analysis and technological support that provides clues in the relationship of ancient communities with the natural environment like pollen analysis, the content of animal bones, aerial photography, radiocarbon dating. Another is archaeological theories. In other words, it is creating archaeological facts, suggesting causal relationships between them, and testing these relationships. All these different approaches have a common denominator. The main thing is to reveal cultural products made by human beings and create a study area based on these findings.

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## The 'Arm's Length Principle' and Its Role in The 21st Century Arts and Cultural Sector

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### ABSTRACT

### Research Article

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This paper discusses the theory and practice of the 'arm's length principle' in the UK arts and cultural sector. The discussion begins with a brief overview of Arm's Length Bodies, historical events and moments that have supported and at times challenged the principle, focussing on the ideological repercussions of the post-Second World War with reference to John Maynard Keynes' views which largely shaped its formation and practice in the second half of the 20th century. The second part of the discussion looks at more recent distribution methods adopted by the Arts Council England observing a move away from the theoretical aspects of the principle itself towards more instrumental concerns. The discussion then moves on to consider the effects of New Management, and the formation of new funding strategies. Lastly, the paper looks at the relationship between what is known as the New Management and the theoretical idea of the 'Arm's Length principle' considering its shifting role in public funding of the arts and culture. In conclusion, the question of whether ALP is the best approach to delivering public funding for the arts is raised by drawing a comparative account between international examples.

**Key Words:** Arm's length principle, arm's length bodies, arts council, new management

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## **Introduction**

This paper discusses the theory and practice of the ‘arm’s length principle’ in the UK arts and cultural sector, with a brief overview of the background of Arm’s Length Bodies, historical events and moments that have helped form the principle and at times challenged the principle. The paper concludes by looking at the relationship between what is known as the New Management and the theoretical idea of the ‘Arm’s Length principle’ considering its shifting role in public funding of the arts and culture. The first part of the discussion looks at the Committee for the Encouragement of Music and the Arts (CEMA), formed in 1940, and the Arts Council of Great Britain (ACGB), formed in 1946, focussing on the ideological repercussions of the post-Second World War which largely shaped its formation and practice in the second half of the 20th century. John Maynard Keynes is also discussed as a key advocate for the implementation of the principle within the arts sector in the UK.

The second part of the discussion looks at the recent distribution methods adopted by the Arts Council England observing a move away from the theoretical aspects of the principle itself towards more instrumental concerns. The discussion moves on to consider this as the effects of the New Management, and consequent formation of the new funding strategy The New Portfolio, by observing how the principle has been adapted within a 21st century economic context. The paper concludes with a comparative discussion between international examples by considering whether ALP is the best approach to delivering public funding for the arts.

### **Defining the ‘Arms-Length Body’ (ALB) and Arm’s Length Principle (ALP) Model**

There are several definitions of the Arm’s Length Principle model that vary in degrees of vigour. It is often characterized “as the combination of (1) an autonomous funding agency and (2) peer assessment decision-making processes” with ‘peers’ being individuals who know the artistic field or discipline under review but who are not civil servants (Madden, 2009, p. 12; Upchurch, 2010, p. 72). It derives from economic valuation, commonly applied to commercial and financial transactions between related companies; it states that transactions should be valued as if they had been carried out between unrelated parties, each acting in their own best interest and neither firm accommodating nor favouring the other in any way (OECD, 2006). It is essentially a corporate theory – to protect and regulate both parties (i.e., sponsored body and sponsor department) as well as the public. In the 1940s, however, its role was mainly to protect the freedom of artistic expression, away from political propaganda and influence.

Arm’s Length Bodies (ALBs), also known as Quasi-Autonomous Non-Governmental Organisations (quangos), is a public body, including non-ministerial departments, non-departmental public bodies, executive agencies and other bodies, such as public corporations. Such departments rely on ALBs to carry out a range of important functions, many of which are vital to delivering departments’ strategic objectives. These have been in existence within the British Government for over 300 years. The first recorded ALB is said to be Trinity House; the General Lighthouse Authority service, a body of the Department for Transport, which was set up in 1514 (Lewis, 2005). Arm’s Length Bodies are therefore departmental bodies that implement what is known as the Arm’s Length Principle. The theoretical principle of the theory and its implementation in post-second world war Britain has been monumental in shaping the arts sector in the UK. Over the years, the role of Arm’s Length Bodies as organisations that manage and deliver most of the funding that supports the arts and culture sector, have incited debates around whether this is the best approach to delivering public funding, and ultimately raising questions as to how much we really need such organisations.

Its conception can be traced back to The Committee for Encouragement of Music and the Arts (CEMA), which began informally in 1939, was set up by the Royal Charter in 1940

with a view to give financial assistance to cultural societies (ACE 2014). CEMA held two distinct schools of thought about its mission, echoed in the later debates that would surround its future activities. On the one hand, Dr Thomas Jones, who during the 1930s had been involved with schemes to encourage unemployed miners to engage in the arts to keep them occupied and learning, saw CEMA as an instrumental tool to improve national morale during wartime. In fact, CEMA directly provided culture to the regions by promoting theatre and concert tours by national companies, provided artists with employment, and emphasized local participation and the contributions made by amateur groups (ACE 2014). On the other hand, John Maynard Keynes, a 'financial diplomat for Britain' as well as member of the Bloomsbury Group, also supported social betterment, however, he believed that CEMA, and later the Arts Council, should fund the 'best', rather than the 'most' (Backhouse and Bateman, 2006, p. 48). In 1941, he became chair of CEMA, greatly influencing the funding of 46 arts organisations by 1945, and thereafter. The legacies of Keynesian theory within cultural policy can be summarised in two terms: the notion of 'excellence' in art and the 'arm's length principle'.

Keynes' proverbial support of 'excellence' in art was rooted in his belief in the intrinsic power of art to 'breed' a 'communal civilised life' (Keynes, 1982, p. 375; Belfiore and Bennett, 2008). For this, CEMA was encouraged to "a move away from supporting amateur creative expression toward art produced by professionals reflecting international quality standards" (Hutchinson, 1982). As the wartime passed; "the regional offices, amateur artists and local productions that characterised the early years of CEMA were superseded by a London-directed organisation which emphasised high standards of excellence" (ACE 2014). This was an extension of Keynes' objective "to establish post-war economic and social conditions that would extend economic stability beyond the middle class to the working class and the poor" (Upchurch, 2010, p. 70). Such views have been criticised as elitist (Goodwin, 2006), exclusive by means of the notion of the 'civilised' (Annan, 1955; Pinnock, 2010; Upchurch, 2010) and for assuming a responsibility for the state to induce a moral and ethical transition in society (Gray, 2000).

Whilst Keynes' valuation of 'excellence' in art received negative judgement, his notion of 'the arm's length principle' for funding artistic production was strongly rooted in a democratic mandate supported by many. Keynes' endorsement of the ALB's and the principle itself is closely related to his approach to government policy, as well as his 'new economic theory', which in turn shaped his role in the UK cultural sector (Backhouse and Bateman, 2006). Keynes advocated for the 'arm's-length' principle "as a defence against the type of state-supported, and politically censored, art found in Nazi Germany," as a precaution to the dangers in control over the arts, observed to be an important element of the totalitarian system during the Second World War (McGuigan, 2004, p. 36). The Third Reich successfully "co-opting 'cultivated' intellectuals to enact their cultural policies" (McGuigan, 2004, p. 36), led cultural propaganda to be regarded as "the war that Hitler won" (Herztein, 1978; Petropoulis, 2000, p. 5; McGuigan, 2006, p. 37). Similar examples can be seen in Soviet Russia, where visual artists like Ilya Kabakov, among countless other artists, writers and musicians, were forced to join the Union of Soviet artists to gain access to art materials and a studio, have expressed the anxieties and restrictions of being a state-funded artist (Grois, 2006; Kabakov et al., 2007). An interesting counter-argument is pointed out by Christopher Madden who writes: "many assume that a weakness of strict government control is that it stymies innovative, nonconformist, or avant-garde art. But Rueschmeyer (1993, p. 230) finds the opposite for the German Democratic Republic (i.e., East Germany under communism); under the country's stringent government controls over artists, she finds that 'ironically, nonconformist artists acquired a strong voice.'" (Madden, 2009, p. 21).

In 1945, Keynes announced the expected formation of the Arts Council with great joy: "I do not believe it is yet realised what an important thing has happened. State patronage of the

arts has crept in.” (BBC Broadcast, 1945). The arm's length principle meant that while the Arts Council had the freedom to make individual funding decisions without intervention from government, “it had to be prepared to account for these decisions to government, parliament, and the public” (ACE 2014).

Keynes' principle held strong into the 1960s. Jennie Lee, who was appointed first Arts Minister in 1964 and worked closely with Lord Goodman, the Arts Council Chairman at the time, was a supporter of the arm's-length principle for funding. Concerned about the temptation to politicise the arts, Lee said: “Political control is a shortcut to boring, stagnant art: there must be freedom to experiment, to make mistakes, to fail, to shock – or there can be no new beginnings. It is hard for any government to accept this” (ACE 2014). Though Lee recognised the significance of the ALP for artistic freedom, she also expressed the difficulties behind maintaining such a relationship between the non-governmental body and sponsor department (i.e., the DCMS).

### **ALPs In The Hands of The New Management**

A wider criticism of the Arts Councils distribution methods arose in the 1980s from the regions (Reid, 1984; Wilding, 1989). Regularly Funded Organisations (RFOs) were often based in capital cities, mainly London, taking an average of 82% of national cultural investment [per head of population] while the regions receive 18% (Stark, Christopher, Gordon, 2013; Pearson, 2013). In the 1990s, these issues were partially resolved by devolution of power in the Arts Council into the National Arts Councils of England, Scotland, Wales; each with individual boards that would tender for the regions. Despite the devolution of the Arts Council Great Britain into bodies that would represent all the nations individually, issues of exclusivity, and ‘excellence versus access’, resurfaced (McMaster, 2008; Shields, 2009; Ward and Dolphin, 2011, pp. 4-5). In 1994, the National Lottery act which was passed the previous year allowed ALB's to receive money from the Lottery, in addition to the state money.

With larger and multiple sources of funding, managerial issues related to allocation and administration emerged, and the intrinsic values akin to Keynesian ideals were no longer viewed as viable. Arts Council England adopted a “not only, but also” approach which argued that the arts transform people and places giving spiritual and personal sustenance and that the arts are also instrumental in meeting public policy objectives (Holden, 2004). Whilst trying to retain an intrinsic facade, the ACE assumed instrumentalist objectives pressured by the DCMS that served social economic ends (Belfiore, 2002; Holden, 2004; Glinkowski, 2011, pp. 8-9). With new reports and responsibilities, the purpose and role of the arts funding body as a contributor to the social and economic objectives of its sponsor body became clear. (NIAO, 2007, p. 15; HMT, 2010, p. 5-6; Ward and Dolphin, 2011, p. 9; CMSC, 2011, p. 16). Many have considered this to be a serious breach of the ALP, which was considered to support a relatively ‘artist-centered ethos’ (Glinkowski, 2011), while others argue that the principle itself was never truly achievable in practice (Wyszomirski, 1995, p. 75; Quinn, 1998, p. 89; Sheffield, 2001; West and Smith, 2006, p. 281).

In addition to theoretical challenges, a more direct threat was posed by the announcement that the Scottish executive was to take direct control of its national arts companies, in 2005 which led to the ‘Artgate’ row in Wales. Then culture minister Alan Pugh was attacked for sacking the popular chairman of the Arts Council of Wales, Geraint Talfan Davies and for seeking to erode the traditional arm's length principle of arts funding. Pugh claimed that the government's proposals were necessary to widen access to the arts. GT Davies wrote a biographical account of his experiences as chairman and the row in his book *At Arm's Length* (2008). In his 2005 annual review, ACE chairman Christopher Frayling said: "We are monitoring developments in Wales and Scotland with some concern... Lines must be drawn

between elected politicians or civil servants and an independent funding body" (Logan, 2006). Following these events, a DCMS review of the Arts Council admitted to tensions between ACE and the government, whilst stating: "We have no plans to change the fundamental structures of funding in England at the moment," thus, insisting that the 'arm's length' principle would be safe for the foreseeable future (Logan, 2006).

Despite verbal assurances that ALBs are governed free from political involvement, their fates are determined by political expediency such as the Film Councils abolition in July 2010 by then Culture Secretary, Jeremy Hunt. Tim Bevan, the ex-council's chair defined this as a "bad decision, imposed without any consultation or evaluation" (Brown and Kennedy, 2010; Ward, Dolphin, 2011, p. 12). Hunt defended his decision in an article in the Observer, declaring that "stopping money being spent on a film quango is not the same as stopping money being spent on film" (Hunt, 2010; Ward, Dolphin, 2011, p. 13).

### **The New Management**

There are 900 non-departmental public bodies listed on the Cabinet Office across the UK. The 2010 HM Treasury Report 'Reforming Arm's Length Bodies' states the number of individual ALBs sponsored by the UK Government to be 600. There are five types of ALBs operating as (1) Grant giving organisations that distribute funding to frontline organisations or individuals; (2) Service delivery bodies; (3) Regulators; (4) Advisory bodies which provide expert advice across a range of topics; and (5) Tribunals which provide an appeal system against administrative acts or decisions.

In the past three years, ALBs have been undergoing a major reformation with a view to cutting down £2.8bn by 2015 (Shrinking the State, 2014). Out of 900, 199 have been completely abolished (80) or had their functions transferred to another ALB (119). 120 have merged, 176 have been kept but 'substantially reformed', 399 have been kept intact and the fate of ten is under consideration (Peev, 2013). The arts and culture sector have consequently taken a hard hit, as many of the smaller bodies were the first to be made redundant.

The New Public Management, described as "a desire to replace the presumed inefficiency of hierarchical bureaucracy with the presumed efficiency of the markets" (Keaney, 2006), supported an emerging "model" of arts funding for organisations (Appleyard, 2010; Ward, Dolphin, 2011, p. 3). The mentioned model is one-third of income to come from state subsidy, one-third from box office and the remainder from commercial revenue sources. This contrasts with the United States, where arts funding is 90% private, and continental Europe, where public funding is considerably higher than in Britain or the US (Appleyard, 2010; Ward, Dolphin, 2011, p. 3). Recently, UK institutions have been advised to embrace the US model of fundraising from private sources to reduce public subsidy. Ironically, the origin of UK arts funding relied on US private funds in the 1930s, when CEMA was funded by £25,000 from the Pilgrim Trust, a charity founded by the American philanthropist Edward Stephen Harkness" (ACE 2014). This funding model consists of a variety of sources, which include earned income, Government subsidy, private donations, and business sponsorship. There are two consequences of this model that express opposing views. From one viewpoint, the variety in sources "can be beneficial to artists and arts organisations, as relying on a single funding source can be risky... [which] also gives greater artistic freedom and financial flexibility" (Ward and Dolphin, 2011, p. 3; CMSC, 2011, p. 10). Contrarily, one can suggest that this has brought greater accountability, transparency, and evidence-based evaluation to arts policy, causing a rise of 'instrumentalism' and 'managerialism' in arts/public policy; leading to arts programmes being used for non-arts objectives. As a result, the new model has effectively "shortened the arm of UK arts support by increasing government control and reducing artistic freedom in the arts" (Madden, 2009, p. 16).

The National Portfolio is a product of the New Management, and example of the latter view. Dubbed as the “Biggest change to arts funding in a generation,” The National Portfolio replaced the system of RFOs in 2010, as an alternative “open application system, in which all arts organisations apply for funding on a regular basis” (CMSC, 2011, p.16). The process of application requires a ‘business-case’ with a clear outline of the aims and objectives, including case-studies, anecdotal and/or hard numerical evidence which are then evaluated based on the larger objectives of government public policy. The finite awards ensure that funded projects comply with the changing objectives of public policy. Issues of measurement, as well as the difficulties of providing evidence in the arts and cultural sector have prompted a succession of academic research to support such requirements (Holden, 2004; 2006; Pinnock, 2006; Hutter and Throsby, 2008; Bakhshi et al., 2009; O’Brien, 2010; 2013; Pankrats, 2011; Donovan, 2013).

The question “How can we best capture the value of culture?” posed by Jowell (2004) prompted responses, including Holden (2004; 2006), seeking answers over the last decade. The lack of a common nomenclature between the cultural sector and ‘decision-makers’ has instigated a call for a ‘new language’ to form a productive dialogue (Holden, 2004). Holden, following Throsby (2001) suggests economics should be considered in a serious light, along with other related disciplines such as anthropology, environmentalism, and accountancy.

O’Brien and Bakhshi argue for the implementation of rigorous economic models in building commensurable evidence for funding the arts. Models that employ intrinsic values as an inherent component of instrumental values (McCarthy, 2004; O’Brien, 2010; 2013; Donovan, 2013) have become more popular over the second half of the decade. Economic analyses within narrative accounts of cultural value have been suggested as a multi-criteria analysis (O’Brien, 2010, p. 9). Others have suggested new evaluation methods in the collection analysis and interpretation of information (Pankrats, 2011). Resistance within the cultural sector to the idea of using economic valuation techniques to measure cultural value is outlined in O’Brien (2010). Bakhshi et al declares: “The analysis of subjective preferences is in fact the basis of modern microeconomics” (2009:20), placing intrinsic values at the core of instrumental measurement. This democratic approach delivers “commensurable estimate of intrinsic value” to inform cost-benefit analyses (Donovan, 2013, p. 8). Donovan supports the potential amalgamation of the two values saying, “intrinsic value is deeply intertwined with instrumental and institutional value” (Donovan, 2013, p. 8, citing Holden, 2006, p. 14). Donovan has taken this concept further in constructing ‘holistic approach’ that promotes the notion of ‘proportionality’ (Donovan, 2013, p. 14).

### **Comparative Perspective: ALPs As Best Practice, Still?**

Public funding of the arts and culture in Europe encompasses a broad spectrum of approaches. Whilst Ireland, Finland, and the United Kingdom are said to “have recognised the unique nature of cultural issues and [have] seen a value in trying to preserve the detailed planning and decision-making from the risk of political interference, countries such as Italy or France do not see a distinction between culture and any other area of social policy.” (Matarasso and Landry, 1999, p. 23). In other countries, like the Netherlands, an effective ‘half-way house’ has been developed, with considerable devolution of planning and decision making, but the approval of the national cultural plan by Parliament” (Madden, 2009, p. 9). In the case of Norway, the arm’s length between the political worlds and the Arts Council has been shortened since the middle of the 1990s (Mangset, 2008, p. 14). In comparison, over half the countries of the world, a government ministry or department is the sole agency responsible for implementing a government’s arts objectives (i.e., India; Biswas, 2010). It has been noted that a ‘shorter arm’ approach to arts funding is more common internationally, though a growing ‘mixed approach’

to arts support around the world: the arm has grown shorter in countries that have had a 'long arm', and vice versa (Madden, 2009, p. 27).

The origins of the ALP within economic valuation methods have made its way in the cultural sector; the make-up of functions and outcomes are now observed through a business-lens, relying on instrumental objectives and evidence than intrinsic value. Quinn (1997, p. 153) finds that a "lack of precision in the commonly accepted description of [the principle] has created opportunities [for it to be] twisted to apply to situations which are often contrary to [its] theoretical understanding." However, the description of the ALP is less relevant for some as "there [may be] a variety of ways that governments can exert control over arts funding allocation decisions" (O'Hagan, 1998; Madden, 2009, p. 10).

The Arm's Length Principle has become a universal notion in the arts and cultural sector, implemented by governments worldwide. The necessity and success of the principle in theory is proven by its adoption as 'best practice' in several countries, as in the United States (Lowell, 2006, p. 5). In the 1960s, the development of the National Endowment for the Arts (NEA), arts community leaders sought ways to ensure freedom of grant making choice and freedom from political interference for grantees; "these leaders were convinced that direct government support for the arts would bring great benefits to state residents, but they also believed that the benefits could not be achieved if public arts funding was subjected to the vicissitudes of state politics" (Lowell, 2006, p. 5). Therefore, the question should not be a matter of whether ALP is the best approach to funding or not, but rather "how close to or far away should arts funding be from the ideal advocated by the arm's length principle?" (Madden, 2009, p. 13). The autonomy of arm's length bodies are equally important, as these remain a vital part of how government's deliver not only funding but many policies and public services.

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## Ecotopia and Petroculture in J.G. Ballard's "The Ultimate City"

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### ABSTRACT

### Research Article

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James Graham Ballard was a contemporary British novelist who published a wide variety of works ranging from climate fiction to transgressive fiction. "The Ultimate City" (1976) is one of Ballard's short stories that portrays a dystopian vision where a utopian urban experiment transforms into a catastrophe. The story tells the attempt of the protagonist, Halloway and his company to reanimate a city that was abandoned years ago due to oil depletion. Halloway aims to bring the city back to life through the limited amount of oil left in the city, only to confront chaos and disorder. Using the concepts of Ecotopia and petroculture, this article aims to explore the ways in which oil shapes and destroys modern societies and possible alternatives to this predicament in Ballard's work. To this end, after a theoretical discussion of these concepts, the article examines the ecotopian features in the ecological community in the text and compares it to the consumerist culture of the metropolis; and later addresses the problem of oil that is an essential component of modern urban life. This part of the article reveals the degree of dependence on oil and the transformative power associated with it through examples from the story. The article argues that "The Ultimate City" is a premonition to the reader concerning the current energy politics that may culminate in a total disaster unless necessary steps are taken.

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## Introduction

James Graham Ballard (1930-2009) was a British novelist mostly renowned for his works of dystopian and transgressive fiction. A pioneer of the New Wave of Science Fiction movement, Ballard published preliminary works of fiction that criticize modernity and capitalism altogether. Dealing with themes such as ecological disasters, overpopulation and extraordinary apocalyptic phenomena, J.G. Ballard managed to set new perspectives in dystopian literature. Having written numerous short stories from the 1960s onwards, Ballard's focal theme has centered on "the ambiguous nature of modern life" (Firsching, 1985, p. 297) which is a recurring issue in most of his works.

This article aspires to analyze Ballard's dystopian narrative "The Ultimate City" under two major headings: "Ecotopia and petroculture." In a more specific context, the study aims to reveal that "The Ultimate City" exposes the Ballardian ecotopian society which envisages the society's transition to alternative sources of energy. To this end, the theoretical part of this study will focus on Ernest Callenbach's iconic novel *Ecotopia* and the substantial concept of "petroculture". Subsequently, the article will demonstrate the ecotopian practices and energy politics in "The Ultimate City" in order to demonstrate the possibility of a sustainable society without petroleum and its by-products. The following section will focus on the metropolis and the extent of oil dependence in it with its probable psychological and social consequences.

This paper aims to contribute to the Ballardian studies by viewing Ballard's work through an environmentalist perspective. Ballard's works are known for their depictions of the social and psychological trajectories of the western societies in a technological and urban landscape. However, there is a need for a closer inspection of the infrastructures that facilitate these trajectories and the relations of these infrastructures with nature. Dominika Oramus calls Ballard's works "a record of the gradual internal degeneration of Western civilization in the second half of the twentieth century" (2015, p. 12). The period to which Oramus refers is also called Great Acceleration, a term that J. R. McNeill and P. Engelke use to designate the period of anomalous anthropogenic influence on nature which started after the Second World War (2014, p. 5). The middle and upper-middle class characters and their spaces, which Ballard repeatedly uses in his works, are the 'products' of Great Acceleration that has extensively influenced nature. For this reason Ballard's work calls for environmentalist readings. The reason why "The Ultimate City" has been selected among Ballard's texts is that it explicitly illustrates the degree to which the contemporary society is dependent on petroculture, which is one of the results of Great Acceleration as well as it portrays an alternative to or an inevitable final destination of the present consumer society.

### ***Ecotopia: The Ecological Utopia / Dystopia***

*Ecotopia* by Ernest Callenbach is a utopian novel published in 1975. The novel's significance lies in the fact that it is regarded as one of the first ecological utopian fictional works to be written. Derived from the Greek words "oikos" (household or home) and "topos" (place), Ecotopia could be translated as "home place", a term which draws attention to human settlement and habitation (Berry and Proctor, 2011, p. 122). More specifically, an eco-utopia is defined as an "imagined time and place in which humans and nature co-exist in some kind of sustainable, socially-reproductive form, and in which the activities arising from human social practices do not appreciably affect the reproductive capabilities and cycles of nature" (Lipschutz, 2018, p. 3). Influenced by Thomas More's renowned work, *Ecotopia* tells the story from the perspective of William Weston, a journalist who conducts a journey to the imaginary country and society called Ecotopia. In the novel, the place named Ecotopia is depicted as a union of the states of Washington, Oregon and Northern California which all broke free from the United States in order to establish their own ecological utopia. Set in



1999, the novel projects a vision of 25 years into the future. Thus, Callenbach's *Ecotopia* presents an envisagement of an ecologically utopian society. Specifically, Callenbach's *Ecotopia* "needs not be taken as belonging to a marginal subgenre of utopias, but rather, as a focused meditation on the ecological dimension of utopian thought" (Berry and Proctor, 2011, p. 122). In this respect, Callenbach provides his own unique version of an environmental utopia.

Thus, *Ecotopia* incorporates some distinct characteristics. This brand new country is characterized by its environmentally-friendly facilities and practices. The land is full of recycle bins, wind power is used in many parts and even the railroad system is specially designed: "Constructed of huge timbers. The trains which usually have two or three cars run about every hour. [...] Since it operates by magnetic suspension and propulsion, there is no rumble of wheels or whine or vibration" (Callenbach, 1975, pp. 6-7-8). Hence, the society of Ecotopia functions in radically different ways compared with the traditional and conventional society of the United States. Furthermore, the former, as Weston argues, defies the constitution of the latter: "Ecotopia still poses a nagging challenge to the underlying national philosophy of America: ever-continuing progress, the fruits of industrialization for all, a rising Gross National Product" (Callenbach, 1975, p. 4). Thus, along with this statement, the author contrasts Ecotopia with the United States and draws the conclusion that what is being conducted in Ecotopia stands in total opposition with the US, as Ecotopia implements the notions of "ecological economics" and "sustainable economics" and takes concrete action to diminish the environmental damage delivered to nature by capitalist hegemony (Chang, 2005, p. 253). Ecotopia thus marks the beginning of a brand new epoch, one characterized by "the aspiration to live in balance with nature and treat the earth as a mother" (Callenbach, 1975, p. 32).

From the early pages of the novel, Weston engages into a harsh criticism of American capitalism and observes that in Ecotopia, many consumer habits considered normal or routine by the American citizens are either forbidden by law or simply not available in the market for consumption:

Many consumer items are considered ecologically offensive and are simply not available, so nobody had them: thus electric can openers, hair curlers, frying pans and carving knives are unknown. And to curb industrial proliferation the variety which is so delightful in our department stores is much restricted here. Many basic necessities are utterly standardized. Bath towels, for instance can only be bought in one colour – white. (Callenbach, 1975, p. 44)

These restrictions are enforced meticulously in order to reverse the effects of ecological disasters which have been inherited by the capitalist system. Moreover, Ecotopia also imposes strict limitations on TV advertisements as commercials are restricted to "mere announcements, without housewives or other consumers, and virtually without adjectives" (Callenbach, 1975, p. 43). As a consequence, this enrages businesspeople, causing them to direct fierce criticism against Ecotopia and blaming them for the downwards trend in economy (Chang, 2005, p. 254). However, Ecotopia distances itself from the classical accumulation of wealth. Weston makes use of the term "Comradeship" to describe the relationship between human beings and non-human living beings (Callenbach, 1975, p. 51). In addition, the term is a symbolic signifier for the general human sentiment towards nature and non-human beings (Chang, 2005, p. 254). The more Weston travels around Ecotopia and the more he observes this new country, he begins to develop sympathy towards this place shunned by the US. As he establishes a bond with the new country, Weston makes the idealist decision not to return home and vows to stay in Ecotopia (Lipschutz, 2018, p. 5).

On the other hand, while *Ecotopia* is an environmental utopia, it embodies a social dystopia at the same time. It cannot evade the inherent defect of utopian (con)texts, which

manifests itself in Thomas More's *Utopia*, too. *Ecotopia* bears an ironic and stark contrast between utopia and dystopia. It maintains a utopian sentiment solely in terms of environmentalism and ignores all other social facets of the community: "Politics border on the authoritarian; African Americans have retreated to segregated enclaves in cities; those who cannot accept Ecotopia are asked to leave or are deported. Sexism continues apace, aggression is ritualized, with men heroically throwing spears at each other" (Lipschutz, 2018, p. 6). Furthermore, Ecotopia is in constant rivalry with its opponent, the US. Thus, ironically enough, *Ecotopia* incorporates an eco-utopia and a dystopia. While the utopia is restricted to environmental concerns, the dystopia, on the other hand is spread out to the multiple domains of the social sphere. In the model society of Ecotopia, the sole concern is to provide balance between humanity and nature in an excessive manner that transforms into an obsession, leaving out all other norms and concerns a healthy society needs such as race, class, gender, equality. In other words, Ecotopia comes forward as an ecologically utopian state while simultaneously reflecting strong tendencies of an eco-totalitarian rule. The novel contains many indications towards totalitarian rule as its citizens "have to obey numerous laws as well as strict rules in favour of the protection of the environment and if citizens do not respect the 'rigid practices of recycling and re-use' or if they pollute, they might be imprisoned" (De Haan, 2019, p. 56). Thus, Ecotopia could be regarded as a version of "ecototalitarianism" or "ecofascism" (2019, p. 56). All in all, although *Ecotopia* is presented as an ecological utopia which forms an alternative to the dominant capitalist system, it imposes unique environmental measures with strict, authoritarian rule, disregarding individual liberties and human rights. Therefore, *Ecotopia*'s utopian aspect is confined to environmental practices only, whereas the dystopian rule prevails in all other areas of the society. In Ballard's "The Ultimate City", there are strong references to Ecotopia which is directly interrelated to the notion of petroculture.

### **Energy Shaping Modernity: Petroculture**

Oil is the source of energy which dramatically shaped and altered society in the 20<sup>th</sup> century (Wilson, Carlson, and Szeman, 2017, p. 3). It is during the 21<sup>st</sup> century that humans have come to an understanding of how oil has managed to shape and transform the society into its current state (2017, p. 3). Humanity's dependence on oil has given rise to notions such as "perpetual growth, ceaseless mobility, and expanded personal capacities" but nevertheless humanity has become aware of the need to break with this dependency and adopt new forms of energies as well as new lifestyles (2017, p. 3). Along with the declaration of G7 nations that fossil fuel resources will run out by 2100, this upcoming transformation is more than ever evident and expected (2017, p. 3). Thus, oil and energy is viewed as: "the fulcrum around which many of today's most pressing social, economic, and political issues must be analyzed and understood" (2017, p. 4). To that end, the change of energy source will not simply be a transition from one source to the other, but will posit significant changes in terms of technological, political and cultural inclinations. In this respect, the transition of energy "will therefore involve not only a change in the kinds of energy we use, but also a transition in the values and practices that have been shaped around our use of the vast amounts of energy provided by fossil fuels" (Wilson, Carlson, and Szeman, 2017, p. 4). J. G. Ballard envisions the transition from petroculture to alternative energy sources in his story, "The Ultimate City" and conveys the readers his version of an environmentally-friendly society where oil has been depleted. For this reason, this study investigates the similarities between Ballard's Garden City and Callenbach's Ecotopia, and later seeks to demonstrate how the story highlights oil-dependency of the modern consumer societies that is sought to be overcome in ecotopian communities.

Humanity's progress has so far been directly linked to the story of rising consumption of energy (2017, p. 5). More specifically, "we can even think of human history as falling into

epochs marked by the human ability to exploit various sources of energy” (Jamieson, 2011, p. 16). Thus, the discovery of oil has provided a crucial part in maintaining an enormous boost in the human population and in technological progress that is often connected with the emergence of modernity (Wilson, Carlson, and Szeman, 2017, p. 5). This vast amount of increase in population and demand required a similar increase in the consumption of energy (2017, p. 5). Oil has dramatically changed human life/society and in this respect, “petroculture” stresses the impact that energy exerts on the cultural, social, and political areas of human life (2017, p. 9). Moreover, petroculture has become a major determinant of modernity. For instance:

To be modern is to be mobile as never before. At the heart of this mobility is the culture of the automobile. In the West, the automobile has been imbricated as a normal and necessary tool for personal independence and the successful management of a nuclear family, which in and of itself is intrinsic to the neoliberal construction of personal success. (Wilson, Carlson, and Szeman, 2017, pp. 9-10)

Thereby, the automobile is presented as an ultimate symbol that cherishes and promotes individual liberty as well as ever-growing capitalist mass production.

Modernity cannot be thought of without automobiles which are petrol dependent vehicles. As a means of travel, transportation, mobility and freedom, the automobile as a symbol is directly associated with petroculture. Thus, petroculture forms a direct interconnection with the concept of modernity. The vehicles and other petroleum-powered devices, as well as petroleum-derived consumer items, have been inextricably linked to the contemporary imaginary as part of the development of a petro-capitalist economy (Wilson, Carlson, and Szeman, 2017, p. 10). Therefore, the relation between capitalist objectives and the values imposed on humans under the concept of modernity is undeniable. In addition, “freedom, identity, success: our deepest ideal and most prominent social fantasies are mediated and enabled by the energies of fossil fuels” (2017, p. 11). Due to this, the transition to another energy source will eventually mean drastic changes not only in economic and ecological terms but also in the way humans perceive and experience the world. As a result, petroculture is an endeavour to entitle and clarify the transition of energy, a preliminary stage in this unveiling cultural, social and political undertaking (2017, p. 12).

Furthermore, the relationship between oil and modernity is coined with the term “petromodernity”. As a brief definition, petromodernity signifies: “modern life based in the cheap energy systems made possible by oil” (LeMenager, 2014, p. 67). From another perspective, the concept connotes “the condition in which we ‘moderns’ live, characterized by perpetual growth, ceaseless mobility, and the expanded personal capacities associated with the past century’s new flood of energy into our lives” (Wilson, Carlson, and Szeman, 2017, p. 3). However, this imposed system is destined to end sooner or later as: “the Western way of life is gradually coming to an end, and the herald of this demise shall be peak oil” (Sedighi and Albader, 2019, p. 1). Along with the end of fossil fuels, humanity is sure to experience vital changes in culture, lifestyle and in many aspects of the society.

Moreover, Kyle Conway examines petromodernity from a chronotopic point of view and determines that it “has structured people’s experiences of time and space” (2020, p. 48). The scholar specifically concentrates on the 1940s and 50s in the US due to the fact that during this era, oil has exceeded coal and other sources as the most used form of energy and anthropogenic climate change has peaked causing the ‘Great Acceleration’” (Conway, 2020, p. 48). Conway also highlights the interrelated bond between oil, capitalism and modernity using the following statements:

Capitalism, fuelled literally and figuratively by oil, has a homogenizing effect on people. The logic of capital is efficiency, the pursuit of which has led to the instrumentalization of people, who come to have value in the role they play in the capitalist machine. The

idea that technology develops to serve people's needs, they argue, puts the cart before the horse: the logic of capital, as invested in technology, is to subordinate people to technology. (2020, p. 49)

Thus, petrol has served as the major instigator of the capitalist system, imposing upon people the compulsory objective of efficiency and normalizing it as a common standard to be followed. Therefore, it could be pointed out that oil, as the main medium of the capitalist order, has succeeded in shaping human culture by transforming humans into a mere apparatus required to obey the standards set by the system. However, people are somehow silent because they tend to concentrate on their targets rather than the tools they utilize (Conway, 2020, p. 51). Thus, the mutual relationship between oil, capitalism and modernity is evident and ought to be acknowledged.

Imre Szeman indicates that "the deep connection between energy and culture" ought to be identified as energy has for too long been regarded as a neutral element (2017, p. 277). Szeman avers that although oil remains the dominant form of energy, coal, wood and human/animal power are still made use of in various parts of the world (2017, p. 279). In addition, the colonial and postcolonial policies were motivated by the aggressive drive to obtain new forms of energy and fossil fuels, specifically oil, coal and gas were major driving forces that provided financial support to the colonizing powers (2017, p. 279). All in all, global petroculture emerges as a prevailing culture established by the shift in energy and it is apparent that a new culture will arise as a consequence of the transition to another form of energy (2017, p. 285).

### **Ecotopian Garden City versus Metropolis**

The 1970s witnessed an unprecedented crisis which shook the taken-for-granted lifestyles of the Western nations. As a retribution to their political support and sympathy for Israel during Yom Kippur War, in which Israel occupied a vast amount of Arabian territory, the Organization of Arab Petroleum Exporting Countries (OAPEC) started to impose an oil embargo against such countries as the US, the Netherlands, Portugal and South Africa. Though the embargo consisted only of a reduction of "5 percent per month to unfriendly nations [...] Saudi light crude went from \$1.90 per barrel in 1972 to \$9.60 in 1974" (Gorelick, 2010, pp. 63-64). For the first time since the beginning of modern history of petroleum in the mid-19<sup>th</sup> century, the Western nations faced a severe scenario of scarcity due to this political discordance between the oil producer and oil consumer countries. The rising prices and the ensuing images of long queues at the gas stations raised questions about the sustainability of the practices which heavily depend on the consumption of petroleum. Despite the prediction that fossil fuels will deplete towards the end of this century, as it has been stated above, the world, as it were, experienced a 'preview' of it in the 20<sup>th</sup> century. The scenarios of scarcity that gripped the public imagination also opened new horizons for the speculative fiction.

J. G. Ballard wrote his work titled "The Ultimate City" against the background of this crisis. Written in 1976, the novella takes place in a post-petroleum world (circa early 21<sup>st</sup> century) where the urbanites left the cities for good and live in the settlements governed by ecological principles. Halloway, a dissatisfied inhabitant of one of these pastoral settlements, flies to an abandoned city by a glider, only to find that the city is resided by Buckmaster, an old industrialist, Miranda, his daughter, Stillman, Buckmaster's helper and Olds, a mute with technical knowledge. No sooner does he arrive in the city and carry out a preliminary exploration of the city than Halloway resolves to reanimate the city. Enlisting Olds' help, with the promise of teaching him how to fly, he accomplishes his project with fresh arrivals from the surrounding garden communities. However, the realization of the project happens at the expense of Miranda who has been planting exotic flowers in the whole city, because the revival of the urban space is concomitant with an environment of vibrancy, corruption and

pollution that is intrinsically antagonistic to the wild flora that she aims to promote. Furthermore, the paradoxical constitution of the city is implied throughout the text: a city is an entity whose very features undermine itself. The rampant crime, pollution, traffic congestion and inflation become the yardsticks against which the success of the city is assessed. In that respect, the metropolis is diametrically opposed to the peaceful society and environment of Garden City from which Halloway fled. However, soon, Halloway is faced with violent riots that disrupt the urban order for which he invests effort. As a result, Buckmaster and Miranda leave the city; Stillman is killed during the conflicts; Olds flees with an aircraft and the other inhabitants return to their former settlements, seeing that there is no prospect of life in the city.

Thus, the novella brings together the theme of apocalypse that Ballard persistently employs in his cli-fi novels in the 1960s and the urban setting that informs much of his fiction in the 1970s. The first apocalyptic moment through which the city passes is not shown, but stated by the narrator:

When the world's reserves of fossil fuels had finally been exhausted, when the last coal silos were empty and the last oil-tankers had berthed, the power-stations and railway systems, production lines and steel-works had closed for the last time and the post-technological era had begun. (2009, p. 877)

What distinguishes the human settlements of the post-technological era from the ones in the petroleum age is that they are small scale, ecologically oriented (e.g. the use of sun-powered appliances) and decentralized social formations. However, these settlements are more akin to a social ecological line of thought than anarcho-primitivist units. The people of 'the post-technological era' do not succumb to a nostalgic view of the Neolithic past, but build a social structure that is deeply seated in a culture of interdependence of human beings with each other and nature in an environment designed by specialists in various fields. When the cheap energy sources of the world are depleted, "the small but determined parties of colonists- doctors, chemists, agronomists and engineers- had set out into the rural backwaters determined to build the first scientifically agrarian society" (2009, p. 877). Though many ecological settlements founded with this principle are scattered across the globe in the story, the narrator focuses on only one of them, namely Garden City where Halloway lives. In many ways, Ballard's Garden City and Callenbach's Ecotopia have marked resemblances. The whole social and economic system in Garden City is designed in a way that does not interfere with the running of natural processes: "Here each home was equipped with recycling and solar-energy devices, set in its own five acres of intensely cultivated market garden, a self-supporting agricultural paradise linked to its neighbours by a network of canals and I conduits" (2009, pp. 877- 878). Thus, the relationship between humanity and nature ceases to be based on an exploitative model and assumes a commensalistic dimension. Especially, the way electricity is produced can be construed as a reaction to the objectifying social and technological practices of humanity on nature. Viewed from a Heideggerian perspective, the post-petroleum society reverts the logic of modern technology: "The revealing that rules in modern technology is a challenging [*Herausfordern*], which puts to nature the unreasonable demand that it supply energy which can be extracted and stored as such" (Heidegger, 1993, p. 320). The repudiation of the challenging attitude is an ecotopian hallmark which characterizes the whole energy politics of Garden City and the other ecotopian communities. The traditional gliding competition among the inhabitants further highlights this policy through details about the flying principles of the sailplanes. The competitors "[make] use of strong updraughts that rose from the heated greenhouses, solar reflectors and rooftops, the warm canals and clay tennis courts" (2009, p. 876) in order to adjust their altitude. Unlike powered flight, which Halloway's deceased father experienced during the last days of the petroleum age, the

sailplanes are emphasized to fly with a principle guided by a respect for natural processes, without an attempt to change or exploit them in any way.

The non-challenging attitude towards nature facilitates ecological sustainability, which, in turn, provides a sustainable society and economy. As a result, the habits of consumption are not based on rapid turnover of goods, but on the permanence of them. On Halloway's arrival in the abandoned metropolis, the narrator highlights one of the fundamental differences between Ecotopian Garden City and the metropolis as follows:

Everywhere there were stores filled with domestic appliances, furniture, clothing and kitchenware [...]. In Garden City there were few stores- everything one need, whether a new solar-powered kitchen stove or a high-speed bicycle, was ordered direct from the craftsman who designed and built it to one's exact needs. In Garden City everything was so well made that it lasted for ever. (2009, p. 879)

Similar to Callenbach's Ecotopians, the residents of Garden City eliminate an economic model fuelled by heavy consumption. The durability of goods as well as, in the case of "The Ultimate City", the abolition of pecuniary economy undermine any ambition to accumulate surplus money, which signals that an ecological society and capitalist mode of production/consumption are mutually exclusive. On the other hand, the remnants in the unnamed metropolis serve as an archaeological evidence of a former civilization obsessed with production, marketing and consumption. For instance, while the women [of Garden City] wore simple home-woven smocks and jerkins indistinguishable from the men's" (2009, p. 898), the clothing stores of the metropolis are described as "cornucopia of suits and shirts, shoes and hats" (2009, p. 882). Halloway's first impression of the city is full of awe in the presence of myriads of choices. However, an industrial capitalist world cannot achieve such an 'abundance', without putting a greater demand on nature. Alan Durning warns "[i]f the life-supporting ecosystems of planet are to survive for future generations, the consumer society will have to dramatically curtail its use of resources" (1992, p.25). Excessive consumption of the previous generations leaves a landscape of toxicity in its wake. Buckmaster, who witnesses the rise and fall of this culture, takes Halloway for a tour around the city to show him "how the Twentieth Century had met its self-made death" (2009, p. 915). What Halloway observes is "artificial lagoons filled with chemical wastes", "canals silvered by metallic scum" and "thousands of tons of untreated garbage" (2009, p. 915). This brings the reader to the paradoxical nature of capitalism and consumption driven urban life: The very elements that constitute and flourish it are the agents that undermine it. The landscape of waste that Halloway observes is the product of an insatiable consumer society and industry.

The entropic characteristic of the city is counterbalanced by the utopian framework of Garden City. However, the lack of traditional industry in Garden City should not be interpreted as the absence of science or technology. At this point, "The Ultimate City" blurs the boundaries between technological and ecological utopias. While comparing the new society to the former one, the narrator maintains that "the inhabitants of the Garden City were aware that their technology [...] had progressed far ahead of anything the age of oil and coal had achieved" (2009, p. 879). Marius de Geus indicates the difference between rationalist and romantic utopias and defines the former as "those that aim the conquest and domination of nature" (2002, p. 189) and the latter as "those that aim at a reintegration and partnership of nature and society" (2002, p. 189). Though Garden City, with its self-restrained and simple society, rather falls under the latter category and its inhabitants do not aim to dominate nature somehow, the technological achievements of the post-petroleum age are repeatedly highlighted. Thus, Ballard's ecological utopia does not exclude either technology or rationality. However, the rationality employed in this technology is not instrumental, but close to Callenbach's *Ecotopia* which portrays "a union of reason and nature" that is "less a vision of pre-technological past than of the carrying of technological progress to its logical extreme"

(Tschachler, 1984, p. 306). Hence, both works contend that it is not the technology *per se* which is the source of all evil and cruelty inflicted on nature but the type of technology. As a result, “The Ultimate City” guides the reader to ponder on the possibility of a highly complex green technology within a utopian framework.

However, utopian blueprints are notorious for transforming into their opposites when they are transposed to the social relations and political order. Tschachler extends his critique of *Ecotopia* to its totalitarian potentialities, proclaiming that Ecotopia is governed by “‘a despotic reason’ ultimately endangering the existence of utopia itself” (1984, p. 309). Ballard’s Garden City is not exempt from the chronic blind side of utopias and it is Ballard himself who provides a critique of the utopian logic shaping the post-petroleum world. The inhabitants of Garden City are known for their peaceful and meek temperament. The social rapport is established so strongly that the gliding competition is organized to “let a little civilized rivalry into their pastoral lives” (2009, p. 874). However, even in this organization the docile participants lack the sense of competition, much to Halloway’s disappointment. One of the prevalent features of Ballardian characters is their obsession with the possibilities of disturbing the order which they regard oppressive and paralyzing for human psychology, and Halloway perfectly fits into this line of Ballardian character typology. Garden City, says Andrzej Gasiorek, “lacks the gritty textures and edgy uncertainties that makes human existence, with all its glorious ambiguities, worth living” (2005: p. 22). In order to introduce these ambiguities into his life, he defects to the abandoned metropolis whose life was largely shaped by a petroculture in the past, an action which drives the reader to another ambiguous utopia.

#### **“We’ll Find Something Else”: The Oil Dependent Culture**

Halloway’s discovery of aggression in his own character and his abrupt decision to leave Garden City is revealed to the reader during the gliding competition in which Halloway displays a contempt for the bucolic landscape, exclaiming that “all these cried out for a Pearl Harbor” (2009, p. 875). Though Ballard’s works are replete with references to the Second World War as a result of his childhood in a Japanese Internment Camp, the allusion to Pearl Harbor in “The Ultimate City” may also serve to remind the history of oil, for one of the major factors that pushed Japan towards crossing the Rubicon was the U.S. oil embargo on Japan. The historical evidence proves the high degree of dependence on petroleum products even in a nation whose history of modernity and industrialization was only a few decades old back then.

The materiality of petroleum across globe has extended over a larger domain of social life in the post-war period and the metropolis in Ballard’s story, albeit abandoned, turns out to be a standing proof of this trend. On his approach to the city, Halloway is welcomed by “a collapsed suspension bridge [laying] like a drowned saurian in the gateway of the Sound” (2009, p. 877). The first image bears testimony to the petroculture’s influence on the physical space of the city. Contrary to the spatial organization that satisfies the needs of a sedentary life in Garden City, the architecture and planning of the metropolis is put at the disposal of a mobile population. Not only the urban fabric is dominated and fragmented by wide roads, but also the urban sprawl towards suburbs, the focus of much of Ballard’s fiction, is facilitated by petroculture. Halloway’s exploration of the city is marked by the immensity of the settlement:

For the next two hours, as the sun drifted across the Sound, Halloway pressed on down the long avenues that carried him, block after block, into the heart of the metropolis. The office-buildings and apartment houses grew larger, but the centre of the city remained as distant as ever. (2009, p. 881)

The extensive use of oil that enables long distance commuting gives rise to suburbia which LeMenager calls ‘Petrotopia’ (2014) to stress the middle-class consumerist utopian characteristics of such places. Petroculture’s transformation of urban space does not only

mean a mere physical modification of space but also creates a need for products and services to support the nuclear family residing in the suburbia (Wilson, Carlson, and Szeman, 2017, p. 10; Schneider-Mayerson, 2015, pp. 54-55). The residents of the metropolis are not like the nuclear families of Garden City who manage to self-perpetuate on a limited land. Dissociated from agricultural knowledge and practices, they are critically dependent on a regional and global web of supply chain, which further necessitates the consumption of oil. As Heather I. Sullivan argues: “a petroleum-derived road system carries food itself fuelled and protected by petroleum based fertilizers, herbicides, and pesticides, and transported in vehicles using petroleum” (2017, p. 414). The supermarket where Halloway has his first breakfast is a tangible proof of this dependence and the intricate web. What he eats encompasses a variety of processed and canned foods like “grapefruit juice, beans and peaches” (2009, p. 883) that need transportation from the production sites into the metropolis.

The evolution of cities into urban conglomerates renders cars an indispensable component of the urban social life. When Halloway, later, starts his project of reanimating the city, the narrator stresses that “[t]he motor-car was the chief commodity of the city, and demand for it was insatiable” (2009, p. 912). For this reason, one of Halloway’s first moves is to commission Olds to run an automobile re-equipment line to provide the fresh arrivals with ready-for-use cars. However, what is curious about this move is that Halloway does not want to reanimate the whole metropolis but only a central part of it, which implies that automobile is not to be used out of sheer necessity but only for recreational purposes. Thus, it can be argued that Halloway only wants to accommodate the image of the urbanite which considerably depends on consumption. He provides the new arrivals with not only “three or four cars” (2009, p. 912) but also “garish clothing, records and cigarettes *they seemed to need above all else*” (2009, p. 913, italics ours). Furthermore, the extensive use of automobiles, says Ballard in an interview with Christopher Evans in 1979, “[offers] an outlet for repressed sexuality and aggression” (2012, p. 125). Indeed, the text underpins the relation between petroculture and aggression through numerous comparisons between the placid temperament of Garden City residents and the propensity of the urbanites for brutality and testing their limits. As Gerry Canavan aptly states: “petroleum allows for a tremendous amplification of human powers” (2012, p. 334). Accordingly, Halloway’s first automobile experience is marked by his attraction to the “raw energy of the machine” which gives him confidence “that he could take on any opponent now” (2009, p. 912), which puts him in a position far superior to Garden City’s inhabitants in terms of power. Not surprisingly, he tests his newly found power on the rescue party from Garden City, riding bikes, by chasing them with Stillman with the automobiles.

However, Halloway is unable to grasp the extent to which the boost of human powers may reach. The project of reanimating the city turns into a paradoxical one in which a life based on oil is invigorating and self-shattering at once. There are two reasons of this paradox. The first one is the illusion that the aggression created by unquenchable desire for more power, fuelled by petroculture, could be held in check. The fact that Halloway chooses a police station as his operational headquarter implies this illusion. However, as Firsching rightly detects, Halloway can be resembled to Frankenstein (1985, p. 297) in that he temporarily animates a monster that slips out of control. The second reason is the problem of sustainability of the energy sources in a petromodern society. The degree to which the post-industrial society is shaped by oil foreshadows Halloway’s project of reanimating the city is stillborn. There is a crucial dialogue between Buckmaster and Halloway at the outset of the latter’s project:

‘There is a sense of style about you that I like, all too rare these days [...] For once, though, don’t pitch your dreams too high. What happens when the gas runs out? You’re going to have a second energy crisis all your own.’ Halloway shook his head confidently.



‘Sir, there are millions of cars here. The tankers at the airport- some of them are half-full of aviation fuel, enough to keep us going for a year. After that’ - Halloway gestured at the air- ‘we’ll find something else.’ (2009, p. 904)

Halloway’s tendency to wave aside the overwhelming question can be matched by the contemporary readers’ refusal to imagine or face a society without petroleum. Hannes Bergthaller resembles social structures to biological organisms, for both “require a steady flow of energy in order to reproduce themselves” (2017, p. 427). Halloway’s social structure is largely based on electricity, supplied by the gasoline-driven generators and high-speed mobility requiring fossil fuels. To build on Bergthaller’s metaphor, Halloway can be argued to rely upon the blood cells that cannot carry oxygen within the metabolism, for the energy he uses is a non-renewable one. The more vibrant the metabolism of the city becomes, the faster it depletes its sources and terminates. The former evacuation of the urban populations is put as follows: “By some unconscious perception of their own extinction, the huge urban populations of the late twentieth century had dwindled during the previous decades” (2009, p. 877). The use of the word ‘extinction’ is crucial in that it implies the energy determinism on social structures, treating the urban populations as if they were a distinct species that can only survive by petroleum. Since any alternative to this structure is likely to bring him closer to the renewable sources like those in Garden City, Halloway’s prospect of finding ‘something else’ is off the table. It is important to note that Halloway realizes his goal of reanimating the city thanks to the technical knowledge of Olds whose only expertise lies in the petroleum-based technology. On the other hand, his own technical knowledge is restricted to an ecologically oriented technology due to his education in Garden City. Thus, a social formation without oil can only return him back to his personal dystopia in which his ambitions are likely to be overshadowed by social taboos about oil-driven technology.

Furthermore, the social organization based on petroleum products is not without its ecological repercussions. The antithetical relationship between petroculture and nature is most explicitly portrayed in the relationship between Halloway and Miranda. During the absence of the urbanites, nature has been recapturing what once belonged to it, which is illustrated through the images of plants growing through the “radiator grilles” (2009, p. 882) or “cracked sidewalks” (2009, p. 883). Miranda serves as a catalyst agent that assists nature for the full ‘reclamation’ of the city. However, her project is disrupted by Halloway’s own reclamation project. Fascinated by the power of the automobiles, he not only thinks that he can defeat any of his opponents but also assumes a destructive attitude towards the non-human world. During his drive through the streets with Olds, he suddenly and deliberately crushes Miranda’s plants for fun (2009, p. 894). However, this is less an instantaneous pleasure than the overall mindset of domination in Halloway’s mind. The amplification of his powers through oil enhances his anthropocentric views. Though he is attracted to Miranda and, for this reason, promises to help her to re-forest the city when they first meet, Halloway simply ignores his offer when he sees the city come into life. Even worse, he starts to use defoliants in order to undo Miranda’s vegetation because he thinks that these plants “[threatens] to strangle the city before he could release it” (2009, p. 904). The mobility lying in the essence of the urban life renders the environment a *tabula rasa* on which a social organization based on the principle of efficiency can easily be inscribed. Ecological meltdown is not restricted to infrastructural demands of the urban population. The text also accentuates the petrogenic pollution in the cities: “In an alleyway facing the station a diesel generator was pumping out dense clouds of sooty smoke. [...] Pollution was part of the city, a measure of its health” (2009, p. 911). Thus, the text repeats the paradox of petroculture in that what runs the cities is also what makes them uninhabitable.

Halloway suffers from the illusion that minor disruptions and disturbances will never evolve into a total chaos. In this respect, his perception of pollution and his attitude towards

Stillman are quite similar. Oil's potential to enhance human powers not only serves to Holloway's constructive policies, which also welcome a 'controlled' violence on society and non-human world, but it also fuels and facilitates Stillman's aggressive inclinations that eventually paralyze Holloway's order. Stillman, who drives a demolition vehicle around the city before Holloway's arrival, accepts Holloway's proposal to participate in the reanimation of the city, but the role he assumes is that of a gangster and later a putschist general who ransacks the city with his men. The traffic accident, in which one of his retainers kills a young girl, marks the point of no return in the story, because, after this incident, Olds, who enables the infrastructure of the urban life, decides to leave the city with Holloway's glider which he secretly equips with an engine. The downfall of Holloway's project happens exactly at this moment when Olds spills all the fuel reserves at the airport which later causes an explosion. Thus, the second end of the city is led once again by oil, which highlights the impossibility of a sustainable society dependent on oil.

### **Result and Discussion**

Ballard's story offers no clear-cut solutions to the ecological and social predicaments of the contemporary civilization. Both settlements described in the novella have their distinct drawbacks. Moreover, Ballard himself can hardly be considered an environmentalist in a strict sense, having expressed that he has no qualms about the ecological degradation in his interviews ("Carol Orr. How to Face Doomsday without Really Trying," 2012, p. 64; "Simon Sellars. "Rattling other people's cages," 2012, p. 437). Though "The Ultimate City" portrays a world that is shaped, sustained, polluted and destroyed by petroculture in the service of industrial capitalism, it also explores the dystopian aspects of utopian attempts that are put forward as antidotes to petroculture. However, today, the majority of Ballard's readers do not live in ecologically oriented communities, like Garden City, but in those resembling the metropolis in the story. For this reason, the text provides the urban readers with a better critical distance that can enable them to question the consequences of their oil-driven lifestyles and the sustainability of the taken-for-granted technological amenities.

Due to these concerns, the last quarter of the previous century witnessed the birth and proliferation of *Ecovillages* as a response to the ruthless technological improvements coupled with environmental degradation. Based on a similar logic with Callenbach's *Ecotopia* and Ballard's Garden City, these communities foster the social practices in which "human activities are harmlessly integrated into the natural world in a way that is supportive of healthy human development, and can be successfully continued into the indefinite nature" (Gilman, 1991). Amongst many other permaculture implementations, one of the defining characteristics of these communities is their refusal to use fossil fuels that have shaped many 20<sup>th</sup> and 21<sup>st</sup> century technologies.

In his oeuvre, Ballard embraces the technological landscape as an inevitable part and the reality of contemporary society in which "one has to immerse oneself [...] and try to swim to the other end of the pool" ("Thomas Frick. The Art of Fiction," 2012, p. 196). The author simply wants the readers to question their readiness for the exponentially improving technologies. Using a similar logic (but not the argument), this article has demonstrated that "The Ultimate City" urges the reader to question whether the society is technologically, psychologically and politically equipped enough to cope with a post-petroleum world that awaits it in a not too distant future. Evidently, the heavy dependence on automobiles, food supply chains, and energy infrastructures based on petroleum is not preparing the world for a scenario of scarcity, which makes ecotopian thinking and ecovillage experience imperative to maintain a smooth transition to low-energy societies.

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## E.M. Forster's Short Stories as Emotive Fantasies

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### ABSTRACT

### Research Article

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As an Edwardian author and a 'reluctant modernist' E.M. Forster penned several short stories as well as great novels. In the three selected short stories titled "The Story of a Panic", "The Story of a Siren", and "The Celestial Omnibus", Forster makes use of fantasy fiction based on the feeling of *desire*. The aim of this paper is to demonstrate how Forster's *emotive fantasies* are constructed through features of "longing for another world or a lost world" and/or "finding our own world enchanted". Some of the underlying motifs such as mythological figures, pastoral images, beauty and individualism are also part of the discussion. Using the theory of Todorov's *fantasy* and Manlove's arguments regarding *fantasy fiction* as a springboard for discussion, this study argues that even though the selected short stories by Forster are shaped by *desire* as *emotive fantasies*, the feeling of desire does not lead to a satisfaction; in other words, desire is an inconclusive and discontinuous feeling which contributes to the formation of the stories.

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### **Introduction**

E.M. Forster's short stories titled "The Story of a Panic", "The Story of the Siren", and "The Celestial Omnibus" are illustrative of emotive fantasy which foregrounds emotion as a central concern. Furthermore, the distinctive feature of this type of fantasy fiction is that enchantment and desire are of pivotal significance. The underlying pattern behind these two features is mostly "longing for another world or a lost world" and/or "finding our own world enchanted (Manlove, 1999, p. 91). Portrayal of pastoral images and animals; making use of elements such as order, individualism, spirituality, beauty; overt or covert allusions to mythological characters are some of the characteristics of Forster's selected short stories as emotive fantasy.

In "The Story of a Panic", "finding one's own world enchanted" is depicted through the transformation of the major character named Eustace thanks to his encounter with Pan, god of the wild, shepherds and flocks in the Ancient Greek mythology. In the next story titled "The Story of the Siren" where the thin wall between the reality and magic is displayed, an alluring story of a sea nymph is told in relation with "longing for a lost world". In the last story called "The Celestial Omnibus" where an unnamed little boy's magical ascent to Heaven by bus is narrated, "longing for another world" becomes the focal point with a clear reference to Hermes. In this study, therefore, the characteristics of Forster's three selected short stories will be discussed under the subcategory of emotive fantasy as part of modern fantasy with reference to Manlove and Todorov's descriptions of fantasy fiction. This will ultimately reveal how Forster's selected stories are constructed as part of modern fantasy fiction in the beginning of the 20th century.

### **E.M. Forster's Brief Biography**

Born in London in 1901, Forster had to witness turbulences and massive transformations at an unprecedented level in his ninety-one year lifetime. The two devastating world wars, the beginning of the atomic age, the predicaments of the post-war British society and India's gaining independence from the empire are some of the most influential events that have shaped modern history. However, neither the decades of upheavals nor his longevity found significant echo in his oeuvre (Page, 1987, p. 1). By the time he turned forty-five, he had already completed his six novels, *Where Angels Fear to Tread* (1905), *The Longest Journey* (1907), *A Room with a View* (1908), *Howards End* (1910), *A Passage to India* (1924) and *Maurice* (written in 1913-14, published posthumously in 1971). Although he continued to write short stories, biographies and literary criticism until his later years, he would not be able to add any novels to his corpus. Having experienced such disorder and emerging literary developments at the beginning of the 20th century, Forster was expected to write in line with other modernists of the period such as Woolf, Joyce or Eliot; nevertheless, he chose to stay away from that line as a 'reluctant modernist' (Head, 2007, p. 75). Instead, his fiction was based on more Edwardian undertones. Yet, it is possible to see his liberal humanist viewpoint at the center of his works, which portray irreconcilable class differences, desire and sexuality, and motifs of cosmopolitanism.

### **Discussion**

Although fantasy fiction has been recognised as a literary genre for the last couple of decades, it is possible to trace its roots to myths, legends, and fairy tales. Magic, mystery and supernatural elements have always been a common and indispensable features of these pioneering forms, which ultimately led to the emergence of modern fantasy in the late 19th and early 20th centuries. In addition, the growing popularity of realist fiction as the mainstream focus in the 19th century helped to form "a clear dialectical pole against which the fantasy genre could counterthrust as a specialized mode of fiction" (Mathews, 2002, p. 3).

Fantasy fiction displays characteristics which are in quite contrast with realist fiction. To begin with, it embraces a 'free-floating' quality which can easily cancel out any logic or

rationality against an action or twist in the plot. Furthermore, it does not necessarily follow many of the conventions and restraints of realistic narrations. For instance, they may refuse “unities of time, space and character, doing away with chronology, three-dimensionality and with rigid distinctions between animate and inanimate objects, self and other, life and death (Jackson, 2009, p. 1).

Through the use of magic, wonder and mystery, most fantasy fiction lays the groundwork for escapist motifs or radical departure from real life. They manage to create other worlds of finite possibilities with the help of imagination and emancipation of the mind. As Britain and the United States were at the forefront of the industrial revolution and scientific inventions, it created the most influential counter effect for the hunger for awe, wonder and supernatural in these countries (Mathews, 2002, p 20). Therefore, it would not be wrong to call Britain the home and origin of modern fantasy fiction. Some of the prominent fantasy authors such as C.S. Lewis, J.R.R. Tolkien, William Morris contributed immensely to the establishment of fantasy fiction as a genre in Britain.

In contrast to few volumes of his novels, Forster had always been busy with writing other forms of literature and being productive until his old age. Penning his short stories was one of these forms, which were published during his lifetime under the title of *The Celestial Omnibus* (1911) and *The Eternal Moment* (1928). Although his short stories have been believed to be less sophisticated by some critics when compared to his novels, they “reveal some affinities with the work of other modernist writers” and display distinctive literary and artistic features in relation to fantasy fiction (Head, 2007, p. 77).

The first short story to be discussed as an example of emotive fantasy is “The Story of a Panic” which narrates a tale about a boy named Eustace who undergoes a transformation of sexual awakening by the visit of Pan. The story is set in Ravello, a town in Southern Italy, where a group of English tourists spend their summer holiday. Among the visitors, there are spinster sisters and their nephew Eustace, the sentimental aesthete Leyland, the Reverend Mr. Sandbach, the narrator Mr. Tytler, Mr. Pembroke and Gennaro, the young waiter.

On a day when the English tourist group decides to have a picnic in the woods, everything starts as a typical day for the visitors. All of a sudden, the “delightful place” turns into a chaotic and terrifying atmosphere; all the impression of “prosperity, beauty and peace” is replaced with “expressionless fear” and the group starts to run away from a mysterious fear. When they find out that Eustace is left behind, the group decides to go back in order to look for the boy and to their surprise, he lies on the ground motionless but alive. He is mocked by the narrator on the idea that he is visited by goats because of the footmarks they leave in the area. Interestingly, there seems to be sudden changes in the overall behaviour of the young boy; that is, the bad-tempered and confrontational manner of Eustace appears to be replaced with a merry and pleased person.

The explanation for the enigmatic incident comes from Mr. Sandbach. He believes that “the Evil One has been very near us in bodily form” (Forster, 1988, p. 21). The mysterious experience the group had evokes the elements of fantasy Tzvetan Todorov (1939-2017) puts forward in his definition of the genre. According to the Bulgarian-French philosopher and historian, fantastic occurs when there is a hesitation on the part of the reader regarding the authenticity of the events they read (Todorov, 1973, p. 25). The question of whether the incidents are part of reality or they belong to a realm of total illusion stands as a gray area between which the reader oscillates while reading. If the mysterious incident can be resolved with the help of the laws of reality, it falls under the category of uncanny; whereas, if the reader decides that the new law of nature must be formed in order to account for the mystery, it belongs to the genre of marvelous (Todorov, 1973, p. 41).

When the enigmatic experience of the tourist group is taken into account, it is possible to put forward the idea that it seems like a fear of tangible origin has surrounded the English



tourists in an isolated and uninhabited place; for instance, a natural phenomenon such as a sudden storm or seeing a wild animal are some of the things that come to the reader's mind. However, the fact that the origin and the reason of the "expressionless fear" remains blurry paves the way for building the feeling that it can be an illusion of the tourists which cannot be described easily. One cannot help but wonder what could be the definite meaning of this fearful experience. In this sense, this story fits the definition of Todorov's fantastic by making the reader feel hesitated between two feelings. Furthermore, the cause of the change in Eustace's behaviour also remains unresolved although it is hinted that he has been touched by a supernatural being (Pan) during the picnic. This also contributes to the feeling of hesitation created on the part of the reader.

Another significant factor in the transformation of Eustace is the Italian waiter, Gennaro. He is the only person with whom Eustace establishes a close bond. Gennaro also seems to be the only person who truly understands the boy's needs and feelings. When others struggle to keep the boy in his room, it is the Italian waiter who insists that he should be freed and when the boy finds a way to escape from his room, it will be again Gennaro who truly appreciates what he has done. The escape of Eustace, which can be interpreted as a "salvation" from his attachments seems to be a concrete illustration of his transformation. Gennaro character can be taken as a metaphor of the sexual energy in Eustace and the Hermetic presence which symbolizes "a promise of freedom, a vision of the enlarged male self, the rough woodsman" in this story (Herz, 1988, p. 29-32).

Forster makes use of the device of "unimaginative and prejudiced narrator" in order to better emphasize the supernatural side of his fantastical stories (Head, 2007, p. 82). The narrator Mr. Tytler is a typical example of an ordinary mind who never seems to grasp what lies beneath the surface. His bias towards Eustace and Gennaro helps to create a sharp contrast between what how events seem in the eyes of the mediocre and what they actually mean beyond the average comprehension.

Nietzsche's distinction between the Apollonian and Dionysian principles in his book titled *The Birth of Tragedy* (1872) can also present an explanation about what makes Foster's short stories emotive fantasies. According to the philosopher, the Dionysian is "the spirit that feels the oneness of all things" and which "shares in all the pain and ecstasy in the universe; whereas, the Apollonian principle puts forward "measure and morality" and "imposes the image of finite humanity upon the disorder of experience" (Nietzsche in Crews, 1962, p. 124-125). Instead of forming a balance between these two principles, Forster chooses to favor the Dionysian tone over the other one, which ultimately results in constructing an emotive fantasy tale.

In short, the feeling of desire is illustrated through the use of an encounter with Pan, a mythological character. It is further developed with Gennaro, the Italian waiter who helps Eustace experience freedom from his attachments. With the touch of Pan and the help of the waiter, the young boy is able to see his world enchanted. The pessimistic and grumpy Eustace ends up being free and ecstatic in his new world where he keeps laughing and shouting at the end of the story.

The second short story to be discussed is "The Story of the Siren" which is written in the format of a story-within-story about a group of tourists who listen to a strange and magical tale regarding a sea nymph from their boatman and tour guide. When the narrator accidentally drops his notebook in the sea, the boatman offers him to get it back by diving into the sea and when they get nearer to a cave, the boatman starts to mention the Siren and the related story about it.

Even though the story centralizes a supernatural character from the Greek mythology (a Siren) and creates a magical atmosphere in the embedded story told by the tour guide, the details about a man (Giuseppe) who actually saw the sea nymph and the incidents happened afterwards

leave an intense impact on the narrator: "I too was moved. The story of Giuseppe, for all its absurdity and superstition, came nearer to reality than anything I had known before" (Forster, 1988, p. 203). The feeling of hesitation about what happened to Giuseppe was whether or not true is accomplished and the reader is left with the question if these incidents are authentic or just an illusion. In that sense, the second story fits Todorov's fantastic description as well because it belongs to neither the extraordinary nor the uncanny alone, but it rather oscillates between the two.

Similar motifs such as "a group of tourists", "people in nature", "an ignorant or unimaginative narrator", "beauty and spirituality", "a mythological character" can also be easily observed in this story. The element of mystery remains to be an important part of it until the end. On the other hand, it can be described as "an elusive tale...very moving in its evocation of a way of life that is at once idealistic and robustly sane" (Cavaliero, 1979, p. 50).

The element of desire which turns Forster's story into an emotive fantasy happens to be "longing for a lost world". The boatman portrays an enigmatic tale of a sea nymph and leaves the narrator mesmerized. "As a rule only good people see the Siren" is the sentence which refers to an unknown world where good-hearted people have the chance to see unique phenomena (Forster, 1988, p. 206). Towards the end of the story, the boatman and the narrator talk about saving the world, a sort of salvation which is also seen in the previous story, a time when someone "will fetch up the Siren from the sea, and destroy silence and save the world" (Forster, 1988, p. 212). The theme of "longing for a lost world" becomes clear and transparent through the last words of the boatman when he says "Silence and loneliness cannot last for ever. It may be a hundred or a thousand years, but the sea lasts longer, and she shall come out of it and sing" (Forster, 1988, p. 212).

Similar to the previous story in which the Pan, the deity of fertility, natural life, pleasure and sexuality, causes panic among adults (Pan-ic) and contributes to the sexual awakening of the young boy Eustace, the Siren in the second story becomes another embodiment for desire as the figure lures sailors with her enchanting music. Even though both the Pan and the Siren instill fear among the majority in both narratives, it continues to help create "high spirits, caustic with and a rebellious impishness" in line with the Dionysian principle, which ultimately generates the essence of Forster's aforementioned stories, that is, desire (Cavaliero, 1979, p. 41).

The last short story to be discussed is "The Celestial Omnibus" where a little boy's magical ascent to Heaven by bus is narrated. As opposed to the previous two stories set in nature, this one takes place in London. The main character whose name is not given notices a bizarre signpost in his neighbourhood that says "To Heaven". Having been exposed to the mocks and laughs of his parents, the boy sees the advertisement of "sunset and sunrise omnibuses" and ticket information about the bus.

The story narrates a double journey through the bus. One of them is the boy's magical journey which takes place when he finally decides to get to the bus stop at sunrise. A bus drawn by two horses and its driver Sir Thomas Browne, 17th century English author who was interested in science, medicine, religion and the esoteric, take him high above the clouds in a magical ride, which is in a sense, a journey of enlightenment and vision, for the young boy. On the other hand, when Mr. Bons, a friend of his parents, agrees to join the boy for the bus and starts the journey, goes through a quite different experience, in other words, he has a journey through darkness into death.

Thanks to a blurring boundary between reality and supernatural, Forster once again manages to create an ambivalence by referring to enigmatic features such as an omnibus drawn by a 17th century author and figures such as Dante and Achilles; and realistic modern day setting and characters. No matter how magical and unbelievable the journey of the young boy and Mr. Bons sounds, the death of Mr Bons in real life succeeds in conveying a sense of

hesitation on the part of the reader, which ultimately gives way to the fantastic. The death news of Mr. Bons in several newspaper comes as a shock at the end of the story:

From the Kingston Gazette, Surbiton Times, and Park Observer: The body of Mr. Septimus Bons has been found in a shockingly mutilated condition in the vicinity of the Bermondsey gas-works. The deceased's pockets contained a sovereign-purse, a silver cigar-case, a bijou pronouncing dictionary, and a couple of omnibus tickets. The unfortunate gentleman had apparently been hurled from a considerable height. (Forster, 1988, p. 68)

Similar to the previous stories, "The Celestial Omnibus" is shaped by a mythological figure who contributes to the transformation of the main character in the end. The unnamed young boy in the last story is accompanied by Hermes, messenger of the gods and protector of the travellers. As the story unfolds, Hermes is presented under different names such as Sir Thomas Browne, Jane Austen or Dante. While taking the role of conductors, these characters bear witness to the transforming power of imagination. Thanks to the omnibus and its ride, the reader is able to be engaged in a mysterious journey between two worlds and in them "Hermes functions as the mythic analogue of the authorial presence, a device that diminishes the necessity for direct intervention, or rather, turns such intervention into a species of masquerade, where, in the person of the god, the narrator can manifest truths and reshape reality" (Herz, 1988, p. 35).

When it comes to the central emotion of the story, which is desire, it is indisputably clear that "longing for another world" dominates the narration. The unnamed boy's imaginative flight and his desire to go through the imaginative experience is a robust proof for the emotive theme of the story, particularly when it is contrasted with Mr. Bons's ('snob' backwards) failing response and unwillingness for such a journey and his symbolic death.

### **Result and Discussion**

The selected three short stories by Forster fit Todorov's description of fantastic and are illustrative of emotive fantasy which foregrounds the emotion of desire at the center of their narratives. These stories create a sense of hesitation on the part of the reader as they go back and forth between realistic and supernatural features. The reader is left undecided whether the tale is believable or imaginary. The central emotion of desire in the stories is another recurring motif which is supported by themes such as "longing for another world or a lost world" and "finding your own world enchanted". While forming these underlying themes and patterns, Forster makes use of pastoral images, allusions to mythological characters and motifs such as individuality, beauty, imagination and sexual awakening. The central emotion of desire is materialized with the transformation of the main character in each story. The change in the protagonist can be in the form of sexual awakening or imaginative awakening; however, what these stories have in common are the feeling of epiphany the main character experiences in the end.

Even though the selected stories can be categorised as emotive fantasies, having the feeling of desire in the center, there is no room for the desire to accomplish its target or mission. In other words, the feeling desire has an interruptive end which does not lead to satisfaction. The sudden death of Gennaro in the first story, for example, allows the author "to swerve away from one erotic conclusion" (Lane, 2007, p. 106). Similarly, the death of Mr. Bons in the last story brings a feeling of evasion from accomplishing the young boy's dreams and imaginative powers. The discontinuous or inconclusive nature of desire motif in Forster's selected short stories might have to do with his personal life and political views. His being a "confirmed bachelor" as a latent homosexual and being a "reluctant modernist" might have played a role in his choice of portraying desire in his writing (Medalie, 2002, p. 1). Whether its being incomplete or inconclusive, it is clear that the feeling of desire centralizes and shapes the construction of the aforementioned stories in a significant way.

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## The Importance of Multiculturalist Social Work Practices in the Prevention of Hate

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### ABSTRACT

### Research Article

The phenomenon of crime has become a situation that is seen in Turkey as well as in the world and that is desired to be prevented by various criminal sanctions, and at the same time, it has begun to be examined as a social problem in terms of dealing with environmental causes in committing crime. In this respect, the phenomenon of crime has also entered the field of interest of the social work discipline. When the literature is examined, it has been seen that violent incidents and crime rates have increased in Turkey in recent years, and hate speech and hate crimes targeting various groups have become increasingly widespread among these increasing phenomena. Hate crimes, which are based on prejudice and discrimination, have become an important, social and contemporary problem that needs to be tackled in terms of various disciplines and formations. Although social work practices in crime are generally included in rehabilitation services, social workers have a duty to prevent crime for social peace and trust. In this respect, in this study, first of all, definitions of hate speech and hate crime will be made, and the data on its place in the national literature and its visibility in the world and in Turkey will be mentioned, then to reveal the importance of multiculturalist social work and hate crimes, and it is aimed to develop suggestions for the prevention of hate crimes with a multiculturalist social work perspective. As a result, it is thought that multiculturalist social work, which adopts cultural sensitivity and respect for differences as a principle, and social workers trained with this perspective will contribute to the prevention of hate crimes. For this, it is recommended to add prejudice and anti-discrimination courses to all education programs, especially social work education programs, to establish multicultural awareness from the early period, and a multiculturalist perspective should be adopted by other institutions and organizations, especially the Ministry of Family and Social Services.

**Key Words:** Hate speech, hate crime, discrimination, social work, multiculturalist social work.

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## Introduction

Hate, which is defined as "the feeling of wanting someone's evil and unhappiness" in the Turkish Language Institution, constitutes hate speech as the expression of this feeling. On the recommendation of the European Union Committee of Ministers dated 30.10.1997, hate speech "Explaining racial hatred, xenophobia, anti-Semitism or aggressive nationalism and ethnocentrism, discrimination and hostility towards minorities, immigrants and people of immigrant origin, shall be understood to encompass any form of expression that spreads, incites, encourages or justifies other forms of hatred based on intolerance, including religious intolerance. In this sense, 'hate speech' necessarily includes comments directed at a particular person or group." expressed in sentences (Çulhaoğlu, 2009, p.3).

In other words, it can be said that hate speech is directed against different categories such as ethnicity, race, nationalism, religious or sectarian belief, gender, social class, ideology or a certain group (Ozulu, 2014, p.17). Hate crime, on the other hand, is defined as crimes committed with prejudice and hostile feelings against individuals or groups due to different characteristics such as religion, language, race, sect, gender, age, political and philosophical thought, sexual orientation, and physical or mental disability (Yardımcı, 2011). In another statement, it is stated that hate crimes are committed because of prejudice and hatred (Ersoy, 2018, p.112). Therefore, hate crimes differ from other crimes in that they are committed with a bias-based motivation (Yardımcı, 2011). Akıncı also emphasized that hate crimes, which are in support of this judgment, differ from other crimes in that they are committed by feeding on prejudices (Akıncı, 2009, p.104). When the definitions of hate crime are examined, it is seen that the motive of prejudice lies in the commission of the crime.

Hate crimes have emerged primarily as hostility towards foreign, Jewish and individuals with different sexual orientations, depending on the prevailing conditions in the society. Then, with the concepts of Islamophobia and Christianophobia, it became widespread on the basis of religion. This term, which emerged in America, first spread to Europe and then began to be used all over the world. Hate crimes, which initially emerged as a result of ethnic discrimination, have now focused on various groups (Tirab, 2017, p.151).

In order to prevent hate crimes, whose diversity, quality and quantity are increasing and which has become an important social problem, it is of great importance to investigate the underlying causes and take measures to address this situation. When the literature is examined, it is seen that various suggestions has been made such as examining hate crime in psychosocial terms regarding the prevention of hate crimes, ending the prejudiced language in the media, providing socialization between regions/groups through the state or non-governmental organizations, politicians moving away from a discriminatory language, being in solidarity with the victims of hate crimes and supporting the organization of the victims, being an intercultural traveler, carrying out various intercultural trips, cultural and promotional activities, dealing with the fight against hate crimes from childhood, developing games with anti-discrimination awareness by teachers or administrators in education life (Karaman, 2019; Ozulu, 2014; Güler, 2010).

In this study, the importance of multiculturalist social work in the prevention of hate crimes will be discussed. First of all, when the literature on multiculturalism is examined, it is seen that multiculturalism is handled especially in the context of education, the attitudes of various teacher groups towards multicultural education are evaluated, and studies are carried out on the necessity of multicultural education (Ünlü & Örtten, 2013; Damgacı & Aydın, 2013; Polat & Kılıç, 2013; Özdemir & Dil, 2013; Acar Çiftçi & Aydın, 2014; Arslan, 2016; Peköz, Külcü & Gürşimşek, 2018; Akpınar & Cantürk, 2021; Kozikoğlu & Yıldırımoğlu, 2021). When the studies on multiculturalist social work are taken into consideration, the emphasis on multiculturalism through the concepts of migration, refugees and ethnic minorities and cultural

competence, in which multiculturalist social work is explained in terms of knowledge, skills and values, it is also discussed with concepts such as anti-racism, discrimination and anti-oppression social work (Lee & Greene, 2008; Daniel, 2008; Özgür, 2010; Olcay & Güldalı, 2018; Çiftçi, 2019; Uzunaslın & Çitci, 2019). At the same time, it is important to develop cultural competence in social workers and social work practices, multiculturalist social work education should be included in both undergraduate and postgraduate social work education, and multicultural education is built on empowerment and rights advocacy, which is one of the basic principles of social work. It has been concluded that it is a step forward and in this context, it is necessary to base multicultural education with a social work perspective (Uzunaslın & Çitci, 2019; Akarçay, 2020; Akarçay & Kırhoğlu, 2020). When the studies are examined, it is seen that multiculturalist social work is handled through the concepts of migration, refugee, racism, anti-discrimination and anti-oppression, social work and cultural competence, that multiculturalism is a perspective that should be adopted for the social work profession and practitioners, that social workers have cultural competence as a requirement of multiculturalism. These are the main inferences that multiculturalist social work should contribute to and that multiculturalist social work should be assimilated at the point of providing social service without any discrimination in the focus of human rights.

Literature review was used as a method in the study and it is expected that the study will reveal the importance of multiculturalist social work and social workers trained with this perspective in preventing hate crimes. In this direction of hate crimes in the first part of the study employing the visibility in the world and Turkey will be drawn attention to the need to intervene, and in the second section of multiculturalism and multicultural definitions that social services will be made and multiculturalist the prevention of hate crimes in the discussion and part will be discussed in the role of related theories axis of social services. In the conclusion part, suggestions will be made on the subject.

### **Visibility of Hate Crimes**

In addition to the prejudice and discrimination on the basis of hate crimes, they are directed against different groups for many different reasons. Islamophobia, homophobia, xenophobia, discrimination against immigrants and racism constitute the most prominent form of hate crimes.

In the report titled "Islamophobia in Numbers" by the Foundation for Political, Economic and Social Studies, 70 in Belgium, 540 in Austria, 12 in Bosnia, 676 in France, 678 in Germany for Muslims; 40 for mosques; 1775 for refugees; 173 attacks on shelters and 95 attacks on aid workers; In Italy, hate speech on social media increased in 2018 compared to 2017; The rate of official complaints based on religion in Norway increased in 2017 compared to 2016; In Finland, there was a 58% increase in religion-based hate crimes in 2018 compared to 2016; 12 Islamophobic cases were recorded in Bulgaria; In the Netherlands, there are data that there are situations where mosques are the target of attacks and that 91% of the cases with religious discrimination reflected in the police are related to Muslims, and there was an increase of 415% in the rates of crimes committed for religious reasons in the United Kingdom between 2011 and 2018 (Bayraklı & Hafez, 2019).

In terms of homophobia, Kaos GL Association's 2019 Report on Homophobia and Transphobia-Based Hate Crimes in Turkey stated that the number of cases deemed appropriate to be included in the report was 150 in 2019 and 62 in 2018 (Kaos GL, 2020, p.8). When compared in terms of years, it is remarkable that there is an increase of more than one hundred percent.

In the study of Alğan and Şensever (2010), in which he examined hate speech and crimes, Table 1. regarding hate speech and crimes appearing in the media in Turkey in the 10-year period from 2008, the data obtained from the relevant study are given.

**Table 1. Media Scan Results for Hate Speech/Crimes**

Category	Media Browsing Data					
	Hate Crimes		Hate Speech		Total	
	Total	Percent	Total	Percent	Total	Percent
Ethnicity	245	23,76	1861	46,98	2106	42,18
Religion and Faith	163	15,80	829	20,92	992	19,87
National Identity	29	2,81	524	13,2	553	11,07
Political Tendency	194	18,80	211	5,32	405	8,11
Social Status	123	11,93	186	4,69	309	6,18
Gender Identity	167	16,19	114	2,87	281	5,62
Sexual Orientation	71	6,88	199	5,0	270	5,40
Physical Disability	23	2,23	28	0,7	51	1,02
Ownership	16	1,55	5	0,12	21	0,42
Educational Status	0	0	4	0,10	4	0,08
Total	1031	100	3961	100	4992	100

**Source:** Alğan and Şensever (2010, p.29).

When Table 1 is examined, it is seen that hate speech and hate crimes are shaped by various groups.

As for hate crimes committed due to racist attitudes, in the report published by the Human Rights Association in 2020, the data obtained from the relevant study are given in Table 2.

**Table 2. Racist Attacks, Injuries, and Deaths Detected Between 2010-2020**

Year	Number of cases	Number of Injuries	Number of Deaths
2010	5	38	1
2011	8	12	-
2012	17	80	-



2013	53	246	1
2014	45	149	-
2015	75	432	2
2016	27	46	1
2017	12	13	1
2018	12	26	1
2019	12	23	1
2020	14	32	7*
Total	280	1097	15

\*3 Syrian Citizen Children

**Source:** Human Rights Association, Special Report on Hate Crimes and Recent Racist Attacks in Turkey (2020).

As can be seen, in these studies conducted by various organizations, it is striking that hate crimes are an important social problem for the world and Turkey, they are multiplying rapidly by diversifying with different dimensions (Tirab, 2017, p.154) and it is essential to fight against hate crimes.

Unlike other crimes, hate crimes cause various negative psychological effects both on individuals who are victims of crime and on society. In addition to the physical harm they experience, hate crime victims face negative psychological consequences such as fear and permanent stress (Ozulu, 2014, p.25). Communities in the same situation as the victim individual may feel threatened and may not only be afraid of being attacked in the future, but may internalize the attack. At the same time, communities exposed to discrimination may accept this discrimination and lead to its establishment in society and potential hate crimes (Organization for Security and Cooperation in Europe [OSCE], 2010, p.18).

Considered from these aspects, hate crimes are among the important risks that threaten the society. Although it does not seem possible to completely eliminate these crimes, they are partially preventable (Tirab, 2017, p.148). In this direction, besides legal regulations, there is a need for preventive policies that aim at social unity by eliminating the facts such as discrimination and prejudice that cause dissolution in the society and that provide services at a level befitting human dignity. This need can be met thanks to social work interventions (Kongar, 2007, p.62), which have a perspective that rejects all prejudices and preconceptions about the individual, group and society that Kongar defines. Social work, which is against discrimination and oppression in any form and for this purpose, benefits from many theories and theories, both scientifically and practically. These theories and their application frameworks are as follows: (Tek, 2020, p.1144)

**Table 3. Application Areas**

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1. Anti-Discrimination Social Work Practice

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2. Anti-Repression Social Work Practice

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3. Rights Based Social Work Practice

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4. Multiculturalist Social Work Practice

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5. Social Work Practice with Minorities

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6. Culturally Competent Social Work Practice

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**Source:** Tek (2020, p.1144).

Although it is known that the application areas in the table feed each other, it is aimed to emphasize the importance of multiculturalist social work in the prevention of hate crimes in order to raise awareness on the subject, in addition to the fact that more limited studies have been carried out and therefore contribute to the literature.

### **Multiculturalism and Multiculturalist Social Work**

Multiculturalism and adjective multiculturalism are two concepts that have different entries in the literature. For the first time in 1941, while expressing a society in which nationalism as an adjective did not mean much, consisting of individuals from different nations without prejudice; In the 1970s, it was used as a name as a concept that provides the cultural diversity of societies such as Australia and Canada (Doytcheva, 2020, p.15).

Multiculturalism; it is defined as a contemporary innovation that tends to ensure social justice for problems based on cultural differences and is seen in democratic societies (Doytcheva, 2020, p.25). In broader terms, multiculturalism is a phenomenon that has an ideal based on differences and accepts cultural/ethnic difference and social structuring based on these differences. In this context, it sees being different not as a situation against the interests of the nation, but as the basis of national unity. Multicultural policies are also carried out with attitudes that do not criticize and exclude cultural traditions that are incompatible with the national unity and integrity of the society (Vatandaş, 2002, p.131). Multiculturalism, on the other hand, includes the policies implemented to protect the cultural differences of immigrants by spreading to Western European countries as well as the Human Rights Movement that first emerged in the United States in the 1960s. The main purpose of multiculturalism is to recognize the differences and to ensure the formation of a harmonious and productive society (Yalçın, 2002, p.46). In short, while multiculturalism is defined as a due diligence, multiculturalism is defined as an approach and understanding (Keleşoğlu, 2019, p.146). As can be seen from the definitions made, the aim of multiculturalism is to respect differences and provide social cohesion. Social work, which is an area that fights prejudice, oppression and discrimination on the basis of diversity and respect for differences and supports social cohesion, can be associated with multiculturalism in this respect.

Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and emancipation of people. Principles of social justice, human rights, collective responsibility and respect for diversity are at the heart of social work.” It is expressed as (IFSW). In this respect, multiculturalist social work is defined as a field that aims to transform into a pluralistic structure with an emphasis on understanding subjectivity rather than standardizing traditional social work practices (Özgür, 2010, p.92). In addition, according to Duyan, Sayar and Özbulut (2008), social workers need to improve themselves on this issue by knowing the nature of differences and trying to understand the pressures against differences (Duyan, Sayar & Özbulut, 2008). Aykara's (2016) emphasis on the basic values of the social work profession such as the

uniqueness of the individual, respect for the dignity and worth of the individual, the right to start from where the individual is and the individual's right to self-determination should not be ignored both in universalist theory and practice and in a cultural relativistic theory and practice. it is also important at this point. With these aspects, it can be said that social work essentially includes multiculturalism and is fed by multiculturalism.

### **Result and Discussion**

It is known that human beings, who are social beings, always need to live together with other members of the society. At this point, the desire to be taken into account by other individuals, to be accepted, to be loved and missed, to feel indispensable by other individuals and to be sufficient are the basic points in human existence (Cüceloğlu, 2002). Unfortunately, today people ignore this situation. As a result, prejudice-based thoughts emerge, followed by actions such as not respecting differences, causing discrimination, making hate speech, and finally, hate crimes, the heaviest dimension of this situation, are committed. Today, hate crimes are a problem seen in almost every society. Many factors can be listed as the reason for this. The most important of these reasons is the lack of respect for differences and prejudice. The responsibility for clearing the society of this crime is primarily shaped by the justice system, political motives and the media. However, it is insufficient to prevent criminal behavior only by the deterrent of law enforcement, the justice system or punishments. At the point of preventing crime, it is necessary to intervene in all physical, economic, social and social factors that pave the way for crime, to get the support of the society and other institutions, and to develop security awareness in the society (Kızmaz, 2019, p.301). Hate crimes arising from prejudice and not respecting differences should be evaluated within this scope in terms of prevention. Because it is not realistic to say that hate crimes are a phenomenon that can only be prevented by the deterrent of punishments. It can be said that the justice system, media, politicians or effective communication have an important contribution, but they are not sufficient on their own. In today's world, when these discourses, which arise from individuals who do not respect each other's differences and the ideas they feed entirely on prejudice, have been multiplied and intensified into crime, it is necessary to develop activities to prevent crime.

When the literature is examined, since the main reason underlying hate crimes is prejudice-based thoughts and not accepting differences as they are, this study focuses on these two reasons. In this direction, within the scope of combating hate crimes, which is the most severe of the negativities arising as a result of the reasons listed, social work and its extension, multiculturalist social work, which aims to fight prejudice and discrimination, to respect differences, to ensure social harmony and justice, and to train professional practitioners with cultural competence, are of importance. offers. Multiculturalist social work, which deals with people with their entire existence, regardless of individual, group or society, is nourished by many approaches. At the point of preventing hate crimes, the system approach, ecological approach, rights-based approach and anti-oppression social work approach stand out.

As required by the social work system approach, it tries to understand and solve the problems that the individual has experienced within the systems by considering the individual as a whole (Thompson, 2013). At the same time, the systems approach advocates not to ignore the individual, the environment and the relationship between them, that the problem of social functionality cannot be adequately understood unless separate evaluations are made about the individual and the environment he/she lives in. This approach, which states that all variables should be evaluated rather than simply explaining the problems based on the cause-effect relationship, also emphasizes holism (Duyan, 2012). In addition to the system approach, the ecological approach, which Sheafor and Horejsi (2015) stated as an approach that draws attention to environmental factors by addressing the balance between the individual and his

environment through his uniqueness, can also be evaluated in the context of preventing hate crimes. When these two approaches are discussed in the context of hate crimes, it has been seen that the victims of this crime are not dealt with in their own environment or culture, naturally they are not accepted by the society or they are exposed to this crime for various reasons such as prejudice. In multicultural societies, considering and accepting the individual in his/her environment and ensuring this awareness can be realized with a multiculturalist social work perspective. Thanks to this perspective, which focuses on the individual in its environment, individuals can be accepted with their own cultures and differences, and by this way, this awareness can be established and a step can be taken in the fight against hate crimes.

In addition to these two approaches, the rights-based approach argues that children, women and men have the right to live in adequate standards, the right of individuals to have and express an opinion without any interference, regardless of religion, belief or nationality, and to ensure personal freedom and security (Benest, 2010). Zengin and Altındağ (2016) state that the rights-based approach aims to get to the root of the problem by emphasizing marginalized groups in the society and to produce permanent solutions instead of temporary solutions and a fair distribution of resources (Zengin & Altındağ, 2016). Androff (2016), on the other hand, emphasizes that in the rights-based approach, starting from where individuals are, there is an approach to their uniqueness, respecting the differences of individuals and empowering individuals (Androff, 2016). At the same time, the rights-based approach is based on the inalienable and indivisible principles of human rights and shapes its services within the framework of respect for differences (McPherson, 2020). In this respect, it can be said that the rights-based approach, by its very nature, respects differences, does not discriminate in any way, and in this respect, the approach fosters multiculturalist social work. Because when the definitions of multiculturalist social work are examined, it is seen that its basis is based on human rights and it focuses on the uniqueness of individuals and wants each individual to exist in the society. In this context, multiculturalist social work, fed by a rights-based approach, fights against all kinds of discrimination in terms of emphasizing respect for differences, focusing on the uniqueness of individuals, and recognizing their rights without any discrimination. Creating awareness in this direction among social workers trained with a multiculturalist social work approach, and then spreading this understanding to the whole society is an important element in the fight against hate crimes.

Another approach that emphasizes human rights is the anti-oppression social work approach. This approach focuses on oppressed individuals, emphasizes oppression, and aims to liberate individuals and realize their well-being within the framework of social justice and human rights principles (Dominelli, 2015). Ensuring the well-being of individuals is also achieved by protecting individuals against types of oppression such as exclusion, stigma and discrimination, and combating oppression (Attepe Özden, Pak & İçağasıoğlu Çoban, 2017). Multiculturalist social work also aims at escaping from oppression, empowering the oppressed groups, and then providing social justice by approaching differences with tolerance (Özgür, 2010). At this point, it can be said that multiculturalist social work benefits from this approach that emphasizes human rights, respects differences, aims to liberate and empower individuals under oppression, and rejects all kinds of oppression. Therefore, rejecting all kinds of discrimination with an anti-oppression view and accepting the differences as they are is a consciousness that should be formed by all individuals, especially social workers, in the fight against hate crimes.

It is thought that, thanks to the "respect for differences and freedom from prejudice", one of the outputs of multiculturalist social work, which accepts the individual in his environment and accepts his differences and aims to provide a rights-based service, it is thought that the individuals will respect the cultural and individual differences in the society, and the society will be nourished by the richness and diversity of the cultures within itself. Thus, at least a step

towards the prevention of hate crimes stemming from these reasons may have been taken. In this direction, it is important to bring a multicultural perspective to the whole society, especially to the practitioners of the social work profession, and to take steps in this direction.

When the underlying causes of hate crimes committed for various reasons are examined, it is seen that prejudice and disregard for differences are basically included. The consequences of this crime on both individuals and society reveal that it is necessary to combat this crime and develop prevention strategies. At the point of crime prevention, the responsibility should not be left only to formations such as law enforcement, judicial systems and the media, as well as social work practitioners should be a party and a social awareness should be created.

The social work profession, which adopts the principle of combating all kinds of prejudice and discrimination, ensuring social harmony and realizing social justice, by respecting differences, in a manner befitting human dignity, has a great role in preventing hate crimes that occur as a result of initiatives based on prejudice. For this reason, it is necessary to aim to completely eliminate discrimination and oppression based on prejudice at the social level. Practices to be carried out for this purpose will both contribute to the prevention of these crimes and ensure that the main purpose of the social work profession and the main duties of social workers are understood. The inclusion of courses such as rights-based social work, especially multiculturalist social work, anti-discrimination social work and anti-oppression social work practices, etc. in both undergraduate and graduate education programs is one of the first and important steps that can be taken. In this way, a perspective based on respect for differences can be gained to the practitioners and teachers of the profession. In addition, it is important for the academic world to draw attention to the subject by conducting research, to raise awareness of various associations and formations, and to develop projects as a result of these studies.

As a result of the studies and projects produced, other institutions and organizations, especially the Ministry of Family and Social Services, need to take responsibility within the scope of combating hate crimes, see themselves as a party in the prevention of this crime and put a multicultural perspective in their policies. Considering all these suggestions, it is expected that the awareness of respecting differences will be established in the whole society, especially the practitioners of the profession and the policies produced, and mental transformations against prejudice and discrimination will take place.

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# Journal of Human and Social Sciences

## Examination of Postgraduate Theses About Early Marriage

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### ABSTRACT

### Research Article

The aim of this study is to examine the master's and doctoral thesis written on early marriage according to the year of publication, type, university, department, institute, language in which it was written, title of consultant, research method used, distribution of keywords and themes. A total of 35 master's and doctoral thesis were examined in the research. The sample of the research consists of master's and doctoral thesis related to the subject in CHE (The Council of Higher Education) Thesis Center. Research data were collected by document analysis method. According to the data obtained in the research, the most thesis were published in 2018, and the most thesis studies were conducted at the master's level. Thesis were mostly written in Hacettepe University and in the department of sociology. Most thesis were written in social sciences institute. Most of the thesis were written in Turkish, and the faculty members with the title of professor were the advisors to the thesis. Most qualitative research methods were used in thesis. The most frequently used keyword in the thesis examined was "early marriage".

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### **Introduction**

The United Nations (UN) General Assembly adopted the “Convention on the Rights of the Child” in 1989. Turkey ratified this convention in 1994. This contract aims to provide opportunities for children to develop themselves in society by giving them rights in many areas (Karakaş and Çevik, 2016: 889). The first article of the UN Convention on the Rights of the Child defines the child as follows: “*Every person up to the age of eighteen is considered a child, except for the earlier age of majority under the law applicable to the child*” (UN Convention on the Rights of the Child). Therefore, marriages made by individuals or individuals under the age of eighteen can be defined as child marriage or early marriage (UNFPA, 2020).

In Article 124 of the Turkish Civil Code, it is stated that a man or woman cannot marry until they reach the age of seventeen, but the judge can allow men or women who have turned sixteen to marry, except in ordinary circumstances (Turkish Civil Code No. 4721, Official Gazette Number: 24607). Article 14 of the Marriage Regulation states that men and women who have reached the age of eighteen and have not been placed under guardianship by the court can marry without a permit. It is stated that men and women who are over the age of seventeen can marry with the permission of their parents, if they do not have parents, with the permission of the guardian or guardianship authority, and with the permission of a judge who has completed the age of sixteen (Marriage Regulation, Official Gazette Number: 18921). As can be seen, the age of marriage in Turkey is eighteen, with exceptions.

Today, many societies continue their habits from the past. Child marriage is also among them. Societies see child marriage as an ordinary act and continue child marriage (Gülada, 2019: 149). From this point of view, it can be said that child marriages are basically a social and cultural problem (Özcebe and Küçük Biçer, 2013: 90). Child marriage, which is especially common among girls, is a global problem seen in different parts of the world (UNFPA and UNICEF, 2020: 15). Early marriages take place during the adolescence period of children. Adolescence is a period in which mental and physical changes begin and the child begins to recognize himself. Experiencing child marriages in such a sensitive period prevents individuals from completing the adolescence period in a healthy way, causing individuals to encounter inequalities of opportunity throughout their lives (Çetin, 2020: 110). This situation also prevents the formation of resistance against poverty in societies where early marriage is experienced, and creates an obstacle to the development of that society (Kyari and Ayodele, 2014: 588).

Children are living in early marriage experience victimization because their childhood rights are taken away from them. Individuals who encounter adult responsibilities by experiencing a role change without experiencing their childhood are deprived of their right to education. This situation prevents individuals from working in skilled jobs. Therefore, the quality of life of individuals whose childhood rights are taken away also decreases (Yıldız and Poyraz, 2020: 161-162). The responsibilities brought by marriage create a heavy burden for the child, causing the individual to encounter different problems both personally and in marriage life (Aslan, 2019: 47). In addition, children who are married at a young age are also faced with the risk of marrying and encountering similar problems in the coming years (Zengin et al., 2018: 95).

Early marriages prevent situations such as reducing poverty, realizing gender equality, making education widespread and protecting child health in societies where it occurs (Boran et al., 2013: 61). Early marriages are generally associated with domestic violence, low educational and economic status of the family, gender inequality and customs etc. It is seen in situations where there are social pressure elements. In addition, the inadequacies in the laws also pave the way for early marriages (Gezer Tuğrul, 2018: 7).

Although child marriages are prohibited in national law and international agreements, especially girls cannot benefit from basic rights, are exposed to discriminatory practices and health problems due to gender inequality and marriage practices in many countries. (Ova, 2014: 243). Child marriages cause health risks not only for the mother but also for the babies to be born (Özpuat, 2016: 15). In addition, the fact that girls are married at an earlier age compared to boys and that marriages cause more serious problems for girls have caused the studies on this subject in the literature to focus on girls (Aydemir, 2011: 3).

Child marriages cause individuals to be deprived of many rights and freedoms, hindering social development and causing gender inequalities. Therefore, the problem of early marriage is a set of problems that await solutions in many areas (Peltekoğlu and Akbayır, 2019: 829).

Child marriage, which is a global problem, is also an important problem in Turkey. According to TSI (Turkish Statistical Institute) data, the marriage rate of girls in the 16-17 age group in total official marriage was 8.1% in 2009, while this rate decreased to 3.1% in 2019. Adolescent fertility rate, on the other hand, was 49 per thousand in 2001, according to statistics for the 15-19 age group, while this rate decreased to 17 per thousand in 2019 (TSI, 2020a). According to statistics, although child marriages and the adolescent fertility rate seem to have decreased in Turkey, child marriages continue as an important social problem. In addition, the absence of data on children under the age of 15 in TSI data indicates that there is no definite information about child marriages and adolescent births.

Early marriages are an important social problem. Overcoming this problem and raising awareness on this issue can be achieved through academic studies. In this sense, master's and doctoral thesis studies in this field in Turkey are important. It is thought that determining the tendencies of these thesis studies and guiding the researchers who will carry out thesis studies in this field in the coming years will provide more original and qualified thesis studies. With this study, postgraduate thesis studies on early marriages in Turkey were examined and answers were sought for the following questions:

- What is the distribution of thesis by years?
- What are the types of thesis?
- What is the distribution of thesis according to universities?
- What is the distribution of thesis according to departments?
- What is the distribution of thesis according to institutes?
- What are the languages in which thesis are written?
- What are the titles of faculty members advising the thesis?
- What are the research methods used in thesis?
- What is the distribution of keywords used in thesis?
- What is the distribution of thesis according to their themes?

### **Methodology**

In this study, data were collected by document analysis method. In document analysis, it is aimed to analyze written documents systematically and meticulously (Wach, 2013: 1). Document analysis makes significant contributions to researchers in studies conducted in the field of social science today (Ulutaş, 2015: 296). In this sense, researchers gain significant advantages in terms of saving time and money (Yıldırım and Şimşek, 2018: 190).

### **Collection of Data**

The data of the research consists of master's and doctoral thesis, which were reached as a result of a search made on February 8, 2021, at the CHE (The Council of Higher

Education) Thesis Center with the keywords "child bride", "early marriage", "child marriage" and "early marriage". As a result of the search, the thesis that do not have permission to be published on the database and that are not directly related to the subject were excluded from the examination, and a total of 35 master's and doctoral thesis were examined.

### **Analysis of Data**

Descriptive analysis method was used for the analysis of the data. In descriptive analysis, the data collected for research (interview, observation and document) are presented to the reader in a descriptive manner with direct quotations (Günbayı, 2019). Tables were used to analyze the data.

### **Findings**

The findings obtained as a result of the research are shown and interpreted with the help of the tables below.

#### **What is the distribution of the thesis, which are the subject of the research, according to years?**

*Table 1. Distribution of Thesis by Years*

<b>Year</b>	<b>Number of Thesis (f)</b>	<b>Percentage (%)</b>
2011	1	2,86
2012	1	2,86
2013	1	2,86
2015	3	8,57
2016	1	2,86
2017	3	8,57
2018	10	28,57
2019	9	25,71
2020	6	17,14
<b>Total</b>	<b>35</b>	<b>100</b>

Table 1 shows the distribution of postgraduate thesis on early marriage by years. It can be said that the postgraduate thesis studies on this subject are still new. The year in which the most thesis were written was 2018 with 10 thesis. Although there has been a decrease in the number of thesis written in the two years after 2018, it is seen that the most thesis study has been done in the last three years.

#### **What is the type of thesis that is the subject of the research?**

*Table 2. Distribution of Thesis by Type*

<b>Type of Thesis</b>	<b>Number of Thesis (f)</b>	<b>Percentage (%)</b>
Master Degree	29	82,86
Doctorate (PhD)	6	17,14
<b>Total</b>	<b>35</b>	<b>100</b>

Table 2 shows the distribution of thesis studies by type. In total, 29 thesis and master's thesis were written out of 35 thesis. There were 6 doctorate thesis studies.

**What is the distribution of thesis, which are the subject of the research, according to universities?**

*Table 3. Distribution of Thesis by Universities*

University	Number of Thesis (f)	Percentage (%)
Akdeniz	1	2,86
Anadolu	1	2,86
Ankara	1	2,86
Bingöl	1	2,86
Bolu Abant İzzet Baysal	1	2,86
Galatasaray	1	2,86
Gazi	2	5,71
Gaziantep	1	2,86
Giresun	1	2,86
Hacettepe	5	14,29
Harran	1	2,86
Hasan Kalyoncu	1	2,86
İstanbul	2	5,71
Kafkas	1	2,86
Kahramanmaraş Sütçü İmam	1	2,86
KTO Karatay	1	2,86
Manisa Celal Bayar	1	2,86
Marmara	1	2,86
Mersin	1	2,86
Mimar Sinan Güzel Sanatlar	1	2,86
Nevşehir	1	2,86
ODTÜ	1	2,86
Ondokuz Mayıs	1	2,86
Sabancı	1	2,86
Sakarya	1	2,86
Selçuk	1	2,86
Süleyman Demirel	1	2,86
Üsküdar	2	5,71
<b>Total</b>	<b>35</b>	<b>100</b>

The distribution of postgraduate thesis studies on early marriage by universities is shown in Table 3. In total, thesis studies were carried out in 28 universities. It is seen that 24 of 28 universities are state universities and 4 of them are foundation universities. Hacettepe University was the university with the highest number of theses, with 5 theses. Two thesis

studies were carried out in Gazi, Istanbul and Üsküdar Universities. One dissertation was written at other universities.

**How is the distribution of the thesis subject to the research according to the departments?**

*Table 4. Distribution of Theses by Departments*

<b>Department</b>	<b>Number of Thesis (f)</b>	<b>Percentage (%)</b>
Sociology	11	31,43
Social Service	4	11,43
Cinema and Television Arts	2	5,71
Psychology	2	5,71
Nursing	2	5,71
Public Health	2	5,71
Public Relations	1	2,86
Philosophy and Science of Religion	1	2,86
Public Administration	1	2,86
Women Studies and Gender	1	2,86
Radio Television and Cinema Arts	1	2,86
Islamic History	1	2,86
Interdisciplinary Family Studies	1	2,86
Political Science and Public Adm.	1	2,86
Visual Arts and Visual Communication Design	1	2,86
Midwifery	1	2,86
Social Pediatrics	1	2,86
Clinical Psychology	1	2,86
<b>Total</b>	<b>35</b>	<b>100</b>

Table 4 shows the distribution of theses written according to the departments. The most thesis studies were found in the sociology department with 11 thesis studies. After the sociology department, the most thesis study has been done in the social work department with four theses. The fact that a thesis study has been conducted in eighteen different departments in total shows that this subject has been studied with different dimensions.

**How is the distribution of the thesis subject to the research according to the institutes?**

*Table 5. Distribution of Theses by Institute*

<b>Institute</b>	<b>Number of Thesis (f)</b>	<b>Percentage (%)</b>
Social Sciences	27	77,14
Health Sciences	8	22,86
<b>Total</b>	<b>35</b>	<b>100</b>

When the distribution of theses according to institutes is examined in Table 5, it is seen that 27 theses were written in Social Sciences and 8 theses were written in Health Sciences Institute.

**What are the languages in which the thesis that are the subject of the research are written?**

*Table 6. Languages of Thesis*

Language of Thesis	Number of Thesis (f)	Percentage (%)
Turkish	32	91,43
English	3	8,57
<b>Total</b>	<b>35</b>	<b>100</b>

Table 6 shows the languages in which thesis are written. While 32 thesis were written in Turkish, only 3 theses were written in English.

**What are the titles of the faculty members who advise the thesis that are the subject of the research?**

*Table 7. Titles of Faculty Members Advising Thesis Studies*

Title of Advisor	Number of Thesis (f)	Percentage (%)
Professor	16	45,71
Associate Professor	6	17,14
Assistant Professor	13	37,14
<b>Total</b>	<b>35</b>	<b>100</b>

In Table 7, it is seen that the faculty members who have the most professor titles among the faculty members advising the thesis studies are the advisors to the thesis. After the title of Professor, the highest advisor to the theses are Assistant Professor who they are faculty members with the title of member. The faculty members holding the title of Associate Professor with the rate of 17,14% were the least advisors to the thesis.

**What are the research methods used in the thesis that are the subject of the research?**

*Table 8. Research Methods Used in Thesis Studies*

Research Method	Number of Thesis (f)	Percentage (%)
Qualitative	21	60
Quantative	10	28,57
Literature Review	2	5,71
Mixed Method	2	5,71
<b>Total</b>	<b>35</b>	<b>100</b>

In Table 8, it is seen that qualitative research methods are used with a maximum rate of 21% in thesis studies. After qualitative research methods, the most used research method was quantitative research methods with a rate of 28.57%. The thesis studies conducted with mixed method and literature review were equally at 5.71%.

**What is the distribution of the keywords used in the thesis that are the subject of the research?**



**Table 9. Distribution of Keywords Used in Thesis**

<i>Early Marriage: 12</i>	<i>Bingöl: 1</i>	<i>Culture: 1</i>
<i>Child Bride: 10</i>	<i>Days of Ignorance: 1</i>	<i>Privacy: 1</i>
<i>Marriage: 6</i>	<i>Sexuality: 1</i>	<i>Bridewealth: 1</i>
<i>Woman: 6</i>	<i>Gender Norms: 1</i>	<i>Neveşehir: 1</i>
<i>Gender: 6</i>	<i>Child Groom: 1</i>	<i>Scale: 1</i>
<i>Early Marriages: 5</i>	<i>Child Marriages: 1</i>	<i>Self-Efficacy: 1</i>
<i>Family: 4</i>	<i>Child Neglect and Abuse: 1</i>	<i>Psychological Signs: 1</i>
<i>Child Marriage: 4</i>	<i>Child: 1</i>	<i>Resilience: 1</i>
<i>Child Marriages: 3</i>	<i>Exchange: 1</i>	<i>Radical Feminism: 1</i>
<i>Child Brides: 3</i>	<i>Derinkuyu: 1</i>	<i>Role Transfer: 1</i>
<i>Marital Adjustment: 3</i>	<i>Religion Perception: 1</i>	<i>Novels: 1</i>
<i>Patriarchy Social Order: 2</i>	<i>Emotion Adjustment</i>	<i>Mental Health: 1</i>
<i>Child Rights: 2</i>	<i>Disability: 1</i>	<i>Averroes: 1</i>
<i>Child Abuse: 2</i>	<i>Adolescent Marriage: 1</i>	<i>Growing up Healthy Child: 1</i>
<i>Marriage at Child Age: 2</i>	<i>Adolescent Pregnancy: 1</i>	<i>Family Counseling with Refugees: 1</i>
<i>Marriage at Early Age: 2</i>	<i>Adult Marriage: 1</i>	<i>Cinema: 1</i>
<i>Feminism: 2</i>	<i>Men: 1</i>	<i>Child Brides in Cinema: 1</i>
<i>Marriage: 2</i>	<i>Early Marriage: 1</i>	<i>Social Service: 1</i>
<i>Adolescent Marriage: 1</i>	<i>Early Marriages: 1</i>	<i>Social Norms: 1</i>
<i>Spousal Role: 1</i>	<i>Couple Rejection: 1</i>	<i>Social Politics: 1</i>
<i>Spousal Problems: 1</i>	<i>Feminist Social Service: 1</i>	<i>Social Responsibility: 1</i>
<i>Spousal Abuse: 1</i>	<i>Traditionality: 1</i>	<i>Social-Economic Level: 1</i>
<i>Maternity and Child Care: 1</i>	<i>View: 1</i>	<i>Suriyeli Sığınmacı Kadınlar: 1</i>
<i>Patriarchy: 1</i>	<i>Nursing Students: 1</i>	<i>Social Memory: 1</i>
<i>Patriarchy Ideology: 1</i>	<i>İstanbul: 1</i>	<i>Gender Roles: 1</i>
<i>Patriarchal Structure: 1</i>	<i>İzmir: 1</i>	<i>Turkish Cinema: 1</i>
<i>Bride Wealth: 1</i>	<i>Woman Studies: 1</i>	<i>Turkey: 1</i>
<i>Documentary Cinema: 1</i>	<i>Woman Reinforcement: 1</i>	<i>Adjustment: 1</i>
<i>Self-Respect: 1</i>	<i>Women:1</i>	<i>Zarok: 1</i>
<i>Bride Exchange: 1</i>	<i>Mother-in-Law Rejection: 1</i>	
	<i>Seldom Perception: 1</i>	

Table 9 shows the distribution of keywords used in theses written about early marriage. The most used keyword was “early marriage”. After early marriage, "child bride", "marriage", "woman" and "gender" were the most frequently used keywords, respectively. The multiplicity of keywords used only once in theses is remarkable. This shows the diversity of studies.

**How is the distribution of the thesis subject to the research according to their themes?**

**Table 10. Themes of Thesis**

<b>Theme</b>	<b>Number of Numbers (f)</b>	<b>Percentage (%)</b>
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Early marriage process and experience	9	25,71
Socio-cultural and economic reasons for early marriage	5	14,29
Comparison of child and adult marriages	4	11,43
Child marriages and rights violations	2	5,71
Attitudes and perceptions of men on child marriages	2	5,71
Early marriage and marital adjustment	2	5,71
Child bride phenomenon in cinema	2	5,71
Early marriage in Arab-Islamic custom	1	2,86
Visual representation of child marriages	1	2,86
Child brides and mental health	1	2,86
Religious perception and early marriage	1	2,86
Adolescent pregnancy	1	2,86
Approaches to reduce the effects of early marriages	1	2,86
University students' views on early marriage	1	2,86
Social responsibility projects and child bride problem	1	2,86
Early marriage in printed and social media	1	2,86
<b>Total</b>	<b>35</b>	<b>100</b>

Table 10 shows the distribution of thesis according to their themes. Early marriage process and experience and socio-cultural and economic reasons for early marriage are the most used themes in theses. Considering those with a high percentage of themes used in the theses, it can be said that the social dimension of early marriage is studied the most. The part of early marriage that concerns mental and physical health is among the less studied subjects.

### **Conclusion and Discussion**

Considering the distribution of the thesis studies on early marriage by years, the years in which the most thesis studies were conducted were the period that included the years 2018-2020. Among these years, the most thesis study was carried out in 2018. The fact that the thesis studies carried out in the last three years are more than the other years is an important development in terms of studies in this field. Most of the thesis studies on early marriage were carried out in the master's degree. The doctoral thesis studies have been six in total. The doctoral thesis studies were carried out at most Hacettepe University with two theses. The other four doctoral dissertations were conducted at Gazi, Istanbul, Ankara and Galatasaray Universities. It is thought that it will be beneficial to carry out more thesis studies at the doctoral level in this field in the coming years.

The most thesis studies on early marriage were conducted at Hacettepe University. According to TSİ (2016) data, Kilis was the province with the highest number of girl child marriages. It is seen that this province is followed by Kars and Ağrı. In TSİ (2020b) data, the province with the highest number of girls' marriages was Ağrı. This province is followed by Muş and Kars. As can be seen, although the most female child marriages are made in the cities located in the Eastern and Southeastern Anatolia regions, it is seen in the distribution of the thesis according to the universities that the postgraduate studies on early marriage in the universities in these regions are limited to a few universities. It is thought that the postgraduate thesis studies to be carried out in the universities in this region in the coming years will make important contributions to the solution of the child marriage problem in the Eastern and Southeastern Anatolia region.

Considering the distribution of theses according to the departments, it is seen that the most thesis study is done in the department of sociology. The fact that all thesis studies in the sociology department are at the master's level will make it important to carry out doctoral thesis studies in this department in the coming years. In addition, when the distribution of thesis according to the departments is examined, it is seen that there are many studies on this subject in different disciplines.

When the distribution of theses according to the institutes is examined, it has been determined that the most thesis studies are carried out in the social sciences institute. The reason for this is that the social problem dimension of this subject comes to the fore and these studies are generally within the scope of the departments of this institute. All of the thirty-five theses, except three, were written in Turkish. Only three dissertations were written in English at three different universities. Two of the theses written in English are master's thesis and the other one is a doctoral thesis. In addition, the universities where theses are written in English are Middle East Technical, Sabancı and Galatasaray Universities.

Looking at the titles of faculty members advising the theses, he has the most professor titles, it has been observed that the most are professor titles who have the title of faculty member have been advising the thesis and followed by Associate Professor. Theses were mostly made using qualitative research methods. After qualitative research methods, it was seen that quantitative research methods were used the most. It has been determined that quantitative research methods have been used in all of the theses made in the Institute of Health Sciences.

When the distribution of the keywords used in the theses is examined, it is seen that the keywords "early marriage" and "child bride" are used the most, respectively. The excessive use of the keyword "child bride" shows that the thesis studies on early marriage mostly focus on "child bride". It can be said that the reason for this is the fact that girls' marriage at an early age is an important social problem in Turkey and the increasing sensitivity in the academic community on this issue. Looking at the themes of the thesis, "early marriage process and experience" and "socio-cultural and economic reasons for early marriage" were the most used themes. As can be understood from the distribution of the themes, it is seen that the reasons of early marriage are investigated in the theses and focused on early marriage experiences. From this point of view, it can be said that the socio-cultural background of early marriages is examined in theses. Considering the distribution of themes, important subjects such as mental problems that occur with early marriage and problems caused by pregnancy have been the least studied subjects in the thesis. When the distribution of themes is considered from a holistic perspective, it can be said that the thesis focus on the social dimension of this subject.

As a result, it can be said that master's and doctoral thesis written on early marriage have increased in the last three years compared to other years. This increase is an important development in terms of studying such an important social problem in the academic field. However, the small number of doctoral thesis on early marriage will make the doctoral thesis studies to be conducted meaningfully in the coming years.

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## Istanbul Mosques on The Engravings in The Travelogues in The XVI and XIX Century

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### ABSTRACT

### Research Article

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Travelogues also contain much information about the architectural structures of the countries in which they were written by satisfying the curiosity of societies towards different civilizations. Istanbul is a cosmopolitan city that has attracted the attention of travelers at all times, architectural or geographical. Travelers who come to Istanbul for different reasons describe and convey many architectural structures in their travelogues. At the top of these architectural structures is a place of worship different from their religion, namely, mosques. In most of the city panoramas depicted in the engravings, mosques are silhouettes, while in the engravings depicting urban architecture, they are the central motif of the composition. This study examined how mosques are reflected in the travel records of travelers who came to Istanbul in different centuries and what representations they convey in the engravings.

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## Introduction

Curiosity about other countries since ancient times, the desire to see countries and people outside one's own country has paved the way for long journeys and travels have begun (Öntuğ and Soysal, 2020). Curiosity about the East prompted travelers to write, travel, and see, which led to the emergence of travel notes handled in different ways.

Gürer (2013) cites travel notes as follows: Travelogues consist of small or detailed notes in which the people who made the journey (merchants, artists, soldiers, diplomats, etc.) wrote down the things they encountered and experienced on the trip. These notes are of great historical value since they are written officially or privately, depending on whom they are sent to. As can be understood from here, it would not be wrong to see the travel notes, which differ in content and the person to be sent, as a door to the past. Bilici (2011), in his paper titled "An Investigation on the Turkish Image in Orientalist Travelogues," states that the authenticity of the East, its philosophical mysticism, and its splendor in travel narratives create a different world of curiosity for the West in each era.

Soysal (2021) indicates that the purpose of using engravings in travelogues is to visually convey information about the events or places to the reader without leaving it to the image of the people who read them. Akalan (2000) stated that engravings, which means cutting or carving in Italian, are called *intaglio* (engraving) because of the textures produced by carving on a stone, wood, or metal plate. Still, a definite date for the use of this technique cannot be given. We see that artists prefer engravings as they allow multiple reproductions of the works drawn.

While Kütükoğlu (1998) saw the travelogues that he conveyed as impressions of the places he visited in written form, in which many things that the communities living in that region did not see or could not express, stated that the topics discussed in the travelogues should be distinguished from each other as false, accurate or exaggerated. We have tried to see this clearly in the mosques of Istanbul preserved until today in this study.

Istanbul, where different religions and cultures gather in one center due to its geopolitical location, was a city of equal importance in the past as it is today (Teoman, 2006). Du Loir (2016) enunciates in his travel book that Istanbul is the most beautiful city globally, and it is a city created to dominate Asia and Europe. In the travelogues, there is much information about the location of Istanbul and its many different beauties.

As the capital of two different empires and where the song began, Istanbul was the most critical stop for artists and travelers traveling to the East. The artists who saw Istanbul in a dramatic structure during these travels painted Istanbul from different angles and added it to their travelogues (Arslan Sevin, 2006).

Since its foundation, the Ottoman Empire pursued a state policy that placed a high value on architecture and settlement to ensure the continuity of the conquered cities. The constructed architectures' essential building was the mosques around which the settlements were clustered (Eker, 2016). In the Ottoman Empire, urban organizations were built around the bazaar, the madrasa, and the mosque, and the city grew within this framework (Tabakoğlu, 1997).

European travelers see mosques as factors distinguishing Turks from them in their travelogues (Gürer, 2013). Istanbul, which hosts Western and Eastern civilizations, attracts the attention of many travelers with its cosmopolitan structure and historical texture, who come today for different reasons than in the past. In the past, Istanbul has always been a city that arouses curiosity. Travelers' records contain a wide range of socioeconomic, sociocultural, and architectural information about Istanbul, which was once the capital of the Ottoman Empire.

In this study, we aim to show how the structures that were built or converted from a church to a mosque during the Ottoman Empire period, such as Hagia Sophia, are conveyed from the travelers' point of view in the engravings that bear the artistic and cultural traces of



the West and the Orient. This article, a multidisciplinary study, aims to draw attention to the stylistic differences between the artists and the transfers in their images by considering the historical structures within an artistic framework. First-hand engravings were analyzed and evaluated for studies in history, painting, or art history. Engravings of historical buildings and panoramic views of the city that we saw through the eyes of European travelers were added to the study to provide knowledge about the treatment of mosques, draw attention to stylistic differences among artists, and show close-ups of the mosques in question. We included these engravings in the study by extracting them from travelogues and other sourcebooks on travelogues.

Europeans' curiosity about the beauty and richness of the East drove them to travel. In addition to the travel notes they transmitted during their travels, drawings were made, and engravings were made by taking these drawings as a reference so that they were reproduced and transmitted in visual descriptions in addition to the descriptions in the travelogues.

Mosques occupy a significant place in the engravings cited in the travel records of the travelers who came to the Ottoman lands. That mosques are an architectural structure for travelers and a center of faith and worship is evident in the engravings that show mosques as centers of worship and their interior and exterior architecture.

The mosques of Istanbul, which have historical and monumental features, took their place in the engravings with the travelers' transmission of their entire splendor. The mosques, which are depicted as silhouettes in the panoramas of Istanbul, become the main elements that make up the engraving in later periods. These buildings, placed on the hills according to the topographical structure in the engravings, emphasize the Islamic identity of Istanbul (Arslan Sevin, 2006). British traveler Howard (1978), who visited Istanbul, says that Istanbul is a magnificent city, and the minarets and domes rising from all four sides form a great harmony with the sky.

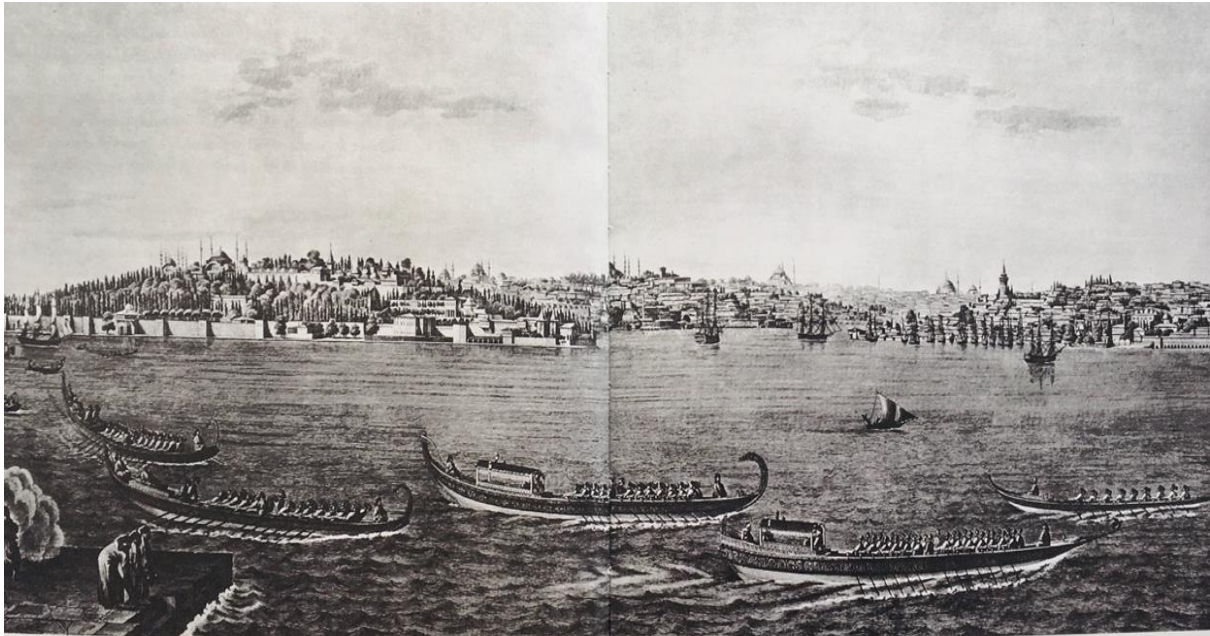
When the engravings on Istanbul were studied, travelers who came to Istanbul by sea or land transmitted a panoramic view of the city that fascinated them. As can be seen in the Istanbul engraving by Pertusier and Melling (Painting 1, Painting 2), the mosques on the hills that make up Istanbul are in a position that dominates the cityscape in composition. As mentioned earlier, the mosques are silhouetted in the panoramic images of the city.



Painting 1: "Istanbul" Pertusier XIX. Century

In Pertusier's engraving (Painting 1), it can be seen that the artist changed the perspective at the point connecting the Golden Horn with the Bosphorus for esthetic reasons in the

composition, and the Sultan Ahmet and Hagia Sophia mosques on the hills were transferred in a specific order according to the topography. As can be seen in all the panoramic engravings of Istanbul, the hill, which is depicted as a historical peninsula on which the mosques are located in a position dominating the city, is depicted lower than the current elevation. Although the mosques are located further away from the city walls by the sea, it can be seen that the artist uses a false perspective to emphasize the aesthetic attitude and visual harmony of the mosques.



Painting 2: "Istanbul" A. Ignace Melling XIX. Century

In Ignace Melling's engraving (Painting 2), Istanbul is depicted from a panoramic perspective. The city and the mosques that make up its urban fabric are reflected in silhouette in the composition, in which there is a flurry of shipping traffic. The Sultan Ahmet Mosque and the Hagia Sophia Mosque, which are some of the symbols of Istanbul and are located on the European side, show the religious identity of the city, which is also reflected in other panoramic city views. Although the engravings in Painting 1 and Painting 2 are drawn from the same perspective, one can see that the mosques are of different sizes. The perspective of Melling's engraving (Painting 2) also shows that although it depicts the city's topography, it's no aesthetic concern and wasn't drawn to draw attention to a building.



Painting 3: "Turkish Coffee House in Beşiktaş" Eugene Flandin XVIII. Century

Although the compositions in the engravings convey everyday life, the depiction of the mosque is found in all the engravings. In Eugene Flandin's engraving (Painting 3), Ottoman subjects' coffee house culture and daily life are depicted as a sideshow. Similarly, in all the engravings of Istanbul, the mosque is depicted as a major or minor element in the composition.

## **1. Engraving and Mosques Reflected in Engraving**

In the 7th century B.C., artists in the Far East could use the drawings in various works; thanks to the printing technique, they would hide the patterns. The Chinese applied the printing technique to silk, using the technique of woodcarving. In Europe, it started in the 15th century in the Netherlands, and later it was spread to Germany and other western countries (Can, 2008). In the XVIII and XIX. century, the artists who made the engravings were more famous than the writers and described in the travelogues (Yılmaz, 2012). Engraving printing is one of the oldest methods of image reproduction. In engraving printing, the drawn image is transferred by printing on different image materials, which was transferred by scraping or carving on a hard surface (Kahraman and Gülaçtı, 2015).

### **1.1.Hagia Sophia in Engravings**

It is known that there are many buildings in Ottoman countries that were converted from churches to mosques. Hagia Sophia Mosque is undoubtedly at the top of these buildings. Hagia Sophia, which holds an important place in the world of art due to its architecture, functionality, and size, is one of the most significant buildings that have been preserved until today. Hagia Sophia, built by the Byzantine Emperor Justinian I in 537 AD and served as a church for 916 years, was converted into a mosque in 1453 with the conquest of Istanbul by Mehmet II and served as a mosque for 481 years. In the early days of the Turkish Republic, it was converted into a museum by a decision of the Council of Ministers on November 24, 1934, during the reign of the country's first president and founder, the great leader Mustafa Kemal Atatürk (Dirimtekin, 1966). Today it has been converted back into a mosque.

Without a doubt, Hagia Sophia is at the top of the buildings described by all travelers who come to Istanbul. It can be seen that Hagia Sophia is included as an external element in the engravings in which the Topkapı Palace or the III. Ahmet Fountain can be found. Some travelers say that Ottoman mosque architecture was generally modeled on the Hagia Sophia architecture of European travelers. One of them is Alphonso. Alphonso (1971) states that there are many mosques in Constantinople, however they were all built according to the same plan as Hagia Sophia. Canaye (2017) explains that all the mosques in Istanbul were built according to the plan of Hagia Sophia. Still, the Turkish architects could not build such a magnificent structure as Hagia Sophia since they were not good at their work. Tournefort (2013) states that Hagia Sophia is located high up on a hill where Sarayburnu meets the sea and that Hagia Sophia is the most beautiful of the mosques in Istanbul.



Resim 106: Guillaume Joseph Grelot, *Ayasofya*, (Grelot, 1680)

Painting 4: "Hagia Sophia" G. Joseph Grelot XVII. Century

Hagia Sophia, depicted in the engraving by G. Joseph Grelot (Painting 4), is described as having a large courtyard. Hagia Sophia, which has three entrances, continues to function as a single entrance and two doors used as an exit, a separate door. The dimensions of the minarets and the different building blocks used are not conveyed in this engraving. Only the difference in the color of the minaret at the front is noticeable, meaning that the minaret was built of bricks. Thevenot (2014) tells us that Hagia Sophia, with its courtyard outbuildings, is depicted larger than when he visited it (17th century). Although there is a large courtyard in the depicted engravings (Painting 4 and Painting 5), it is clear that there is no outbuilding.

Du Loir (2016) tells about the location of Hagia Sophia that it was next to the Ottoman palace and that it had a golden floor when it was a church and that this floor was covered with mosaics. He explained that the mosaics were covered with plaster because the religious beliefs of the Turks were forbidden, as in the case of the Jews. As Du Loir mentioned, the Hagia Sophia and the Topkapı Palace are depicted in the same composition in D. Ohsson's engraving (Painting 5).



Painting 5: "Topkapi Palace and III. Ahmet Fountain" D. Ohsson 19th Century

On the left side of D. Ohsson's composition (Painting 5), Hagia Sophia forced those who came to the palace to use the street running in front of and behind it. This was built right next to Hagia Sophia as if to show that Hagia Sophia, the symbol of Istanbul and Christianity, is now the standard-bearer of Islam.

### **1.2.Sultan Ahmet Mosque on Engravings**

The Sultan Ahmet Mosque, one of the 17th-century works, is similar to the Hagia Sophia but was built about a thousand years later. This structure, which is also considered the first mosque with six minarets in the Ottoman Empire, opened its doors to many travelers in the past. One of these travelers, Aubry de La Motraye (2007), said that it could be seen from the buildings that the Ottoman nation has reached perfection in the field of science and art. Looking at the interpretation of Aubry de La Motraye, it is observed that she was heavily influenced by Ottoman architecture.

Tournefort (2013), who also visited the Sultan Ahmet Mosque in Istanbul, describes the mosque's garden and talks about a beautiful garden with some trees. She cites a small hexagonal fountain in a square shape, the bottom of which was later covered with marble. She states that four large marble columns are supporting the dome inside. This structure, which is reflected in the engravings and the literary transmission, formed the secondary or primary element in the compositions made by many artists in different styles.



Painting 6: "Sultan Ahmet Mosque and Horse Square" Thomas Allom XIX Century

The Sultan Ahmet Mosque, which has the features of the first six-minaret mosque of the Ottoman Empire, is seen as a side element in the engravings depicting the square, which was called Sultan Ahmet Square in the past. The Sultan Ahmet Mosque, which is depicted in the engraving by T. Allom (Painting 6), is shown as a side element in the composition. The building, which is architecturally comparable to the Hagia Sophia, attracted the attention of travelers. Tournefort (2013) reports that the stones found on the minarets of the Sultan Ahmet Mosque were worked according to the motifs of the country. It becomes clear that there are no motifs conveyed in the engravings on the minarets of Sultan Ahmet Mosque.

### **1.3.New Mosque in Engravings (Valide Sultan Mosque)**

The New Mosque, which contributes to the city skyline in engravings and is indispensable for Istanbul engravings, is the last example of the classical Ottoman buildings. The New Mosque is located in Eminönü, one of Istanbul's busiest places, even today. The new mosque, like other mosques in Istanbul, seems to impress travelers. The French traveler Grelot (1998) says that this building is the most elegant and well-built structure among those constructed in Istanbul in recent times. Edmondo De Amicis (2010), on the other hand, says that the Yeni Mosque is the most magnificent of Istanbul's mosques.



Painting 7: "New Mosque" John Frederick Lewis XIX. Century

In Lewis's engravings (Painting 7), one of the most famous painters who described Istanbul without seeing it and drew it with the descriptions of other artists as charcoal, Istanbul's New Mosque is reproduced in all its details. There are three mosque entrance doors, one on the right, one on the left, and one in the middle of the composition. While the Ottomans resting under the tents set up in front of the mosque stand out, the people praying at the mosque's entrance stand out. In terms of structure, the New Mosque resembles the Hagia Sophia as other mosques in Istanbul.



Painting 8: New Mosque Antonie Laurant Castellan XIX. Century

An engraving by Antonie Laurant Castellan (Painting 8) provides information about the old location of the New Mosque. This structure, built near the port, is far between the sea and the mosque, unlike the current engraving location where the sea is filled. The mosque is the main element of the composition, providing information about social life and sea transport. The New Mosque, which seems to have an entrance with a high staircase, rises in its entire splendor behind a wall that resembles walls. The lighting used for ornamental purposes, which extends between the minarets, indicates that this engraving was drawn in the month of Ramadan. Its domes and minarets resemble the Hagia Sophia like other Istanbul mosques.

### **Conclusion and Discussion**

Looking at the history of the Ottoman Empire, the most important event is undoubtedly the conquest of Istanbul. Thanks to this conquest, the unique landscape of Istanbul was enriched with Turkish-Islamic monuments. Travelers who come to Istanbul, the capital of the Ottoman Empire, for different reasons and purposes, transmit the unique views of Istanbul and the architectural constructions that give harmony to this landscape, so we can see the impact it had on visitors in the past. In the engravings about the Ottoman Empire in the travelogues, where the cultural differences are depicted and transmitted, the panorama of the city, the social life, or the architectural structures are conveyed. The engravings in which the artists conveyed their cultural education and tendencies and their artistic style reflected the city's identity. Many mosques are depicted in the transferred Istanbul engravings as secondary or leading elements.



There are descriptions and depictions of mosques in the travel notes of wandering artists or diplomats who come to Istanbul for various reasons. The interest in these representations in their own time enabled all travelers to refer to mosques from different or the same perspectives in their travelogues. Mosques that have universal value concerning Islam are the documents that carry the past into the present, the engravings that artists transmitted from different religions and cultures either individually or with the drawings they came up with from the travelers' descriptions.

The fact that the Ottoman Empire had an architectural structure that was a synthesis of East and West led the travelers to transfer many structures to engravings. The mosques were transferred in these structures to dominate the city and connect them to daily life through a coffee house. They transferred a foreign religion and worship centers of that religion to engravings with admiration and praised them.

Since the engravings contain Turkish Islamic architectural structures and a large amount of information about daily life in Istanbul, such studies can also be conducted on religious, military, or civil architectures in other Anatolian cities. We have tried to see clearly how these structures, which have survived for centuries, are treated in travelogues and engravings used both as historical background and as propaganda tools, and what stylistic differences there are. Studying these buildings enables us to understand how people of different cultures, religions, and educational levels viewed the buildings and their information about the Ottoman city and its architectural structures. By combining these studies in different departments, we hope the travelogues will be merged with their fields and acquire the value and significance of their written period.

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## A Short Review About The Concept of Responsibility to Protect

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### ABSTRACT

### Review Article

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With the help of the irresistible speed of globalization, even though the states tend to focus more on the health and environmental problems brought by our age and show the necessary seriousness to these issues instead of the deep-rooted issues such as sovereignty, terrorism and military technologies, the notion of "Responsibility to Protect" still maintains its importance. With the frequent emergence of humanitarian crises in the late twentieth century, states have found themselves in heated debates about the legitimacy of humanitarian interventions within the framework of the responsibility to protect. Recent conflicts in the Middle East and North Africa, in particular, have shown that under what conditions, who or by whom the notion of responsibility to protect should be the key point of these discussions. Even though a good answer has been tried to be given with the concept of protection responsibility in the international arena against serious violations of rights that a state has applied to the people living in its own state, it will be seen that this goal has not been achieved.

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## **Introduction**

The history of the modern state, on the one hand, reflects a well-organized structure aiming to protect its citizens in the endless fights between different communities, on the other hand, it poses the greatest danger to the welfare and life of its members (Tomuschat, 2014). Having been founded after the 2nd World War in order to build international relations and prevent possible inter-state wars and conflicts, the United Nations (UN) banned the use of force by states and grounded mostly on international conflicts for this regulation. Internal conflicts replaced international conflicts; violence against civilians, all-out slaughters and serious violation of human rights were witnessed in “Failed States” which were formed with the end of Cold War and the dissolution of the Soviet Union and which suffered from internal conflicts and government failures (Ulusoy, 2013, p.270).

According to Evans and Sahnoun (2001, p.99), there are still continuing debates about whether the international committee has the right to intervene in a state in order to prevent serious violation of human rights and protect the victims of this violation by compelling the states in the presence of such violation and when, how and under whose authority it should do this if it has the right.

All states are equal and have their own sovereignty, according to the UN Charter, which means that all states have the right to rule within their own land. Furthermore, all states must refrain from using force or threatening to use force in their relations with other states. In the light of this information, humanitarian intervention can be considered to violate the UN Charter's primary principles of sovereignty and prohibition of the use of force, and it is a highly contentious concept that has sparked much debate regarding its legitimacy and morality (Erdur, 2016, p.68).

Human life is important. Being able to live in a way worthy of being human is the most fundamental right of every human being and this has been clearly demonstrated by international conventions. The Syrian civil war has been going on for more than 10 years and people living in Syria are still facing serious human right violations. Despite the ban on the use of force, the concept of humanitarian intervention is still a burning issue and still pushes states to think about this humanitarian intervention concept to stop these violations.

In the light of this information, this article benefiting from law journals, books, book chapters, resolutions of international organizations etc. and which is a theoretical work, will deal with the meaning of “humanitarian intervention” and “responsibility to protect” (R2P), the development of the concept of R2P, whether it contradicts the principle of state sovereignty and how the international committee has implemented this concept in the recent history by giving examples. The article will also discuss whether the concept of R2P will become a legal principle in the future and it is thought that it will make a significant contribution to the literature.

## **The Emergence of R2P**

### **The notion of humanitarian intervention**

Although the notion of humanitarian intervention is not so rooted in international law, its source dates back to ancient times. In ancient times, governors tried to find valid reasons for wars. These reasons were put forth as states’ interests, states’ insecure feeling or religious reasons. The most contradictive reason in today’s world is “humanitarian intervention” (Telli, 2012, p.208). In terms of this issue, it is fundamental to grant the definition of compassionate mediation to begin with. Helpful intercession is characterized by Holzgrefe (2003, p.1) to avoid or end systematic and serious violations of the fundamental human rights of individuals without the permission of the state within whose territory the force of force is exercised as a threat or use of force across state borders by a state or states. Another author Keskin (2009, p.70) defines

this notion as “the intervention in the third states by using armed forces in order to protect people that faces serious and continuous violation of human rights”. The number of “failed states” which could not protect the most fundamental human rights of their own citizens increased with the dissolution of the Soviet Union in 1991. Violence against civilians, all-out slaughters and violation of human rights intensified in these states which could not fulfill the most fundamental conditions and obligations that a sovereign state was supposed to (Eldem, 2015, p.4-5).

On the other hand, some have claimed that humanitarian interventions breach the UN Charter's standard of non-intervention (Hehir, 2012). Beneath the standard of non-intervention, when the genocide started in Rwanda in 1994, the UN concurred not to intercede, causing thousands of Rwandans to be murdered inside three months. The UN, in specific the five lasting individuals of the Security Committee (SC), was thus faulted for not responding insensibly and aloofly to such genocide against humankind (Hehir, 2012). In expansion, the UN change got to be the universal society agreement and the sacred rights allowed to majestic states were challenged, concern almost human rights and requests for doing something to reply moreover expanded (Hehir, 2012, p.33).

It should be discussed in such cases whether intervention in another state for humanitarian purposes is necessary. Indeed, the interventions in Somalia in 1993, in Rwanda in 1994 and in Bosnia in 1995 were performed too late and indifferently whereas there were no discussions on the Liberian interference in 1990, in Northern Iraq in 1991, in Haiti in 1994, in Sierra Leone in 1997 and in East Timor in 1999. Furthermore, NATO intervened in Kosovo without any approval of the UN, which created difference of opinions and led to doubts about such interventions (Evans and Sahnoun, 2001, p.100). According to Telli (2012, p.210), the first element of humanitarian intervention which has contradictive legal grounds and legitimacy, is that it is performed by an international organization or a state against another state. Humanitarian intervention requires the presence of acts of violence which violate comprehensive human rights. Intervention should aim to end these acts of violence from which citizens suffer. The most criticized point of humanitarian intervention is that it does not have objective criteria to allow for an intervention and what states abstain from the most is the principle of “equality of states” stated in the article 2/1 of the UN Charter (Ulusoy, 2013, p.272). States assume the responsibility to not intervene in the domestic affairs of each other with this article. Therefore, states are plenipotentiary in their own territory (Telli, 2012, p.209). However, interventions which started in 1991 with Iraq’s being forced to leave Kuwait and ended in 2003 with Iraq invasion, showed that state sovereignty could be limited if an emergency was in question in terms of protection of human life. Moreover, the SC was the first to ground the domestic dynamics of a state on the principle of “international peace and protection of security” (Rice and Loomis, 2007, p.65-66).

The debate above shows that the key issue about humanitarian intervention is the conflict between sovereignty and human rights. As Hehir (2012, p.30) claims not only does the puzzle of humanitarian intervention include how to deter states from abusing military action, but there is also a lack of laws and guidelines to regulate such interventions (Western and Goldstein, 2011).

### **Historical background of R2P**

Kofi Annan, The Secretary General the UN, criticized the SC for its incoherent resolutions and demanded the UN General Assembly to clarify the matter of humanitarian intervention (Evans and Sahnoun, 2012, p.100). Canadian government reacted to this demand and called the International Commission on Intervention and State Sovereignty – ICISS’ to a meeting (Arsava, 2011, p.105). According to the report of this commission, the principle of “state sovereignty” obliges a state to protect its citizens. Regional and international

communities were stated to respectively take the responsibility providing that a state could not or was reluctant to protect the human rights of its citizens from the atrocity (Eldem, 2015, p.9). Peltonen (2011, p.60) describes this mentioned responsibility as “internal” responsibility and underlines that it also has an “external” aspect and states should respect the right of independence of other states. The notion of R2P, the foundations of which were laid by the ICISS and which has 3 dimensions in the international arena called “prevention”, “reaction” and “reconstruction”, indicates that resorting to military intervention is only legitimate when certain conditions are fulfilled. These conditions are as such: Just Cause, Right Intention, Last Resort, Proportional Means, Reasonable Prospects and Right Authority (Eldem, 2015, p.9-10). There is no doubt that the right authority is the SC. ICISS report does not search for an alternative to the SC and encourages the Council to operate more efficiently. That is to say, in cases where the SC cannot decide, it is possible that the UN General Assembly can decide in order to maintain peace and restore world peace as it did in 1950 in Korea, in 1956 in Egypt and in 1960 in Congo. Regional organizations may be authorized even when this is not possible (Evans and Sahnoun, 2012, p.106-107). I also agree with Evans and Sahnoun and think that losses of life should not be stood by because the SC cannot decide due to the disagreements among its members.

Numerous nations, particularly the United States of America (US), Russia and China, have opposed the requirements because they seem possibly hurt their interface. For the US, such prerequisites would restrict its utilization of veto and international strategy, and it might urge it to partake in issues that are not explicitly connected to its public advantages. (Bellamy, 2008, p.625-626). As a nation, whose history is full of ethnic and boundary clashes, in spite of the fact that it has claimed it bolsters to secure human rights, Russia stresses the sway of the state and the non-intervention guidelines, demanding that Under the SC specialist, all the use of constraints should be, so it is concerned that such requirements can undermine its power and be used by outside on-screen characters to interfere with their household problems, particularly in Chechnya. It opposes any proposals within the SC that would weaken its rejection. (Snetkov and Lanteigne, 2014; Macfarlane et al., 2004). As for China, which includes a few commons with Russia, it stresses that magnificent forces will monitor and mistreat such requirements to interfere with their inner problems and to raise separatism in Tibet and Urumqi. In addition, with its economy expanding and worldwide status progressing, the budgetary and critical interface of China relies more on the soundness of both family and world society, so it slants toward to light accommodating crises by implies of political inferences interior the UN institution rather than by means of military interventions. It isn't astounding such criteria cannot be acknowledged by world pioneers and R2P would fall flat without a few imperative revisions.

The concept of R2P was discussed on the panel called High Level Panel on Threats, Challenges and Change in December 2004 after the ICISS report was published. It was accepted that the international committee had R2P with the authorization of the SC in case of massacre and serious losses of life, but it was not indicated what would happen if the SC did not give authorization (Keskin, 2009, p.76-77). Kofi Annan, The Secretary General the UN, later prepared a report in 2005 and called the international arena to act against violation of human rights. That is why the UN World Summit was organized in the same year and it referred to the concept of R2P in the articles 138 and 139 of the summit report (Massingham, 2009, p.809). The concept of R2P was also accepted unanimously by the states participating in the summit (Eldem, 2015, p.10). It was indicated in the summit report that diplomatic and pacifist means would be first resorted to with the aim of protecting people from massacre, war crimes, ethnic cleansing and crimes against humanity and military intervention in states would be possible with the authorization of the SC if these means were insufficient (Keskin, 2009, p.77). Eldem (2015, p.11) considers it as a milestone that the notion of R2P was unanimously accepted at the UN Summit and according to the author, the norm of R2P was adopted by states and gained

wide currency. The reason for this was that the notion of intervention was limited to 4 specific crimes in the summit report; a military intervention was not possible without the resolution of the SC; the ICISS report did not mention the 6 criteria necessary to legitimize military intervention mentioned in the report and responsibility to reconstruct was not included. From my point of view, the summit report is way behind the ICISS report. That is, the notion of humanitarian intervention already allowed for an intervention in another state providing that the conditions stated in the UN Charter were seen. This notion was abandoned and a search for a new concept started since there was a need for the prevention of the international arena to perform different approaches to similar events and the ability to decide in other ways when the SC could not decide. However, the report repeated the notion of humanitarian intervention and did not bring about a great innovation.

In fact, Eldem (2015, p.11) also supports that the Summit adopted the notion of R2P by weakening its meaning. She also indicates that the ICISS report was published following the non-functionality of the SC in Rwanda and Kosovo crises and that the permanent members of the Council kept human values in the background and acted depending on the global conjuncture. Another author Stahn (2007, p.102) states that the ICISS aimed to solve the legal problems with the notion of humanitarian intervention and tried to overcome the obstacles before the humanitarian intervention by not perceiving the notion of sovereignty as supervision but as responsibility. According to him, the ICISS distorted the matter to R2P and divided this responsibility between states and international arena. The 2005 summit report underlined the missing points of the notion of R2P and emphasized that this notion should be developed (Stahn, 2007, p.108-110). The UN SC announced a resolution no. 1674 in 2006. It made a commitment to act in order to protect civilians in armed conflicts in this resolution and confirmed the resolutions made at the 2005 UN World Summit and stated in the articles 138 and 139. According to this, the SC is prepared to act for a solution in case of mass violation of human rights such as massacre, ethnic cleansing (Telli, 2012, p.213-214). Ban Ki-Moon demanded a detailed report on the development and implementation of the concept of R2P created in the 2005 World Summit and indicated in the articles 138 and 139. The report was completed in 2009 and caused intense debates in the General Assembly of the UN. Some states suggested that this was an excuse for western states to intervene in other countries while others defined it as a renovated form of colonialism. The report was ratified by 67 states at the General Assembly and was shown in the resolution 63/308. According to the resolution, the notion of R2P has 3 bases:

- Each state is responsible to protect its own citizens from massacre, war crimes, crimes against humanity and ethnic cleansing at first degree.
- International community is responsible to support and help states fulfill this responsibility.
- International community is responsible to timely and determinedly use all the sanctions entitled by international law including use of armed forces providing those states do not or cannot fulfil this responsibility (Eldem, 2015, p.12-13).

Another author, Weiss (2014, p.15) defined the notion of R2P adopted in the General Assembly of the UN as “R2P Lite” which redresses the balance between states which support this doctrine and those who object to it. I agree with the author in determining the concept of R2P as a subsidiary responsibility. Indeed, it was emphasized that it was the essential responsibility of a state to protect its citizens and that international community would intervene and assume this responsibility if the state does not or cannot fulfil it. The responsibility of a state is essential; but the responsibility of international community is at second degree. Indeed, Ulusoy (2013, p.274-275) agrees and defines the notion of responsibility as a complementary responsibility.



When it comes to closer to present, after the speech of Brazilian President Dilma Rousseff at the UN General Assembly in 2011, tendencies to reshape the concept of R2P increased. Rousseff emphasized that the current structure of the responsibility to protect is insufficient and that the international community should develop it together (Benner, 2013, p.1).

This new trend, which started with the initiative of Brazil, is called "Responsibility While Protecting (RWP)". According to this new concept, responsibilities of intervention forces should be increased. It emphasized that intervention to another state was subject to the SC and the new concept should not be used in order to change state regimes (Benner, 2013, p.2-3).

Brazil's use of the tried-and-true discussion on R2P for this effort reflects Foreign Minister Antonio de Aguiar Patriota's intentions for Brazil to become a global participant. The RWP program is based on the R2P idea, which was accepted by member states in 2005 the UN World Summit. According to this RWP idea;

- All three R2P pillars must follow a tight line of political subordination and chronological sequencing.
- Before considering the use of force, all peaceful options must be exhausted; a thorough and judicious review of the potential repercussions of military action must be conducted.
- Only the Security Council in accordance with Chapter VII of the UN Charter or under extraordinary circumstances, the General Assembly in accordance with its Resolution 377 can authorize the use of force.
- The legal, operational, and temporal parts of the authorization for the use of force must be limited, and the enforcement must adhere to the express mandate's "word and spirit."
- Enhanced Security Council processes are needed to ensure adequate monitoring and assessment of the interpretation and implementation of the RWP. The SC also ensure the accountability of those to whom power to use force is granted (Benner, 2013, p.2).

The concept was not accepted and criticized by western countries. Furthermore, it is not expected to be a norm of international law in the near future. However, according to Benner (2013), this is a significant development for two reasons: first, the author (Brazil, a vital emerging power), and second, the timing (right after the Libya controversy).

### **The Implementation of R2P in Libya**

Considering the R2P in the light of Libya intervention, a civil war which caused many deaths occurred against Kaddafi on 17th February 2011 (Selcen, 2013, p.59-60). Then the UN released the resolution 1970. With this resolution, arms embargo was laid and travel ban was imposed on Libya and it was decided to freeze the assets of the country abroad, suspend the membership of the UN and bring the regime to the trial at the ICC. However, the UN announced the resolution 1793 and decided on a military intervention depending on the R2P for the first time since the conflicts did not end. NATO started to launch airstrikes; the operation was completed in such a short time as 6 months and Kaddafi government fell (Eldem, 2015, p.15-17). Zifcak (2012, p.11) indicates that this operation was launched in time and the international arena took lessons from the past since there was no time loss but early intervention in the incidents. Williams (2011, p.249) defines this intervention as a first in the history of the UN. The SC turned a new page with its policy of "entering the war against regimes in order to protect civilians". Nevertheless, NATO's intervention was criticized since the UN went beyond the purpose of protecting civilians, led to a regime shift in Libya and violated the arms embargo by

providing weapons to rebels (Thakur, 2013, p.69-70). For me, NATO's intervention in Libya is not legal since the resolution no 1973 aims to protect civilians. NATO supported the rebels and led to regime shift with its attitude during the intervention. The UN should be impartial towards states as its purpose of establishment requires. However, NATO which represented the UN lost its impartiality and went beyond the purpose of the resolution no 1973 by leading to a regime shift. Eldem (2015, p.18) states that the international community acts with suspicion towards the notion of R2P due to NATO's mistakes during the intervention.

### **Conclusion and Discussion**

The concept of R2P emerged with the 2001 ICISS report, adopted by the General Assembly of the UN and ratified by the SC. It was adopted by the UN and several international organizations in such a short time as 15 years, which shows that it was accepted as an international norm (Eldem, 2015, p.28).

The concept of R2P is essentially no different from humanitarian intervention. Briefly, humanitarian intervention can also be defined as the use and threat of force to protect a state's citizens from widespread human rights abuses by that state. Humanitarian intervention has been seen as contrary to international law and has been criticized as unlawful, since it violates the UN Charter's prohibitions on use of force and intervening in the internal affairs of states. The use or threat of force is a general prohibition, and its exceptions are enumerated in the UN Charter without interpretation. These exceptions do not include humanitarian intervention or R2P (Ertuğrul, 2016, s. 443-444).

Human rights violations in R2P are limited only to genocide, crimes against humanity, ethnic cleansing and war crimes and do not include other rights such as economic rights and political freedoms specified in previous human rights treaties. Because of this reason, as in Iraq, interventions based on bringing democracy to the states and the war against terrorism cannot be called R2P, nor will the international community be responsible for them (Bannon, 2005, p.1163).

On the other hand, it has not gone unnoticed by the world that the SC was used by the US in the Gulf and by the Western powers in Yugoslavia and applied double standards (Freudenschuss, 1994). Some authors indicated that the concept of R2P could not attain its aim especially in the Syrian matter, could not complete its mission, prioritized the national interests of great powers instead of human values and thus was far apart from becoming an international principle (Ulusoy, 2013, p.290).

Consequently, all aforementioned issues taking into consideration, I believe that the concept of R2P set forth in good faith but lost this good faith over time. It is praiseworthy that the ICISS tried to protect human rights by finding innovative ways such as authorization of the General Assembly or at least the regional organizations in case the SC could not decide. Indeed, if it is necessary to give an example of this situation, it can be cited that as the SC was blocked by the vetoes of Russia and China, the humanitarian crisis in Korea, which was getting more and more serious, could not be intervened. This situation was overcome with the "uniting for peace" resolution of the UN General Assembly in 1950. Humanitarian intervention performed in Korea was legitimized by the General Assembly instead of the SC. However, these innovative ways were abandoned in the Resolution of the General Assembly, and everything turned back to the past. Indeed, one of the main issues with humanitarian intervention is that powerful states might distort the concept in order to further their own objectives. Similar incident in Libya and Syria, the intervention in Libya but the non-interference in Syria strengthens the thesis that great powers act depending on their national interests and destroys the consistency of the international arena.

When the concept of R2P is considered from scope of international organizations, the only organization where the right to intervene is legally defined is the African Union. The founding treaty of the African Union regulates the right to intervene. The Union's intervention to the other member states is only possible when war crimes, crimes against humanity and genocide are committed (Reçber, 2018, p. 163).

It can be clearly said that an objective notion is necessary which prioritizes human purposes and does not protect states' interests. The deficiency of the notion of R2P should be remedied in this sense. Otherwise, it will not be an international principle and it is certain that great power will use it as an excuse for their interests in order to intervene in other states.

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