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Esports from those who have Never Heard to those who Play: Examining the Awareness of Esports in Trabzon University

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ABSTRACT

Technology and the internet have brought innovations in all areas of life and have brought a new dimension to the understanding of sports. Traditional sports understanding has moved to digital platforms with the change in communication technologies. Digital games that individuals play at their desks or smartphones and tablets are a means of relaxation and a different branch of sport. Digital games, which are preferred to spend leisure time, have attracted attention over time and turned into professional games. This professionalization has turned digital games into sports thanks to the increase in the audience. Today, esports is a new sports branch that is accepted all over the world and tournaments are organized. Esports-centered games, which are especially preferred by young audiences, have ceased to be a leisure activity and turned into a professionally practiced sport. The scope of this study is to examine the level of awareness of esports and the studies on esports and to measure the awareness of esports. Within the scope of the study, esports researches published in Turkey were scanned and classified according to their content. In addition, in order to determine the awareness of esports in the research, data were obtained by using the survey method with Trabzon University Faculty of Communication students. As a result of the research, findings were obtained that esports awareness varies according to age, income, and playing time

Keywords: Esports, Digital Sports, Awareness, Digitalisation and Sports, Esports in Communication Axis, Generation Z.

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Introduction

Esports, which has found its place in the literature within the institutional framework, is defined as a sport that requires both physical and mental effort, where people from one end of the world can meet and play games with people from the other end of the world via the internet, or people from different parts of the world can meet and play games through large electronic sports organizations (Özkurt, 2019, p. 16). Esports, which is not only a new sports branch offered by developing technology, contributes economically to many sectors, especially the gaming industry. According to Newzoo's 2021 Global Esports & Live Streaming Market Report, global esports revenues are expected to exceed 1 billion dollars, while the country expected to receive the largest share of this revenue is expected to be China with 360.1 million dollars. The sector also has a large follower base and is in demand by its viewers. According to the same report, expected to reach 920.3 million spectators by 2024, esports is seen as one of the brightest areas of our age and the future, both as a sports branch and as an economic value. In today's world, Adoni and Nossek's formula of functional equivalence (the replacement of the traditional platform with the new one), functional differentiation (the traditional and the new platform seeking ways to continue together), functional diversity (the merging of both platforms under a single roof for many purposes), which is used to explain the processes that the media will undergo with technology, is also constructed in esports. Especially individuals who do not have the opportunity to do traditional sports have the opportunity to do sports on digital platforms with esports. Esports, which organizes international and regional tournaments and has started to take place among the branches of many sports clubs, is becoming a sector whose economic volume is developing by creating brand value while contributing to many sub-sectors and new branches (Daloğlu, 2021, p. 34).

Despite esports, which is seen as an ecosystem, esports player transfers, national and international leagues and tournaments, coaches, analysts, broadcast media and sponsors, whether it should be seen as a sports branch or not continues to be a subject of debate. When evaluated in terms of its quality, it is known that it is a field that gives people the opportunity to develop their cognitive and affective skills in the process of using technology, and it is understood that it has the basic features of traditional sports (training, technique, tactics, etc.) (Atalay & Boztepe, 2020, p.32). Considering the necessity of coordination and strategy development ability that sports is not only physical skills, we see that esports falls within the scope of the definition of sports in the age of technology. In opposition to this view, there are also opinions that see esports as a game addiction that does not contribute to physical abilities played on the computer and cannot be organized enough. Those who argue that the content of digital games is contrary to the spirit of traditional sports do not see esports as sports (Çakmak, 2021, p.63). Countries that understand the future development of esports include esports in their education programs. In countries such as China and Malaysia, esports has started to gain a place in the education programs of universities (Üçüncüoğlu, 2018, p. 38). Individuals who have the opportunity to gain career opportunities with esports also gain the ability to gain and coordinate cognitive and mental skills. Considering that esports is on the way to becoming a branch that brings many opportunities, and today, when it is researched how to make interaction with the new generation more efficient, it is seen that esports can be a tool to provide faster and easier access to audiences that are difficult to reach in terms of mass communication (so-called generation z, "digital natives", alpha generation, etc.). For this reason, it is important to determine the awareness of esports among individuals.

Esports in Turkish Literature

When the articles on esports in Turkey are examined, it is seen that there are no elements that define the identity of the field, but many different disciplines are trying to examine this issue: We can list these studies as follows:

1. Studies that include research on the demographic structures of esports players, age and gender distribution and playing time (Alp et al., 2020; Mustafaoğlu et al., 2018; Ecevit et al., 2018).

2. Addressing the effects of environmental and digital conditions on esports players and their motivation processes (Kilci & Yalçiner, 2020; Argan et al., 2019; Öz & Üstün, 2019; Yıldız et al., 2020; Alp, 2020; Mustafaoğlu et al., 2018).
3. Studies on the professional competence of esports, which is considered as a new career opportunity, its interaction with other professional groups, and the occupational acquisition of digital games, which are the field of interest of young people (Önder, 2021; Erdem & Kemiksiz, 2020; Kocadağ, 2017; Kocadağ & Duran, 2019; Çakır & Bingöl, 2020; Şenses, 2020).
4. The sectoral development of esports, which is considered as the new face of sports, the problems experienced by esports and the infrastructure studies carried out by sports clubs for this field: (Bingöl et al., 2021; Üçüncüoğlu & Çakır, 2017; Evren et al., 2019; Nazlı & Yağmur, 2021).
5. Economic studies: focused on the industrial and marketing aspects of esports. Studies that address esports in terms of the value added by the sports industry to the economy: (Atalay & Boztepe, 2020; Yükçü & Kaplanoğlu, 2018; Demir & Sertbaş, 2020; Peçenek et al., 2020; Çakmak, 2020; Akgöl, 2019; Pişkin et al., 2020).
6. Digital games, which have become the new favorite of digital sector investors, are the center of attention of the marketing sector along with esports (Tan, 2020; Keçeci, 2020).
7. Studies on raising awareness about the tourism potential of esports championships, which emerged as a new type of tourism (Yenişehiröğlu et al., 2018; Dilek, 2019; Bayram, 2018; Aktuna & Ünlüönen, 2017, Dalgıç & Birdir, 2019).
8. Studies that add new content to the esports literature by creating a conceptual framework (Büyükbaykal & İli, 2020; Ayar, 2018; Keçeci & Çelik, 2021; Aslan & Çoknaz, 2021; Arslan, 2021).
9. Studies on the relationship between sports and esports with different perspectives (Yayla & Güven, 2020; Çakmak, 2021; Çat & Özsoy, 2018).
10. As a content within the discipline of communication studies, we see that esports is addressed with two dimensions in the studies. The first of these is the brand value dimension focused on public relations and promotion (Kocaömer, 2019; Çolak et al., 2018) and the second is the studies evaluating the interaction of esports broadcasting platforms with users (Sarı & Harta, 2019; Akkaya et al., 2021; Ayaş, 2020).
11. Health-oriented content consists of topics related to addiction and physical development and activation aspects of esports (Mustafaoğlu et al., 2018; 2020; Can & Demir, 2020; Mustafaoğlu, 2018; Bayraktar et al., 2020).
12. A study on the development of mental and cognitive skills of esports players: (Saygın & Menteş, 2019).

Esports on the Axis of Communication

Digital games are a part of mass media. For this reason, esports, which enables these games to be turned into a professional direction from amateur acting and watching, should also be seen as a media communication tool. As a matter of fact, the 2021 World Championship was followed by 2.2 million viewers simultaneously (Esports Charts Report). This shows that esports is an area that needs to be examined in many issues ranging from media usage preferences on the audience, addiction, consumption habits, and the brand and image value it creates. While the craze for competitive video games is thought to be primarily an Asian phenomenon, today only 51% of esports enthusiasts are in Asia. It is seen in the data obtained from Newzoo reports that North America and Europe have an important place in the global esports and gaming ecosystem (Baygöl, 2021, p.14).

Although it has many followers, esports contains problems whose negative aspects are open to discussion. Addiction is one of the leading problems. It is believed that digital games played during childhood develop cognitive intelligence, but games continued in later ages become activities with social components and become a means of social attachment (Kemiksiz, 2019, p.65). Studies have revealed that people who isolate themselves from their environment lose their perception of reality due to games, and many esports players have decreased reflexes in their 30s (Şimşek, 2020, p.63). In another addiction research examining the relationship between the emotional state of digital game players towards family and environmental ties and the duration of game playing, it was determined that esports players use to enter the pleasurable world of digital games to escape the stress and pain of daily life (Yılmaz, 2020, p.179).

According to Kocaömer (January, 2020, p.44), esports should not be considered only within the scope of players. In order for digital games to be considered within the scope of sports, they need to become professional competitive team games. Audience is considered as a very important component for sports organizations. Sports events are seen as the heart of the sports industry, and the sports audience is interpreted as the heart that keeps the heart working. The continuity of the audience is important for the continuity of this sports branch. As in every sports branch, esports has different audiences according to the game types. The fact that the audience plays the games as an amateur at the same time has a factor in following esports. Motivation is provided for the audience with the attraction of the phenomena that cannot happen in real life, which are available in game duration and games (Ocak, 2020, p.46). Audience motivation also gains importance in terms of keeping the continuity of the sector alive. Digital games are also commodities offered to the masses for consumption purposes. There are two types of consumption in game consumption: audience and player. In addition to consuming games by purchasing and playing them, users also consume them by watching the content created by different players (Bayrak, 2019, p.58). Both esports players and viewers tend to purchase digital games. In a study conducted with esports players and viewers, it was concluded that the sponsor of an event, a player or a team has a great influence on purchasing (Ejjaberi et al., 2020, p.858). Although digital games are purchased once in the market, consumers continue their purchasing behavior in different channels with other products (products such as cosmetic items, boxes, keys, season tickets) (Bayrak, 2019, p.73). Esports consumers' purchasing behaviors are affected by the success they gain by moving away from the perception of reality, especially during game play, and their interest in game characters. It is seen that consumers turn to sub-segment products related to the game in order to belong to the game or team they are a regular (Esen, 2019, p.103). While individuals become a potential consumer with digital games, digital games, which are the new product of communication technologies, gain momentum in becoming an industrial product. While esports products, which have started to create a new culture, attract the attention of large-scale companies, they have made individuals more dependent on themselves thanks to the perception they create. Esports, which makes the individual dependent on itself, is polished day by day and attracts consumers under the name of sports (Küçük, 2019, p.40). The new generation, which makes it compulsory to live in the virtual world, forces the course of the sector to keep up with itself. Realizing that the only way to survive in the virtual world is to consume, many sports clubs (e.g. Galatasaray, Fenerbahçe, Beşiktaş, etc.) are taking their place on esports platforms.

The unifying aspect of esports is provided by digital media portals like itself. In this way, teams can establish more advanced ties with their fans and fan bases around the world. All clubs operating under the scope of esports can reach their fans through digital channels such as their own web pages, social media accounts, discord servers, mobile applications, etc., so that they can share a lot of transfer news and events. In addition, blocks created by teams' fan bases also help other fans to interact and operate together. In esports platforms broadcasting within the scope of Linear TV (traditional TV), Online TV and social media platforms with live video streaming feature, the top five platforms that reach the masses with live broadcasting are Twitch TV, YouTube, Mixer, VK, Smashcast, respectively. From this point of view, although esports matches are broadcasted from many different platforms all over the world on the grounds that they are related to consumption, it can be said that social media platforms are at the forefront in terms of consuming esports matches (İçli, 2020, pp.127-130). Research shows that sponsors

invest in esports events by targeting new generation players, especially the so-called "gamer". For this reason, there are many companies and brands that see young people as the target audience such as telecommunications, automotive, food, travel, entertainment sector, technology, social media. It is difficult to reach esports audiences, which have a unique audience, through traditional communication channels. With the "influencer", which corresponds to the opinion leader in social media, young people follow esports events with their observations. For this reason, companies also turn to influencers. In addition to all these, the fact that sponsorship costs are lower and the reachable audience is higher compared to traditional sports directs brands and companies to esports, a new sports branch (Taşkıran, 2019, p. 90). The numerical data in the 2020 reports of Newzoo, a platform where studies and data on esports are published, show the direction of investments in this field. In the "2020 Global Esports Market Report" report, 636.9 million of the 1.1-billion-dollar investment consists of sponsorship expenditures, media rights and advertising expenditures. Revenues from sponsorship account for more than 50 percent of global esports revenues. Brands that effectively analyze the "Generation Z" profile anticipate a 14.9% increase in investments by 2023. All these investments also allow esports activities to develop further (Çürükoğlu, 2020, pp.37-38).

Today, although there is still debate about the counting of esports as a sport, a significant part of the literature defines esports as a sport of the future. Hutchins (2006, p.6) sees esports as a content that points to high-level sports competitions such as training, teamwork, aggression, and the full execution of planned tactical maneuvers. Esports players, who are not seen as a branch in the discussions due to the limitation of physical activity, perform 400 movements on the keyboard four times as much as an average person (Üçüncüoğlu, 2018, p.51). Sports clubs use esports to reach the young generations they have started to lose in the face of digitalization (Akgöl, 2018, p.215). Esports appeals to new generations with the career and job opportunities it provides. Investors who realize the sector invest in professional players. Apart from being a professional player, it offers job opportunities such as broadcasting, commentating in tournaments, and taking part in tournament organizations. Many late generations who admire the esports players they watch and admire are becoming addicted to digital games due to this new career opportunity (Kocadağ, 2019, p.91).

Esports in terms of Economic Value Awareness

The speed of development of digital games continues at the highest level. This speed has turned itself into a sports branch as esports. Just as every sports branch becomes industrialized over time, esports is also becoming an industry. Thanks to the practice of free games, the young generation is turning to esports, which they see as a new line of business. Not only that, esports events that feed many branches directly and indirectly affect many sectors from players to viewers, from sponsors to broadcasters. One of the most suitable areas for young people to be won is esports activities, and when brands and companies make their products and advertisements through these organizations, they can reach very large young masses (Daloğlu, 2021, p.34). The phenomenon of leisure time is one of the issues that attract the most attention of the consumption and culture industry. Individuals turn to various activities to fill their free time. These activities have gained different dimensions with the development of the digital age. However, the most important target audience of these contents is the young generation known as "Generation Z". Today, it is seen that many sectors, from sports clubs to brands, from the digital industry to the food industry, have shifted their investments to esports, the most professional field of digital games (Güler, 2019, pp.51-52). From transfers, national and international leagues and tournaments, coaches, analysts, broadcast media and sponsors, esports has become an ecosystem, making it necessary for sports clubs to establish their own teams. In Turkey, well-established sports clubs such as Fenerbahçe, Galatasaray and Beşiktaş have formed their esports teams. At the same time, esports is after soccer. It is the most watched sports branch in Turkey. In addition, Turkey has its own esports league called Zula Super League (Özkurt, 2019, pp.83-84). Although esports is a developing sector, it also contains problems for players and employees. First of all, families are worried about the future of their children because they do not have enough information about esports. Esports players also have future anxiety.

The fact that the sector is socially insecure and the contracts are not based on adequate legal regulations is one of the main problems. However, the pressure of success, mobbing, long working hours, low wages compared to abroad, and the fact that female athletes do not take part in team games sufficiently are listed as other problems (Demir, 2019, pp.228-229). According to experts, the reason for these problems is the lack of a legal structure.

Research Method

The problem of the research is addressed in two basic frameworks that support each other. The first is the status of the concept of e-Sports in research in Turkey. The second is its awareness by the young generations, which is the target audience.

In order to measure esports awareness, a face-to-face survey was applied to Trabzon University Faculty of Communication students in April 2022. In the study, 28 questions were asked to measure students' awareness of esports, seven of which were demographic data and 21 of which were Likert statements to determine their awareness levels. The survey results were statistically analyzed with SPSS Window 23 program. Whether there is a significant difference in students' awareness of esports was analyzed by t-test and ANOVA method for independent groups. Cronbach Alpha coefficient of the data was calculated as .74. In the findings and interpretation section, only the data with significant differences are tabulated. Frequency distributions were made to show the demographic characteristics of the students. At the same time, the frequency distribution and averages of the answers for the statements presented about esports were determined. An independent sample t-test with 95% reliability was applied to compare whether there is a difference in gender, the department they study, whether they play digital games or not, and where they play digital games in line with different statements to each student on the opinions about esports. In addition, one-way analysis of variance (ANOVA) with 95% reliability was applied to each student to compare whether there were differences between their age, income levels, digital game playing time for evaluations related to esports. Tukey test was used to determine the direction of the difference in multiple comparisons.

Ethics committee approval was received for this study from the ethics committee of Trabzon University (Date: 08.07.2022, Number: E-81614018-000-2200026594).

Findings and Interpretation

281 students participated in the study. Of these students, 152 were female and 129 were male. 91.1% of the students participating in the study were between the ages of 17-24. 7.5% were between the ages of 25-34, while only 1.4% of the students between the ages of 35-44 participated in the study. While 50.9% of the students participating in the study were journalism students, 49.1% were public relations and advertising students. 32.4% of the participants have an income level between 2000-3000 TL, 27.8% have an income level of 3000-4000 TL, 14.9% have an income level of 4000-5000 TL, while 21% have an income level of 5000 TL and above. 64.4% of the participants play digital games, while 35.2% do not play digital games. Among the participants who play digital games, 30.2% play digital games for less than 1 hour a day, 21% for 1-2 hours, 8.2% for 2-3 hours, 3.6% for 4-5 hours, and 2.1% for more than 5 hours. It was determined that 43.4% of the participants played digital games on phones, 19.9% on computers and 1.4% on tablets.

Table 1. Esports awareness t-test by gender

Expression	Gender	N	Mean	Std. Deviation	T	p
Esports is a branch of sports where digital games are played professionally	Female	150	3,1533	1,15123	-3,390	.001
	Male	129	3,6744	1,41511	-3,339	
Does esports cause gaming addiction?	Female	151	3,4040	1,13242	2,122	.035
	Male	129	3,0930	1,31958	2,097	.037
Esports appeals to everyone from seven to seventy.	Female	152	2,9211	1,17099	2,882	.004
	Male	128	2,5078	1,22311	2,872	.004
Esports is a professional profession.	Female	149	3,0604	1,13440	-2,794	.006
	Male	127	3,4567	1,21991	-2,778	.006
Esports has negative effects due to its violent nature.	Female	152	3,3092	1,12311	4,390	.000
	Male	128	2,7109	1,15119	4,381	.000
Esports has negative effects because it involves fear	Female	149	3,2081	1,12271	3,696	.000
	Male	126	2,6905	1,19642	3,676	.000
Esports is a sport that attracts young people	Female	151	3,8079	1,05018	-1,958	.051
	Male	127	4,0630	1,11802	-1,948	.053
Esports players also succeed in other professions.	Female	152	3,2434	1,06725	2,535	.012
	Male	129	2,9070	1,15543	2,519	.012
I follow esports on YouTube	Female	151	1,6093	,99982	-4,578	.000
	Male	129	2,2403	1,30369	-4,485	.000
I follow esports on Twitch	Female	151	1,4901	,94423	-4,111	.000
	Male	129	2,0543	1,34228	-4,002	.000

(*: $p < .05$; **: $p < .01$)

As a result of the t-test for independent groups, a significant difference was found in the statements in the table for different genders. Accordingly, male participants agree with the statement "Esports is a sports branch where digital games are played professionally" more than female participants. It is seen that female participants agree with the statement "Esports causes game addiction?" more than male participants. It is seen that female participants agree with the statement "Esports appeals to everyone from seven to seventy" more than male participants. Male participants agree with the statement "Esports is a professional profession." more than female participants. Female participants agree with the statement "Esports has negative effects because it contains violence." more than male participants. Female participants agree with the statement "Esports has negative effects because it contains fear." more than male participants. Male participants agree with the statement "Esports is a sport that attracts the attention of young people." more than female participants. Female participants agree with the statement "Esports players are successful in other professions." more than male participants. Male participants agree with the statement "I follow esports on Youtube." more than female participants. Male participants agree with the statement "I follow esports on Twitch." more than female participants.

Table 2. Esports Awareness t-test according to game playing status

	Do you play esports?	N	Mean	Std. Deviation	T	p
Esports is a branch of sports where digital games are played professionally	Yes, I'm playing	181	3,5580	1,33467	2,868	.004
	No, I'm not playing	97	3,0928	1,19967	2,961	.003
Esports is a money-making medium.	Yes, I'm playing	177	3,6723	1,15551	3,064	.002
	No, I'm not playing	96	3,2396	1,03359	3,167	.002
Esports is a professional profession.	Yes, I'm playing	178	3,4213	1,17747	3,417	.001
	No, I'm not playing	97	2,9175	1,15172	3,439	.001
Esports is a sport that develops intelligence.	Yes, I'm playing	174	3,3276	1,10262	2,432	.016
	No, I'm not playing	97	2,9897	1,08489	2,444	.015
Esports has negative effects because it involves fear	Yes, I'm playing	180	2,8056	1,17277	-3,178	.002
	No, I'm not playing	94	3,2766	1,14914	-3,198	.002
Esports alienates individuals from the real world.	Yes, I'm playing	181	2,9337	1,21382	-2,829	.005
	No, I'm not playing	99	3,3535	1,13671	-2,884	.004
Esports is beneficial for the promotion of countries	Yes, I'm playing	181	3,4862	1,05202	2,632	.009
	No, I'm not playing	99	3,1414	1,04011	2,641	.009
Esports gives young people the opportunity to build a career.	Yes, I'm playing	181	3,4972	1,07819	2,648	.009
	No, I'm not playing	99	3,1414	1,06914	2,654	.009
I follow esports on YouTube	Yes, I'm playing	181	2,1934	1,26980	5,851	.000
	No, I'm not playing	98	1,3673	,79155	6,678	.000
I follow esports on Twitch	Yes, I'm playing	181	2,0000	1,28236	4,963	.000
	No, I'm not playing	98	1,2959	,77605	5,705	.000
I buy esports magazines.	Yes, I'm playing	181	1,3039	,72375	2,340	.020
	No, I'm not playing	98	1,1122	,49498	2,609	.010

(*: $p < .05$; **: $p < .01$)

The participants who answered "I play digital games" agree with the statement "Esports is a sports branch where digital games are played professionally." more than the participants who answered "I do not play digital games". The participants who answered "I play digital games" agree with the statement "Esports is a means of earning money" more than the participants who answered "I do not play digital games". The participants who answered "I play digital games" agree with the statement "Esports is a professional profession" more than the participants who answered "I do not play digital games". The participants who answered "I play digital games" agree with the statement "Esports is a sport that develops intelligence" more than the participants who answered "I do not play digital games". The participants who answered "I do not play digital games" to the statement "Esports has negative effects due to the fact that it involves fear." agree more than the participants who answered "I play digital games". The participants who answered "I do not play digital games" to the statement "Esports alienates individuals from the real world" agree more than the participants who answered "I play digital games". "Esports is beneficial for the promotion of countries." The participants who answered that they play digital games agree with the statement more than the participants who answered that they do not play digital games. "Esports provides career opportunities for young people." Participants who answered that they play digital games agree with the statement more than the participants who answered that they do not play digital games. The participants who answered "I follow esports on Youtube." agree more with

the statement "I play digital games" than the participants who answered "I do not play digital games". The participants who answered "I follow esports on Twitch" agree with the statement "I play digital games" more than the participants answered "I do not play digital games". The participants who answered "I buy magazines with esports content." agree with the statement "I play digital games" more than the participants who answered "I do not play digital games". There is no significant difference to the statement "Esports causes game addiction?" H0 Hypothesis is accepted. Similarly, there is no significant difference in other hypotheses.

ANOVA Test Results

Table 3. Differences according to the age distribution of digital game players

AGE		N	Mean	Std. Deviation	F	p	Difference
Digital games and esports games are the same thing.	17-24	251	2,8167	1,15857			
	25-34	21	2,0476	1,16087	4,616	.011	1-2
	35-44	4	3,2500	1,25831			
	Total	276	2,7645	1,17503			

The average between the ages of 17 and 24 for agreeing with the statement "Digital games and esports games are the same thing." is 2,8167 2,0476 3,2500 2,7645. As a result of the one-way analysis of variance (ANOVA), there is a difference between the participants of different ages in terms of agreeing with the statement "Digital games and esports games are the same thing." (F: 4,616; $p < .05$) Accordingly, Hypothesis H0 is rejected. Tukey multiple comparison test was conducted to find the source of the difference. The 17-24 age group is higher than the 25-34 age group.

Table 4. Differences according to income distribution of digital game players

INCOME LEVEL		N	Mean	Std. Deviation	F	p	Difference
Esports is a sector that provides profit to the country's economy.	2000-3000	91	2,8681	1,14706			
	3000-4000	78	3,2564	1,09824	2,658	.049	1-4
	4000-5000	40	3,0750	1,02250			
	5000+	58	3,3276	1,11431			
	Total	267	3,1124	1,11825			

As a result of the ANOVA analysis applied to the mean income level 2,8681, 3,2564, 3,0750, 3,3276, 3,1124 for agreeing with the statement "Esports is a sector that provides profit to the country's economy." There is a difference between the participants with different income levels in terms of agreeing with the statement "Esports is a sector that provides profit to the country's economy." (F: 2,658; $p < .05$) accordingly, H0 Hypothesis is rejected. Tukey multiple comparison test was conducted to find the source of the difference. The group with 5000+ income level is higher than the group with 2000-3000 income level.

Table 5. Differences according to the duration of playing digital games

HOW MANY HOURS A DAY DO YOU PLAY GAMES		N	Mean	Std. Deviation	F	p	Difference
Esports is a branch of sports where digital games are played professionally	Less than 1 hour	85	3,1882	1,37576			
	1 hour-2 hours	59	3,8983	1,16995	3,253	.013	2-1
	2 hours-3 hours	23	3,6522	1,26522			
	4 hours-5 hours	10	3,9000	1,59513			
	Over 5 hours	6	4,1667	,98319			
	Total	183	3,5464	1,33292			
Esports appeals to everyone from seven to seventy.	Less than 1 hour	84	2,6190	1,16065			
	1 hour-2 hours	59	2,8814	1,21889	1,955	.068	
	2 hours-3 hours	23	2,7391	1,21421			4-1
	4 hours-5 hours	10	3,7000	1,56702			
	Over 5 hours	6	2,5000	1,64317			
	Total	182	2,7747	1,23879			
Digital games and esports games are the same thing.	Less than 1 hour	84	2,9762	1,20217			
	1 hour-2 hours	59	2,3559	1,22844	2,889	.024	1-2
	2 hour-3 hours	23	2,5217	,94722			
	4 hours-5 hours	10	3,0000	1,41421			
	Over 5 hours	6	2,1667	1,47196			
	Total	182	2,6923	1,22760			
Esports is a money-making medium.	Less than 1 hour	83	3,4458	1,09604			
	1 hour-2 hours	59	4,0000	1,09859	3,241	.014	
	2 hour-3 hours	23	3,9130	1,04067			2-1
	4 hours-5 hours	9	3,0000	1,41421			
	Over 5 hours	5	3,4000	1,67332			
	Total	179	3,6648	1,15118			
Esports is a professional profession.	Less than 1 hour	83	3,1446	1,07218			
	1 hour-2 hours	58	3,8276	1,17186	3,512	.009	
	2 hour-3 hours	23	3,1304	1,28997			1-2
	4 hours-5 hours	10	3,4000	1,34990			
	Over 5 hours	6	3,8333	1,32916			
	Total	180	3,4000	1,18934			
Esports is a sport that develops intelligence.	Less than 1 hour	80	3,1125	1,11371			
	1 hour-2 hours	57	3,5088	,94723	2,557	.041	
	2 hour-3 hours	23	3,2174	1,12640			
	4 hours-5 hours	10	3,5000	1,64992			5-1
	Over 5 hours	6	4,3333	,81650			
	Total	176	3,3182	1,11145			
Esports is a sport that develops strategic thinking.	Less than 1 hour	83	3,3012	1,14482			
	1 hour-2 hours	59	3,9661	,90907	4,557	.002	
	2 hour-3 hours	23	3,8261	1,26678			5-1
	4 hours-5 hours	10	3,9000	1,37032			2-1
	Over 5 hours	6	4,5000	,54772			
	Total	181	3,6575	1,13226			
Esports has negative effects due to its violent nature.	Less than 1 hour	85	3,1882	1,09647			
	1 hour-2 hours	58	2,6897	1,14259	5,348	.000	1-2-4
	2 hour-3 hours	23	3,2609	,96377			3-4
	4 hours-5 hours	10	1,8000	1,03280			
	Over 5 hours	6	2,3333	1,63299			
	Total	182	2,9341	1,16394			
Esports has negative effects because it involves fear	Less than 1 hour	84	3,1190	1,12373			
	1 hour-2 hours	59	2,4746	1,17965			
	2 hour-3 hours	23	2,9565	,97600	3,595	.008	1-2
	4 hours-5 hours	10	2,2000	,91894			
	Over 5 hours	6	2,6667	1,96638			
	Total	182	2,8242	1,18082			
Esports is a sport that attracts young people	Less than 1 hour	85	3,7059	1,20340			
	1 hour-2 hours	59	4,3051	,93319	2,617	.037	
	2 hour-3 hours	23	4,0000	1,34840			2-1

	4 hours-5 hours	10	4,3000	,94868			
	Over 5 hours	6	4,0000	1,54919			
	Total	183	3,9781	1,16240			
Esports is a sector that provides profit to the country's economy.	Less than 1 hour	85	2,9647	1,05161			
	1 hour-2 hours	58	3,1379	1,11526	3,171	.015	
	2 hour-3 hours	22	3,0455	1,09010			5-1-2-3
	4 hours-5 hours	10	3,5000	1,43372			
	Over 5 hours	6	4,5000	,54772			
	Total	181	3,1105	1,11502			
More support should be given to esports competitions for the development of tourism.	Less than 1 hour	84	3,0119	,98781			
	1 hour-2 hours	59	3,5085	,91676			
	2 hour-3 hours	23	3,4783	1,34400	3,597	.008	2-1
	4 hours-5 hours	10	3,8000	1,13529			
	Over 5 hours	6	4,0000	1,54919			
	Total	182	3,3077	1,07397			
I follow esports on YouTube	Less than 1 hour	85	1,7647	1,06511			
	1 hour-2 hours	59	2,5424	1,30413	7,394	.000	2-1
	2 hour-3 hours	23	2,0435	1,06508			4-1
	4 hours-5 hours	10	3,1000	1,59513			5-1-3
	Over 5 hours	6	3,5000	1,37840			
	Total	183	2,1803	1,26892			
I follow esports on Twitch	Less than 1 hour	85	1,4824	,82537			
	1 hour-2 hours	59	2,3898	1,38983	12,558	.000	2-1
	2 hour-3 hours	23	1,8261	1,15413			4-2
	4 hours-5 hours	10	3,5000	1,58114			5-1-3
	Over 5 hours	6	3,3333	1,50555			4-2-3
	Total	183	1,9891	1,27955			
I buy esports magazines.	Less than 1 hour	85	1,2000	,53005			
	1 hour-2 hours	59	1,3220	,68079	6,308	.000	4-1-2-3
	2 hour-3 hours	23	1,0870	,41703			
	4 hours-5 hours	10	2,2000	1,31656			
	Over 5 hours	6	1,8333	1,60208			
	Total	183	1,3005	,72046			

As a result of the ANOVA analysis, there is a difference between the participants who play games for different periods of time in terms of agreeing with the statement "Esports is a sports branch in which digital games are played professionally." (F: 3,253; $p < .05$) Accordingly, Hypothesis H0 is rejected. Tukey multiple comparison test was conducted to find the source of the difference. Those who play games between 1-2 hours are higher than the group who play games less than 1 hour. As a result of ANOVA analysis, there is a difference between the participants who play games for different periods of time in terms of agreeing with the statement "Esports appeals to everyone from seven to seventy." (F: 1,955; $p < 0.05$) Accordingly, H0 Hypothesis is rejected. Tukey multiple comparison test was conducted to find the source of the difference. Those who play games between 4-5 hours are higher than the group who play games less than 1 hour.

As a result of the ANOVA analysis, there is a difference between the participants who play games for different periods of time in terms of agreeing with the statement "Digital games and esports games are the same thing." (F: 2,889; $p < .05$) Accordingly, Hypothesis H0 is rejected. Tukey multiple comparison test was conducted to find the source of the difference. Those who play games less than 1 hour are higher than the group who play games between 1-2 hours.

As a result of ANOVA analysis, there is a difference between the participants who played the game for different periods of time in terms of agreeing with the statement "Esports mediates earning money" (F: 3,241; $p < .05$). Tukey multiple comparison test was performed to find the source of the difference. Those who play games between 1-2 hours are higher than the group who play games less than 1 hour.

As a result of ANOVA analysis, there is a difference between the participants who played the game for different periods of time in terms of agreeing with the statement "Esports is a professional profession."

(F: 3,512; $p < .05$) Accordingly, Hypothesis H0 is rejected. Tukey multiple comparison test was performed to find the source of the difference. Those who play less than 1 hour are higher than the group who play between 1-2 hours.

As a result of ANOVA analysis, there is a difference between the participants who played the game for different periods of time in terms of agreeing with the statement "Esports is a sport that develops intelligence." (F: 2,557; $p < .05$) Accordingly, Hypothesis H0 is rejected. Tukey multiple comparison test was conducted to find the source of the difference. Those who play games for more than 5 hours and less than 1 hour are higher than the group who play games.

As a result of ANOVA analysis, there is a difference between the participants who played the game for different periods of time in terms of agreeing with the statement "Esports is a game that develops strategic thinking. There is a difference in terms of agreeing with the statement. (F: 4,557; $p < .05$) Accordingly, Hypothesis H0 is rejected. Tukey multiple comparison test was conducted to find the source of the difference. Those who play games between 1-2 hours are higher than the group who play games less than 1 hour. In addition, those who play games for more than 5 hours are higher than those who play games for less than 1 hour.

As a result of the ANOVA analysis, there is a difference between the participants who played the game for different periods of time in terms of agreeing with the statement "Esports has negative effects due to its violent content." (F: 5,348; $p < .05$) Accordingly, Hypothesis H0 is rejected. Tukey multiple comparison test was performed to find the source of the difference. Those who play less than 1 hour are higher than those who play between 1-2 hours and 4-5 hours. It is also higher than those who play games between 2-3 hours and those who play games between 4-5 hours. As a result of ANOVA analysis, there is a difference between the participants who play games at different times in terms of agreeing with the statement "Esports has negative effects due to the fact that it contains fear." (F: 5,595; $p < .05$) Accordingly, Hypothesis H0 is rejected. Tukey multiple comparison test was conducted to find the source of the difference. Those who play games less than 1 hour are higher than the group who play games between 1-2 hours.

As a result of ANOVA analysis, there is a difference between the participants who played the game for different periods of time in terms of agreeing with the statement "More support should be given to E-Sports competitions for the development of tourism." (F: 3,597; $p < .05$) accordingly H0 Hypothesis is rejected. Tukey multiple comparison test was conducted to find the source of the difference. Those who play games between 1-2 hours are higher than the group who play games less than 1 hour.

As a result of ANOVA analysis, there is a difference between the participants who played the game for different periods of time in terms of agreeing with the statement "I follow esports on Youtube." (F: 7,394; $p < .05$) Accordingly, Hypothesis H0 is rejected. Tukey multiple comparison test was performed to find the source of the difference. Those who play games between 1-2 hours are higher than the group who play games less than 1 hour. Those who play games between 4-5 hours are higher than those who play games less than 1 hour. The group playing games for more than 5 hours is higher than the group playing games for less than 1 hour. Those who play games over 5 hours are higher than those who play games between 2-3 hours.

As a result of ANOVA analysis, there is a difference between the participants who played the game for different periods of time in terms of agreeing with the statement "I follow esports on Twitch." (F: 12,558; $p < 0.05$) accordingly H0 Hypothesis is rejected. Tukey multiple comparison test was performed to find the source of the difference. Those who play games between 1-2 hours are higher than the group who play games less than 1 hour. Those who play games between 4-5 hours are higher than the group who play games for 1-2 hours. The group playing games for more than 5 hours is higher than the group playing games for less than 1 hour and 2-3 hours. Those who play games for 4-5 hours are higher than those who play games for 1-2 hours and 2-3 hours.

As a result of ANOVA analysis, there is a difference in terms of agreement with the statement "I buy

magazines with esports content." (F: 6,308; $p < .05$) Accordingly, Hypothesis H0 is rejected. Tukey multiple comparison test was conducted to find the source of the difference. Those who play games between 4-5 hours are higher than those who play games for less than 1 hour, 1-2 hours and 2-3 hours.

As a result of ANOVA analysis, there is no difference between the participants with different income levels in terms of agreeing with the statement "Esports causes game addiction" (F: 1,405; $p > 0,05$). Accordingly, Hypothesis H0 is accepted. Tukey multiple comparison test was conducted to find the source of the lack of difference. Similarly, no difference was found in the other hypotheses.

Conclusion

The main point of the debate on esports is whether it is considered as a sport or a digital game. While it is considered as a digital game in terms of the medium, design and content, it is also considered as a sport with its tactical content, strategy and team cooperation. In this study, the perspective of communication students, who have more knowledge about digital technologies due to their formation, on esports was examined. Their awareness of esports was analyzed with the answers in the questionnaire form. Accordingly, it was observed that female students had less awareness while male students had more awareness. In the research conducted in the 2018 Esports Report of the Ministry of Youth and Sports, the rate of playing esports in Turkey was determined as 56% for men and 44% for women (Esports Report, 2018, p. 50). The fact that men are currently more active in terms of playing digital games and participating in esports activities is also in line with the data of this study. It was observed that those who play digital games more are more aware of esports. It has been observed that these people have more knowledge about elements such as the content of the games, game style content, and the knowledge gap between them and those who have never played is higher. It was observed that as the time spent by people with digital games increased, their knowledge about digital games also increased. As a result of the study, it is possible to mention that there are differences between the groups in which esports awareness is measured. In the study, the variables in the variables of the participants, from gender, age, game playing information to income levels, revealed differences in esports. When esports, which has become a professional sports branch day by day due to the increasing demand for digital games, was evaluated as a result of the survey, it was revealed that it is a sports branch that is followed and shown more interest by male participants and is seen as a profession by men. It was concluded that male participants see esports as a professional sports branch compared to women. Those who play digital games evaluated esports as a professional sports branch compared to those who do not play. They also agree that they will have the opportunity to earn money through esports content. Female participants see men's interest in digital games as addiction. Those who play digital games think that esports contributes to the development of intelligence. However, while male participants do not see digital game content and esports as a branch that appeals to everyone; it was concluded that women who are more sensitive to violent themes, fighting, weapons, wounding, killing, etc. reflected in digital games affect the players negatively, and at the same time, the fear elements in the content of digital games that make up esports also affect the players negatively. It was seen that participants who do not play games support the statement that it will cause alienation by distancing individuals from the real-world perception.

Participants who stated that they play digital games also agreed that esports has opportunities that provide career opportunities and provide a good opportunity for the promotion of countries. Male participants who see esports as a sports branch that attracts the attention of young people do not agree that esports players will be successful in different professional groups. Participants who play digital games follow esports competitions on Twitch and Youtube. Digital games, which are mostly played by young people as an activity to spend free time, are accepted as the same thing as esports. Participants between the ages of 17-24 see esports and digital games as the same thing. It was concluded that participants with an income of over 5000 Turkish Liras consider esports as a sector that contributes to the national economy. However, those who play digital games for less than an hour do not think that esports brings income. While those who spend more time in digital games see the content of these games as developing intelligence and strategic thinking, it was concluded that esports is addictive as the

playing time shortens. In parallel with the shortening of the playing time, it is seen that the participation that the content of digital games will create negative effects due to the content of violence and fear increases. Individuals who spend more time in digital games think that esports will contribute more to the national economy.

As a result, esports is considered as a sports branch that has become widespread and respected among young people. Gender-based differences also bring about differences in the rate of playing digital games. Even if they play digital games, the majority of female participants do not know esports as a sports branch and their digital game playing time is shortened. Another general conclusion drawn from this study is that male participants, who are more interested in digital games, consider esports as a professional profession and a branch that brings income, and do not agree with the negative view that "digital games are addictive". Finally, we can state that esports, which has officially become a sports branch of the axis of discussions and has a federation, has become a field that is followed with interest by "Generation Z" and later. Educating young people more consciously while turning to this field and supporting them with infrastructures by governments are issues that need to be followed for esports, the sport of the future.

Ethics Committee Approval: Ethics committee approval was received for this study from the ethics committee of Trabzon University (Date: 08.07.2022, Number: E-81614018-000-2200026594).

Informed Consent: Consent was obtained from the participants who participated in the study.

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Importance of Communication in Sports Management

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ABSTRACT

Effective communication has an important place in the field of sports as in all areas, forming the basis of success. Establishing good communication provides positive criticism and continuous interaction between athletes. Basically, under the development of modern sports communication, the combination of modern sports and mass media has created a cultural style with the character of mass culture, which is a type of visual culture. Sports, expressed by modern mass media, is focused on the relationship between sports and media. The commercialization of Sports Communication, which is formed by the alliance of sports and mass media that encourages sports development, has also restricted sports development to some extent. In the process of sports globalization, there is a deep impression of the modernization of sports and has played an important role in the globalization of sports media. The effective communication process is also important for athletes and clubs in terms of efficiency and effectiveness and for effective performance management. Providing information to athletes about their performance, interaction within the club, motivation and mediation, and various results are provided by communication skills. This situation can have a positive effect on verbal intelligence, especially under stress. Because with the decrease in stress, focus and problem-solving skills can increase. In addition, exercise increases blood flow, allowing more oxygen to reach the brain, which can improve mental performance. Moreover, with appropriate training, athletes and other stakeholders can be shown the mistakes they make during communication and if they are taught how to communicate, communication errors can be prevented. For example, if a fan or player does not accept the superiority of the opposing team, does not approve of their success, cannot stomach defeat and behaves aggressively during a sports match; with sports training, they can reverse this and change their unacceptable behaviors in line with what should be. In this way, the communication they will establish will develop in a more positive direction, and the conflicts that will occur can decrease. In this study, the concept of communication, the concept of sports and the importance of the phenomenon of communication in terms of sports will be revealed.

Keywords: Sports, Communication, Performance, Sports Communication.

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Introduction

Communication is like the foundation of the building for all relationships. Good communication provides positive criticism and continuous interaction between athletes. In addition, communication is important for athletes from different cultures and countries to understand and convince each other and to obtain solid and accurate results. Communication provides various results such as informing the athlete about his/her performance, interaction within the club, motivation and mediation. Group and community relations are based on communication as well as individual relationships (Voight, 1998, p.90). People have to communicate to protect their identities, maintain their connections, increase their knowledge and experience, convey them to new members and strengthen their relationships with other groups. Sports communication is a field of communication studies specializing in communication elements in sports. Sports communication can be defined as "a process in which people share symbols while creating meaning through interaction in sports, in a sports environment or through a sports endeavor". Good communication provides positive criticism and continuous interaction between athletes. Communication skills provide various results such as informing the athlete about his/her performance, interaction within the club, motivation and mediation. Sports is a multidisciplinary field of study rooted in disciplines such as history, sociology, psychology, law, management, and marketing. One of the academic disciplines related to sports is communication. Especially with the introduction of television into people's lives in the 1930s, the relationship between sports and media has become increasingly stronger (Woods, 1998, pp.1-10). Therefore, Sports Communication is constantly growing and developing in a multifaceted way towards a significant potential through a field created by traditional journalism. Although sports media and mass communication issues have an important place in the sports industry, today sports communication as a discipline covers a wide area including interpersonal communication, public relations, social media, sponsorship and advertising, theory, research and the development of technology (Pedersen et al. 2000, p.194). Communication, defined in such a wide area, has been the subject of research, especially within the scope of sports sciences, and its importance in sports environments has been emphasized with the results of these studies. At the same time, in addition to the great impact of the media on sports; sports also have a great impact on the media. Sports (especially mass sports such as basketball and football) are used as the most important broadcasts to increase newspaper circulation and television viewing rates.

Concept of Communication

Until recently, the concept of communication was used together with the word communication, which comes from French and is pronounced in French, and the concept of "communication" was used to convey the same meaning. The word "communication", which is widely used today, reflects a broader understanding of message exchange that also includes communication. The concept of "communication", which is spelled the same in French and English but pronounced differently, is the equivalent of the Latin word "communicatio". The fact that the word was used in French in the 14th century, in the period when trade was developing, for trade and relations, is an interesting example in terms of the meanings that activities in a certain period attribute to words. Based on this concept, which means belonging to many people or objects and done jointly, we can say that the essence of the word communication includes a social interaction, togetherness, change and sharing rather than a simple message Exchange (Sage, 1979, p.7). Within a society, the individual's learning of the previously existing rules, adopting the customs and traditions, understanding the values and beliefs and assuming the roles given to him/her in accordance with these, in other words, socialization, can only be achieved through communication. People communicate in order to be together with others, to understand them, to express and influence themselves, in other words, to socialize. Beyond this, individuals gain the opportunity to define their personalities by communicating with themselves and others. "Human relations are essentially purposeful and the communication that forms the basis of these relations works within the framework of reciprocity and consistency. The ability of an individual, who is a social being, to maintain his relations depends on his ability to communicate" (Öcal, 2021, p.66). Communication is the "mortar" that creates and holds together all types of interpersonal relationships, organizations and

increasingly societies, producing thoughts within a work group in order to carry out a task together with others, and transforming this into work with our behaviors, which can only be achieved through communication. Despite many different uses, when we say "communication", the first thing that comes to mind is usually communication between people and the tools used for this purpose. In the Turkish Language Association dictionary, communication is (Childs, 2010, p.35):

- a) The transfer of feelings, thoughts or information to others by any conceivable means, communication, correspondence.
- b) It is defined as the exchange of information, communication, and correspondence carried out by using devices such as telephone, telegraph, television, and radio. According to Demiray, communication is the transfer of information, thoughts, attitudes, and feelings by an individual or group to another individual or group through symbols. In this system, functions such as creating a source, influencing, reaching a goal, and directing with symbols are performed by the channel that collects all of these. Communication can also be defined as social interaction formed through messages. Thus, communication describes the concepts of sender, receiver, channel, message, and effect that are functional in the relationships between the sender and receiver in the process of transmitting the message. Sometimes there is a purpose or a tendency to communicate (Cranmer ve Myers, 2015, pp. 100-118). Communication can be an action of one person on others, an interaction with others, and a reaction to others, or it can be all of these. Communication consists of verbal and nonverbal messages. Hostility, hand-arm gestures, cheerfulness, facial expressions, intimidating movements, and politeness, etc. all constitute nonverbal communication. Studies suggest that nonverbal communication is used more than 70% of the time. In order for a common goal to be realized, it must first be known and understood by those concerned. In this case, it is achieved through healthy communication. Communication is the third basic element of an organization. It is an interaction process between individuals. As can be seen in the definitions above, the concept of communication is used in so many different areas that it has very different meanings. In a study conducted by scanning written sources, 4560 uses of the word were compiled and then the 15 meanings below were determined.

These are (Oga, 1998, p.64):

- a) The verbal (speech) exchange of thoughts
- b) The ability of two people to understand each other, and for a person to explain himself/herself to the other person
- c) Interaction that allows for joint behavior, even at the organismic level
- d) The reduction of uncertainty about the self in the individual
- e) The process of transferring emotions, thoughts, knowledge and skills
- f) The process of a person or something transforming and changing into another person or thing through transfer and exchange
- g) The process of establishing connections between parts of a living universe
- h) The process of sharing what is monopolized by one person with others and transferring it to others
- i) Tools, procedures and techniques related to sending a message (command) in military language

- j) The stimulation of the memory of the receiver of the message in a way that it responds in accordance with the expectation of the sender of the message
- k) The noticeable response of the organism to the stimulus in the environment, the arousal response to the change in the environment, and this side affecting the other
- l) A stimulus for the receiver of the message after it leaves the source
- m) The source's behavior aimed at influencing the other party
- n) The process of transition from a certain position, structure to another

For this reason, human communication can be used to accumulate, transfer and exchange information, thoughts, emotions through symbols in common and different time and space dimensions. In their research, Watzlawick and his colleagues have determined the following five principles that underlie communication and are directed to the principles that people follow and that guide communication (Lien and Skirstad, 1998, p.18):

- a) All behaviors in the presence of another person have a communicative quality, in other words, non-communication is impossible.
- b) Every communication has two dimensions, a content and a relationship dimension, so that the second of these always determines the first and thus becomes metacommunication.
- c) Everyone in the communication process acts from a communication structure.
- d) In social communication, there are two different forms of defining objects and thus making them the subject of the communication event, digital and analog.
- e) The communication process develops both symmetrically and complementarily.

Successful communication can only be achieved by complying with these five principles, not complying with these rules or not knowing them causes communication to deteriorate and end in failure. As stated in previous sections, communication is carried out for a purpose. Therefore, it should not be forgotten that especially in sports clubs, since they are in an organizational structure, communication must be implemented and used effectively in order to achieve certain goals and achieve success. Without good communication in sports clubs, it will not be possible to achieve the club's goals, as the activities of the club members will be carried out independently and disconnected from each other.

Sports

Under this heading, the conceptual definition of sports and the characteristics of sports, their individual, social, economic and psychological purposes will be specified. In addition, a detailed and comprehensive definition of sports will be attempted by utilizing the definitions related to the concept of sports in the literature. What is Sports? When the definition of the concept of sports is examined according to different sources, it can be seen that it is made in different ways with different perspectives. One of the reasons for this is that the conceptual structure that sports carry in essence is confused with the way it is applied today or is perceived differently by individuals (Parks, 1993, pp.78-80). For this reason, it will be easier to approach the concept of sports by giving different definitions of sports from different sources. The word sports originates from the Latin words "Disporte" and "Deportone", meaning to distribute or separate from each other. In English, it was previously in the form of "Disport" or "Desport", but over time, as a result of the erosion of its first syllables, it turned into the single-syllable word "sport". The meaning of the word sport, which is widely used today, was previously expressed by the word "idman" (Nichols, 1994, pp.121-124). The word idrnan, defined as an exercise done to increase the strength of the body, has always been used in the same meaning, with minor changes, since it existed in Turkish. In the Turkish Language Association Dictionary, sport is defined as "all body movements performed individually

or collectively, usually based on competition, and applied according to certain rules". While Savaş defines sport as an educational and entertaining activity performed collectively or as a team, with its own rules and techniques, that enables the development of physical and mental abilities; Sage defines sport as a phenomenon that provides peaceful release opportunities for the aggression in human nature and creates a suitable competitive environment for the control of the aggressive instinct. According to sports pedagogue H. Neusel, sports are "a form of action that includes all kinds of motor (movement) activities organized in the form of games or competitions for the purpose of evaluating free time, resting and increasing performance ability. Social scientist K. Heinman, on the other hand, defines sports by considering the determinant variables approach as follows: Sports are physical activities, sports are organized according to social norms, sports are not aimed at production. While Snyder and Spreitzer (1989) define sports as physical human activities governed by rules and based on competition; V. Zwaag defines sports as a physical activity based on competition that uses special equipment and environments and is carried out within a certain time and area where record searches are important. Especially with the development of mass communication tools, sports have been able to spread to wider audiences and sports have turned into mass entertainment. Sports programs broadcast only on Sundays on television were later turned into tabloids and spread to weekdays. Sports news, which are generally found on the last pages of newspapers, were first increased and then by creating the opportunity for the publication of sports newspapers of their own: as in almost every field, the foundations of the sports industry were laid. When the concept of sports is considered from this perspective, the transfer fees paid to athletes, the fees received from the broadcasting rights of televisions and the interest shown by politicians in sports have enabled sports to become a concept that develops every day in the world (Parks, Beverl and Quarterman, 1998, pp.101-103).

Functions of Sports

The increasing popularity of sports and their transformation into a social phenomenon have made them last longer than religions, cultures, politics and the economy. Therefore, due to the values they carry, sports should be given importance, protected and defended. In this section of the research, the functions of sports in social, economic, psychological and leisure time evaluation will be examined in general terms (Parkhouse, 2001, pp.31-54). Social Functions of Sports: Sociologists see the fact that people spend their lives in different communities in contemporary societies as the primary determining feature of social life. Indeed, in order for an individual to become a social being, it is essential for them to be in social groups and organizations (Cately ve Duda, 1997, pp.309-322). Because socialization is an important process in gaining personality, socializing an individual and meeting their needs. In other words, "socialization" can be considered as the process of developing a behavior in accordance with the principles and value judgments used as rules in the adult environment of the individual. Individuals do not know the group and social structures and their rules at birth. They later learn to live with the people around them, share with them and the cultural structures of the society they are in and to comply with them. For this reason, the first step from individuality to socialization in society begins in the family and is shaped and strengthened by uniting with a group of friends, becoming a member of a voluntary association, a political party or a sports club (Mull, 1997, p.154). Thus, within communities, the individual acquires various behavioral characteristics and acquires the quality of a qualified person. For this purpose, in the modern world, sports, which has an important structure in the development, socialization and guidance of children, young people, adults and the elderly, and in the acquisition of personality traits, has become a great focus of attention in societies

Communication and Sports Communication

The concept of communication has been the subject of study in many branches of science such as psychology, sociology, management, medicine, etc. For this reason, it is seen that the concept of communication has many different definitions according to different branches of science and different perspectives. The origin of the word communication used as "communication" in English is derived from

the Latin words “communis” and “communicare” and is used in the sense of “common, to make common, to be common and to inform”. However, before the 1970s, the word “communication” was widely preferred instead of the word “communication” (Hung, 1997, p.27). In the Turkish Language Association dictionary, communication is defined as “the transfer of feelings, thoughts or information to others by any means imaginable, communication, communication and the exchange of information carried out by using devices such as telephone, telegraph, television, radio, communication, communication”. (Chen, Mark and Koehn, 2019, pp.241-252). Therefore, communication is basically the sharing of information, feelings and thoughts, but it is also an action aimed at influencing the behavior and attitudes of individuals or groups. In other words, communication can be explained as a system of relationships created for the purpose of exchanging information between individuals. In another definition, communication is expressed as the process of transferring emotions, thoughts and information, defines the concept of communication as the attitude, judgment, thought and emotion statements made within the community or social life formed by people who inform each other about the objects, events and facts in their environment, who transfer their information about these, who have similar feelings due to their similar experiences in the face of the same facts, objects and problems and who express these to each other.

American sociologist Charles Cooley states the following about communication: Communication means the mechanism through which human relations exist and develop. The mechanisms through which human relations exist and develop are especially all the symbols in the brain and the ways of transmitting these symbols in space and preserving them in time (George, 1979, p.27). For Charles Cooley, communication is a mechanism that helps human relations exist and develop. In other words, communication includes facial meanings, attitudes and behaviors, tone of voice, words, writing, tools that save space in time, and that enable the transmission of messages in space with symbols and their preservation in time (Usluata, 1994, p.14). When the definitions related to communication are examined, it is seen that there are many definitions and new ones are constantly added to these definitions in line with the research conducted. For instance, communication is the social interaction established through messages (Fiske, 1996, p.16); Communication can be defined as the process of producing, transferring and giving meaning to information; the term communication generally means mutual exchange. The act of communication is the act of transferring something to another place with a specific purpose by sending two notifications in one direction and then back from that direction and in the opposite direction. Each of the above definitions examines communication in terms of different disciplines and is defined accordingly. In all of the definitions, the basic communication occurs in a mutual interaction and is a two-way process. In general, the communication process refers to the transmission of the message, which can be expressed as a set of symbols, to the target of what is intended to be conveyed by the source, by organizing the message, which can be expressed as a set of symbols, to the receiver, through a channel that ensures the transmission of the message (Cox, 1998, pp.120-124). The communication process continues its reciprocity feature with the feedback given by the receiver in response to the message sent by the source. Therefore, the phenomenon and process of communication have some characteristics. However, it is important to which dimensions of communication these characteristics are related to and to which they will be addressed. There is no unity in the literature on communication on this subject. In reality, such different features are more closely related to the communication process. In this respect, there is also a situation of overlap with the information given during the explanation of the communication phenomenon and process. Although there is no hierarchy in the ordering of these features, it can be said that there is a feature order from abstract to concrete. There is continuity in communication, communication is symbolic/emblematic, there is transitivity/different perception in messages, communication is a social phenomenon, communication is cultural, communication is ideological, communication is class-based. Since the process of communication is complex, researchers from various institutions and organizations have developed various methods to examine the structure. Therefore, it is possible to emphasize that the concept of communication expresses a very complex process and therefore it is difficult to define, and the situation is no different for the concept of sports communication. In this context, according to Pedersen et al. (Moorhead, 1989, p.322). Sports communication is a process in which people share

symbols that create meaning through interaction in sports environments or sporting events. Sports communication also forms the basis for effective media relations and customer satisfaction, especially for sports organizations. In fact, when the literature is examined, it is seen that there are some gaps in the field of Sports Communication. For example, athlete-coach relationships appear to have not been sufficiently researched from a communicative perspective (Brooc, 1994, pp.31-33). In this context, Petersen et al. (2016) underline that Sports Communication studies have long been related to the academic aspects of sports management and are often intertwined. In addition, under the umbrella of sports management sciences, as in most terms, sports communication can be used instead of the terms sports journalism and sports media. In this context, based on the emergence of modern sports communication, Xinghua (2005) investigated the basic situation of modern society that supports sports communication. Accordingly, under the development of modern sports communication, the combination of modern sports and mass media has formed a cultural style with the character of mass culture, which is a kind of visual culture. The sports expressed by modern mass media has focused on the relationship between sports and media. The commercialization of Sports Communication, which was formed by the alliance of sports and mass media that encouraged sports development, has also restricted sports development to some extent. In the process of sports globalization, there is a deep impression of the modernization of sports and has played an important role in the globalization of sports media. In addition to all these, sports communication has encouraged the communication of world sports and sports communication of different cultures. The most encountered thing during a competition or competition is communication. Sports people (such as athletes, coaches, referees, sports managers, sports journalists) give many messages, knowingly or unknowingly. Communication in sports circles has a social nature in many ways. It requires mutual communication between sports people. There is a need for a common understanding of using the language of sports. Sports is a system on its own and this system interacts with other people or organizations. For the effectiveness of this interaction, it is very important to develop good relationships, have effective communication skills and ensure continuity in all of these (Boyd, Schary, Worthington and Jenny, 2018, pp.33-40).

The Importance of the Concept of Communication in Sports on Performance

Today, the incredible rise of the concept of sports performance has reduced the difference between athletes' successes to very small units of time, millimeters, and the distances between the records broken one after another have begun to close each passing day. Especially the scientific community focuses on many different methods for the incredible increase in performance in athletes and they conduct research on how often and in which environments each of them will be used by testing the variables in the increase of performance separately. Many studies have been conducted on both physical and psychological training methods for the athlete and many scientific data have been reached. However, the fact that the athlete participates in intensive training programs, fulfills the coach's requests and completes the competition at a certain performance level in harmony with his friends throughout the entire competition has revealed the fact that there is a different feature between both the coach and the athlete. This feature has been determined as "communication skill" for both the athlete and the coach. Because no matter how high-level the athlete is or how well-equipped the coach is in terms of technique and tactics, if a mutually productive communication link is not established, the athlete will not be able to do or will not do what is asked of him, and the coach will not be able to transfer his knowledge and experience to the athlete. Thus, both the athlete and the coach will not be able to protect themselves from failure.

In this context, in team sports and individual sports, both physical loading, athlete-coach communication, and technical-tactical factors are effective on performance. Among these factors, the nature of the "Athlete-Coach" relationship is particularly observed and has a significant effect on performance (Beverl, 1994, p.12). Therefore, the use of effective communication skills, which form the basis of the athlete-coach relationship, within the club will be a factor that increases both athlete performance and team performance. When we look at the concept of coach in sports, it takes time to estimate the personality

traits of the coach, determine his/her leadership traits, and determine his/her capacity. For this reason, the appointment method is used in the selection of coaches. However, when we look at the concept of leadership, we can see that the coach must have three basic elements. These are (Bekiari ve Sympas, 2015, pp.318-329):

- a) Influencing
- b) Mobilizing
- c) Coordination

Carron, who has done a lot of research on this subject, has determined that there are no universal leadership qualities and characteristics, but the concept he calls leadership intelligence is very important in terms of leadership, and that leadership intelligence depends on some connections in the performances of groups. These are;

- a) Leader's Motivation Level
- b) Leader's Experience Level
- c) Leader's Relationships with Those Who Help Him
- d) Leader's Relationships with Group Members.

When the characteristics that a coach should have and the characteristics that are related to the leader and group goals determined by Carron are examined, it can be seen that many of them are related to the concept of communication. Because, the coach is the person who is primarily responsible for the individual athletes and the team. He/she has to know his/her athletes, know their personal characteristics and determine their behaviors according to this data and has to have effective communication skills in order to obtain similar data. As a result, good communication provides positive criticism and continuous interaction between athletes. Providing information to the athlete about his/her performance, interaction within the club, motivation and mediation are provided by communication skills.

Conclusion

Communication provides various results such as informing the athlete about his/her performance, interaction within the club, motivation and mediation. Group and community relations are based on communication as well as individual relationships. People have to communicate to protect their identities, maintain their connections, increase their knowledge and experience, convey them to new members and strengthen their relationships with other groups. Sports communication is a field of communication studies specializing in communication elements in sports. Sports communication can be defined as "a process in which people share symbols while creating meaning through interaction in sports, in a sports environment or through a sports endeavor". Good communication provides positive criticism and continuous interaction between athletes. Communication skills provide various results such as informing the athlete about his/her performance, interaction within the club, motivation and mediation. Sports is a multidisciplinary field of study rooted in disciplines such as history, sociology, psychology, law, management, and marketing. The word "communication", which is widely used today, reflects a broader understanding of message exchange that also includes communication. The concept of "communication", which is spelled the same in French and English but pronounced differently, is the equivalent of the Latin word "communicatio". The fact that the word was used in French in the 14th century, in the period when trade was developing, for trade and relations, is an interesting example in terms of the meanings that activities in a certain period attribute to words. Based on this concept, which means belonging to many people or objects and done jointly, we can say that the essence of the word communication includes a social interaction, togetherness, change and sharing rather than a simple message exchange. When the definition of the concept of sports is examined according to different

sources, it can be seen that it is made in different ways with different perspectives. One of the reasons for this is that the conceptual structure that sports carry in essence is confused with the way it is applied today or is perceived differently by individuals. For this reason, it will be easier to approach the concept of sports by giving different definitions of sports from different sources. The word sports originates from the Latin words "Disporte" and "Deportone", meaning to distribute or separate from each other. In English, it was previously in the form of "Disport" or "Desport", but over time, as a result of the erosion of its first syllables, it turned into the single-syllable word "sport". The meaning of the word sport, which is widely used today, was previously expressed by the word "idman". The word idrnan, defined as an exercise done to increase the strength of the body, has always been used in the same meaning, with minor changes, since it existed in Turkish. Therefore, due to the values they carry, sports should be given importance, protected and defended. In this section of the research, the functions of sports in social, economic, psychological and leisure time evaluation will be examined in general terms. Social Functions of Sports: Sociologists see the fact that people spend their lives in different communities in contemporary societies as the primary determining feature of social life. Indeed, in order for an individual to become a social being, it is essential for them to be in social groups and organizations. Because socialization is an important process in gaining personality, socializing an individual and meeting their needs. In other words, "socialization" can be considered as the process of developing a behavior in accordance with the principles and value judgments used as rules in the adult environment of the individual. Individuals do not know the group and social structures and their rules at birth. They later learn to live with the people around them, share with them and the cultural structures of the society they are in and to comply with them. For this reason, the first step from individuality to socialization in society begins in the family and is shaped and strengthened by uniting with a group of friends, becoming a member of a voluntary association, a political party or a sports club. The sports expressed by modern mass media has focused on the relationship between sports and media. The commercialization of Sports Communication, which was formed by the alliance of sports and mass media that encouraged sports development, has also restricted sports development to some extent. In the process of sports globalization, there is a deep impression of the modernization of sports and has played an important role in the globalization of sports media. In addition to all these, sports communication has encouraged the communication of world sports and sports communication of different cultures. The most encountered thing during a competition or competition is communication. Sports people (such as athletes, coaches, referees, sports managers, sports journalists) give many messages, knowingly or unknowingly. Communication in sports circles has a social nature in many ways. It requires mutual communication between sports people. There is a need for a common understanding of using the language of sports. Sports is a system on its own and this system interacts with other people or organizations. For the effectiveness of this interaction, it is very important to develop good relationships, have effective communication skills and ensure continuity in all of these. Especially the scientific community focuses on many different methods for the incredible increase in performance in athletes and they conduct research on how often and in which environments each of them will be used by testing the variables in the increase of performance separately. Many studies have been conducted on both physical and psychological training methods for the athlete and many scientific data have been reached. However, the fact that the athlete participates in intensive training programs, fulfills the coach's requests and completes the competition at a certain performance level in harmony with his friends throughout the entire competition has revealed the fact that there is a different feature between both the coach and the athlete. This feature has been determined as "communication skill" for both the athlete and the coach. Because no matter how high-level the athlete is or how well-equipped the coach is in terms of technique and tactics, if a mutually productive communication link is not established, the athlete will not be able to do or will not do what is asked of him, and the coach will not be able to transfer his knowledge and experience to the athlete. Thus, both the athlete and the coach will not be able to protect themselves from failure.

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A Cultural Analysis in The Context of Karl Marx's Political Economy and Max Weber's Sociology of Religion: Takva

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ABSTRACT

The subject of religion in Turkish cinema has been handled with different dimensions from the past to the present and has been one of the most important main materials of our cinema in every period. The 2006 film *Takva* stands at a different point in terms of dealing with religion in a realistic way in terms of economy and politics. Movies are visual products in terms of their narrative structure, and the ideological messages they want to convey are conveyed largely through images. This study consists of two parts. In the first part of the study, the analysis of the movie *Takva* according to Greimas' Acting Example was made. In this context, subject-object opposition on the will axis, sender-receiver opposition on the communication axis, and auxiliary-blocker opposition on the power axis are put forward. It has been tried to explain how the meaning is constructed by revealing the syntactic and serial elements in the film. In the second part of the study, an ideological analysis was made in the context of Karl Marx's political economy and Max Weber's sociology of religion. It has been tried to explain the ideologies underlying the syntactic and serial elements of the film.

Keywords: Taqwa, Religion, Karl Marx, Max Weber, Political Economy, Turkish Cinema.

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Introduction

The phenomenon of religion has always had an important place in the lives of individuals and societies from past to present. It has never been only a belief system that has become an indispensable element of daily life, but has also shaped economic, cultural and political relations. Although religion has been experienced under different names and in different forms in both eastern and western cultures from past to present, it has become a cultural phenomenon that holds societies together and has become a kind of management system. Unable to analyze the limits of nature and the power of the creator, human beings have managed their lives according to certain beliefs arising from higher powers. Although religion has been a force that has kept societies together throughout history, at times it has created chaos in society and caused wars, which in turn led to destruction and disintegration.

Religion is the totality of the moral system that human beings have believed in for centuries. This moral system varies according to region and culture (Velioglu, 2004, p.9). Religion, which is a kind of belief system, contains certain practices within itself. According to Durkheim, religion is an intricate system consisting of myths, dogmas and rituals. It consists of two separate phenomena: beliefs and rituals. He states that in all religions people classify reality or imagination as sacred and profane (Durkheim, 2005, pp.55-56).

This study aims to reveal the political economy aspect of religion in Islam through Karl Marx's understanding of religion. By comparing Weber's Protestant work ethic with the work ethic of Islam, it is tried to analyze capitalism through dervish lodges, sects and religion in the context of the movie Takva. For this purpose, the study consists of two stages. In the first part of the study, according to Greimas's Agentive Sampler, subject-object opposition on the axis of volition, sender-receiver opposition on the axis of communication, and helper-inhibitor opposition on the axis of power in the movie Takva were revealed. In the second part of the study, an ideological analysis was made in the context of Karl Marx's political economy and Max Weber's sociology of religion, and the ideologies underlying the syntactic and sequential elements of the film were explained and discussed.

Religion and Society

Karl Marx's and Max Weber's Understanding of Religion

Karl Marx approached religion not in a systematic way, but in a materialist way. According to him, the religious world is just a reflection of the real world. It is man who constructs religion. According to him, all religions are nothing but a fantastic reflection created to control the human mind. Marx defines religion as "the heart of a heartless world". People take refuge in religion from the cruelty of the world. Marx argues that religion legitimizes the domination of certain classes. It is a kind of opium that commands people to be docile and obey their masters. According to Marx, since religion portrays happiness as a blessing to be experienced in the next world, people become docile and do not oppose the injustices of this world (Bozkurt, 2012, p. 245).

According to Marx, religion was an expression of man's distorted self-consciousness, not as an abstract individual but as a social man. He claimed that religion distorted human existence and thus society. According to Marx, religion was "the heart of a heartless world." He therefore described religion as a kind of painkiller and the opium of the masses. He believed that in order for people to reach the path to true happiness, they had to restrain themselves from craving this opium (Bottomere, 1993, p.137). The characterization of religion as opium is not the use of religion by the upper class to lull the lower class to sleep, but a deception they use to stay on the surface of things. Marx says that from the moment one realizes the deceptions in religion, the necessity of abolishing the conditions to which one is devoted and enslaved comes with it. This abolition will be realized by the proletariat not only in the religious dimension but also in the social, economic and political context (Bozkurt, 2012, p.246).

According to Max Weber's understanding of religion, religion is not only a phenomenon that ensures social integration, but also a means of social change. According to Weber, the primary purpose of

religion is to make sense of human existence. Religion creates certain truths to explain human existence. Over time, these created truths become worldviews and affect the lives of individuals. Individuals, who are members of society, begin to design the society they live in in the way they envision as real (Bozkurt, 2012, p.248).

Because of Weber's views that religious life shapes economic behavior patterns, some have seen him in opposition to Karl Marx. However, Weber differs from Marx in terms of his method of explanation and stands in a different place from Marx's view that superstructural institutions shape and are a kind of reflection of the infrastructure, which refers to the economy and the means of production. According to Weber, religious beliefs shape the economy. For this reason, he establishes a link between the Protestant ethic, whose roots date back to the 16th century, and capitalism. Accordingly, he stated that a faithful Calvinist and Puritan adopts to work with God's commandments and that this is the means of religious purification, and therefore a means of worldliness, and therefore the carrier of the capitalist spirit (Kurt, 2010, p.4).

Weber's Comparison of Islamic Business Ethics against Protestant Business Ethics

Weber says that religion plays an important role in the development of societies. He emphasizes that only the Protestant sect can provide this development. In fact, although phenomena such as work and effort existed in the pre-Islamic period, they were recommended to Muslims with Islam and became a religion (Ustaahmetoğlu, 2019, p.231).

It is possible to say that Weber's propositions and Islamic teaching have similarities in terms of advising the individual to think. Weber does not classify the products to be produced or consumed in his teaching. Islam, on the other hand, commands that both production and consumption should be clean and halal. Both Weber's and Islam's teachings say that capital and production purposes should not sit idle on the sidelines. Whereas Weber considers any kind of gain to be a value, Islam enjoins only that which is halal and free from ill-gotten gains. Eating the rights of others, i.e. servant's rights, is also one of Islam's greatest sins. Whereas Weber says that pleasure should be avoided and the focus should be on being in a constant state of production, Islam encourages people to have fun, to be happy, to enjoy themselves in halal ways and characterizes these as opportunities for the servant to reach Allah. Weber says that as people tend to work, they become more worldly and tend to move away from religion. Islam, on the other hand, encourages work, sees it as valuable, but does not allow people to become worldly. It says that one should stay away from worldly goods and worldly affairs and work for the other world (Ustaahmetoğlu, 2019, p.237).

Weber's views on consumption have more conservative characteristics. According to Weber, capitalism turns the individual into a slave of money and commodity. Islam, on the other hand, prioritizes the welfare of the individual over the commodity and tries to create a consciousness of needing less (Ustaahmetoğlu, 2019, p.246). The economic life recommended by Islam is that the earnings should be earned in halal ways and spent in halal ways, and thus the person should not be worldly. Weber's views in *The Spirit of Capitalism and Protestant Ethics*, on the other hand, state that man exists for money and the economic system. According to his views, which he defines as the Protestant work ethic, increasing the welfare of the individual is at the forefront. In Islam, on the other hand, it is advised to prioritize the welfare of society. In this context, it is advised that balance and integrity should be ensured between economic institutions in trade, and that works that benefit society should be done (Ustaahmetoğlu, 2019, pp.246-247).

Religion and Order

Tariqa literally means the path, the method followed, the profession, the work done. According to the Sufi belief, it means a path with its own rules, which is entered in order to gain the pleasure of Allah and to worship as if seeing Allah. It also has meanings such as the spiritual journey that a person makes in order to have morals with the exemplary morals of the Prophet Muhammad (PBUH) (Presidency of Religious Affairs, 2009, pp. 350-351). Orders emerged with the organization of Sufism in Islam and it is

believed that orders are one of the ways to God (Ülken, 1969, p.284).

Dergâh, on the other hand, literally means door, threshold, place of refuge, authority, tekke, zawiya, hankâh. It is a place where the sheikh of a sect and the dervishes belonging to that sect gather and receive education by developing themselves scientifically and spiritually (Presidency of Religious Affairs, 2009, p: 59), and where the representatives of the sect perform dhikr and rituals (Ülken, 1969, p.385). Sheikh literally means master, teacher, scholar.

In Sufism, a person who helps to show the right path, gives information, presides over the dervishes who are engaged in worship in a tekke or lodge in order to educate them morally and inform them on various religious issues, is the piri of the order, the murshid (Presidency of Religious Affairs, 2009, p.341).

Individuals embrace religion in times that surround the human mind and when the human mind cannot penetrate. At the point that leads people to the truths of the universe, tariqas have undertaken a mission with the disciplines of “zuhd” , “vera” and “taqwa” in reaching Allah, the creator of truths. With modernism's rejection of what is related to religion and postmodernism's liquidation of the metanarrative and the normative attitude of the capitalist economic system, orders have produced some reactions (Taş & Güvendi, 2021, p.2). In our country, orders faced some reforms during the Tanzimat and Constitutional Monarchy periods. With the transition to the Republican regime, some interventions were made in the sects with the aim of reaching the level of contemporary civilizations and attempts to create a modern nation. In the early periods of the Republic of Turkey, the design of a modern and contemporary life was legitimized by law (Taş & Güvendi, 2021, p.3).

Within this framework, the “Law No. 677 on the Closure of Dervish Lodges and Lodges” enacted in 1925 is considered to be the beginning of developments that paved the way for important structural changes in the religious and social sphere, signaling that the state no longer needed the alliance of the sects and that the relationship based on mutual compliments was abandoned. With this law, it was decided to close down all lodges and dervish lodges operating under the office of a sheikh, either as a foundation or as a property, and to abolish titles and titles such as sheikhship, dervishhood, discipleship, grandfatherhood, seyitlik, çelebilik, babalık, emirship, witchcraft and nüshacılık (Law No. 677 dated 30/11/1925 on the Restriction of Lodges and Dervish Lodges and Tombs and the Ban and Relief of Turbearers and Certain Titles).

The Concept of Heaven and Hell

In celestial religions, paradise is envisioned as a realm where individuals will reach eternal happiness after death (Ülken, 1969, p.56). Accordingly, everything in the world was created by a being with superhuman power, and within this system, humans have no right to have a say or the chance to change it. This spiritual being has ordered the individual to lead a good and moral life in the world, and those who do good are heralded to go to heaven, while those who do evil are feared to go to hell and suffer punishment (Cevizci, 1999, p.242). In religions with the idea of the afterlife, the place where the individual will suffer torment is designed as hell (Ülken, 1969, p.55).

In Islam, the belief in the hereafter means the place to go after death, the afterlife. Believing in the afterlife and the Day of Judgment is one of the conditions of Islam. The concepts of heaven and hell have found a place in almost all religions and beliefs. Accordingly, it is believed that heaven is the place where good people will go after death and hell is the place where bad people will go after death (Velioglu, 2004, p.69). According to the belief in Islam, people who die do not immediately go to heaven or hell. According to the belief in the apocalypse, those who die wait for the day of judgment. When the day of judgment comes after the world has fallen apart, the dead will be judged and will appear before Allah to give an account of the good and evil they did while they were mortal. After being judged on the Day of Judgment, those who commit sins will go to hell, while those who obey God's commands and live in goodness will go to heaven (Hançerlioğlu, 1984, p.252).

The actions of people who do not comply with religious requirements and engage in religiously bad

behavior are defined by the concept of sin. On the other hand, good deeds are the name given to good behaviors in contrast to this situation. The places called heaven and hell are the eternal places where the person will go after the day of judgment according to the behaviors they have done. It is believed that people will be sent to these places after their good and bad behaviors in mortality are evaluated and passed through a kind of reward-punishment mechanism. Therefore, religions theoretically scare individuals with burning in hell in order to keep them away from bad behaviors (Velioglu, 2017, pp.136-137).

Marx and Weber's Understanding of Capitalism

According to Karl Marx, capitalism is a mode of production in which the basic means of production is capital. Money or credit to buy labor power or materials of production is defined as capital. In a narrower sense, capital is defined as stocks of finished or unfinished goods. When viewed as a mode of production according to the form that capital takes, the most fundamental characteristic of capitalism is that capital is in the hands of a proprietary class (Bottomere, 1993, p.321). Capitalism is an economic system in which production and distribution processes are divided into two classes depending on the market mechanism. It is based on property relations and interest. It is an economic order in which those who hold the means of production also hold the power. It is based on interest relations. It brings along industrialization and urbanization (Ülken, 1969, p.165).

Capitalism is a system of production centered on the relationship between private capital ownership and propertyless wage labor and forms the basis of the class system. It is accepted that capitalist societies are a sub-type of modern societies. (Giddens, 2020, p.60). According to Wallerstein (1983), contrary to popular belief, capitalism was not a concept related to nation-states, but an 'isolated' concept related to the world economy (p.119). This isolation is related to the isolation of the economy from politics on the basis of capitalism's labor and product markets. The isolation of politics and economy from each other is based on the dominant place of private property in the means of production (Giddens, 2020, pp.61-63). According to him, capital did not allow national borders to determine its goals. Capitalism is an economic rather than a political order and has a globalizing effect (Wallerstein, p.145). Although it is an economic order, capitalism is more than an economic order, it is the transformation of political power into economic relations (Ritzer, 2011, pp.167-168). According to Marx, capitalism will collapse at the end of the class struggle and this will be called the final collapse. Although this situation is envisioned in some religions with concepts such as "Dajjâl" and "afterlife", Marx presented it as the ideal of the proletariat (Ülken, 1969, p.262).

Weber divides capitalism into two as "political capitalism" and "modern capitalism". Political capitalism is divided into five different headings: "Imperialist capitalism", "colonial capitalism", "adventurous and predatory capitalism", "taxation capitalism" and "pariah capitalism". According to him, the process of economic development emerges in the West as modern capitalism. Modern capitalism emerged as a fruit of the capitalist economic order (Torun, 2008, p. 16). According to Weber, economic and organizational factors are as important as religious motivations in the rise of capitalism (Smith & Riley, 2016, p.35).

According to orthodox Marxism, the behavior of individuals is influenced by the economic and social conditions of the societies in which they live. Marxism is shaped within the framework of models such as capitalism, socialism and communism that emerged in the historical process of human existence. Therefore, human beings do not have the chance to choose the social class in which they will be born. Their character, worldview and behavior are shaped by the social and economic conditions in which they are born (Cevizci, 1999, p.140).

According to Weber, economic relations have affected Protestantism. These effects have also spread to religions or schools of thought such as Hinduism, Confucianism and Taoism. Religious thought systems have affected and revealed the thoughts and actions of individuals, and more specific economic thoughts and actions. These religious thought systems have begun to be effective on a global scale (Ritzer, 2011,

pp.255-256). Weber says that the foundations of capitalism as we know it today are derived from religion. The power at the core of Weber's theory comes from Protestantism. It is especially provided by Puritanism, a type of Protestantism. Most of the first capitalists were Puritans and adopted the Calvinist view. Weber claimed that Calvinist principles were the main source of the capitalist spirit. One of these principles was the idea that man is God's vehicle on earth and that it is deemed necessary by the Almighty that he work in a civil service as a wise man - a profession in order to be more praised and glorified by God (Giddens, 2012, pp.139-140).

The capitalist order creates a series of inequalities in society. Religion is used ideologically to legitimize these inequalities in society. In this way, the minds of the masses are governed. When we look at it from an Islamic perspective, religion aims to create a common identity by offering individuals a political identity. It tells them who they are or who they are not. It achieves this by distinguishing between "us" and "them." While they position themselves as "normal" and "what should be," they position the other as "deviant" and "who needs to be fought." Thus, it presents a moral understanding that gives the impression that any kind of struggle against rivals is legitimate (Cindoruk quoted by: Yaylagül, pp.43-44).

Turkish Cinema and Religion

The concept of religion and clergy is one of the frequently discussed topics in Turkish Cinema. Turkish society is a society that mostly tends to learn its religion through clergy that it believes to be highly knowledgeable and scientific. Since it is a society that learns its religion by listening to people it considers competent, the concept of clergy has been a situation that has been reflected in Turkish cinema throughout history (Karakaya, 2018, p.64). In the early periods of Turkish cinema history, clergy types were mostly represented as those who conflicted with the intellectual segment of the public, took advantage of the public's ignorance, were representatives of the old, and dragged society into darkness (Karakaya, 2016, p.62). In this context, religious figures have gone beyond being a concept within the sociological structure and have emerged as sheikhs, sect leaders, jinnists or talisman masters that the public follows. In this context, religious figures are people to whom certain special talents are attributed by the public. The religious officials appointed by the state to religious institutions are mostly excluded from these definitions. When we look at Turkish films, the types of religious figures such as jinnists, sorcerers or talisman makers are highlighted (Karakaya, 2018, p.64). In this context, it is possible to see three types of religious figures in Turkish Cinema from the past to the present. These are as follows (Yenen, 2018, p.289):

A. The Outcast Clergyman Type: The clergyman type represented especially in films about the War of Independence, with the influence of cultural modernization between 1922-1960.

B. The Narrowed Clergyman Type: The clergyman type represented as the corrupt character of traditional state piety according to the movement, genre and director in cinema between 1960-2000.

C. The Accepted/Modern Clergyman Type: The clergyman type that has been accepted in social life since the 2000s and is represented as a realistic actor in social life.

Throughout the history of Turkish cinema, although the clergy types were exhibited in an excluded and narrowed way until the 2000s, they have been replaced by more factual and realistic representations of social life in Turkish cinema after 2000. Although traditional imam types have occasionally come to the fore, they have taken their place as social reality in the cinematographic sense. In this context, in Turkish films after 2000, clergy types appear as bigoted imams, traditional imams and modern imams (Yenen, 2018, pp.293-301). In the 2006 film *Takva*, the dervish leader Sheikh character fits the traditional imam definition in the context of these definitions.

Methods

Movies, like other mass media products, are the most effective communication works that aim for artistic expression and entertainment, mediate the transfer of intercultural information and motivate

individuals in terms of the construction of social roles. Considering that humans are more prone to learning visually and that cinema is a powerful communication tool in terms of documentary, it can be said that cinema has an important place in writing social history. Therefore, these features make cinema important as an artistic and communication tool. Parallel to this situation, film criticism has also become important. It has become possible to analyze periods historically, sociologically, psychologically and economically by watching movies. (Özden, 2004, pp.58-59) In this sense, Marxist criticism, which is a sociological and ideological film review method, also comes to the fore (Özden, 2004, p.156). Films, which are products of the media industry, have hegemonic power over the segment that does not have capital power in the modern capitalist system (Ryan, 2014, p.219). According to Marxism, which is also a sociological and historical theory, society is governed by the class that holds the means of production and the ideology of that class. The first thinker to present a critical examination of modern economic life was Karl Marx (Ryan, 2013, p.97). In order to describe and explain the ideological and economic dimensions of the texts, the film *Takva* was examined with the Marxist analysis method in this study. In order to more clearly reveal the economic political dimension of Islam and the effect of dervish lodges on individuals' religious beliefs, the Marxist critical method was used.

Narrative in a movie, in its broadest sense, is how the story is told to the audience and in which elements the meaning is designed in the mind of the audience. In every narrative, there are indispensable basic elements such as time, space, characters, actions, events, conflict, cause-effect relationship, the position of the narrator and the position of the audience (Yaren, 2013, p.167).

Cinema is a type of narrative form. Narratives have the feature of naturalizing life. The source of this naturalness stems from their structural characteristics. Structuralism is based on Vladimir Propp's studies on the morphology of fairy tales in the 1990s (Propp, 1990) and Claude Levi Strauss's studies on myths in the 1950s (Strauss, 2013). Their methods have also been used in cinema studies. The structuralist approach is an approach that uses methods and ideas belonging to linguistics, focuses on culture and cinema, and examines the structures underlying narratives (Ryan, 2012, p.199). Structuralist criticism accomplishes this by examining visual elements. Films are also narrative products consisting of signs (Ryan, 2012, p. 200). In classical narrative, there is a chain order in the form of order/disruption of order/reestablishment of order or order/problem/solution (Hayward, 2012, p.308). This type of narrative structure is also present in the film *Takva*. The established order at the beginning of the film is disrupted when the main character Muharrem is assigned to collect the revenues of the lodge he is affiliated with. At the end of the film, Muharrem loses his mental balance because the economic and political structure of the lodge disrupts his spiritual balance.

Results

Subtitles

Summary of the Film

The film tells the story of Muharrem, who is devoted to his religious beliefs and lives his daily life within the framework of his religious beliefs. Muharrem lives alone in his family home in Süleymaniye. He has been working in the sack shop run by his father's friend's son Ali Bey since his childhood. When not at work, he participates in the dhikr rituals of the order he is affiliated with. Muharrem is single and has no sexual life. He suppresses his sexual instincts due to his religious thoughts and sees sexuality as a situation that leads a person away from religion and pushes him towards perversion. These suppressed instincts come out in his dreams. Muharrem lives to gain Allah's approval and does not get involved in what is forbidden. Being an honest person soon attracts the attention of the sheikh of the lodge he is affiliated with, and the sheikh assigns Muharrem, who is affiliated with the order, to collect the rental income of houses and workplaces and to do the maintenance and repair of real estate. In this way, he also sees the economic side of the lodge that he is only affiliated with for his religious practices and becomes involved in it. From that moment on, everything in Muharrem's life begins to change. A room is arranged for Muharrem in the lodge, a car with a driver is provided for his transportation. He is given

suits, fountain pens and Oltu stone prayer beads. As some of the economic power of the lodge falls into his hands and his living conditions change, Muharrem's perspective on the world also begins to change. He cannot maintain the balance between his previous simple life and the opportunities that the new life offers him. Muharrem did everything he did before with the fear of Allah and the love he felt for Him. Muharrem, who lives a life quite distant from worldly affairs, falls into a deadlock and becomes depressed because he cannot grasp the economic and political aspect of religion. He begins to become aggressive and interfere in the affairs of the people around him. While he was a poor and insignificant person, his sudden involvement in the financial affairs of the lodge brought him power, respect and position. He is given the right, good, beautiful, good deeds, sins, piety, etc. Whatever is taught as, all these values and meanings in his new life begin to contradict each other. Everything he did to be close to Allah and gain His consent has been turned upside down. Muharrem, who had avoided forbidden things until that day, does all kinds of things that he used to consider as sins, such as eating forbidden things and lying, after getting involved in the economic affairs of the order, and his fears begin. Thinking that he will go to hell because of the sins he has committed, he begins to live hell in this world.

Film Characters and Places

The characters of the movie *Takva* are described below in terms of their positions in the plot, characteristic features and relationships with each other:

Muharrem: Muharrem, the main character of the movie, is someone who has no interest in worldly affairs until he is assigned by the lodge and spends his time trying to gain Allah's consent. After he starts to deal with the economic affairs of the lodge, he becomes depressed because he fears that he will go to hell because of the sins he has committed. Muharrem, who leaves his modest neighborhood to collect the income of the order, encounters the cosmopolitan structure of Istanbul and discovers that there is a world outside that he has never known before. Uncovered women, people drinking during the day, luxurious lives, beautiful and well-groomed women trigger his sexuality that he tries to suppress, and Muharrem begins to experience a depression within himself. **Sheikh:** He is the sheikh of the lodge that Muharrem is a member of. His relationship with Muharrem is hierarchical in terms of religion and economy. He is seen as a great and opinion leader by the lodge members. He says that he does worldly work for religious purposes such as giving religious education to the youth in the lodge and providing them with shelter and food. He says that everything he does towards his disciples is done to gain the consent of Allah, thus legitimizing all his behavior. His relationship with Muharrem progresses in the context of the lodge's economic affairs, and he convinces him by not paying him any price for the work he does and saying that what he does is in the way of Allah. Because he is married and has children, he lives his sexuality in a heterosexual manner. He withdraws from the dervish lodge affairs by entering a 40-day seclusion. He is in a guiding position for Muharrem. Since individuals see the lodges as intermediary institutions on the path of Allah, it can be said that Muharrem lives his religious belief through the sheikh and consults the sheikh in order to gain Allah's approval.

Rauf (Sheikh's Assistant): He is the person who is consulted after the sheikh in the lodge and the sheikh's right-hand man. He mostly performs the dhikr rituals alongside the sheikh. He is responsible for ensuring the relations between the sheikh and the congregation. Although he actually manages the lodge's affairs, he seemingly portrays an image of having neither economic nor institutional responsibility. He is cunning and opportunistic. He is assigned by the sheikh to guide Muharrem in situations where his knowledge and experience are insufficient.

Ali Bey (Muharrem's boss): Ali Bey sells sacks in an old inn, running the shop inherited from his father. He both makes Muharrem run errands and entrusts the shop to Muharrem when he is not there. Although he does not directly participate in the dhikr rituals, he respects and shows loyalty to the Sheikh and the lodge. When the Sheikh talks to him and asks Muharrem to work half a day, he accepts. In order for the work to go smoothly, he takes on a young Bosnian immigrant as an apprentice to Muharrem. Since he pays his alms and zakat, he considers everything permissible in trade. He sees the extra money

Muharrem receives from the contractor as halal. Although he seems religious, his hypocritical beliefs in trade are based on a pragmatic background.

Erol (Contractor): He sees that in order to do business, he needs to establish close relations with the lodge and therefore approaches Muharrem. Although he does not need it, he buys a large amount of sacks from Muharrem by paying cash. Muharrem tells the price of the sack, which costs 3 billion, as 9 billion. He tells his boss Ali Bey that he got 7 billion and confiscates 2 billion, but he feels guilty. The next day, Erol brings two more contractor friends and wants to buy the sack. Muharrem tells the same lie once more and confiscates some of the money again. His lies, which grow like a snowball, cause Muharrem's balance to be disrupted.

Sheikh's Daughter: The woman Muharrem sees in his dreams and makes love with. Muharrem does not know who she is. When he learns that this attractive and seductive woman in his dreams is actually veiled and the Sheikh's daughter, he collapses at the door of the lodge. The Sheikh's daughter is a respectful and veiled girl due to her religious beliefs and upbringing. She is in a passive position in the film. The girl, who lives in accordance with her religious beliefs, obeys her father.

Muharrem's Apprentice (Muhittin) and Çaycı's Apprentice: Two young people, one from Bosnia and the other Turkish, are more pragmatic, more realistic, more up-to-date and real-life types. The tea maker's apprentice is aware that life is a struggle to make ends meet, but he doesn't have much to do. Muhittin, on the other hand, has lived through the Bosnian War. His parents are there. His only goal is to help his parents and the people there. That's why he collects money with other immigrants. He is aware that he can't get anywhere just by praying, and he strives to do something. These side characters, as living historical people, help to express the dilemma Muharrem is experiencing.

Narrative Structure in the Film Takva

Syntactic Analysis of the Film

This section of the conflict aims to describe the story and narrative structure of the film Takva. Within this framework, the film will be examined in 5 stages according to the Syntactic Analysis: the beginning stage, the transformative stage, the series of actions, the balancing and regulating situation and the ending stage.

Phase 1 - The Beginning Stage: Muharrem Entering the Lodge to Do the Economic Affairs of the Lodge

The film begins with the image of the main character Muharrem performing ablution and performing the morning prayer at home. After performing the morning prayer and praying, Muharrem then goes to his workplace. He does the work that his boss Ali Bey asks of him. In the evening, he goes to the lodge he is affiliated with and participates in the dhikr rituals. In this sequence at the opening of the film, we see what kind of person the main character is in his individual life, who he is in contact with in his business life, his social position, and in the lodge and dhikr scene, the source of his religious beliefs and how he forms and lives these beliefs. This stage is the stage where we get to know the main character of the film, his environment, the filmic setting and the other characters of the film.

Phase 2 - Transformative Phase: Muharrem's Environment Changes as He Enters the Lodge

In this phase of the film, transformative events occur where the story nodes and conflicts begin. The sheikh of the lodge, together with his right-hand man Rauf, asks Muharrem to collect the rents of the lodge's real estate. They also talk to Muharrem's boss, Ali Bey, and ask him to give him the afternoon off. Although Muharrem hesitates, he considers himself lucky because these collected rents will be spent on the path of Allah and, upon Rauf's suggestion, he moves from the house where he lives alone to a room in the lodge. Rauf gives Muharrem new clothes, pens, prayer beads and a car with a driver to use in collecting the rents. Because Muharrem, who works on the path of Allah, must live according to this

order. He is told that he should not be late and that there is not even a single minute to be wasted on the path of Allah.

Muharrem, who is modest, free from worldly affairs and lives only to gain Allah's approval, suddenly has his whole life changed. He has taken on a modern appearance by shaving his beard and starting to wear a suit. In the words of Rauf or Ali Bey, "his shape has improved." Even his posture has changed and he has become more upright. The change in Muharrem is first seen in the increase in the respect he receives from those around him. First, his boss, Ali Bey, stops asking Muharrem to bring him coffee in the sack shop and hires a new apprentice to help Muharrem.

Muharrem now goes to the sack shop in the mornings and deals with the work of the lodge in the afternoons. He leaves his neighborhood in Süleymaniye, which he has never left before, and encounters the cosmopolitan structure of Istanbul. He sees that there is a world outside his own small world and that the people living in this world do not live the way he lives to earn Allah's approval. Although he initially thought that only the people of the world outside of his own lived this way, he encounters the economic and political face of the lodge when he sees that the lodge he is affiliated with also charges rent from people who drink alcohol, live without covering themselves, or violate the rights of others.

Phase 3 - Series of Actions - The Beginning of Disruptive Events: Muharrem Questioning His Religious Values and Himself

This phase is the phase between the beginning and the end of the film, where conflicts and crises are revealed. Muharrem's world also begins to change as he becomes the external representative and visible face of the lodge's economic affairs. Contrary to what he knows, he sees that Istanbul has a completely different face and realizes that most people do not live by fulfilling their religious duties like he does. He sees that people drink alcohol, women do not cover themselves and people easily commit sins. He sees that the members of the lodge where he lives his religion easily violate the rights of others and commit sins when it comes to economic relations and interests. Muharrem is told that if these behaviors are done for the lodge, they are done "in the way of Allah" and that they are not considered sins. All these events lead Muharrem to an inner impasse.

Contrary to Muharrem's belief, when religion and economic interests mix, the values he knows begin to turn upside down. Everything he previously condemned and considered sinful begins to be done when he enters the lodge. When the society places him in a respectable position and the opportunities he has at his disposal combine, he easily makes mistakes, lies and violates the rights of others.

Phase 4 - The Balancing and Regulating Element: Muharrem's Balance is Disrupted

Muharrem has now learned the lodge's procedures thoroughly and has begun to manage the lodge's financial affairs by trying to suppress his guilty conscience. Contractor Erol comes to Muharrem and buys a sack, even though he doesn't need it to run his own business. This is the scene where the events that disrupt Muharrem's balance escalate. Muharrem begins to feel guilty when he accidentally takes three times the amount of money from Erol. A few days later, Erol arrives with two more friends. They don't need the sack either, but in order to be closer to Muharrem and therefore the lodge, they buy a sack from Muharrem, and although Muharrem doesn't want it, he sells the sack to both of these contractors for three times the amount and cannot go back on the lie he told.

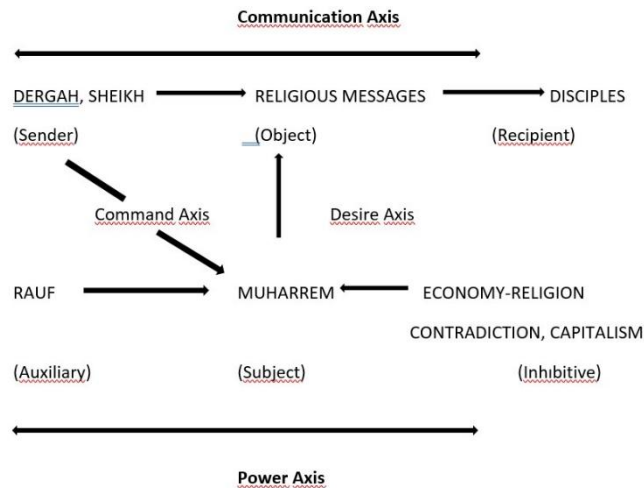
Muharrem thinks he has committed a sin and will burn in hell. He increases his worship and asks Allah to forgive him. He wants to ask the Sheikh of the lodge for advice, but the Sheikh has entered seclusion for 40 days and has withdrawn from worldly affairs. This time, Muharrem goes to Rauf, but Rauf tells him to be patient and wait for 40 days. This wait is the beginning of the events that lead Muharrem to go mad.

Phase 5 - Ending Situation - Muharrem's Madness and the Return of the Story to the Beginning

The ending phase of the film is the phase where Muharrem loses his mind and occurs in the last sequence of the film. Muharrem begins to lose his mind during the 40-day wait. While wandering around Istanbul in a mad mood on a rainy day, he sees a veiled woman buying gold with dollars in a jeweler in the Grand Bazaar. This woman is the woman he made love to in his dreams and does not know who she is. He begins to follow the woman in horror. He sees the woman enter the lodge and enters the lodge after her. He quickly grabs the woman by the back and asks who she is, crying. The woman says she is the daughter of the Sheikh. Muharrem, who is completely lost with this information, starts running around the lodge like a madman. The rain continues to fall with all its might and Muharrem's tears mix with the rainwater. Muharrem eventually feels deep remorse for both deviating from the religion and the truth he has learned, and he collapses to the ground, losing his mind. He eventually becomes paralyzed and bedridden, and continues to live in a vegetative state, bedridden. At this stage of the film, Muharrem's rise has ended and the story has returned to the beginning.

Narrative Characters in the Film Takva According to the Actual Model

The characteristic roles and areas of action of the heroes in the movie Takva (2006) are analyzed below according to the Actual Model scheme developed by Greimas:



Scheme 1. Adaptation of A.J. Greimas' scheme to the film Takva

Serial Binary Oppositions in the Movie Takva

A form of structuralism was developed by Claude Lévi-Strauss, who called it Binary Oppositions. Binary opposition, in its simplest form, is a set of two interrelated categories that form the universe. In a correctly established binary opposition, everything is positioned in two categories. If we call the binary opposition A and B, A never exists alone, it always needs category B. Without category B, there is no limit to category A (Fiske, 2011, pp.222-223). According to Claude Lévi-Strauss, who is considered the father of structuralism and modern anthropology, people make sense of the outside world, events and the chaos of people by reducing them to binary oppositions. Jhon Fiske adapted Lévi Strauss' Binary Oppositions model to traditional western films, popular war films and even news (Yaren, 2013, p.186).

These central oppositions placed in the film are the elements that design and develop the narrative structure in the film. The opposing conceptual concepts in the film text are examined with serial analysis. Determining these oppositions helps the level of meaning and connotation of the discourse to become more apparent (Parsa, 2008, p.16).

The binary oppositions determined on the serial structure of the film Takva are as follows (Table 1):

Table 1: Binary oppositions that emerge in the serial structure of the film Takva

Modern	Traditional
New	Old
Religious	Infidel
Good	Bad
Rich	Poor
Sin	Good Deed
Heaven	Hell
Angel	Devil
Covered	Uncovered
Intelligent	Mad
Reward	Punishment
Woman	Man

The concepts presented as oppositions in Table 1 lead us to the main ideas and ideologies conveyed in the film. The film is based on four basic ideologies. In this context, the ideologies presented in the film Takva are as follows: Religious Institutions Are Essentially Economic Institutions: Although religious organizations or institutions are positioned as having the function of providing spiritual satisfaction to individuals and developing their spirituality, their foundations are based on economic relations. The fulfillment of the functions of religious institutions and the continuation of their order depend on meeting material needs. Such institutions often obtain their material income from their members.

Ignoring Spiritual Values When Material Benefits Are in Question: Although the importance of strengthening the spiritual aspect in reaching Allah's consent is emphasized, when monetary relations and interests are involved, materiality comes to the fore for individuals whose spiritual aspect is not strong enough.

Rejection of Reason Drives the Individual to Madness: Humans are beings who think with their minds and can make decisions. Individuals who refuse to think with their minds in the face of events and facts about the world or seek answers in some superstitions, after a while, fall into a mental impasse and start to go crazy because they cannot interpret the situations.

How Suppression of Instincts Disrupts the Individual's Spiritual Balance: Humans are creatures with certain physiological needs. Sexuality is also a physiological instinct and need, like hunger, thirst, and sleeplessness. In the movie, although Muharrem tries to suppress this instinct, this situation has the opposite effect on him. Although he tries to suppress this natural instinct and perceives it as a threat, it is seen that it negatively affects his daily life and disrupts his balance. For example, in the movie, when Muharrem is eating with Rauf in the lodge dining hall, a disciple who is described as a madman leaves a red apple on the table with a hard force, which arouses sexual feelings in Muharrem.

The Dergah's Perspective on Economic Affairs in Takva

Takva (Taqwa) literally means "to protect, to be protected, to beware, to show respect, to be religious, to obey, to be afraid, to hesitate". It is a word derived from the infinitive (action) *wikāye*. According to Sayyid Sharif al-Jurjani, *taqwa* is "to obey Allah and to avoid His punishment. This avoidance is achieved by protecting the soul from behaviors that require punishment. The word *taqwa*, which is used 385 times in the Quran, is used in the sense of "to be protected from His punishment by obeying Allah's commands and avoiding His prohibitions" (Uludag, 2010, p.484).

Takva (Taqwa) means to fulfill the fard and obligatory acts properly with a consciousness as if seeing Allah; to do *nafilahs* a lot in order to gain Allah's approval; to comply with the *sunnah*. It is interpreted as the believer acting with the consciousness of servitude to Allah in all his attitudes and behaviors, entering under the protection of Allah, trying to strengthen the love and respect he feels for Him, and being afraid of damaging this love and respect. Keeping and protecting the mind and heart of the servant away from everything that will make him forget Allah. In the 16th verse of the Nahl Sura in the Quran, it

is stated that “Surely Allah is with those who are pious and do good deeds” (Presidency of Religious Affairs, 2009, p.349). The Sheikh chose Muharram for the economic affairs of the lodge because he was a quiet, calm and pious man. Because Muharram was a person with complete faith and open heart. However, since economic affairs were delicate affairs, Rauf had doubts about whether Muharram could do this job. He shared this with the Sheikh. The Sheikh said, “To do worldly affairs, it is not necessary to have an open mind, but to have an open heart. He says, “You will involve the devil in the works done with an open mind.” Even though Muharram's knowledge is lacking, he will do these works under Rauf's leadership and will not question them. He will believe that he is only performing a service in the way of Allah, he will not receive any material reward from the lodge in return for these works, he will do his duty completely and the only reward he will receive will be “Allah's consent.”

The lodge that Muharram has been going to since his youth to fulfill his religious duties is not only a religious place, but also an economic institution. It is a place that has income and expenses and needs to be operated. The lodge is a business with 43 apartments, 35 shops, and 7 plots of land that are used as a wood storage and a scrap yard all around Istanbul. With these incomes, the lodge's “soup is boiling” and clothes are given to so many orphans, children are educated in Quran courses and charity is done. Muharram, who encounters the economic aspect of the lodge for the first time, is hesitant about whether he can do this job, but the Sheikh and Rauf manipulate him and tell him that Muharram was chosen by Allah to continue the lodge order. Muharram's boss, Ali Bey, does not object to the Sheikh's request, even though he attends the dervish lodge's dhikr rituals and has no direct connection with it, and allows Muharram to take care of the lodge's business in the afternoons. The Sheikh's request for Ali Bey to contribute to the lodge is not for economic reasons, but for Muharram to do the lodge's business. Because most of Ali Bey's customers are members of the lodge, and Ali Bey cannot actually do sacking without the lodge's permission. Therefore, he must obtain permission from the lodge and the Sheikh.

In addition to collecting rental income, Muharram has another duty, such as having real estate repaired and restored. He has some repairs done, but he has had these works done by people who are not members of the lodge. The lodge has a closed organizational structure within itself. For this reason, he gives priority to his own members in the work to be done and excludes those who are not from him. As Weber emphasizes in his book *The Spirit of Capitalism and the Protestant Ethic*, economic relations derive their bond from religious unity and economic relations are not allowed to go outside of a certain community structure. This situation has also been the case in Muslim societies. The Sheikh tells Muharram, “You had some repair work done. It would have been great if you had the craftsmen affiliated with our lodge do them. We would both give our religious brothers the opportunity to do charity and help our lodge develop.” This closed structure wants to keep “charity” within itself, just like in economic affairs. Because what is actually desired is that economic relations do not go outside the structure.

When Muharram settles into his room in the lodge and starts doing the work of the lodge, changes begin in his life. While he lives a meager existence in his modest home, the life in the lodge first changes him visually. He adapts to modern life. First, the Sheikh gives him a mobile phone as a gift. Then Rauf presents Muharram with suits, shirts, shoes, a watch, a fountain pen and a rosary made of jet stone. Muharram asks, “Would these look good on me when even my sheikh hasn't touched them?” Muharram replies, “Are yours the same as his signs of wealth, Muharram Efendi? The abundance of our order should be visible in you with his knowledge and wisdom. What did the poet say? Compare my spring with the state of our garden. These are temporary things. Knowledge and wisdom are permanent. May Allah grant us all,” and “It is known to all of us that your trusts will not surprise you, that you will use them for esteemed purposes, not for your own pleasure and enjoyment.” Muharram, who lives a life free of worldly goods according to the Islamic faith and believes that living without ostentation is necessary to reach the path of Allah, begins to fear these changes and question his own values. However, Muharram is the visible face of the economic affairs of the lodge, its external representative. He shaves his beard, grows only a small moustache, starts wearing a suit, even his stance and attitude change. However, Rauf convinces Muharram by saying that these trusts are temporary and that he will

use them to do important things on the path of Allah. According to the lodge, Muharrem should represent the lodge properly outside.

According to the Islamic belief, all the goods in the world are temporary and their ownership belongs to Allah. The servant must stay away from worldly things and perform his/her religious duties while mortal in order to gain Allah's consent. In this sense, Muharrem is advised not to covet worldly goods. Being fond of worldly goods is considered equivalent to a person not being able to control his/her desires and causing him/her to commit sins. In Islam, there is a belief that property belongs to Allah and that people are only the guardians of these goods. For this reason, it is said that Muharrem is not the real owner of everything he owns, that he uses it in the way of Allah and that he/she should not be disturbed in his/her conscience for this reason. When viewed from the capitalist perspective, property is attributed a value in Islam and this value is said to be spiritual. However, people who position themselves as "privileged", such as the Sheikh, do not see any harm in using these properties as their own. Although it is emphasized that all Muslims are equal according to the belief, what is meant by this equality is equality in the presence of Allah, not economic equality. Muharrem sees the owner of a car repair shop drinking during the day when he goes to collect his rental income and becomes very uncomfortable. Because drinking is haram and according to Muharrem, the rent paid by this sinful man will be used for the charity of the lodge, but that money is the money of a sinner. Muharrem finds himself in a dilemma about whether this money, which he considers haram, should be accepted or not. He says that the repairman should be removed from the shop, which is the property of the lodge from a moral point of view. He shares this idea with Rauf and the Sheikh. However, the Sheikh says that it does not matter whether the man drinks or not, what matters is whether he pays his rent on time. Muharrem finds himself in a conflict in his inner world again. Muharrem sees that the father of a family living in a house where he goes to collect his rental income is sick, that there are small children in the house, and that they cannot even find a bite of bread in the cold and that they cannot pay the rent. He feels sorry for the family and returns to the lodge without collecting the rent. Although the family cannot pay the rent, they are a religious family who live according to the lodge's instructions, and for this reason they offer the Sheikh and Rauf not to collect rent from them. Rauf gets nervous and asks, "Didn't you collect the rent?" Muharrem hesitates and lies and says that he did. The Sheikh says, "Since the time of Adam, there have always been rich and poor. However, in this time, the poor are more than they deserve. Hunger and poverty are rampant. Our religion looks after the poor, Muharrem. Your enlightened heart is aware of this. That is your light. If it is not necessary to collect rent, do not collect it. However, if a student needs to be sent from here because we did not collect that rent, you choose that, Muharrem. We will not get involved in this responsibility. With Allah's permission, that job is yours," and leaves Muharrem in a dilemma and forces him to make a choice. He suggests that the income collected by the lodge for the poor, such as fitra and zakat, be given to this family. However, this time the Sheikh says, "It is not right to interfere with this balance, this request for help. If it is later revealed that the zakats were given to those families to collect the rents, our community may be harmed. These are sensitive issues, Muharrem. We need to be careful," he says.

Islam says that the poor should be helped and charity should be done. However, the lodge, which is said to have some kind of "worldly wealth" in order to do charity, does not take responsibility when it comes to helping this poor family. Because this family is also one of the lodge's sources of income and their failure to pay their rent means that one of the lodge's incomes will decrease. Muharrem is manipulated in terms of conscience by saying that transferring other incomes allocated for the poor to this family will create other grievances.

According to the Islamic view, eating interest is forbidden and is an infringement on other people's rights. Banks that operate on the basis of interest are not looked upon favorably in the Islamic view, considering them to be a pillar of the capitalist order. Muharrem's suggestion that the lodge's financial affairs, such as paying bills, be carried out through the bank by giving an automatic payment instruction is rejected by Rauf on this ground. The lodge says that it is against capitalism. "Banks are dealing in usury. They are also paying the electricity and water bills that we have deposited and making unlawful money off our backs with interest. No way," he says. However, when it comes to increasing the lodge's income by 15% according to the inflation rate of the day, Rauf does not oppose this and therefore

capitalism. Because the bills to be paid are the money that will come out of the lodge's pocket, and the money that will be received with the increase will go into the lodge's pocket.

The lodge, which frequently emphasizes that it is against capitalism, is also against the dollar. It is frequently emphasized that shopping should be done in Turkish Lira, which is religiously appropriate and halal. Because the dollar is the currency of global capital in trade. However, when Contractor Erol comes to Muharrem to buy a sack, he hands him dollars to pay and asks if there is a problem. Muharrem says there is no problem. In the film, we see the Sheikh's daughter also buying jewelry from a jeweler with dollars. Although it is said that the dollar is a product of the capitalist system, there is no harm in buying dollars when it goes to the pockets of Muslims who say they are against capitalism.

One of the characters in the film where we can most clearly see the lodge's perspective on the economy is Muharrem's boss, Ali Bey. While selling sacks to contractor Erol Bey, Muharrem gave in to the devil, sold the sacks that cost 3 billion for 9 billion, and told his boss Ali Bey that he received 7 billion, and committed a sin by lying. He told his boss that the customer gave 7 billion but he wanted to bill him 9 billion. Ali Bey was happy with the 7 billion and put it in the safe. When Muharrem questioned whether what he did was right with the pang of conscience he felt, Ali Bey said, "This is business, it has a place in the book. You will evaluate the opportunities. Moreover, we pay our alms and zakat every penny. Whatever I earn is halal." He legitimizes the sin he committed by giving examples of the charities he has done because he is a religious person and he clears himself. Muharrem gives 7 billion to Ali Bey and keeps 2 billion for himself. This time, Ali Bey says, "Well done Muharrem, cash sales, huh?" This foundation business has not only opened your heart but also your mind." Muharrem was chosen not because he was knowledgeable about the economic affairs of the lodge, but because his heart was open. However, over time, Muharrem also took on the spirit of the lodge and, in Ali Bey's words, "his mind has been opened." It is religiously forbidden to make unjust gains. However, Muharrem's behavior and Ali Bey's telling him to be a person who fulfills his religious duties legitimizes it and covers up the wrongdoing.

In the film, Muharrem's apprentice, Bosnian Muhittin, and the Turkish tea maker's apprentice are positioned as different faces of the economy. Muhittin has seen the Bosnian War and is collecting money in dollars to save his family from Bosnia. The tea maker's apprentice's relationship with money is represented to a degree that will turn his daily life around. Muhittin believes that it is necessary to do something concrete to help his family. According to him, unlike Muharrem, just sitting and praying is not a solution.

Muharrem often reflects his moral understanding on his work and gives him advice because he is Muharrem's superior in economic status. He tells him that he should cut his hair, that long hair is not welcomed by the tradesmen and that he should pray often. He advises him not to be late for work and not to skip work. Muharrem, who has adopted the principle of living his faith according to its requirements, one day sees Muhittin and his friends hanging a poster and collecting aid for Bosnia and gets angry, saying that these are in vain and that Muhittin's country is now here. Muharrem responds by saying that Muharrem has not seen the war. Muharrem gets even angrier and says that he prays for Bosnia. Since Muhittin believes in concrete solutions, he says that problems cannot be solved by just praying and gets a slap from Muharrem in return. Muharrem is experiencing an identity crisis after taking over the financial affairs of the lodge. He has become irritable in recent days because he has committed the acts he considers sinful and cannot share them with anyone, and he takes his anger out on Muhittin. Muharrem, who regrets the slap he gave Muhittin, says, "I just wanted to be a good person, Muhittin. Just a good person. The Creator is always and everywhere. If you do what He says and do not do what He does not want, you will be a good person in this world and comfortable in the afterlife. But it did not happen, it does not happen. Satan is always there. Maybe the devil we call is ourselves," he says.

Discussion

Interpretation of Visual Indicators in the Film Takva

A movie is an art that is completely based on visually. In cinema, meaning is created with elements such as camera angles, editing, and lighting in a technical context. The story in the script is established through these technical elements. The director uses these technical elements to convey the main idea of the story in the script to the audience and to create perception. Human beings are creatures with a high ability to perceive visually and the main thing in cinema is to show. In this context, it is possible to observe that meaning is established through these elements in many scenes in the film Takva.

One of the most important indicators of the formation and maintenance of the bond between the lodge and the disciples in the film is the dhikr scenes. In these dhikr ceremonies led by the Sheikh and directed by Rauf, the disciples of the lodge lose their consciousness in a way with the hymns he sings, and in Marx's words, they take "opium" and go into a trance. Muharrem also participates in these dhikr ceremonies and fulfills his religious duties in his own way. All the disciples accompany the hymns and prayers Rauf sings during the dhikr ceremonies, distance themselves from worldliness and worship as if Allah were with them. These ceremonies have a numbing effect on the disciples and are of great importance in maintaining their devotion to their Sheikh. Because their Sheikh acts as a messenger in their eyes in reaching the path of Allah. However, after a certain point in the dhikr scenes, it is seen that the ritual exceeds the dimension of worship for the disciples and reaches the point of losing themselves and eliminating their minds. Some of the disciples become numb and unable to control even their physical movements, experiencing a state of stupor between wakefulness and fainting.



Image 1. Zikr Ceremony

When we consider the camera angle of the Sheikh, Rauf and the disciples during the dhikr ceremonies, we see that the Sheikh is shot from the opposite and slightly lower angle, Rauf is sitting to his left, and the disciples are bowing towards the Sheikh from the back as if praying. The low angle of the Sheikh places him in a high place in the perception of the audience and depicts how the disciples see him. The fact that Rauf is sitting and standing next to the Sheikh against the disciples and does not move as if he is prostrating towards the disciples shows that he is in a superior position than the disciples and is positioned as the Sheikh's assistant. One of the most important scenes of the film is Muharrem's dream scenes. Muharrem is a single man and most nights he dreams of making love with a woman he does not know in different places. Muharrem's repressed sexuality manifests itself in his dreams. In some of these scenes, the place where they make love is illuminated with red light and the woman offers Muharrem a drink. The red and dim lighting creates an erotic environment visually and triggers sexual associations. In

Muharrem's eyes, women are the devil and they lead him away from the path of Allah and lead him to commit sins.

We can see Muharrem's perspective on women in other scenes of the film. While riding in the minibus, he gets uncomfortable with the uncovered, miniskirted girl sitting next to him and changes his position in order not to physically touch the girl. In another scene of the film, he gets uncomfortable when he sees women's underwear and bikinis displayed openly on lifeless mannequins in one of the offices buildings, he goes to collect rent income. Muharrem, who sees the woman he sees as the devil in his dreams, wakes up from his sleep and tries to purify himself from the sin he has committed by performing a full ablution. Muharrem's instincts that he tries to suppress in his subconscious show themselves in his sleep.

For Muharrem, sexuality is a moral issue. According to the sheikh, it is not a problem, it is a situation that should only be experienced through marriage. He believes that one must get married in order not to make sexual mistakes and sin, to meet the needs of the body and not fall into adultery. For this reason, he wants to marry his daughter to Muharrem and asks Rauf to examine Muharrem's mouth. However, Muharrem says, "We have long closed that book, brother Rauf. We came here not to get married, but to show off." Although he says that he does not want to get married for spiritual reasons, Muharrem is individually shy and tries to suppress his sexual instincts by strengthening his spirituality through worship. Another important scene in terms of showing the economic and political aspect of religion is the scene where Muharrem collects the rent money and prays with his bag. Muharrem collects the rent and puts it in his bag. He goes to the mosque to pray. In order for his bag of money not to be stolen, he puts the bag towards the qibla and prays towards the bag of money by standing in the direction of the qibla. According to Islamic belief, there should not be anyone or any object between the person praying and the qibla. Otherwise, the prayer the person performs will not be considered valid. However, in this scene, Muharrem seems to be prostrating to money. In this scene, the relationship between dervish lodges and capitalism is symbolically represented. At the same time, while the people praying and Muharram are shown in a darker light, a strong white light is coming from the direction of the qibla to the money bag and Muharram is praying towards it. Here, the money is positioned in a sublime point. Although capital, which is the basis of the capitalist system, is a phenomenon created by humans, it has become sacred over time and has become something that people worship.



Image 2. Muharrem praying with a money bag in front of him

Muharrem is someone who has no relationship with money until he starts handling the financial affairs of the lodge. For him, money, just like women, is a kind of devil that leads people astray. However, due to the task he has undertaken, money has become the center of his life and has started to lead him astray. He accidentally sold bags to the contractor Erol for too much money and, fearing that this money would be considered the lodge's money, he hid them in his house where he used to live alone. Although

he reveals his perspective on money by saying "I wouldn't even touch them if it were possible" to his apprentice Muhittin, who wants to convert the liras he has in his hands to dollars in order to send money to his family, he cannot avoid touching money due to the work he has undertaken. One of the scenes where we see the relationship between religion and capitalism most clearly in the film is the market-mosque positioning shown by the camera in the scene where Muharrem receives rent from a hypermarket owner who is his tenant. In this scene, the post-modern world's perspective on mosques and economic relations is clearly seen. There is an entertainment center at the bottom of the building and a mosque at the top. People in poverty, excluded by the capitalist system, are directed to worship in order to find salvation in the afterlife that they could not find in this world. On the lower side, they are depicted as places where people who represent the skilled workforce in urban life, who work in jobs that require knowledge and skills in the capitalist system, have fun.



Image 3. Mosque scene with entertainment center on the lower floor

When Muharrem becomes fully involved in the economic affairs of the lodge, everything he thought was right turns upside down. First, people's perspectives towards him begin to change. After entering the lodge's roof, he is no longer that weak man who brings his boss's coffee and runs errands. Even his boss, Ali Bey, hires him an apprentice. He avoids giving him work. We see clearly in the scene where they go to the mosque that Muharrem's economic position has increased along with his social position. Sheikh, Rauf, Muharrem and Ali Bey perform Friday prayers at the Fatih Mosque. Since there is no room, Ali Bey remains in the back rows, but Sheikh, Rauf and Muharrem Efendi pray in the same row, thus achieving the equality envisaged by Islam. However, Ali Bey, who was previously above him in economic class, has fallen to a lower class than Muharrem in social terms, and Muharrem has experienced both an economic and social rise with his entry to the lodge. Ali Bey has fallen into the background.



Image 4. The scene where Ali Bey is in the back row of Muharrem during Friday prayers



Image 5. The scene where Muharrem prays in the same row with the Sheikh

Muharrem, who has left his own small world and seen the different neighborhoods and lives of Istanbul, has now started to change and deviate from what he knows to be true. He starts to lie easily, eat haram and violate other people's rights. The Sheikh and Rauf's suggestions also have a great effect on this. For example, while he gets in line beforehand and does his business in government offices like normal citizens, he does not hesitate to violate the rights of people waiting in line for the dervish lodge's business and to do his business without waiting in line. When he hears civil servants talking about him in government offices, "they say you are Muslim, while citizens are waiting over there, they make their own business go first. Civil servants pull strings," he feels a little guilty. Since he considers violating other people's rights a sin, he consults Rauf and says he wants to enter the queue and do his business that way. However, Rauf opposes this. "Your time is valuable. You are using your time on the path of Allah. Not for yourself. For this reason, every minute of yours is worth gold. You should feel that way. You should not get tired. You should not linger. You should not wait. He warns Muharrem by saying, "Every time you earn is a new opportunity for you to serve Allah." He once again removes this from the status of a sin with the argument that it is 'for Allah' and manipulates Muharrem.

Muharrem has become thoroughly involved with the e-mail business of the lodge and has also learned the ways and procedures. Muharrem's understanding of morality also begins to change as he becomes acquainted with the economic side of the lodge. The auto repair shop belonging to the lodge does not have a license. Therefore, the building appears to be illegal and a license must be obtained. For Muharrem, who serves in the path of Allah, all means are now permissible. Without waiting in line, he meets with the mayor and obtains the necessary document to obtain a license. Although the building appears to be illegal, it is emphasized that the license obtained illegally through the lodge supporters is also a service in the path of Allah.

As Muharrem gets involved in sin, the fears within him begin to increase. Because for him, the servant who commits sin has strayed from the path of gaining Allah's approval and has begun to progress towards hell. Although the Sheikh and Rauf try to calm Muharrem down by pushing him into committing irregularities and telling him that what he is doing is not a sin and that it is for the sake of Allah, a part of Muharrem says the opposite. For this reason, Muharrem, who is a quiet person, starts to become an angry person day by day. He meddles in the affairs of the people around him, especially the teahouse next door, and takes his anger out on him. He gets angry at his apprentice Muhittin, who has long hair, and tells him that it would be more appropriate for him to have his hair cut. He gets angry at his apprentice Muhittin, who says "Good morning" to him, and says, "Give Allah's greetings first."

The events that lead Muharrem astray in the film and lead him to lose his mind begin when his path crosses with the contractor Erol. Erol comes to the sackmaker's shop and buys a large amount of sacks from Muharrem, even though he does not need them. Erol is one of the representatives of the capitalist system in the modern world. He does construction work and is involved in trade. He is aware of the power of the lodge and Muharrem is the most important person who will bring him to the lodge. He knows that the way to develop his economic affairs is through the lodge and meets Muharrem with the excuse of buying a sack. It is understood that his real concern is not the sack when he does not ask Ali Bey for a sack when Muharrem comes to the shop while he is away. Erol, who is aware that economic

relations revolve around religious structures, comes to the shop a few days later with two more friends and they buy sacks from Muharrem even though they do not need them. Erol shows his intention to Muharrem by saying, “Actually, the sack is an excuse. What is important is your reputation.”

Muharrem has gained a status in society due to being the economic representative of the lodge and this status has brought him prestige. Muharrem unintentionally sells the sacks first to Erol and then to his friends for three times the price and begins to suffer the torment of hell because he cannot turn back from this mistake. After making a mistake, he says to himself, “There is no turning back from here, I cannot explain this,” and a series of mistakes follow one another. He wants to consult the Sheikh to get rid of the torment inside him, but the Sheikh has gone into seclusion for 40 days and has withdrawn from worldly affairs. He consults Rauf, but Rauf cannot solve his problems either and advises him to be patient for 40 days. Unable to solve his problems with reason, Muharrem embraces his spirituality. He tries to reduce the fear inside him by turning to Allah. During this 40-day period, he increases his worship and asks Allah for forgiveness for his sins. He says, “O Allah, who creates pearls from rainwater, accept my tears as well.” This waiting and remorse blinds Muharrem day by day and leads to his end. Muharrem starts running on the street, feeling remorse for selling goods to Erol and his friends at a high price. He washes his hands and face in a fountain he sees on the road to purify himself. However, when he looks down, he sees his own image reflected on the surface of the water. No matter how much he runs, he cannot escape himself. His own sinful image is looking at him.



Image 6. Muharrem’s face reflected in water



Image 7. Muharrem’s mood gradually deteriorating

In the last sequence of the film, Muharrem has become a man who is completely angry, cannot control his physical movements, and cannot think with his mind. On a rainy day in the Grand Bazaar, he sees the woman he made love to in his dreams and whose identity he does not know, buying jewelry with dollars, and he follows her. He sees the woman enter the lodge, grabs her with greed, shakes her and says, “Who are you? What are you doing here? I am the disciple of this lodge, the dog of this gate. Tell me, who are you?” and starts to cry. His tears mix with the rainwater. The rain pouring down from the sky like a glass on a pitch-black day symbolizes Muharrem’s darkening self, his sins, and his pain. The sky has taken on Muharrem’s self and is crying instead of Muharrem. What is flowing from the sky are Muharrem’s tears. The woman says that she is the daughter of Sheikh Cemal Efendi. Muharrem, who is surprised by what he has learned, throws himself around in the lodge and finally loses his mind and collapses to the

ground. On top of all the sins he has committed, he is devastated to see the woman he sees as the source of his spiritual feelings in the lodge, whom he sees as the devil and a misleader.



Image 8. The scene where Muharrem realizes that the woman he saw in his dream is the daughter of the Sheikh



Image 9. The scene where Muharrem loses his mind

In the last scene of the film, Muharrem has lost his mind. The Sheikh Effendi explains this situation to his disciples again during a dhikr ceremony in the lodge. The lodge, which legitimizes all the actions he takes by saying that they are actions taken in the path of Allah, explains Muharrem's madness to his disciples in this way. It is said that even his madness stems from a necessity of the established order in the path of Allah. The Sheikh explains this to his disciples in the lodge where they gather before the dhikr ceremony, as follows: "This person is torn between attaining and not attaining. This happens from time to time. Muharrem Effendi is a gift sent to our lodge by Allah. This was also good news to me in a dream a few months ago. Look at the gift you sent us at this time. I said to him, 'I have a beautiful daughter, I will give her to you.' 'No,' said the blessed one. 'We have withdrawn from these matters,' he said. 'Our duty is not to be a groom, but to serve this door,' he said." His madness is not explained as a mental illness but as "sainthood" and "a gift from Allah". The Sheikh, who says that this situation was given to him by Allah, ensures the continuity of his exalted position in the eyes of his disciples with this argument. He anesthetizes his disciples' minds by telling them religious stories and tries to keep them away from questioning the reasons why Muharrem lost his mind.



Image 10. The scene where Muharrem's madness is explained to the dervishes



Image 11. The scene where Muharrem, who lost his mind, is looked after by the Sheikh's daughter

In the closing scene of the film, we see Muharrem lying bedridden in a room in the lodge, in need of care. His care has been taken over by the lodge. The sheikh's daughter gives him his medicine and water. Muharrem has become unable to meet his needs on his own if it were not for the care of the woman he sees as the devil. In this scene, the woman and himself are shown not with a red light, but with a white light symbolizing divinity. Muharrem has gone mad and as a good person, he has begun to live hell in this world where he wants to be comfortable on the other side and works to earn Allah's approval.

Conclusion

The subject of religion has been an important subject throughout the history of Turkish Cinema from past to present. It has been frequently discussed in different genres according to the periods of Turkish cinema and has been reflected on the silver screen in different aspects. Although religious-themed films in Turkish cinema mostly present themselves as religious stories, the film *Takva* stands out in terms of showing religion and religious institutions in their real dimensions. The film *Takva* stands out from its counterparts in terms of addressing religion with an economic dimension, the characters being closer to those in daily life, and the realism of the locations it uses. It is an important film in terms of reflecting religion as a social reality, going beyond the intellectual-pious, modern-bigot boundaries we have seen in Turkish cinema so far. Although the film seems to address the religious beliefs of individuals within the framework of the lodge, it is actually exceptional in that it realistically reveals that lodges and tariqa-like structures have economic and political structures and that such relations are maintained within a closed organizational structure.

Religion produces a network of economic relations and these relations progress in a systematic dimension. Religion excludes and does not include those who are not from it. This is an unchanging situation, both in the context of individual relations and in the economic and political context. In the film, the Sheikh reacts negatively to Muharrem's having other repairmen from outside the lodge do the maintenance work of the properties. Because Muharrem prevented the lodge disciples from doing good deeds by turning to economic groups outside the lodge.

In religion, the concepts of good and bad have guided the behavior of individuals, and those who behave well have been encouraged to go to heaven, while those who behave badly, stray from the path of Allah and commit sins have been threatened with burning in hell. Behaviors that are performed in accordance with religious commandments as commanded by Allah have been considered good deeds, while behaviors that are contrary to them have been considered sins. The concepts of heaven and hell have stood before individuals as an interrogation or criminal judge in every action they take, as a kind of reward-punishment system. In the location where the dhikr scenes in the film are performed, there is a fire constantly burning in the fireplace behind the Sheikh on the right and left. The individuals sit with their backs to this fire. In these scenes where religious ceremonies are performed, the fire is always there as an element of fear. Individuals are also members of social groups. Institutions such as family, education and religious institutions are normative structures. Religious institutions in particular -

whether official or not - always claim that they derive their rules from religion, thus having a binding feature for individuals.

The dervish lodges and similar structures that individuals see as a shelter to be closer to Allah, to purify themselves from worldliness and to strengthen their spiritual aspects are also structures with strict rules. However, although they fundamentally display these spiritual aspects as their main function, these structures have a physical identity, appearance and a position in society. Above all, they cannot be independent of the economy and political relations. These physical structures also have a certain order of operation and, as the Sheikh puts it, "their soup must boil." However, when economic relations come into play, we can see that some behaviors that are considered sins are carried out in these institutions that claim to serve in the way of Allah and have the quality of doing good, individuals get involved in what is forbidden and the rights of others, which are considered the greatest sin according to the Islamic belief, are disregarded. These situations are explained with the argument that the dervish lodges serve in the way of Allah and the sins are legitimized. In this context, the movie *Takva* stands out from its peers among the movies made on the subject of religion so far and takes its place in the history of Turkish cinema as a successful example of its kind.

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A Look at Advertisements with Conspicuous Consumption from a Rhetorical Perspective

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ABSTRACT

Nowadays, consumption, which has become an increasingly complex process, has gained a meaning far beyond simply meeting a need. As consumption has become a complex process, individuals' need to show off has become an important material for advertising messages. Conspicuous consumption is also an important issue in terms of examining consumer behavior, and the given advertising messages and the imitation contained in conspicuous consumption are effectively conveyed to the target audience. This study focuses on luxury consumer product advertisements consumed for the purpose of showing off. In particular, in advertisements that offer individuals a lifestyle, the use of rhetorical elements is emphasized in order to increase the power of persuasion for a successful and effective advertising message and to ensure the ultimate goal of sales. The purpose of the study is to examine how rhetoric is positioned in luxury consumer product advertisements consumed for the purpose of showing off. Within the scope of the study, television advertisements that attract attention are primarily addressed, and in this context, five selected jewelry commercials are analyzed using the semiotic method. How conspicuous consumption is positioned in the commercials that are the subject of the analysis and what kind of rhetorical figures are used to increase the persuasion in question are examined, and the advertising messages are analyzed from a rhetorical perspective.

Keywords: Conspicuous Consumption, Luxury Consumer Goods, Advertising, Rhetoric, Semiotics.

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Introduction

Along with globalization, there are changes and developments in the political, social and economic fields, and the phenomenon of consumption is also affected by these changes. Brands begin to follow different strategies in order to reveal their own awareness and increase their preferability, and accordingly, the phenomenon of consumption gains a different dimension. With the changing phenomenon of consumption, today's consumers do not act rationally in their product preferences and attribute various social meanings to products. "Consumption is generally a process and an individual behavior that occurs as a result of the purchasing decision" (Erkan, 2004, p.159). This process that individuals carry out to meet their needs is becoming increasingly complex and is gaining different meanings by moving away from the definitions made. Now, consumption is moving away from functionality, ahead of the needs of individuals, and is starting to appeal to desires and pleasures. People focus on the values they add to themselves rather than the benefits of the products they buy, and they prefer the products in question for this reason. In this context, the purpose of the products purchased is to show off, as it is desired for others to see them. "Such expenditures on products and services that provide psychological satisfaction are called conspicuous consumption" (Özer & Dovganiuc, 2013). The concept of conspicuous consumption is a concept that emerged with the works of Thorstein Veblen, one of the important names of American economic sociology, and it has gained a new meaning by being shaped by Veblen's works. "With the concept of conspicuous consumption, Veblen defines the use of luxurious and expensive goods and services that have the feature of being exhibited in order to show the status of an individual as a member of a certain class." (Eke, 1982). In this direction, luxurious and expensive products are preferred in conspicuous consumption, and many psychological messages such as belonging to a group and gaining prestige are tried to be given with the use of these products. In this context, the examination of the use of luxury consumer products in particular constitutes the starting point of the study.

Starting from the point that consumption is done for the purpose of showing off, conspicuous consumption also influences large masses with effective advertising messages designed for luxury consumer products. Rhetoric, which is used as the most effective tool in terms of attracting the attention of the target audience and increasing the persuasiveness of the advertising message, ensures that the message presented to the target audience is effective and increases the persuasive power of the advertising language. "The main interest of the rhetoric discipline, which is related to rhetoric, words and form, is to find out how to convey the expression most effectively in given situations" (Bati, 2007, p.328). The analysis of the messages given in advertisements, which can easily direct people towards a certain behavior and attitude change with the use of rhetorical figures, constitutes another dimension of the study. Today, many studies are conducted on the concept of conspicuous consumption, but these studies do not address advertisements that greatly affect the target audience and can direct them to the desired behavior. The inclusion of rhetorical figures in advertising messages designed especially for luxury consumer products ensures the spread of conspicuous consumption and many social meanings are attributed to the products with the messages given in the advertisement. The study prepared based on this is important in terms of rhetorical and conspicuous consumption.

The subject of the study is the rhetorical analysis of advertising messages designed for luxury consumer products based on Veblen's concept of conspicuous consumption. The main starting point of the study is Veblen's theory of "conspicuous consumption". In this context, the concept of conspicuous consumption is examined in detail and the meaning behind the message given is examined by considering the texts as an important communication tool in advertisements for luxury consumer products. The aim of the study is to examine the concept of conspicuous consumption in luxury consumer products in order to create consumption values and to analyze the advertising messages rhetorically in this direction. In addition, to investigate how the use of rhetorical figures increases the effect of the advertising message in order to increase persuasiveness in conspicuous consumption and to conduct a literature review on the subject while determining these effects are among the aims of the study.

Conspicuous Consumption

The changes in the social structure also change the consumption phenomenon and the products consumed gain importance not only due to their functional features but also due to their symbolic features and the symbolic meaning of the product overshadows its functionality. In this context, consumption comes to the fore as a complex process that is associated with the value attributed to the product rather than being done economically. The products used by consumers are preferred due to their symbolic meanings rather than their material benefits and the meaning attributed to that product increases its preferability. In this direction, the consumer establishes a connection with the product he/she uses and focuses on the benefit that the product in question will provide him/her. In such a case, the purchased product can be presented to another group for show and the benefit that the product thinks it will provide him/her is seen to be displayed. Expenditures made on products and services that provide psychological satisfaction like this and similar ones are called conspicuous consumption (Özer & Dövganiuc, 2013).

In the dictionary of concepts, conspicuous consumption is defined as "a consumption approach that serves to show off a person's status, position and financial power in society and perhaps makes others jealous". In this context, consumers tend to products that will reveal their social status and feel the desire to show off these products to the environment. In such a case, the purchased product is consumed in places where everyone can see it and the purpose shifts towards showing off. In other words, consumers do not act rationally in their product choices and perform their purchasing behavior by taking psychological factors into consideration completely. "Many reasons such as differentiating from other consumers, showing what they buy to others, becoming a member of certain groups or classes or trying to become a member are among the purposes of conspicuous consumption" (Quliyev, 2012). It is also possible to list psychological factors such as making others like you, proving that you are richer, gaining prestige, satisfying your ego and having a social status. "Based on these explanations, it can be stated that conspicuous products are consumed with symbolic values, not with concrete values. In other words, the core product is pushed into the background and the symbolic image presented by the product is consumed" (Tıǧlı & Akyazgan, 2003).

Thorstein Veblen and Conspicuous Consumption

Thorstein Veblen, one of the important names of American economic sociology, was the first person to use the concept of conspicuous consumption (Açıkalin & Erdoğan, 2004). "With the concept of conspicuous consumption, Veblen defines the use of luxurious and expensive goods and services that have the feature of being exhibited in order to show the status of an individual as a member of a certain class" (Eke, 1982). According to Veblen, the purpose of consumption is not only the satisfaction of biological needs and consumption is carried out for conspicuous purposes. In this context, Veblen's conspicuous consumption is also described as consumption that is made in excess of needs and desires. Thorsten Veblen "established a close connection between conspicuous consumption and social class status in his famous theory on conspicuous consumption" (Eke, 1982). In this context, as he explains in his work, although he claims that all social classes consume for conspicuous purposes, he did not neglect to state that the rich spend more at this point. "Veblen mentions that the leisure class spends all its money on buying things that others do not have. The consumer consumes to make others jealous and to be respected by them" (Veblen, 2014). Veblen also describes this depicted rich class, the leisure class, as the lazy class and puts it in the category of a group that does not need to work and therefore shows off by spending its time. In this direction, conspicuous consumption is an important issue in the determination of consumer behavior. "For consumption and social class relations, Veblen also emphasized that consumption is used as a status signal by the rich and especially by women. The most important reason for this is that women have not yet taken their place in the industrial business world that brings monetary income" (Açıkalin & Gül, 2006, p.23). Women spend to show or prove the status of their men and show off their wealth as a 'slave' of their men in their free time.

Veblen also emphasized the concept of disclosure, and stated that having money and property alone was not enough to gain social status, and that status could be gained by showing and sharing this wealth to others. In this context, the situations shown as evidence are the display of purchased products to the environment and their consumption in a way that everyone can see. Today's consumers are also an example of this situation and want the logo of a brand that is thought to provide status to be clearly displayed and seen by everyone. Veblen's concept of disclosure at this point can be interpreted as the display of luxury and expensive products used.

Today, while the concept of consumption is expressed in a different dimension, people base their spending on justified grounds and find logical reasons for the products they buy for the sole purpose of showing off. In this context, many expenses made are seen as expenses made by people to gain respect and can be evaluated as waste. Because the concept of consumption goes far beyond meeting essential needs and becomes a tool through which people can express themselves. In this direction, many expenses made are unnecessary and come to the point of being preferred only for the attractive features they offer to the individual. According to Veblen, when a person acquires the habit of spending to protect or increase his respect, it is never easy to give it up (Veblen, 2014). These habits, which determine people's living standards, can be indispensable as an indicator of how people express themselves and can often even override essential needs. Therefore, when a person makes an expense to protect his respect, his basic physiological needs can become invisible at some point. Because "the essence of conspicuous consumption is imitation. In such a structure, the consumer who imitates others tries to realize himself by spending more than his needs." (Baban & Hürmeriç, 2012). According to Veblen, the best example to show expenditures in terms of consumption is clothes, clothing and money spent on clothing. In his work "Theory of the Leisure Class", Veblen interpreted the subject of clothing as an expression of monetary culture and gave the example of money spent on clothing in terms of obvious waste. Clothes are the things that best show and reveal a person's financial situation. Because clothes are preferred to serve an aesthetic purpose, going beyond protecting the body. In this context, people make their choices accordingly by giving importance to what others will think of them and in order not to be exposed to the criticism of the people around them, they pay attention not only to being fashionable but also to being expensive. Because they know that expensive ones increase their 'prestige', while cheap ones decrease their value and give the image of being useless. An individual who thinks like this aims to show his social status as well as his respectability by choosing an expensive dress.

Conspicuous Consumption: Luxury Consumer Goods and Factors Leading to Conspicuous Consumption

"The word luxury means excess in spending, clothing, apparel, ostentation, extravagance and exceeding the limits of necessity, more than necessary, unnecessary" (Seyidođlu, 1992). According to Bayraktar and Özkan (2002), "products that give status to conspicuous consumption are products that give "class membership" to those who use those products." Such products are preferred to gain respect rather than being consumed as a necessity, and the functionality of the products is pushed aside and their social meanings are considered important. The symbolic meanings of the products in question offer a lifestyle for individuals and are adopted as a tool for consumers to create a new identity. By using the product, the individual determines the standard of living in his/her own social class and always wants to protect his/her respect by not being able to give up the habits he/she has acquired.

Some of the products that consumers use to gain prestige are as follows (Quliyev, 2012):

- a) *Preference for luxury restaurants in food preferences.* In addition, alcoholic drinks and cigarettes can also be included in this category. "Great desires such as the use of alcoholic drinks and stimulant drugs, or the desire to gain respect, can sometimes even override even essential needs" (Veblen, 2014).

- b) *Clothing and jewelry.* As Veblen also stated in his own work, expensive clothing is considered valuable, while cheap clothing is considered useless, and it is observed that consumers aim to indicate their wealth and social status when spending on clothing.
- c) *Villas and cars.* It is seen that sports and luxury cars, and flashy architectural structures are preferred. These products are used as a show-off for the consumer and are positioned as a status indicator in their minds.
- d) Using very expensive household items - furniture.
- e) With the technological developments, sharing photos taken during travels or in places visited via social media can be considered as a show-off and the message of "we are different" is intended to be given to the people using the said medium.

In addition to these products, it is also possible to count luxury consumer products such as watches, mobile phones, perfumes, and cosmetics. In this context, it would be a correct approach to say that luxury consumer products are mostly used for the purpose of showing off. Today, many luxury consumer products are used for the purpose of showing off. So much so that an individual who uses a luxury mobile phone, the latest model, can be a worker working for minimum wage and can barely pay the installment of the phone he bought in installments. In this context, even the lowest class in society cannot give up showing off and perhaps tries to be like the upper class that he can never surpass and continues to use the products they use. Because he thinks that the product, he uses will give him a status.

The factors that lead consumers to conspicuous consumption are as follows (Hız, 2009, pp.42-45):

- a) *Needs:* Consumption progresses from the physiological needs at the first level of Maslow's hierarchy of needs to the individual's need for self-actualization. In this context, the individual's need for status and respect can often override physiological needs, and products can be preferred due to their symbolic meanings. Consumers having such needs may push them to show off.
- b) *Increased Production and Product Diversity:* In today's world where there is intense competition, brands follow various strategies to strengthen their corporate image, and one of these strategies is to give messages in advertisements that are more about the symbolic meanings of products rather than their functionality.
- c) *Increased Income Level:* With the increase in income, consumers turn to luxury consumer products that they cannot afford to show off.
- d) *Increased Education Level and Changes in Profession:* Factors such as increased education level, having a profession or changing profession can include people in different groups, and in this context, they try to behave according to the living standards of this new social class they have joined.
- e) *Changes in Environment (Physical Space):* As stated, individuals need to make expenses in order to adapt to a new environment and are expected to adapt to the new environment. In this direction, individuals can be directed to make conspicuous consumption. For example, a student who has just entered university acts according to the university culture and starts spending money on many products that they did not need before.
- f) *Consumer Credits:* Consumers want to have many products but have to give up these desires when they do not have money. It is exactly at this point those credits come as a savior for consumers and allow people to get the product or service they want by putting them in debt. In this context, when the opportunity to pay in installments is offered, people tend to turn to expensive and luxurious products.

- g) *Fashion*: Fashion has an important effect on automobiles, white goods, clothing and many other products. Consumers who see a celebrity on a magazine program on television take him/her as a role model and try to dress a little bit like the celebrity in question. Because they have the perception in their mind that the upper class always follows fashion and they try to meet their need to gain status by identifying themselves with him/her.

Many reasons like the ones above lead people to conspicuous consumption by directing them towards expensive and luxurious products. However, conspicuous consumption varies from person to person, from geography to geography and even from culture to culture. A luxury product that is important to one person may not mean anything to another person. In this context, it is a good idea to consider these factors when making an assessment.

The Nexus of Conspicuous Consumption and Advertising

Consumption, which has become an increasingly complex process, has gained a meaning far beyond simply meeting a need. During this process, mass consumption is completely abandoned and the consumer is considered as an individual. Because today's consumers prefer products or services with the meaning they attribute to them, and in this context, they begin to look for something of their own in consumption. In this direction, "consumption has become widespread due to developing social and technological conditions; it has become oriented not only towards the satisfaction of needs but also desires" (Odabaşı, 1999). The fact that consumption has begun to be done for reasons such as gaining status and prestige brings up the conspicuous consumption that Veblen introduced. In this context, advertisements come to the forefront in terms of influencing large masses and affecting the individual in every way. "Advertisement encourages its target audience to consume by directing them with values such as prestige, identity, and social advancement" (Yavuz, 2013). As consumption becomes a complex process, the need for individuals to show off becomes an important material for advertising messages, and ensuring that such a psychological need of the individual is adopted by other segments of society is a situation that advertisers do not overlook.

As mentioned before, conspicuous consumption is an important issue in examining consumer behavior, and the emulation contained in conspicuous consumption is effectively conveyed to the target audience through the given advertising messages. As can be seen in advertisements, the functional features of a product are put aside and the psychological factors that the product will provide to the individual are displayed through advertising messages. The messages that happiness will be achieved by using the X brand or that everyone will admire you, and that a new identity will be created by purchasing the advertised brand are positioned in the advertisement, and the desired effect is strengthened with the help of rhetorical figures, and persuasiveness is increased. The individual's desire to move to a higher social class and gain respect is an important element in shaping the world created and presented to the consumer in advertisements. In advertisements that appeal to emotions and try to make the target audience dependent on the brand, a sense of need is created for individuals, and persuasion is used as an indispensable element in this sense of need.

A Rhetorical Look at Luxury Consumer Goods Advertisements Consumed for Show-Off Purposes

Subject, Purpose and Scope of the Research

With the change in the phenomenon of consumption, a new structure is emerging in marketing practices and in this new structure, advertisements direct the target audience towards consumption. In this context, advertisements for luxury consumer products, which are mostly consumed for the purpose of showing off, are structured with psychological messages such as a new identity, prestige, respectability, status, etc. that they offer to the target audience and shape their content in this direction. In order to have a successful advertisement message in terms of affecting the target audience, rhetorical figures are frequently used in luxury consumer product advertisements and advertisement messages are created in

this context. In terms of the message given in the advertisement being effective, advertisement texts emerge as an important element and it is seen that the text has certain characteristics to strengthen the message. In the study prepared based on this, the priority is to determine advertisements that offer individuals a lifestyle and attribute a value to products for analysis. Again, in this direction, the rhetorical elements mentioned in advertisements for conspicuous consumption are also included in the scope of the study. The research is based on the determination of how rhetoric is positioned in advertisements for luxury consumer products consumed for the purpose of showing off. In this research, the rhetorical elements used in advertisements are analyzed and the subject of the research is to investigate what kind of rhetorical elements are used in the commercials in question and to examine these rhetorical elements in terms of conspicuous consumption.

In the research; especially in advertisements that offer a lifestyle to individuals, the use of rhetorical elements to increase the power of persuasion for an effective advertisement message and to ensure the ultimate goal of sales is emphasized and the commercials determined in this direction are analyzed. The purpose of the research is to examine how conspicuous consumption is positioned in the commercials that are the subject of the analysis and what kind of rhetorical figures are used in the advertisements in question in order to increase persuasion. In addition, revealing the function of the concept of conspicuous consumption in luxury consumer products that provide the person with "class membership" is another aim that the study aims to achieve.

In the study conducted to examine how rhetoric is positioned in luxury consumer product advertisements consumed for conspicuous purposes, the focus is primarily on television commercials that attract attention. In this context, commercials evaluated within the scope of conspicuous consumption are examined in detail. In this context, selected commercials such as Atasay, Favori, Zen Pirlanta, Altınbaş, Ekol Pirlanta are the commercials that will be examined within the scope of the research.

Research Method

In the study, luxury consumer product advertisements consumed for show-off purposes are focused on using the semiotic method and the rhetorical figures in the advertisements in question are examined. "Semiotics is a scientific design that investigates how meanings are produced by being articulated with each other in narratives and primarily develops an institutional device that can reveal this production process" (Rifat, 1992, p.14). In this direction, this advertisement examination conducted using the semiotic method has important information on the figures, objects, languages and meaning forms used in advertisements in general. At this point, this research, which uses the semiotics and data of the advertisement in question, tries to clarify the indicators in the communication systems in the advertisements and at this point, it focuses on how rhetorical figures are positioned in luxury consumer product advertisements. The functions that visual indicators in advertisements assign to people are read based on the indicators in commercials. Semiotics, which has a multifaceted function, is used a lot in advertisements. In advertisements, and especially in advertisements that carry a meaning, the receiver is tried to be affected by using semiotics so much and it provides the opportunity to clearly convey the message it wants to convey. Because we can understand what advertisements express and how they express them only by analyzing them. "The signifiers that provide the formation of meaning in advertisement texts are visual text, written text, title and slogan. When language is conceptualized in terms of semiology, it is accepted as a "system of signs" (Dağtaş, 2003, p.96). In the research, the focus is also on advertisement texts, starting from the idea that advertisement texts have a special and instrumental structure that aims to achieve persuasion, and from this point of view, a systematic analysis of the texts used in advertisements ensures that the intended message is understood and helps to create a more effective advertisement message to some extent.

Analysis of Advertisement Films Using Semiotics Method

Altınbaş Commercial Film

The commercial we are examining in the context of conspicuous consumption is the commercial film prepared by Altınbaş to announce the campaign it has made on Valentine's Day. The commercial appeals to the emotional features prepared for the target audience rather than the functional features of the product and the value attributed to the product is revealed. In this context, the product in question is used as a showpiece for the consumer and is also positioned as a status indicator in their minds. The content of the film, prepared by combining the commercial text with visual elements, is as follows:

In the first frame of the Altınbaş commercial film consisting of 51 seconds, a woman is seen rolling down the window of a luxury car. This woman, who attracts attention with her stylish clothing, looks at the person in front of her with admiration and cannot take her eyes off. Then, she opens the door of her car and turns to the thing she is looking at with great admiration and admiration. In another frame, the camera switches to a close-up and focuses on the woman's face and her lustful gaze fills the screen. At this point, the camera's perspective changes and a diamond necklace and the woman's gaze are shown. Then, on the screen, the diamond necklace and ring that the woman admired and fell in love with at first sight, are displayed in all their glory, and the woman's gaze does not leave these diamonds. In the last frame, the camera switches to a wide angle and shows the woman in front of the Altınbaş display window. At this moment, a voice-over comes in and announces the campaign that Altınbaş has made for Valentine's Day.

The text content of the Altınbaş commercial is as follows:

- I can never forget the first time I saw her.
- I froze in my tracks, my feet were off the ground.
- This was a feeling I've never experienced before.
- Altınbaş. "For those who believe in love at first sight". Special for Valentine's Day, a diamond, sapphire and white gold necklace is a gift from Altınbaş for your purchases of 1000 TL and above. Altınbaş.

Table 1. Altınbaş Advertisement Film Indicator Analysis

INDICATOR	Human	Place	Object
SHOWER	A young woman	Altınbaş showcase	Diamond necklace-ring
SHOWED	A very stylishly dressed, well-groomed, elegant, passionate, luxury-loving and in love at first sight lady.	A place that sparkles, draws attention with all its magnificence and makes you fall in love at first sight.	Dazzling, sparkling, admirable, enamoring, a sign of luxury and status.

As seen in the Altınbaş advertisement, the advertising message appeals to both the emotions and logic of the target audience. In this context, it is undeniable that the advertising language is parallel to the language of poetry. Many rhetorical methods are used in order to add poetic qualities to the advertising discourse. (Küçükdoğan, 2005: 38). In the commercial in question, rhetorical elements are also used in order to increase the power of persuasion and direct the consumer to a certain behavior. Because the main goal sought to be achieved is to sell the product in question. In the Altınbaş advertisement, it is seen that psychological impulses such as "arousing admiration - being liked" are used in the preparation of the text, and it is seen that it appeals to both emotions and reason in terms of determining the price of the product and giving it as a gift with the campaign carried out in order to give this image, and the advertising language is also created in this context.

Metonymy, one of the word games, is used in the commercial. There is a transfer aimed at evoking a thought, a relationship is established between diamond and love and a value is attributed to the product. In addition, when looking at the advertisement visuals, objects such as diamond necklaces and rings that will evoke admiration are reflected on the screen and thus it becomes easier for the consumer to understand the advertisement. Another point is that the phrase "my feet were swept off the ground" is used in the advertisement film and with this phrase, an exaggeration is made and the narrative is strengthened.

Aesthetics, which serves the purpose of persuasion in order to provide an effective message, is the first striking element in the advertisement text. The said element is used in order to give the advertisement message an attractive dimension, to ensure memorability, to attract the attention of the consumer and to ensure that the message is impressive. In terms of creating a feeling, references are used as a source that serves the purpose of persuasion. Feelings such as being liked and falling in love become references and these feelings are reflected as a lifestyle with the use of the product.

When we look at the elements that make up the text in the linguistic message dimension of the advertisement; is the most used hook sentence in the text, which emphasizes the section where the main message is conveyed. "For those who believe in love at first sight" constitutes the hook sentence of the advertising message. In addition, when the language of the Altınbaş advertising film is examined, it is seen that the connotative advertising language is used. The messages in the advertisement are positioned to stimulate the emotions of the target audience rather than their intellect, and with these messages, a certain lifestyle is offered to the individual and the benefits that he/she will gain from using the product are presented with clear visual support.

The addresses used in the advertisement message are another element we encounter in the analysis phase in terms of ensuring that the individual's attention is focused on the advertisement message and perceived. At this point, an ego-narrative address form is used in the advertisement film. In this context, the messages in the Altınbaş advertisement message are given by the first singular person who admires the diamond and falls in love at first sight. When we examine it at the level of words, it is seen that some words and word types are used in order to ensure the memorability of the text and to draw attention to the subject.

The real success of advertisement texts can only be understood when evaluated in a context, otherwise the messages interpreted as disjointed cannot provide the desired effect. In this direction, advertisement texts gain integrity with the visual and auditory elements used in the advertisement. The advertisement depicts an attractive and stylish woman who falls in love with the diamond necklace and ring that she finds suitable for her status. In this context, the relationship between the object and the target audience is explained using the metaphor of "love" and persuasion is strengthened in this way. In addition, the given image draws the consumer to the screen, and an effective language is used for an effective message.

As a result, diamond necklaces and rings, which are seen as luxury products, are presented in the advertisement for show-off purposes and the emotional benefit that the product will provide to the individual is highlighted. The advertisement text, which is hidden behind psychological impulses such as being liked and admired, is positioned within the advertisement message with the use of rhetorical figures and the message to be given is shaped in this direction.

Atasay Commercial Film

Another advertisement that is the subject of analysis is the advertisement film prepared by Atasay for the New Year. Many elements that appeal to the emotional characteristics of the target audience are striking in the advertisement and in this context, a connection is tried to be established between the object presented in the advertisement films and the consumer and finally, the ultimate goal is to provide sales. The content of the 35-second advertisement film is as follows:

The advertisement starts in front of Atasay's store and a shiny display window is shown. Immediately afterwards, middle-aged people passing by and entering Atasay are included in the advertisement frame. In another frame, a young man is shown happily leaving Atasay with a package in his hand. Later, a young father leaving Atasay with his baby in his arms and the Atasay package in his hand are on the screen and at that moment the camera moves from a wide angle to a narrow angle and focuses on the diamond necklaces in the Atasay display window. In the other part of the ad, a man and a woman who give a diamond necklace to their wife are shown happily hugging their husband when he receives the necklace. In the last part, the Atasay brand logo and the diamond infinity necklace are shown and the ad ends with a voiceover.

The text content of the Atasay commercial is as follows:

- You came to us in your happiest moments for a whole year.
- You said you found her, you came to Atasay, if I became the father of this beauty, it is because of you, you said you came to Atasay, we are waiting for you in Atasay to say happy birthday, my everything.
- Go to Atasay for everything that involves love.
- Because loving suits you very well, my Turkey.
- Moreover, a diamond infinity necklace will be a gift for every purchase of 750 and above from Atasay.

Table 2. Atasay Advertisement Film Indicator Analysis

INDICATOR	Human	Place	Object
SHOWER	A young man, A father who has just had a child, Husband and wife	Atasay store	Diamonds in the Atasay showcase
SHOWED	An excited, happy, determined man. A father who is fond of his child, happy, cute and thinks of his child's mother. A happy couple thanks to Atasay.	A place that is sparkling, decorated to indicate the arrival of a new year, shown as the source of all this happiness and considered a must	Dazzling, sparkling, Objects that make you happy when purchased, should be purchased from the moment of the first marriage proposal until the last moment.

In the Atasay commercial, rhetorical figures are used to increase the memorability and persuasiveness of the message. One of these figures used is metonymy. "In metonymy, the object is given the name of something else it is related to." (Yengin, 1996, p. 65). First of all, while the phrase "Loving suits you very well, my Turkey" is intended to be expressed as people living in Türkiye, it is a method used to provide a general framework and to strengthen the message of the advertising text. At the same time, an exclamation is also felt with this phrase and a call is made to go to Atasay. Another point in the phrase "My Turkey" is that the homeland is emphasized and the target audience's emotions are directly addressed. This expression is also seen in many places and in this context, it is expected that the target audience will make an association with the object. Atasay advertisement presents the product with the

metaphor of "love-happiness" and in this context, the purchase of the product is stated as a sign of love to the consumer and an impression is given that it will make the person in front of him/her happy.

The connotative level of the advertisement language is formed and it is a persuasive element aimed at activating the emotions of the target audience. In order to ensure the effectiveness of the advertisement message and to show how it will affect the consumer, the hook sentence "Go to Atasay for everything that includes love" is used and the opinion on why the product should be used is expressed with this expression. In addition, with this hook sentence used, a conclusion is made by appealing to the emotions of the target audience and ending. This sentence used about the internal state speaks the language of the target audience and makes the advertisement effective and successful.

When we look at the sentence types, we can say that the most used sentences in advertisements are imperative and declarative sentences (Özyıldırım, 2009, p. 66). As seen in the advertisement content, the expression "Go to Atasay" is an imperative sentence aimed at mobilizing the target audience. When we examine it at the word level, we see that some words and word types are used in order to ensure the memorability of the text and to draw attention to the subject. In this direction, adjectives such as a whole year, the happiest moment, everything are seen; pronouns are also included with expressions such as o, we. In addition, a noun phrase is used with the diamond infinity necklace and the definite noun phrase forms its type.

When we look at the advertisement again, we see that conditional and inverted sentences are used. In this direction, the sentence "Love suits you very well, my Turkey" is an inverted sentence and sales elements are emphasized. When we look at the conditional sentences, having a child is identified with Atasay and it is emphasized that such a beauty will not be possible if it is not visited.

As seen in the advertisement, Atasay is depicted as a store based on psychological drives such as "love and happiness" and in this context, going to Atasay is presented as a condition for obtaining these. In addition, an object such as a luxury consumer product, such as a diamond, also forms the focus of conspicuous consumption. Because, as it is known, diamond is represented as a status indicator and individuals who own it reveal this feature without any hesitation. Diamond necklaces and rings, which can be easily seen by everyone, also create the perception that individuals who own them are from the upper class. In this context, the advertising texts created serve this purpose and diamond necklaces and rings, which are objects, take their place in the advertising visuals with all their glory.

Ekol Diamond Commercial Film

Another commercial examined is the Ekol Diamond commercial. In the commercial in question, elements of conspicuous consumption are also seen and the target audience is tried to be affected emotionally by attributing values such as "love-lover-elegance" to objects such as diamond rings and necklaces. The content of the 20-second commercial is as follows:

First, an intertwined wedding ring and a single stone are shown on the screen and the emphasis is on "love". In this context, the rings are presented in a dazzling way. Again, at this point, another point emphasized is that it is indispensable along with the emphasis on love. Then, a diamond ring appears on the screen and the message "lover" is presented. Finally, a sparkling, flashy and diamond necklace is shown on the screen, supporting the psychological drive of "elegance" with visual effects.

The text content of the Ekol diamond commercial is as follows:

- My first love, my indispensable.
- My diamond, my lover.
- The sparkle of elegance on your skin. Ekol Diamond.

Table 3. Ekol Diamond Advertisement Film Indicator Analysis

INDICATOR	Place	Object
SHOWER	The platform where diamonds are exhibited	Wedding ring-diamond necklace-ring
SHOWED	A sparkling, harmonious with the displayed objects, highlighting the product and a showy space.	Dazzling, sparkling, indispensable, a sign of elegance, ostentatious and the product of first love.

In the Ekol Diamond advertisement, references are used as a source that serves the purpose of persuasion in terms of creating emotion. In this context, emotions such as "first love-lover" are references and the message is given that the product will evoke the same emotions in the target audience with its purchase. Again, at this point, diamonds are positioned within the text as an indicator of elegance.

When looked at from the perspective of stylistics, the connotative level of the language is used and it is seen that the power of persuasion is strengthened with this level focused on individual interaction. In addition, the art of exaggeration is also included in the said advertisement and the product is presented in an exaggerated situation by being identified with many emotional values.

Another rhetorical element used to ensure sales is the use of rhymes. In fact, a song is used to strengthen the meaning and gain a place in the mind, and rhymes are used in this song to ensure harmony. The voice-over in the commercial passionately describes the diamond and in this context, a language is used that aims to arouse enthusiasm in the target audience.

"The sparkle of elegance on your skin" constitutes the hook sentence of the commercial message and makes claims to be convincing and to leave an impact on the individual. However, the benefits that the product will provide to individuals are placed throughout the commercial text. At this point, the product presented as a lifestyle is identified with many values in the commercial. In addition, this hook sentence used is used to conclude by appealing to the emotions of the target audience. This sentence used regarding the internal state speaks the language of the target audience and makes the commercial effective and successful.

In the Ekol Diamond commercial, the values attributed to the product are presented as the thoughts of the person voicing the commercial. In addition, the present tense is preferred as the tense, and the meaning of immutability is emphasized in the text.

As a result, in the analyzed commercial, the product is presented by associating it with certain values and the focus is on the benefits that the use of these products, which are positioned as status indicators that are not consumed as a need, will bring to the individual. Diamonds, which are preferred as indispensable objects in conspicuous consumption, are positioned using psychological impulses in the commercial texts. The price of the product is one of the subjects that is never mentioned, because it is known that expensive is quality. Accordingly, the prices of the products, which are depicted as quite flashy, are not included in the commercial in question.

Zen Diamond Commercial Film

The 30-second commercial is an advertisement prepared by making a connection between the attitude of the promises given and the single stone ring. The content of the commercial is as follows:

The commercial, which starts with a young woman and a man on the screen, continues with the young people's passionate gazes at each other. The young people, shown in the middle of the street, hold hands and dance with the magic of their love. The young woman is wearing a white dress and has diamond necklaces on her ears. The man is wearing a black suit and a white shirt, but no tie. The clothes

chosen to create a perception of the bride and groom are part of the visual effect. Then, the camera's perspective changes and the young woman and man are seen walking in the forest. At this time, a small child comes between the two young people and the image of a couple walking towards the future is given.

In the other part of the commercial, the young couple is walking down the stairs. However, while the man is running down the stairs, the woman is seen slipping from the handles of the stairs. After descending the stairs, the young people who come to a crossroads do not let go of their hands and want to come together. The couple, who look at each other with worried eyes and then come together again, smile happily. At this point, the man puts the solitaire ring on the woman's finger. The camera's perspective changes and focuses on the woman's hand with the ring on her finger and the man's hand holding her. In another frame, the camera switches to a wide angle again, showing the woman's face and the message that she is happy is given.

The text content of the Zen Diamond commercial is as follows:

- A promise is valuable and powerful.
- A promise is the power to maintain the bond between us.
- And a real promise is definitely kept.
- Believe in the power of making a promise. Forevermark is only available at Zen Pırlanta in Türkiye.

Table 4. Zen Diamond Advertisement Film Indicator Analysis

INDICATOR	Human	Place	Object
SHOWER	A young man, A young woman	Street-Forest	Diamond solitaire ring
SHOWED	A couple in love, passionate, energetic, taking a step towards the future and in the process of marriage.	A place in the middle of life, quiet, calm, peaceful, relaxing and a place that brings the couple together.	An object that is bright, happy, unifying and important in keeping promises.

In order to capture the target audience by adding richness to the language and to create sympathy for the product in question, personalization, a rhetorical element, was used in the Zen Diamond commercial. Personalization, which is frequently used in commercials, helps the consumer to make sense of the abstract emotions in their minds more easily by attributing concrete characteristics to them and takes the message in question away from being ordinary. In this context, the word is given the powerful feature that belongs to humans in the commercial and it is expressed that the promise given is powerful.

The phrase "Believe in the power of promise" forms the hook sentence of the commercial text and the message to be given is effectively summarized in this direction. The message is given that those who believe in the power of promise should buy Zen Diamond and thus the promise given to the loved one will be kept.

The connotative level of the advertising language is formed and it is a persuasive element aimed at activating the emotions of the target audience. This approach, which prioritizes the psychological characteristics of the target audience and appeals to emotions such as promise and love, is generally directed towards the impulses of individuals.

The aesthetic element is used to add an attractive dimension to the advertising message, ensure memorability, and attract the attention of the consumer, and the message is made impressive. Because when viewed in the commercial, marriage is expressed as keeping a promise, and the content of the advertising text is prepared to serve this purpose.

When viewed in terms of sentence type, positive sentences stand out. In this direction, it is also possible to see noun sentences. The expression "The promise given is strong and valuable" is an example of this sentence type. In addition, the language of the message is strengthened by including nouns and noun-like words in the advertisement. At this point, the most striking adjectives in the advertisement are the adjectives. In the linguistic message of the advertisement text, the meaning of immutability is emphasized by using the present tense.

In the Zen Diamond advertisement film, the clothes of the young woman and the man remind the bride and groom, and in this context, the single stone ring, which is considered indispensable for a marriage proposal, is preferred to serve this purpose. Single stone rings, which have become almost a ritual and are used in marriage proposals, bring up consumption for the purpose of showing off and in this direction, ensure that diamonds, which are a luxury consumer product, are used by everyone. Today, a marriage proposal made without a single stone is not welcomed and attention is paid especially to the brand of the ring purchased. Rings purchased from an ordinary place are not worn with the concern of what the world will say, but when the opposite is the case, that is, jewelry purchased from a very expensive place, they are tried to be shown to everyone and are almost shoved into people's eyes.

Favori Diamond Commercial Film

The last commercial to be examined in the context of conspicuous consumption is the Favorite Diamond commercial, which lasts 15 seconds. In the commercial, diamonds are positioned as objects that are liked, preferred and consumed for conspicuous purposes, and messages are created accordingly. The content of the commercial in question is as follows:

The commercial first shows a countryside wedding and the guests. The bride and groom are seen entering the wedding area, and at this point, the guests are sitting at the tables reserved for them. In another frame of the commercial, the bride and groom are standing side by side and the guests are giving their gifts. The camera switches to a narrow angle and focuses on the Favorite Diamond box in the hand of a guest, and the bride's surprised look is reflected on the screen when the box is opened. The bride is amazed and looks at the necklace that was given to her as a gift and put on her neck with her mouth open. Then, she looks at the bracelets and diamond bracelet on her arm that were also given as a gift and happily shows them to the groom. In another part of the ad, the groom looks at the bride with love and points to the diamond earrings in her ears. In the last part, the camera shows the wedding with a wide angle and the bride and groom and the guests dancing at the wedding. Everyone is happy and content.

The text content of the Favorite Diamond commercial is as follows:

- We love to surprise
- We love to spoil, to make people smile, to make people fall in love...
- We love to make people happy. Favorite Diamond.

Table 5. Favori Diamond Advertisement Film Indicator Analysis

INDICATOR	Human	Place	Object
SHOWER	Bride and groom Guests	Countryside	Diamond necklace-bracelet-earrings
SHOWED	A happy and excited couple. Guests presenting flashy diamonds to the bride.	A peaceful, green and decorated environment where the wedding takes place and couples come together.	Delightful, surprising, admirable and traditionally flashy products worn at weddings.

In the commercial, one of the persuasion tactics, intensification, is used. In this tactic, there is a constant emphasis on the positive features of the product, but certain points are neglected. For example, elements such as the price of diamonds are ignored and no need to provide information on this subject is felt. Another element used to focus the target audience's attention on the product is the hook sentence. The expression "We love to make people happy" is the hook sentence of the commercial text and constitutes the most effective part of the message. The sentence in question is an expression preferred to convince the individual and be convincing, and the message is given that the product should be used to be happy.

The Favorite Diamond commercial includes an impressive advertising approach related to spiritual and sensory effects. The spiritual characteristics of the target audience are kept in the foreground, and non-traditional diamond jewelry is positioned within traditionally known wedding ceremonies. Because when you look at it, gifts at weddings are in the form of gold jewelry, and this is usually done by the closest relatives of the bride and groom. However, a diamond necklace and bracelet are shown in the commercial in question.

The language of the commercial uses connotative language and this is a tool for persuasion. Positive sentences stand out in terms of sentence types. When looked at at the word level, nouns, adverbs, personal references, lively and dynamic sentences are used to make the text lively and to attract the attention of the target audience to the commercial. However, when we look at the syntax level, we see that incomplete syntactic structures are used:

- Both pampering, making people smile, making people fall in love...
(We love pampering, we love making people smile, we love making people fall in love)

Another element that is a persuasion tactic and used in the commercial is repetition. The positive aspects of the brand are constantly repeated throughout the commercial and the values attributed to the product are listed one by one. From another perspective, the use of emotional appeals while conveying the message to the target audience falls within the concept of distortion. In this context, it is a correct attitude to evaluate all the expressions used for the product during the advertisement under this concept.

The Favorite Diamond advertisement is an advertisement film prepared with the psychological impulses of "being admired-loved" and in this context, the message is given that people who want to impress others should prefer the brand in question. At this point, the concept of conspicuous consumption comes to the agenda and the view that consumption is done for show is supported. It is known that people have psychological needs such as being admired, gaining status, and gaining respect, and advertising messages are created in this direction.

Conclusion

Consumer society has gained a different and new dimension depending on the developments and has started to construct new meanings for individuals. In this context, with the consumer society, the conspicuous purpose of consumption has become a way of life and this situation is instilled in society through advertisements. In this context, luxury consumer products are placed at the center of conspicuous consumption and advertisements for these products focus on the symbolic meanings and image of the product, exceeding the need for consumption. In advertisements, the functional features of the product are put in the background and psychological factors such as making others like you, proving to others that you are richer, gaining prestige, satisfying your ego, and having a social status are brought to the forefront and at this point, the emotions of the target audience are appealed to.

When the analyzed advertisements are examined, the messages given are prepared by focusing on the benefits that the individual will gain, not on meeting the basic needs of the consumer, and thus, today's consumers are tried to be caught. Because when viewed, a new self is created for the individual with the advertisements made and consumption is characterized as an action carried out by individuals for the

purpose of showing off to others. "Thorstein Veblen's concept of conspicuous consumption defines the use of luxurious and expensive goods and services that have the feature of being exhibited in order to show the status of an individual as a member of a certain class" (Eke, 1982) and in this context, the analyzed commercials reveal how the concept of conspicuous consumption is positioned in luxury consumer products.

Rhetoric, which increases the effect of advertising communication and strengthens the power of persuasion, undertakes an important function in advertisements and directs the target audience in line with the determined purpose and ensures the final goal, which is sales. As seen in the analyzed advertisements, rhetorical figures are positioned in the text in various ways and are used as a tool to persuade the consumer in this context. Elements that perform persuasion such as metonymy, personalization, resorting to various arguments, intensification, and aesthetics frequently appear in advertisements and influence large audiences. Especially in conspicuous consumption advertisements, rhetorical figures increase the persuasiveness of the advertisement text. Because in such product advertisements, the emotions of the target audience are directly addressed and the advertisement messages contain various psychological stimuli.

In the analyzed advertisement films, jewels such as diamonds are positioned as luxury consumer products and the messages created in this context contain psychological stimuli such as "being liked-love-affection -admiration- elegance". At this point, diamonds, which are considered indispensable for women, it is presented as a status indicator. In conspicuous consumption, the connotative language used in the advertising message, the types of words used to ensure the liveliness of the advertising text, the hook sentences used to focus the target audience's attention on the product, the use of present tenses that carry the meaning of immutability strengthen the effect of the intended message and direct the target audience to luxury consumer products. When evaluated from today's perspective, "serious transformations have emerged in the world of objects with the joint efforts of new communication technologies and the advertising industry. The emergence of the continuous consumption activity on the individual has been made possible by the very cleverly developed 'desire strategy' " (Öcal, 2020, p.3).

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Erzurum Caferiye Mosque

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ABSTRACT

The subject of this research is the Caferiye Mosque located in the center of Erzurum. Caferiye Mosque located on Cumhuriyet Street in Erzurum is a 17th century Ottoman structure that was initially designed as a social complex, but in later years it only survived as a mosque. Caferiye Mosque located on Cumhuriyet Street in Erzurum was initially designed as a social complex. The social complex is a 17th century Ottoman social complex consisting of a mosque, a religious asylum, a madrasah, a school, a bathhouse, a graveyard, a fountain with nine pipes and toilets. Only the single-domed mosque, the school, the religious asylum and one of the fountains adjacent to the garden wall have survived to the present day. In the five-line Naskh inscription on the entrance gate of the mosque, it is stated that it was built by Hacı Cafer, son of Ebubekir, the officer of the Erzurum Treasury Mukataa during the reign of Sultan İbrahim in 1055 AH - 1645 AD. The property was taken under protection by the decision numbered A-188 dated 13.11.1976 of the High Council of Antiquities and Monuments. In this study, the history, characteristics and importance of the Erzurum Caferiye Mosque will be presented as a source research, observation and a situation determination study by utilizing the sources in the scientific literature.

Keywords: Erzurum History, Architecture, Restoration.



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Introduction

When we look at the history of Ottoman cities, it is seen that the well-known wealthy people or families of the city or the people who are called notables played an active role in the construction of many of the works that constitute the texture of the cities. The history of these deep-rooted families or personalities is intertwined with the history of the city. For this reason, important personalities, families or foundation works have a great place in the architectural texture or architectural history of Anatolian cities. Especially in almost every period of the Ottoman Empire, the distinguished notables and notables of the city influenced the cultural and political structure, social and economic life of the cities. Since establishing mosques, foundations, baths, madrasahs or social complexes was accepted as the most important charitable and good deed activities especially in Muslim societies, the notables and families in question built historical structures known by their own names or nicknames and left their mark on the cities. Mosques are the most important of these structures. Mosques are religious institutions that meet the worship needs of Muslim societies. Mosques are structures that are places of worship for Muslims. They are defined as places where they gather to worship. In addition to being a place of worship, they are places where preaching, sermons and guidance activities are held. The subject of this research is the Caferiye Mosque located in the center of Erzurum. Caferiye Mosque, located on Cumhuriyet Street in Erzurum, is a 17th century Ottoman structure that was first built as a social complex, but in later years it only survived as a mosque. Therefore, in this study, the history, characteristics and importance of the Erzurum Caferiye Mosque will be presented as a source research, observation and a situation determination study by using the sources in the scientific literature.

Detections and Findings

Historical Background of the Structure Under Study

A five-line Naskh inscription on the entrance gate of the mosque states that it was built by Hacı Cafer, son of Ebubekir, the officer of the Erzurum Treasury Mukataa during the reign of Sultan İbrahim in 1055 H.-1645 M. The real estate was taken under protection by the decision numbered A-188 dated 13.11.1976 of the Supreme Council of Antiquities and Monuments. Caferiye Mosque, located on Cumhuriyet Street in Erzurum, was initially organized as a social complex. The social complex is a 17th century Ottoman social complex consisting of a mosque, a religious ascetic cell, a madrasah, a school, a bathhouse, a graveyard, a fountain with nine pipes and toilets. Of the social complex structures, only the single-domed mosque, a school, a religious ascetic cell and one of the fountains adjacent to the garden wall have survived to the present day. In other words, while the madrasah and bathhouse of the complex have not survived to the present day, the fountain with nine pipes has been altered over time and has survived to the present day as only a fountain with a single pipe. The madrasah, bathhouse, other fountains and toilets have been demolished and disappeared. The fate of the foundation properties mentioned in the foundation charter is also unknown. Evliya Çelebi mentions Cafer Efendi and his feast and lists Cafer Efendi School among the schools of Erzurum. Cafer Efendi's grave is on the east side of the narthex of the mosque. Cafer Efendi had a summary of his foundation charter engraved in 14 lines in Turkish in Naskh script on the north wall of the mosque's gallery. The founder of the complex, Cafer Efendi, was one of the leading figures of Erzurum in the 17th century and was known for his scholarliness and philanthropy. Since he performed the hajj duty, his name is listed as Hacı Cafer in his foundation deed. His family was from Nebi Köylü and his father was Ebubekir Efendi. Our famous traveler Evliya Çelebi met Cafer Efendi while he was in Erzurum and Evliya Çelebi describes him as a scholar and writes that he was a mukata writer and a provincial writer. Cafer Efendi's grave is in the narthex of the mosque he had built and the inscription on his gravestone states that he was "martyred" on Tuesday, 7 Şaban 10616 (July 26, 1651) in the afternoon due to "unjust truth" and "oppression" (Kılıç, 2009, p.174).

The mosque has a square plan, a single dome and a three-bay narthex in front. The structure was restored by the Erzurum Foundations Regional Directorate in 2006-2007. According to the five-line Naskh inscription on the entrance door of the mosque, it was built by Hacı Cafer, son of Ebubekir, the

Mukataa officer of the Erzurum Treasury during the reign of Sultan İbrahim, in 1055 AH - 1645 AD. Cafer Efendi had the endowment summary written in 15-line Naskh script on marble for the social complex he had built. The endowment summary was placed on the northern wall of the mosque gallery and is extremely important as it contains detailed information about Cafer Efendi's endowments.

The inscription text is as follows:

1- Rabbena takabbel minna haze'l jami'eş sherif-el masjid el munifa bi kabulin hasenin bi fadlike'l amimi ummere fi asri

"Our Lord, accept from us this holy mosque and the holy mosque of the world with Your grace."

2- Sultanil barreyni and hakanil Bahreyni servant of the two holy harems ash sherif es sultan ibni sultan sultan

"May Allah make this the sultan of the two lands, the ruler of the two seas, the servant of the two holy harems, the sultan son of the sultan, in the age of Sultan Ibrahim Khan, his reign last until the Day of Judgment."

3- Ibrahim Khan min genesis Ali Osman edamallahu saltanetahu ila yevmil mizan ve mena hasbeten Lillah ve student

"The treasury of Arz-ı Rum (Erzurum) mukataa, the most humble of the humble, Abu Bakr son of Hajji Cafer, he made it flourish and did it in the way of Allah, seeking Allah's consent."

4- Li merdatihi ehkai külli men ahker el hac Cafer bin Ebibekr mukateai Hazine-i Erzurum gaferallahu lehu

"May Allah have mercy on him, his mother, father, grandfathers and all Muslims for the sake of the master of the prophets."

5- To the saints and ancestors of the Muslims, the honor of the masters of the Messengers, the date of the date of takabbellahu el-celil anhu bi acceptin hasenin year 1055/1645 (Konyalı, 1960, p.190). "It is for this date (May Allah, the Exalted, accept this with good acceptance, year 1055/1645)."

Architectural Features of Caferiye Mosque

Caferiye Mosque is one of the works of Erzurum Ottoman period shaped with regional characteristics, with a square plan, a single dome and a three-eyed narthex in front. The mosque continues the classical mosque tradition with its single dome. Caferiye Mosque is a high-domed mosque. It is a spacious mosque with a high minaret, a door, ironed windows, a courtyard and a fountain built in the new style. All domes are covered with lead. It consists of an octagonal drum. It is a traditional application. Its walls are kept thick. Regular cut stone material was used. The dome is placed on squinches at the corners from the inside. The stairs providing access to the minaret and the gallery are provided from inside the wall by entering from the window. There is a narthex with three small domes sitting on four round columns in front of the mosque. In addition, on the left side of the narthex, there is a tomb belonging to Hacı Cafer, who had the mosque built. Hacı Cafer's grave dated 1650 is located in this tomb. The square-planned mosque is covered with a dome sitting on an octagonal drum. This structure has the plan layout of single-domed Ottoman mosques. A frieze with the inscription Kaside-i Bürde runs around the dome skirt. The mosque's foundation charter is written in 14 lines on the qibla wall of the mosque. Although the mosque's mihrab does not have any special feature in terms of art history, its pulpit is among the beautiful examples of Ottoman woodwork. Next to the mosque is a single-balcony minaret made of cut stone.

There is a three-eyed narthex open to the sides and front to the north of the mosque, which has a square plan and a single dome. The round arches in the narthex are connected to each other with four columns

with muqarnas heads. There are graves to the east of the narthex.

The entrance door on the northern facade of the mosque is enclosed in a rectangular frame with flat lintel stones and has a pointed arched arch. The pointed arch sits on columns with flat heads. There are rectangular windows made in a rectangular style on both sides of the door, and these windows have pointed arched pediments.

The minaret was built on the northeast corner of the mosque. The base of the minaret projects to the north. The minaret, which has a square base and a cylindrical body, was made of brick. There were corners at the transition to the body of the minaret and there were flute moldings on the lower part of the body under the balcony. The same moldings were also used on the balcony railings. The interior, which has a square area, was covered with a dome sitting on squinches. In the window system arranged in two stages, there were one window on the east and west and two windows on the bottom in the north and south. These windows have pointed arched pediments on the inside as well as on the outside. The dome drum, which was built in three stages, is octagonal. There are four round arched windows on the four main directions of the dome drum. As material, rubble crushed stone was used on the body walls and cut stone was used on the corners.

The stone mihrab on the qibla wall is enclosed in a rectangular frame and has a muqarnas arch. The muqarnas arch is placed on columns with dice heads. Two inscriptions, each of four lines, framed with thin moldings are placed under and above the muqarnas arch of the mihrab. These are inscriptions containing the dates of construction of the mosque and prayers to its imams. There is also a wooden gallery carried by six columns on the northern side of the mosque. The middle section of the gallery was raised by a second step and extended into the interior of the mosque. There is a 15-line summary of the foundation deed belonging to Cafer Ağa placed on the northern wall of the mosque.

There is a small rectangular-style suffering room under the gallery in the mosque. The room is entered through a wooden door. The staircase opening from the west window in the north of the mosque leads to the gallery and the minaret.

The pulpit is original, although it has undergone some changes. Its geometric interlocking door is also eyebrow arched. There is a 12-line inscription written in the Naskh style on the pediment.

There are hand-drawn decorations inside the mosque. Plant motifs and writings are used in these decorations located on the dome navel and drum.

There is also a wooden gallery rising on six columns on the north wall of the mosque. The middle section of the gallery is raised by a second step and carried into the mosque. The gallery and minaret are reached by a staircase opening inside the west window on the north of the mosque. When you enter the mosque, there is a small rectangular planned suffering room on the east under the gallery. The room can be entered through a wooden hatch opened on the ground. However, today there is a single-pipe fountain on the mosque garden wall. This fountain is a small-sized fountain with a round arch, 1.90m high and 1.50m wide. There are stone decorations on the front of the fountain and its water does not flow today. However, this is not the original fountain built by Cafer Efendi. The entrance door of the Caferiye Mosque has similar features to other Erzurum mosques with its rectangular frame determined by flat moldings, pointed arch, corner columns and plain column capitals.

Location Features of Caferiye Mosque

Caferiye Mosque is located in the center of Erzurum province and is on the main street called Cumhuriyet Street. Due to its location, it is located in the Caferiye district, which is named after itself. Erzurum Castle is on the left side of the mosque and Lalapaşa Mosque is on the right side. Caferiye Mosque can be reached on foot and by public transportation from many parts of the city.

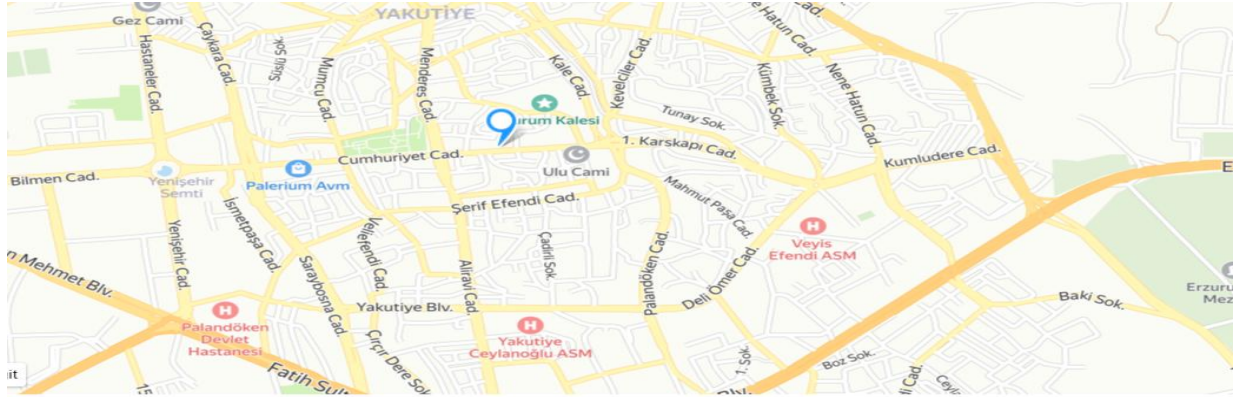
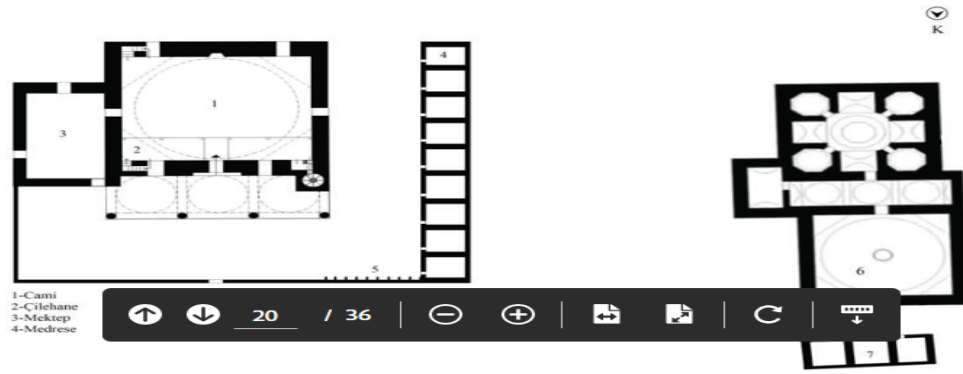


Figure.1. Location of Caferiye Mosque in the city

Plan Features of Caferiye Mosque

The plan of Caferiye Mosque is very similar to the plans of Erzurum Gürcükapı Mosque (1608), Kurşunlu Mosque (1700), Pervizoğlu Mosque (1716), Derviş Ağa Mosque (1717), Gümrük Mosque (1717–1718), Bakırcı Mosque (1720–1721), İbrahim Paşa Mosque (1748) and Cennetzade Mosque (1785–1786). The mihrab of Caferiye Mosque is made of cut stone and has a simple arrangement with muqarnas arch. The general features of Erzurum Mosque mihrabs, which can be determined by concave and convex simple moldings, muqarnas arch, columns on both sides, and simple column capitals, are not generally felt in the details but in the westernization period. The mihrab of the Caferiye Mosque resembles the mihrabs of the Ali Pasha Mosque (1569–1570), Murat Pasha Mosque (1573–1574), Boyahane Mosque (1620–1621), Derviş Ağa Mosque (1717), Gümrük Mosque (1717), Şeyhler Mosque (1737-1766) with its features. The pulpit of the Caferiye Mosque is made of wood as in the majority of mosques in Erzurum and does not show any special feature. It is more important with the inscription on it. The cut stone minaret placed in the northwest of the Caferiye Mosque also resembles the minarets of the Erzurum mosques Pervizoğlu Mosque, İbrahim Pasha Mosque, Kurşunlu Mosque, Narmanlı Mosque with its square base projecting towards the narthex and its cylindrical body and balcony (Köşklü, 2007, p.141-159). It is stated in the foundation records that Caferiye Madrasah is located to the west of the mosque. However, the foundation does not contain any information about the physical structure of the madrasah. Therefore, an architectural evaluation could not be made. Caferiye Mosque is a structure with a square plan, a single dome and a three-bay narthex. The columns connected to each other with round arches in the narthex have muqarnas capitals. The rectangular windows on both sides of the door have pointed arched pediments. It is a brick minaret with a square base and a cylindrical body. In the window system arranged in two stages, there are two rectangular windows at the bottom in the north and south and one in the east and west. These windows have pointed arched pediments on the inside as well as on the outside. The sermon platform is reached from the window located in the southeast corner of the mosque via a staircase inside the wall. It is important in terms of surviving to the present day with its original features (Ünal, 1974, p.6). There is another wooden sermon platform built later in the mosque. Its mihrab is made of stone. The three domes, hidden under the sloping roof carried by four columns in front of the building and open to the front and sides, were revealed during the restoration in 2006. The interior of the mosque, which is covered with a single dome resting on squinches at the corners, is reflected from the outside by a three-stage octagonal drum. Cut stone and rubble stone were used in the construction of the mosque.



Drawing 1. Plan Sketch of Caferiye Social Complex and Mosque

Facade Features of Caferiye Mosque

The south, west and east facades of the mosque are similar to each other, two rectangular windows with pointed arch pediments at the bottom and a round arched window in the middle at the top illuminate the interior of the mosque. The school built adjacent to the east facade forms the different aspect of this facade (Seyyidoğlu, 1978, p.45). The entrance door on the north facade has a pointed arched arch with flat lintels and a rectangular frame. The arch is decorated and the columns at the corners have flat heads. There is a construction inscription inside the door arch arch.

Materials and Construction Techniques

The Caferiye Mosque's three domes, hidden under the sloping roof carried by four columns and open to the front and sides, were revealed during the restoration in 2006 (Köşklü, 2007, p.141-159). The interior is covered with a single dome resting on squinches at the corners, and the dome of the mosque is reflected from the outside with a three-stage octagonal drum. Cut stone and rubble stone constitute the material of the construction of the mosque.

Restoration Works

It was built by Ebubekir Oğlu Hacı Cafer in 1645. The three domes, hidden under the sloping roof carried by four columns in front of the building and open to the front and sides, were revealed during the restoration in 2006. The cells of the madrasah of the Caferiye Mosque, which was built as a complex, were completely demolished in the west, and only one room in the east has survived to the present day. Among the other units of the complex, only the fountain, the fountain and the school have survived to the present day after being renovated. The mosque was built using rubble stone and cut stone. Caferiye Mosque was repaired by the Erzurum Foundations Regional Directorate in 2006-2007. Some of the architectural elements of the mosque were changed in terms of material, size and shape according to the original situation. While some of these applications are simple repairs, it is seen that some applications are at a level that will affect the general architectural character. The interior of the mosque is covered with a single dome resting on squinches at the corners, and the dome is reflected from the outside with a three-stage octagonal drum. In the construction of the mosque, cut stone and rubble stone constitute the material of the structure. In this sense, after the first period of the mosque's construction, the narthex was covered with glass and covered with a wooden roof. These later period additions were removed and removed during the restorations. The wide eaves covering the narthex were removed and the existing upper cover was renewed, and the metal sheets on the dome covers were completely renewed (Konyalı, 1960, p.28). The stones of the four graves in the narthex were cleaned. The decaying lead coatings on the dome of the mosque were renewed, and the eaves were widened. The window joinery on the dome drum was replaced. All the plasters inside the dome were renewed. The cracks on the exterior facades and interior of the mosque were repaired. The damaged wooden flooring inside the mosque was completely replaced. The oil paints applied later on the wooden entrance door of the mosque were cleaned, revealing the original structure of the wood. A new external

door was built for the mosque, and the old door was preserved in place. The stone mihrab was cleaned, freed from the additions made later on, and its stones were cleaned. The wooden legs supporting the gallery were cleaned, and the railings were renewed.

The mosque's gallery stairs were covered with wood and handles were added to the walls. The western courtyard wall of the mosque was renovated. The Caferiye fountains placed inside the northern courtyard wall of the mosque have not survived to the present day in their original form (Konukçu, 1992, p.115). The fountains that exist today are simple and featureless fountains built later. There are 78 historical fountains in the city center of Erzurum, 36 of which have inscriptions and all but one of which belong to the Ottoman Period. Erzurum fountains are simple structures and the majority of their fountains were built adjacent to a building or garden wall, and the fountain of the Caferiye Mosque, built later, is one of these (Yurttaş & Özkan, 2002, p.168).

Discussions

Since establishing mosques, foundations, baths, madrasahs or complexes is considered to be the most important charitable and good deed activities in Muslim societies, the aforementioned notables and families have built historical structures known by their own names or nicknames and that have left their mark on the cities. Mosques are at the forefront of these structures. Mosques are religious institutions that meet the worship needs of Muslim societies. Mosques are structures that are places of worship for Muslims. They are defined as places where people gather to worship. In addition to being places of worship, they are also places where preaching, sermons and guidance activities are held.

The Caferiye Mosque located on Cumhuriyet Street in Erzurum was initially organized as a complex. The complex is a 17th-century structure consisting of a mosque, a hermitage, a madrasah, a school, a bathhouse, a graveyard, a fountain with nine pipes and toilets. It is a century Ottoman Complex (Kılıç, 2009, p.173-187). Of the complex structures, only the single-domed mosque, school, hermitage and one of the fountains adjacent to the garden wall have survived to the present day. The five-line Naskh inscription on the entrance door of the mosque states that it was built by Ebubekir's son Hacı Cafer, the Mukataa officer of the Erzurum Treasury during the reign of Sultan İbrahim in 1055 AH - 1645 AD. The property was taken under protection by the decision numbered A-188 dated 13.11.1976 of the High Council of Antiquities and Monuments.

Caferiye Mosque is one of the works of the Erzurum Ottoman period shaped by regional characteristics, with a square plan, a single dome and a three-eyed narthex in front. The mosque continues the classical mosque tradition with its single dome. Caferiye Mosque was repaired by the Erzurum Foundations Regional Directorate in 2006-2007. Some of the architectural elements of the mosque were changed based on material, size and shape according to the original situation. While some of these applications are simple repairs, it is seen that some applications are at a level that will affect the general architectural character. In this sense, after the mosque was first built, the narthex was covered with glass and covered with a wooden roof. These later period additions were removed and removed during the restorations. The wide eaves covering the narthex were removed and the existing upper cover was renewed, and the metal sheets on the covers of the domes were completely renewed. The stones of the four graves in the narthex were cleaned. The decaying lead coatings on the dome of the mosque were renewed, and the eaves were widened. The window joinery on the dome drum was changed. All the plasters inside the dome were renewed. The cracks on the exterior facades and interior of the mosque were repaired. The damaged wooden flooring inside the mosque was completely replaced. The oil paints applied later on the wooden entrance door of the mosque were cleaned to reveal the original structure of the wood. A new exterior door was built for the mosque, and the old door was preserved in place (Ay, 2014, pp.50-65). The stone mihrab was cleaned, the additions made later were removed, and the stones were cleaned. The wooden legs carrying the gallery were cleaned, and the railings were renewed. The stairs of the gallery of the mosque were covered with wood and handles were made on the wall. The western courtyard wall of the mosque was renewed. The Caferiye fountains placed inside the northern courtyard wall of the mosque could not survive to the present day in their original form. The fountains that exist

today are simple and featureless fountains built later. There are 78 historical fountains in the city center of Erzurum, 36 of which have inscriptions on them, and all but one belong to the Ottoman Period. Erzurum fountains are simple structures, and the majority of the fountains were built adjacent to a building or garden wall, including the fountain of the Caferiye Mosque, which was built later (Yurttaş-Özkan, 2002, p. 168). The plan of the Caferiye Mosque is very similar to the plans of Erzurum Gürcükapı Mosque (1608), Kurşunlu Mosque (1700), Pervizoğlu Mosque (1716), Derviş Ağa Mosque (1717), Gümrük Mosque (1717–1718), Bakırcı Mosque (1720–1721), İbrahim Paşa Mosque (1748) and Cennetzade Mosque (1785–1786). The mihrab of the Caferiye Mosque is made of cut stone and has a simple arrangement with muqarnas arches. The general features of the mihrabs of Erzurum mosques, which can be determined by concave and convex simple moldings, muqarnas arches, columns on both sides, and simple column capitals, are not generally felt in the details but in the westernization period. The mihrab of the Caferiye Mosque resembles the mihrabs of the Ali Pasha Mosque (1569-1570), Murat Pasha Mosque (1573-1574), Boyahane Mosque (1620-1621), Derviş Ağa Mosque (1717), Gümrük Mosque (1717), Şeyhler Mosque (1737-1766) with its features. The pulpit of the Caferiye Mosque is made of wood as in the majority of mosques in Erzurum and does not show any special feature. It is more important with the inscription on it. The cut stone minaret placed in the northwest of the Caferiye Mosque also resembles the minarets of the Erzurum mosques Pervizoğlu Mosque, İbrahim Pasha Mosque, Kurşunlu Mosque, Narmanlı Mosque with its square base projecting towards the narthex and its cylindrical body and balcony (Köşklü, 2007, pp.141-159). It is stated in the foundation records that the Caferiye Madrasah is located to the west of the mosque. However, the foundation does not contain any information about the physical structure of the madrasah. Therefore, an architectural evaluation could not be made.

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Crafting Connections: Generative AI's Impact on Post-Purchase Communication

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ABSTRACT

As e-commerce continues to expand, the importance of enhancing customer experience through effective post-purchase communication becomes more critical. This research addresses a significant gap in current knowledge by exploring the impact of generative artificial intelligence (Gen AI) on post-purchase communications, a largely underexplored area with substantial implications for customer satisfaction and brand loyalty. The objective of this study is to evaluate how Gen AI tools effect customer post-purchase interactions and to identify best practices and likely pitfalls in their application. Employing a qualitative analysis of 80 academic papers, this study utilizes Thematic Qualitative Data Analysis (TQDA) to categorize findings into key themes: Alignment with Expectations, Perceived Responsiveness, Emotional Resonance, and Customer Retention. The research revealed that Gen AI significantly enhances customer satisfaction by providing personalized and timely responses, which align with customer expectations. Moreover, AI-driven strategies are shown to improve customer retention by enhancing the overall emotional connections through consistent, quality interactions. The implications of these findings are profound for e-commerce businesses. Implementing Gen AI can lead to better customer loyalty and a competitive advantage in e-commerce. Still, companies must address the challenges to maximize the benefits. And ensure the ethical use of AI and maintain a balance amid automated and human interactions. This research contributes to the broader understanding of AI's role in e-commerce and offers a foundation for more exploration into optimizing AI tools.

Keywords: Generative Artificial Intelligence, Post-Purchase Communication, Responsiveness, E-Commerce, Customer Satisfaction, Retention, Brand Loyalty.

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Introduction

The COVID-19 pandemic accelerated the global shift to digital shopping, making e-commerce platforms essential for businesses to survive and thrive. With lockdowns and social distancing, consumers embraced online shopping for safety and convenience, driving unprecedented growth in e-commerce adoption (Paraschiv et al., 2022). This shift has reshaped consumer behavior, creating a lasting demand for robust, user-friendly digital marketplaces (Gokila, 2021).

Since then, e-commerce platforms sales increased twice, in the year 2024 online sales hit 6,3 billion US dollars (Statista, 2024). In the growing landscape of e-commerce, the post-purchase phase is gradually recognized as an essential moment for shaping buyer experiences and building brand loyalty. Traditionally characterized by transactional communications such as order approvals and delivery updates, this phase now offers opportunities for richer, tailored engagement. Post-purchase communication has shifted from being a functional need to a strategic avenue for reinforcing trust, encouraging repeat purchases, and nurturing long-term relationships with customers (Muhammad & Stukalina, 2024).

Gen AI, a transformative innovation in artificial intelligence, has redefined this landscape by enabling businesses to create personalized, contextually relevant, and timely communication with customers (Da Xu et al., 2024). Its applications in post-purchase communication extend far beyond automation, serving as a critical tool for enhancing customer satisfaction and driving into brand loyalty.

This paper seeks to explore how Gen AI is reshaping the frameworks of post-purchase communication in e-commerce platforms. Led by the research question "How does Gen AI redefine post-purchase communication in e-commerce, and what are the implications for customer satisfaction and brand loyalty?" this study investigates the prospective of AI to transform customer engagement strategies to next level, while also addressing ethical considerations such as data transparency and trust.

Understanding Post-Purchase Communication in the Age of Gen AI

Traditional strategies, including email confirmations and static customer service systems, often fall short of meeting the evolving expectations of consumers in a digital-first environment. Gen AI, present a transformative opportunity to reimagine these interactions by personalizing customer experiences and addressing challenges such as delayed responses and lack of contextual relevance (Thamma et al., 2024).

Extant empirical research refers to existing studies and scholarly work that have already been conducted and published on the topic or related areas of inquiry. These studies involve the collection and analysis of empirical data which are based on observation or experience to answer specific research questions or test hypotheses (Sekaran & Bougie, 2016). In this paper, extant empirical research contains formerly published studies on post-purchase communications, Gen AI in e-commerce, customer satisfaction in digital platforms, brand loyalty in a click bait time, and the influence of legal and ethical factors on Gen AI in e-commerce platforms.

By reviewing extant empirical research, this paper learns what existing tools are used and what techniques are practiced in the field. Moreover, it gains into what has already been explored and discovered in the field. This helps in identifying gaps in the existing knowledge, highlighting areas that require further investigation, and building on previous findings to contribute new knowledge to the academic community. In order to achieve most provision results several limitations will be applied in the literature part. First, there will be only reviewed papers from last two years which is 2023-2024. Second, this paper will discuss only Gen AI models currently active in use by 2025, and excludes outdated or experimental AI systems. Third, this paper constructs the theoretical framework by the perspective of Expectancy Confirmation Theory, Media Richness Theory, and Social Presence Theory. This evaluation processes will lead the paper to extract unique results and contributes future developments of Gen AI in post-purchase communications in e-commerce platforms.

The Role of Post-Purchase Communication in E-Commerce

Earlier post-purchase strategies, such as email follow-ups, feedback requests, and loyalty programs, aim to cherish customer relationships and encourage repeat purchases (Thamma et al., 2024). Yet, these approaches often fall short due to their generic nature and limited capacity for real-time engagement. Customers increasingly demand personalized, immediate interactions that traditional methods cannot efficiently deliver (Ramirez-Asis et al., 2023).

Expectancy-Confirmation Theory (ECT) provides a valued lens to study this dynamic, suggesting that customer satisfaction hinges on the alignment between their post-purchase expectations and the actual communication received (Octalina, Rahimeh, & Arifin., 2023). Traditional strategies most of the time fail to meet these expectations, highlighting the potential for Gen AI to fill this gap by beating consumer expectations through personalized, engaging content. Recent studies have shown that AI-driven personalization in post-purchase communication can significantly enhance customer satisfaction and loyalty. For instance, research held in Indonesia by Utomo, Sundjaja, and Colline (2024) proved that Gen AI influenced shopping boosted online holiday sales, indicating a positive correlation between AI integration and consumer engagement. Moreover, the implementation of AI-powered chatbots and virtual assistants has transformed customer service by providing real-time, personalized interactions that meet the immediate needs of customers. This advancement addresses the limitations of traditional post-purchase strategies, which often lack the capacity for such engagement.

However, the rise of Gen AI also presents challenges, such as the proliferation of fake reviews, which can undermine customer trust and satisfaction. This issue underscores the need for ethical concerns and robust verification mechanisms in the deployment of AI tools in post-purchase communication (Fan-Chuan, 2024). Although Gen AI is aligning communications more closely with customer expectations, as suggested by ECT, the integration of Gen AI must be approached with caution, considering potential ethical issues and the need for maintaining customer trust.

Gen AI Tools Used in E-Commerce

In the evolving landscape of e-commerce, global giant brands like Amazon, eBay, and also many other regional online platforms, are increasingly adding Gen AI tools to enhance post-purchase communication. AI driven solutions offer personalized, interactions that beat traditional methods, which posits that customer satisfaction is achieved when experiences meet or exceed expectations (Thamma et al., 2024).

Chatbots and Virtual Assistants have transformed customer service by providing real-time, human-like interactions. These tools handle inquiries, offer shipping updates, and resolve post-purchase issues efficiently (Pariere et al., 2024). Statista (2024) data shows increasing demand for AI chatbot providers. As of December 2023, the company ASAPP was the most funded chatbot AI worldwide, with around 380 million U.S. dollars (Thormundsson, 2024).

Email Personalization, which includes product suggestions, and promotional offers tailored to individual customer preferences. Personalization at this level fosters customer loyalty and encourages repeat purchases. This AI driven ability can enhance customer engagement and satisfaction in e-commerce platforms (Pariere et al., 2024).

Review Summarization provide businesses with actionable insights into customer sentiments and product feedback. This capability enables companies to make informed decisions and address customer concerns promptly. Integration of this AI tool has been shown to improve customer service and satisfaction by effectively managing and interpreting large volumes of customer feedback (Schermerhorn, 2023).

AI driven content generators update *Dynamic Frequently Asked Questions (FAQs)* based on emerging customer concerns, ensuring that data remains current and relevant. This proactive approach reduces customer effort in seeking assistance and enhances the overall user experience (Wilcox, 2024).

The adoption of Gen AI tools in post-purchase communication simplifies operations for e-commerce platforms. By delivering personalized, timely, and relevant interactions, these technologies address the limitations of traditional methods and meet the evolving expectations of consumers in the digital age (Pariere et al., 2024).

Media Richness and Enhanced Communication

Gen AI has significantly changed customer engagement by aiding e-commerce platforms to deliver personalized experiences at scale. Tools such as chatbots, lively messaging systems, and AI-generated recommendations have redefined business-to-customer interactions, mainly in the post-purchase phase. These AI driven solutions boost consumer satisfaction by providing tailored responses and predictive insights, aligning with Media Richness Theory (MRT), which posits that the effectiveness of communication channels is determined by their capacity to convey rich, nuanced information (Zhu, Lin Tan & Panwar, 2024).

Enhanced Personalization and Customer Satisfaction. Gen AI facilitates the creation of highly personalized content, adapting to individual customer preferences and behaviors. This personalization leads to increased customer satisfaction and loyalty. Gen AI driven personalization in e-commerce significantly improves customer engagement and satisfaction, emphasizing the importance of tailored interactions in the digital marketplace (Choppadandi, 2023).

Real-Time Interactions and Responsiveness. The integration of AI powered chatbots and virtual assistants enables real-time communication, addressing customer inquiries and concerns promptly. This immediacy enhances the customer experience by providing timely support and information. Gen AI enabled knowledge sharing and real-time interactions contribute to improved service quality and customer satisfaction (Kulkarni, 2024).

In summary, the application of Gen AI in e-commerce post-purchase communication enhances media richness by delivering personalized, timely, and contextually relevant interactions. This advancement not only meets but often exceeds customer expectations, leading to increased satisfaction and loyalty. The alignment with Media Richness Theory underscores the effectiveness of AI-driven communication channels in conveying complex and nuanced information, thereby fostering deeper customer engagement and trust.

Building Trust Through Social Presence

Amid the transformative digital era, consumer expectations in the post-purchase phase have increased pointedly. Customers now anticipate personalized, human-like interactions that reflect their preferences and behaviors. Failure to meet expectations can lead to dissatisfaction and decreased loyalty (Gülbaşı & Taşkin, 2024).

Social Presence Theory (SPT) offers a valuable framework for understanding how AI driven communication tools can simulate human-like interactions. By creating a sense of social presence, AI tools enhance emotional connections with customers, addressing their need for meaningful engagement even in automated settings. Recent study from BMC Psychology have demonstrated that Gen AI powered chatbots increase customer engagement with brands by providing personalized interactions and continuous availability (Ding & Najaf, 2024, p. 595). The integration of Gen AI in customer engagement strategies has been shown to significantly impact consumer behavior. A bibliometric analysis by AI and I journal of MIT Press about AI's effects over the last 30 years indicates that AI enhances customer engagement and advertising effectiveness (Charniak, 2024).

As Gen AI driven personalization is becoming very essential in e-commerce, one risk lays there. Its enhancement on customer engagement by delivering tailored content and experiences may also lead to further verification by actual human. This means current Gen AI only comforts, without critical analyzing (Choppadandi, 2023).

Nevertheless, the role of Gen AI in customer engagement is expected to grow. Many giant corporate putting their investments to exploring how Gen AI driven results enhance customer engagement can provide valuable insights for businesses aiming to improve their customer interaction strategies (Thormundsson, 2024).

In brief, the application of Gen AI driven communication tools, guided by SPT, enables businesses to meet evolving consumer expectations by providing tailored, human-like interactions. This approach promotes deeper emotional connections, enhances customer engagement, and builds trust, ultimately contributing to increased customer satisfaction and loyalty.

Addressing Research Gaps and State of Research Summery

The evolving intersection of generative AI and post-purchase communication presents significant potential for transforming e-commerce practices. However, despite the advancements explored in this review, key gaps remain that merit further investigation. Traditional post-purchase strategies, as discussed in Section 2.1, often fail to meet the nuanced demands of contemporary consumers. Gen AI tools promise solutions to these limitations, yet the application of such tools, especially in aligning with consumer expectations through frameworks like ECT, requires deeper exploration.

The analysis in Section 2.1 highlights how Gen AI tools such as chatbots, email personalization platforms, and dynamic content generators are reshaping e-commerce communication. However, the academic discourse remains fragmented in providing systematic evaluations of these tools' long-term impact on customer loyalty and satisfaction. While practical uses thrive, theoretical validation remains underdeveloped.

In Section 2.2, the integration of MRT revealed how Gen AI fosters rich, engaging communication experiences. Yet, further research is needed to quantify its effectiveness across diverse consumer demographics and cultural contexts. Additionally, while Gen AI excels in delivering real-time, tailored interactions, its role in building trust and emotional resonance, as framed by SPT in Section 2.3, is still in its nascent stages. Furthermore, empirical studies that utilize qualitative methodologies, such as case studies or thematic analysis, remain scarce. These methods could offer valuable insights into the lived experiences of businesses and consumers navigating Gen AI driven post-purchase landscapes.

In summary, while the integration of Gen AI in post-purchase communication is transformative, the academic and practical understanding of its full potential remains deficient. This research paper seeks to address these gaps by exploring how Gen AI redefines post-purchase communication frameworks, offering recommendations for maximizing its effectiveness in enhancing customer satisfaction and brand loyalty.

The following table provides an outline and recap the theoretical construct of PPC in the age of Gen AI from articles used as literature review sections.

Table 1: Summary of state of research. Source: Own illustration.

Dimension	Article title	Authors	Journal	Year	Key findings
ECT	Exploring the Contingent Role of Effort Expectancy on Online Purchase Intention in an E-Commerce Application	Lydia Ery Octalina, Anni Rahimah, and Zainul Arifin	Journal of Theoretical and Applied Management	2023	Perceived benefit has a positive and significant effect on purchase intention. However, effort expectancy does not have a significant role in moderating the relationships.
	The Determinant Factors of Continuance Use of Customer Service Chatbot in Indonesia E-Commerce: Extended Expectation Confirmation Theory	Arta Moro Sundjaja, Prio Utomo, and Fredelle Colline	Journal of Science and Technology Policy Management	2024	Perceived usefulness, confirmation & satisfaction positively affect customer service chatbot continuance intentions. Chatbot disclosure can enhance chatbot quality. However, technology anxiety negatively affects chatbot quality.
	Antecedents of Expectation and Continuance on Internet Group Buying Intention: An Empirical Study in Taiwan	Tseng Fan-Chuan	International Journal of Business and Management	2024	In the post-purchase phase, a higher level of confirmation reflects higher trust and lower perceived risk. In addition, trust, perceived risk, and attitude significantly affect consumer satisfaction.
MRT	Assessing the Influence Mechanism of Media Richness on Customer Experience, Trust and Swift Guanxi in Social Commerce	Kaiyan Zhu, Caroline Swee Lin Tan, and Tarun Panwar	HCI in Business, Government, and Organizations	2024	Social commerce adopters should focus on the quality and efficiency of media content, rather than information quantity, to facilitate a happy consumer experience.
	Enhancing Customer Experience in E-Commerce Through AI-Powered Personalization: A Case Study	Ashok Choppadan di	Tiujin Tishu / Journal of Propulsive Technology	2023	The result shown a superlative boost in a lot of customer experience metrics, such as loyalty, proactivity, predictability, and automation, after the execution of the advanced AI personalization engine.
	AI-Powered Innovations in E-Commerce and Their Effect on Business Performance	Digambar Kulkarni	Industrial Engineering Journal	2024	AI-powered automation tools significantly improve operational efficiency and lead to cost reductions. AI-driven automation explains a significant portion of the improvements in both efficiency and cost reduction, making it a crucial element for optimizing business performance.
SPT	The Two Faces of E-Commerce: A Comparison of E-Commerce Platforms and Social Commerce	Ali Gülbaşı and Ercan Taşkin	The Journal of Faculty of Economics and Administrative Sciences	2024	While e-commerce platforms stand out with their reliability and comprehensive services, social commerce offers a more direct and interactive shopping experience.
	Interactivity, Humanness, and Trust: A Psychological Approach to AI Chatbot Adoption in E-Commerce.	Yi Ding and Muzammil Najaf	BMC Psychology	2024	There is a significant mediating effect of trust toward chatbots in the relationships of interactivity and perceived humanness to adopt chatbots for e-commerce.
	AI & I: An Intellectual History of Artificial Intelligence	Eugene Charniak	MIT Press Direct	2024	Issue with the controversy of AI—the fear that its invention means the end of jobs, creativity, and potentially even humans as a species—and explains why such concerns are unfounded.

Existing Research Gap and Methodology

In this section, research construction, research objective and methodology will be highlighted. Step-by-step guideline goes through existing research gap, research questions, conceptual framework, and methodology.

Objective of this paper is to analyze how Gen AI transforms post-purchase communication in e-commerce and to evaluate its impact on customer satisfaction and brand loyalty. In addition, this research examines the impact of Gen AI tools on post-purchase customer satisfaction in e-commerce by identifying key attributes of AI-driven communication that align with or exceed customer expectations. Additionally, the study seeks to explore how Gen AI techniques foster emotional connections with customers, ultimately driving repeat purchases and enhancing brand loyalty. Through this exploration, the research aims to provide actionable insights into the transformative potential of generative AI in shaping post-purchase communication strategies.

Existing Research Gaps

While Gen AI's role in e-commerce is well observed in parts like pre-purchase and recommendation systems, its application in post-purchase communication remains underexplored. The study finds several critical gaps in existing literature and practice:

1. **Customer Satisfaction Gap:** There is few researches on how Gen AI tools exactly effect customer satisfaction in the post-purchase phase. Current literature often overlooks the role of dynamic, real-time, and context-aware AI responses in aligning with customer expectations.
2. **Brand Loyalty Gap:** Existing studies insufficiently tackle how Gen AI techniques foster emotional connections and long-term customer loyalty in automated, non-human interactions. The potential for AI generated communication to build trust and deepen engagement is understudied.
3. **Theoretical Framework Gap:** Limited integration of theoretical frameworks to assess Gen AI's impact on customer satisfaction and loyalty in the post-purchase phase.

Research Design

This study tests its hypotheses with a qualitative case study approach by exploring how Gen AI redefines post-purchase communication in e-commerce. The approach is suitable because it enables a detailed investigation of complex facts within specific real-life contexts. It examines several well-known e-commerce platforms that added Gen AI into their communication strategies, it also reveals the nuanced ways in which these tools and techniques enhance customer satisfaction and brand loyalty.

Hypotheses on Customer Satisfaction:

H1: Gen AI driven post-purchase communication significantly improves customer satisfaction by aligning with customer expectations through context-aware responses.

H2: The adoption of Gen AI tools in post-purchase communication is positively associated with increased levels of perceived responsiveness and engagement.

Hypotheses on Brand Loyalty:

H3: Gen AI techniques enhance brand loyalty by creating human-like, emotionally resonant interactions in the post-purchase phase.

H4: The effective implementation of Gen AI in post-purchase communication leads to higher customer retention and repeat purchase rates.

Conceptual Framework is an analytical tool with many variations and contexts. It can be useful in different sorts of work where a whole picture is vital (Botha, 1989).

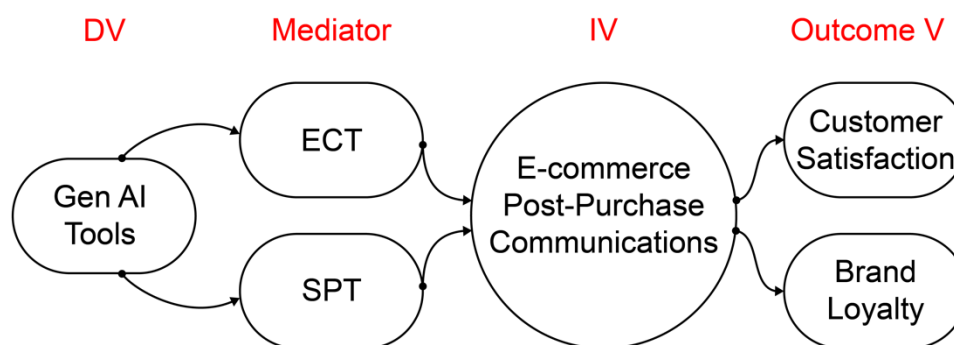


Figure 1: Research model explains the interdependencies between influences and outcomes of Gen AI tools on e-commerce Post-Purchase Communications.

Justification for Thematic Qualitative Data Analysis (TQDA). TQDA is particularly valuable for exploring recurring patterns and themes in qualitative data, such as how Gen AI tools influence customer satisfaction, foster brand loyalty, and align with theoretical frameworks like ECT and SPT.

Data Collection and Tools. Secondary data is the main source of information for this study. The collected data includes: Published research articles and reports from 2023 and later, documentation and technical reports from e-commerce platforms utilizing Gen AI tools, and feedback, and publicly available case studies.

The analysis is conducted using Atlas.ti, a qualitative data analysis software, which aids in coding, categorizing, and visualizing patterns. NVivo's advanced text and sentiment analysis tools ensure a systematic and reliable examination of the data.

Execution of Thematic Analysis. The data analysis follows a structured process: 1. Data Familiarization: Reviewing secondary sources, including academic papers, platform reports, and user feedback, to gain a comprehensive understanding of the dataset. 2. Coding and Categorization: Using Atlas.ti, data is coded into thematic categories such as: Customer Satisfaction - Investigating how Gen AI meets or exceeds user expectations. Brand Loyalty - Analyzing Gen AI's role in fostering repeat purchases and emotional connections with customers.

Theme Identification: Consolidating codes into broader themes that reflect the research objectives. 4. Interpretation: Processing the findings through theoretical frameworks, such as ECT and SPT, to contextualize their implications for post-purchase communication.

Ethical Considerations. Study underlines the ethical implications of Gen AI in e-commerce, focusing on: 1. Data Transparency: Ensuring that secondary sources used are reliable and verified. 2. AI Implementation Ethics: Evaluating whether the Gen AI tools employed by e-commerce platforms uphold ethical principles, such as fairness, non-discrimination, and respect for privacy. 3. User Trust and Consent: Considering whether Gen AI applications foster trust by providing clear, accessible explanations of their use and respecting customer preferences.

Limitations. While the study relies on secondary data, it acknowledges certain limitations: 1. Limited access to proprietary datasets from well-known e-commerce platforms. 2. A focus on high-profile papers, potentially overlooking new-comer or less discovered papers. 3. Dependence on the validity and accuracy of the secondary sources analyzed. As a part of limitations, this paper will no longer consider Media Richness Theory. It has not enough data and not positive reviews on literature section.

As a conclusion of the section: Derivation of an Appropriate Methodology. This study employs a qualitative research design, focusing on existing studies to explore the transformative role of Gen AI in post-purchase communication in the e-commerce sector. The selection of papers is guided by their relevance and prominence in applying Gen AI tools and techniques. Thematic analysis is employed to extract meaningful patterns, enabling a detailed understanding of how Gen AI impacts customer satisfaction and brand loyalty. While the study relies on secondary data due to time constraints, the robustness of the sources ensures the reliability of findings. This methodology aligns with the study's objectives and theoretical framework, offering actionable insights into the integration of Gen AI in e-commerce post-purchase communication strategies.

Documentation and Interpretation of Results

This section presents the outcomes of the study, organized by key themes derived from the research hypotheses. The themes reflect the dual focus of the research: the influence of Gen AI on **customer satisfaction** and its role in fostering **brand loyalty**. Using a thematic analysis approach, data was coded to capture insights related to **responsiveness, engagement, emotional resonance, and customer retention**. By documenting the results in alignment with these themes, the study seeks to provide appropriate insights into how Gen AI is redefining post-purchase communication strategies in e-commerce. Each theme is supported by examples and observations, offering a comprehensive interpretation of the findings. Articles selected based on quality and their field. Because of strict limitations, very few articles found reliable and used in TQDA analysis.

Theme 1: Alignment with Expectation

First theme examines how Gen AI tools address and exceed customer expectations through personalized, context-aware communication (Figure 2).

First theme analysis indicates a predominantly positive impact of AI on enhancing customer experiences in e-commerce, particularly in the post-purchase phase. Gen AI's capabilities in personalization, predictive analytics, and customer service automation consistently align with customer expectations, improving satisfaction and loyalty. However, challenges such as preserving a personal touch and integrating Gen AI seamlessly into customer service without losing the human aspect are also highlighted. These findings can inform strategies for effectively leveraging Gen AI to enhance customer engagement and satisfaction post-purchase, ensuring a balance between technological innovation and customer-centric service.

Theme 2: Perceived Responsiveness

Second theme focuses on the immediacy and effectiveness of AI-driven responses in post-purchase scenarios.

The review of twenty articles for the second theme reveals that Gen AI can significantly enhance perceived responsiveness in e-commerce by improving communication speed and personalization. These improvements are critical for boosting customer satisfaction and loyalty in post-purchase, demonstrating Gen AI's crucial role in refining customer service interactions in the digital marketplace. There is one disagreement out of twenty cases that AI is still not satisfactory for customers in communications phase.



Figure 2: Graphics of the first thematic analysis' result.

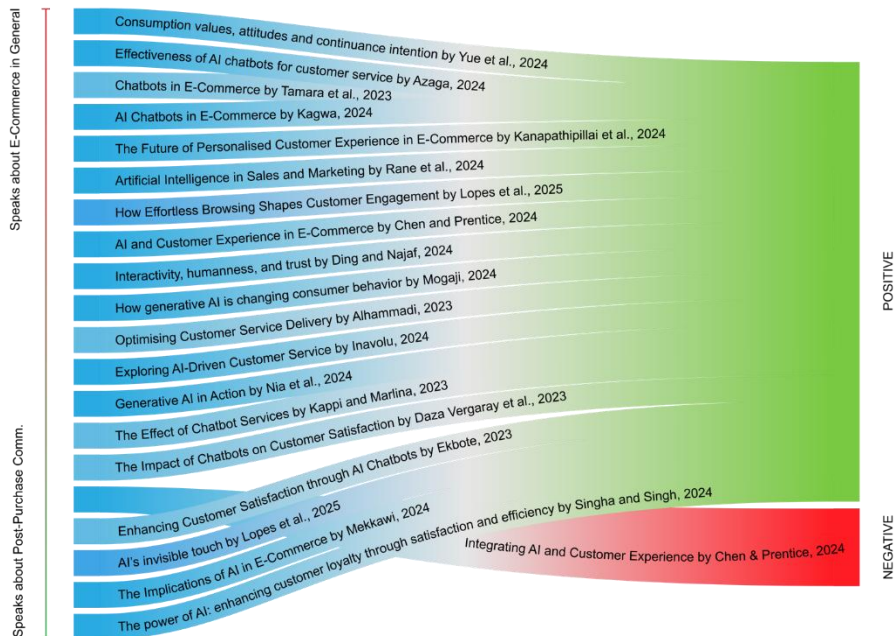


Figure 3: Graphics of the second thematic analysis' result.

Theme 3: Emotional Resonance

Third theme explores how human-like interactions facilitated by Gen AI foster emotional connections with customers.



Figure 4: Graphics of the third thematic analysis' result.

The comprehensive review third theme indicates that Gen AI significantly impacts emotional resonance by improving personalized and emotionally intelligent interactions. Positive impacts dominate, with Gen AI improving engagement and satisfaction through personalized content and understanding emotional nuances. However, in the fields of banking, advertising, and streaming had difficulties in handling social communications generated by AI. These challenges remain in fully capturing complex emotional expressions, highlighting the importance of continuous advancement in Gen AI capabilities to better address these nuances in e-commerce platforms.

Theme 4: Customer Retention

Fourth theme analyzes the role of AI techniques in encouraging repeat purchases and long-term loyalty.



Figure 5: Graphics of the fourth thematic analysis' result.

The synthesis of these twenty articles for the last theme of TQDA emphasizes the pivotal role of Gen AI in enhancing customer retention strategies in e-commerce. Through personalized experiences, predictive analytics, and effective customer service solutions, AI proves essential in maintaining customer loyalty and satisfaction. This aligns seamlessly with the focus of the paper on leveraging Gen AI for post-purchase communications, offering insights into how these technologies can significantly improve customer retention in e-commerce platforms.

Interpretation of Results

The analysis of 80 academic papers on the impact of Gen AI on post-purchase communications in e-commerce provides important insights into how these tools influence customer experiences and business results.

The majority of the studies (17 positive, 3 negative) under the theme "**Alignment with Expectations**" confirm that Gen AI effectively meets, and often exceeds, customer expectations in post-purchase communications. The positive outcomes predominantly highlighted AI's capability to deliver personalized and timely communications, which not only respond to but anticipate customer needs. The few negative codes identified limitations primarily related to the mismatch between AI responses and customer expectations due to errors in understanding context or personal preferences. This suggests that while AI can significantly improve the customer experience, its effectiveness is dependent on the underlying technology's ability to correctly interpret and respond to complex customer queries and behaviors.

In "**Perceived Responsiveness**," 19 positive instances against 1 negative instance were recorded. This overwhelmingly positive response highlights Gen AI's efficacy in providing instant feedback, a vital factor for customer satisfaction. Quick responses mitigate customer frustration and nurture a sense of being valued, directly impacting customer retention. The singular negative instance points towards occasional delays or inaccuracies in AI-generated responses, underlining the need for ongoing improvements in AI responsiveness.

"**Emotional Resonance**" stated 17 positive responses and 3 negative ones. The positive cases reflect Gen AI's ability to simulate human-like interactions that resonate emotionally with customers, making online platforms more engaging and friendly. The negative responses may relate to the sometimes mechanical or irrelevant replies generated by AI, which can detract from user experience. This mixed feedback indicates that while AI is advancing, there remains a gap in achieving consistent emotional intelligence that matches human empathy and understanding.

For "**Customer Retention**," all studies (20 positive, 0 negative) demonstrated Gen AI's success in increasing customer loyalty through various means such as customized FAQs, offers, and tailored email newsletters. The common positivity in this category proposes that Gen AI tools are highly effective at not only drawing customers back but also in converting them into long-term supporters.

The collective findings from **TQDA** indicate that Gen AI has a primarily positive impact on post-purchase communication across all examined themes. Though, the areas stressed by negative codes such as AI's rare failure to fully understand or emotionally bond with customers are intimate areas for upgrading. Enriching AI algorithms to better grasp context and manage complex interactions could address these issues, leading to even greater customer satisfaction. This study highlights the transformative ability of Gen AI in redefining e-commerce sceneries, pointing to an AI-driven future where customer interactions are more personalized, responsive, and emotionally engaging.

Findings and Discussions

The analysis of 80 academic papers exploring the effects of Gen AI on post-purchase communications in e-commerce provides an inclusive overview of how these tools are reshaping customer engagement. This section delves into the derived best practices, challenges, and strategic implications for employing better Gen AI.

Best Practices for Gen AI in Post-Purchase Communication

One of the key findings is the critical role of **personalized communications** facilitated by Gen AI. The data indicates that AI's ability to analyze large volumes of customer data in real-time allows for the delivery of highly personalized messages that resonate with individual preferences. Gen AI tools enhance the **responsiveness** of e-commerce platforms by providing instant replies to customer inquiries and issues. This immediacy in communication is vital in keeping customer interest and satisfaction, as demonstrated by the tremendously positive responses in studies focusing on perceived responsiveness. Immediate feedback loops created by AI help in mitigating customer frustration during the post-purchase phase, a crucial period for securing lasting loyalty.

Despite some challenges, Gen AI has shown potential in creating **emotionally resonant** interactions. Best practices include the use of advanced natural language processing tool that enable AI to detect and respond to emotional cues in customer communications. This ability not only improves the total customer experience but also fortifies the emotional bonds between the brand and its customers, which is essential for building loyalty. Gen AI ensures **consistency in customer interactions**, which is principal for upholding brand reputation and trust. AI systems are programmed to follow to company policies and brand guidelines, ensuring that every customer interaction is handled in a manner that reflects the brand's values and standards. Implementing **feedback loops** can help Gen AI systems learn from each interaction. Continuous learning mechanisms allow AI tools to adapt to new trends and customer preferences.

As Gen AI plays an increasingly important role in customer communications, preserving ethical standards and transparency becomes critical. Best practices involve clear communication with customers about the use of AI in handling their data and interactions, including assurances about data privacy and security. Ethical use also entails regular audits to ensure AI systems do not develop or perpetuate biases.

Discussion

The findings underscore the transformative impact of Gen AI on post-purchase communications, offering several strategic advantages to e-commerce businesses. However, the integration of AI tools must be approached sensibly to maximize benefits and mitigate potential risks such as privacy concerns and the depersonalization of customer interactions. Also, while AI can enhance efficiency and personalization, it is essential to balance automated interactions with human oversight to address complex customer needs and maintain a genuine connection.

The potential for Gen AI to redefine e-commerce strategies is immense. Businesses remain committed to evolving and adapting these tools in alignment with emerging market trends. As this field continues to grow, rolling research and adaptation will be key to fully getting the benefits of Gen AI in lifting customer loyalty and satisfaction.

Conclusions

The comprehensive analysis conducted through the review of 80 academic papers has illuminated the significant impact of Gen AI on post-purchase communication within the e-commerce sector. This research has uncovered various dimensions in which Gen AI tools not only enhance the customer experience but also contribute to sustainable business practices by fostering deeper customer relationships and driving brand loyalty. The findings of this study conclusively show that Gen AI has a profound effect on customer satisfaction, primarily through personalized and responsive communication that meets and often exceeds customer expectations. Such technology ensures that customers feel valued and understood, which is crucial for retaining them in the long run. Besides, the ability of Gen AI to nurture emotional resonance through human-like interactions fosters a stronger affection to the brand, thus enhancing customer loyalty.

Gen AI presents e-commerce businesses with the opportunity to revolutionize their post-purchase strategies. By implementing AI-driven communication tools, businesses can reach a competitive edge by offering superior customer service that is both efficient and effective. The real-time processing capabilities of AI enable instant responses to customer inquiries, improving total customer satisfaction.

Given the rapid advancements in AI technology, continuous research is essential to stay abreast of new developments and their implications for customer relations. Future studies should explore the long-term impacts of Gen AI on customer behavior and retention, mostly in diverse markets and across various customer sectors.

In conclusion, Gen AI significantly enhances post-purchase communication in e-commerce, offering substantial benefits in terms of customer engagement, satisfaction, and brand loyalty. However, to fully harness these benefits, businesses must adopt AI responsibly, ensuring that they address ethical concerns and maintain a human element in customer interactions. This balanced approach will be crucial in leveraging AI technology to build stronger, more meaningful relationships with customers in the commercial platforms.

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Table 2: First thematic analysis derivation

Publications	Theme	Code	Quote	Connection to Paper
The future of customer loyalty by Patil et al., 2024	Alignment with Expectations	POSITIVE	Generative AI technologies are redesigning customer engagement, making it more dynamic, personalized, and responsive.	Discusses how AI enhances customer loyalty in e-commerce, relevant to your paper's focus on post-purchase communications.
Personal touch in digital customer service by Blümel et al., 2024	Alignment with Expectations	NEGATIVE	80% of customers' frustration increased after using a chatbot	Examines the challenges in achieving personal touch with AI in customer service, pertinent to managing customer relations post-purchase.
Generative AI-Driven Storytelling by Vidrih & Mayahi, 2024	Alignment with Expectations	POSITIVE	By 2025, AI will generate 30% of outbound marketing messages.	Links to the use of AI in marketing within e-commerce, directly aligning with AI's role in enhancing customer engagement post-purchase.
Automating Customer Service using LangChain by Pandya, 2023	Alignment with Expectations	POSITIVE	LangChain...offers real-time support and query resolution.	Demonstrates AI's capabilities in automating responses, improving efficiency in post-purchase communications.
Revolutionizing Customer Interactions by Khennouche et al., 2023	Alignment with Expectations	NEGATIVE	The biggest challenge is to keep the human aspect in communication...	Highlights challenges in maintaining personal touch through AI, crucial for effective post-purchase communication.
AI in E-Commerce by Zumstein & Chodak, 2024	Alignment with Expectations	POSITIVE	AI applications...ensure customer satisfaction.	Supports AI's positive impact on customer service in e-commerce, beneficial for post-purchase phases.
AI marketing automation in SMEs by Ejimuda et al., 2024	Alignment with Expectations	POSITIVE	Enhances customer experience and sales through personalized marketing automation.	Relates to AI's role in personalized marketing, enhancing customer retention and satisfaction post-purchase.
AI-Driven Content Generation by Paul, 2024	Alignment with Expectations	POSITIVE	Generates personalized customer support interactions.	Discusses AI's ability to create personalized content, improving customer support post-purchase.
Challenges of AI marketing by Sherovska, 2024	Alignment with Expectations	NEGATIVE	Barriers that hinder effective integration of AI marketing.	Reflects on the difficulties in implementing AI, relevant to understanding limitations in post-purchase AI applications.
AI in retail and e-commerce by Patil, 2024	Alignment with Expectations	POSITIVE	AI-powered predictive analytics is changing inventory management.	Shows how AI improves operational aspects of e-commerce, relevant for optimizing post-purchase operations.
Enhancing Customer Experience through AI-Enabled Content Personalization in E-Commerce Marketing by Vashishth et al., 2024	Alignment with Expectations	POSITIVE	AI enables personalized customer interactions that significantly improve user engagement and satisfaction.	Discusses AI's impact on e-commerce, aligning with post-purchase communication improvements.
Evolving Landscape of E-Commerce by Vo Thi Kim Oanh, 2024	Alignment with Expectations	POSITIVE	AI integration enhances customer experience across digital platforms, seamlessly connecting stages from pre to post-purchase.	Supports the integration of AI in enhancing customer journey continuity, relevant to post-purchase engagement.
Impact of AI in E-Commerce: A Perception of Consumers of Ahmedabad by Megha Yogesh Kumar Bhatt, 2024	Alignment with Expectations	POSITIVE	AI personalizes shopping experiences, leading to increased customer satisfaction and loyalty.	Reflects positive consumer perceptions of AI in e-commerce, enhancing the post-purchase experience.
Innovative Content Production in Marketing Communication Through AI by Kubovics, 2024	Alignment with Expectations	POSITIVE	AI-driven content production leads to higher engagement and tailored marketing strategies.	Shows how AI helps in creating content that improves customer engagement, important for post-purchase communication.
Generative AI-driven Tools in E-Commerce by Algahtany, 2024	Alignment with Expectations	POSITIVE	Generative AI tools like chatbots enhance customer behavioral engagement on e-commerce platforms.	Indicates AI's role in improving interactive and responsive customer service post-purchase.
Optimizing Customer	Alignment with	POSITIVE	AI advancements optimize	Highlights AI's capabilities to enhance

Engagement Online Through AI by Lawrence et al., 2024	Expectations		online customer engagement through personalized interactions.	customer interaction, crucial for post-purchase phases.
AI-Driven Customer Service by Patil, 2024	Alignment with Expectations	POSITIVE	AI enhances personalization, boosting customer loyalty and satisfaction.	Details the direct impact of AI on improving service personalization and customer retention post-purchase.
Personalizing Guest Experience with Generative AI in the Hotel Industry by Wang, 2024	Alignment with Expectations	POSITIVE	Generative AI personalizes guest experiences, integrating seamlessly into service provision.	Although focused on the hotel industry, it parallels AI's potential in personalizing e-commerce customer experiences post-purchase.
The Role of Generative AI in Customer Personalization by Abrokwah-Larbi, 2023	Alignment with Expectations	POSITIVE	Generative AI significantly improves customer personalization and interaction in SMEs.	Connects AI's role in enhancing customer personalization to better post-purchase experiences.
Enhancing Customer Engagement with Generative AI by Veluru, 2024	Alignment with Expectations	POSITIVE	Generative AI provides dynamic and personalized coupon deals, enhancing customer engagement.	Demonstrates how AI-driven personalization in promotions can enhance the post-purchase experience.

Thematic Analysis: Perceived Responsiveness

Table 3: Second thematic analysis derivation.

Publications	Theme	Code	Quote	Connection to Paper
Consumption values, attitudes and continuance intention by Yue et al., 2024	Perceived Responsiveness	POSITIVE	Consumers' adoption intention increases with perceived communication quality and empathy shown by chatbots.	This aligns with the focus on post-purchase communication in e-commerce, highlighting the role of AI in enhancing customer interactions and responsiveness.
Effectiveness of AI chatbots for customer service by Azaga, 2024	Perceived Responsiveness	POSITIVE	Chatbots designed with human-like features can increase perceived responsiveness, influencing user satisfaction positively.	Discusses how AI can mimic human interactions, relevant to exploring AI's impact on customer satisfaction post-purchase.
AI's invisible touch by Lopes et al., 2025	Perceived Responsiveness	POSITIVE	Personalization of communication positively impacts customer experiences by addressing user-specific needs quickly.	Supports the thesis on the effectiveness of generative AI tools in customizing post-purchase communications.
Integrating AI and Customer Experience by Chen and Prentice, 2024	Perceived Responsiveness	NEGATIVE	When a process failure occurs due to a chatbot, customer satisfaction declines, highlighting the need for effective AI response systems.	Emphasizes the importance of robust AI systems in maintaining consumer trust after the purchase.
The Future of Personalised Customer Experience in E-Commerce by Kanapathipillai et al., 2024	Perceived Responsiveness	POSITIVE	AI-driven convenience fosters loyalty by enhancing service quality and response times, crucial for e-commerce success.	Provides evidence on how AI can streamline post-purchase interactions, enhancing overall user experience.
AI Chatbots in E-Commerce by Kagwa, 2024	Perceived Responsiveness	POSITIVE	Data-driven communication by chatbots can enhance the customer experience by providing timely and relevant responses.	Illustrates the benefit of AI in utilizing data to respond effectively to customer queries in e-commerce.
Artificial Intelligence in Sales and Marketing by Rane et al., 2024	Perceived Responsiveness	POSITIVE	AI chatbots that emulate human conversation enhance consumer trust and perceived usefulness.	Relevant to understanding how AI can improve customer perceptions during post-purchase interactions.
How Effortless Browsing Shapes Customer Engagement by Lopes et al., 2025	Perceived Responsiveness	POSITIVE	AI-enabled ease of use influences customers' perceived control and satisfaction with the service.	Ties into the discussion on how AI facilitates smoother customer interactions post-purchase.
Enhancing Customer Satisfaction through AI Chatbots by Ekbote, 2023	Perceived Responsiveness	POSITIVE	Consumers rate highly personalized AI interactions, which significantly enhance their shopping experience.	Supports the argument that personalized AI communications can improve customer satisfaction post-purchase.
AI and Customer Experience in E-Commerce by Chen and Prentice, 2024	Perceived Responsiveness	POSITIVE	Effectiveness of AI in e-commerce relies on its ability to respond aptly to consumer needs and preferences.	Aligns with the focus on AI's impact in managing customer expectations and experiences after the purchase.
Interactivity, humanness, and trust by Ding and Najaf, 2024	Perceived Responsiveness	POSITIVE	Significant impact of interactivity and humanness on the trust toward chatbots.	Discusses the importance of chatbot features like interactivity in enhancing customer trust post-purchase.
How generative AI is changing consumer behavior by Mogaji, 2024	Perceived Responsiveness	POSITIVE	Generative AI revolutionizes consumer engagement and decision-making.	Highlights the role of AI in evolving consumer interactions, relevant to enhancing responsiveness in e-commerce post-purchase.
CHATBOTS IN E-COMMERCE by Tamara et al., 2023	Perceived Responsiveness	POSITIVE	Chatbots offer convenience, quick replies, and accessibility, improving customer engagement.	Details how chatbots aid in maintaining constant customer engagement, crucial for responsive service post-purchase.
Optimising Customer Service Delivery by Alhammedi, 2023	Perceived Responsiveness	POSITIVE	AI chatbots improve communication, responsiveness, and operational efficiency.	Supports the utility of AI in enhancing responsiveness through better communication in post-purchase interactions.
Exploring AI-Driven Customer Service by Inavolu, 2024	Perceived Responsiveness	POSITIVE	AI enhances customer service by providing efficient, personalized support.	Reflects on AI's capability to offer tailored and responsive customer service, improving post-purchase satisfaction.

Generative AI in Action by Nia et al., 2024	Perceived Responsiveness	POSITIVE	Gen AI significantly enhances service speed and service quality, improving responsiveness.	Demonstrates how AI tools can expedite service delivery and enhance responsiveness, key to effective post-purchase service.
The Effect of Chatbot Services by Kappi and Marlina, 2023	Perceived Responsiveness	POSITIVE	Chatbots enhance online customer satisfaction through improved service responsiveness.	Shows the direct impact of chatbots on enhancing responsiveness, leading to greater customer satisfaction post-purchase.
The Impact of Chatbots on Customer Satisfaction by Daza Vergaray et al., 2023	Perceived Responsiveness	POSITIVE	Chatbots improve the speed and efficiency of customer service, boosting satisfaction.	Emphasizes the efficiency of chatbots in delivering responsive customer service, which is pivotal in post-purchase phases.
THE IMPLICATIONS OF AI IN E-COMMERCE by Mekkawi, 2024	Perceived Responsiveness	POSITIVE	AI tools optimize customer interaction and service response times in e-commerce.	Outlines AI's role in streamlining customer interactions, enhancing responsiveness throughout the customer journey post-purchase.
The power of AI: enhancing customer loyalty through satisfaction and efficiency by Singha and Singh, 2024	Perceived Responsiveness	POSITIVE	AI-powered customer service dramatically improves satisfaction and efficiency, driving loyalty.	Discusses how AI-driven service enhances responsiveness and efficiency, directly influencing customer loyalty post-purchase.

Thematic Analysis: Emotional Resonance

Table 4: Third thematic analysis derivation

Publications	Theme	Code	Quote	Connection to Paper
Exploring the Relationship Between Product Design and User Emotions within AIGC Environments by Lee et al., 2024	Emotional Resonance	POSITIVE	Users generally believe that if a work can better reflect their emotional state and personality, the emotional resonance generated will be stronger.	Discusses how AIGC enhances user experience through emotional design, aligning with themes in your paper concerning emotional engagement in e-commerce.
Effects of ChatGPT's AI Capabilities and Human-like Traits on Spreading Information in Work Environments by Hyeon Jo, 2024	Emotional Resonance	POSITIVE	The human-like personality traits of ChatGPT significantly increased both utilitarian value and satisfaction.	Highlights the importance of AI's emotional impact, aligning with how Gen AI can improve post-purchase communication by understanding and reacting to consumer emotions.
AI-Driven Social Media E-commerce Advertising by Sharma, 2024	Emotional Resonance	NEGATIVE	AI-driven advertising faces ongoing challenges in navigating cultural disparities, which can hinder emotional resonance with international audiences.	Provides a cautionary perspective on the limits of AI in managing emotional resonance, relevant to understanding AI's role in diverse e-commerce contexts.
Utilising AI to Turn Reviews into Business Enhancements through Sentiment Analysis by Nichifor et al., 2023	Emotional Resonance	POSITIVE	The use of sentiment analysis is advantageous in enhancing client engagement, boosting sales, minimizing expenses.	Demonstrates practical applications of AI in analyzing customer sentiment, pertinent to understanding and enhancing emotional resonance in e-commerce settings.
Personalizing Guest Experience with Generative AI in the Hotel Industry by Wang, 2024	Emotional Resonance	POSITIVE	Generative AI enriches customer perceptions and significantly influences purchase intentions.	Supports the thesis of your paper by illustrating how AI-driven personalization can enhance emotional engagement and customer satisfaction.
Innovative Content Production in Marketing Communication Through AI by Kubovics, 2024	Emotional Resonance	POSITIVE	AI-powered tools contribute significantly to emotional engagement through personalized content.	Reinforces the importance of tailored content in creating emotional resonance, echoing themes of personalized communication in e-commerce.
Trust and Emotional Engagement in Live-Stream Shopping by Patel, 2024	Emotional Resonance	POSITIVE	Emotional engagement enhances parasocial relationship formation and strength.	Emphasizes the impact of emotional resonance on consumer loyalty and trust, relevant to post-purchase communication.
Emotional Design in AI-Generated Content by Thompson, 2024	Emotional Resonance	POSITIVE	Emotional design in AIGC enhances user satisfaction and loyalty through increased user engagement.	Aligns with how AI can be used to design emotionally resonant experiences that improve customer retention post-purchase.
Role of AI in Enhancing Emotional Resonance Through Content Personalization by Singh and Lee, 2023	Emotional Resonance	POSITIVE	AI-enabled personalization significantly enhances emotional resonance, leading to better customer experiences and higher satisfaction.	Demonstrates how AI personalization tactics directly impact emotional resonance and satisfaction, key aspects in your paper's discussion on AI's role post-purchase.
Emotional Motivators in AI Applications by Garcia, 2023	Emotional Resonance	POSITIVE	AI uses emotional motivators to enhance user engagement and satisfaction across various platforms.	Discusses the use of AI to trigger emotional responses that foster deeper connections and engagement, pertinent to enhancing post-purchase interactions in e-commerce.
The Influence of AI-Generated vs. Human-Generated Advertising on Purchase Intention by	Emotional Resonance	POSITIVE	AI-generated content excels in rational appeals, delivering clear, data-driven content and superior personalization to	Discusses the effectiveness of AI in enhancing emotional resonance through personalized advertising, relevant to post-purchase communication strategies in e-

Nguyen et al., 2024			enhance engagement and flow experience.	commerce.
AI-powered voice assistants: developing a framework for building consumer trust and fostering brand loyalty by Rawool et al., 2024	Emotional Resonance	POSITIVE	AI-powered VAs improve consumer trust and emotional attachment, influencing brand loyalty positively.	Highlights the role of AI in building emotional connections through enhanced trust and loyalty, aligning with the emotional resonance in AI communications.
Opportunities of Gen AI in the Banking Industry by Botunac et al., 2024	Emotional Resonance	NEGATIVE	While Gen AI offers significant operational advantages, its inability to fully understand emotional nuances may limit its effectiveness in customer interactions.	Provides insight into the challenges AI faces in achieving emotional resonance, particularly in understanding complex human emotions.
Hyper-personalization Through Long-Term Sentiment Tracking in User Behavior by Para, 2024	Emotional Resonance	POSITIVE	Long-term sentiment tracking allows for deeper emotional engagement by understanding and adapting to consumer behavioral patterns over time.	Supports the use of AI for dynamic and emotionally resonant consumer interactions, directly applicable to enhancing customer relationship management in e-commerce.
Impact of AI-Oriented Live-Streaming E-Commerce Service Failures on Consumer Disengagement by Peng et al., 2024	Emotional Resonance	NEGATIVE	Service failures in AI-oriented live-streaming can lead to consumer disengagement and negative emotional responses.	Examines the negative side of AI interactions, emphasizing the importance of managing AI systems to prevent emotional dissonance in e-commerce settings.
Impact of Ethical AI on Customer Experience and Brand Loyalty by Heart, 2023	Emotional Resonance	POSITIVE	Ethical AI practices enhance customer experience and loyalty by fostering a trustworthy and emotionally secure environment.	Discusses how ethical considerations in AI deployment can foster emotional resonance and enhance consumer trust and loyalty.
Exploring the Impact of Generative AI on Cross-Border E-Commerce Brand Building by Cui, 2024	Emotional Resonance	POSITIVE	Generative AI enhances brand building in e-commerce by creating emotionally engaging and culturally relevant content across borders.	Shows how AI can be used to tailor emotional and cultural content to enhance brand appeal in international markets.
The Good, The Bad, and Why: Unveiling Emotions in Generative AI by Wang et al., 2025	Emotional Resonance	POSITIVE	Generative AI models are capable of understanding and generating content that resonates emotionally with users.	Provides evidence that AI can comprehend and manipulate emotional stimuli, enhancing interactions in a way that is perceptively meaningful to users.
Winning the GenAI-Race: Understanding the Organizational Prerequisites for GenAI Adoption and Value Creation by Bockelmann et al., 2024	Emotional Resonance	POSITIVE	Effective GenAI adoption requires understanding the emotional dynamics of consumer interactions to maximize engagement and satisfaction.	Highlights the importance of emotional considerations in deploying AI within organizations to ensure consumer-centric approaches.
The Use of New Technologies in E-Commerce by Du et al., 2024	Emotional Resonance	POSITIVE	New technologies, including AI, are used to enhance the consumer experience by providing emotionally intelligent interactions and personalized care.	Discusses the role of advanced technologies in shaping emotionally resonant experiences that can lead to increased consumer trust & satisfaction.


Thematic Analysis: Customer Retention

Table 5: Fourth thematic analysis derivation

Publications	Theme	Code	Quote	Connection to Paper
The Role of Generative AI in Shaping Millennials and Gen Z's Orientation Toward Luxury Products by AbouElgheit, Emad (2024)	Customer Retention	POSITIVE	Generative AI promotional content impacts millennials and Gen Z's purchase intention due to its perceived entertainment, transparency, and usefulness.	Demonstrates the potential of AI to enhance customer retention through targeted content that appeals to younger consumers, relevant for e-commerce strategies focusing on generational marketing dynamics.
Artificial intelligence in customer retention: a bibliometric analysis and future research framework by Singh, Chetanya et al. (2024)	Customer Retention	POSITIVE	AI and customer churn prediction in CR are significant for improving long-term customer engagement and retention.	Highlights the importance of AI in analyzing customer behavior and predicting churn, which is crucial for maintaining customer relationships post-purchase.
Personalization in E-Commerce Marketing: Leveraging Big Data for Tailored Consumer Engagement by Reddy, Vijay Mallik and Nalla, Lakshmi Nivas (2024)	Customer Retention	POSITIVE	Effective personalization leads to increased customer satisfaction, loyalty, and conversion rates.	Supports the argument that personalized marketing strategies, powered by AI and big data, are effective in retaining customers by enhancing their shopping experience.
Customer Service Management Strategies In The E-Commerce Era: Enhancing Customer Loyalty Through Digital Experiences by Jamaluddin et al. (2024)	Customer Retention	POSITIVE	Digital technology-enabled loyalty programs and active interaction through digital platforms increase customer satisfaction and loyalty.	Emphasizes the role of digital strategies in customer retention, aligning with your focus on how generative AI influences post-purchase communications to boost customer loyalty.
An Integrated Framework to Recommend Personalized Retention Actions to Control B2C E-Commerce Customer Churn by Shini (2024)	Customer Retention	POSITIVE	Data mining techniques can be applied to predict potential customer attrition so that special marketing strategies can be adopted to retain them.	Illustrates how AI-driven data analysis and personalized retention strategies can prevent customer churn, which is central to maintaining customer engagement in e-commerce.
Modelling customer lifetime-value in the retail banking industry by Cowan, Greig et al. (2024)	Customer Retention	POSITIVE	This framework is novel in facilitating CLV predictions over arbitrary time horizons and product-based propensity models.	Discusses how predictive models, powered by AI, can enhance customer lifetime value and retention by accurately predicting future customer behaviors, aligning with AI's role in improving long-term customer relationships in e-commerce.
Modeling User Retention through Generative Flow Networks by Liu, Zirui et al. (2024)	Customer Retention	POSITIVE	The flow-based modeling technique can back-propagate the retention reward towards each recommended item in the user session.	Showcases a novel AI approach to directly optimize user retention, highlighting the utility of advanced machine learning techniques in reinforcing customer loyalty post-purchase.
The Power of Personalization: Exploring The Impact Of AI-Driven Marketing Strategies On Consumer Loyalty In E-Commerce by Zuliawati et al. (2024)	Customer Retention	POSITIVE	AI-driven personalization significantly enhances repurchase intentions, brand advocacy, and emotional connection.	Validates the effectiveness of AI in crafting personalized experiences that boost consumer loyalty, critical for sustaining customer relationships in e-commerce environments.
The Impact of Artificial Intelligence on Predictive Customer Behaviour Analytics in E-commerce by Nkomo, Nigel and Mupa, Munashe Naphtali (2024)	Customer Retention	POSITIVE	AI-driven models demonstrate superior performance by processing large volumes of data, identifying non-linear patterns, and delivering real-time predictions.	Highlights the advantage of AI over traditional models in predicting customer behavior, crucial for implementing effective retention strategies in e-commerce.
AI-Driven Customer Support in E-Commerce: Advanced	Customer	POSITIVE	Advanced NLP techniques enable chatbots to interpret	Discusses the role of AI in enhancing customer support, which is integral to

Techniques for Chatbots, Virtual Assistants, and Sentiment Analysis by Reddy (2024)	Retention		customer queries with greater accuracy and generate contextually relevant responses.	maintaining customer satisfaction and loyalty post-purchase.
Applications of Artificial Intelligence in Contemporary E-commerce by Farhana Akter (2024)	Customer Retention	POSITIVE	AI-powered recommendation engines boost revenue and enhance user experience, fostering customer loyalty and satisfaction.	Shows how AI-driven tools in e-commerce directly contribute to customer retention by enhancing the user experience.
Customer Retention Using Machine Learning by Lipsa Das et al. (2024)	Customer Retention	POSITIVE	Machine learning predicts customer behavior and develops personalized retention strategies.	Highlights the use of AI in understanding and enhancing customer retention, pertinent to the AI applications in your study.
Data-Driven Strategies for Improving Customer Engagement and Retention in E-commerce by Ajmer Singh (2024)	Customer Retention	POSITIVE	Data-driven personalization leads to higher customer retention by making marketing efforts resonate more effectively with individual preferences.	Emphasizes data-driven approaches in e-commerce, essential for understanding AI's impact on consumer behavior post-purchase.
AI and E-Commerce Synergies by Dr. M. Shajahan (2024)	Customer Retention	POSITIVE	Artificial intelligence manipulates customer behavior favorably towards certain brands and products.	Pertinent as it explores AI's role in influencing customer decisions, aligning with your focus on AI's impact in e-commerce.
The Future of E-Commerce: Integrating Cloud Computing with Advanced Software Systems for Seamless Customer Experience by Murganoor (2024)	Customer Retention	POSITIVE	Technologies like AI lead to improved customer retention rates by enhancing the customer experience.	Discusses the integration of technology in improving customer experience, directly relevant to your paper's focus on AI and customer retention.
The Impact of Artificial Intelligence Marketing on E-Commerce Sales by Mitra Madanchian (2024)	Customer Retention	POSITIVE	AI-driven strategies like chatbots and personalization engines enhance e-commerce performance.	Supports your research theme by illustrating how AI tools contribute to customer retention in e-commerce.
The Role of Predictive Analytics in Enhancing Customer Retention Strategies in E-commerce by Mbanuzue (2024)	Customer Retention	POSITIVE	Predictive analytics plays a crucial role in formulating effective customer retention strategies.	Directly relevant as it discusses the use of predictive analytics, a form of AI, in enhancing customer retention.
Enhancing Customer Loyalty through AI, IoT by Rane (2024)	Customer Retention	POSITIVE	AI and IoT technologies enhance customer loyalty through improved service quality and personalization.	Relevant to your study's focus on AI's role in enhancing customer loyalty post-purchase.
Artificial Intelligence in E-Commerce by Dr. P. Abraham (2024)	Customer Retention	POSITIVE	AI optimizes e-commerce strategies to improve customer retention through intelligent logistics and personalized services.	Discusses AI's role in e-commerce, aligning well with your paper's examination of AI in post-purchase phases.
The Role of AI in Enhancing Customer Retention in E-commerce by Kavita Choudhary, Jyoti Choudhary	Customer Retention	POSITIVE	AI technologies help in retaining customers by offering tailored and engaging shopping experiences.	Reinforces the use of AI in customer retention, crucial for your study on AI's impact in e-commerce customer communication.
Applications of Artificial Intelligence in Contemporary E-commerce by Farhana Akter (2024)	Customer Retention	POSITIVE	AI-powered recommendation engines boost revenue and enhance user experience, fostering customer loyalty and satisfaction.	Direct relevance as it discusses AI-driven customer retention in e-commerce, aligning with your research on post-purchase communications using AI.

Communication and the Importance of Communication in Child Development

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ABSTRACT

This article addresses the points that need to be considered when establishing healthy communication with children; the importance of children's communication with their environment, families and especially sick or technology-addicted children according to their developmental levels is emphasized. Communication is a basic human need and an inseparable part of social life. It is a process that continues as long as humans exist. In this context, parents and individuals who take care of children should support their development by communicating with children in a way that is appropriate for their developmental periods. One of the easiest and most efficient ways to effectively communicate with children is to know them and their developmental characteristics. Communication within the family is of great importance for the healthy development of the child. Individuals need to communicate in order to understand themselves and their environment. In this article prepared from this perspective, the definition of communication, its basic characteristics and the importance of effective communication are discussed; it is emphasized why communication with sick and technology-addicted children is critical; it is aimed to draw attention to the necessity of the child's participation in communication as an individual within the family.

Keywords: Child, Development, Communication, Interaction, Family.

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Introduction

Communication, in its most general sense, is the process of transferring information, feelings, thoughts and meanings between individuals or groups through various means. In the academic literature, communication is a broad phenomenon that is studied in social, cultural, psychological and technological contexts. Shannon and Weaver define communication as a process in which a message from an information source reaches the receiver through a channel (Shannon & Weaver 1949). It is also stated that communication has functions such as obtaining information, persuading, managing, entertaining and creating an impact on the environment. Communication, which is a basic need for both the individual and society, is also one of the basic elements of social structure (Bütün Ayhan & Beyazıt, 2017). Communication skills are among the most important competencies that children should acquire from an early age. Because communication development includes the ability to express one's feelings, thoughts and information and to understand others (Gooden & Kearns, 2013). Communication is a conscious or unconscious, intentional or unintentional process in which feelings and thoughts are sent, received and understood through verbal or non-verbal messages (Berko, Aitken & Wolvin, 2010). Human beings have tried to transform their environment since the day they came into existence, and in this process, they have also undergone change. In this context, communication is a tool used to change the environment. A good understanding of the communication process provides the opportunity to have an impact on the environment by understanding the relationships between different elements and certain patterns. As people become more informed and aware of communication, they can transform themselves and their environment. For this reason, delivering and teaching communication education to all segments of the society will minimize the failures in communication and contribute to a healthier functioning of the social order (Yüksel, 2014).

Communication is a natural human need and an inevitable part of social life. It is a process that begins with human existence and continues with it (Güngör, 2016). From the moment an individual is born, he communicates with his environment by constantly interacting with it and continues his life this way. Communication is a basic tool that enables people to make sense of themselves, their environment, society, and the world. It plays an important role in recognizing oneself and others, establishing satisfying relationships, and adapting to the environment. In line with this framework, it is thought that this research, prepared considering the effects of communication on child development, will contribute to the field in terms of communication with the child.

Main Elements of Communication

Sender (Source): The person or organization that produces and transmits the message.

Message: Information or meaning created by the sender and conveyed to the receiver.

Channel: The medium through which the message is transmitted (verbal, written, visual, etc.).

Recipient: The person or group who receives and interprets the message.

Feedback: Feedback that shows how the receiver has understood or reacted to the message.

Noise: Internal or external factors that cause distortion of meaning in the communication process (Yüksel, 2014).

Communication with Child

Language, one of the most basic features that distinguishes humans from other living things, has a great importance in human life (Aksan, 2007). With language development, communication skills progress and this positively affects the individual's social development and life skills. Language and speech, which helps individuals to establish healthy and balanced relationships with themselves and their environment,

is one of the most fundamental elements of interpersonal communication (Işık, 2013; San Bayhan & Artan, 2007; Zolten & Long, 2006).

The child's interaction with his environment, socialization, empathy and interpretation of events are a reflection of family education. Children's behavior is based on the education they receive, cultural values and family communication. Therefore, healthy family communication plays a major role in the development of the individual's communication skills (Öztürk, 2023). Children shape their perspectives on themselves and the world based on their daily experiences. One of the most valuable experiences adults can offer them is to communicate effectively with them and understand them. Daily interactions help children explore themselves and their environment. In this process, adults bear the responsibility of establishing healthy and positive relationships (Gable, 2003)

The Importance of Effective Communication with Child

Communication plays a critical role in the cognitive, emotional and social development of the individual. Communication, especially in childhood, directly affects personality development, social skills and learning. Therefore, it is very important for parents and educators to use correct communication techniques by empathizing with children (Lichman, 2000).

Effective communication established during childhood develops the individual's social and emotional skills, supports self-confidence, problem-solving ability and academic success (Kolucki & Lemish, 2011). Healthy communication between parents and children is important for the child's happiness and social relations. People live together as social beings, and children gain their first social experiences in the family, which supports this development. Children are not just individuals preparing for adulthood, but individuals with their own voices and needs. Therefore, they should be approached with respect and empathy (Kolucki & Lemish, 2011).

Communication with children should be age-appropriate and child-friendly. This communication process should take a holistic view of children and consider their developmental needs. Effective communication in childhood is vital for a healthy psychosocial development of the individual. Parents, teachers and caregivers adopting communication strategies appropriate to children's developmental stages will help them develop a healthy identity and communication skills. Communication is a fundamental process that enables individuals to transfer their feelings, thoughts and information to each other. This process is particularly important for children. Communicating correctly and effectively with children supports their spiritual, emotional and social development (Kolucki & Lemish, 2011).

Communicating effectively with children requires patience, understanding and using the right techniques. Strategies such as empathy, active listening and encouraging language can be used to establish healthier communication with children. In this way, children can express themselves more freely and grow up in a safe communication environment. Communication plays a major role in a child's emotional, social and cognitive development and contributes to healthy relationships within the family. Strengthening emotional bonds, improving language and communication skills, expressing feelings and thoughts, increasing social competencies, developing problem solving skills and adapting to the environment are supported by effective communication (Öztürk, 2023).

Childhood Stages and the Role of Communication

In order to develop their communication skills, children need a communication environment that is open, engaging and focused on their needs. Each child is at different stages of development and at these stages, different interests and needs emerge. As a child grows, they need supportive environments where they can express themselves clearly and safely. This requires providing children with rich experiences through different environments and materials, especially to develop language and communication skills (Kolucki & Lemish, 2011; Lichman, 2000).

In order to communicate effectively with children, communication styles and behaviors appropriate to their age and developmental level should be adopted. Interacting effectively with children requires understanding how children of different age groups communicate and what topics they are interested in (Gable, 2003). Therefore, adults should know and practice communication methods appropriate to children's age, developmental level, interests and needs. Such interactions take place in the preschool period within a framework of shared meaning and understanding between children and adults (Nurania & Utamia, 2017).

a) Infancy (0-2 Years)

During this period, communication is evaluated from the perspective of attachment theory, and babies often use crying as a signal for communication (San Bayhan & Artan, 2007). In this process, the love and trust relationship between the mother and the baby plays a decisive role in the relationships the baby will experience in the future. The mother's ability to accurately understand and interpret the baby's reactions and respond to these reactions as quickly as possible has positive effects on the baby's development (Ulutaş, Aksoy & Çalışkan, 2016). The baby, who makes eye contact from the first months of life, tries to communicate by giving emotional reactions through body movements and facial expressions. As the language developer, he begins to express his wishes more clearly (Anisfeld, 2014; Çağdaş, 2012).

b) Early Childhood (2-6 Years)

Although individuals need to communicate throughout their lives, the foundation of these skills is laid especially in the preschool period. This is a critical period that shapes the future life of the individual and during which the personality develops. In line with the progress in cognitive, language, motor, social-emotional development and self-care skills, communication skills are also acquired at an early age. Communication skills developed during this period positively affect all other areas of development (İlgar & Örs, 2021).

In preschool, families and teachers play a critical role in supporting the development of children's communication skills. Adequate and appropriate communicative stimulation positively affects all areas of children's development (Gooden & Kearns, 2013). In contrast, insufficient stimulation can seriously hinder a child's development (Hart & Risley, 1995). Learning to communicate in preschool is one of the most fundamental developmental tasks for children. It is crucial for children to develop communication skills so that they can interact with the people around them and express their needs. Communication skills acquired in the preschool period include understanding and expressing thoughts, feelings and information. Communication begins before birth and continues to develop as the child hears, sees and interprets information from the individuals around them. This process forms a lifelong dynamic cycle (Gooden & Kearns, 2013).

c) Middle Childhood (6-12 Years)

In this age range, children develop more complex communication skills in academic and social life. In this age range, children develop more complex communication skills in academic and social life. Effective listening, clear and understandable speaking skills, emotion management and the ability to cooperate are shaped during this period (Gooden & Kearns, 2013).

d) Adolescence (12-18 years)

Adolescence is a period when identity development is at the forefront and communication with one's social environment gains more importance. According to Erikson's Psychosocial Development Theory, the process of identity acquisition is experienced during this period and the individual's communication with peer groups affects his/her self-esteem and future decisions. Clear and healthy communication with the family is an important factor for the emotional balance of the adolescent (Gooden & Kearns, 2013).

Effective Communication Techniques with Children

Active Listening: Active listening is one of the most important ways to communicate effectively with children. Children should be allowed to express themselves by making eye contact, supporting with body language and giving feedback when necessary.

Empathizing: Understanding children's feelings and thoughts makes them feel safe. By empathizing, it is possible to show that the child's feelings are respected and understood.

Speaking Simply and Clearly: In communication with children, simple and clear expressions appropriate to their age level should be used instead of complex and abstract expressions. In this way, children can understand messages more easily.

Using Positive and Encouraging Language: Using positive expressions in communication with children builds their self-confidence and helps them express themselves better. Phrases such as “Your success was very nice” or “You put a lot of effort into that” can motivate children.

Using Body Language Correctly: Not only verbal communication but also body language plays a big role in effective communication with children. A calm and smiling body language helps the child to feel comfortable (Nurania & Utamia, 2017).

Mistakes Made in Communicating with Children

People should avoid attitudes and words that negatively affect communication such as commanding, threatening, judgmental, argumentative, critical, sarcastic, self-righteous or sexist expressions against each other in order to improve their relationships by establishing healthy communication. It can be said that especially parents should stay away from such inhibiting factors in order to maintain a healthy relationship with their children and set a good example for them in interpersonal communication. (Altunok, 2019).

Giving orders and talking harshly: Phrases such as “Do this now!” can frighten the child and damage communication.

Using Critical and Accusatory Language: Generalizing statements such as “You always do this!” may cause the child to become defensive.

Not Listening or Ignoring: Ignoring what the child says can make him/her feel ignored (Altunok, 2019).

Communication in the Family

The family, which is recognized as the smallest structural unit of society, plays an important role in the development of children. These roles can be considered in various dimensions: psychological, physiological, economic and social. Physiological roles fulfill the child's basic needs such as shelter and nutrition, while psychological roles are based on emotional needs such as love and attention. It is of great importance that families fulfill these responsibilities consciously and correctly in order to have a positive impact on the development of the child (Öztürk, 2023). Family communication is generally defined as the interaction between spouses, between parents and children, and between other members of the family (Aydın, 2005). Whether parents' attitudes towards each other, their children and other family members are positive or negative is a factor that directly affects children's development (Genç, 2004).

Individuals need to communicate in order to understand themselves, their environment and the events they experience. Family communication includes the interaction of parents with each other, parents with their children and children with their siblings. Communication has a significant impact on a child's

development and education. Cüceloğlu (2002) states that a child who feels valued by establishing a healthy communication with his/her family perceives himself/herself as valuable. This also contributes to the development of the child's self-esteem (Cüceloğlu 2010). The health of family structures, one of the subsystems of society, contributes to the stability of the global order (Canatan et al., 2020). In family communication, which is one of the factors that can have positive or negative consequences globally, maintaining healthy communication between individuals is a critical issue. The family is the first social structure that individuals join when they are born. The most important factors that keep the family together are healthy communication between individuals, love, respect, common goals and the efforts made to achieve these goals. The bond of love between family members is the most distinctive feature that distinguishes the family from other relationships. When a family is established, the most basic expectation of men and women is to find mutual love and to maintain the emotional bond that existed before marriage in a safe family environment (Önder, 2003).

Parents play an important role in helping children acquire communication skills. Parents should support their children to gain self-confidence by giving them the opportunity to express themselves. For a healthy communication environment, parents need to improve their communication skills, adopt an accepting attitude and listen carefully to their children. Unconditional acceptance, empathy, effective listening and the use of I language are key elements of effective communication (MEB, 2013).

Children first learn to communicate from their families and develop these skills in their social environment. However, the emotional development of children growing up in a negative communication environment can suffer. Children who cannot express themselves properly may face problems such as stress, anxiety and depression. Lack of communication can lead to speech and comprehension difficulties, making it difficult for the child to adapt socially. This can result in introversion, feelings of loneliness and difficulties in social relationships. Children who are unable to express their feelings in words may show tantrums and physical reactions. It is important to show special attention to such children, explore their interests and encourage them to express their feelings (Öztürk, 2023).

In order to establish healthy communication with their children, parents need to understand their needs, get to know their developmental processes, interests, abilities and relationships with their social environment. Parents who ignore these elements may find it difficult to guide their children's behavior and communicate effectively. The child first learns all these feelings and behaviors in the family. When communicating with their children, parents can have a positive impact by understanding their emotional needs, accepting their feelings and thoughts, making them feel valued and showing an accepting attitude. They build healthy communication by showing interest in the child's interests, spending time with the child and following up on what the child shares. They take a supportive approach to their children, recognizing their achievements and encouraging them to cope with the challenges they face and revealing their strengths. In this way, parents are in active communication with their children (Öztürk, 2023).

Children of parents with strong communication skills in the family environment are more successful in social life and adapt to school more easily. Children learn basic communication skills in the family, their first social environment, and adopt the communication style of their families. Developing communication skills with the manners and knowledge gained in the family, the child starts the school process with these foundations. School is the child's next social environment and the education they receive there helps them to further develop their communication skills. Effective communication between people is of great importance for education to be carried out efficiently (İlgar & Örs, 2021). Communication styles may differ in each family, culture and generation. Parents have a great influence on children's acquisition of positive or negative communication habits. Therefore, it is of great importance for parents to be the appropriate role model (Özel & Zelyurt, 2016). Although children begin to acquire speaking skills in the family environment, as the social environment expands, these skills also develop in the environment of friends and school. In this process, various educational programs are prepared and implemented by trainers, experts and researchers to improve children's speaking abilities and thus support their speaking skills.

Communicating with Technology Addicted Children

Technology addiction has become a major problem today (Mohamed İbrahim et al., 2018). Rapid changes in the field of technology since the early 2000s have led to the widespread use of easily portable devices such as smartphones, tablets and laptops, dragging people into the “Digital Age”. These devices, which are easily accessible to all age groups, have become a daily necessity as they serve as a platform where children can do their lessons, have fun and interact socially. Although they are thought to contribute to children's daily lives, these devices pave the way for technology addiction as they provide unlimited access to children regardless of time and place (Ding et al., 2023).

Technology addiction, which is considered within the scope of behavioral addiction, can be defined as a clinical disorder that causes a number of negative emotional and behavioral problems as a result of frequent or pathological use of technological devices (Pourakbarianniaz, 2023). It is seen that some parental behaviors trigger technology addiction as much as the time spent with digital devices. Technology addiction may occur in children due to reasons such as parents sometimes using technological devices to relax or distract their children (Günüç & Atli, 2018), neglect of the child, parents not being the right role model in terms of technology use (Şentürk Yasin, 2024).

Due to technology addiction, children spend more time on online platforms and face various risks. UNICEF (2017) classifies these risks as content, contact and behavior risks and emphasizes that no child is completely safe. In addition to these risks, technology addiction can cause developmental and social problems in children (Coşkuntürk et al., 2023; Karadağ & Kılıç, 2019).

In this context, some issues that parents should pay attention to in their communication with their children come to the fore. Firstly, parents should be sensitive about children's use of digital devices. Considering that one-third of internet users worldwide are children, content monitoring and determining age-appropriate usage limits are important (Ateş & Saltalı, 2019). In addition, parents need to be a good digital role model for their children; otherwise, children will not take the limits seriously (Karabulut & Gökler, 2023). Increasing family communication and supporting activities related to children's interests will contribute to preventing technology addiction. Additionally, it is important to encourage children to engage in face-to-face social interactions rather than virtual environments. Finally, it is necessary for parents not to use digital device use as a method of punishment or reward in order to prevent children from becoming addicted to technology (Yeşilay, 2024).

Communication with Sick Children

In addition to facing many diseases during their development period, children may sometimes need to be treated in the hospital due to these diseases. The necessity of staying in the hospital during the treatment process is a traumatic situation for the child (Gültekin & Baran, 2005). Diseases and hospital treatment processes can negatively affect the independence of children, which is very important for them, and cause negative emotions such as desperation, fear and anxiety (Beyazıt & Bütün Ayhan, 2019). At this point, it is necessary to be careful in the behavior and attitudes towards the child in order to minimize the negativities that sick children may experience.

Considering that children may experience stress due to reasons such as physical harm, surgery and separation from the family, children should first be informed about their illness and become familiar with the hospital environment in order to reduce the anxiety and fears that occur (İnal & Akgün, 2003). Along with the training given on disease and hospital preparation, the child's current developmental period should also be taken into consideration during the process of informing the child. As a matter of fact, the child's current developmental characteristics have an important place in determining the level of influence of the disease and hospitalization process. Considering that each developmental period has different characteristics, knowing the characteristics of the developmental period the child has will contribute to the treatment process to progress in a more positive way (Karaaslan et al., 2019). In this

context, information about the disease and treatment process should be conveyed to the child in a clear and understandable manner, in accordance with the developmental period, without ignoring the fact that children are individuals during the treatment process. At the same time, children should be allowed to express themselves and supported in order to relieve the anxiety that sometimes arises as a result of the situation they are in (Alkan & Özyıldız, 2021). Using other applications other than verbal communication to carry out the transfer in question will reduce the child's anxiety and fears. Therapeutic play, which is defined as activities planned in the hospital environment depending on the developmental characteristics and health status of the child, is one of the practices that will help the child better perceive this process and be better psychologically (Li & Lopez, 2008; Yayan & Zengin, 2018). Similarly, informing the child using metaphors about the disease and treatment process will reduce the child's anxiety and fears and will allow the process to progress in a healthier way (Alkan & Özyıldız, 2021).

Conclusion

Communication is an indispensable element for maintaining a harmonious and orderly life among people (Yüksel, 2014). Communication is not only a simple and linear process that enables the sharing of emotions, information and common understanding between individuals, but also a complex structure consisting of multi-layered, multifaceted, serving different purposes and mutual interactions (Lunenburg, 2010). Communication plays a critical role in an individual's social life, as it is an important component of a broad set of social skills. For these reasons, it is thought that knowing the components that need to be taken into consideration during the communication process with the child will have positive effects on the child's development.

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