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EDITORIAL

Dear Readers,

We have introduced the second issue of 8th volume of the journal published in November 2022.

I would like to thank to the authors, referees, members of the editorial board and editors who took part in the publication process of the Volume 8, Issue 2 of Current Research in Social Sciences. See you in our next issues.

Greetings and regards.

Asst. Prof. Dr. Duygu TÜRKOĞLU
University of Health Sciences Turkey
Department of Management and Organization

EDİTÖRDEN

Sevgili Okurlar,

2022 yılı kasım ayında yayınlanan dergimizin sekizinci cildinin ikinci sayısını sizlere sunmuş bulunuyoruz.

Current Research in Social Sciences 8. Cilt 2. Sayısının yayın sürecinde yer alan yazar, hakem, yayın kurulu üyeleri ve editör arkadaşlarıma teşekkür etmek isterim. Sonraki sayılarımızda görüşmek üzere.

Selam ve saygılarımla.

Dr. Öğr. Üyesi Duygu TÜRKOĞLU
Sağlık Bilimleri Üniversitesi
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Investigating the Moderating Role of Positive Intergroup Contact on the Association between Authoritarianism and Homophobia among Heterosexual Young Adults

Heteroseksüel Genç Yetişkinler Arasında Otoriterlik ve Homofobi Arasındaki İlişkide Gruplar Arası Pozitif Temasın Düzenleyici Rolünün İncelenmesi

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Abstract

Authoritarian personality traits are associated with compliance and obedience to prevailing social norms and values. In contexts where the political climate fuels homophobia, people with authoritarian personality traits display more homophobic attitudes and behaviors. On the other hand, positive intergroup contact can reduce problems between groups. This positive intergroup contact, which emphasizes similarities by weakening baseless information about the outgroup, has long been used to reduce intergroup conflicts. In a heterosexual sample, whether positive intergroup contact will have a moderating role in the relationship between authoritarianism and homophobia is an open question. To answer this question, 241 young adults ($M_{age} = 22.0, SD = 2.04; 59.3\%$ female, 40.7% male) from 47 different cities of Türkiye were reached. Participants completed the right-wing authoritarianism scale, the social contact form with sexual minorities, and the Hudson & Ricketts homophobia scale. In parallel with the hypotheses, the findings show that authoritarian personality score positively predicted homophobia ($\beta = .49, SE = .05, z = 10.07, p < .001$), while positive intergroup contact negatively predicted homophobia ($\beta = -.66, SE = .08, z = -8.67, p < .001$). However, contrary to the hypothesis, no moderating role of positive intergroup contact in the association between authoritarianism and homophobia was observed ($\beta = -.03, SE = .05, z = -.53, p = .593$). Simple slope analyzes showed that authoritarianism positively predicted homophobia at both high and low levels of positive intergroup contact. The findings are discussed in the context of intergroup contact theory.

Keywords: Authoritarianism, Homophobia, Intergroup Contact, LGBT, Young Adults.

Öz

Yetkeci kişilik özellikleri hâkim toplumsal norm ve değerlere uyum ve itaat ile ilişkilidir. Politik iklimin homofobiyi körüklediği bağlamlarda yetkeci kişilik özelliği taşıyan kişiler daha fazla homofobik tutum ve davranış sergiler. Öte yandan olumlu gruplar arası temas, gruplar arasındaki problemleri azaltabilir. Dış gruba yönelik temelsiz bilgileri zayıflatarak benzerlikleri vurgulayan olumlu sosyal temas, uzun süredir gruplar arası çatışmaları azaltmak için kullanılmaktadır. Heteroseksüel bir örnekleme, yetkeciğin homofobi ile ilişkisinde gruplar arası olumlu temasın düzenleyici bir rolünün olup olmayacağı ise cevap bekleyen bir sorudur. Bu soruyu yanıtlamak için bu çalışmada Türkiye'nin 47 farklı şehirden 241 genç yetişkine (Orta yaş = 22.0, SS. = 2.04; %59.3 kadın, %40.7 erkek) erişilmiştir. Katılımcılar sağ kanat yetkeçiliği ölçeği, cinsel azınlıklarla sosyal temas formu ve Hudson ve Ricketts homofobi ölçeğini doldürmüşlerdir. Hipotezler ile paralel olarak bulgular otoriteryen kişilik puanının homofobiyi pozitif yönde ($\beta = .49, SH. = .05, z = 10.07, p < .001$), olumlu gruplar arası temasın ise homofobiyi negatif yönde ($\beta = -.66, SH. = .08, z = -8.67, p < .001$) yordadığı görülmüştür. Ancak hipotezin aksine, olumlu gruplar arası temasın yetkecilik ve homofobi arasındaki ilişkide düzenleyici bir rolü gözlenmemiştir ($\beta = -.03, SH = .05, z = -.53, p = .593$). Basit eğim analizleri hem yüksek hem de düşük olumlu gruplar arası temas düzeyinde yetkeciğin homofobiyi pozitif yönde yordadığını göstermiştir. Bulgular, gruplar arası temas kuramı bağlamında tartışılmıştır.

Anahtar Kelimeler: Otoriterlik, Homofobi, Gruplar Arası Temas, LGBT, Genç Yetişkinler.

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Investigating the Moderating Role of Positive Intergroup Contact on the Association between Authoritarianism and Homophobia among Heterosexual Young Adults

Topics that examine intergroup processes such as stereotype, prejudice, discrimination and minority influence are frequently included in social psychology. Social psychologists focus on these issues as they affect attitudes towards the outgroup in the social process. Especially in conservative communities, homosexuals are one of the common outgroups (Abrams & Hogg, 2000; Ellemers et al., 1999). These people face various discrimination and prejudice both in the past and today (Garnets & Kimmel, 2003; Sakallı & Uğurlu, 2002; Sakallı-Uğurlu, 2006). When the American Psychiatric Association (APA) removed homosexuality from the category of mental disorders in 1973, some heterosexuals expressed negative attitudes towards homosexuals with cultural or religious references. In this process, social psychologists also focused on heterosexual communities to understand and describe attitudes and behaviors towards homosexuals and to create intervention programs (Garnets & Kimmel, 2003). In addition to cultural and environmental factors, some social psychologists have also focused on which personality traits may be associated with negative attitudes towards homosexuals (Kite, 1984). In this study, we aimed to investigate the moderating role of positive intergroup contact on the association between authoritarianism and homophobia, which is observed in different levels of society (Yalçın, 2019) and which indicates negative affect, attitudes and behaviors towards homosexual individuals because of just being homosexual (Budak, 2019; Herek, 1988).

It is known that attitudes towards homosexuals are more negative compared to other communities of the society although there has been a decrease recently compared to previous periods (Güney et al., 2004). Even though it is fed by social values and norms, homophobia harms both society and individuals physically, cognitively and emotionally (Yalçın, 2019). For instance, D'Augelli (2002) reported that homosexuals are frequently exposed to physical violence, verbal abuse and domestic violence. Such situations cause people in the sexual minority group to hide their identities (Jordan & Deluty, 1998; Öztürk, 2011; Yalçinoğlu & Önal, 2014) and not be able to live their identities freely (Dürüst & Çağlar, 2015; Jordan & Deluty, 1998). In addition, homosexuals are excluded and discriminated against by the society for these reasons (Öztürk, 2011; Walters & Hayes, 1998). These problems may lead to bigger social problems and disrupt societal harmony. Moreover, exposure to discrimination and exclusion problems may pave the way for depression and psychological problems in homosexuals (D'Augelli, 2002; Heiden-Rootes et al., 2020; Okci, 2017; Wang et al., 2018; Yalçinoğlu & Önal, 2014). These social exclusions and psychological outcomes sometimes pave the way for suicide attempts (Eskin et al., 2005; Remafedi, 2002; Wang et al., 2018; Yalçinoğlu & Önal, 2014). For instance, D'Augelli (2002) stated that more than one-third of the sexual minority group he focused on had a history of suicide attempts at least once.

Social psychological studies have focused on the relationships between homophobia and various variables. For instance, Walch et al. (2010) found a positive relationship between age and homophobia. It is observed that homophobia decreases as the education level increases (Detenber et al., 2013; Herek and Glunt, 1993; Obeid et al., 2020; Walch et al., 2010). For instance, Lambert et al. (2006) showed that grade level has a positive effect on attitudes towards individuals with different sexual orientations and that upper-class students have open ideas towards homosexuals compared to lower-class students. In the same study, it was found that participants with higher grade levels had more positive views on different sexual orientations and these people stated that they wanted to interact with homosexuals more than those in the lower grade levels.

Religiosity is another variable associated with homophobia. It is observed that the level of religiosity was positively associated with homophobia (Altemeyer and Hunsberger, 1992; Detenber et al., 2013; Herek, 1988; Mahfir and Parameswari, 2020; Nagoshi et al., 2008). For instance, Obeid et al.

(2020) revealed that as the score for feeling religious increases, the homophobia score also increases among Lebanese Muslims. In addition, Çetiner and Assche (2021) revealed that people who define themselves as Muslims in the sample of Türkiye had higher homophobia scores than people who do not have religious views. On the other hand, it is known that gender may also have a significant effect on homophobia, although it is not observed in some studies (e.g., Mahfir & Parameswari, 2020). In this context, it has been observed that men exhibit higher homophobic attitudes and behaviors compared to women (Çırakoğlu, 2006; Kite, 1984; Metin-Orta and Metin-Camgöz, 2020; Nagoshi et al., 2008; Uğurlu, 2013; Walch et al., 2010). In fact, Kite and Whitley's (1996) meta-analysis showed that men had more negative attitudes towards homosexuals than women. It is known that gender roles are also associated with homophobia (Nagoshi et al., 2008; Reyes et al., 2019). Furthermore, adopting gender roles that exclude homosexuals is associated with higher level of homophobia (Black & Stevenson, 1984).

On the other hand, the relationship of homophobia with variables such as personality traits has been less studied compared to other variables. Although a positive relationship is found between social dominance orientation as a personality trait and homophobia (Çetiner & Assche, 2021; Lippa & Arad, 1999; O'Brien et al., 2013; Serbes, 2017; Whitley & Lee, 2000), another personality trait that may be associated with homophobia is authoritarianism. Authoritarians are often followers of government members and traditional religious leaders in their community. Altemeyer's concept of authoritarianism, which is a socio-political structure, includes adopting the established values, thoughts and traditions in the society, being willing to accept the rules and behaviors of political or cultural powers and submitting, and displaying aggressive behaviors and attitudes approved by these powers as a personality trait (Altemeyer & Hunsberger, 1992). Authoritarian people think that homosexuality is perversion and sin (Altemeyer, 1996). These people describe themselves as more moral than those who are outgroup members. This moral virtue gives them legitimacy to convey negative attitudes and behaviors towards homosexuals. Since those with high levels of authoritarianism are strictly attached to the societal family structure and traditions, they have a negative attitude towards homosexuals who may harm customs and social values (Herek, 1988; Whitley & Lee, 2000). This idea, which points to the positive relationship between authoritarianism and homophobia, has been frequently studied (e.g., Altemeyer & Hunsberger, 1992; Lippa & Arad, 1999; Mahfir and Parameswari, 2020; Nagoshi et al., 2008; O'Brien et al., 2013; Serbes, 2017; Whitley & Lee, 2000). For instance, Çetiner and Assche (2021) showed that authoritarianism was positively related to homophobia in both Türkiye and Belgium samples. Haddock et al. (1993) also found that people with high levels of authoritarianism have more negative attitudes towards homosexuals. Researchers emphasized that it is important to increase social interaction with homosexual individuals and to reduce perceived differences between groups in order to change positively the attitudes of people with high levels of authoritarianism towards homosexuals (Haddock et al., 1993).

The intergroup contact paradigm has been used by social psychologists for a long time to increase the cohesion of groups with problems and conflicts and to reduce problems. Intergroup contact hypothesis proposed by Allport (1954) may reduce outgroup prejudice and conflicts under certain conditions (common goals, intergroup cooperation, equal group status and authority support). Pettigrew and Tropp's (2006, 2008) meta-analyses also supported this idea. In parallel with the implications of the intergroup contact hypothesis conceptualized by Pettigrew (1998) after Allport, many studies have tested whether contact with homosexuals differentiates homophobia (e.g., Çırakoğlu, 2006; Herek & Capitano, 1996; Metin-Orta & Metin-Camgöz, 2020; Obeid et al., 2020; Serbes, 2017; Şah, 2012). For instance, experience of contact with homosexuals is associated with lower negative attitudes in people who state that they are more religious (Herek & Glunt, 1993). Anderssen's (2002) longitudinal study showed that increased contact with homosexuals also increased positive attitudes towards homosexuals.

Sakallı and Uğurlu (2002), on the other hand, found that contact with a homosexual person causes a decrease in negative attitudes towards these people. In parallel with this finding, Çırakoğlu (2006) showed that heterosexuals who come into contact with homosexuals have more positive attitudes towards them. Uğurlu (2013), on the other hand, found that participants who do not have homosexual friends approach homosexuality more prejudiced than participants who have homosexual friends. In an experimental study conducted by Sakallı and Uğurlu (2003), it was examined whether contact with a homosexual woman creates a change in attitudes towards homosexuals. According to the findings, it was seen that the contact with a homosexual woman caused a low level of difference in the negative attitudes of the participants. However, it was noted that this contact was not at a level enough to display a positive attitude. Herek (1984) also emphasizes that in order for related attitudes to change positively, the contact should continue positively for a while.

In recent years, volition for contact with outgroup has been found to be a vital factor for the effectiveness of intergroup contact (Bagci et al., 2021). This indicates that contact with the outgroup may not always be voluntary, and in some cases, people may be in compulsory contact with the members of the outgroup. This obligation theoretically precludes establishing a direct association between authoritarianism and contact or between contact and homophobia. In other words, the inability to establish a direct relationship between the variables legitimizes the moderator models instead of the mediator ones. In addition, the moderating role of positive intergroup contact and its effectiveness is frequently discussed in the literature. Studies show its moderating role on various social psychological factors and attitudes and behaviors towards outgroups (e.g., Vezzali et al., 2021). High positive contact may reduce the effect of authoritarianism, which indicates negative attitudes towards the outgroup, on homophobia, while low positive contact may increase the likelihood of this homophobia being viewed as legitimate. Based on this, we thought that positive social contact might have a moderating role in the current study.

At this point, does contact predict homophobia for people with high authoritarian personality traits? Moreover, does homophobia differ among people with different levels of authoritarian personality, depending on the score of positive intergroup contact? To answer these questions, in the light of the above findings, this study focused on the moderating role of positive intergroup contact on the association between authoritarianism and homophobia. Our hypotheses are as follows:

H1. Authoritarianism will positively predict homophobia.

H2. Positive intergroup contact will negatively predict homophobia.

H3. There will be the moderating role of the positive intergroup contact on the association between authoritarianism and homophobia.

As stated above, intergroup contact is a vital issue to focus on as it can reduce negative attitudes and behaviors towards sexual minorities. Although it is a notable social problem that needs to be addressed, the number of studies focusing on sexual minorities in Türkiye is very few. Furthermore, there are some limitations in these limited studies. For instance, the samples are mostly university students who continue their education in the provinces of Istanbul and Ankara. The political stances of the relevant university students are more liberal than the Turkish sample (Inglehart et al., 2014). This makes it difficult to interpret the findings for the Turkish sample. Unlike other studies, we focused on university students who continue their education in various regions of Türkiye. Thus, we try to increase findings' external validity. Moreover, when paying attention to risky situations of this sexual minority, it is crucial to determine the variables that is related with homophobia. Therefore, we think that the findings of this study will make a unique contribution to the field of social psychology. Moreover, scientific knowledge about stigmatized groups such as homosexuals (Dijker & Koomen, 2007) is not

only used for etiology, but is also of essential for social intervention programs and social policies. In this context, employees working in the field of psychology in higher-level social, cultural and various ethnic groups such as universities need to know the behavior and attitudes of individuals who are studying, towards groups stigmatized by society. On the other hand, before intervening in large-scale social projects, politicians should adapt the scientific knowledge obtained to the problems of groups stigmatized by society (Çırakoğlu, 2006). In this respect, we think that our research can pave the way for the development of intervention programs to reduce homophobia levels among society.

Method

Participants

Two hundred and forty-one heterosexual university students, 143 female (59.3%) and 98 male (40.7%), aged between 18-36 (Mean = 22.0, S. = 2.04) continuing their education in various regions of Türkiye participated voluntarily in this study. Thirty-six participants (14.9%) were university freshmen, 40 were university sophomores (16.6%), 64 were third-year students (26.6%), 93 were fourth-year students (38.6%), and 7 were others (2.9%). Most of the participants ($n = 127$, 52.7%) consider themselves to be in the middle socioeconomic level, and they lived 47 different cities (mainly Erzurum 25.1%, Samsun 14.6%, Istanbul 11.7%, and Ankara 9.6%) among Türkiye. Heterosexual volunteers over the age of 18 who have spent most of their life in Turkey, who can read and write, participated in the study. Participants who spent most of their lives in a country other than Turkey and who were not heterosexual (e.g., homosexual, bisexual, etc.) were excluded from the study. In addition, participants who stated that they had never come into contact with LGBT individuals in their daily lives were not included in the study.

Measures

Demographic Information Form

Information about the variables of gender, sexual orientation, age, department, education level and socioeconomic level of the participants were collected with the demographic information form created by the researchers.

Hudson and Ricketts Homophobia Scale (HRHS)

We used Hudson and Ricketts homophobia scale (Hudson & Ricketts, 1980) was adapted to Turkish by Sakallı & Uğurlu (2002) to measure participants' homophobia scores. The scale was developed to assess homophobic attitudes of heterosexual individuals towards homosexuals, and it consists of 6-point Likert type (1 = I strongly disagree, 6 = I strongly agree) 24-items (e.g., I feel uncomfortable being in a homosexual group). The scale consists of three factors and the average score of the scale is considered as the homophobia score. Cronbach's α of the scale was .90 in the original study and was .94 in the adaptation study. Cronbach's α was found as .93 in the current study. High scores on the scale indicate high homophobic attitudes.

Right-Wing Authoritarianism Scale (RWAS)

We used right-wing authoritarianism scale (Altemeyer, 1981) was adapted to Turkish by Güldü (2011) to measure participants' authoritarian personality traits. The scale consists of 9-point Likert type (1 = I strongly disagree, 9 = I strongly agree) 18-items and one factor (e.g., If we do not destroy the unconventional values that eat away at our beliefs and morals, one day our country will collapse). Cronbach's α was .90 in the original study and was .85 in the adaptation study. Cronbach's α was found as .79 in the current study. A high score on the scale indicates a high authoritarian personality trait.

Social Contact with Sexual Minorities Form (CSMF)

We used the social contact form developed by Çoksan (2021, Cronbach's $\alpha = .70$), adapted to the context of the current study which is intergroup contact between heterosexual people and sexual minorities like lesbian, gay, bisexual or transgender (LGBT). The scale consists of 5-point Likert type (from 1 to 5) 4 questions. Two questions focus on the quality of the contact (e.g., How positive is your communication with gay, bisexual or transgender people in your daily life?), and the others cover its quantity (e.g., How often in your daily life do you come into contact with gay, bisexual or transgender people (talk to them, chat, shop, etc.)?). Cronbach's α of the current study was .72. Higher scores indicate greater intergroup contact perception.

Procedure

After obtaining the institutional review board (IRB) permission, the aim of the study was published on online platforms in order to find volunteer participants, and a total of 125 people were reached. At the same period, various departments of the universities in the city where the research was conducted were visited, and the purpose of the research was conveyed to the potential participants, and a total of 116 participants were reached.¹ Participants who gave written consent completed the RWAS, CSMF, and HRHS, respectively, after the demographic information form. Finally, the research was concluded by receiving feedback with the feedback form. The data were collected in March-April 2022 and the participants completed the research in an average of 20 minutes. No incentives were offered to the participants.

Results

Analytical Approach

The simple moderation model (see, Hayes, 2022, pp. 223-409) with authoritarianism as the predictor (X), homophobia as the outcome (Y), and positive intergroup contact as the moderating variable (W) was analyzed with Jamovi (R Core Team, 2021) version 2.3 (The Jamovi Project, 2022) using *medmod* package was adapted from *R-lavaan* (Rosseel, 2012) package to examine the hypotheses. Standard error was estimated with 5000 bootstraps. The low and high values of the moderating variable were determined according to 1 standard deviation difference. Correlations between variables are presented on Table 1.

Table 1

Correlations Between Variables

	<i>M</i>	<i>SD</i>	1	2	3
1. Authoritarianism	4.12	1.18	–	.673***	-.425***
2. Homophobia	2.77	1.16			-.609***
3. Positive Intergroup Contact	3.03	.70			

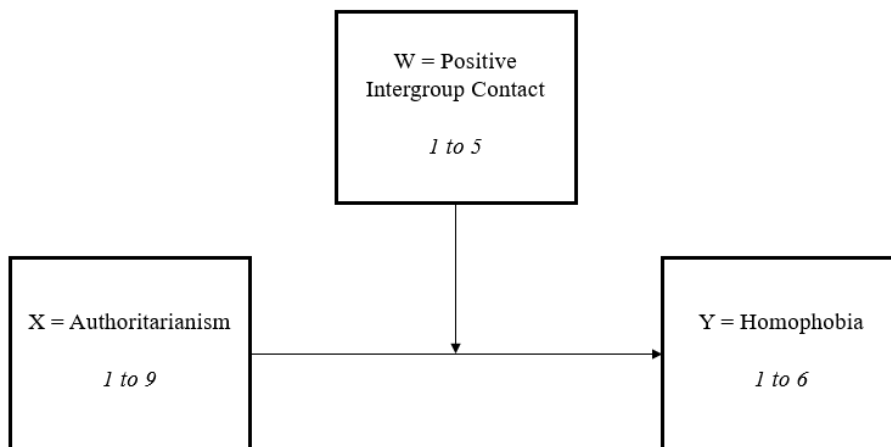
Note. Coefficients are Pearson's *r*. *** $p < .001$.

Simple Moderation Analysis

The analyzed model is presented in Figure 1.

Figure 1

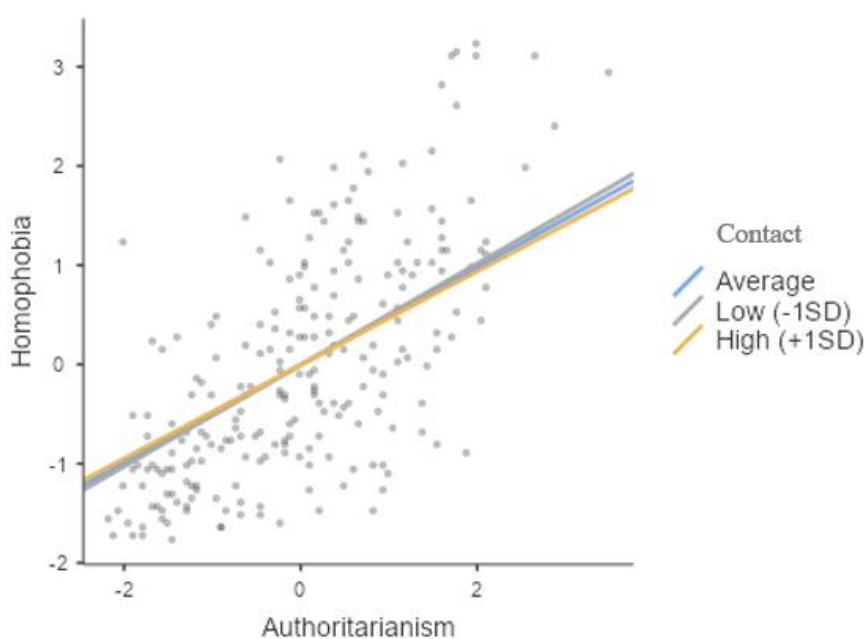
Analyzed Simple Moderation Model



Authoritarianism positively predicted homophobia ($\beta = .49$, $SE = .05$, $z = 10.07$, $p < .001$), and positive intergroup contact negatively predicted it ($\beta = -.66$, $SE = .08$, $z = -8.67$, $p < .001$). However, we did not observe any moderating role ($\beta = -.03$, $SE = .05$, $z = -.53$, $p = .593$).ⁱⁱ Simple slope analysis showed that authoritarianism positively predicted homophobia on both low-positive intergroup contact conditions ($\beta = .51$, $SE = .06$, $z = 8.00$, $p < .001$) and high-positive intergroup contact condition ($\beta = .47$, $SE = .06$, $z = 8.26$, $p < .001$).ⁱⁱⁱ Simple slope plots of the results are presented in Figure 2.

Figure 2

Simple Slope Plots



Discussion

In this study, we aimed to examine the moderating role of positive contact with LGBT people on the association between authoritarianism and homophobia. The first hypothesis of the study was that there would be a positive and significant association between authoritarianism and homophobia. The results supported our hypothesis. Findings indicated that authoritarianism positively predicted homophobia. Authoritarianism, which refers to being highly attached to the traditional social structures and traditions, is associated with negative attitudes towards homosexual individuals which are regarded as a threat to social values and traditions (Herek, 1988; Whitley & Lee, 2000). In addition, those with high authoritarian personality spikily classify the world as ingroup and outgroup (Altemeyer & Hunsberger, 1992). From this point of view, as the authoritarianism of heterosexual young adults who constitute the sample of the current study increased, the behavior of evaluating LGBT people as an outgroup may have increased. Accordingly, LGBT people may be perceived as a threat; hence, there may be a positive relationship between authoritarianism and homophobia. This relationship between them has been investigated both national (Çetiner and Assche, 2021; Serbes, 2017) and international level (Altemeyer and Hunsberger, 1992; Haddock et al., 1993; Lippa and Arad. , 1999; Mahfir and Parameswari, 2020; Nagoshi et al., 2008; O'Brien et al., 2013; Whitley and Lee, 2000) is consistent with our findings.

Our second hypothesis was that positive contact between groups would predict homophobia negatively, and the findings supported our hypothesis. As positive contact increased, homophobia decreased in the current study. Allport (1954) suggested in the contact hypothesis that bias can be reduced through egalitarian interactions between majority members and minority members. The fact that the level of homophobia decreases as the positive social contact with LGBT people increases can be explained by the fact that the members of the out-group interact with each other and get to know each other, and the decrease in their prejudices by recognizing their common characteristics. Similar findings are also found in various studies (e.g., Anderssen, 2002; Çırakoğlu, 2006; Herek & Capitano, 1996; Herek & Glunt, 1993; Metin-Orta & Metin-Camgöz, 2020; Obeid et al., 2020; 2001; Sakallı & Uğurlu, 2003; Serbes, 2017; Şah, 2012; Uğurlu, 2013). Based on the inference that positive intergroup contact may change people's cognition positively by increasing positive information about the outgroup, it may be stated that encouraging people to have information about LGBT people may reduce negative attitudes. Education may be the most important tool that can be used to change the socio-cultural structure of societies in a way that protects the rights of broader social layers (Herek et al., 1991). It is recommended that professionals who have direct contact with people, such as teachers, doctors, and psychologists receive supportive training on this subject in order to develop positive attitudes towards minorities like homosexuals (Sargin & Cırcır, 2015). Based on this suggestion, educational activities may be implemented in which teachers and students can be conscious, especially in educational institutions, in order to create an atmosphere where students come into contact with homosexuals with respect and understanding and have knowledge about each other.

Our third hypothesis was that positive intergroup contact would have a moderating role in the association between authoritarianism and homophobia. However, the findings did not indicate any moderating role. Although social relations are crucial, positive social contact with homosexuals may not differentiate homophobia by having different effects on different levels of authoritarianism. In other words, our expectation was that the effect of contact would be lower among the participants with high-authoritarianism scores than those with low-authoritarianism scores, but no difference was observed between these two slopes. The reason for this may be that the contact, which may affect the environmental and relative behaviors with a lower strength, cannot sufficiently affect a more stable variable such as the authoritarian personality trait. Moreover, the outgroup of authoritarianism is

associated with perceiving the outgroup as a homogeneous group (Frederic & Falomir-Pichastor, 2018). Considering that LGBT individuals are an outgroup, people may have perceived homosexuals as a homogeneous whole, and therefore, the moderating role may not have been seen. (see Herek et al., 1991). Furthermore, as stated in the introduction, the effectiveness of positive intergroup contact can be possible in the presence of authority's support for the contact (Pettigrew, 1998). However, although the political powers in Türkiye claim that they protect human rights and do not perpetuate social stereotypes, they sometimes refer to the contact with homosexuals with negative references when it comes to *traditional values*. These rhetorics may leave sexual minority groups legally unprotected by encouraging the society about hate speech and crimes against sexual minority groups (Sezer, 2011). Due to this political climate in Türkiye, we may not have been able to observe the interaction of contact with authoritarianism.

The current study is the first attempt to investigate the role of positive intergroup contact with homosexuals as a moderator of the association between authoritarianism and homophobia to the best of our knowledge. Studies on homophobia in Türkiye are few in terms of quantity compared to western countries. The few studies that exemplify Türkiye, on the other hand, focus on the causes of homophobia. Although the number of studies in this field has increased recently, homophobia is a phenomenon that needs to be addressed in more detail from a social perspective. Thus, it can be said that there is a need for more diverse scientific research for intervention programs to reduce homophobia in society. Experimental studies to reduce homophobia in individuals with different personal characteristics such as authoritarianism may contribute to the literature. Hence, it is thought that the current study may raise awareness for future studies, especially in the field of social psychology.

We would like to point out that the study has some limitations as well as its strengths. The first of these is that the generalizability of the research findings to different age groups and socioeconomic levels is limited due to the fact that the sample group of the research consists of university students. Second, the entire sample consists of university students, that is, there are studies in the literature that conclude that attitudes towards homosexual individuals change positively as the level of education increases (Herek, 1984; Lambert et al., 2006; Walch et al., 2010). Therefore, future studies for findings with higher external validity may reach participants at different educational levels. Third, it is suitable for experimental designs on the basis of moderation analysis and, accordingly, methods from which causal inferences can be made (Rohrer et al., 2022). However, this research is in relational design. Future studies may overcome this limitation by examining similar models with the same analyzes using experimental or quasi-experimental designs. Forth, all participants are at the same education level. This homogeneity may have prevented us from seeing the effects of different levels of contact. Therefore, a moderating role may not have been observed. Future studies may focus on participants with different educational levels. Fifth, we measured positive intergroup contact with only four items adapted to the current context. Future studies may use contact scales with more items whose reliability and validity have been completed for LGBT people. Finally, having homophobic attitudes towards sexual minorities is one of the factors that make the self look nefarious (Raja & Stokes, 1998). Young adults may hide their homophobic attitudes out of social desirability to show their selves more positively. Future studies may overcome this limitation by questioning similar hypotheses with patterns to control social desirability.

Compliance with Ethical Standards

Ethical Standards

All study procedures involving human participants followed institutional and/or national research committee ethical standards and the 1964 Helsinki declaration and its later amendments or comparable ethical standards.

Ethical Approval

The study was carried out with the approval of the Scientific Research and Publishing Ethical Board of Erzurum Technical University, numbered 2022/4-5.

Author Contributions

AŞ, BS and BG developed the idea, AŞ, BS, and BG collected data, SÇ run the analyses, AŞ, BS, BG, and SÇ wrote the manuscript, SÇ supervised the process. Both authors approved the last version of the manuscript.

Declaration of Conflicting Interests

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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Data Availability

The datasets generated during and/or analyzed during the current study are available from the corresponding author on reasonable request.

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Notes

ⁱ No difference was found between online and face-to-face group in terms of homophobia.

ⁱⁱ Instead of taking the positive intergroup contact score as an average of the quality and quantity of the positive contact, no moderating effect was observed in the models in which we examined these two indicators as the moderating variables in the same model.

ⁱⁱⁱ No confounding effect of participants’ age was found when we added it to the model.

An Empirical Study on the Effects of Mindfulness, Embodied Cognition, Behavioral Intention and Altruism on Job Satisfaction of Employees, Customer Satisfaction and Their Repurchase Intentions

Çalışanların İş Tatmini, Müşterilerin Memnuniyeti ve Tekrar Satın Alma Niyetleri Üzerinde Farkındalık, Bedensel Biliş, Davranışsal Niyet ve Özgeçiliğin Etkileri Üzerine Ampirik Bir Çalışma

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Abstract

This article aimed to reveal the effects of four different psychological approaches for employees to be satisfied with their jobs and consequently to increase the customers' intentions to prefer them again. These four different approaches are mindfulness, embodied cognition, behavioral intention, and altruism. In the study, one concrete behavior that is thought to represent each of these four different approaches was tested. These behaviors are respectively feeling high energy (mindfulness), listening while with mouth slightly opened (embodied cognition), thinking of the self as eager to show high interest (behavioral intention), and asking questions (altruism). Theatrical applications were carried out with a total of 571 participants from three different profile groups (healthcare employees, automotive service employees and students) in an educational environment, with four different scenarios and eight different versions and the results were statistically compared and analyzed. As a result of the research, it was determined that the four behaviors in question increased employees' job satisfaction, customers' satisfaction, and repurchase intentions, but that there were no significant differences between them in terms of their effects. This research reveals that simple and individual attitude and behavior changes could lead to significant business outcomes such as customer loyalty.

Keywords: Job Satisfaction, Customer Satisfaction, Repurchase Intention, Mindfulness, Embodied Cognition.

Öz

Bu makalenin amacı çalışanların yaptıkları işten tatmin olmaları ve bunun sonucunda da müşterilerin kendilerini tekrar tercih etme niyetlerinin artması için dört farklı psikolojik yaklaşımın etkilerini ortaya koymaktır. Bu dört yaklaşım öz farkındalık (mindfulness), bedenleşmiş biliş (embodied cognition), davranışsal niyet ve diğerkamlıktır (altruism). Araştırmada bu dört yaklaşımı temsil ettiği düşünülen ayrı birer somut davranış test edilmiştir. Bu davranışlar sırasıyla yüksek enerjili olduğunu hissetme (öz farkındalık), hafifçe ağzını açarak dinleme (bedenleşmiş biliş), yüksek ilgi gösterme amacıyla istekli olduğunu düşünme (davranışsal niyet) ve soru sormadır (diğerkamlık). Toplamda öğrenci ve çalışanlardan oluşan 571 farklı denekle eğitim ortamında tiyatral uygulama yapılmış ve sonuçlar değerlendirilmiştir. Denekler kendilerinden istenen davranışları sergiledikten hemen sonra değerlendirmede bulunmuşlardır. Karşılaştırma yapabilmek için her bir davranış için diğer koşullar aynı kalmak üzere önce ve sonrası olarak iki ayrı değerlendirme yapılmıştır. Araştırma sonucunda söz konusu dört davranışın çalışanların kendi iş tatminlerini, müşterilerin memnuniyetlerini ve tekrar satın alma niyetlerini artırdığı, ancak etkileri konusunda kendi aralarında anlamlı bir farklılık olmadığı tespit edilmiştir.

Anahtar Kelimeler: İş Tatmini, Müşteri Memnuniyeti, Tekrar Satın Alma Niyeti, Öz farkındalık, Bedenleşmiş Biliş.

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An Empirical Study on the Effects of Mindfulness, Embodied Cognition, Behavioral Intention and Altruism on Job Satisfaction of Employees, Customer Satisfaction and Their Repurchase Intentions

In today's business life, almost everyone agrees on the fact that customers must be satisfied for them to keep their loyalty, and that for this to happen, primarily employees need to be satisfied (Schneider & Bowen, 1985). Many companies try to satisfy their employees first and then their customers (Kageyama, 2016). As customer experience has started to be mentioned rather than products and services, customer-focused culture is spreading in the companies. Otherwise, customers may turn to other companies due to negative experiences they might experience. Therefore, marketing is moving away from traditional methods by using the advantages brought by the technology, and it is becoming more personalized. The rules of the game are changing. For example, traditional advertisements are being replaced with word-of-mouth (WOM) marketing. A negative customer opinion spreads very rapidly, causing the brand to lose (win) customers (Dick & Basu, 1994).

In the face of the facts mentioned above, companies should survive in the competition and make their customers have positive experiences. Furthermore, companies should create a word-of-mouth effect. In this regard, companies, especially service companies, are in search of creating a company climate in which employees will leave a positive impression on customers. This aim is hard to achieve and involves many uncertainties. Employing the right individuals, training them, improving and motivating them, finding new applications and methods to enhance customer experiences, and developing a culture are general solutions that come to mind. However, there exists a serious lack of information regarding this subject.

Due to this search, many concepts from a variety of disciplines, particularly from psychology, were entered into the business literature. There are two important criteria in the selection of the psychological concepts examined in the research: actuality and universality. This is due to fact that the permanence of the past and the dynamism of the actuality offering a broad perspective in the examination of a subject.

Among the actual concepts, "mindfulness", which can be associated with knowing one's self, is one of the most popular ones. Similarly, "embodied cognition", which aims to reveal the relationships between mind and body, is another important concept. In this study, in addition to these concepts, two well-known old concepts were also evaluated. These are "behavioral intention", which has long been known, and "altruism", which can be defined as thinking of others.

In the study, it was tested how the four significant concepts, each of which is represented by one behavior, can be used in practice, and to what extent they may facilitate the works of the employees and companies and contribute to their achievement of targets. As it is discussed in the methodology section, these four behaviors were tested through role-playing in an educational environment, and their results were evaluated with questionnaires administered on the spot.

One of the unique aspects of the study is that it evaluated psychological and current concepts over one of the main topics of marketing and proposed a few practical behavior suggestions in this regard. The method is another unique aspect of the study. Participants were involved in an experimental study in an educational environment; while the same scenarios are played consecutively through role-play method, the measurement was made by changing only one behavior, and the subjects playing the role of the customer were not aware of the change. Thus, this was more likely to give realistic results compared to questionnaire evaluations aimed at forecasting or perceptions.

Firstly, the literature review will be made regarding the dependent variables (job satisfaction, customer satisfaction, and repurchase intention) and four independent variables of the study. Then, the research method and the results obtained will be discussed.

Literature Review

Job Satisfaction

After 50 years of Locke's (1969) statement that although there was great interest in job satisfaction and dissatisfaction, our understanding of this phenomenon did not increase in proportion to research efforts, many studies have been carried out on job satisfaction, one-third of which was in the health sector (Gilles et al., 2017). When a query was run on Google Academics about job satisfaction, approximately 3.25 million results were retrieved in January 2022. The importance of a subject that draws such interest is of course related to its consequences. Job satisfaction is one of the most important determinants of the changes in the labor market (Freeman, 1979). In general, customers also express that there is high service quality in companies where employees are satisfied (Schneider & Bowen, 1985). Many studies have been conducted on the positive relationship of high service quality with customer satisfaction and loyalty.

Job satisfaction is a job-related situation and experience that results satisfyingly and positively (Locke, 1976). Job satisfaction represents a combination of employees' negative and positive emotions about themselves (Aziri, 2011). Therefore, job satisfaction is related to emotions and their derivative. On the other hand, many factors that affect job satisfaction have been determined in a number of studies. For instance, according to Christen, Iyer, and Soberman (2006), the factors affecting job satisfaction are related to the job-related factors, employee's perception of his/her role, job performance, and company's performance. In other words, if the job is appealing in the eyes of the employee and his/her performance in the job is high, job satisfaction is expected to increase. According to Aziri (2011), job satisfaction is under the influence of a series of factors such as the nature of the job, salary, advancement, opportunities, management, working groups, and working conditions. There exists a strong bond between communication in the workplace and job satisfaction and performance.

The main subject of this study is not directly related to job satisfaction. Job satisfaction is the dependent variable of this research. For this reason, the aim is to reveal the relationships between the management of emotions, which is known to affect job satisfaction, namely emotional intelligence, and job satisfaction. In this regard, in the study they conducted, Judge et al. (2000) revealed that core self-evaluations affected job satisfaction at the end of an emotional process. According to the authors, especially individuals who have positive feelings about themselves are also satisfied with their jobs. Therefore, there is a direct interaction between emotional intelligence and job satisfaction and performance (Shooshtarian et al., 2013) (Dong & Howard, 2006.)

In one of their studies examining the factors affecting job satisfaction in more than one thousand doctors, Tung et al. (2020) stated that increasing intrinsic motivation and accommodating working hours provided the most job satisfaction. The intrinsic motivation factor that the authors mention is the concept of "sense of calling." This concept is related to thinking that one is working for a greater purpose, the feeling of helping others, and personal satisfaction (Dick et al., 2012).

In this research, the effects of some behaviors that can be the representations of the concepts of mindfulness and embodied cognition, which are related to emotional intelligence, on job satisfaction were analyzed. Within the scope of the research, the concept of job satisfaction was handled as a behavioral phenomenon, and not in terms of emotional or attitudinal aspects. The momentary satisfaction obtained from the job (behavior) performed was addressed. The indicator of such satisfaction is happiness and intention to do it again. As it will be mentioned in the methodology section,

the job satisfaction variables of our research are the happiness that the individuals in the employee roles felt after displaying the expected behavior and their eagerness to provide service again.

Customer Satisfaction

In addition to job satisfaction, another dependent variable of our research is customer satisfaction, which is one of the topics researched and discussed the most (Mittal & Lassar, 1998). According to the marketing understanding of today, the purpose of marketing is to establish a long-term relationship with high customer satisfaction (Huang, 2010) based on a mutual benefit (Kotler, 1980). Satisfaction is one of the most reasonable targets for companies (Oliver, 1999). This is because satisfied customers are expected to be loyal (Rahim et al., 2012). However, the two concepts are completely different. A satisfied customer may not be loyal, or a loyal customer may not be satisfied. According to Dick and Basu (1994), from the perspective of some of the previous studies, loyalty is a repurchase action that emerges with a strong attitude. Nonetheless, there is also "fake loyalty" that emerges with situational conditions. When loyalty is mentioned, two different levels as emotional and behavioral come to mind (Shoemaker & Lewis, 1999). While someone with a low level of brand loyalty appears to be loyal when s/he repurchases the same brand, someone who is emotionally highly loyal to a brand may not seem loyal when s/he purchases another brand (Sung & Choi, 2010).

When we examine the roots of customer satisfaction, it is seen that behaviors of the employees are one of the most important factors (Kageyama, 2016). This relationship will also be tested in this research. On the other hand, it can be claimed that employee behaviors primarily affect their job satisfaction and that employees with high job satisfaction levels increase customer satisfaction in return.

Employee behaviors are not the only reason behind customer satisfaction. In the research, they conducted on 342 hotel-restaurant employees and 1,140 customers, Salanova et al., (2005) revealed that the resources that an organization has (training, autonomous structure, technology) and job commitment (dynamism, committing oneself to the job, and identifying with the environment) affected service environment, and that service environment determined employee performance and customer loyalty.

On the other hand, it is also accepted that satisfaction and service quality are closely related (Cronin & Taylor, 1992). According to many researchers, service quality is the difference between customer expectations and the performance they have encountered. This is a situation that will determine satisfaction. Accordingly, this definition has not been found sufficient for the service concept, and the issue has been researched from different perspectives. For example, in one of the most important articles on service quality, Cronin and Taylor (1992) directly associate perceived service quality with the performance of the person providing the service. Although experience-based norms are discussed in perceived service quality literature, the effect of these norms on perceived service quality is still uncertain. This uncertainty also exists in the relationships of perceived service quality with such concepts as behavior and satisfaction/dissatisfaction (Koelemeijer et al., 1993). Though it is easy to define the term service quality, marketing researchers state that this concept is generally personal and subjective, and that customers' perceptions have a great effect on it. The most comprehensive definition of service quality can be made as the change of universal customer judgement depending on the product service superiority. Therefore, this situation is associated with the service provider company (Gonzalez et al., 2007).

A customer's satisfaction level can be considered as a way of helping us predict the perceived service quality in advance (Bitner, 1990). This shows us that satisfying and quality customer service experiences may cause the customers to assume a new universal attitude and change their behaviors in the long term (Gonzalez et al., 2007). For this reason, attitude-based theories are widely used to explain and predict customer behaviors in marketing theories (Denise, 2003).

According to Kim (2009), the personal communication between service sector employees and customers affects service quality, customer satisfaction, and customer loyalty. The contextual benefits of service sector employees developed by customer orientations positively affect the perception, satisfaction, and repurchase intentions of customers (Kim, 2009). For instance, Lee et al. (2000) stated that concrete and physical solutions are more important in material-focused companies, while the ability to respond and sensitivity are more important in human-focused companies. The results obtained from another field and laboratory research showed that apologizing, solving problems, being kind, and doing the job swiftly positively affect customer satisfaction, and due to the feeling of justice perceived by the customer, increase the customer's repurchase intention (Liao, 2007). In the research conducted in the finance sector, a linear relationship was found between the interest shown in the customers, the familiarity they felt, friendship with the employees, harmony, trust they felt, and their satisfaction levels and loyalty they felt (Thiam, 2013).

Repurchase Intention

Repurchase intention can be defined as the attitude that the customers display as a result of their experience and the consequent decision they make (Koelemeijer et al., 1993). That is, the opinions of customers about repurchasing a product or a service is a function of the performance they have experienced. In this case, being aware of repurchase intention will be an important indicator of a company's future success.

According to Kim et al. (2003), trust and customer satisfaction are the most important factors of repurchase intention. Another reason for repurchase intention other than these is brand image (Vigripat & Chan, 2007). Besides, customer's feeling of comfort and the expertise of the sales representative increase customer satisfaction, and customer satisfaction affects repurchase intention. While satisfaction plays an important role in terms of retail purchasers, in a communication-focused environment, changing and rising feelings such as customer satisfaction become stronger determinants of repurchase (Meyer et al., 2017). Perceived value and risk have significant and direct effects on attitude, and this indirectly affects repurchase intention. Besides, the expectation of a unique experience, familiarity, and electronic word-of-mouth have direct and indirect effects on repurchase intention (Mao & Lyu, 2017).

In the analysis they conducted in the banking sector in Pakistan, Raza et al. (2019) found out that both professional and personal approaches of employees had a positive effect on service quality and customer satisfaction, and that customers especially appreciated the personal attitudes, appearances, kindness, and sincerity of the employees. As a matter of fact, employees' approaches in determining satisfaction and repurchase intentions that emerge as a result of service quality may be the most powerful variable in this regard. Therefore, the number of research that examined the relationship between employee performances and repurchase intentions is not negligible at all.

Kim (2009) determined that the four-dimensional indicator of customer orientation of service employees (COSE) (technical skills, social skills, motivation, and ability to make decisions-use initiative), which was previously put forth by Hennig-Thurau and Thurau (2003), positively affected customer satisfaction and repurchase intentions. In addition, the positive performance of the employees also affects their satisfaction levels as mentioned above. The job satisfaction levels of employees affect customers' perception of quality and customer satisfaction. Accordingly, they have indirect effects on repurchase intention (Gounaris & Boukis, 2013). Positive emotions that employees who are in contact with the customers will display do not affect purchase amount, but they affect repurchase intentions (Edward et al., 2012).

It is possible for a company to negatively affect the customers with a service that is high above their expectations which lowers their long-term satisfaction levels due to high expectations (Rust & Oliver, 2000). Nevertheless, providing an unforgettable service experience beyond customer expectations will be a correct strategy for customer loyalty (Abdul Razaka et al., 2014). Therefore, companies want to continuously train their employees and ensure that they make the customers encounter positive experiences.

Based on the information provided above, the ultimate dependent variable of this study is repurchase intention. Within the scope of the study, the effects of four different behaviors, which are the dependent variables, on customer satisfaction and repurchase intentions over employees' job satisfaction were tested through role-play applications.

Mindfulness

Mindfulness is to be aware of the existence of thoughts, emotions, sensations, and actions both inside us and in the external world surrounding us at any given moment (Brown et al., 2007). According to Brown and Ryan (2003), mindfulness is the noticeable awareness of daily events and experiences. To Chatzisarantis and Hagger (2007), mindfulness defines a consciousness quality characterized by the increased clarity and awareness of present experiences and functioning.

Mindfulness is the ability to do self-reflection at various consciousness levels we are currently in. To express it more technically, mindfulness strengthens our internal bio-feedback system by helping us to achieve balance, serenity, and focus in the middle of chaos and difficulties; it also helps us to do reflections and guidance on physical, mental, emotional, and spiritual consciousness moods (Bishop, 2020). According to Goleman (2019), mindfulness is one of our competencies that helps us to affect the world. According to many authors, the higher the emotional competence of an individual is, the more successful s/he becomes in life and relations, because by maintaining control, s/he gets rid of internal conflicts. Thus, s/he becomes advantageous in terms of making decisions, influencing others, and using intuitions. When we increase our mindfulness, our brain begins to establish a higher integration among mind, body, and spirit. In other words, it lets us use our brain in order to self-reflect and to know ourselves in a deeper sense (Bishop, 2020). Increased mindfulness and attention about internal experiences and environmental effects facilitate the transformation of intentions into actions, and to get rid of the effects of the habits which are not actually desired (Chatzisarantis & Hagger, 2007). This is because to be mindfull is to have an attentive mind. Thus, as the ability to control the self, that is, the ability to stay focused will increase, the possibility of realizing intentions/plans will increase as well (Orbell, 2003).

Our need for mindfulness is much higher than we believe. Both in personal and societal senses, mindfulness creates beneficial consequences. This is because related health levels can be increased by applying mindfulness-based programs, and thus job performances can increase (Van Gordon et al., 2014). Otherwise, job-related mental health problems such as job-related stress and job addiction bring heavy loads onto employees, companies, and general health and economic conditions of countries (Van Gordon et al., 2014).

Many studies conducted show that mindfulness provides numerous benefits in physical, psychological, and performance terms. As a result, some organizations have started to provide their employees with mindfulness training. However, in spite of the growing interest, the mindfulness concept has not attracted sufficient interest from industrial and organizational groups yet (Reb et al., 2015). In fact, research conducted shows that as a result of efforts and training, it becomes possible for employees to direct their focus on their jobs and customers, with a high degree of awareness (Fehr & Gelfand, 2012). At the same time, it can be claimed that in a dynamic work environment, workplace

mindfulness has a positive relationship with employee performance and a negative relationship with customers' rejection behavior (Dane & Brummel, 2013). Hyland et al., (2005) concluded that mindfulness had an important role in the workplace. Authors also argue that organizational pressure and support that is the organizational environment, is among the factors that affect employee mindfulness.

In the present study, employees' energy status was addressed in such a way that represent their awareness of themselves since feeling energetic/tired is one of the easiest and basic situations that a person can be aware of about herself/himself. That is to say, the dependent variables changed when employees were aware of their own energy status and managed this energy status.

Embodied Cognition

One of the most researched topics in recent times is "cognition". Many researchers accept that cognition is the product of not only the brain but also the body, environment, and even a bigger system. In relation to this, embodied cognition focuses on the relationship between our body and the concepts we have created and argues that even our most abstract concepts are basically based on our bodily experiences (Kadihasanoğlu, 2012).

Since our body is also under the influence of the physical environment, we can accept that our cognition is formed by the interaction of the brain, body, and environment. As a matter of fact, James J. Gibson (1904-1979), who is recognized as one of the most important psychologists of the 20th century and the founder of the ecological psychology field, argued that the brain cannot be considered separately from the body as well as the brain from the physical environment it is in, and that perception is an achievement of the brain-body-environment system (Kadihasanoğlu, 2012). There are many studies and experiments conducted on this issue. Before giving examples from some of these experiments, it should be noted that the concept of "embodied cognition" claims that there is a bidirectional relationship between bodily movements and cognition. That is, our body is closely related to our thoughts. Just as a bodily movement can affect momentary thoughts, the reverse is also possible. Bodily movements can affect the speaker's thoughts by sending the mental reflections of the movement to the mind (Beilock & Goldin-Meadow, 2010). According to Lakoff and Johnson (1999), the concepts we use in order to think and express our thoughts are shaped by the properties of our bodies and what we can do with our bodies. For example, when people talk about understanding something with all of its aspects, the verb "grasp" is used, which means holding something tightly with hands, instead of "understand". In one of the pioneering researches conducted on this issue, Kendon (1972) addressed the relationship between speaking and hand gestures. According to the author, while speaking, an action occurs through both voice and body movements. Similarly, many researchers of gesture state that gestures and speaking collaborate in order to produce interesting and harmonious messages (Ruiter, 2007). In other words, it was determined in many studies that body movement reinforced the meanings of words (Hauk, Johnsrude, & Pulvermüller, 2004). For example, words with positive values (e.g., love) can be expressed more easily with a gesture of stretching arms with a meaning of drawing towards the self, while it is expressed hardly with arm extending gesture meaning withdrawing. Words with negative values (e.g., hate) can be expressed in an opposite way (Chen & Bargh, 1999). In his study, Mussweiler (2006) revealed the relationship between stereotypes about the elderly and the slow movement. Mussweiler (2006) determined that moving slowly affected the thought of being elderly, and the thought of being elderly affected moving slowly: that is, the thought of being elder can cause to slow movement.

Thelen et al. (2001) tested the situation in Piaget's famous experiment of toys hidden at point A and B (in which babies try to reach point A even after they see the toy being hidden at point B), and they put forth the lifelong correlation between bodily movement and cognition. According to the

authors, babies make wrong moves not because of their inability to perceive, but because they are under the influence of bodily habits.

The physical distance could be another representation of the relationship between body and cognition. As in the proverb "out of sight, out of mind", physical distance affects the thoughts and emotions of individuals through their perceptual and motor representations (Williams & Bargh, 2008). In fact, physical movements also leave traces in the mind just as the language does. Therefore, regular repetition of physical movements and their consequent mental traces supports learning (production of information) (Marchand, 2010).

In the present study, regarding embodied cognition issue, the effects of the behavior of slightly opening the mouth and showing teeth (definitely as a positive attitude) were tested. Because mouth opening is the physical complement of many human behaviors such as smiling, yawning, and being amazed. Like all other gestures, mouth opening also affects the other party in communication. For example, the person in front of a person who yawns may also start to yawn (Provine, 2013). It was examined whether employees would leave a positive impression in their own minds and those of the customers when they contacted the customers with their mouths slightly opened and whether this would contribute positively to customer satisfaction levels and repurchase intentions. As stated above, opening the mouth slightly is a bodily prototype of both smiling and being surprised in the face of an interesting situation. In both cases, it is a positive case for the opposite person. It is known to everyone that it is important to approach customers with a smiling face. Besides, listening to what customers say with a gesture of open mouth, conveying surprise as if it is an interesting subject might make the person speaking, that is, the customer, feel better.

Behavioral Intention

Many models and theories have been developed to understand human behaviors. According to many socio-psychological models such as Reasoned Action Theory (Fishbein, 1980; Fishbein & Ajzen, 1975), Planned Behavior Theory (Ajzen, 1985, 1991), Attitude-Behavior Theory (Triandis, 1980), and Protection Motivation Theory (Rogers, 1983), the monetary and most important indicator of an individual's behavior is his/her intention to do that job (Sheeran, 2002). Expressions that reveal the intention are such expressions as "I am planning to do X", or "I will do". These expressions express both whether one will display that behavior or not and the intensity of the behavior (Sheeran, 2002). However, intentions can actually explain only 28% of displayed behaviors. That is, there is a wide gap between intentions and behaviors. In this case, in addition to behavior types, cognitive and personality-related variables are also effective in the turning of intentions into behaviors (Sheeran, 2002). In the meta-analysis, they performed upon examining 1,033 articles, Rhodes and Dickau (2012) found a weak relationship between intentions and behaviors. Although many people have positive intentions, they are not able to turn them into behaviors (Rhodes et al., 2008). This situation usually applies to long term jobs. We can evaluate such behaviors as quitting smoking, doing sports, or writing an article in this context. The subject of this research, on the other hand, is to measure the effects of behavioral intention for jobs with shorter terms and the results of which can be obtained immediately. For this reason, in the study, the effect of individuals' belief in that they will succeed on expected results was tested (behavioral intention). In other words, the subjects were asked to think in their minds that they would be very successful before communicating with customers. The effects of this situation on both their own job satisfaction and customer satisfaction and repurchase intentions were investigated.

Altruism

Altruism is related to voluntary work done in order to benefit others without the purpose of obtaining a benefit for the self or avoiding punishment (Chou, 1996). Altruistic behavior status of

human beings is quite unique, sophisticated and needs explaining (Fehr & Fischbacher, 2003). Although it is an ancient issue, scientific research on altruism started in the 1960s. Altruism, which is specifically related to humanity being a social entity, emerges culturally, and it is a phenomenon that is more frequently seen especially in more complicated cultures that have stable family lives that can produce emotional development (Cohen, 1972). Due to its social and cultural dimensions, altruism is performed with a motivation to survive and protect one's vicinity and environment (Fodor, 2009). The variables that altruism is in interaction with are empathy, voluntarism (for justice and honesty), and desire to help others. Among these, the strongest effect is on empathy. In other words, altruism has a great impact in terms of understanding others' feelings and helping them with their difficulties (Kuswoyo et al., 2020). Altruism, that is, unselfish behavior among employees and acting by considering others, positively affects the organizational commitment and job satisfaction of employees (Sumaiya, Samara, Saba, & Ayesha, 2013). In fact, in a study they conducted, Shi and Zhang (2017) found that the bus drivers driving aggressively and burnout status were inversely proportional with altruism. The authors suggested that altruistic candidates should be preferred for the bus driver position.

In Marcu's (2020) study, altruism was addressed through active listening behavior. The author determined that according to Bodie's (2011) Active Empathetic Listening scale, there was a relationship between an individual's self-evaluation and altruism. The 10th item of the scale in question is related to asking questions while listening. Based on this, it can be claimed that there is a relationship between the altruism of an individual and asking questions. As a matter of fact, in our study, asking questions was tested under the heading of altruism. While asking questions shows the value attributed to others and the tendency to help them, it also conveys a control of the communication and complete sense of awareness (Tanur, 1992).

As a result of the literature review, the hypotheses to be tested in this research in line with the model are as follows. The behaviors (feeling of having high energy, slightly open mouth during communication, focus on the job, asking questions) that reflect four different variables (mindfulness, embodied cognition, behavioral intention, altruism) have been explained above.

H1: There is a significant difference between the job satisfaction level when employees think of themselves as having high energy (mindfulness) and job satisfaction level when they do not think of themselves as having high energy.

H2: There is a significant difference between the job satisfaction of the employees when their mouth is open during communication (embodied cognition) with the customer and the job satisfaction of the employees when they keep their mouths shut.

H3: There is a significant difference between the job satisfaction of the employees when they have an intention (behavioral intention) to completely focus on their job and the job satisfaction of the employees when they do not have an intention to completely focus on their job.

H4: There is a significant difference between the job satisfaction level when employee asks questions (altruism) and the job satisfaction level when they do not ask questions.

H5: There is a significant difference between customer satisfaction levels when employees think of themselves as having high energy and customer satisfaction levels when they do not think of themselves as having high energy.

H6: There is a significant difference between the customers' satisfaction level with the employees when their mouth is open during communication and the customers' satisfaction level with the employees when they keep their mouths shut.

H7: There is a significant difference between the customer satisfaction level with the employees when they have an intention to completely focus on their job and the customer satisfaction level with the employees when they do not have an intention to completely focus on their job

H8: There is a significant difference between the customer satisfaction level when the employee asks questions and the customer satisfaction level when they do not ask questions.

H9: There is a significant difference between customer’s repurchase intention when employees think of themselves as having high energy and customer’s repurchase intention when they do not think of themselves as having high energy.

H10: There is a significant difference between the customer’s repurchase intention when the employees’ mouth is open during communication with the customer and the customer’s repurchase intention when they keep their mouths shut.

H11: There is a significant difference between the customer’s repurchase intentions when the employee has an intention to completely focus on their job and the customer repurchase intentions when they do not have an intention to completely focus on their job.

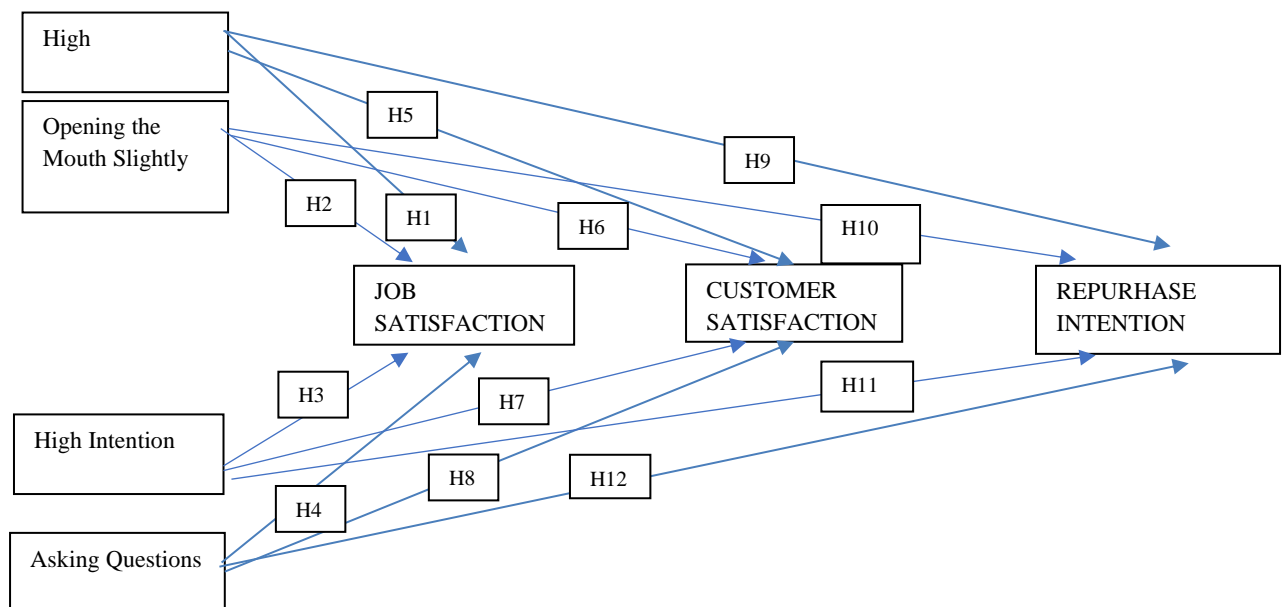
H12: There is a significant difference between the customer’s repurchase intentions when employee’s asking questions and the customer’s repurchase intentions when they do not ask questions.

Methodology

As mentioned above, the purpose of the research was to reveal the job satisfaction of employees by testing some practical behaviors that would increase customer satisfaction and repurchase intentions. For this purpose, four different behaviors were tested. Accordingly, the research model is as follows:

Figure 1

Research Model



Sample / Study Group

In order to test the hypotheses above, applications were performed with a total of 571 individuals in three different subject groups (healthcare professionals, automotive service sector

employees, and students) which consisted of 15 individuals on average per scenario through role-play method between February-March 2021.

Data Collecting Method

The participants of the study were also involved in a daily free of charge training environment. Applications were part of the training as well. In the study, the well being scale was used to measure the satisfaction of the participants from the experience. The validity and reliability of this scale, which was established by Burroughs and Rindfleisch (2002).

Process

Firstly, subjects were divided into two groups, and one constant group (representative customers) was named Role 1 group, and the other varying group (representative employees) was named Role 2 group. Role 1 and Role 2 played different scenarios in two different versions (before-after) pairing one to one. In each scenario, partners were exchanged. While Role 1 (representative customers) played the same role in both versions of the scenario, Role 2 players (representative employees) changed only one behavior in the second (after) versions and acted their roles being unaware of each other. Thus, the effects of the single behavior in question on both themselves and the trial group were observed. In each case, Role 1 players did not have any information about the attitudes of Role 2 players. That is to say, they did not know what was changed and what behavior became different. The roles to be played in the scenarios are as follows:

Scenario 1: You are on an 8-hour bus trip. Someone you do not know sits next to you. You start chatting.

Version 1 - Before: Please act thinking that you have low energy and that you have energy at a level of 1-2 out of 10.

Version 2 - After: Please act thinking that you have high energy and that you have energy at a level of 9-10 out of 10.

Scenario 2: You work as a receptionist in a dental hospital. The patient on an ongoing treatment has been late for 35 minutes. And the dentist has accepted the next patient. Besides, the doctor's schedule is full for that day. The patient requests to be treated that day saying that s/he has urgent business and that s/he may not able to come again. S/he is explaining his/her situation to you. And you are listening to him/her.

Version 1 - Before: Please act with your mouth closed as much as possible while talking with the patient.

Version 2 - After: While you are talking with the patient, keep your mouth slightly open and your teeth visible when possible without intimidating the patient.

Scenario 3: You are a shoe sales representative. A customer walks into the store and is coming towards you. Help him/her purchasing shoes.

Version 1 - Before: Act normally as you wish.

Version 2 - After: Concentrate on showing your best performance and making customers feel good.

Scenario 4: You are a doctor at a hospital. Your patient walks in and you start examining him/her.

Version 1 - Before: Act normally as you wish.

Version 2 - After: Try to ask the patient as many questions as possible.

After each scenario, the players were asked to evaluate the printed survey forms given to them. A sample of the survey form is presented in Annex 1. In this way, 2,284 survey forms were collected from 571 individuals (571*4). In each form, there are two different evaluation areas as before and after. The forms that were not filled out properly were excluded from the analysis, and the remaining 548 forms were evaluated. In the forms, there are 8 items (questions) related to the before and after versions of each scenario evaluated on a 10-point Likert-type scale. While one of the evaluation questions measured "repurchase intention", and one measured "overall satisfaction", 6 questions measured perceptions that could support these two variables.

These forms were transferred to the digital environment and the data were analyzed with a confidence level of 95% using the SPSS 21.0. The analysis of the change in the total of the variables before-after with the scenario number and role interaction was analyzed with t test and the repeated ANOVA test.

Findings

The distribution of the participants' jobs is in the Table 1.

Table 1

Distribution of the Participants

	n	%	Cumulative Percent
Health Organization Employee	364	66.4	66.4
Automotive Company Employee	165	30.1	96.5
Student	19	3.5	100.0
Total	548	100.0	

Before examining whether there is a change in customer satisfaction levels according to the job done, the effects of the behavior displayed were tested both for Role 1 and Role 2 separately.

Analyses for Representative Customer (Role 1)

The players who played Role 1 played only one role in both versions (they became representative customers as they wished). They evaluated the experience they lived in the four different scenarios as before and after. The Table 2 show the results of these total evaluations.

Customer's repurchase intentions change was significant for the total of the participants ($p < 0.05$). While its average was 6.49 at first, then its average increased to 8.80. The change is not significant in the scenario number interaction ($p > 0.05$). The change is not significant in role interaction ($p > 0.05$).

Table 3 show the results of the evaluations according to the scenarios.

It was determined that there was a statistically significant difference between the opinions related to Before and After in terms of repurchase intentions ($p < 0.001$), and that the scores for After were higher than the scores for Before. Accordingly,

- In the case that employees behave thinking that they have high energy, the repurchase intention of customers increases.

- Employees' communicating with the customers with their mouth slightly open without intimidating increases the customers' repurchase intentions.
- Employees' communicating with the customers with a belief that they will show the best performance increases repurchase intentions of customers.

Employees' asking more questions while communicating with customers increases the repurchase intentions of customers.

Table 2

Changes in Customers' Repurchase Intention Decisions according to All Scenarios

Scenario Number	Role	Before		After		Repurc. Int. * Scenarios Number		Repurc. Int * Role		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>
1	2	6,44	3,39	8,84	2,16						
	1	6,36	3,37	8,68	2,02						
	Total	6,40	3,37	8,76	2,09						
2	2	6,97	2,68	8,89	1,70						
	1	6,81	2,69	8,81	1,57						
	Total	6,89	2,68	8,85	1,63						
3	2	7,18	2,75	9,00	1,55						
	1	5,81	2,95	9,00	1,63	,721	,540	3,078	,080	256,637	,000*
	Total	6,47	2,93	9,00	1,59						
4	2	6,59	2,57	8,65	2,05						
	1	5,68	2,95	8,39	2,24						
	Total	6,13	2,80	8,51	2,14						
Total	2	6,79	2,90	8,86	1,87						
	1	6,20	3,03	8,74	1,87						
	Total	6,49	2,98	8,80	1,87						

Table 3

Changes in Customers' Repurchase Intention Decisions according to the Scenarios

Scenario	Repurchase	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.5533	2.92278	-13.489	<0.001*
	After	8.8876	1.59172		
2	Before	6.5349	2.92650	-13.817	<0.001*
	After	8.9651	1.61767		
3	Before	6.4852	2.91646	-14.244	<0.001*
	After	8.9822	1.51931		
4	Before	6.5185	2.91834	-13.556	<0.001*
	After	8.9414	1.54788		

*p<0.05

Table 4*Changes in Customer Satisfaction according to all Scenarios*

Scenario Number	Role	Before		After		Satisfaction * Scenario N.		Satisfaction * Role		Toplam	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>
1	2	6,27	3,53	8,44	2,52						
	1	6,25	3,42	8,59	2,10						
	Total	6,26	3,46	8,52	2,31						
2	2	6,45	2,78	8,88	2,03						
	1	6,84	2,87	8,68	1,85						
	Total	6,64	2,82	8,78	1,93						
3	2	6,81	2,89	9,07	1,24	,803	,492	,934	,334	254,069	,000*
	1	5,63	3,00	8,85	2,13						
	Total	6,21	2,99	8,96	1,75						
4	2	6,26	2,45	8,39	2,14						
	1	5,79	2,95	8,54	2,20						
	Total	6,02	2,72	8,47	2,17						
Total	2	6,45	2,98	8,71	2,06						
	1	6,15	3,10	8,67	2,06						
	Total	6,30	3,04	8,69	2,06						

Satisfaction change is significant for the total of the participants ($p < 0.05$). While its average was 6.30 at first, then its average increased to 8.69. Satisfaction change is not significant in the scenario number interaction ($p > 0.05$). Satisfaction change is not significant in role interaction ($p > 0.05$).

Table 5*Changes in Customer Satisfaction according to the Scenarios*

Scenario	Not Being Boring	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	5.9271	2.99504	-14.643	<0.001*
	After	8.5988	1.70994		
2	Before	5.9785	2.94856	-14.846	<0.001*
	After	8.6892	1.70476		
3	Before	5.9720	3.01954	-14.921	<0.001*
	After	8.7019	1.63621		
4	Before	6.0559	2.95849	-14.012	<0.001*
	After	8.7007	1.64082		

* $p < 0.05$

It was determined that there was a statistically significant difference between the opinions related to Before and After in terms of overall satisfaction ($p < 0.001$), and that the scores for After were higher than the scores for Before. Accordingly,

- In the case that employees behave thinking that they have high energy, customer satisfaction increases.
- Employees' communicating with the customers with their mouth slightly open without intimidating increases customer satisfaction.
- Employees' communicating with the customers with a belief that they will show the best performance increases customer satisfaction.
- Employees' asking more questions while communicating with customers increases customer satisfaction.

Table 6*Change in Customers' not Finding the Experience Boring according All Scenarios*

Scenario Number	Role	Before		After		Boring *		Boring *		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>
1	2	5,76	3,38	8,20	2,59						
	1	5,91	3,35	8,55	1,76						
	Total	5,84	3,36	8,37	2,21						
2	2	5,94	2,92	8,80	1,67						
	1	6,40	2,81	8,48	1,92						
	Total	6,18	2,86	8,63	1,80						
3	2	6,45	2,87	8,73	1,49						
	1	5,57	2,88	8,49	2,18	,182	,909	,610	,435	259,654	,000*
	Total	6,01	2,90	8,61	1,87						
4	2	6,21	2,67	8,04	2,45						
	1	5,44	2,93	8,16	2,48						
	Total	5,81	2,82	8,10	2,45						
Total	2	6,07	3,00	8,46	2,11						
	1	5,86	3,02	8,44	2,06						
	Total	5,96	3,01	8,45	2,08						

Boring change is significant for the total of the participants ($p < 0.05$). While its average was 5.96 at first, then its average increased to 8.45. Boring change is not significant in the scenario number interaction ($p > 0.05$). Boring change is not significant in role interaction ($p > 0.05$).

Table 7*Change in customers' not Finding the Experience Boring*

Scenario	Not Being Boring	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	5.9271	2.99504	-14.643	<0.001*
	After	8.5988	1.70994		
2	Before	5.9785	2.94856	-14.846	<0.001*
	After	8.6892	1.70476		
3	Before	5.9720	3.01954	-14.921	<0.001*
	After	8.7019	1.63621		
4	Before	6.0559	2.95849	-14.012	<0.001*
	After	8.7007	1.64082		

* $p < 0.05$

It was determined that there was a statistically significant difference between the opinions related to Before and After in terms of experience being boring ($p < 0.001$), and that the scores for After were higher than the scores for Before. Customers were less bored during the second versions of the scenarios.

Table 8*Changes in Customers' Finding the Experience Good according to All Scenarios*

Scenario Number	Role	Before		After		Good Ex * Scenario Num.		Good Ex. * Role		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>
1	2	6,37	3,37	8,00	3,04						
	1	6,37	3,14	8,79	1,77						
	Total	6,37	3,25	8,40	2,50						
2	2	6,33	2,78	8,77	1,59						
	1	6,67	2,44	8,59	1,68						
	Total	6,51	2,60	8,67	1,64						
3	2	6,73	2,91	8,82	1,35						
	1	5,60	2,76	8,50	2,52	,474	,701	2,985	,085	214,175	,000*
	Total	6,16	2,88	8,66	2,02						
4	2	6,65	2,42	8,29	2,52						
	1	5,90	2,83	8,56	1,95						
	Total	6,28	2,64	8,42	2,25						
Total	2	6,51	2,91	8,47	2,25						
	1	6,17	2,82	8,62	1,98						
	Total	6,34	2,87	8,54	2,12						

Finding the experience good is significant for the total of the participants ($p < 0.05$). While its average was 6.34 at first, then its average increased to 8.54. The change is not significant in the scenario number interaction ($p > 0.05$). The change is not significant in role interaction ($p > 0.05$).

Table 9*Changes in Customers' Finding the Experience Good*

Scenario	Finding it Good	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.5403	2.79491	-11.736	<0.001*
	After	8.6711	1.72891		
2	Before	6.5329	2.77134	-12.264	<0.001*
	After	8.7993	1.68980		
3	Before	6.4349	2.79529	-13.032	<0.001*
	After	8.8048	1.63075		
4	Before	6.6310	2.73327	-11.410	<0.001*
	After	8.7749	1.65022		

* $p < 0.05$

It was determined that there was a statistically significant difference between the opinions related to Before and After in terms of customers' finding the experience satisfactory ($p < 0.049$), and that the scores for After were higher than the scores for Before. Customers had a better experience during the second versions of all scenarios.

Table 10*Changes in Customers' Finding the Experience Useful according to All Scenarios*

Scenario Number	Role	Before		After		Useful * Scenario Num.		Useful * Role		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>
1	2	6,18	3,39	8,22	2,80						
	1	5,60	3,44	7,93	2,46						
	Total	5,89	3,42	8,08	2,63						
2	2	5,91	2,90	8,58	1,88						
	1	6,58	2,86	8,19	2,31						
	Total	6,26	2,89	8,38	2,11						
3	2	6,71	2,93	8,62	1,64						
	1	5,51	3,10	8,51	2,24	,211	,889	1,588	,208	215,366	,000*
	Total	6,10	3,07	8,56	1,96						
4	2	6,52	2,68	8,13	2,45						
	1	5,43	2,89	8,26	2,38						
	Total	5,94	2,83	8,20	2,40						
Total	2	6,31	3,02	8,40	2,25						
	1	5,81	3,11	8,21	2,34						
	Total	6,05	3,07	8,30	2,30						

The finding useful change was significant for the total of the participants ($p < 0.05$). While its average was 6.05 at first, then its average increased to 8.30. The change is not significant in scenario number interaction ($p > 0.05$). The change in role interaction is not significant ($p > 0.05$).

Table 11*Changes in Customers' Finding the Experience Useful*

Scenario	Finding It Useful	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.1238	3.08281	-12.404	<0.001*
	After	8.4222	1.92936		
2	Before	6.2197	3.04045	-12.448	<0.001*
	After	8.5803	1.90419		
3	Before	6.0792	3.12547	-13.061	<0.001*
	After	8.5677	1.84352		
4	Before	6.2308	3.07153	-11.465	<0.001*
	After	8.4825	1.87637		

* $p < 0.05$

It was determined that there was a statistically significant difference between the opinions related to Before and After in terms of customers' finding the experience useful ($p < 0.001$), and that the scores for After were higher than the scores for Before. Customers found the experience more useful during the second versions of all scenarios.

Table 12*Changes in Customers' Finding the Experience Friendly according to All Scenarios*

Scenario Number	Role	Before		After		Friendly * Scenario Number		Friendly * Role		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>
1	2	7,35	2,85	8,99	5,05						
	1	7,01	3,16	8,92	1,98						
	Total	7,18	3,01	8,95	3,79						
2	2	7,03	2,60	8,94	1,68						
	1	7,03	2,65	8,75	1,75						
	Total	7,03	2,62	8,84	1,72						
3	2	7,19	2,74	9,06	1,28						
	1	6,09	2,96	8,62	2,64	,422	,737	1,083	,298	133,867	,000*
	Total	6,62	2,90	8,83	2,10						
4	2	7,00	2,47	8,46	2,09						
	1	6,42	2,74	8,49	2,35						
	Total	6,70	2,62	8,48	2,22						
Total	2	7,16	2,67	8,89	3,03						
	1	6,67	2,91	8,71	2,18						
	Total	6,90	2,81	8,80	2,63						

Finding friendly change was significant for the total of the participants ($p < 0.05$). While its average was 6.90 at first, then its average increased to 8.80. The change is not significant in the scenario number interaction ($p > 0.05$). The change is not significant in role interaction ($p > 0.05$).

Table 13*Changes in Customers' Finding the Experience Friendly*

Scenario	Finding It Friendly	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.9270	2.80430	-10.918	<0.001*
	After	9.0921	2.46396		
2	Before	7.0228	2.76228	-10.680	<0.001*
	After	9.1596	2.48865		
3	Before	6.8812	2.80003	-11.518	<0.001*
	After	9.2145	2.44750		
4	Before	7.0410	2.75327	-10.541	<0.001*
	After	9.1741	2.46491		

* $p < 0.05$

It was determined that there was a statistically significant difference between the opinions related to Before and After in terms of customers' finding the experience friendly ($p < 0.016$), and that the scores for After were higher than the scores for Before. Customers found the experience more friendly during the second versions of all scenarios.

Table 14*Changes in the Experience Meeting Customers' Expectations according to All Scenarios*

Scenario Number	Role	Before		After		Meeting Exp.* Scenario Num.		Meeting Exp Role		Total	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>	<i>F</i>	<i>p</i>
1	2	6,09	3,18	7,79	2,84						
	1	6,33	3,04	8,33	2,03						
	Total	6,21	3,10	8,07	2,46						
2	2	6,29	2,66	8,68	1,70						
	1	6,38	2,62	8,53	1,63						
	Total	6,33	2,63	8,60	1,66						
3	2	6,82	2,81	8,85	1,42						
	1	5,26	3,02	8,47	2,46	1,318	,268	3,051	,081	224,781	,000*
	Total	6,02	3,01	8,66	2,03						
4	2	6,63	2,55	8,29	2,10						
	1	5,74	2,86	8,21	2,35						
	Total	6,17	2,74	8,25	2,22						
Total	2	6,44	2,83	8,40	2,13						
	1	5,95	2,91	8,39	2,11						
	Total	6,19	2,88	8,40	2,12						

Meeting Expectations change was significant for the total of the participants ($p < 0.05$). While its average was 6.19 at first, then its average increased to 8.40. The change is not significant in the scenario number interaction ($p > 0.05$). The change was not significant in role interaction ($p > 0.05$).

Table 15*Changes in the Experience Meeting Customers' Expectations*

Scenario	It Did Not Disappoint Me	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.2871	2.87258	-12.315	<0.001*
	After	8.5050	1.78268		
2	Before	6.3061	2.85273	-12.478	<0.001*
	After	8.5748	1.78528		
3	Before	6.1986	2.94186	-13.259	<0.001*
	After	8.6507	1.74526		
4	Before	6.3491	2.86973	-11.572	<0.001*
	After	8.5345	1.81279		

* $p < 0.05$

It was determined that there was a statistically significant difference between the opinions related to Before and After in terms of meeting customers' expectations (or disappointing them) ($p < 0.001$), and that the scores for After were higher than the scores for Before. Customers were less disappointed by the experience during the second versions of the scenarios.

Analyses for Representative Employees (Role 2)

The players in Role 2, that is, those representing employees played two different roles in each scenario. In the first case, they displayed negative attitudes (feeling low energy, keeping their mouth open, not having the intention to perform their best, not asking questions), and in the second case, they exhibited positive attitudes (feeling energetic, keeping their mouth open, intention to show their best performance, asking questions). Accordingly, the results found according to the dependent variable of the research are as follows:

Changes in the desire to do it again.

Table 16

Changes in Employees' Desire to Do It Again

Scenario	Repurchase	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.4734	2.96981	-13.588	<0.001*
	After	8.8254	1.64389		
2	Before	6.4251	3.01529	-14.239	<0.001*
	After	8.9371	1.49642		
3	Before	6.3891	2.98788	-14.252	<0.001*
	After	8.9240	1.53922		
4	Before	6.3386	2.97224	-14.642	<0.001*
	After	8.8924	1.48254		

*p<0.05

It was determined that there was a statistically significant difference between the employees' intentions on doing the job again Before and After ($p < 0.001$), and that the scores for After were higher than the scores for Before. Accordingly,

- In the case that employees behave thinking that they have high energy, their intentions to do it again (to do the same job again) increases.
- Employees communicating with the customers with their mouth slightly open without intimidating increases their intentions to do it again.
- Employees communicating with the customers with a belief that they will show their best performance increases their intentions to do it again.
- Employees asking more questions while communicating with customers increases their intentions to do it again.

Table 17

Changes in Employee Satisfaction

Scenario	Overall Satisfaction	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.2751	3.07735	-14.261	<0.001*
	After	8.8314	1.59876		
2	Before	6.1916	3.10465	-15.090	<0.001*
	After	8.9341	1.46280		
3	Before	6.2128	3.08572	-13.989	<0.001*
	After	8.8389	1.56024		
4	Before	6.1361	3.10614	-14.444	<0.001*
	After	8.8354	1.49012		

*p<0.05

It was determined that there was a statistically significant difference between the employee satisfaction levels of Before and After ($p < 0.001$), and that the scores for After were higher than the scores for Before. Accordingly,

- In the case that employees behave thinking that they have high energy, their own satisfaction increases.
- Employees' communicating with the customers with their mouth slightly open without intimidating increase their own satisfaction.
- Employees' communicating with the customers with the intention that they will show their best performance increase their own satisfaction.

- Employees' asking more questions while communicating with customers increase their own satisfaction.

Changes in experience evaluations.

Table 18

Change in employees' not Finding the Experience Boring

Scenario	Not Being Boring	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	5.9528	2.92940	-14.198	<0.001*
	After	8.5377	1.72845		
2	Before	5.7981	3.03372	-15.467	<0.001*
	After	8.6635	1.59749		
3	Before	5.8469	2.97912	-14.643	<0.001*
	After	8.6156	1.69259		
4	Before	5.8087	2.93825	-14.504	<0.001*
	After	8.5302	1.65372		

*p<0.05

It was determined that there was a statistically significant difference between the opinions about the experience being boring Before and After ($p < 0.001$), and that the scores for After were higher than the scores for Before. For all scenarios, the behaviors mentioned above made employees feel less bored.

Table 19

Changes in Employees' Finding the Experience Good

Scenario	Finding it Good	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.2396	2.82132	-13.373	<0.001*
	After	8.6910	1.70416		
2	Before	6.2313	2.89209	-13.747	<0.001*
	After	8.8363	1.54743		
3	Before	6.1943	2.89798	-13.420	<0.001*
	After	8.7809	1.60718		
4	Before	6.2164	2.90644	-12.897	<0.001*
	After	8.7239	1.57885		

*p<0.05

It was determined that there was a statistically significant difference between the participants' evaluation of the experience as awful Before and After ($p < 0.049$), and that the scores for After were higher than the scores for Before. For all scenarios, the behaviors made employees find the experience positive.

Table 20

Changes in Employees' Finding the Experience Useful

Scenario	Finding It Useful	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.0033	3.01778	-13.051	<0.001*
	After	8.4300	1.99291		
2	Before	5.8912	3.09713	-14.005	<0.001*
	After	8.6088	1.77777		
3	Before	5.9306	3.02867	-13.355	<0.001*
	After	8.5556	1.84515		
4	Before	5.8746	3.02544	-13.660	<0.001*
	After	8.5448	1.77836		

*p<0.05

It was determined that there was a statistically significant difference between employees' evaluation of the experience as useful Before and After ($p < 0.001$), and that the scores for After were higher than the scores for Before. For all scenarios, the positive behaviors made employees find the experience useful.

Table 21

Changes in Employees' Finding the Experience Friendly

Scenario	Finding It Friendly	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.9082	2.77763	-11.741	<0.001*
	After	8.9541	1.59084		
2	Before	6.7860	2.86046	-12.620	<0.001*
	After	9.0502	1.40020		
3	Before	6.7687	2.83582	-10.945	<0.001*
	After	9.1020	2.53773		
4	Before	6.7359	2.83915	-12.532	<0.001*
	After	8.9824	1.41535		

* $p < 0.05$

It was determined that there was a statistically significant difference between the employees' evaluation of the experience as friendly Before and After ($p < 0.016$), and that the scores for After were higher than the scores for Before. For all scenarios, the positive behaviors made employees find the experience positive.

Table 22

Changes in the Experience Meeting the Expectations of Employees

Scenario	It Disappointed Me	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
1	Before	6.1409	2.85218	-12.521	<0.001*
	After	8.4329	1.89378		
2	Before	6.0410	2.90931	-13.949	<0.001*
	After	8.6280	1.71661		
3	Before	6.0310	2.91917	-13.334	<0.001*
	After	8.5655	1.79123		
4	Before	6.0571	2.93483	-13.258	<0.001*
	After	8.5857	1.74539		

* $p < 0.05$

It was determined that there was a statistically significant difference between the employees' meeting of expectations Before and After ($p < 0.001$), and that the scores for After were higher than the scores for Before. For all scenarios, employees' positive behaviors made them feel satisfied with the experience.

Testing of the Hypotheses

When the hypotheses were tested over the research model, in line with the statistics above, all hypotheses were accepted.

Discussion and Interpretation

As seen in the findings above, behaviors displayed under mindfulness, embodied cognition, intention and altruism increased employees' level of satisfaction with their jobs, while increasing customer satisfaction and repurchase intentions. To sum up, in terms of practical benefits, employees

who wish to increase their own satisfaction and desire to do the job (their job satisfaction status), and customer satisfaction and repurchase intentions should display these four simple behaviors or approaches while communicating with the customers:

- Thinking of the self as having very high energy at that moment,
- Keeping the mouth slightly open without intimidating the customer, and showing the teeth (probably as a gesture of being surprised).
- Believing that s/he will do his/her best and show his/her best performance, and having the intention to do so,
- Asking more questions to the customer.

Applying these behaviors and approaches which can be easily implemented in customer experience produces effective results. On the other hand, it does not seem possible to state which of these suggested approaches and behaviors are more effective compared to the others.

Another datum supported by the research is that employee satisfaction can be obtained by oneself. The four behaviors in question are behaviors that an individual can easily display on his/her own without needing any support. Thus, an employee who wishes to get more satisfaction from his/her job can achieve this without expecting anything from anyone else.

Another significant aspect of the study is the presentation of the relationship between job satisfaction and customer satisfaction/repurchase intention. However, this relationship, which has been addressed previously in the marketing literature, is out of the scope of this research. Therefore, the interaction between the variables in question was not examined.

Limitations

The first limitation of the study is that the subjects might have estimated the change in the roles which might have resulted in giving more positive evaluations in the second versions. No information has been given to Role 1 players to avoid this issue.

The subjects used in the study and the variety of different events were limited. It would be useful to try and test the results of the study obtained on more customer experience events (e.g., complaint talk, bargaining, assistance call, etc.)

Another limitation of the study was the necessity of using empirical measurements. This is because the method in which the results are measured by changing only one behavioral variable while keeping all other variables constant is not possible to apply in real-life conditions. It would be useful to carry out this research with real customers.

Future Research Topics

As explained in the limitations section, research should be conducted in different sectors and for different customer experiences as a continuation of this study. In addition, the number of tested behaviors which the employees displayed under two segments (Before/After) should be increased. For example, testing behaviors related to mindfulness such as living in the moment and positive thinking besides high energy levels will be enlightening for both employees and managers.

Furthermore, different research can be conducted in order to reveal which of the four behaviors are more effective compared to the others.

Conclusion

In today's multidisciplinary world, the use of fields such as psychology and behavioral science in business is gradually increasing. Therefore, in the present study, a few practical behaviors corresponding to such psychology concepts as mindfulness, intention, embodied cognition, and altruism which affect customer satisfaction and loyalty were determined and tested. The findings obtained will be guiding not only managers who want to motivate their employees and trainers but also for employees themselves.

The most important result of the study is that it shows employees that it is possible for individuals to increase their job satisfaction on their own and that in order to achieve business results they aim (customer satisfaction and loyalty, etc.), even the small changes they can make on their own will be useful in many cases. During the interactions with customers, employees' awareness of their energy status and assuming it as high (mindfulness), opening their mouth slightly (embodied cognition), determining their intention and concentrating (intention), and asking questions to the other party so that s/he feels good (altruism) may increase their own job satisfaction as well as the customer's satisfaction and repurchase intention.

In parallel with the results of the study, finding solutions for employee burnout is not only the responsibility of company managers but also of the employees themselves. In this regard, benefiting from the tools of psychology or behavioral sciences will be a useful and effective approach. Being eager to improve and to obtain positive results is a prerequisite. Then, simple and easy behaviors such as opening the mouth slightly or asking questions may provide quite effective outputs.

Compliance with Ethical Standards

Ethical Standards

All study procedures involving human participants followed institutional and/or national research committee ethical standards and the 1964 Helsinki declaration and its later amendments or comparable ethical standards.

Ethical Approval

The study was carried out with the approval of the Hamidiye Scientific Researches Ethical Board of University of Health Sciences Turkey, numbered 2021/11-2.

Author Contributions

The author confirms sole responsibility for the following: study conception and design, data collection, analysis and interpretation of results, and manuscript preparation.

Declaration of Conflicting Interests

The author declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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Data Availability

The datasets generated during and/or analyzed during the current study are available from the corresponding author on reasonable request.

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Conservative Manifestations of Women in Turkey: Deliberations on the Case of Samiha Ayverdi

Türkiye Muhafazakârlığında Kadın Tasavvuru: Samiha Ayverdi Örneği Üzerinden Bir Değerlendirme

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Abstract

Conservatism has enjoyed a consistently high position on the current agenda as an important part of daily life, appearing in the form of an ideology or a way of thinking. Conservatism, through its unbreakable bond with the past and its ways of articulating with other ideologies, brings to the fore varied forms of conservatism differing in line with geographical origins and environmental conditions. The gist of conservative thinking considers the past to maintain its presence today on one hand and to bear the torch for the future on the other. The present study focuses on Samiha Ayverdi, one of the pioneers of conservative thinking in Turkey. Ayverdi depicts a critical approach to daily life on the line between modernisation and conservatism and focuses on the transformations brought along by westernisation during the process of modernisation engulfing Turkey at the time. Ayverdi takes ownership of the past and takes only wary steps towards the novelties produced by the process of westernisation, as dictated by the delimitation of conservatism. Ayverdi's perspective erodes the image of the Muslim women. In comparison between Turkey and the Ottoman Empire, Ayverdi opts for the latter as a structure dominated by a conservative identity for women.

Keywords: Conservatism, Conservatism in Turkey, Samiha Ayverdi, Woman.

Öz

Muhafazakârlık, bir ideoloji veya düşünce biçimi şeklinde gündelik hayatın önemli bir parçası olarak gündemde yerini korumaktadır. Gerek geçmiş ile olan ayrılmaz bağı, gerekse de ideolojiler ile eklenme biçimi bakımından muhafazakârlık içinde doğup büyüdüğü coğrafya ve koşullar itibarıyla farklı muhafazakârlıkları da gündeme getirmektedir. Muhafazakâr düşüncenin temelinde geçmiş bir yandan bugündür, diğer yandan da geleceğin meşalesi konumundadır. Bu çalışmada, Türkiye muhafazakârlık düşüncesinin öncü isimlerinden biri olan Samiha Ayverdi üzerinde durulmaktadır. Ayverdi'nin geçmişe duyduğu özlem ile içinde yaşadığı dönemi şekillendirme çabası, gündelik hayatın muhafazakâr ideoloji ile eklenmesinin çarpıcı bir örneğidir. Modernleşme ile muhafazakâr çizgi arasında gündelik hayata eleştirel bir yaklaşım tarzı sergileyen Ayverdi, Türkiye'nin içine girmiş olduğu modernleşme sürecine batılılaşma eksenindeki dönüşümlere odaklanmaktadır. Geçmişin mirasını sahiplenen Ayverdi, batılılaşma sürecinin getirmiş olduğu yeniliklere muhafazakârlık çerçevesinde temkinli yaklaşmaktadır. Müslüman kadın imgesi Ayverdi'nin bakış açısıyla erozyona uğramaktadır. Cumhuriyet Türkiye'si ile Osmanlı İmparatorluğu dönemi kıyaslamasında Ayverdi muhafazakâr kadın kimliğinin baskın olduğu ikinci ön plana çıkarmaktadır.

Anahtar Kelimeler: Muhafazakârlık, Türkiye Muhafazakârlığı, Samiha Ayverdi, Kadın.

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Conservative Manifestations of Women in Turkey: Deliberations on the Case of Samiha Ayverdi

The infiltration of Western-oriented thinking and lifestyles into the social fibre coincides with the dawn of modernisation in the 19th Century Republic of Turkey, a country that upheld this approach as a prominent ideal in her efforts to overcome national underdevelopment on one hand and started to experience social reconstruction shaped by the modern patterns originating from the West on the other. Considering how the practice and means of modernisation typically give rise to social assent and dissent at the same time, in the specific case of Turkey, this process appeared to give rise to varying degrees and forms of effects on the actors representing the main social dynamics, such effects being embodied in attitudes towards change and transformation accompanied by reactionary protests against the rising combination of social values and judgments. Conservative thinking has been a typical part of this reactionary attitude. “This conservative attitude which we observe to have emerged as a reaction to Ottoman-Turkish modernisation demands partial and gradual change against the radical revolutions and calls for change of the Republic” (Özekmekçi & Komşuoğlu, 2013, p. 36).

Finding themselves in the midst of the historical processes of revolution, war, or internal turmoil, etc., women were positioned as an undeniably important element for this wind of change. At this intersection, the outlook on women in the context of modernisation in Turkey focused on their articulation with ideological conservatism, which created a new typology for women as an alternative to that in modernisation: The conservative Muslim woman of Anatolia. Befitting this typology perfectly, Samiha Ayverdi (1905-1993) was an important woman actor deriving her background from the early years of the Republic, as well as her conservative identity, who made it her essential mission to reinforce maintain the native and national Turkish identity, culture, morals, and consciousness. In her works, Ayverdi adopted an attitude that accordingly argued for social reconstruction based on national values and tended to offer a guide for daily life on the tightrope between the past and the future, one that was riddled with reminders of the past.

Samiha Ayverdi is an author who portrayed the circumstances of her time in the context of conservatism in Turkey and managed to keep her legacy alive to the present day. Her life covered the period between 1905 and 1993 and she was tutored privately in history, literature, Islamic Sufism, and philosophy during her years of study. What is more, Ayverdi also gravitated towards Islamic resources and Eastern literature in her works with this gravitation leading her to create works that gave new life to the Turkish-Islamic culture. In addition, Ayverdi served as a bridge between the past and our present day owing to prominent references to Sufi belief and thinking in her works (Demirci, 2018, pp. 14-15).

The present study focused on Samiha Ayverdi as one of the significant figures in Turkey in the context of conservatism with particular attention to her views on women and family. Conservatism in Turkey is distinctly characterised by the way it managed not to be followed by a radical break from the past owing to its close ties with nationalism and Islamism. Its togetherness with Islamism and nationalism, in fact, represents an important factor that played an extremely significant role in the shaping of the conservatist approach to women and family. Samiha Ayverdi is a thinker who adopted this approach in her life, as well as in her works. Essentially, Ayverdi is positioned among the thinkers who made their mark on their time not as followers, but critics of modernisation. In Ayverdi’s thinking, the ideal woman is as tradition-bound as she is socially strong, educationally well-nurtured, and carefully avoidant of any power-grabbing competition with the man. Stressing women’s role as mothers in raising future generations, Ayverdi entrusts them with the role of carrying over national awareness, tradition, and culture to the new generation. In her denial of the fictionality of gender, Ayverdi advises that by “nature”, women cannot be equal with men. Even though Ayverdi refrains from affording an equal position to women in relation to men, she does uphold the role of motherhood she imposes on

women within the framework of Islamic values, a role which she emphasises to be a quality that is exclusive to women.

The present study is based on a research of secondary resources and a literature review. In this scope, authors consulted various resources including printed and electronic books (novels and stories) and journals, etc. The study is instrumental for an understanding of how discourse and thinking in today's discussions of women and family are shaped within the framework of the time period and relevant circumstances. It is possible to refer to the study as a source of important clues for ascertaining whether the forms and roles attributed in conservatism to women and family have undergone a process of transformation by reason of the new patterns and ways of thinking brought along by modernisation.

Conservatism: A Theoretical Approach Based on Definitions, Rise, and Principles

Conservatism is an ideology and a movement of thought advanced along a unique axis shaped by its proprietary principles, unique transformation, and promised values. In fact, there is an ongoing debate as to whether conservatism is an ideology or a movement of thought; this debate rises on the twofold of providing an exact definition for conservatism. One aspect of these challenges come from the tight bond between tradition and conservatism, while the latter is the result of conservative cynicism towards conventional ideologies and views, which adds further difficulties to the consistency of conservatism and its definition as a systematic ideology (Erdoğan, 2006, p. 5).

These challenges haven't been able to curb the efforts to offer a range of definitions for conservatism, however, and conservatism is defined, in its most generic form:

...to refer to a political philosophy, shaped by criticisms penned by writers, thinkers, and politicians, that has emerged in protest to the 'Enlightenment'; to the enlightened understanding of reason; to any political projects emanating from such reason; and any suggestions or practices pertaining to social transformation shaped by such political projects and that endeavours to restrict rationalist politics and protect the society from such projects of social transformation (and from their authors), as well as the tradition of thought and the political ideology built on these foundations in time. Conservatism has survived to our modern day and will continue to do so by carrying with it a backbone embodied in a critical build-up established by contemporary dissidents who argue for evolutionary or gradual change against revolutionary transformation and point to a future disaster arising from secularisation itself and its erosion of the solidarist social structure (Özipek, 2017, p.18)

Therefore, conservatism stands against the rationalist concept of reason as a tenet of Enlightened thinking and challenges an approach to the future shaped exclusively by projections and any effort to transform the traditional values that cement the society. Rising on reactions and dissent towards social modernisation, conservatism "finds its foundations in reactions manifested against capitalist modernisation with impetus from an ideal to maintain the political, social, and cultural structures targeted by modernisation or rather, the meanings and values attributed to such structures" (Bora, 2017, p. 54). Conservatism is characterised with a modern ideological structure in its distanced

and even critical attitude towards, or its refusal of, the meaning and value attributed to anything new. Mannheim describes conservatism as both a universal and eternal way of thinking that is unique to each age and as a modern way of thinking emerging as a product of the circumstances characterising our current age (Güler, 2016, p. 117). In this context, conservatism is a melting pot of claims of modernity and traditionalism and this structure finds more meaning in distinct classifications of “traditionalism” and “modernity” (Nisbet, 2019, p. 106). In an effort to define conservatism with a different perspective, Huntington (1957, pp. 454-455) defines conservatism ideologically as a system of ideas concerned with the distribution of political and social values and adopted by a significant social group. These definitions clearly indicate how conservatism idealises a society built on traditions in economic, political, and cultural terms.

The opinions concerning the advent of conservatism move along two distinct axes, the first of which is described as a movement that emerged in the aftermath of the French Revolution to pursue conservatism in a series of efforts to defend the hierarchical order in the former regime, oppose individualism, and challenges various aspects of industrialisation with a touch of disdain towards reason. The second axis, however, describes conservatism as a way of perceiving the world and a behavioural pattern that aims to preserve relationships and their network rather than as a way of thinking strictly fixed in its content (Demirel, 2004, p. 67). Beneton (2016, pp. 7-11) points out to the French origins of the term “conservatism” in politics and to its subsequent adventures branching out into the United Kingdom, Germany, France, and the United States of America, all diversified in the meaning and implications of the concept. According to Beneton, conservatism is, in all eventuality, an intellectual and political movement that appeared in modern times as a stand against the same modernity.

Although conservatism moulds into a different shape in every society on the basis of its unique set of internal dynamics and circumstances, Çaha (2016, p. 109) establishes four basic groups for the factors leading to the rise of conservatism. The first group of factors come from Enlightened thinking, which is built on a rational approach to the mind and the individual as one of its fundamental principles. In its essence, conservatism has a pessimistic outlook on the mind with references to the limited capacity of the mind and the imperfect nature of the individual. Conservatism argues that in fact, the notion of reason promoted by Enlightened thinking is a work of fiction and is far from offering a realistic reflection of human nature (Duman, 2009, p. 160), with the mind failing to offer a guide for social construction. However, it should be noted that conservatism does not deny abstract reason in its entirety as it merely tends to approach the notion of abstract mind developed through Enlightened thinking in the confines of the historical context (Öğün, 2021, p. 554).

The second group of factors emanate from the ideas of political, economic, and social change brought along by the French Revolution of 1789 (Heywood, 2019, p. 91). The “revolutionary political practice” (Çaha, 2016, p. 111) emerging through the Revolution attracted pronounced reactions from conservatives; such reaction against revolution then became a tenet for conservative politics, because conservatives believed that the French Revolution destroyed what Burke called the “inns and resting places of the human soul” or the institutions that bridged the society and the people (Güngörmez, 2003, pp.151-152). The abrupt and radical break from the past embodied in the French Revolution represents an important starting point for conservatives. In this respect, conservative politics find the right way for political change in a gradual, rather than abrupt, process (Duman, 2009, pp.162-163). Then, why is it that conservatives argue for gradual change? They believed that movements of reform could create some adverse outcomes and a revolution could destroy the institutions that held the society together as an organism, which, they argue, did actually happen during the French Revolution. To them, using

rationality as the basis for politics was effectively a denial of the limited capacity of humans and of the resulting gaps in the knowledge required for the proposed change (Özipek, 2021, p. 69).

The third group of factors come from “revolutionary utopian socialist movements”. Conservatives appeared to be rather reactive towards the idea of eliminating private property, which was often referred to in Marx’s ideas and eventually found an easy articulation in liberal thinking, as well as such social structures as family, state, morals, and law (Çaha, 2016, p. 112).

Finally, the most important group of factors leading to the advent of conservatism stems from the social structure that came out the other end of transformation started by the industrial revolution. In the eyes of conservatives, this new social structure brought about with the process of industrialisation caused disruptions in interpersonal relationships in family, kinship, and religion, triggered a process of disintegration and alienation, and undermined the sense of solidarity and common action in the society (Çaha, 2016, p. 113).

If conservatism is the product of a turbulent journey through modernity, then what are its underlying principles and the principal arguments it stands against? What do conservatives actually want to conserve? What were the values they thought were lost during this process? Conservatism focuses on the social structure as a concept of importance, which they believe is the essential factor that shapes an individual. Therefore, the existence of the society predates the individual. In this sense, conservatism rejects individualism and places the society before the individual in an order of priority. To them, the society follows an organismic structure contrary to an atomised one purported by liberal thinking. The organismic social structure entails an organic unity of the elements that make up a society, brought together in functional interdependency. This conclusion holds as much water in the society as in social relationships. An individual will act within the confines of certain limitations and requirements. Therefore, approaches championed by Enlightened thinking on the basis of “free will”, the “social contract”, and “rights” are, in fact, imaginative approaches rising upon an incorrect premise. The element of tradition is the most important point of reference for the social structure as it is the backbone that maintains continuity and stability in a society. The foundations of a society lie in the institutions operating within (Duman, 2009, p. 161). The primary reasoning behind this importance attached to tradition is based on its ability to create a sense of identity for the society, as well as for the individual. Traditions instil a sense of security in an individual by way of maintaining past practices, while also reinforcing the bond between the individual and the society by building a bridge between the individual and the past. In contrast, change is a source of uncertainty and insecurity and a cause for unhappiness (Heywood, 2019, p. 96). In brief, conservatism considers tradition as a tool for security, stability, and happiness. An emphasis on values accompanies tradition in establishing the basis for conservative thinking. Conservative thinking attributes the meaning in a society along the axis of values and accordingly, maintains its existence along with the other ideologies by way of its pursuit of “commitment to values” and “appraisal of values” (Baker, 2021, p. 104). Family relationship, neighbourly relations, religion, traditions, and customs represent significant values in the preservation and continuation of the social structure (Çaha, 2019, p. 143). Tradition emerging as one of the mainstays in conservative thinking is a natural effect of its claims to a separation from the past and the future (Çiğdem, 2021, p. 29).

Consequently, the principles that build the foundations of conservative thinking are in harmony with its ideal social structure. Its contemplation of the individual as an inherently imperfect structure that is far from being all-powerful at any given time, coupled with its tendency towards gradual rather than abrupt change and its ideal of social patterns based on tradition, entails a political structure shaped around moderation. It comes as no surprise, then, that an abstract perception of the individual

represented the main topic in the discourse of ideological conservatism both during the French Revolution and in its response to Enlightened thinking.

Conservatism in Turkey: Background and Trivets

There has been an increase in the number of studies considering conservatism outside the confines of such overbearing concepts as “reactionism” or “fundamentalism” to secure a better understanding of conservatism in Turkey; however, this increase has apparently failed to bridge the gaps in the literature offering an in-depth look into Western conservatism (Güngörmez, 2014, p.163).

In Turkey, conservative thinking has historically played a balancing act, finding itself moving closer to modernisation while keeping a distance at the same time (Genç & Coşkun, 2015, p. 37). This ambivalent approach in conservatism may also be construed as an outcome of its articulation with other ideologies and mentalities. At this point, while Bora (2017) argues that ideological conservatism goes hand in hand with nationalism and Islamism, Çiğdem (2021, pp. 47-48) opposes this argument by singling out the case of Islamism, which she believes has called itself into being through its distance to modernisation combined with its pursuit of its own definition of the new. In this context, “conservatism” is not a tenet in Islamism. “Even when Islamism surrendered to a reactionary rhetoric, it has clearly refrained from falling into ‘reactionism’ per se and held its ground not with conservatism bound by a duty to conserve or maintain what is, but with an ahistorical approach sanctifying the past or, albeit in a doomed effort, bringing the past to the present day.” Çiğdem (2021) describes the advent of Turkish conservatism as follows:

When considered in the face of its Western counterpart, Turkish conservatism will be inevitably plotted against the republic. The relationship between Turkish conservatism and the republic is identical in nature to the one between modernity and conservatism: Turkish conservatism is an ideology of the republic and has made its own existence possible only in the backdrop built by the republic (p. 50).

This wording can lead us to conclude that conservatism in Turkey was not a radical break emerging as a reaction to the havoc wreaked by the French Revolution of 1789 in economic, social, political, and cultural patterns. This is notably a function of the intertwined nature of the elements that typically feed history in the context of Turkey. At this point, conservatism in Turkey stands out as an amalgamation of elements borrowed from Islamism and nationalism. Conservatism, nationalism, and Islamism are able to articulate with each other through the bonds of history and appear to have stayed away from any changes that may be described as radical in the history of Turkey.

Conservatism lives in a world of duality revolving around the impossible togetherness of change and resistance to change and this duality becomes apparent also when it comes to conservatism in Turkey. The crux of this duality saw the ideology torn between Western modernisation that had already started with the Ottoman Tanzimat (Reform) Era and the reformist endeavours rising from the seeds planted with the proclamation of the Republic. In fact, pre-Republican Turkey gave birth to new Republic of Turkey and this succession makes it difficult also to put forward any arguments on “conservatism” and “progressivism” (Tezel, 2021, p. 22). On the other hand, some authors argue that ideological conservatism in Turkey has not found as impactful and important an embodiment as it has in the West reportedly due to the priority given to reforms and improvements rather than a full-blown revolution with a view to preserving unity and solidarity in the country. Here, there is a specific

argument indicating that the politicians had become aware of and been influenced by Western thinking and the thoughts emanating from the French Revolution along with the Second Constitutionalist Period, leaving them no time or room thereafter to occupy themselves with such matters as gradual change, preserving traditional institutions, or staying away from radical change (Özipek, 2021, pp. 75-79).

Ayvazoğlu (2013, p. 203-204) argues that in cultural terms, modernisation was dominated by an ideal of constructing “a national identity”, which, however, was to be the main instrument for a complete break from Islamic and Ottoman values. In fact, the Alphabet Reform of 1928 is an important example for the cultural concretisation of this break. Ayvazoğlu (2013,) uses the following wording to describe a new alphabet and effectively a new language breaking all ties with the legacy of the past:

...At a pace that is unprecedented and unlikely to be replicated in the history of any other nation, the entire nation but for a small minority had lost their literacy; books, newspapers, and magazines had dropped out of circulation; and calligraphers, copyreaders, and musicians, etc. had been left unemployed (pp. 203-204).

Ayvazoğlu (2013) describes this process as one of “vandalism”, which may be regarded as a reaction against the cultural aspects of modernisation. Gökalp (2010,) criticises the nationalistic element in the modernisation process brought along by the Ottoman reforms as follows:

Those that went along with the tide of ‘modernisation’ believed that it was possible to achieve the ideal nation out of various social groups and sects living together while spreading their reformist ideas and followed this thinking to merely slap a new meaning, one entirely stripped of national colours, onto the historically meaningful ‘Ottoman’ label. Rather tragic experience has shown, however, that there was no other group in the society that adopted the new meaning attached to the ‘Ottoman’ label than the Reformist Turks. This new meaning not only remained ineffective in its outcomes, but also gave way to extremely detrimental results for the state, social elements, and especially Turks (p. 12).

Turkish conservatism did not entail any radical break in politics yet nor was it able to restrain a reactive discourse towards a number of social elements including culture, nation and nationality, and tradition.

Manifestations of the Conservative Approach to Women and Family in the Thinking of Samiha Ayverdi

Attempts at modernisation following the proclamation of the Republic attracted criticism from a thinker of her time, Samiha Ayverdi, who argued that modernisation undermined the fundamental structure and elements of the society. Samiha Ayverdi is observed to have reserved a lot of room in her thoughts, works, and speeches for images of women and family shaped along the axis of conservatism and nationalism. It is notably impossible to separate Ayverdi’s thoughts on women from the economic, social, political, and cultural context of her time. “Her life story bore witness to the social and political birthing pains of modernisation in the years following the country from the Ottoman Empire to the

Republic of Turkey and this, along with her intellectual background, led her to author works in hopes of offering guidance” (Özekmekçi & Komşuoğlu, 2013, p. 50). Therefore, this backdrop should be the absolute framework shaping any approach to the importance and roles attributed by Ayverdi to women and family as the building blocks of conservative thinking. Matters of women and family would undoubtedly find it impossible to stay clear of the tension between “the old” and “the new” in this process.

Women and Family as Actors in Nation-Building

Conservative thinking is guided by a compass of tradition as the legacy of the past and the roadmap of the future. However, it encounters a crux of tension between dogmatism from the legacy of the past and uncertainty from the foundations of the future. Women are without question a significant actor directly experiencing this tension. The role cast to women in conservative thinking is traditionally based on a more edged discrimination between women and men. Ideological conservatism approaches the past with a sense of longing and the future with cynicism and this approach plays a decisive role in relationships between genders. In fact, conservative thinking believes in protecting such concepts as “order”, “hierarchy”, “authority”, “tradition”, and “family” and in this context, gender inequality and patriarchal thinking represent inseparable parts of conservatism (Özman, 2020, p. 339).

The wave of transformation starting with modernisation had a profound effect on the society’s outlook on the family in general and on women specifically. Conservatism has, however, incorporated women and family as important elements for nation-building owing to its articulation with ideological nationalism. Women appear to have acted as a strategic actor in the nation-building process of the society. In fact, Sancar (2017) expresses his opinions on the articulation between nationalism and conservatism as follows:

Ideological nationalism tries to penetrate the society by its strategy of building ‘the new family’. Women become ‘biologized’ to the same extent as they are employed as a basic strategy for social construction. However, the distance between nationalism and conservatism and between conservatism and modernity become real when modernity internalises the ‘restoration of tradition’. As modernity grows further away from conservatism, a distinct family strategy comes into play, one that urges women to move closer to traditional patterns of behaviour; as social change picks up speed, women are defined more and more as the safe zone that ‘hold their ground, firm and steady’ in the family, thus making up for the ‘loss of manhood’ suffered by the patriarchal mentality (p. 146).

In the Ottoman Empire, the Tanzimat Era marked the advent of a period of duality both in the face of modernisation and at the crossroads of the East and the West, culture and civilisation, the traditional and the modern, and progressivism and reactionism (Çağlıyan İçener, 2016, p. 141). In this world of duality, the question of women permeated deep into the thinking of Ayverdi, who heavily criticised modernisation’s promise of a new image for women in contrast with the forgotten and lost image of women closely associated with the past. At this point, Samiha Ayverdi comes to the fore as an important figure in the construction of the image of women along the nationalist and conservative axis. Ayverdi redefines the construct of womanhood, moulding it within the case of the roles she

attributes to this concept. In her book *Râtibe*, Ayverdi (2017, pp. 34-35) addresses the relationships between women and men and states that Allah has given a supreme privilege to women in the form of motherhood, but rather than upholding this privilege, women choose to lower themselves, sticking to the argument for “equality between women and men” in an act of misguided and hollow determination.

Ayverdi casts a privileged role for motherhood in her outlook on women and describes this role as a supreme privilege afforded only to women among all living beings. Ayverdi, in her opinions, emphasises the influence of the parallel functions of nature and culture in the construct of women as also upheld by traditional patriarchal thinking. Ayverdi, with her statement that “we lower ourselves with this tired refrain of ‘equality between women and men’”, dismantles the entire feminist literature. The description of the roles imposed on women and men as a social construct in feminist literature (Akgül, 2021, p. 22) is considered to represent a “misguided and tired refrain”. With this statement, Ayverdi also effectively frustrates the claim that every person is born equal and free, a claim that constitutes one of the tenets of liberalism.

Conservatism attributes a distinct role to the family, which also found significant reflections in Ayverdi’s thinking. Indicating how Islamic elements are instrumental in moulding the Turkish family tradition, Ayverdi underlines the intergenerational transfer of history and tradition awareness. Describing history as “the greatest friend, the true friend” (Ayverdi, 2012, p. 43), Ayverdi idealises the “Turkish mother” as the main character for the continued unity of family. In her eyes, “heroic” mothers who had raised their children with the motto “The only way is veteranhood or martyrdom!” attained the proud privilege of sending their sons off to the army for their homeland and their faith (Ayverdi, 2016, pp. 32-34).

This spotlight placed on women by reason of their biological role of motherhood is surely not a mere matter of childbearing. Motherhood sustains itself also in the form of an overwhelmingly ideological symbol (Özman, 2020, p. 345). The ideological aspect of motherhood finds its bearings in the efforts to maintain the continuity of the nation. Women are indispensable for the survival of the nation and appear to enjoy an extension of the public space into the private space in the ways in which they are addressed in societal terms. Motherhood and childbearing are the distinguishing features for the exact positioning of women in the society. In fact, Ayverdi (2017) underlines both the positioning of women at the intersection of public and private spaces and the differences between the East and the West in terms of this delineation:

Western civilisations, including the U.S., are therefore raising generations of degenerates, as they have disrupted the natural balance, overstepping their original mandate, just like goods spoilt by defective manufacturing. In fact, most women racing against their men are now the property of nurseries, not their own. With nurseries, like factories, raising generations deprived of compassion, affection, and human qualities in a similar fashion to workshops producing defective goods, humanity succeeds in creating technical wonders on one hand, yet fails generations by destroying their spiritual and inner life on the other

Europe no longer enjoys any growth in her generations, in her population, either. This is because women come home from work all tired and exhausted, with no time left for

them to raise children. Even if they find the time, a state body, a factory-spirited nursery becomes the mother to their children. As they are too busy to breastfeed their children early in the morning, they find themselves forced to abandon their children in a state body and to leave their house in disarray before setting off to work (p. 36).

“Protection”ⁱ, as much as it is an important concept for the articulation between conservatism and Islamism, finds a different reflection in the thinking of Ayverdi. The distance Çiğdem previously attempted to place between Islamism and “protection” manifests itself in the works of Ayverdi as the fundamental goal when it comes to the family. Therefore, the protection-oriented approach in Ayverdi’s conservatism becomes more pronounced in her consideration of the family as the basic unit that must be protected. At this point, Ayverdi also joins the wave of thinkers who typically base their deliberations on comparisons between conservatism in Turkey and that in the Western world. As the family is the most important unit that secures the continuity of the society and the country, the fundamental duty of women must be to raise children in pursuit of this goal. Women have the primary responsibility for childcare and spirituality and the national consciousness will suffer as long as this responsibility is entrusted to others. In this respect, childbearing and motherhood boost the functionality of the private space and are even considered to represent the fundamental tools for the depiction of women as mothers in the society. Ayverdi once again underlines the important sanctity of motherhood as a human quality in her address of the Western example. Describing how women have gotten stuck between their work and home in a manner similar to the dichotomy between the East and the West, Ayverdi makes a point by indicating that women’s employment is an obstacle to motherhood, which is the primary duty of women in her eyes, and this, in turn, creates social problems and disruptions. In this sense, the role of motherhood gets separated from its founding context as it gets entrusted to state bodies.

Ayverdi uses strong statements to express her opinion that there is no equality between women and men and stands against the argument for gender being a social construct, advising that the roles of women and men have been defined by nature (2017, pp. 36-37): “Women and men were created to complement one another and their division of labour was established by nature; therefore, any ignorant cause arguing for an opposition or contention between them would be an impossible cause, one that has already been defeated.” Consequently, Ayverdi contrasts the idea of a woman being an individual by herself with the idea of an individual only made complete by a man. Being a divorced mother of two herself, Ayverdi states that women’s rights and freedoms would be secured at the desired level if Islam is practiced in the right way and women leave their personal pleasures aside and pursue raising “generations with national and spiritual awareness” instead (Binark 2002, as cited in Azak, 2021, p. 253).

The spotlight placed on the role of mothers, i.e. women, in nation-building also finds a reflection in Ayverdi’s opinions. In the context of the nation, women then become one of the main actors in ideological nationalism. Accordingly, Ayverdi pursues a nationalist vision in sanctifying motherhood and draws a similarity between motherhood and the nation, where she emphasises that women raise the sons of the nation to fulfil their duty of motherhood (Keleş, 2012, pp. 15-16).

Ayverdi regards the family as the guarantee for the continuation of the social structure; however, she refrains from looking back to the past and making a comparison between the old family and the new family (2014, pp. 100-101). According to Ayverdi, the old family structure was the most robust unit of the society, with the family itself positioned as a stronghold against possible attacks from the outside. However, at the current point, despite some exceptions of these families still present, there

has been a breakdown in the historically and traditionally rooted structure of the Turkish family structure. As individuals spend less time at home, they have even less time to take care of their homes and children and less of a bearing in this context. Ayverdi, bringing forward women's importance as mothers in the disciplinary and protective duties of the family, considers a mother as "the pilot who holds the flybridge of the family, never losing sight of the compass" (Ayverdi, 2014, p. 101).

The absolute importance attributed in ideological conservatism to the institution and function of the family finds even more sanctity in the thoughts of Ayverdi with references to the role of women as mothers. In this sense, conservatism in Turkey pursues the ideal of sustaining the society, which coincides with Ayverdi's imagination of a woman and a family distanced from modernisation. Ayverdi prefers spirituality to the formalist and materialistic change brought along by modernisation. In her thinking, the cycle of women-family-society-nation can only be kept moving by the trinity of history-tradition-spirituality.

Diversifying Womanhood at the Crossroads of Modernity and Conservatism

Conservative thinking argues for gradual change and this argument does find some room in Ayverdi's opinions; however, more pronounced implications of the identification of modernisation with abrupt, rather than gradual, change is observed in the diversifying range of manifestations of women at the crossroads of modernity and conservatism. While conservative thinking considered women primarily in the context of their functions of motherhood, as well as their roles in raising children, rebuilding the nation, maintaining social stability and continuity, and carrying over history, national awareness, and consciousness between generations, these functions were faced with changes along with the outcomes of modernisation. At this point, Ayverdi, in her book *Milli Kültür Mes'eleleri ve Maarif Davamız* (could be translated into English as "Matters of National Culture and Our Educational Action")ⁱⁱ (1976), compares "the women of yesterday and the women of today" and reaffirms the ideal of women she longs for:

...The old woman was not literate for the most part. But calling her ignorant would be as big a fallacy as it would be a mistake. In fact, the old woman had the advantage of verbal culture, which afforded her a formation of civilisation, conscience, and social affairs. As a result, she was a creature that was familiar with the realities of the country and that carried the native and national mark in her every attitude, emotion, and thought, in her lifestyle, and in the entirety of her worldly existence (pp. 290-291).

Ayverdi's longing for the "old woman" is the manifestation of a contemplation extending from the past to the future. This nostalgia brings to the mind the critique of the image of the "new woman" in ideological conservatism. According to Ayverdi, the "native and national" woman was the product of an order of nature that kept her active, functional, and dynamic in every part of life. The "verbal culture" is, on the other hand, an important element that secured the existence of women in the framework of spiritual values. Then, what was the change in circumstances that rained down such criticism on the "new woman"? Ayverdi (1976, p. 291) emphasises the role of a "system of nurture", handed down to the next generation as a material and spiritual whole, in her comparison between the old woman and the new, describing this system as the main distinguishing factor. This claim to a native and national identity, then, symbolises a woman rooted in her own culture and moulded by her native system of education.

Ayverdi, in her habit of attributing a spiritual meaning to education, underlines the roles this institution assumes in the dichotomy of the old women and the new; nurture, in this respect, functions as the key to education. However, Ayverdi (2014, p. 96) also expresses some reservation on the topic of education and goes on to classify certain groups of women. Ayverdi is rather cynical in her questioning of whether contemporary women are able to fulfil their duties as mothers despite their level of education and compares educated women with the “heroic” women of the past, effectively calling into question whether the “new” women are able “to instil in their children an equally strong faith or the same level of national consciousness”. The new system of education brought along by modernisation, in Ayverdi’s view, undermined the transformation of women, who conventionally represented the foundation of the society. Gökalp’s aforementioned critique of “modernisation” as a “useless” concept also finds a reflection in Ayverdi’s views.

In fact, the image Ayverdi draws for women is the quintessential conservative woman. A woman idealised on the basis of her dress sense, education, nurture, historical awareness, and home life is surely not too far removed from religious elements. Making a point of Islamic values in her views on women, Ayverdi (1976, pp. 369-372) states as a matter of inevitability that women are now working in the field, as well as outside of their home, due to the necessities arising from living conditions. Nevertheless, this phenomenon is not entirely unconfined or uncontrollable: “But this doesn’t necessarily mean that women should walk around in as little as her beach clothing or bare themselves naked, setting aside their sense of modesty, decency, and manners...”. Following this reproach, Aydemir spends some time on the Islamic attitude towards clothing and states that Islam is not interested in matters of clothing at the moment or, to be more exact, this is not a matter of relevance for Islam (1976, p. 372).

Ayverdi bases her understanding of the world on spiritual values, emphasising the unifying power of Islam. In this framework, Ayverdi doesn’t consider clothing as the main issue here and rather, points out to the external threats facing the Islamic world, writing “Our religion is in grave danger, but not for matters of women wearing short or long skirts”. At this point, Ayverdi signifies the unifying force of Islam as the greatest saviour humanity needs for survival (1976, pp. 379-381). Emphasising this unifying force again in the context of individual differences, Ayverdi (2019a, p. 105) posits that all Muslims must unite regardless of their ethnicity with her following statement: “There cannot be any question of ‘I and we against you’ in Islam. Being Turkish, Arabic, Persian, Kurdish, Albanian, Bosnian, Georgian, Circassian, Black, or Abyssinian makes no difference. In fact, Islam does not separate, but unites and brings people together...”. In this respect, Ayverdi considers Islamism as a prominent guide in the preservation of the past and projecting the future. Religion generally is positioned as a determining factor in conservative thinking in that it is, in a sense, entrusted with the duty of redefining life within the confines of morality in the face of the negative and disruptive impact of modernism (Dural, 2004, p. 26).

As Ayverdi reminisces about the past, she also compares rural and urban women. In her book *Ibrahim Efendi Konağı* (2019b), Ayverdi considers women of the urban society in a comparison:

Women in this purposeless society would live their lives on the basis of narrow or limited ideas or the lack thereof, unaware of the past, indifferent to the present state, and disinterested in the future, and were, in a sense, happy with that. An unbridgeable gap had now appeared between these women and the women of the second or even the first generation before them. The urban women of the old times were, just like the rural women back then, among the active agents of

the homeland. Their most pleasant qualities were their resolve and self-denial to sacrifice their lives for what they believed in and for their faith. A midwife putting a new-born into the arms of its young mother would see a mother as resolute and determined as would be expected from the pride of a hero moulded in his love for the homeland and for the faith, so much so that she would greet her new-born by saying “The only way is veteranhood or martyrdom!” even before those rosy lips could have their first taste of milk. Yet now, in the eyes of this new woman, the homeland and the faith had invariably become nothing but the residue of a fairy tale long gone. Now, her child was to be raised not by her but by nannies, by wetnurses, and, more often than not, by governesses. For her, there was nothing left of motherhood but a fantasy, a pretext for pride (p. 227).

Ayverdi’s distant stance towards the image of the “new” woman brought along by modernisation becomes even more distinct when it comes to family and the homeland. The fabled “rural” woman gets to be canonised in Ayverdi’s thinking, because the “rural” woman is one that sticks to the values of the past and fulfils her duty as a mother by herself. Among others, Ayverdi appears to react harshly to how the “old” women handed over the duty of motherhood, which meant raising their children as prospective sacrifices for the homeland, to the “new” women who, in turn, entrusted it to childminders as a public service.

Ayverdi’s ideation of women as “heroes” is the product of an articulation between ideological conservatism and ideological nationalism. Nationalism identifying the woman with the homeland or the homeland with the woman in its discourses on gender is also an indication of the construction of the image of the woman. On that note, Najmabadi (2016, pp. 129-130) offers his take on the linking of women to the homeland in nation-building as follows: “The nationalist discourse has, for the most part, employed the representation of the homeland as a woman’s body to build a national identity based on the collectivity of men in a nation composed of brothers.” Protecting women throughout this process is equivalent to holding the borders and security of the homeland away from harm. The ideation of the woman as a “mother” is a guarantee for unity and solidarity among the sons who were tasked with defending the homeland (Tokdoğan, 2020, p. 332). Therefore, the coupling of the heroic mother in the conservative discourse with the motherland in the nationalist discourse marks the advent of the instrumentalization of women and their emergence as one of the prominent actors in nation-building.

The works Ayverdi penned during the period coinciding with modernization in Turkey represent the crux of the distance towards and the critique of the Western origins of modernization. However, the striking observation here is one of the mutually complementary and harmonious stance emerging at the intersection of conservatism, nationalism, and Islamism in terms of their approaches towards women. In fact, Bora (2017a, p. 7) states that nationalism, conservatism, and Islamism are each a “state of being” existing in complete harmony in their representation of the right wing. This harmony is the compilation of the concepts and content of the Turkish right wing coming from nationalism; the values and rituals of Islamism; and, finally, the attitude and style of conservatism. Again, Bora (2017a, p. 342) underlines that this stance adopted in conservatism is, in fact, an important dynamic for the Turkish right wing, nationalism, and Islamism, contributing to their convergence on common grounds.

The smooth articulation observed among these three ways of thinking represents a significant dynamic in the emergence of varying manifestations of women. Nationalist thinking considers the woman as the equivalent of the homeland; conservatism defines the woman as the heroic mother; and Islamist thinking establishes a state of motherhood that guarantees the future of the family and, what is more, incorporates the nationalist-conservative discourse.

In her works, Ayverdi praises the woman whom she intertwines with the past, while adopting a critical perspective towards women caught in the change brought along by modernisation. Despite her membership to such organisations as the Turkish Women's Cultural Association (Azak, 2021, p. 252), Ayverdi voices her discontent with the phrase "women's rights" (1976, pp. 300-302), arguing that women and men are different from each other in physiological and psychological terms and therefore, the two sexes cannot share equal rights, duties, and responsibilities. Nevertheless, this cannot constitute grounds for oppression or abuse towards women. Indicating that Islam offers a reasonable order that defines the rights and freedoms of women, Ayverdi asserts that there should not be any competition between women and men, who should adjust themselves within the confines of the possibilities granted to them by way of their creation. In this respect, Ayverdi draws a comparison with the West, where she posits women's rights are under legal protection, but the functioning of this mechanism takes root in a threat. Repeating the hadith "Paradise lies at the feet of the mother" (1976, p. 302), Ayverdi once again reminds the reader of the value attributed to women in Islam. At this point, conservative thinking refrains from internalising the equality and freedom defined as the universal principles of the natural rights argued for in the liberal theory (Birler, 2017, p. 325). Mentions of equality that find some reflection in Ayverdi's thinking represents an understanding that is inherent to conservative thinking, while freedom is not unrestricted in nature but is embodied in a right which individuals may enjoy in strict adherence to the law and the authority and in their unbreakable link with citizenship (Çağla, 2010, p. 197). When considered within the framework of the Islamist-conservative thinking, this discourse yet again leads to the conclusion that the duty of motherhood is a value that warrants protection and appeals to equality and freedom remain in the background in the cause of prioritising the society over the individual.

Conclusion

The study endeavoured to offer an evaluation of the process of change surrounding conservatism in Turkey along with the start of the Republican era on the basis of the works and views of Samiha Ayverdi. Samiha Ayverdi is a thinker who imprinted this perspective on both in her life and her works to a significant extent and one of the thinkers who made their mark on their times, with her critique of not modernisation itself, but the forms this process took in the society. In Ayverdi's thinking, the ideal woman is as tradition-bound as she is socially strong, educationally well-nurtured, and carefully avoidant of any power-grabbing competition with the man. Stressing women's role as mothers in raising future generations, Ayverdi entrusts them with the role of carrying over national awareness, tradition, and culture to the new generation. In her denial of the fictionality of gender, Ayverdi advises that by "nature", women cannot be equal with men. Even though Ayverdi refrains from affording an equal position to women in relation to men, she does uphold the role of motherhood she imposes on women within the framework of Islamic values, which she emphasises is a quality that is exclusive to women.

Ayverdi, with her thinking overlapping with the tumultuous years of Turkish modernisation, is a figure who personally bore witness to the transivity of modernisation of the Turkey of the Republic along the axis of revolution and reforms. Her views on women and family fall not too far from the role in which women and family find themselves cast in today. Positioned as the single actor for nation-building by reason of her childbearing, the woman has come to assume the role of an engine for the

transfer of traditions, customs, and history to the next generation. Ayverdi advises against the negative implications of modernisation for the current and future generations and this advice bears traces from the conservative cynicism towards the future. When it comes to women, her classification between the “old” and “new” women may be considered as a result of her affinity towards conservative thinking over modernity. Ayverdi reacts to the ideas frequently appearing in gender studies today centred around the arguments that women and men are equal; women should be liberating from their subordination in the society; and every woman should be defined as a standalone individual with her intertwined version of women’s roles swinging on the pendulum of private and public space. Women are positioned in the private space as fulfil their role as mothers and complement their men by taking on childcare and domestic responsibilities, while they find themselves shifting to the public space when positioned as “heroes”.

As modernisation in Turkey was shaped through dualities, women and family experienced their own form of remodelling. The profound reason behind Ayverdi’s thinking being built around two-way comparisons between categories of women is her endeavour to put forward a concrete reaction against the process of modernisation. In fact, Ayverdi reacts against not modernisation itself, but the ways in which it unfolds in society. In her eyes, women and family are the values keep the Turkish social structure on its feet and so, must be protected. Protection of these values must be guided by the values of the past. The society builds on the unity of women and men, which cannot be sustained with equality between sexes. This harmonious unity is only possible if women and men fulfil the roles and duties assigned to them in the best way possible. The equality purported by modernism fails to secure a social structure based on stability and security. The organismic social structure did not draw any sharp lines around ideological conservatism, thereby allowing conservatism to articulate with a range of other ideologies also motivated by the characteristic atmosphere of the day.

The transformation conservatism has undergone to current day has undoubtedly highlighted a range of descriptions of the role and importance assigned to women and family in the society. At this point, an important commonality between conservatism of the past and conservatism of today lies in the unwavering importance they both attach to the idea of family centred around the woman being the building block of the society despite the variations observed in the exact set of roles and duties involved in this position. What essentially sets apart the conservatism of the past also lies in its attribution of the values for Turkey as a Republic to be built on to women and family.

Compliance with Ethical Standards

Ethical Approval

Ethical approval for this study is not applicable.

Author Contributions

The author confirms sole responsibility for the following: study conception and design, data collection, analysis and interpretation of results, and manuscript preparation.

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Notes

ⁱ Turkish uses the same word for conservation and protection. t.n.

ⁱⁱ “Matters of National Culture and our Cause in Education”