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# JOURNAL OF HUMAN AND SOCIAL SCIENCES (JOHASS)

## The Mediating Role of Job Crafting in The Effect of Self-Leadership on Employee Performance: The Case of Azerbaijan Banking Sector [*]

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# The Mediating Role of Job Crafting in The Effect of Self-Leadership on Employee Performance: The Case of Azerbaijan Banking Sector

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| Abstract | Research Article |
|---|---|
| The aim of this study is to focus on the effect of self-leadership behaviors on the employee performance of and the mediating role of job crafting in this effect. The scope of the research consists of 298 randomly selected employees working in banks operating in Azerbaijan. In the study, the 'Self-Leadership Scale', 'Employee Performance Scale' and 'Job Crafting Scale' developed by different researchers were used after obtaining certain permissions and re-validation and reliability analyzes were made. The research method was determined as qualitative and scanning design. Questionnaire method was used as data collection tool in the study. The data obtained were evaluated by making certain analyzes through the SPSS V28. As a result of the validity and reliability analysis of the scales used for self-leadership, employee performance and job crafting variables, it was calculated that the Cronbach Alpha coefficient of self-leadership was 0.787, the Cronbach Alpha coefficient of employee performance was 0.762, and job crafting was 0.704. According to the results obtained from the regression analysis, self-leadership has a positive and significant effect on employee performance and job crafting. In addition, it has been determined that job crafting has a positive and significant effect on employee performance. Finally, as a result of the multiple regression analysis, it was concluded that job crafting and its sub-dimension task crafting provided a full mediating, while cognitive and relational dimensions provided partial mediation in the effect of self-leadership on employee performance. | |
| | |

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## Introduction

A key element in achieving the goal in accordance with the stated objective is the amount of communication between employees and leaders or managers. Reaching the desired outcome may be challenging due to both the employees' incapacity to articulate their recommendations and proposals regarding the existing situation and the leaders' failure to clearly explain their needs and aspirations. Employees' performance inside their business may suffer as a result of their incapacity to voice their thoughts, demands, and offers on the work. Numerous various strategies have been put forth in the field of organizational behavior to address the aforementioned issues. Some of these approaches are concepts developed by different researchers such as self-leadership as a leadership style, employee performance, and job crafting.

The purpose of this study is to investigate if job crafting, as suggested by social exchange theory, mediates the effect of self-leadership on employee performance through the Azerbaijani banking system.

It is true that the effect of self-leadership on performance has been studied in a limited number of research. For instance, Seomun (2005) found that self-leadership has a positive effect on individual performance, while Yu and Ko (2016) demonstrated that self-leadership is positively related to job performance. Both studies focused on job satisfaction as a mediator in the relationship between self-leadership and performance. The concept of job resourcefulness, which encompasses voluntary, conscious and deliberate change, is a relatively new variable in the literature. Zhang and Parker (2018) argue that job resourcefulness is a trait that may be particularly compatible with self-leadership. This is because self-leadership involves controlling one's behavior and being open to influence from leaders. Job resourcefulness, in turn, aims at self-targeting employees to achieve their goals individually. Although there are no studies that discuss self-leadership and job resourcefulness together, some research has been conducted on job resourcefulness and employee performance. For instance, Wingerden et al. (2017) found that task and cognitive resourcefulness are positively related to employee performance, while Karataş and Aktaş (2020) demonstrated that relational and cognitive resourcefulness are positively related to job performance.

Based on these findings, it is reasonable to argue that job resourcefulness may have a significant effect on the relationship between self-leadership and performance. The specific dimensions of job resourcefulness, such as task, relational, and cognitive resourcefulness, may play different roles in explaining individual and job performance. The main motivation of this research is to explore the potential effects of job resourcefulness on self-leadership and performance, which could contribute to the development of new theories and practical interventions in the field of management. Researches provide their scholarly contributions with uniqueness and value, according to Corley and Gioia (2011). The research is anticipated to produce a growing level original contribution to the theoretical backdrop. Additionally, it is hoped that the research will advance managers in the banking industry's practical understanding. Additionally, it will help the growth of Azerbaijani literature as a discipline of quantitative study.

## 1. Literature Review, Theoretical Background and Hypotheses

### 1.1. Examined constructs: Self-Leadership, Job Crafting, Employee Performance

Studies on leadership have typically focused on how the leader affects others in the literature. But being a leader is not just about people. Leadership also refers to a person's

capacity for self-management. As a result, it's critical for leaders to continually improve their own leadership (Kör, 2015).

According to Manz (1986), self-leadership describes a person's approach to activities that inspires him to achieve goals in accordance with personal or managerial standards, managing his conduct, and influencing others by using self-perception as leverage. Williams (1997) claims that self-leadership includes the concepts of self-management and self-regulation and is an endeavor to generate new human resources in comparison to others. Self-leaders, on the other hand, act in accordance with their own standards and go beyond these guidelines. Afterward, individuals might receive self-leadership training, during which they can discover methods for influencing themselves by utilizing aspects that boost their drive. To sum up, self-leadership may be described as the process of influencing oneself by giving the required self-direction and drive to accomplish the predetermined goals.

Self-leadership is a type of leadership that is seen as an alternative to more conventional management and leadership approaches that rely on hierarchical power inside the business. By giving workers more power and responsibility in groups, such an option reduces the employees' reliance on the boss (Pearce & Manz, 2005). According to the self-leadership theory, people and groups only conform to external standards and both govern and create these norms internally. In his investigations, he looked at self-leadership in both individuals and in groups.

The definition of the term "self-leadership" is "a process in which individuals and an organizational team motivate, direct, and most fundamentally influence themselves in order to achieve expected behavior and results." Self-leadership is based on self-control and self-management and is associated with theories like "self-impact." In their study, researchers have identified three self-leadership tactics. These techniques include behavior-oriented techniques, goal-setting, self-observation, self-rewarding, self-punishing, and establishing reminders for oneself (Arl, 2011). Natural Reward Strategies, intrinsic incentives, and Constructive Thinking Model Strategies (Carmeli et al., 2007): Visualizing successful performance, Self-talk, and Evaluating Beliefs. By dimensioning the aforementioned tactics, the idea of self-leadership was applied in this study. Job crafting was described as the physical and mental modifications and adjustments that people make when completing a task or job in the groundbreaking research of Wrzesniewski and Dutton (2001). They define job crafting as a notion that explains how employees accomplish their jobs and how their job identity and importance influence how, when, and why they do so (Wrzesniewski & Dutton, 2001). According to Berg et al. (2008), job crafting is the method through which employees put in extra time and is not a one event or action. The definition of job crafting and its contributing components were described by Bruning and Campion (2018) using two fundamental tenets: job crafting is accomplished with the manager's or coworkers' consent, and these consents do not need to be formal. This detail differs from the impressive behavior of employees to formally accept the job outlook from their managers.

The goal of job crafting is to help each employee focus on and accomplish their own personal goals. Second, job crafting includes willful, purposeful, and conscious change. Third, job crafting necessitates a clear distinction between duties that were previously adjusted and regulated and those that are currently altered and assimilated. Fourth, job crafting produces long-lasting improvements as opposed to one-time or transient ones. Fifth, as opposed to changing aspects of free time, job crafting tries to change aspects of the employment function. And finally, self-created employment like being a self-employed consultant are not appropriate for job crafting. Instead, it is appropriate for a position with a defined definition and outlined duties (Zhang & Parker, 2018).

The sub-dimensions of Wrzesniewski and Dutton (2001), one of the groundbreaking studies in the literature on work creation, were studied in this study.

The first aspect of the concept of job crafting, task crafting, refers to the effective shaping of the tasks that employees are required to complete in the institution where they work by altering the number, nature, and content of the responsibilities they accept, as well as the tools that assist them in carrying out their duties, in accordance with the capacities provided by their managers in the business environment. In addition to what was previously stated, it also entails shifting the parameters of the work the employee performs. Employees attempt to lessen the amount of work they have to do by exerting more effort on the jobs they must perform but do not particularly enjoy doing, or by taking the easy route and delegating these chores to their subordinates or employees (Sözber, 2019; Niessen et al., 2016).

The second component of job building, known as cognitive crafting, has been described as the process by which an individual reshapes the jobs they accomplish in their own minds in order to understand the significance of their responsibilities and internal relationships. Employees alter their thoughts and behaviors regarding their work in their minds, changing the cognitive reflection of their labor. Studies have demonstrated that people with cognitive skills have a more thorough understanding of their jobs by analyzing the work they perform, knowing the significance of the work they see, and continually working to increase this awareness. Additionally, the employee first assesses his identity and the significance of his work; as a result, he develops a sense of self in the workplace and modifies the significance that his work holds for him personally (Kerse, 2017). Slemp and Vella-Brodrick (2013) found that cognitive crafting is distinct from task and relational crafting and may be the closest to the concept of "work identity" and, more broadly, how people see themselves in the workplace or in terms of a task. understood it to be a notion that includes everything they specify.

Relational crafting is characterized as a qualitative or quantitative adjustment to the connections one makes with others in the workplace. Through this, the person examines the coworkers and close friends within the organization with whom he or she interacts and modifies behavior as necessary (Karataş, 2019). Job performance was defined by Motowildo and Kell (2012) as the sum of the expected values for a person's series of behaviors over an extended period of time. Performance is a phrase used to describe the degree to which a person can use his or her probable and actual traits, skills, talents, and experience to accomplish the set goals. Performance is defined by the enterprise as each person's contribution to the institution's goals being achieved. One of the most crucial duties of managers is to model the activities and behaviors that will improve employee performance by making the most efficient use of the workforce (Şehitoğlu, 2010).

## 1.2. Theoretical Background and Hypotheses
### 1.2.1. The Relationship Between Self-Leadership and Employee Performance

Since self-leadership has only just begun to be studied and included in studies with other variables, there aren't many studies that examine directly the relationship between self-leadership and employee performance in the literature. However, some studies can be regarded as being more relevant to the study's scientific field. For instance, Prussia et al. (1998) used a sample of 151 participants in their study to explore the effects of self-leadership and self-efficacy views on employee performance. It has been established that self-leadership influences self-efficacy and that self-efficacy is a performance in and of itself. In fact, it was shown that the impact of self-leadership on employee performance was moderated by self-efficacy. Another study, conducted in two South Korean provinces in 2015, used 211 hospital nurses' responses to a questionnaire to ascertain the impact of self-leadership and communication skills on job performance. According to the study's findings, self-leadership and self-efficacy concepts have a positive impact on employee performance, and communication competence significantly mediates the relationship between self-leadership

among employees and performance (Yu & Ko, 2016). Taking into account the data from studies conducted across many sectors;

      H1: Self-leadership has a positive and significant effect on employee performance.

### 1.2.2. The Relationship between Self-Leadership and Job Crafting

Although there are numerous research examining job crafting with various leadership philosophies in the literature, few studies have focused on how it directly relates to self-leadership. They looked at the connection between coaching leadership and employee job crafting behaviors in an essay measuring job crafting dimensionally from a self-leadership perspective. According to the study's findings, self-punishment and self-reward variables, which are aspects of self-leadership, mediated the association between coaching leadership and job crafting in addition to the relationship being positive and significant. Additionally, according to Zhan Xiao-jun and Zhu Yang-hao (2020), coaching leadership also indirectly influences how individuals demonstrate work crafting through self-reward and self-punishment. Starting from here;

      H2: Self-leadership has a positive and significant effect on job crafting.
      H2a: Self-leadership has a positive and significant effect on task crafting.
      H2b: Self-leadership has a positive and significant effect on cognitive crafting.
      H2c: Self-leadership has a positive and significant effect on relational crafting.

### 1.2.3. The Relationship between Job Crafting and Employee Performance

Despite the fact that self-leadership and job creating are more recent concepts, there are studies comparing them directly, in terms of their dimensions, and using various variables. According to this research, one of which was looked at by Weseler and Niessen (2016), many connections between job crafting elements and worker performance were discovered. Additionally, it has been noted that job performance of managers and staff is positively correlated with shifting or increasing tasks. According to Niessen, managers and staff members should be aware that job crafting and performance are related in diverse ways. They looked into whether job crafting intentions and job engagement mediated real job crafting actions and, as a result, high levels of job engagement and employee performance in a study that examined job crafting and employee performance using diverse variables. The research's findings indicate that individuals can raise their levels of job commitment and performance through job designing (Tims et al., 2015). In the light of the information obtained from here;

      H3: Job crafting has a positive and significant effect on employee performance.
      H3a: Task crafting has a significant and positive effect on employee performance.
      H3b: Cognitive crafting has a significant and positive effect on employee performance.
      H3c: Relational crafting has a significant and positive effect on employee performance.

### 1.2.4. The Relationship between Self-Leadership, Job Crafting and Employee Performance: Social Exchange Theory Perspective

According to Yıldız and Develi (2018), the Social Exchange Theory captures the rational decision-making process that results from an individual's benefit-cost assessment in light of their expectations for the environment in which they live. People's opinions and attitudes toward the pertinent event or climate have an impact on how they behave (Blau, 1964). According to this viewpoint, an improvement in work performance is anticipated as a result of employees' assessments of their own self-leadership actions and their encouragement of job crafting.

Since examining employee performance with variables from other fields is generally viewed as risky and ineffective (Griffin et al., 1981), the term "employee performance" frequently refers to the impact of goal setting, motivation, and the manner in which different leaders treat their employees. These topics deal with important organizational research issues. However, there isn't a study in the literature that examines how people perceive leadership and discipline, how that discipline forecasts their work based on themselves rather than how other leaders behave as a performance indicator. When the aforementioned study's findings are taken into account, it is predicted that there will be a positive increase in an employee's performance if they demonstrate self-leadership in the workplace and interpret their roles in a way that suits them. It is also predicted that there will be a mediation between these two variables. Based on this context,

H4: Job crafting has a mediating role in the effect of self-leadership on employee performance.

H4a: Task crafting has a mediating role in the effect of self-leadership on employee performance.

H4b: Cognitive crafting has a mediating role in the effect of self-leadership on employee performance.

H4c: Relational crafting has a mediating role in the effect of self-leadership on employee performance.

The model of our research developed in the light of this information is presented below (Figure 1).

**Figure 1.** Research Model
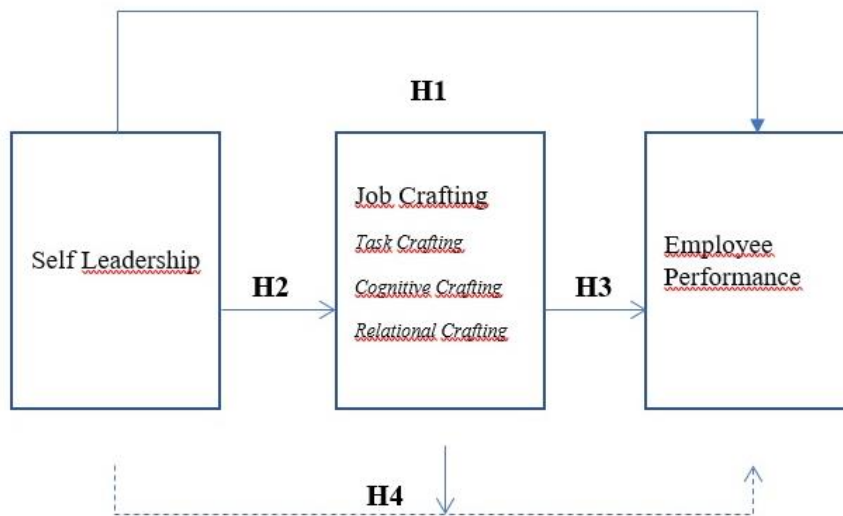


## Method

**Model**

This study employs a quantitative research methodology and a scanning design. With the aid of questionnaires, screening design study tries to ascertain people's attitudes, views, opinions, behaviors, expectations, and traits about particular concerns (Gürbüz and Şahin, 2016, 107). Using SPSS, exploratory factor analysis, linear regression analysis, and hierarchical regression analysis were applied within the parameters of the study.

The research's target population consists of the staff members of the banks doing business in Azerbaijan. The researchers manually prepared more than 500 randomly chosen

bank employees via Google Forms and gave the link to the survey. There were 309 answers in all. Because 11 of them were inaccurate or incomplete, they were excluded from the survey. Due to their completeness and accuracy, the remaining 298 questionnaire responses were also used in the study. The SPSS statistical program was used to perform certain analyses on the collected data in order to evaluate them.

Demographic characteristics were measured using nominal scales. Regarding the participants, the distribution of age, gender, marital status, education level, experience in the current bank and total business experience were examined. The self-leadership scale used in the research was developed by Anderson and Prussia (1997) (Self-Leadership Questionnaire-SLQ); As Tabak et al. (2013) tested for reliability and validity and adapted the Self-Leadership Scale into Turkish. Expressions measuring self-leadership were used as '1' never and '5' as always. As an Employee Performance Scale, Fuentes et al. (2004) and Rahman and Bullock (2005) and adapted into Turkish by Göktaş (2004) and consisting of 3 statements, the 7-point Likert-type Employee Performance Scale was developed by Kirkman and Rosen (1999) and has been validated by Çöl (2008). 4 expressions of the scale, which was adapted to Turkish by making tests, were used. As a result of the combination of the two scales, 7 statements were created and the 7-point Likert-type scale was replaced with a 5-point Likert-type scale for the convenience of the participants and the ability to answer the questions correctly. Expressions measuring Employee Performance were used as '1' strongly disagree and '5' as strongly agree. As the Business Skills Scale, the Business Skills Scale developed by Slemp and Vella-Brodrick (2013) and adapted into Turkish by Kerse (2017) after a validity and reliability analysis was used. The scale consists of 3 dimensions and 19 expressions in total and was prepared using a 5-point Likert type. Expressions measuring Job Crafting were used as '1' strongly disagree and '5' as strongly agree.

In order to obtain certain permissions, ensure that the research population is in Azerbaijan, the volunteers who will participate in the research can better understand the scale items used, and to get more accurate results in the analyses made, the scale items to be used in the study were translated into Azerbaijani Turkish by experts and translators.

**Distribution of Participants' Demographic Data**

The distribution of demographic characteristics of bank employees participating in the research is shown in Table 1. According to Table 1, 58.4% of the participants are male, 55.0% are between the ages of 25-3 and 63.1% are single. When the distribution of education status is examined, it is seen that 49% of the participants are graduates. When the experience distribution of the participants is examined, it is seen that 53.4% of the participants have 1-5 years of experience in terms of experience in the current bank, while 42.3% of the participants have 1-5 years of experience when their total business life experience is considered.

*Table 1. Distribution of Participants' Demographic Data*

|  | **N** | **%** |
|---|---|---|
| **Sex** |  |  |
| Men | 174 | 58,4 |
| Women | 124 | 41,6 |
| **Age** |  |  |
| 18-25 y.o | 92 | 30,9 |
| 26-35 y.o | 164 | 55,0 |
| 36-45 y.o | 39 | 13,1 |
| 46 y.o + | 3 | 1,00 |
| **Marital status** |  |  |

| | | |
|---|---|---|
| Married | 110 | 36,9 |
| Single | 188 | 63,1 |
| **Education Status** | | |
| High school | 2 | 0,7 |
| Bachelor Degree | 143 | 48,0 |
| Master Degree | 148 | 49,7 |
| Doctor's Degree | 5 | 1,7 |
| **Total Work Experience** | | |
| Less than 1 year | 15 | 5,0 |
| 1-5 Years | 126 | 42,3 |
| 6-10 Years | 81 | 27,2 |
| 11-15 Years | 51 | 17,1 |
| 16 Years + | 25 | 8,3 |
| **Experience in Current Bank** | | |
| Less than 1 year | 76 | 25,5 |
| 1-5 Years | 159 | 53,4 |
| 6-10 Years | 45 | 15,1 |
| 11-15 Years | 11 | 3,7 |
| 16 Years + | 7 | 2,4 |
| **Total** | 298 | 100 |

**Validity and Reliability Analysis of the Scales Used in the Research**

In order to determine whether the scale and scale items used in the study were divided into theoretically predicted factor components, exploratory factor analysis was applied using Varimax Rotation and Principal Components Analysis (Field, 2009).

According to the results of the analysis, it was seen that the KMO coefficients of the scale were 0.783 and the Bartlett probability was 0.001. Considering the result that the KMO value is above 0.50 and the Bartlett sphericity test tail probability is significant, the acceptability of the scale for factor analysis has been confirmed. As a result of the factor analysis, items 1,4,14,25,27 and 29 were excluded from the analysis on the grounds that they were not gathered under the theoretically predicted factor components and the item loads were below 0.50. In addition, the factors of 'self-observation' and 'evaluation of thoughts and ideas' (6;11;13;20;22), which were two separate factors in the original scale, were also gathered under one factor in this analysis. On the contrary, 'imagining successful performance' (17;24;28) and 'setting goals for oneself' (8;16;23) factors, whose items were gathered under the same factor in the original scale, were perceived as two separate factors in this study. Finally, this dimension has completely lost its importance since items under the dimension of 'focusing thought on natural rewards' (14;29) were also excluded from the analysis because their item loads were below 0.50. Thus, the scale consisting of 8 dimensions and 29 items was reduced to 7 dimensions and 23 items, and it was determined that the data set was suitable for factor analysis. Therefore, it was determined that the data set was suitable for factor analysis (Field, 2009).

*Table 2. Self-Leadership Scale Exploratory Factor Analysis*

| **Self Leadership Scale Factor Analysis** | | | | | | |
|---|---|---|---|---|---|---|
| Component | | | | | | |
| SLF1 | SLF2 | SLF3 | SLF4 | SLF5 | SLF6 | SLF7 |

| | | | |
|---|---|---|---|
| selfpunish21 | ,865 | | |
| selfpunish12 | ,841 | | |
| selfpunish5 | ,773 | | |
| selfpunish26 | ,658 | | |
| selfreward19 | ,889 | | |
| selfreward10 | ,879 | | |
| selfreward3 | ,862 | | |
| selfobservbeassemp13 | ,757 | | |
| selfobservbeassemp6 | ,688 | | |
| selfobservbeassemp22 | ,667 | | |
| selfobservbeassemp20 | ,614 | | |
| selfobservbeassemp11 | ,460 | | |
| mentalimagery24 | ,798 | | |
| mentalimagery28 | ,779 | | |
| mentalimagery17 | ,734 | | |
| selftalk2 | ,865 | | |
| selftalk9 | ,810 | | |
| selftalk18 | ,757 | | |
| selfgoalsetting16 | ,857 | | |
| selfgoalsetting8 | ,832 | | |
| selfgoalsetting23 | ,623 | | |
| selfcueing15 | | | ,858 |
| selfcueing7 | | | ,849 |

The Work Crafting Scale, which has three dimensions and 19 items, was subjected to the analyses indicated above. The scale's KMO sample adequacy value of 0.841 and the Bartlett sphericity test coefficient of 0.001 served as confirmation. The 40th (task) and 49th (relationship) items were left out of the study as a consequence of the factor analysis of the scale in Table 3 since the sum of explained variance was less than 0.50. All other elements on the scale were found to have factor loads above 0.50, and the scale as a whole fell under the theoretically expected factors. It was determined that the data set is appropriate for factor analysis as a result. Therefore, it was determined that the data set was suitable for factor analysis (Field, 2009).

**Table 3.** *Job Crafting Scale Exploratory Factor Analysis*

| **Job Crafting Scale Factor Analysis** | | | |
|---|---|---|---|
| | Component | | |
| | JBC1 | JBC3 | JBC2 |
| task42 | ,768 | | |
| task38 | ,682 | | |
| task43 | ,625 | | |
| task39 | ,546 | | |
| task37 | ,542 | | |
| task41 | ,486 | | |

| | |
|---|---|
| relational51 | ,729 |
| relational52 | ,709 |
| relational53 | ,672 |
| relational50 | ,648 |
| relational54 | ,550 |
| relational55 | ,483 |
| cognitive47 | ,808 |
| cognitive48 | ,767 |
| cognitive46 | ,564 |
| cognitive45 | ,545 |
| cognitive44 | ,513 |

According to the data obtained from the KMO and Bartlett tests on the Employee Performance Scale (1 dimension and 7 items) used in the research, it was determined that the KMO value was between 0.773 and 0.50 and the tail probability of the Bartlett coefficient was at 0.001 significance level. As a result of the factor analysis of the scale, it was observed that the item loads were lower than 0.50 and items 30, 31 and 32 were excluded from the analysis. As a result, the scale consisting of one dimension and 7 items was reduced to 4 items and it was determined that the data set was suitable for factor analysis.

**Table 4.** *Employee Performance Scale Exploratory Factor Analysis*

| **Employee Performance Scale Factor Analysis** | |
|---|---|
| | Component |
| | PERF |
| performance36 | ,801 |
| performance34 | ,774 |
| performance35 | ,748 |
| performance33 | ,744 |

Cronbach's Alpha coefficient was used to calculate the internal consistency, that is, the reliability values of the scales. Cronbach's Alpha value shows the total reliability levels of the items under the factor (Field, 2009).

**Table 5.** *Reliability Analysis of the Scales Used in the Research*

| **Scale** | Factor | Item | Cronbach Alpha | Total Item Number | Cronbach Alpha (Total Scale) |
|---|---|---|---|---|---|
| **SLF** | selfpunish | 4 | 0,809 | 23 | 0,787 |
| | selfreward | 3 | 0,634 | | |
| | selfobservbeassemp | 5 | 0,694 | | |
| | mentalimagery | 3 | 0,784 | | |
| | selftalk | 3 | 0,790 | | |
| | selfgoalsetting | 3 | 0,778 | | |
| | selfcueing | 2 | 0,735 | | |

| | | | | | |
|---|---|---|---|---|---|
| **JOBCRAFT** | task crafting | 6 | 0,740 | 17 | 0,704 |
| | cognitive crafting | 5 | 0,755 | | |
| | relational crafting | 6 | 0,746 | | |
| **PERF** | - | - | - | 4 | 0,762 |

Cronbach's Alpha coefficient values of 0.70 and above are considered reliable (Field, 2009). Table 4 shows the sub-dimensions of the scales and the Cronbach's Alpha coefficient values of all the scales. As can be seen, Cronbach's Alpha values for all sub-dimensions of Self-Leadership, Job Crafting and Employee Performance scales and for all scales are over 0.70 and there is statistically internal consistency (Hair et al., 2010).

By averaging each scale item utilized in the study, the normality test was carried out to see if the research data are normally distributed (parametric or non-parametric). According to Tabachnick and Fedell (2013), if the results of the skewness and kurtosis analyses of the scale averages of the data utilized are between -1.5 and +1.5, it is possible to declare that the data are normally distributed. Based on this, the data in this study were determined to have a normal distribution because the results of the skewness and kurtosis tests of the self-leadership, employee performance, job crafting scale, task, cognitive, and relational crafting data were between -1.5 and +1.5.

**Table 6.** *Normal Distribution Test Results*

| Normal Distribution Analysis | | | |
|---|---|---|---|
| | | Statistik | Standard Deviation |
| SLF | Skewness | -,176 | ,141 |
| | Kurtosis | -,169 | ,281 |
| Task Crafting | Skewness | -,120 | ,141 |
| | Kurtosis | -,117 | ,281 |
| Cognitive Crafting | Skewness | -,401 | ,141 |
| | Kurtosis | ,592 | ,281 |
| Relational Crafting | Skewness | -,570 | ,141 |
| | Kurtosis | ,867 | ,281 |
| Jobcrafting | Skewness | -,188 | ,141 |
| | Kurtosis | ,339 | ,281 |
| Performance | Skewness | -,555 | ,141 |
| | Kurtosis | ,752 | ,281 |

**3. 3. Correlation Analysis**

As can be seen in Table 7, there are Pearson Correlation analysis results, which were made by taking the averages of the scales in order to measure the relations of the variables with each other.

**Table 7.** *Correlation Analysis*

| | SLF 1 | SLF 2 | SLF 3 | SLF 4 | SLF 5 | SLF 6 | SLF 7 | SLF 1 | SLF 2 | SLF 3 | SLF | JB C | PE RF |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Correlations** | | | | | | | | | | | | | |
| **SLF 1** | 1 | | | | | | | | | | | | |
| **SLF** | 0,08 | 1 | | | | | | | | | | | |

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **2** | 6 | | | | | | | | | | | | |
| **SLF 3** | -0,046 | ,167** | 1 | | | | | | | | | | |
| **SLF 4** | 0,071 | ,263** | ,479** | 1 | | | | | | | | | |
| **SLF 5** | -,204** | ,229** | ,138* | 0,086 | 1 | | | | | | | | |
| **SLF 6** | -0,077 | ,289** | ,373** | ,391** | ,227** | 1 | | | | | | | |
| **SLF 7** | -0,007 | ,282** | ,187** | ,263** | ,299** | ,173** | 1 | | | | | | |
| **JBC 1** | 0,017 | ,263** | ,375** | ,341** | 0,105 | ,269** | 0,107 | 1 | | | | | |
| **JBC 2** | -0,051 | ,189** | ,401** | ,375** | ,134* | ,263** | ,215** | ,518** | 1 | | | | |
| **JBC 3** | 0,045 | ,194** | ,293** | ,260** | 0,097 | ,244** | ,159** | ,395** | ,444** | 1 | | | |
| **SLF** | ,237** | ,673** | ,493** | ,596** | ,523** | ,604** | ,611** | ,357** | ,363** | ,319** | 1 | | |
| **JBC** | 0,008 | ,269** | ,442** | ,403** | ,139* | ,323** | ,201** | ,780** | ,804** | ,802** | ,433** | 1 | |
| **PERF** | ,135* | ,148* | ,380** | ,299** | -0,075 | ,266** | 0,034 | ,501** | ,364** | ,340** | ,265** | ,499** | 1 |

First of all, in the correlation analysis for self-leadership and employee performance, it was determined that there was a positive significant relationship between self-leadership and employee performance, since the significance value (p) was less than 0.5 and the correlation coefficient (r) was .265. As a result of the correlation analysis of self-leadership and job crafting, it was found that both job crafting and self-leadership (r = .433), as well as the dimensions of task (r = .357), cognitive (r = .363) and relational (r = .319) was found to be positively significant (p<0.001) relationship between crafting. Finally, when the relationship between job crafting and employee performance is examined, it is seen that there are both job crafting and employee performance (r= .499), as well as task (r= .501), cognitive (r= .364) and relational job crafting dimensions. (r= .340), a positive and significant (p<.001) relationship between job crafting was determined, and correlation analysis between variables was completed.

**Hypothesis Tests**

Single and multiple regression analyzes were used to test the research hypotheses, and new variables were created by taking the arithmetic averages of the items in the factor component resulting from the factor analysis. Regression analyzes were performed on these variables. Mediating variable relationships were examined according to the procedure proposed by Baron and Kenny (1986) (Hair et al., 2010).

*Table 8*. *Regression Analyzes 1*

| | Independent variable | Dependent variable | Std. β | t | p |
|---|---|---|---|---|---|
| **H1** | Self-Leadership | Employee Performance | 0,265* | 4,737 | 0,000 |
| | *F= 22,442    R²=0,070    P=0,000* | | | | |
| | **Independent variable** | **Dependent variable** | **Std. β** | **t** | **p** |
| **H2** | Self-Leadership | Job Crafting | 0,433** | 8,265 | 0,000 |
| | *F= 68,315    R²=0,188    P=0,000* | | | | |
| | **Independent variable** | **Dependent variable** | **Std. β** | **t** | **p** |
| **H3** | Job Crafting | Employee Performance | 0,499*** | 9,910 | 0,000 |
| | *F=  98,214   R²= 0,249    P=0,000* | | | | |
| | **Independent variable** | **Dependent variable** | **Std. β** | **t** | **p** |
| **H4** | Self-Leadership | Employee Performance | 0,061 | 1,087 | 0,278 |
| | Job Crafting | | 0,473*** | 8,465 | 0,000 |
| | *F=  49,728  R²= 0,252    P=0,278* | | | | |

According to the first hypothesis of the study, it was determined that self-leadership has a significant and positive effect on employee performance (β = 0.265; R2= 0.070; P<0.000). Based on this, H1 was confirmed in accordance with the research model developed in the study.

According to the findings in the second hypothesis of the study, self-leadership has a significant and positive effect on job crafting. (β=0.433; R2=0.188; P<.000). Based on this, H2 was confirmed in accordance with the research model developed in the study.

In the third hypothesis of the study, it was observed that self-leadership had a significant and positive effect on job crafting. (β=0.499; R2=0.249; P<.000). Based on this, H3 was confirmed in accordance with the research model developed in the study.

It is possible to prove the fourth hypothesis of the study based on the method established by Baron and Kenny (1986) in their own work. Based on the research model they developed, the determined independent variable has an effect on both the dependent and the mediating variable, the mediating variable has an impact on the dependent variable, and finally, when the effect of the independent variable on the dependent variable is analyzed with the mediating variable, either the independent variable completely loses its effect on the dependent variable. , or it should reduce the existing effect (Şengüllendi et al., 2020).

Looking at the research model developed in this study, H1, H2 and H3 were confirmed based on these conditions as a result of simple regression analyzes. As a result of the hierarchical regression analysis, when the effect of self-leadership job crafting variables were tested together on performance, it was seen that the self-leadership effect disappeared. Thus, it was concluded that job crafting is a full mediating in the effect of self-leadership on employee performance. Based on this, H4 was confirmed in accordance with the research model developed in the study. (β=0.061; R2=0.252; P=0.278).

However, in addition to the hypothesis evaluation results presented above, the sub-hypotheses were handled and evaluated within the framework of the regression analysis in Table 9.

**Table 9.** *Regression Analyzes 2*

| | Independent variable | Dependent variable | Std. β | t | p |
|---|---|---|---|---|---|
| **H2a** | Self-Leadership | Task Crafting | 0,357 | 6,579 | 0,000 |
| | *F= 43,282    R²= 0,128    P= 0,000* | | | | |
| **H2b** | Self-Leadership | Cognitive Crafting | 0,363 | 6,703 | 0,000 |
| | *F= 44,930   R²= 0,132    P= 0,000* | | | | |
| **H2c** | Self-Leadership | Relational Crafting | 0,319 | 5,798 | 0,000 |
| | *F= 33,619   R²= 0,102    P= 0,000* | | | | |
| **H3a** | Task Crafting | Employee Performance | 0,501 | 9,950 | 0,000 |
| | *F= 99,004   R²= 0,251    P= 0,000* | | | | |
| **H3b** | Cognitive Crafting | Employee Performance | 0,364 | 6,719 | 0,000 |
| | *F= 45,146   R²= 0,132    P= 0,000* | | | | |
| **H3c** | Relational Crafting | Employee Performance | 0,340 | 6,224 | 0,000 |
| | *F= 38,737  R²= 0,116  P= 0,000* | | | | |
| **H4a** | Self-Leadership | Employee Performance | 0,099 | 1,851 | 0,065 |
| | Task Crafting | | 0,465 | 8,671 | 0,000 |
| | *F= 51,622  R²= 0,259  P= 0,065* | | | | |
| **H4b** | Self-Leadership | Employee Performance | 0,154 | 2,672 | 0,008 |
| | Cognitive Crafting | | 0,308 | 5,355 | 0,000 |
| | *F= 26,610  R²= 0,153 P= 0,008* | | | | |
| **H4c** | Self-Leadership | Employee Performance | 0,175 | 3,071 | 0,002 |
| | Relational Crafting | | 0,284 | 5,001 | 0,000 |
| | *F= 24,634  R²= 0,143 P= 0,002* | | | | |

According to the first sub-hypothesis of the study, it was determined that self-leadership had a significant and positive effect on task crafting, which is the dimension of job crafting (β = 0.357; R2= 0.128; P<0.000). Based on this, H2a was validated in accordance with the research model developed in the study. According to the findings seen in the second sub-hypothesis of the research, self-leadership has a significant and positive effect on cognitive crafting. (β=0.363; R2=0.132; P<.000). Based on this, H2b was validated in

accordance with the research model developed in the study. In the third sub-hypothesis of the study, it was observed that self-leadership had a significant and positive effect on relational crafting. (β=0.319; R2=0.102; P<.000). Based on this, H2c was confirmed in accordance with the research model developed in the study.

According to the fourth sub-hypothesis of the study, it was determined that task dexterity had a significant and positive effect on employee performance (β = 0.501; R2= 0.251; P<0.000). Based on this, H3a was confirmed in accordance with the research model developed in the study. According to the fifth sub-hypothesis of the study, it was determined that cognitive crafting had a significant and positive effect on employee performance (β = 0.364; R2= 0.132; P<0.000). Based on this, H3b was validated in accordance with the research model developed in the study. According to the sixth sub-hypothesis of the study, it was determined that relational crafting had a significant and positive effect on employee performance (β = 0.340; R2= 0.116; P<0.000). Based on this, H3c was validated in accordance with the research model developed in the study.

Looking at the research model developed in this study, H1, H2a and H3a were confirmed based on these conditions as a result of simple regression analyzes. As a result of the hierarchical regression analysis, it was concluded that task crafting fully mediated the effect of self-leadership on employee performance. Based on this, H4a was confirmed in accordance with the research model developed in the study. (β=0.099; R2=0.259; P=0.065) Looking at the research model developed in this study, H1, H2b and H3c were confirmed based on these conditions as a result of simple regression analyzes. As a result of the hierarchical regression analysis, it was concluded that cognitive crafting partially mediated the effect of self-leadership on employee performance. Based on this, H4b was validated in accordance with the research model developed in the study. (β=0.154; R2=0.153; P=0.008). Looking at the research model developed in this study, H1, H2a and H3a were confirmed based on these conditions as a result of simple regression analyzes. As a result of the hierarchical regression analysis, it was concluded that relational crafting partially mediated the effect of self-leadership on employee performance. Based on this, H4c was validated in accordance with the research model developed in the study. (β=0.175; R2=0.143; P=0.002)

## Discussion and Result

This study focused on the mediating role of job resourcefulness and its sub-dimensions, task, cognitive, and relational resourcefulness, in the effect of self-leadership on employee performance. It supported the idea that job resourcefulness offers complete mediation in the effect of self-leadership on employee performance. This framework provided evidence for the hypothesis H1, which was created to demonstrate that self-leadership has a favorable and significant impact on employee performance. A small number of studies in the literature have examined this kind of theory, and the findings from those studies have been confirmed (Yu and Ko, 2016; Prussia et al., 1998). H2, which examines the effect of self-leadership on job resourcefulness, was also supported. Although there are no studies in the literature in which self-leadership directly affects work resourcefulness, when examined together with different leadership styles, it has been observed that self-leadership dimensions 'self-reward' and 'self-punishment' indirectly affect work resourcefulness (Zhan Xiao-jun, Zhu Yang-hao, 2020). ). H3 hypothesis, which examines the positive and positive effects of job resourcefulness on employee performance, was also supported. In a study examining the effect of organizational intervention on job engagement and employee performance, it was seen in the literature that personal resource intervention and job resourcefulness had a positive effect on job engagement and employee performance, and as a result, personal resources and job resourcefulness intervention had a positive impact on personal evaluations of employee

performance (Wingerden et al., 2017). In another study, the interaction of work dedication, job resourcefulness and employee performance was examined and it was stated that the relational dimension of physical and mental commitment to work and job resourcefulness had a positive and significant effect on employee performance (Karataş & Aktaş, 2020).

H4, which investigates the modifying effect of job resourcefulness on the main research topic of the effect of self-leadership on employee performance, was also supported. There has never been a study like this one previously in the literature. Job creativity serves as a constructive mediator between self-leadership and improved employee performance. In other words, self-leadership outlines how job resourcefulness explains its relationship to worker performance. Sub-hypotheses were also constructed and examined to see whether the characteristics of job resourcefulness also have a mediating role in the association between self-leadership and employee performance. The analysis revealed that task resourcefulness has a full mediating role in the relationship between self-leadership and employee performance, while cognitive and relational resourcefulness plays a partial mediating function.

This perspective can be used to guide future study. The fact that task resourcefulness is directly compatible with the nature of the concept of performance can be understood as the cause of the partly mediating influence of cognitive and relational resourcefulness. When someone is cognitively resourceful, they attempt to make meaning of the task's content in their own minds as they complete it. The existence of a similar shared acceptance in interpersonal interactions is also suggested by relational resourcefulness. Performance is significantly impacted by the realization that the endeavor is merely a job. However, in order for cognitive and relational resourcefulness to have its greatest effect, contextual performance must also be addressed and taken into account. In addition, studies should be expanded with concepts that include extra roles such as organizational citizenship behavior. Together with cognitive bias, cognitive crafting, one of the job crafting variable's subdimensions, can be taken into account.

There are several restrictions on the study. The banking industry is the only place where people work. Additionally, because the data were gathered in another nation, the sample size remained at a specific level.

By putting to the test the study's original core hypothesis, it adds to the body of theoretical knowledge. However, it strives to provide managers with a useful reference regarding what is expected of employee performance at various levels when they favor self-leadership and when they take into account job resourcefulness and its dimensions. Additionally, the sample was chosen from a very small number of systematic quantitative studies on Azerbaijan and the banking industry. This study, which concentrates on Azerbaijan, promises to close a gap in the body of knowledge in this regard.

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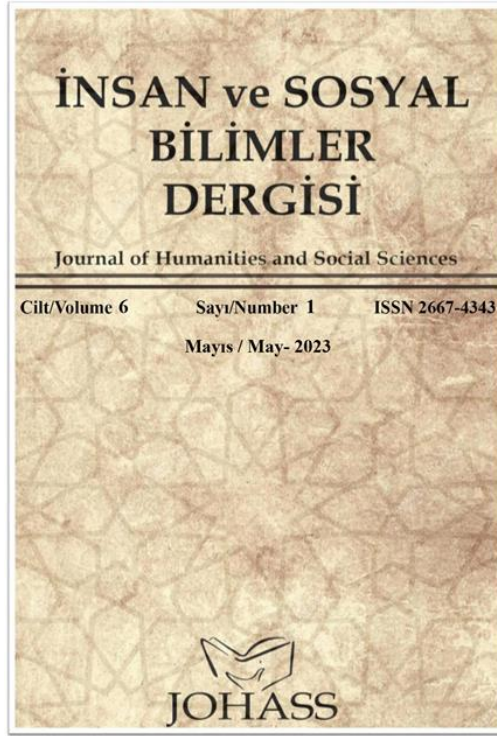
# JOURNAL OF HUMAN AND SOCIAL SCIENCES (JOHASS)

## Investigation of Classroom Teachers' Dispositions towards Love Pedagogy

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# Investigation of Classroom Teachers' Dispositions towards Love Pedagogy

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| Abstract | Research Article |
|---|---|
| Love is one of the prerequisites for educational environments to be reliable, qualified and functional. While creating a loving educational environment, the level of the teacher's love for his student and his profession and how much he uses this love in the educational environment are significant. This study aims to examine primary school teachers' dispositions towards love pedagogy in terms of various variables by applying the "Dispositions Towards Love Pedagogy Scale" which is developed to determine the level of teachers' use of love in the educational environment. The universe of the research consisted of classroom teachers working in Diyarbakır in the 2020-2021 academic year. In the study, the snowball sampling method was used within the framework of non-random sampling for the selection of the sample. In addition to descriptive statistics, the t-Test for independent samples, one-way analysis of variance (ANOVA), Mann-Whitney U test were used to examine the dispositions of classroom teachers towards love pedagogy. As a result of the findings, when the teachers' dispositions towards love pedagogy were examined on the basis of dimensions, it was identified that the highest attitude scores were in the pedagogical kindness dimension, and the lowest attitude scores were in the forgiveness dimension. Considering the total score averages, it was seen that the teachers' attitudes were at a high level. In terms of various variables, it was observed that there were significant differences in the attitudes of teachers according to their gender, having children, marital status, and willingly choosing the teaching as a profession. | |
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**Introduction**

In educational environments, educators' attitudes towards their students and the way they approach them are very important. A loving teacher who treats his students with love can create a peaceful, safe and qualified learning environment. Therefore, it is important for all stakeholders involved in the education and training process to conceptualize love in the education process and to be able to determine to what extent teachers use love. Because one of the most important needs of people is love. Love is finding and applying the way of being human and living humanely (Sönmez, 1987). Those who are full of the energy of loving themselves and others are those who grow with love (Dilci, 2019). Love; It is a feeling that the child feels towards those who meet his needs and that emerges as a result of satisfaction. This feeling of love, which is in the essence of man, develops in a negative or positive way by being shaped and meaningful within the framework of the experiences he has gained from the mother's womb to his death (Topses, 1992).

Toyotome (1961) mentions that there are three types of love. The first of these is the "if" type of love. In this type of love, love is shown to the other person when certain conditions are met. Another is the "because" style of love. In this type of love, a person is loved for something he has, something he has done or not done. Another type of love is the "despite" type of love. In this type of love, a person is considered worthy of being loved no matter what they do. This type of love can also be called unconditional and unprejudiced love (Şahin, 2020). Buscaglia said, "In love there is unconditional giving." supports the same view. To love is to take the risk of not being loved. Love is loved not for reciprocity, but for love, otherwise there will be no love. Love is unconditional and unconditional (Buscaglia, 2020). The most accepted and unrequited love is the love of children. Like the love of mother and father, for teachers, love of children requires care, protection, protection, communication, being interested, empathy and having some knowledge about child development (Ercan, 2014). Educators who have not gained this knowledge and are not equipped with this knowledge may not be able to provide individuals with knowledge, skills, attitudes and values (Şahin, 2020).

Love is an indispensable part of education. The feeling of love is an innate feeling in people and people are more interested in the things they love. The purpose of education is to reveal this interest and love in people. The existence of love in the educational environment is one of the most important factors in the emergence of this feeling. (Türkoğlu, Tofur & Cansoy, 2012). Love and care should be at the center of education. The love and attention shown to the student will make teaching more effective (Goldstein & Lake, 2000).

According to Loreman (2011) learning takes place with a loving pedagogy. The concept of pedagogy, which is used in the meaning of child education or educational science, also includes educating the individual, increasing the knowledge, awareness and culture level of the individual, and strengthening the socialization ability (Yıldırım, 2013). As a discipline, pedagogy seeks to build a knowledge base on problems related to childhood or child-rearing; questions the suitability of educational activities for children. Pedagogy aims to help children and young people by determining appropriate methods in teaching for children (Süer, 2019; Van Mannen, 2015). In its contemporary usage, the term pedagogy retains the meaning of guiding or guiding learning, and although it is based on children, it seems to have lost its feature of belonging only to childhood. Over time, it has been observed that the need for guidance is not limited to childhood and adult students also need support. It is seen that pedagogy, which is defined as the art or science of guiding for a lifelong learning process, has turned into a concept that will also include adulthood

(Beetham & Sharpe, 2013). The pedagogy discipline, which is based on combining the needs of the learners and the areas that need to be supported in the learning process, covers the aims of the education, the application materials, the plan to be applied in the education, the development and implementation of the project and the education and training process (Çiltaş & Akıllı, 2011).

Providing a roadmap for educators in general and teachers in particular, pedagogy provides a framework for teachers and educators describing how to use methods in the educational process, from topic selection to teacher-student relationships. From this perspective, it determines a pedagogical basis and approaches belonging to this pedagogy, which the teacher internalizes in what kind of understanding and framework he will act in the classroom. When pedagogical approaches are classified, two different approaches emerge as traditional and contemporary pedagogical approaches (Aksin-Şimşek, 2019). Many different pedagogical approaches have been developed under the title of contemporary pedagogy. innovative pedagogy, waldorf pedagogy and healing pedagogy, Social pedagogy, critical pedagogy and love pedagogy are among the contemporary pedagogical approaches.

**Love Pedagogy**

Different philosophers such as Plato and Paulo Freire claim that love plays an integral role in education and pedagogy. This role has been formulated in many ways: love has the power to inspire students to seek knowledge, love can unite the teacher and student in the pursuit of knowledge, and a love of learning can empower students to challenge knowledge and thus push their limits (Cho, 2005). uno Cygnaeus wrote about pedagogical love in the 1860s. Urpo after a century Harva and Martti Haavio also addressed the same issue (Loreman, 2011; Maatta & Uusiautti, 2012c; Yin, Loreman, Majid & Alias, 2019).

Love as Pedagogy, has been more often preserved in informal contexts, such as a father teaching his daughter to fly a kite or a family friend teaching a child how to swim on his back for a day at the beach. Interactions in such situations are cordial, safe, caring, and warm. The level of comfort felt by both parties enriches the learning experience, making it memorable and effective. Such interactions, which are vital for learning, are not seen in formal educational settings for one reason or another (Sarason, 1998; Wise, 2008; Loreman, 2011). Loreman (2011) argues that a radical change in formal education environments is inevitable and such a change should be in the direction of love.

According to Loreman (2011) the pedagogy of love includes passion, kindness, empathy, intimacy, bonding, altruism, forgiveness, acceptance and community. We will examine these nine dimensions below.

**Dimensions of Love Pedagogy**

**Passion**

Triangle Theory of Love, it is explained that love consists of three factors; passion, sincerity and commitment (Sternberg, 1986). When Sternberg speaks of passion, he mainly refers to physical attraction, sexual fulfillment, and romance, none of which are suited to pedagogical types of relationships. However, Cho (2005) refers to passion as a motivational force in the pursuit of learning. This is largely in line with Sternberg, who also acknowledges the strong motivational aspect of passion. In a pedagogical sense, being passionate might then be more akin to enthusiasm. Following intimacy and passion, Sternberg's third decision/devotion component involves deciding that one loves the other and committing to maintaining that loving relationship for the long term. The whole

teaching and learning environment is enlivened when teachers instill passion in their students with an overwhelming sense of enthusiasm for the idea of a loving pedagogy (Cho, 2005; Loreman, 2011; Yin et al., 2019).

A passion to teach is something that can be said to be inherent in every good teacher. While this is true, this passionate spark can be further fueled by the adoption of a loving pedagogy. Those who are passionate about teaching want to go to work every day, want to see their students, and are excited and enthusiastic about what the future holds as they bring their classroom communities together in the act of learning. This passion can be nurtured to varying degrees depending on the circumstances, but ultimately it is the individual's responsibility to remain passionate about teaching. It is an attitude that people will love both their students and the art and science of teaching in the face of obstacles that may come their way (Loreman, 2011).

One definition of passion is simply the pleasure derived from doing something. Teachers who use love to teach are those who are passionate about teaching. Passion is required to use love as a pedagogy (Cho, 2005). Hooks (2003) sees teaching with love as passionate and inspiring. Passion can also be defined as a strong or positive emotion and commitment to a subjectively valuable goal. Passion is divided into harmonious and obsessive passion (Keller et al., 2016; Vallerand et al., 2003). Past research has shown that adaptive passion is associated with positive outcomes, including a passion for teaching (Carpentier, Mageau & Vallerand, 2012; Fernet et al., 2014). Compassionate teachers show passion in their work, and highly motivated teachers have a tremendous impact on teaching and facilitating student success. While passion is essential for good teaching, research shows that passionate teachers are more likely to be effective (Lee, 2017). It has also been observed that inspiring teachers are passionate about the teaching profession and make learning enjoyable. They develop ways to motivate their students (Sammons et al., 2016). Therefore, passion is defined as a trait that encompasses all aspects of love, including love pedagogy (Yin et al., 2019).

**Kindness**

As pedagogical approaches began to be studied in more modern scientific ways through research, kindness was recognized as the foundation of good teaching and learning (Willard, 1929). Like most dimensions of love, a precise definition of kindness is difficult, so it is probably best to learn this idea through discussion (Loreman, 2011). In schools and various social activities, it is possible to integrate and develop love and kindness into students' daily lives. It is difficult to describe love in words in the education given by creating an environment of love in the classroom. Love is hidden and felt in the words used, behaviors, forms of address, speeches, looks, listening, smiles, sorrows, in short, in all kinds of interactions. Sharing pain, distress, fear, sadness, joy, joy, beauty, goodness, virtue and knowledge by teachers and students is important in the formation of love (Sönmez, 1987; Özmen, 1999).

Seligman et al. (2005) classified universal virtues and strengths. Kindness is considered a character of strength that falls under the broader virtue of humanity (kindness, love, and social intelligence). According to this classification, kindness is generally associated with generosity, care, care, compassion, altruistic love and kindness. Although kindness is a combination of emotional, behavioral and motivational components, an act of kindness benefits or makes others happy (Kerr et al. 2015). Binfet (2015) argued that goodness should be viewed not only from the perspective of adults, but also from the perspective of young children. This is so that teachers have a clear and accurate definition of kindness to guide students, and kindness is defined as an emotional or physical act of support that helps establish or maintain relationships with others (Binfet & Gaertner,

2015). Past research has shown that the practice of kindness can improve students' well-being and peer popularity (Kerr et al. 2015; Layous et al., 2012). Findings from Yin & Majid (2018) showed that benevolent and kind humanity is the most common strength of character among teachers who positively influence their students. Maatta & Uusiautti (2012a) discussed kindness as the basic concept needed to raise children to be good people, and kindness can be considered as an aspect of kindness.

In the research on kindness by Comunian (1998), it is easier to say that one should act kindly than to be genuinely kind. It is easier said than done that an elderly passenger should always be accommodated on the bus when you are tired from a hard day's work. It's easier for a teacher to talk about kindness to his students than to do it. The teacher who wants kindness to be a culture in the classroom should not only say it, but be kind to students. Love pedagogy can only take place in an environment where kindness exists. The development of personal kindness is a pursuit that everyone can follow, given that we can always be kinder. The process can therefore be continuous and sustainable through self-monitoring of practices of the kind already in place and exploring areas where more kindness can be developed. As we develop more kindness to ourselves, we must also be mindful of promoting goodness in others. In a typical classroom context, this includes not only students but also other adults in the setting (Loreman, 2011).

**Empathy**

Empathy is necessary to properly establish loving communication. Empathy has been defined as the process of putting oneself in the place of others, understanding, feeling and communicating emotions and thoughts correctly (Dökmen, 2006). According to Rogers, empathy means "entering someone's private world of perception and being completely with them." A person who is sensitive to emotions such as fear, happiness and love, and tries to feel their emotions without judgment, empathizes (Rogers, 1983).

Empathy also has a close relationship with kindness. Kindness from the individual arises when empathy occurs. Batson et al. (2005) viewed empathy as an increased likelihood of wanting to help others when we identify with them. Arnold (2004) stated that the purpose of empathy is to engage with self-reflection in order to recognize and understand the feelings of others and to identify with others and take action. In the teaching and learning process, a teacher should respond to students' needs and highlight students' strengths by giving them appropriate support in the learning process. Warren (2017) saw empathy in education work as a unifying puzzle piece between student-teacher interaction based on what a teacher knows about the student's needs. Teachers' use of empathy in teaching helps to generate positive interactions with students, enhances the social-emotional learning of students, especially students in a diverse school setting, motivates and improves student outcomes.

According to Loreman (2011), in order to instill kindness and empathy in pedagogy, we must first develop these two characteristics in ourselves and other educators involved. While this is successful, an atmosphere of kindness should be fostered in the classroom and kindness and empathy should be developed in students. This can be done through environmental arrangements as well as placing students in situations where kindness and empathy are encouraged and learned in an individual interactive way. Mutual kindness and genuine empathetic understanding become two of the foundations of love pedagogy.

**Intimacy and Bonding**

In the idea of a loving pedagogy, where a teacher and a student unite in a common quest to reveal meanings, the need for intimacy; It is expressed as the development of a close and caring personal bond. This is crucial if learning is to take place over the long term, because when faced with difficulties (as sometimes when learning), a certain level of intimacy and bond is required so that student and teacher do not give up on each other. We are more likely to resist difficulties for and with people we feel close to (Freire, 2019; Yin et al., 2019).

The ideas of attachment and intimacy are somehow intertwined. From one point of view it is said that we connect through intimacy, while from another point of view it is said that intimacy emerges when we form a bond with those around us. Leckman et al. According to (2006), attachment is a biological process arising from an evolutionary necessity, such as parents taking care of their offspring and the same offspring trying to be close to their parents in order to survive. Considered in the context of love pedagogy; A student who establishes a strong bond with his teacher is more willing to participate in learning pursuits. The unity of sincerity allows the teacher and student to share their joys and disappointments in the learning process, and to support each other both concretely and emotionally throughout the process. When a close bond with another is felt and appropriate close interactions arise in the relationship, then a sense of loyalty to one another arises. Regardless of the human flaws our behavior reveals, we generally want to be loyal and share intimacy with those with whom we feel connected (Loreman, 2011).

Sincerity and bond in education refer to the relationship between teacher and student. The relationships between teachers and students are linked to the nature of the adult-child relationship in human development (Pianta, Hamre & Stuhlman, 2003 ; Sabol & Pianta, 2012). Past research has shown that a positive relationship between teachers and students can improve students' behavior, academic achievement, and classroom participation (De Laet et al., 2015 ; Hughes, 2011). The intimacy component addresses closeness and attachment to a person. This qualification may exist between a teacher and a student. This can be a healthy and positive interaction. A good relationship between teachers and students allows students to share their difficulties with their teachers and indirectly creates a more positive environment for students. Studies have shown that positive intimacy can reduce a student 's risk of serious behavioral problems (Yin et al., 2019 ) .

**Sacrifice**

The term sacrifice is derived from the Latin word "sacrificium" meaning "to make holy". Existing concepts of the meaning of the word altruism tend to include ideas of giving up, going without something, or ultimately making some kind of special effort to one's own detriment but to the benefit of others (Gelven, 1988). Noller (1996) identifies altruism as a fundamental element in the definition of true love, sitting side by side with compassion, respect, and loyalty.

From a psychological point of view, altruism is seen as a strong commitment to the other, high investment, satisfaction, and investment in the relationship as well as weak alternatives to altruism (Van Lange et al., 1997). According to Loreman (2011), altruism and forgiveness are embedded in religion and psychology. The Christian idea of the sacrifice of Christ on the cross, the Muslims' belief in the importance of obedience and sacrifice in the name of God, and the Buddhists' view of the sacrifice as a liberating practice are examples of the concept of sacrifice in religion. In the pedagogy of love, altruism refers to high commitment, investment, and teaching satisfaction, and teachers willing to make sacrifices for their students.

Willer (2009) expresses why individuals may make sacrifices to benefit a wider group. The same can be said for teachers. Teachers who make sacrifices for a group of students may be achieving higher status, influence, and student collaboration. A teacher embracing the pedagogy of love may make small but significant sacrifices, such as giving up a coffee break at recess, to support an upset student. It is important for the same teacher to encourage their students, colleagues and families to make sacrifices for each other and others (Loreman, 2011; Willer, 2009).

**Forgiveness**

Love may not be the answer to all questions, but it can create a safe environment where we can find answers to what's bothering us. In an environment of trust created by love, people can discuss differences and resolve disagreements without hurting each other (Chapman, 2007). The most important thing that leaves people helpless is the lack of love. Every child needs unconditional love (Chapman & Campell, 2012).

Unconditional love does not mean that children should be loved no matter what they do. However, with unconditional love, it can turn negative behaviors into positive ones. Because it is very easy to discipline a child who feels loved. Error is human and children will naturally make mistakes. It would be wrong to punish a child who regrets his mistakes, and any punishment will have a negative impact on the child's mood. Feelings of regret and learning behavior should be welcomed. This is an indication that children can see the truth and are conscientious. When children are forgiven for their mistakes, they learn from it. Therefore, children learn the feeling of forgiving themselves and others (Dilci, 2019).

Forgiveness is defined as giving a second chance to those who have made mistakes without holding grudges (Peterson, 2006). Forgiveness is one of the strong characters in positive psychology. Another common definition of forgiveness is a deliberate process that turns a vengeful, negative response into a positive (Maio et al. 2008). In this conceptualization of the love pedagogy, forgiveness is presented as teaching students to clarify how they feel when a problem arises and then develop the understanding and empathy needed to see problems from the other's perspective. Teachers act as facilitators in the forgiveness process. A teacher can help the student see if forgiveness is a solution to the current problem and help facilitate the conclusion of an agreement in which both parties agree to forgive. The most important part of this forgiveness is reconciliation. Although forgiveness can occur with or without compromise, reconciliation is essential to maintain a positive ongoing relationship (West, 2001; Yin et al., 2019).

In contexts where teaching and learning through a loving relationship is the main focus, it is only natural to want to make sacrifices, to sacrifice for our loved ones when there are no more positive alternatives. In addition to the direct benefits that come from altruism, it also shows the people we sacrifice for how much we care about them. Forgiveness can also be a form of self-sacrifice as a way of getting rid of obstacles caused by hurt and wrongdoing. Empathy also has a very important place in both self-sacrifice and forgiveness processes. The connection between the various dimensions of love artificially separated to allow for structured discussion is very strong. Sub-dimensions of love pedagogy are interconnected concepts, and ignoring one aspect negatively affects other aspects (Loreman, 2011).

**Community and Acceptance**

Love in the dimensions of kindness, empathy, sincerity, bonding, self-sacrifice and forgiveness of love pedagogy is largely directed towards the idea that love basically

includes a relationship between two people. In most pedagogical contexts, however, it should be expanded to include multiple loving relationships between all individuals in a community. In an ideal situation, a class that works consistently with a loving pedagogy is one in which each member of the class has a special relationship and affection for other members. The ideal that each member of a class community should have a special and loving relationship with every other member expresses acceptance. Acceptance means reconciling ourselves with differences in others that may initially cause some dissonance and, to some extent, acknowledging the intrinsic value of that difference. This kind of acceptance and building of a loving community requires an inclusive approach. An inclusive community is an accepting community (Loreman, 2009; Loreman, 2011; Yin et al., 2019).

When students feel safe in the classroom and can establish a love-based relationship with their teachers, they have more courage to open up and thus, freer and freer dialogues are possible in the classroom (Cammarota & Romero, 2006).

Loreman (2011) argued that the pedagogy of love should be expanded to include multiple loving relationships among community members. Ideally, the aim of education should not only focus on individual development, but also enable people to learn to live together harmoniously. Through the application of the pedagogy of love, the teacher acts as a bridge that connects each student. The classroom becomes a space where communication is valued and relationships are built without discrimination, regardless of students' attitudes, backgrounds, religions, cultures, ethnicities, abilities or other differences. Recognition of diversity includes recognizing the value in differences while also emphasizing that all children share a common humanity and should be able to participate together in all aspects of society. Acceptance of every individual in a class can lead to a loving community. In this context, teachers play an important role in helping students with low acceptance create new social roles and develop relationships with their peers (Jennings & Greenberg, 2009).

In general, the elements of loving pedagogy feed off each other, the most essential element being a teacher's kindness and empathy towards a student. Later, loving pedagogy develops into a relationship of intimacy and bond, along with the other elements discussed above (Yin et al. 2019).

**Purpose and Importance of the Research**

The main purpose of this research is to examine the tendencies of classroom teachers towards love pedagogy through the Dispositions Towards Love Pedagogy Scale (DTLP). For this purpose, answers to the following questions were sought.

1. Among the tendencies of primary school teachers working in Diyarbakir on love pedagogy;
   a. Gender,
   b. Marital status,
   c. Number of children,
   d. Is there a significant difference in terms of willingly choosing the teaching profession?

The role of teachers is very important in creating loving educational environments. A loving teacher can create such an educational environment. Although there are studies on the importance of love and love in educational settings in the literature, there are no studies in which love is conceptualized and love is adopted as a pedagogy. This study is important in terms of explaining the sub-dimensions of love pedagogy and paving the way for the use of love as a pedagogy. In addition, although there are studies on teachers' love

of children in the literature, there are no studies on the level of use of love in the educational environment. It is important in terms of examining the tendencies towards love pedagogy in 6 different sub-dimensions and opening a study area on love pedagogy for educators, academicians and all other stakeholders.

## Method

### Model

The research was designed in the quantitative research type survey model. The scale of tendencies towards love pedagogy was applied to primary school teachers working in Diyarbakir and their tendencies towards love pedagogy were examined.

### Universe and Sample

The universe of the research consists of classroom teachers working in Diyarbakır in the 2020-2021 academic year. In the study, snowball sampling method was used within the framework of non-random sampling in the selection of the sample. Non-random sampling selection; These are the methods in which the sample is formed without randomly selecting the units. Therefore, the sample does not have to represent the population. This type of sample is widely used, especially in limited time period, limited financial resources, narrow universe or pilot study (Baştürk & Taştepe, 2013).

While conducting the research, snowball sampling method was preferred considering the conditions such as pandemic conditions, limited financial resources and time constraints. In snowball sampling; the researcher reaches other people through the people he can reach. That is, the previous individual directs it to the next. In this method, the sample grows larger as it rolls down, like a snowball. There is no clear number or formula in the snowball sample. In addition, the sample does not have to represent the universe. Because it cannot be predicted how large the sample will grow (İslamoğlu & Alnıaçık, 2016; Yıldırım & Şimşek, 2021). In order to avoid bias in this sampling method, initially about 40 different people were reached. Other people were reached through these contacts. Thus, the risk of ignoring people with different opinions and the risk of bias are reduced. In the study, 609 classroom teachers working in Diyarbakır were reached. It can be said that this number is sufficient for the sample in the light of the above-mentioned sources.

### Instruments

Personal information form and DTLP were used as data collection tools. In the personal information form, information about gender, age, marital status and preferring the teaching profession was requested. Classroom teachers' tendencies towards love pedagogy were examined in terms of gender, marital status and choosing the teaching profession through DTLP. The Dispositions Towards Love Pedagogy Scale (DTLP) includes 29 items and 6 different sub-dimensions. First, Yin et al. (2019) based on a theoretical model of the sub-dimensions of love pedagogy. This theoretical model was developed by Loreman (2011). The adaptation of the scale to Turkish language was done by Azboy (2022). The internal consistency and item analyze of the Dispositions Towards Love Pedagogy Affection Pedagogy Scale (DTLP) were conducted on the data obtained from the scale form applied to a group of 609 classroom teachers (288 female, 321 male). Your scale; The reliability of the *community and acceptance* sub-dimension α= .89, the reliability of the *sincerity* sub-dimension α= .84, the reliability of the *altruism and bonding* sub-dimension α= .86, the reliability of the *empathy and deliberate kindness* sub-dimension α= .70, the reliability of the forgiveness sub-dimension α=. .83 and the reliability of the *pedagogical*

*kindness* sub-dimension is α= .79, and the total reliability of the scale is α= .93. For a scale to be reliable, it is generally sufficient to have a reliability coefficient of .70 or higher (Büyüköztürk, 2018). In this respect, it can be said that the sub-dimensions and general reliability of the scale are high.

**Data Collection and Analysis**

During the data collection process, ethics committee approval was obtained from Dicle University Social and Human Sciences Ethics Committee, and then a research permission letter was sent to Diyarbakır Provincial Directorate of National Education through Dicle University Educational Sciences Institute. After obtaining the application permission from Diyarbakır Provincial Directorate of National Education, applications were made by the researcher in the schools constituting the universe of the research as of 14.04.2021. As a result of the applications, 609 classroom teachers were reached.

The data set collected through SPYEÖ was transferred to the computer environment. The analyzes suitable for the data set were analyzed using the SPSS statistical package program. In describing the demographic characteristics of the teachers participating in the research; Frequency (f) and percentage (%) descriptive statistics were used. Mean and standard deviation values were calculated for each sub-dimension and each item of DTLP in order to determine the level of primary school teachers' tendencies towards love pedagogy. According to the results of these tests; Independent Samples t Test for variables of gender, marital status and willingness to choose the teaching profession; One-way analysis of variance (ANOVA) test was performed for the number of children variable. As a result of these tests, multiple comparisons were made with Tukey test and Mann-Whitney U test in order to determine between which groups the significant difference occurred. The significance level of .05 was taken as a basis in the analysis of the data. The distribution of rating options according to scores in the *Dispositions Towards Love Pedagogy Scale* used in the study is given below (Table 1).

*Table 1. Distribution of Rating Options According to Scores in the Dispositions Towards Love Pedagogy Scale*

| Options | Points | Score Range | Scale Evaluation |
|---------|--------|-------------|------------------|
| I strongly disagree | one | 1.00-1.75 | Insufficient |
| I do not agree | 2 | 1.76-2.50 | Low level |
| I agree | 3 | 2.51-3.25 | Intermediate |
| Absolutely I agree | 4 | 3.26-4.00 | Top level |

The rating used in answering the items in the scale used in the research is *1. Strongly Disagree, 2. Disagree, 3. Agree, 4. Strongly Agree* . Here; The answers given and high scores for each dimension in the scales show that the feature related to that dimension is high.

**Findings**

Under this title, the findings regarding the examination of the Dispositions Towards Love Pedagogy Scale in terms of various variables are presented.

**Demographic Characteristics of Participants**
        The demographic characteristics of the classroom teachers who participated in the study and whose scales were considered valid are given in Table 2.

*Table 2. Demographic Characteristics of Classroom Teachers Participating in the Research*

| Demographic Attribute | Groups | N | % |
|---|---|---|---|
| | Female | 288 | 47.3 |
| Gender | Male | 321 | 52.7 |
| | **Total** | **609** | **100.0** |
| | The married | 522 | 85.7 |
| Marital status | Single | 87 | 14.3 |
| | **Total** | **609** | **100.0** |
| | He has no children | 109 | 17.9 |
| | 1 Child | 96 | 15.8 |
| Number of children | 2 Children | 242 | 39.7 |
| | 2 Children and above | 162 | 26.6 |
| | **Total** | **609** | **100.0** |
| The state of willingly | Yes | 490 | 80.5 |
| choosing the teaching | No | 119 | 19.5 |
| profession | **Total** | **609** | **100.0** |

        When Table 2 is examined; In terms of gender variable, female classroom teachers constitute 47.3% (f=288) of the participant group, while male classroom teachers constitute 52.7% (f=321) of the group. According to the marital status variable, 85.7% (f=522) of the primary school teachers were married while 14.3% (f=87) were single. According to the number of children variable, 17.9% (f=109) of the classroom teachers had no children, 15.8% (f=96) had one child, 39.7% (f=242) had two children, and 26.6% (f=162), on the other hand, it is seen that they have three or more children. According to the situation of willingly choosing the teaching profession; It is seen that 80.5% (f=490) of the classroom teachers voluntarily preferred the teaching profession, while 19.5% (f=119) unintentionally preferred the teaching profession.

**Findings of General Attitudes of Classroom Teachers' Dispositions Towards Love Pedagogy on the Basis of Dimensions**
        When the tendencies of classroom teachers towards love pedagogy are examined on the basis of dimensions, it is understood that the attitudes towards the pedagogical kindness dimension are at the highest level ($\bar{x}$ =3.67), and the forgiveness dimension is at the lowest level ($\bar{x}$ =2.98) compared to the other dimensions. Classroom teachers' attitudes towards other dimensions in the scale, in ascending order; sincerity ($\bar{x}$ =3.21), altruism and commitment ($\bar{x}$ =3.32), community and acceptance ($\bar{x}$ =3.38) and empathy and deliberate kindness ($\bar{x}$=3.49) (Table 3).

*Table 3. Distribution of Grade Teachers' Responses to DTLP by Scale Dimensions*

| Dimensions | N | Min | Max | $\bar{x}$ | ss | sh | Comment |
|---|---|---|---|---|---|---|---|
| Community and Acceptance | 609 | 1 | 4 | 3.38 | .44 | .02 | Top level |
| Intimacy | 609 | 1 | 4 | 3.21 | .58 | .02 | Intermediate |
| Sacrifice and Bonding | 609 | 2 | 4 | 3.32 | .47 | .02 | Top level |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Empathy and Deliberate Kindness | 609 | 1 | 4 | 3.49 | .51 | .02 | Top level |
| Forgiveness | 609 | 1 | 4 | 2.98 | .75 | .03 | Intermediate |
| Pedagogical Intimacy | 609 | 1 | 4 | 3.67 | .50 | .02 | Top level |
| **Love Pedagogy Total** | **609** | **2** | **4** | **3.33** | **.40** | **.02** | **Top level** |

When the mean scores in Table 3 are examined, it is seen that the attitudes of classroom teachers towards the dimensions of "community and acceptance", "sacrifice and bonding", "empathy and deliberate kindness" and "pedagogical kindness" of love pedagogy are "high". It is understood that their attitudes towards the "intimacy" and "forgiveness" dimensions are at a "moderate" level, and their total attitudes towards love pedagogy $\bar{x}$ are at a "high level" ( =3.33).

**Distribution of Classroom Teachers' Responses to by Items**

When the attitudes of classroom teachers towards the "community and acceptance" dimension of love pedagogy are examined, the expressions they most agree with are "I take care to be kind to my students every hour I teach." ($\bar{x}$ =3.57) and "All students are welcome in my class, regardless of their individual differences." ($\bar{x}$ =3.57) expressions. It is understood that the statement with the least participation of the classroom teachers is "I know about the important activities of minority cultures in my classroom, even if it is not within the scope of $\bar{x}$ a public holiday in the region I am in." ($\bar{x}$ =3.16) (Table 4).

When the attitudes of the classroom teachers towards the "sincerity" dimension of the love pedagogy are examined, the expressions they most agree with are "I encourage students to ask for forgiveness and forgive." ($\bar{x}$ ( =3.49) and "It is important for me to establish a close emotional bond with the students." ( $\bar{x}$ =3.38) expressions. The statement with the least participation of the classroom teachers is, "Young students can hold my hand for a short time during my garden watch if they wish." ($\bar{x}$ =3.03) expression (Table 4).

When the attitudes of the classroom teachers towards the "sacrifice and bonding" dimension of the love pedagogy are examined, the statement they most agree with is "If I find a better way to achieve the same result while making sacrifices, I will do it." It is understood that the expression $\bar{x}$ ( =3.39) exists. It is understood that the statement with which the classroom teachers least agree is "I sometimes make great sacrifices for my students (for example, using my spare time and/or some of my money in classroom activities to $\bar{x}$ support them)" ( =3.23) (Table 4).

When the attitudes of the classroom $\bar{x}$ teachers towards the "empathy and deliberate kindness" dimension of the love pedagogy are examined, the expressions they most agree with are "I try to get to know my students better." ( =3.60) expression. The statement with the least participation of the classroom teachers is, "I deliberately behave kindly to my students on a weekly basis in my lessons." ( =3.33) expression (Table 4).

When the attitudes of the classroom teachers towards the "forgiveness" dimension of the love pedagogy are examined, the expressions they most agree with are "I have to forgive the students when they ask for forgiveness." It is understood that the expression ( =3.01) exists. The statement with the least agreement of the classroom teachers is "A student who asks for forgiveness should be forgiven regardless of what he/she did." It is understood that the expression ( =2.95) exists (Table 4).

When the attitudes of the classroom teachers towards the "pedagogical kindness" factor of the love pedagogy were examined, "It is important for me to be kind to my students." $\bar{x}$ ( =3.67) and "In my class, it is important for all adults and children to be kind to each other." It is understood that they agree with both of the items $\bar{x}$ ( =3.67) at the same rate.

*Table 4. Distribution of Classroom Teachers' Responses to DTLP by Scale Dimensions*

| Dimension Name | Item No. | Scale Items | Teachers | |
|---|---|---|---|---|
| | | | $\bar{x}$ | SS |
| **1. Community and Acceptance** | 1 | I make a point of engaging in kind acts towards my students in the context of my teaching every hour. | 3.57 | 0.58 |
| | 22 | All students, no matter what their individual differences are, are welcomed in my classroom. | 3.57 | 0.57 |
| | 23 | I engage in classroom activities specifically aimed at encouraging acceptance of diversity in students. | 3.45 | 0.57 |
| | 24 | I recognize the significant events of minority cultures in my classroom even if there are no official holidays in my region. | 3.16 | 0.69 |
| | 25 | Students with severe disabilities are welcomed in my classroom. | 3.31 | 0.69 |
| | 26 | I am committed to teaching all students with diverse abilities and backgrounds, even if the resource to support this area are inadequate. | 3.36 | 0.61 |
| | 27 | It is important for students to have direct contact with people from cultures and settings they have had little prior experience with. | 3.36 | 0.60 |
| | 28 | I build social cohesion in the classroom by undertaking specific activities that help students and staff see how much they rely on one another. | 3.36 | 0.57 |
| | 29 | Students exercise a considerable amount of control over how our classroom is run including taking a major role in setting rules and routines. | 3.31 | 0.61 |
| **Total** | | | **3.38** | **.44** |

| Dimension Name | Item No. | Scale Items | Teachers | |
|---|---|---|---|---|
| | | | $\bar{x}$ | SS |
| **2. Intimacy** | 7 | It is OK for a student to hug me occasionally if they want. | 3.11 | 0.86 |
| | 8 | I use appropriate touch to comfort students who are hurt or distressed when it feels natural to do so. | 3.13 | 0.85 |
| | 9 | It is OK for young students to hold my hand for a short time during playground supervision if he/she wants to. | 3.03 | 0.88 |
| | 10 | I accept an appropriate form of intimacy (such as a celebratory hug for a special achievement) between students in my classroom. | 3.13 | 0.72 |
| | 11 | It is important for me to feel a close emotional connection with students. | 3.38 | 0.67 |
| | 19 | I encourage students to ask for and provide forgiveness. | 3.49 | 0.62 |
| **Total** | | | **3.21** | **.58** |

| Dimension Name | Item No. | Scale Items | Teachers | |
|---|---|---|---|---|
| | | | $\bar{x}$ | SS |
| **3. Sacrifice and Bonding** | 6 | I spend extended time with individuals or small groups of students to foster empathy among them. | 3.29 | 0.61 |
| | 12 | I make specific efforts to bond with students. | 3.32 | 0.69 |

| | | | | |
|---|---|---|---|---|
| | 13 | I engage in an active student-teacher learning partnership by working directly with individual students. | 3.35 | 0.62 |
| | 15 | I undertake specific activities in my classes aimed at promoting bonding between students. | 3.32 | 0.58 |
| | 16 | I make occasional major sacrifices for my students (for example using some of my own money for classroom events and my own spare time for support). | 3.23 | 0.69 |
| | 17 | I consciously make minor daily sacrifices for my students such as helping them with a problem during a break. | 3.31 | 0.61 |
| | 18 | If I find a better way to achieve the same result while making sacrifices, I will do it. | 3.39 | 0.57 |
| **Total** | | | **3.32** | **.47** |

| Dimension Name | Item No. | Scale Items | Teachers | |
|---|---|---|---|---|
| | | | $\bar{x}$ | SS |
| 4. Empathy and Deliberate Kindness | 2 | I deliberately engage in daily kind acts with my students in the context of my teaching. | 3.52 | 0.61 |
| | 3 | I deliberately engage in weekly kind acts with my students in the context of my teaching. | 3.33 | 0.76 |
| | 14 | I try to get to know my students better. | 3.60 | 0.56 |
| **Total** | | | **3.49** | **.51** |

| Dimension Name | Item No. | Scale Items | Teachers | |
|---|---|---|---|---|
| | | | $\bar{x}$ | SS |
| 5. Forgiveness | 20 | A student who asks for forgiveness should be granted forgiveness, no matter what he or she has done. | 2.95 | 0.83 |
| | 21 | I am obliged to forgive students when they ask for it. | 3.01 | 0.80 |
| **Total** | | | **2.98** | **.75** |

| Dimension Name | Item No. | Scale Items | Teachers | |
|---|---|---|---|---|
| | | | $\bar{x}$ | SS |
| 6. Pedagogical İntimacy | 4 | Being kind to my students is important to me. | 3.67 | 0.56 |
| | 5 | In my classroom, it's important for all adults and children to be kind to each other. | 3.67 | 0.53 |
| **Total** | | | **3.67** | **.50** |
| **Grand total** | | | **3.33** | **.40** |

**Findings Concerning the Analysis of the Responses to the DTLP According to the Gender of the Participants**

Table 5 shows the results of the unrelated samples t-test, which was conducted to determine whether the classroom teachers' attitudes towards love pedagogy differ according to their genders.

According to the results of the analysis, the "sincerity" of the female and male teachers participating in the research [t $_{(607)}$ = 7.42; p<.05], "sacrifice and commitment" [t $_{(607)}$

= 2.33; p<.05] and "pedagogical intimacy" [t $_{(607)}$ = 2.79; p<.05], there is a significant difference in favor of female teachers. This finding shows that there is a significant relationship between teachers' attitudes and gender regarding the factors of sincerity, self-sacrifice, bonding and pedagogical kindness of love pedagogy (Table 5).

*Table 5. Comparison of Responses to DTLP by Gender Variable*

| Dimensions | Groups | N | $\overline{X}$ | ss | sd | t | p |
|---|---|---|---|---|---|---|---|
| Community and Acceptance | A) Female | 288 | 3.42 | .42 | 607 | 1.77 | .08 |
| | B) Male | 321 | 3.35 | .46 | | | |
| | **Total** | **609** | | | | | |
| İntimacy | A) Female | 288 | 3.39 | .50 | 607 | 7.42 | .00* |
| | B) Male | 321 | 3.05 | .60 | | | |
| | **Total** | **609** | | | | | |
| Sacrifice and Bonding | A) Female | 288 | 3.36 | .45 | 607 | 2.33 | .02* |
| | B) Male | 321 | 3.28 | .48 | | | |
| | **Total** | **609** | | | | | |
| Empathy and Deliberate Kindness | A) Female | 288 | 3.52 | .48 | 607 | 1.52 | .13 |
| | B) Male | 321 | 3.46 | .53 | | | |
| | **Total** | **609** | | | | | |
| Forgiveness | A) Female | 288 | 3.00 | 0.72 | 607 | 0.51 | .61 |
| | B) Male | 321 | 2.97 | 0.78 | | | |
| | **Total** | **609** | | | | | |
| Pedagogical Kindness | A) Female | 288 | 3.73 | 0.45 | 607 | 2.79 | .01* |
| | B) Male | 321 | 3.62 | 0.53 | | | |
| | **Total** | **609** | | | | | |

*p<.05

However, "community and acceptance" [t $_{(607)}$ = 1.77; p>.05], "empathy and deliberate kindness" [t $_{(607)}$ = 1.52; p>.05] and "forgiveness" [t $_{(607)}$ = .51; p>.05], there is no significant difference between the attitudes of the participants in terms of gender. In these dimensions, it is seen that female teachers' attitudes towards love pedagogy are higher than male teachers. Accordingly, it is understood that female teachers' attitudes towards love pedagogy are higher than male teachers in all dimensions (Table 5).

**Findings Regarding the Analysis of the Responses to theDTLPAccording to the Marital Status of the Participants**

Table 6 shows the results of the t-test for unrelated samples, which were conducted to determine whether the classroom teachers' attitudes towards love pedagogy differ according to their marital status.

*Table 6. Comparison of Responses to DTLP by Marital Status Variable*

| Dimensions | Groups | N | $\overline{X}$ | ss | sd | t | p |
|---|---|---|---|---|---|---|---|
| Community and Acceptance | A) Married | 522 | 3.36 | .44 | 607 | 3.10 | .00* |
| | B) Single | 87 | 3.52 | .43 | | | |
| | **Total** | **609** | | | | | |
| İntimacy | a) married | 522 | 3.20 | .57 | 607 | 1.19 | .23 |
| | B) Single | 87 | 3.28 | .62 | | | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | **Total** | **609** | | | | | |
| Sacrifice and Bonding | A) Married | 522 | 3.29 | .47 | 607 | 3.11 | .00* |
| | B) Single | 87 | 3.46 | .44 | | | |
| | **Total** | **609** | | | | | |
| Empathy and Deliberate Kindness | A) Married | 522 | 3.47 | .51 | 607 | 2.39 | .02* |
| | B) Single | 87 | 3.61 | .46 | | | |
| | **Total** | **609** | | | | | |
| Forgiveness | A) Married | 522 | 2.97 | .76 | 607 | 1.01 | .31 |
| | B) Single | 87 | 3.06 | .72 | | | |
| | **Total** | **609** | | | | | |
| Pedagogical Kindness | A) Married | 522 | 3.66 | .51 | 607 | 1.87 | .06 |
| | B) Single | 87 | 3.75 | .40 | | | |
| | **Total** | **609** | | | | | |

*p<.05

According to the results of the analysis, "community and acceptance" of married and single teachers participating in the research [t(607)= 3.10; p<.05], "sacrifice and bonding" [t(607)= 3.11; p<.05] and "empathy and deliberate kindness" [t(607)= 2.39; p<.05], there was a significant difference in favor of single teachers. This finding shows that there is a significant relationship between teacher attitudes and marital status regarding community and acceptance, altruism and bonding, empathy and deliberate kindness dimensions of love pedagogy (Table 6).

However, "sincerity" [t $_{(607)}$ = 1.19; p>.05], "forgiveness" [t $_{(607)}$ = 1.01; p>.05] and "pedagogical intimacy" [t $_{(607)}$ = 1.87; p>.05], there is no significant difference between the attitudes of the participant groups in terms of their marital status. In these dimensions, it is seen that the attitudes of single teachers towards love pedagogy are higher than that of married teachers. The findings show that single teachers' attitudes towards love pedagogy are higher in all dimensions than married teachers (Table 6).

**Findings Concerning the Analysis of the Responses to DTLP According to the Number of Children of the Participants**

In order to see whether there is a significant difference between the attitudes of the classroom teachers, grouped in four different categories according to the number of children, towards love pedagogy and their status of having children, the mean views of the groups formed according to the number of children were compared with one-way analysis of variance (ANOVA) for unrelated samples. Analysis results, altruism and bonding [$F_{(3-608)}$ = 3.79; *p*< .05] and pedagogical kindness [$F_{(3-608)}$ = 2.78; *p*< .05] shows that there is a statistically significant difference between teacher attitudes in terms of having children. In other words, teachers' attitudes towards love pedagogy differ significantly depending on their status of having children. Tukey test was conducted to find out between which groups the differences between the units were. According to the Tukey test result of the altruism and bonding dimension , the difference is between teachers with "no children" and teacher groups with "2 children" and "3 children and above", and between teachers with "1 child" and teachers with "3 children". ( *p* = .01). Accordingly, it is understood that teachers without children ( $\bar{x}_A$ = 3.42) have higher attitudes towards the sacrifice and bonding dimension of love pedagogy than teachers with 2 children ( $\bar{x}_C$ = 3.29) and those with 3 or more children ( $\bar{x}_D$ = 3.26) .

*Table 7. Analysis of the Responses to DTLP by the Number of Children of the Participants*

| Dimensions | Groups | N | X̄ | Source of Variance | Sum of Squares | sd | Mean Squares | F | p | Significant Difference (Tukey) |
|---|---|---|---|---|---|---|---|---|---|---|
| Community and Acceptance | A) He has no children | 109 | 3.45 | between groups | 1,380 | 3 | .460 | 2.38 | .07 | - |
| | B) 1 Child | 96 | 3.45 | | | | | | | |
| | C) 2 Children | 242 | 3.35 | within groups | 116,928 | 605 | .193 | | | |
| | D) 3 Children and above | 162 | 3.35 | | | | | | | |
| | **Total** | **609** | **3.38** | | **118,308** | **608** | | | | |
| İntimacy | A) He has no children | 109 | 3.23 | between groups | 1.007 | 3 | .336 | 1.00 | .39 | - |
| | B) 1 Child | 96 | 3.28 | | | | | | | |
| | C) 2 Children | 242 | 3.21 | within groups | 202.087 | 605 | .334 | | | |
| | D) 3 Children and above | 162 | 3.16 | | | | | | | |
| | **Total** | **609** | **3.21** | | **203.094** | **608** | | | | |
| Sacrifice and Bonding | A) He has no children | 109 | 3.42 | between groups | 2,427 | 3 | .809 | 3.79 | .01* | A-C A-D B-D |
| | B) 1 Child | 96 | 3.38 | | | | | | | |
| | C) 2 Children | 242 | 3.29 | within groups | 129,246 | 605 | .214 | | | |
| | D) 3 Children and above | 162 | 3.26 | | | | | | | |
| | **Total** | **609** | **3.32** | | **131.673** | **608** | | | | |
| Empathy and Deliberate Kindness | A) He has no children | 109 | 3.56 | between groups | 2015 | 3 | .672 | 2.63 | .05 | |
| | B) 1 Child | 96 | 3.57 | | | | | | | |
| | C) 2 Children | 242 | 3.44 | within groups | 154,551 | 605 | .255 | | | |
| | D) 3 Children and above | 162 | 3.45 | | | | | | | |
| | **Total** | **609** | **3.49** | | **156,566** | **608** | | | | |
| Forgiveness | A) He has no children | 109 | 2.98 | between groups | 0.587 | 3 | .196 | 0.34 | .79 | - |
| | B) 1 Child | 96 | 2.95 | | | | | | | |
| | C) 2 Children | 242 | 2.96 | within groups | 344,714 | 605 | .570 | | | |
| | D) 3 Children and above | 162 | 3.03 | | | | | | | |
| | **Total** | **609** | **2.98** | | **345,301** | **608** | | | | |
| Pedagogical Kindness | A) He has no children | 109 | 3.72 | between groups | 2,026 | 3 | .675 | 2.78 | .04* | A-D B-D |
| | B) 1 Child | 96 | 3.76 | | | | | | | |
| | C) 2 Children | 242 | 3.67 | within groups | 147,054 | 605 | .243 | | | |
| | D) 3 Children and above | 162 | 3.59 | | | | | | | |
| | **Total** | **609** | **3.67** | | **149,080** | **608** | | | | |

\* *p* <.05

He also states that teachers with one child ( $\bar{x}_B$ = 3.38) have higher attitudes towards the dimension of altruism and bonding than teachers with three or more children ( $\bar{x}_D$ = 3.26) . As a result of the Tukey test of the pedagogical intimacy dimension , it was seen that there was a significant difference between teachers who had "no children" and teachers who had "1 child" and those who had "3 children or more" ( *p* = .04). Accordingly, it is seen that teachers without children ( $\bar{x}_A$ = 3.72) and teachers with one child ( $\bar{x}_B$ = 3.76) have higher attitudes towards the pedagogical kindness dimension of love pedagogy than teachers with three or more children ( $\bar{x}_D$ = 3.59) (Table 7).

Community and acceptance of love pedagogy [$F_{(3-608)}$ = 2.38; p>.05], sincerity [$F_{(3-608)}$ = 1.00; p> .05], empathy and deliberate kindness [$F_{(3-608)}$ = 2.63; p> .05] and forgiveness [$F_{(3-608)}$ = .34; p> .05] dimensions, it is seen that there is no statistically significant difference between teachers' attitudes in terms of having children .

**Findings Regarding the Analysis of the Responses to the DTLP According to the Participants' Preference for the Teaching Profession voluntarily**

Table 8 shows the t-test results for unrelated samples, which were conducted to determine whether the classroom teachers' attitudes towards love pedagogy differ according to their willingness to choose the teaching profession.

**Table 8.** *Comparison of the Responses to DTLP According to the Variable of Preferring the Teaching Profession voluntarily*

| Dimensions | Groups | N | $\bar{X}$ | ss | sd | t | p |
|---|---|---|---|---|---|---|---|
| Community and Acceptance | A) Yes | 490 | 3.41 | .44 | 607 | 3.75 | .00* |
| | B) No | 119 | 3.26 | .41 | | | |
| | **Total** | **609** | | | | | |
| Intimacy | A) Yes | 490 | 3.24 | .57 | 607 | 2.42 | .02* |
| | B) No | 119 | 3.10 | .61 | | | |
| | **Total** | **609** | | | | | |
| Sacrifice and Bonding | A) Yes | 490 | 3.34 | .46 | 607 | 2.58 | .01* |
| | B) No | 119 | 3.22 | .48 | | | |
| | **Total** | **609** | | | | | |
| Empathy and Deliberate Kindness | A) Yes | 490 | 3.51 | .50 | 607 | 2.52 | .01* |
| | B) No | 119 | 3.38 | .53 | | | |
| | **Total** | **609** | | | | | |
| Forgiveness | A) Yes | 490 | 2.99 | .76 | 607 | 0.52 | .60 |
| | B) No | 119 | 2.95 | .73 | | | |
| | **Total** | **609** | | | | | |
| Pedagogical Kindness | A) Yes | 490 | 3.69 | .48 | 607 | 2.37 | .02* |
| | B) No | 119 | 3.57 | .53 | | | |
| | **Total** | **609** | | | | | |

\*p<.05

According to the results of the analysis, "community and acceptance" [t $_{(607)}$ = 3.75; p<.05], "intimacy" [t $_{(607)}$ = 2.42; p<.05], "sacrifice and bonding" [t $_{(607)}$ = 2.58; p<.05], "empathy and deliberate kindness" [t $_{(607)}$ = 2.52; p<.05] and "pedagogical kindnes" [t $_{(607)}$ = 2.37; p<.05] dimensions, it is seen that there is a significant difference in favor of those who prefer teaching willingly. This finding shows that there is a significant relationship between

teachers' attitudes towards the factors of community and acceptance, sincerity, altruism and bonding, empathy and deliberate kindness and pedagogical kindness of love pedagogy, and willingly choosing the teaching profession. However, "forgiveness" [t $_{(607)}$ = .52; p>.05], there is no significant difference in terms of willingly choosing the teaching profession (Table 8).

## Discussion and Result

When the tendencies of classroom teachers towards love pedagogy are examined on the basis of dimensions, it is understood that their attitudes towards the pedagogical kindness dimension are at the highest level, while their attitudes towards the forgiveness dimension are at the lowest level compared to the other dimensions. From this point of view, it is understood that classroom teachers emphasize pedagogical intimacy, that is, kindness in the classroom environment, as the priority of creating a loving educational environment. When the mean scores of the classroom teachers' attitudes towards the other dimensions of the scale are examined; The attitudes towards the dimensions of "community and acceptance", "sacrifice and bonding", "empathy and deliberate kindness" and "pedagogical kindness" of the love pedagogy are "high", while their attitudes towards the "sincerity" and "forgiveness" dimensions are "moderate". In addition, it is understood that their total attitudes towards love pedagogy are at a "high level". In other words, love constitutes a very important place for teachers in the educational environment. This result supports each other with many studies in the literature. Kayadibi (2002) stated in his study that love is an important factor in educational efficiency. It also states that education without love is unthinkable. Maatta & Uusiautti (2012b) state that love cannot be ignored while describing good teaching and educational environment in their work. Hooks (1994) in his book "Overcoming Teaching" saw love as the basis of interactions between teacher and student in pursuit of knowledge. Based on these studies, the fact that educational environments should be built on love is once again understood.

When the attitudes of the classroom teachers towards the "community and acceptance" dimension of the love pedagogy are examined, the expressions they most agree with are "I take care to be kind to my students at every hour of my teaching." and "All students are welcome in my classroom, regardless of their individual differences." expressions were found. Van Manen (1991) supports these views of teachers by stating that teachers who embrace all children, regardless of their characteristics, are real educators. Based on these findings, it can be interpreted that the creation of a loving educational environment in which the community accepts each other depends on the fact that everyone in the classroom, especially the teacher, is kind to each other and accepts their individual differences.

When the attitudes of the classroom teachers towards the "sincerity" dimension of the love pedagogy are examined, the expressions they most agree with are "I encourage students to ask for forgiveness and forgive." and "It is important to me to form a close emotional bond with students." expressions were found. From these views of the teachers, it can be interpreted that since they care about sincerity in the educational environment, they care about establishing a close emotional bond in the classroom environment and that they prioritize the behavior of asking for forgiveness and forgiveness in students in order to establish this bond. The statement with the least participation of the classroom teachers is, "Young students can hold my hand for a short time on my garden watch if they want." was found to be. From the least agreed statement, it can be deduced that teachers are sensitive about physical contact with students. In Dilci (2019) research, it was seen that the vast majority of teachers and administrators made physical contact (head patting, patting on the back, etc.) to show affection, but there has been a recent misunderstanding etc. in the media. The results were obtained as physical contact was avoided due to perceptions. These results support the

findings of the study. Based on these findings, it can be determined that teachers are sensitive and careful about physical contact, while supporting various studies to establish a close emotional bond in their classrooms.

When the attitudes of the classroom teachers towards the "sacrifice and bonding" dimension of the love pedagogy are examined, the statement they most agree with is "If I find a better way to achieve the same result while making sacrifices, I will do it." and they least agree with, "I occasionally make big sacrifices for my students (for example, using my spare time and/or some of my money for classroom activities to support them)." is understood to be the expression.

When the attitudes of the classroom teachers towards the "empathy and deliberate kindness" dimension of the love pedagogy are examined, the statement they most agree with is "I try to get to know my students better." and the statement that they least agree with is, "I deliberately behave kindly to my students on a weekly basis in my lessons." is understood to be the expression. Uğurlu (2013), in his study, concluded that teachers' communication skills and empathic tendencies affect their levels of liking children, and that teachers with high level of communication skills and empathic tendencies have a high level of liking for children. With this result, it can be said that empathy and kindness are important in order to create a loving educational environment and such an environment can be created more easily through a kind and empathetic teacher.

When the attitudes of the classroom teachers towards the "forgiveness" dimension of the love pedagogy are examined, the expressions they most agree with are "I have to forgive the students when they ask for forgiveness." and the statement they least agree with is "A student who asks for forgiveness should be forgiven regardless of what he/she did." is understood to be the expression. In her study, Dilci (2019) states that when children are forgiven for their mistakes, they learn from it and learn the feeling of forgiving themselves and others. Based on these results , it can be said that it will be easier to create a loving education environment in a classroom with the habit of asking for forgiveness and forgiveness.

When the attitudes of the classroom teachers towards the "pedagogical kindness" factor of the love pedagogy were examined, "It is important for me to be kind to my students." and "In my classroom, it is important that all adults and children are kind to each other." It is understood that they participate in both items at the same rate. Willard (1929), in his work, recognizes kindness as the basis for good teaching and learning. Integrating love and kindness into students' daily lives can be achieved by seeing love and kindness in schools. Although intimacy is an important virtue, it must be in an educational environment. It can be concluded that the teacher's being kind to students and students to each other in educational environments can form the basis for such behaviors in daily life.

According to the gender variable, it was observed that there was a significant difference in favor of female teachers between the mean scores of female teachers and male teachers participating in the study in the dimensions of "sincerity", "sacrifice and bonding" and "pedagogical intimacy". In addition, although there was no significant difference in other dimensions of love pedagogy, it was observed that female teachers' attitudes towards love pedagogy were higher in all dimensions than male teachers. While this finding is supported by some studies on child love in the literature, it is seen that there are opposite situations in some studies. Ercan (2014), in his study, found that female teachers' scores on love for children were higher than male teachers. At the end of his study, Çay (2015) found that female pre-service teachers' level of liking for children was higher than male pre-service teachers, but the status of liking children did not differ according to the gender of teachers. Türk, Kardaş Özdemir & Kerimoğlu Yıldız (2017) found in their study that being a male or female teacher in terms of gender did not cause a significant difference in terms of liking

children. In the light of these findings, it is understood that although the levels of liking children have different results according to gender, the attitude scores of female teachers are higher in tendencies towards love pedagogy. In addition, the inability to reach a conclusion that male teachers have a higher tendency than female teachers in studies on love of children and love in education can be explained by the fact that female teachers are more compassionate and loving and have maternal instincts.

According to the marital status variable, there was a significant difference in favor of single teachers between the mean scores of married and single teachers participating in the study in the dimensions of "community and acceptance", "sacrifice and bonding" and "empathy and deliberate kindness". Although Ercan (2014) found that there was no difference in the level of liking for children in terms of marital status variable in their study, Gelbal & Duyan (2010) found that married teachers had higher liking for children scores in their study. Similar to these studies, while married teachers' attitudes towards love pedagogy were expected to be higher, the opposite situation was found. The reason why single teachers have higher attitude scores towards love pedagogy may be because single teachers need a loving educational environment more. It can be concluded that since married teachers meet their love needs in their nuclear families or share their love more with their own families and children, they observe this less than single teachers in the education environment. In addition, when viewed on the basis of dimensions, it can be concluded that the classroom community is important for single teachers and that they display more altruistic, empathetic and kind behaviors for this community. Considering that married teachers can meet their needs for inclusion and acceptance in a community, especially their need for love, in other areas, it can be said that single teachers have a high attitude towards love pedagogy as they can meet these needs in the educational environment.

In the examination made according to the variable of having children, it was seen that there was a significant difference between the tendencies of the classroom teachers towards love pedagogy and the number of children. It has been determined that teachers who do not have children and have 1 child have a higher attitude score average than teachers who have 2 or more children. Gelbal & Duyan (2010) found in their study that the level of love for children of teachers who have children is higher than that of teachers who do not have children. When Ceylan (2017), Yoleri (2014) and Ercan (2014) studies were examined separately, it was seen that there was no significant difference between teachers' love for children and their status of having children. It has been determined that teachers who do not have children have higher average scores than all other groups in the tendencies towards love pedagogy. The reason for this difference may be due to the fact that teachers with children share their love with their children and their families and meet their need for love in this field, and they consider this less in the educational environment than teachers who do not have children. In addition, it was determined that there was a significant difference in the dimensions of sacrifice and bonding in common in the variables of age, marital status and having a child. The reason for the significant difference in the dimensions of self-sacrifice and bonding in these 3 variables can be interpreted as that young, single and childless teachers are more self-sacrificing for their students and that they care about everyone in the classroom to establish a close emotional bond with each other.

According to the situation of willingly choosing the teaching profession, the average scores of the classroom teachers participating in the research in the dimensions of "community and acceptance", "sincerity", "sacrifice and bonding", "empathy and deliberate kindness" and "pedagogical kindness" were in favor of those who willingly preferred teaching. there appears to be a significant difference. This finding shows that teachers who willingly choose the teaching profession have higher attitudes towards love pedagogy. In the study of Helvacı (2009), being a teacher requires love, patience and dedication. Today, loving

children has become a priority factor for those who choose the teaching profession, and he stated that the personality traits of liking or not liking children are considered among the effective teacher traits. Similarly, Ceylan (2017) found a significant relationship between teachers' levels of liking children and the reasons for choosing the profession. It has been observed that teachers prefer the profession because of their love for children. Teachers who willingly choose the teaching profession may have a high dispositons towards love pedagogy because they feel that they belong to the educational environment. Although this result is expected, it can be concluded that teachers who come with love while choosing teaching can be much more successful in creating a loving education environment.

As a result, it was understood that the teachers made an effort to create a loving education environment in which the attitudes of the classroom teachers towards the love pedagogy were quite high and they carried out various activities for this purpose. When looked at in terms of various variables, it was seen that teachers' attitudes differ according to their gender, having children, marital status and willingly choosing the teaching profession. The existence of situations that both support and contradict the situations identified in the literature is important in terms of feeding each other and contributing to the field. Teachers' level of love for children and how much love is used in the educational environment are very important indicators for a quality education. Loving teachers can create a loving educational environment, loving children, loving families, and a loving society.

## Recommendations

It has been determined that male teachers' participation in love pedagogy is lower than female teachers. From this point of view, trainings and studies can be carried out that can improve men's perceptions of love, especially the love of children, in a positive way. When the tendencies towards love pedagogy are examined, it is concluded that single teachers have higher average scores than married teachers.

In order to better understand the reason why married teachers have lower average scores, various workshops and discussions can be held on this subject by meeting with single teachers. Considering the result that teachers without children have a higher Dispositions Towardslove pedagogy than teachers with children, it can be thought that teachers who have children share their love more with their children. In order to create a loving educational environment, it can be suggested that teachers with children should be more loving in the classroom environment.

The fact that teachers who willingly choose the teaching profession have high score averages in all dimensions except the forgiveness dimension of love pedagogy can be explained by their high sense of belonging to their duties. Various activities and trainings can be organized so that all teachers can feel that they belong to the educational environment and professional group.

It has been determined that teachers' tendencies towards love pedagogy are at a high level. All stakeholders, especially school administrators, who have an impact on educational environments, can organize various activities to create a loving education environment and support teachers working for this purpose.

The findings in the study include only classroom teachers. SPYEÖ can be used for different studies in other branches and on educational institution administrators. Experimental and mixed studies on love pedagogy can be done.

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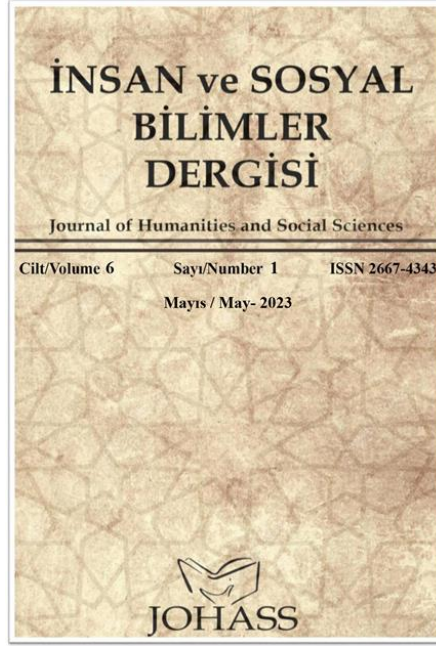
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# The Effects of The Body Instrumentalization on Academics' Level of Burnout, Psychological Well-Being and Perceived Social Support During The Covid-19 Pandemic[*]

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# The Effects of The Body Instrumentalization on Academics' Level of Burnout, Psychological Well-Being And Perceived Social Support During The Covid-19 Pandemic

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| Abstract | Research Article |
|---|---|

Burnout is a syndrome that results from prolonged job-related stress and may be expressed as emotional exhaustion, depersonalization, and reduced personal accomplishment which may negatively effect the academic life. (Ömer, 2008). Individuals with positive psychological characteristics are more likely to cope with demanding job-related tasks and adapt to these demands easily than individuals with negative psychological characteristics (McNeill, Cheyne, 2008). In terms of an individual's characteristics, we could mention psychological well being. On the other hand, there are external sources that may contribute to lower levels of burnout such as social support. Social support is understood as the individual resources that help in coping with demanding situations and can be acquired by means of interpersonal interactions (McNeill, Cheyne, 2008). In this study, it was tried to decrease the burnout levels of academicians through art therapy and breathing exercises. Academicians from various provinces of Turkey who participated voluntarily were assigned to the art group they preferred, and these studies, which were carried out with a total of 6 academicians, 3 people in each group, lasted for 1 month. The burnout, psychological well-being and perceived social support levels of the participants were measured with the pre-test and post-test methods through scales. In order to better evaluate the results of the 1-month studies conducted with the participants, in-depth interviews were conducted with semi-structured questions. As a result, there was a decrease in the burnout levels of the participants, and an increase in the levels of psychological well-being and perceived social support.

**Keywords:** Burnout syndrome, psychological well-being, perceived social support, breathing exercises, art therapy.

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## Introduction

**Burnout**

It is common to experience burnout, which has a detrimental effect on one's social and personal resources. Burnout sufferers are often metaphorically compared to a burned out circuit or a dead battery. The syndrome of burnout, which can manifest as emotional exhaustion, depersonalization, and a decline in personal achievement, is brought on by prolonged work stress (mer, 2008). Personal and social resources could therefore have a big influence on burnout levels. It should be noted, though, that some personal traits and social support systems may make burnout more likely than others. Clinical psychiater Herbert Freudenberger first identified the burnout syndrome, which has a negative impact on work life, in 1974. Freudenberger (1974) defined burnout as the feeling of exhaustion that people experience in response to unmet demands. According to Freudenberger and Richelson (1981; cited by Başerer & Başerer, 2019), burnout is a natural by-product of contemporary social life and the outcome of people's efforts to find meaning in their lives. Burnout sufferers can be represented metaphorically by a burned-out circuit or a dead battery. People with burnout syndrome are said to eventually run out of energy and their circuits become inoperable without overloading, just like a battery does when it reaches its maximum capacity (Maslach, 1982; cited by Başerer and Başerer, 2019).

Burnout, which is common among academics, should not be dismissed as a simple feeling. Because academic fatigue has a detrimental impact not only on academics but also on the education processes of future workers (Tümkaya, 2000). As a result, it is critical to comprehend the notion of burnout and take appropriate action by determining how it relates to personal, social, and educational domains.

Examining academic studies reveals that many of them attempt to identify the variables that will influence burnout. These studies have looked at burnout generally and variables like academic standing and year of study. It has been found that there is more burnout in the early phases of the career path when the studies on burnout and academic titles are compared. According to research assistants, burnout is more prevalent (Ardinç & Polatc, 2008). On top of that, research has shown that there is no connection between academic rank and burnout (Avuş, Gök, & Kurtay, 2007). According to studies, burnout is more prevalent in the first five years of employment in relation to the working year. According to studies on the subject, the first five years of a person's academic career are when burnout is most likely to occur (Ardinç & Polatcı, 2008). From these, it is clear that research on burnout focuses mostly on how gender, title, and working year relate to burnout in academic terms. Each of these factors significantly affects burnout. However, it still falls short in terms of preventing academic burnout.

Burnout is being recognized as a significant source of workplace stress that has been linked to employees' poor physical and mental health as well as poorer levels of job performance. Burnout is a psychological condition that results from ongoing pressures at work (Maslach, Schaufeli, & Leiter, 2001). Burnout was identified by Maslach and Jackson (1981, 1996) as a syndrome characterized by emotional tiredness, a pessimistic outlook on work, and a lack of personal accomplishment. Burnout is linked to worse health outcomes for people and poorer organizational performance (Maslach & Leiter, 1997; Schaufeli, Maslach & Marek, 1993). On the other hand, teachers who work with high dedication, responsibility, orientation towards the innovation process are more susceptible to emotional burnout (Ibragimovich, 2023).

When we examine from the standpoint of psychological well-being, we can talk about an inverse link between these two ideas because burnout has a negative nature.

**Psychological Well-Being**

The idea of psychological well-being, according to Ümmet and Yalın (2020), "emphasizes that the human being is a whole as a multidimensional structure, and that he/she has the obligation to protect, maintain, and enhance his/her well-being" (Ryff & Keyes, 1995; Ryff & Singer, 2008). Positive psychological traits increase a person's capacity to manage and adapt to difficult work-related activities (McNeill & Cheyne, 2008). When analyzing this circumstance in terms of a person's traits, psychological well-being can be brought up. It is feasible to think of psychological well-being as an internal resource that safeguards the person, and it is also possible to think of social support as an external resource when discussing a concept that helps people experience less burnout.

Because people react to their work environment differently when they are burnt out depending on significant aspects including age, marital status, gender, and personality features, it is vital to consider personality traits (Maslach et al., 2001). This is in line with health psychology research, which contends that a person's personality qualities are directly tied to their psychological and physical health (Vollrath, 2006). Because personality affects how we experience stress, it has the potential to "morph" into stressful situations, such as the perception of danger and the ensuing emotional and physical reactions (Lazarus & Folkman, 1984). People may view various features of a scenario as more or less stressful and respond to situations in different ways depending on their personality traits (Watson et al., 1999; Vollrath 2001; Suls & Martin 2005). Suitable interventions is necessary to improve teachers' (Agyapong et al., 2023) stress-coping ability, reduce the likelihood of burnout and improve general well-being.

**Perceived Social Support**

Social support is characterized as a person's personal tools for navigating challenging circumstances, which can be obtained through interpersonal relationships (McNeill & Cheyne, 2008). Having social support is one of the most important aspects of working in the current world. The term "social support" describes the feeling of being cherished, fostered, and respected by those who are closest to the person. These people may include family, peers, friends, teachers, communities, or a social group to which the person belongs. Stress is a predictor of social support, according to studies. For instance, it was discovered that people with more social support were in better psychological shape than people with less social support under stressful conditions (Rehman et al., 2020).

**Art Therapy**

When used as an expressive language, art offers a non-threatening method of communication that people can control and that capitalizes on their own creativity. Making art as part of art therapy allows the patient to actively participate in their own treatment. This strategy can be used to reduce people's fear of pain and exposure to art, making it appealing to those who are not yet familiar with it. It is said that art supplies are more complex than they first appear to be (Riley, 2001).

Thoughts might be challenging to put into words, but art encourages people to express themselves in other ways. Clients can become conscious of their emotions and let go of negative ones with the use of art therapy. Additionally, art therapy helps clients communicate more effectively and manage their emotions. Clients can resolve emotional conflicts, enhance coping strategies, increase self-esteem, lessen anxiety, and build creative thinking and problem-solving abilities by employing art supplies and the creative process (Malchiodi, 2007). It is feasible to evaluate art therapy within the context of psychodynamic, humanistic, learning and development, family therapy, and other psychological approaches when psychological approaches are considered (Vick, 2003). Every art therapist is aware that learning can occur both during the creation of a piece of art and when viewing it after it has

been completed. Instead of being a dated artifact shown in a museum, tapestry as art therapy is a dynamic work in progress (Vick, 2003).

**Breathing Exercises**

The literature also refers to breathing exercises, a body and mind discipline, as breathing therapy or breathing treatment. People now train in breathing methods to treat illnesses and lessen some of their symptoms. Despite the fact that there is not much scientific study of women's health, it has grown over the past ten years (Yalçın and Özbaşaran, 2021).

The sole activity that keeps us alive and is there with us at all times is breathing (Acar, 2016). According to WHO (World Health Organization), it involves engaging the diaphragm muscle and breathing in all of the oxygen-rich air we take in. One of the simplest and most efficient strategies to apply for quality aging is breathing, which consists of two steps: inhalation and exhalation (Şinik, 2019). Breathing that needs to be controlled is behavioral in practice, whereas breathing that comes naturally is reflex (Novotny, et al., 2013; Peter, 2016).

When all of these are taken into consideration, treatment can support the person's internal and external protective resources. In this regard, the goal of this study is to use art therapy and breathing techniques to reduce academicians' levels of burnout.

**Research Purpose and Problem**

The purpose of this study is to assess the impact of a breath and art program on academicians' levels of burnout, psychological well-being, and perceived social support. By emphasizing the individual's own internal processes, body instrumentalization activities seek to improve psychological wellbeing and social support levels. Thus, it aims to lessen the degree of burnout that people suffer.

The problem statement of the research is, "Is it possible to reduce the burnout levels of academicians, to increase the levels of psychological well-being and perceived social support through studies on the instrumentation of the body?" was created as the sub-problems are "Do breathing studies have an effect on reducing the burnout levels of academicians, psychological well-being and perceived social support levels?", "Do Art Therapy studies have an effect on reducing the burnout levels of academicians, psychological well-being and perceived social support levels?" sorted as.

**Method**

**Process**

After the approval of Yıldız Technical University ethics committee, this experimental study, which includes pre-test, post-test and in-depth interview technique, was carried out online via Zoom with academics from various provinces of Turkey for a period of four weeks (30 January 2022- 20 February 2022). This study consists of three different therapy groups. The academicians were first given a questionnaire to determine their level of burnout.

**Sample and Population**

Six academicians with severe burnout levels were invited to join the therapy groups. They were assigned to the intervention group that the academics had specified on their personal information form. There are three people per group. In this study, an art- and breath-based intervention approach was applied differently to each group. Four sessions of the intervention program, each lasting 40 minutes, were held. According to the intervention program they had been a part of at the end, gift baskets were given to the participants. In this study, the psychological well-being of academics was evaluated through in-depth interviews. Interviews with focus groups look at the interpersonal communication that develops within a set group (Krueger, 1994).

**Materials**

The Maslach Burnout Scale, Psychological Well-Being Scale, and Multidimensional Perceived Social Support Scale were twice given to academicians as a pre-test and post-test in the context of this study. To better understand the outcomes of the intervention, semi-structured interview questions were used before an in-depth interview 1 month after the study's conclusion.

**Demographic Information Form**

The participants shown the sociodemographic information form that the researchers had developed. The Sociodemographic Information Form's objective is to gather more specific information about the research participants. In addition, sociodemographic information is used to examine the connection between job satisfaction and perceived social support. The form's questions were designed to compile the data collected from the scales and complete the needed information. In this context, participants were asked for details including gender, age, marital status, number of dependents professional seniority, title, status, academic promotion waiting time, academician number in the family, weekly class hour load, number of thesis executed, administrative duty, and residence status.

*Table 1.* Demographic Informations

|  | **Subject 1** | **Subject 2** | **Subject 3** | **Subject 4** | **Subject 5** | **Subject 6** |
|---|---|---|---|---|---|---|
| **Intervention Group** | Art | Art | Art | Breath | Breath | Breath |
| **Gender** | Woman | Woman | Woman | Woman | Woman | Man |
| **Age** | 44 | 37 | 32 | 49 | 42 | 41-50 |
| **Marital Status** | Widowed or Divorced | Married | Single | Married | Married | Married |
| **Number of Dependents** | 1 | 2 | - | 2 | 3 | 3 |
| **Professional Seniority** | 16-20 years | 11-15 years | 5 years or less | 21 years or more | 16-20 years | 11-15 years |
| **Title** | Associate professor | Research Assistant | Doctor Lecturer | Professor | Assistant Professor | Research Assistant |
| **Status** | Full time | Full time | Full time | Full time | Full time | Full time |
| **Academic Promotion Waiting Time (years)** | 0 | 0 | 0 | 0 | 0 | 8 |
| **Academician Presence in the Family** | - | - | - | - | - | - |
| **Weekly class hour load** | 20 | 0 | 16 | 4 | 16 | 2 |
| **Number of thesis executed** | - | - | - | - | - | - |

| Administrative Duty | ✓ | ✓ | - | ✓ | - | - |
|---|---|---|---|---|---|---|
| **Residence status** | My own and my family | Rental | Rental | My own and my family | Lodging | Lodging |

## Maslach Burnout Inventory

Maslach et al. (1986) was adapted into Turkish by Ergin (1992) to measure the burnout levels of individuals, and its validity and reliability study was conducted. Consisting of 22 items, Maslach Burnout Scale measures perceived burnout level with 3 sub-dimensions. The "Emotional Exhaustion" sub-dimension, which consists of 9 statements (1, 2, 3, 6, 8, 13, 14, 16 and 20) measures the fatigue and emotional exhaustion levels of the participants. The 'Depersonalization' sub-dimension, which consists of 5 statements (items 5, 10, 11, 15 and 22), measures the insensitive behaviors of the participants towards the other individuals they serve. The 'Personal Achievement' sub-dimension, which consists of 8 statements (items 4, 7, 9, 12, 17, 18, 19 and 21), measures the participants' sense of competence. When the evaluations of burnout levels according to the scores obtained from the sub-dimensions of the scale are examined, Emotional Burnout; Low burnout between 0-16 points, medium between 17-26 points and high burnout of 27 points and above; desensitization; Low burnout between 0-6 points, moderate between 7-12 points and high burnout of 13 points and above; personal success; When 39 points and above are evaluated as low, 32-38 points as medium and 0-31 points as high burnout, it is seen that it is categorized as follows (Maslach et al., 1986; Ergin, 1992).

## Psychological Well-Being Scale

To measure psychological well-being, the "Psychological Well-Being Scale" developed by Diener et al. (2010) and methods adapted into Turkish by Telef (2013) will be used. The scale consists of 8 items and there is no reverse item. Scale questions have a 5-point Likert type and one-dimensional structure. The Cronbach's Alpha value calculated for the scale was determined as 0.86. The confirmatory factor analysis results of the scale were determined as [CMIN/DF= 2.62, GFI=0.94, RMSEA=0.96, CFI=0.95, AGFI=0.87, NFI=0.92]. According to these findings, it can be said that the 8-item unidimensional structure of the scale is reliable and valid.

## Multidimensional Scale of Perceived Social Support

Multidimensional Scale of Perceived Social Support (MSPSS), Zimet et al. It consists of 12 items and includes 7-point Likert-type answers. A high score from the scale indicates high perceived social support. "The proposed sub-scale structure; It includes perceived support from family, friends, and a special person". The scale was translated into Turkish by Eker, Arkar, and Yaldız (2001) and it was found to be generally satisfactory in terms of factor structure, reliability and construct validity, and use in our country.

## Semi-structured Interview Questions

The interviews are characterized by their open-ended nature, the presence of unstructured questions, and their length, which allows for in-depth discussion of the subject. The average interview lasts between 30 and 60 minutes, however some studies can last for many hours (Valle and Halling, 1989). In the interview form, nine open-ended questions were basically created, and some sub-questions were added to the interview questions over time based on the pilot studies. The interviews were conducted face-to-face at an agreeable and quiet location after the pertinent ethical guidelines were reviewed and the participants' consent was obtained. Participants who volunteered to participate but were unable to attend the interview in person also had telephone interviews conducted.

Interview questions about burnout, perceived social support and psychological well-being were prepared by researchers by reviewing the relevant literature and examining questions from studies on related topics. The 9 open-ended basic questions prepared are given below:

1. Has there been a change in your perspective towards work after you participated in the study? If so, explain these changes.
2. After the study you participated in, did you develop empathy for the feelings of others? If so, explain these changes.
3. Do you see yourself as successful in the work you do after the work you participated in? Has there been any change in the success level of your routine work? If so, explain these changes.
4. After the study you participated in, do you find the activities you do in your daily life (walking, hobby, trip, etc.) enough for yourself? If so, explain these changes.
5. What kind of change do you see when you imagine yourself after the study you participated in? Have you experienced any relevant changes? If you have, describe these changes.
6. Did your thoughts about the future change after the study you participated in? Please explain if it did.
7. Did you experience any changes in your attitude towards your family after you participated in the study? If you have, describe these changes.
8. Did you experience any changes in your relationships with your friends after you participated in the study? If you have, describe these changes.
9. Have you experienced any changes in your relationship with your dating/lover/fiancé/verbal/spouse after you participated in the study? If you have, describe these changes.

**Intervention Program**

**Table 2.** *Art Therapy and Breathing Exercises Weekly Modules*

|  | **Art Therapy** | **Breathing Exercises** |
|---|---|---|
| Week 1 | h.1.1. Warming<br>h.1.2. Emotion Transfer<br>h.1.3.Self Perception Picture<br>h.1.4. Sharing | h1.1. Breath Awareness<br>h1.2. Upper Body Relaxation 1<br>h1.3. Upper Body Relaxation 2<br>h1.4. Gradual Full Breath/Abs-Chest-Shoulder<br>h1.5. Breathing Pattern Change Exercise<br>h1.6. Alternate Nose Breath<br>h1.7. Honeybee Breath<br>h.1.8. 4-7-8 Breath<br>h.1.9. Resonance Study with Letters A-U-M |
| Week 2 | h.2.1.Emotion Transfer<br>h.2.2.Warm Up with Tiki-Taka Sounds<br>h.2.3.Musical Autobiography<br>h.2.4. Sharing | h.2.1. Breath Awareness<br>h.2.2. Upper Body Relaxation<br>h.2.3. Shoulder-Neck Relief<br>h.2.4. Regional Breathing/Upper Thoracic-Middle Thoracic-Abdominal<br>h.2.5. Vocal Diaphragm Exercises<br>h.2.6. 4-7-8 Breath<br>h.2.7. Working with Letters A-U-M Resonance Study |
| Week 3 | h.3.1. Noticing the Room with the Five Senses<br>h.3.2. GIM<br>h.3.4. Transferring Images in the Mind to the Picture | h.3.1. Breath Awareness<br>h.3.2. Upper Body Relaxation<br>h.3.3. Gradual Full Breath/ Abdominal- Chest-Shoulder<br>h.3.4. Breathing Pattern Change Exercise<br>h.3.5. Hyperventilation Correction Exercise |

| | | |
|---|---|---|
| | h.3.4. Sharing | h.3.6. Honeybee Breath |
| | | h.3.7. Alternate Nose Breath |
| | | h.3.8. Working with A-U-M Letters |
| Week 4 | h.4.1. Creating a Metaphor of Being a Tree in the Mind | h.4.1. Breath Awareness |
| | | h.4.2. Upper Body Relaxation 1 |
| | h.4.2. Transferring the Tree Created in the Mind to the Picture | h.4.3. Upper Body Relaxation 2 |
| | | h.4.4. Gradual Full Breath/Abs-Chest-Shoulder |
| | h.4.3. Sharing | h.4.5. Breathing Pattern Change Exercise |
| | | h.4.6. Alternate Nose Breath |
| | | h.4.7. Honey Break Breath |
| | | h.4.8. 4-7-8 Breath |
| | | h.4.9. Resonance Study with Letters A-U-M |

## Data Analysis

In this study, the scales were collected using quantitative research methods, while the interview questions were collected using qualitative methods. As a result, a mixed model was used to create the study. Due to the small number of subjects, pre- and posttest studies could not be statistically evaluated and were instead calculated as points. It was discovered that there was a difference between the participants' pretest and posttest results. These variations improve psychological health and social perception; it was found that the burnout score dropped.

## Findings

Six academicians from various parts of Turkey who agreed to participate in the research participated in the study. To each academic, Maslach et al. The Maslach Burnout Scale developed by Ergin (1986) and adapted to Turkish by Diener et al. (2010) and adapted to Turkish by Telef (2013) and Zimet et al. (1988) and translated into Turkish by Eker, Arkar, and Yaldız (2001), the Multidimensional Perceived Social Support scale was applied as a pre-test and post-test.

Among the academicians, 3 participants participated in art therapy and 3 participants in breathing exercises groups. The work of the groups continued online for 4 weeks. Each study was administered for 45-60 minutes.

According to the data obtained from the study;

1. Burnout scores of each participant in the art therapy group decreased.

2. The Psychological Well-Being scores of each participant in the art therapy group increased.

3. Perceived Social support scores of each participant in the art therapy group increased.

4. Burnout scores of each participant in the breathing exercises group decreased.

5. Perceived Social support scores of each participant in the breathing exercises group increased.

6. Perceived Social support scores of each participant in the breathing exercises group increased.

7. In the answers given to the interview questions;

• After this study, academics in both groups experienced an increase in empathy and awareness about burnout in both groups.

• When the academics in both groups were evaluated in terms of psychological well-being, there were changes in staying in the moment, taking risks, getting out of the comfort zone and realizing the potential, although this study did not make a big difference.

• Academicians developed more supportive attitudes towards family and friends when examined in terms of perceived social support.

## Quantitative Findings

*Table 3. Quantitative Findings*

| | Burnout First Test Total | Psychological Well-Being First Test Total | Perceived Social Support Initial Test Total | Burnout Posttest Total | Psychological Well-Being Post-Test Total | Perceived Social Support Posttest Total |
|---|---|---|---|---|---|---|
| Subject 1 | 68 | 39 | 68 | 56 | 53 | 78 |
| Subject 2 | 63 | 40 | 64 | 51 | 54 | 68 |
| Subject 3 | 61 | 39 | 65 | 51 | 51 | 76 |
| Subject 4 | 77 | 34 | 73 | 70 | 48 | 78 |
| Subject 5 | 65 | 32 | 70 | 60 | 43 | 78 |
| Subject 6 | 68 | 37 | 53 | 63 | 48 | 61 |

## Qualitative Findings

After the art therapy and breathing exercises, an interview was conducted with open-ended questions in order to evaluate the change in burnout, psychological well-being and perceived social support levels of the participants' are questioned with related questions. Below, the answers of the participants in which they emphasized these topics are categorized and gathered together.

## Findings Related to the Burnout Levels of the Participants Awareness

The questions asked within the framework of this subject were "Has there been a change in your perspective towards the job after you participated in the study? If so, please describe these changes.", "After the study you participated in, did you develop empathy for the feelings of others? If it happened, tell me.", "After the work you participated in, do you see yourself as successful in the work you do? Has there been any change in the success level of your routine work? If so, explain these changes." is in the form. As a result of the interviews, it was seen that there were changes in the burnout levels of the subjects. These changes can be evaluated within the framework of "awareness".

Subject 1: *"After the study, I started to think about how I could benefit from the techniques taught in my work life. We repeated the warm-up exercises with my students. Lessons became more enjoyable. I realized that it is important to use exercises that help us express ourselves in business life."*

Subject 1: *"As I said, when I repeated the work with the students, I developed empathy for the results."*

Subject 2: *"I've noticed more clearly that we humans neglect ourselves a little while grappling with routine work. In the flow of life, we are actually looking for a partner."*

*Subject 3: "I usually try to empathize in everyday life. But emotionally, I wouldn't. I started paying attention to him."*

*Subject 3: "I see it as successful. For example, I started to take part in the management of my co-workers' discourses (to which I fit in, saying that they have known for a long time, etc.)."*

*Subject 4: It made me approach things more calmly.*

*Subject 6: I started to work more concentrated and more systematically.*

*Subject 6: I was already an empathic person, but after the study, I started to detect the moments when people were nervous more easily.*

*Subject 6: Yes, I see. I was able to finish the detailed work I needed to complete. I've seen the payoff from that too. I started to pay more attention to my health outside of work. Some of my chronic problems are less disturbing thanks to this attention.*

A decrease was observed in the total burnout scores of the participants in the art and breathing exercises groups (Table 3). In line with this, in the interview with the participants, it can be thought that the burnout scores of the participants decreased with the increase in their awareness of themselves and their environment. It is thought that the fatigue and emotional exhaustion dimensions of burnout may have been improved with the study.

**Findings Related to Psychological Well-Being Levels**

After the art therapy and breathing exercises, an interview was conducted with open-ended questions in order to evaluate the change in the psychological well-being of the subjects. The questions asked within the framework of this interview were "After the study you participated in, do you find the activities you do in your daily life (walking, hobby, excursion, etc.) sufficient for yourself? If you find it, explain these changes.", "What kind of … (participant's name) do you see when you imagine yourself after the study you participated in? Have you experienced changes? Tell us about these changes if you have experienced them.", "Did your thoughts about the future change after the study you participated in? Tell me if it happened." is in the form. As a result of the interviews, it was seen that there were changes in the burnout levels of the subjects. These changes can be evaluated within the framework of "awareness and seeking new experiences".

*Subject 1: Yes. I try to perceive what effect the music I listen to, especially while walking with my dog, creates on me at what time.*

*Subject 1: My dreams for the future still continue.*

*Subject 2: I hope their numbers increase (activity counts).*

*Subject 2: I don't think I've had a big change. I may have started to look more objectively at some of the issues that I may be criticizing.*

*Subject 3: I see enough. For example, I am taking a walk, I started a ney course.*

*Subject 3: More calm, tolerant.*

*Subject 3: The idea of living more memories occurred.*

*Subject 4: I do more regular activities, I do not procrastinate.*

*Subject 4: I am on my way to being an individual living in the moment, it is easier to take risks and get out of my comfort zone.*

*Subject 6: I am in a more positive mood. For the continuity of this, I would like to see myself as having reached a routine of spending quality time.*

*Subject 6: It helped me to re-remember my potential and take action.*

There was an increase in the psychological well-being scores of the participants participating in the art and breathing exercises groups (see Table 3). In line with this, in the interview with the participants, it can be thought that there was an increase in the psychological well-being scores with the increase in the awareness and seeking new experiences of the participants.

**Findings Regarding the Perceived Social Support Levels of the Participants**

After the art therapy and breathing exercises, an interview was conducted with open-ended questions in order to evaluate the change in the perceived social support levels of the subjects. The questions asked within the framework of this interview were "Have you experienced any changes in your attitude towards your family after the study you participated in? If you have, tell about these changes.", "Did you develop empathy for the feelings of others after the study you participated in?", "Have you experienced changes in your relationships with your friends after the study you participated in? If you have, please describe these changes.", "Have you experienced any changes in your relationships with your spouse after you participated in the study? If you have experienced it, describe these changes." is in the form. As a result of the interviews, it was seen that there were changes in the burnout levels of the subjects. These changes can be evaluated within the framework of "support for family and friends".

*Subject 4: I am careful to prioritize my family.*

*Subject 4: I am more determined to take time for myself.*

*Subject 6: I approach them more understanding, less critically.*

*Subject 6: I am generally supportive of friends, but I started making an effort to talk to them more.*

*Subject 6: I tried to give him some suggestions with what I learned after the study. I advised him to do the exercises. I can say that I am more moderate.*

The perceived social support scores of the participants participating in the art and breathing exercises groups increased in their total scores (Table 3). In line with this, in the interview with the participants, it can be thought that the perceived social support scores increased with the increase in the support behaviors of the participants to family and friends.

**Discussion and Result**

As a result of this study, it has been seen that burnout is an important concept for academicians and it is possible to reduce burnout levels with art and breathing exercises method. In a similar study conducted by Cataldo and Russo (2008) in the oncology unit where burnout syndrome is seen quite frequently, art therapy was used and it was suggested that it could be effectively treated with art therapy. In this study, which included 65 doctors and nurses, it was concluded that burnout syndrome among oncology unit personnel could be effectively treated with art therapies.

According to another study by Vennet's (2002), an eight-week art therapy group for mental health professionals is effective in reducing secondary trauma and burnout, according to interviews with staff and patients. The aim of the study is to explore the case of an eight-week art therapy session on how to reduce secondary trauma among mental health professionals. In-depth interviews support that the art therapy module is effective in reducing secondary trauma and burnout for this population.

In another study similar to the results we obtained, teachers who participated in school-based counseling groups who used music therapy techniques together with cognitive behavioral interventions reported lower levels of burnout symptoms than teachers who only used cognitive behavioral interventions (Cheek et al., 2003).

Örün (2019) revealed that 15 young female volunteer participants, who applied a natural and connected breathing exercise for 45 minutes with a breathing coach, showed a difference in reducing stress factors before and after the exercises, so that breathing exercises could be applied as a relaxation technique. Saliva and cortisol levels were determined in 40 randomized controlled participants who performed 20 sessions of controlled diaphragmatic breathing exercise for 8 weeks. The pre-test and post-tests applied to these subjects were on

attention and focus. As a result, it was stated that participants who did breathing exercises had a positive effect on cortisol levels and attention/focus (Xiao et al., 2017).

The findings show that social support plays an important role in the link between burnout and subjective well-being. Indeed, the chain mediation model of social support and learning motivation significantly demonstrated the link between burnout and psychological well-being. These findings show that increasing social support in an educational institution reduces the effects of burnout and increases psychological well-being (Rehman, Bhuttah, & You, 2020).

As can be understood from the above-related studies, some quantitative studies have been conducted on burnout syndrome and psychological well-being. Although these studies were not carried out with the academics who are the subject group of this article, it was understood that art therapy and breathing exercises had a positive effect due to the research. No other study was found where art therapy and breathing exercises were conducted face-to-face or online. It has been determined that art therapy and breathing exercises with subject groups in different fields lasted eight weeks. Although the applications of this study with the experimental groups lasted for four weeks, a decrease in burnout levels and an increase in psychological well-being were observed. We could not find any study measuring social perception. For this reason, art therapy and breathing exercises, which increase the social perception of the subjects, are beneficial.

As a result of these studies, it can be thought that art therapy and breathing exercises can be effective in reducing burnout levels and increasing psychological well-being and perceived social support levels. In the light of this information, it can be thought that the fact that academics and other professional groups experiencing burnout are interested in these art-based therapy methods, which can progress interactively, may contribute to drawing a road map to prevent burnout syndrome. In addition to emphasizing the importance of individual efforts and increasing awareness of individuals towards themselves and their environment in the phenomenon of burnout, it is necessary to consider the fact that this awareness also affects perceived social support levels.

## Recommendations

Quantitative data can be produced by repeating this study. Sub-branches of art like ceramics, photography, dance movement, marbling, music-rhythm, and collage can be added to art therapy and breathing exercises. For upcoming studies, experimental and control groups made up of adults from various professions can be formed. Studies may be applied in person. The working period is not constrained to four weeks; it is possible to plan for a longer time frame.

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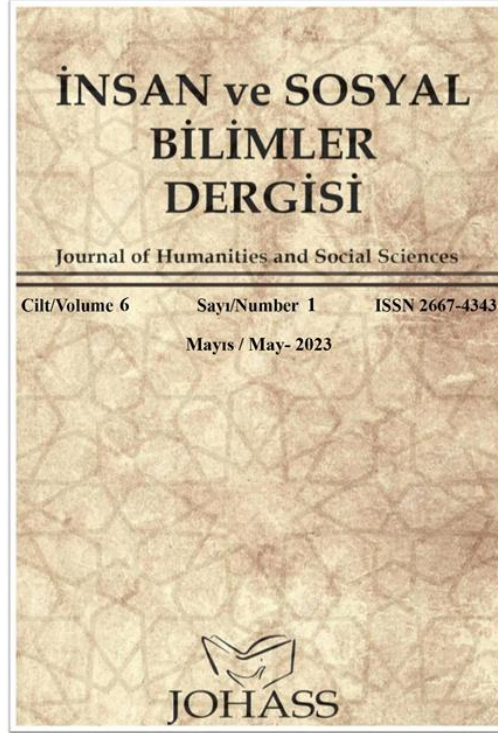
# The Maternal Body and Reproductive Imagery in Milton: A Kristevan Analysis of the Birth and Womb Images in Paradise Lost

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# The Maternal Body and Reproductive Imagery in Milton: A Kristevan Analysis of the Birth and Womb Images in *Paradise Lost*

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| Abstract | Research Article |
|---|---|
| This article analyses Milton's reproductive imagery and the images of birth and womb in Paradise Lost by deploying Kristevan concepts such as the semiotic chora and the abject. This study draws parallels between the Miltonic dialectic of creation and destruction and the Kristevan dialectic of the semiotic and the symbolic. Hence, it argues that the nativity of Eve and the creation of the universe embody the semiotic chora, while the allegory of Sin and Death, and the description of Chaos represent the abject maternal body. On one hand, positive reproductive images are utilised in the description of the birth of Eve and the creation of the universe. This evokes the impulse to retreat into the semiotic chora, a realm of sheer fullness and opulence, where there is no clear division between self and other. The longing for this realm, this paper claims, corresponds to the fallen human beings' desire to regress into heavenly oneness. On the other hand, negative images of birth and womb are employed in the accounts of the Chaos and the allegory of Sin and Death. This represents, this article asserts, fear and revulsion that one feels because of reverting into the giant nocturnal uterus, where identities are annihilated and boundaries are shattered as the engulfing and choking womb deforms all distinct forms, shapes, and distinctly defined identities. This dialectical oscillation between a yearning to relapse into the semiotic chora and a deep anxiety over losing one's autonomy in the devouring womb characterise Paradise Lost. | |
| **Keywords:** Milton, Paradise Lost, kristeva, the semiotic, the abject | |

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## Introduction

Milton's *Paradise Lost* revisits the biblical account of the Fall of Man: the temptation of Adam and Eve by the disgraced angel Satan and their banishment from the Garden of Eden. Milton's complex epic has puzzled generations of readers and literary critics. Some have seen it as a Christian tale that champions submission and redemption, while others have regarded it as a revolutionary poem that celebrates Satan's energy and defiance. What these various interpretations have in common is the materiality of Milton and his corporeal language that intermingles the spirit and the body. This critical focus on Milton's materiality leads one to concentrate on the concreteness of the maternal body and the physical images of birth and womb in his epic. The maternal body and the related images of birth and womb mark *Paradise Lost,* which is an endeavour to write *"Scripture as an epic poem" (Stevens, 2014, p. 95)* in order to *"justify the ways of God to men"* (I. 26). The dialectic of creation and destruction, fall and redemption, allegiance and disobedience, corruption and regeneration, liberty and tyranny pervades *Paradise Lost*, designed as "a Genesis tragedy as the foundation of a great biblical event" (Fallon, 2014, p. 5). This paper argues that this Miltonic dialectic dovetails with the Kristevan dialectical interplay between the semiotic and the symbolic. The semiotic emerges in the positive side of this Miltonic dialectic, whilst the abject appears in the negative side. This study explores the nativity of Eve and the creation of the universe as the two accounts, in which the semiotic is discharged into the symbolic. In contrast, the abject maternal body, this article asserts, lurks in the allegory of Sin and Death, and the description of Chaos. A yearning to relapse into the maternal semiotic and a fear of losing one's subjectivity and thus of being annihilated in the devouring uterus are essential to this reading of *Paradise Lost.*

## Method

As for the methodology employed in the writing of this paper, the practice of close reading is utilised, and the Kristevan theory is applied to the analytical interpretation of images of reproduction and evocations of human birth. These images are closely read and carefully interpreted; this methodology pays close attention to the minute aspects of poetic language and the particularities of theoretical approach. Therefore, it dwells upon the nuances of language, individual words, their etymological suggesstiveness, the disruption of the syntax and the unfolding of the lines in addition to demonstrating how Miltonic images manifest the Kristevan notions of the semiotic and the abject.

The technique of close reading and the meticulous attentiveness to the workings of language help one to examine the images of reproduction and evocations of human birth that are fundamental to Milton's *Paradise Lost, "a poem that imagines the beginnings of all things"* (Kilgour, 2014, p. 57). Since beginnings are definitely related to reproduction and birth, analysing the maternal body and its chain of associations within a Kristevan framework might prove fruitful to help understand Milton's conception and representation of the maternal body. This paper expounds Milton's interest in the maternal body by means of utilising Kristeva's notions of the semiotic and the abject. Milton's employment of reproductive imagery and womb-like symbolism resonates with Kristeva's approach to the maternal body in the semiotic. Kristeva posits that signification transfuses the living body (read as the semiotic) into the symbolic language. Milton's deployment of bodily images, whether spiritualised and sublimated or perverted corporeal, points to the transfusion of the living, feeling, breathing and pulsating body into language. Fowler (1998) notes that Milton's universe seems "instinct with life" in every part: *Like the universe in Plato's Timaeus it is alive: animate throughout, it moves, engages in metabolic exchanges...and exhales,*

*transpiring fragrant spirit to God in prayer"* (p. 33). In response to this, Schwartz (2009) states that Milton's universe *"also reproduces life; it conceives, gestates, and gives birth"* (p. 246). This description of Milton's universe evokes Kristeva's semiotic chora, which she also borrows from Plato's *Timaeus*. The Platonic chora has maternal implications and it is translated as womb (Timaeus, 2008, p. 42). This junction between Plato, Milton and Kristeva urges one to examine the corporeality of Milton's universe and the substantiality of the maternal body in his universe by deploying Kristeva's notions of the semiotic and the abject that display the significations of the maternal body in the symbolic. Accordingly, Milton's language that abounds in corporeal signification is redolent with the instinctual living body. The living body, whether physically monstrous or ideally nourishing, appears to be distilled into Milton's language. The distorted bodily imagery of womb and birth, creation and destruction is also manifest in the twisted syntax of Milton, *"a deformer of the English language"* (Gardner, 1965, p. 1). Milton's language conceives, gestates, and gives birth. Kermode (1973) speaks of the materiality in Milton, arguing that his "intellectual passions were fervent and strong; but […] rested upon a basis of preternatural animal sensibility diffused through all the animal passions (or appetites)" (p. 185). Similarly, Milton's intellectual power appears to be predicated on his animal sensibility, which communicates the idea that the living body, as the reservoir of the semiotic, is transfused into his poetic language via his animal sensibility.

**Kristevan Theory: The Semiotic, The Abject, The Symbolic**

Kristeva contributes to literary studies by dint of the boundary she draws between the semiotic and the symbolic aspects of signification. The symbolic refers to the linguistic structures whilst the semiotic is what transgresses these structures. Owing to the dynamic interplay between these two modes, the subject is always in process (Kristeva, 1984, p. 22). Kristeva, who elaborates "the dialectic of a process within plural and heterogeneous universes," claims that there is a perpetual dialectical vacillation between these two elements of language (p. 14).

The semiotic transgresses the denotative purpose of language. The semiotic is associated with the pre-Oedipal period; therefore, it is akin to the preverbal, the prelinguistic and the maternal; it is devoid of structure and predates linguistic signifiers and syntax (Kristeva, 1984, p. 34). The semiotic element coincides with a poetic, enigmatic, unfettered, endlessly suggestive, connotative word that springs from the non-differentiated maternal space of the pre-verbal. The pre-lingustic semiotic as an undercurrent in the symbolic realm cannot be reduced to "its intelligible verbal translation" and it is "musical, anterior to judgement, but restrained by a single guarantee, syntax" (Kristeva, 1984, p. 29). In contrast, the domain of the symbolic register guarantees that structures and laws construct and govern the subject. The symbolic corresponds to other linguistic categories such as syntax and signifiers. Differing from the semiotic, the symbolic is an "inevitable attribute of meaning, sign, and the signified object" for the consciousness of a speaking subject (Kristeva, 1980, p. 134). Because it is affiliated with the pre-Oedipal, pre-castration body, the semiotic "logically and chronologically precedes the establishment of the symbolic" (Kristeva, 1984, p. 41).

The semiotic is "an evocation of feeling or, more pointedly, a discharge of the subject's energy and drives," but the symbolic is "an expression of clear and orderly meaning" (McAfee, 2004, p. 15-6). Words with clearly demarcated boundaries are manifestations of the symbolic; a syntax that defies order is reminiscent of the semiotic element of signification. The semiotic is distilled into the symbolic; likewise, the symbolic intrudes upon the semiotic; the interrelatedness between the symbolic and semiotic guarantees "a relationship between body (soma) and soul (psyche)" (Oliver, 2002, p. xvi). The transmission of the living, pulsating body to signification is achieved by means of the

semiotic aspect of signification; the semiotic is unearthed in poetic language, as "poetic language cannot be contained within the aforementioned strictures because it is inseparable from language's materiality" (Lechte, 1990, p. 94). The semiotic is the pre-verbal way by which affects, drives and energy that reside in the body suffuse language; the living body permeates signification by dint of the semiotic element.

Kristeva borrows the word chora from the ancient philosopher Plato, who utilises it to refer to a receptacle that is redolent with maternal implications (2008, p. 42). Kristeva uses the Platonic chora, "an ambiguous mi-lieu at the borders between Form and Matter, the intelligible and the sensible" since she is preoccupied with "opening both the biological and the social to a mediating space/spacing before the violent break introduced by 'the Word'" (Margaroni and Lechte, 2004, p.14). The chora is characterised by an "uncertain and indeterminate articulation" and it is different from a symbolic "disposition that already depends on constituted by movements and their ephemeral stases" (Kristeva, 1984, p. 25). The articulations of the semiotic chora are uncertain and volatile, for it antedates the constitution of the symbolic and therefore is not based on structure, position and identity. Therefore, "subject and object positions are missing from the chora" (Beardsworth, 2005, p. 39). The energy charges in the semiotic chora are written on the body before the constitution of the subject in the symbolic register. These disconnected drives are nonexpressive since these energy charges do not transform into words in the symbolic realm of syntax and structure, yet in the prelinguistic realm of the body, in "the locus of the drive activity underlying the semiotic" (Lechte, 1990, p. 129).

Even though theory allows one to describe it in the symbolic domain, the semiotic chora resists expression as it precedes sign and structure, and therefore semiotic articulations are anterior to "evidence, verisimilitude, spatiality, and temporality" (Kristeva, 1984, p. 26). The semiotic resists signification in the symbolic realm since it precedes symbolic representations of time and space. Nonetheless, Kristeva (1984) emphasises that the symbolic discourse "moves with and against the chora in the sense that it simultaneously depends upon and refuses it" (p. 26). She notes that the symbolic is predicated on the semiotic; "this motility [of the semiotic chora] is the precondition for symbolicity, heterogeneous to it, yet indispensable" (Kristeva, 1984, p. 240).

The semiotic corresponds to the realm of asymbolia; it is "not yet a position that represents something" for a subject; nor is it "a position that represents someone for another position" (Kristeva, 1984, p. 26). Thus, the semiotic implies a realm that has no linguistic signifiers; it is "pre-syllable, pre-word" and pre-linguistic; as this realm is anterior to "numbers and forms," it is "amorphous" (Kristeva, 1984, p. 239). Hence, it is unsignifiable in the domain of symbolic structures and positions; the semiotic chora "can never be definitively posited" (Kristeva, 1984, 26).

Kristeva asserts that bodily drives are represented through corporeal signification before the speechless infant is able to express himself/herself through linguistic signifiers: "First significations occur when the child is still immersed in the semiotic chora, the psychic space in which its early energy and drives are oriented and expressed" (McAfee, 2004, p. 27). The semiotic chora evokes the maternal body which Lechte (1990) describes as "the focus of the semiotic as the 'pre-symbolic' – a manifestation – especially in art, of what could be called the 'materiality' of the symbolic" (p. 129). The chora is the prelinguistic realm where the infant is nested and the division between signifier and signified does not emerge yet; this realm predates the detachment of the subject from the object. Symbolic boundaries between subject and object, the dependent infant and the nourshing maternal body do not exist in this semiotic realm of fullness of being and plenitude.

Abjection is another essential process in the construction of the Kristevan subject. The abject not only unsettles symbolic order, but it is also an indispensable precondition for the

symbolic domain. Separation from the semiotic chora and the maternal body is vital for the subject to establish an autonomous selfhood. This is the positive consequence of the dialectical interplay between the semiotic and the symbolic. However, the negative consequence of this dialectical oscillation is the threat of the semiotic to unravel the symbolic register.

The unrepresentable and the unsignifiable characterise the abject. The abject is far from being an object named by the symbolic or established as a subject in the symbolic register. Kristeva (1982) notes that the person who is "beset by abjection, the twisted braid of affects and thoughts […], does not have, properly speaking, a definable object" and adds that the abject is "not an ob-ject facing me, which I name or imagine" (p. 1). Hence, the abject is that which transgresses the boundaries of the symbolic register. The abject spoils the subject's attempt to be "more or less detached and autonomous" (Kristeva, 1982, p. 1). Harassed by abjection, the infant is unable to accomplish the process of individuation and thus fails to establish himself/herself as an automous subject.

Kristeva (1982) stresses that the abject is "the jettisoned object" (1982, p. 2). That which is abjected is expelled from the subject because the part of oneself that one casts off is abjected. The abject is "radically excluded and draws me toward the place where meaning collapses" (Kristeva, 1982, p. 2). As it transgresses the symbolic domain of the nameable and knowable, the abject challenges the symbolic law. Identities, positions and structures dangle once they confront the abject that hovers on the periphery of these symbolic signifiers. The abject looms in the blurry distance which is paradoxically very close and intimate; nevertheless, it threatens the symbolic register from where it is exiled. Unsymbolised and banished, the abject "beseeches a discharge, a convulsion, a crying out" (Kristeva, 1982, p. 2). Thus, the abject corresponds to that which is rejected, but is never expelled completely, for it constantly violates the precarious boundaries of the subject.

Abjection is the state of expelling what is other to oneself and thus establishing borders of a vulnerable selfhood. Whatever is banished from one's subjectivity does not entirely vanish since that which is abjected is "radically excluded but never banished altogether" and that which is abjected looms on the margins of one's subjectivity, perpetually threatening the tenuous borders of one's existence. Kristeva concentrates on the affinity between the mother and the speechless infant during the process of abjection. The abject is the maternal body that is jettisoned to establish independent subjectivity; abjection emerges when the speechless infant is still "in imaginary union with its mother, before it has recognized its image in a mirror, well before it begins to learn language" (McAfee, p. 47). The primary thing that the infant needs to jettison is his dependence on the mother to construct autonomous subjectivity; the mother-infant symbiosis is to be abandoned in order to become a distinct subject. Hence, abjection denies "the primal narcissistic identification with the mother, almost" (McAfee, p. 48).

The abject "beseeches and pulverizes the subject" at once according to Kristeva (1982, p. 5). The abject not only undermines the subject, but also permits the subject to be instituted by dint of detaching itself from others. As McAfee (2004) argues, the infant establishes boundaries between subject and object by "a process of jettisoning what seems to be part of oneself" (p. 46). Thus, Kristeva (1982) claims that "I abject myself within the same motion through which 'I' claim to establish myself" (p. 3). Abjection is not only a crisis that violently breaks down the border between self and other, but also "a precondition of subjectivity itself, one of the key dynamics by which those borders of the self get established in the first place" (Becker-Leckrone, 2005, p. 151).

We spit out the abject from ourselves. For instance, Kristeva (1982) says that curdling milk, excrement, dung, vomit, and rotting corpses are the concrete manifestations of the abject. She notes that one becomes sick, for example, when "the eyes see or the lips touch that

skin on the surface of the milk" and one experiences nausea, dizziness and "a gagging sensation and, still farther down, spasms in the stomach, the belly" (pp. 2-3). As Kristeva asserts, the abject causes retching, convulsions and nausea. The subject that is challenged by the abject suffers from dizziness that blurs his sight. The gagging sensation and the spasms in the stomach stems from the obliteration of the boundary between clean and filthy, between pure and impure.

Death is another fundamental issue in Kristeva's discussion of the abject. The sight of a corpse causes abjection as it embodies the dissolution of the boundary between the pure, proper, clean body of the living and the rotting, disintegrating body of the dead. The corpse is the concrete manifestation of our corporeality and mortality. Kristeva (1982) argues that the corpse stands for "what I permanently thrust aside in order to live" (p. 3). We seek to expel bodily fluids such as a "wound with blood and pus, or the sickly, acrid smell of sweat, of decay" and these defiling fluids are "what life withstands, hardly and with difficulty, on the part of death" (p. 3). We need to cast this rotting corpse off to live cleanly and properly. The corpse is a revolting waste that dissolves the boundary between the living and the deceased. Kristeva argues that death contaminates life (Kristeva, 1982, p. 4). Life is infected by death, as the decaying corpse is "both human and non-human, waste and filth which are neither entirely inside nor outside the socio-subjective order" (Lechte, 1990, p. 160). Seeing a corpse, we become aware of the precariousness of our living bodies; seeing a cadaver is upsetting because it threatens to break down the vague distinctions of our symbolic existence.

The expulsion of the mother's body which "gives life, but also death" (Lechte, 1990, p. 165) is fundamental for the establishment of symbolic existence. Kristeva (1982) claims that the abject threatens us "with our earliest attempts to release the hold of the maternal entity even before existing outside of her, thanks to the autonomy of language" (p. 13). She also notes that abjection is "a violent, clumsy breaking away, with the constant risk of falling back under the sway of a power as securing as it is stifling" (p. 13). The maternal body has to be annihilated for the infant to learn language and thus to enter the symbolic domain. The pre-linguistic symbiotic oneness of the mother and the speechless infant has to be renounced in order for the symbolic register to function. The speechless infant's symbiotic unity with the maternal body has to be eliminated for the symbolic self to appear.

The abject mother is never utterly thrust aside since it is not entirely repressed in the human pscyhe. The anxiety of relapsing into the pre-verbal chora leads to a "massive and sudden emergence of uncanniness which, familiar as it might have been in an opaque and forgotten life, now harries me as radically separate, loathsome" and this feeling causes a "weight of meaninglessness, about which there is nothing insignificant, and which crushes me" (Kristeva, 1982, p. 2). The uncanny horrifies us as the unsymbolisable provokes anxiety. The uncanny transgresses the boundaries of the knowable and representable in the symbolic domain. Hence, it threatens to destroy the symbolically registred subject. The uncanny and the abject force the speaking subject to perpetuate and preserve the distinction between what is me and what is not me.

Abjection is fundamental in Kristeva's discussion of symbolic subject formation. Abjection is simply the separation from the pre-linguistic maternal body, which leads to the progress from the asymbolic to the symbolic. The abject points to the expulsion of the unsymbolisable in order for a clean and pure subject to be constituted. The abject does not completely disappear, but it goes on to haunt the subject and challenges the tenuous borders of subjectivity.

**Findings**

The fact that the semiotic chora is translated as womb and evokes the maternal body resonates with the notion that the maternal body is fundamental to Milton's epic; the reproductive imagery and womb-like symbolism indicate the importance of the maternal body in this poem. Therefore, Milton's employment of the birth and womb images is examined in this study within the Kristevan dialectic of the semiotic and the symbolic. Her idea of the semiotic chora is employed in the explanation of the episode of the nativity of Eve and the creation of the "firm opacous globe" (III. 418), whereas her concept of abjection is utilised to explore the allegory of Sin and Death and the Chaos as a giant uterus.

**The Semiotic Chora in Paradise Lost**

Kriseva believes that language has two components: the semiotic and the symbolic. The semiotic aspect of signification corresponds to corporeal signification in Milton. Corporeal signification allows the transfusion of the semiotic, pre-verbal, breathing body into the symbolic component of language. This transfusion becomes manifest in Milton's fusion of the body and the mind, which are considered to be "co-substantial" (Reisner, 2011, p. 40). That the body and the spirit are intertwined in *Paradise Lost* is, for example, suggested by Milton's account of the nature of angels given by Raphael:

Therefore what he gives
(Whose praise be ever sung) to man in part
Spiritual, may of purest Spirits be found
No ingrateful food: and food alike those pure
Intelligential substances require
As doth your rational; and both contain
Within them every lower faculty
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn. (V. 404-13)

These angels, "intelligential substances," need real food like rational human beings do. Hence, Milton's angels have "an intellectual, sociable, sensual life" (Raymond, 2014, p. 150). What is corporeal transubstantiates to incorporeal. Likewise, that which is insubstantial morphs into that which is substantial. Believing that all creation is of one matter, that "one Almighty is, from whom / All things proceed, and up to him return" (V. 469-70), Milton denies the established dualism that argues that angels are purely spiritiual, believing that they have a material substance. All that stems from one matter is endowed with "various forms, various degrees / Of substance, and in things that live, of life" (V. 472-74). Milton's monist view that emphasises the materiality of angels shatters stark contrasts between angels and humans, soul and body, arguing that all beings are of one material substance.

Milton's employment of the plant figure in Raphael's speech also attests to the materiality of the spirit:

So from the root
Springs lighter the green stalk, from thence the leaves
More airy, last the bright consummate flow'r
Spirits odorous breathes: flow'rs and their fruit
Mans nourishment, by gradual scale sublimed
To vital spirits aspire, to animal,
To intellectual, give both life and sense,
Fancy and understanding, whence the Soule
Reason receives, and reason is her being,
Discursive, or intuitive; discourse

Is oftest yours, the latter most is ours,

Differing but in degree, of kind the same. (V. 479-90)

The plant figure in the shape of root, leaves, flowers, and fruit clarifies why Raphael is able to consume fruit. Food is metamorphosed into the life-sustaining blood that allows one to have bodily sensations, an intellectual existence, imagination and rationality, which shows that the spirit is also material. Raphael also tells Adam that "from these corporal nutriments perhaps / Your bodies may at last turn to all spirit" (V. 496-97).

Milton's poetic vision based on the interpenetration of the body and the spirit is testimony to the Kristevan idea that language is not dissociated from the body. Language is energized by the bodily sensations and impulses, which are manifested through the corporeal aspect of language. Indicative of the fusion of the semiotic and the symbolic, Milton's corporeal signification is particularly manifested in the two accounts of the creation of the Paradise and the nativity of Eve. These two episodes exemplify the positive side of Milton's reproductive vision as the images of the womb and birth are fleshed out through the semiotic aspect of language.

The womb imagery employed in the depiction of the creation of Paradise, portrayed as "a very intimate domestic space" (Reisner, 2011, p. 97), is another example of the positive side of the dialectic of creation and destruction, and another instance, which evinces that the semiotic is discharged into the symbolic. The description of the globe of the prelapsarian creation is connotative of the maternal body and the womb. Milton's universe "reproduces life" as it "conceives, gestates, and gives birth" (Schwartz, 2009, p. 246). The description of the creation of Paradise is evocative of "the great, fertile womb of creation that serves as a central metonymy for the bright side of Milton's reproductive vision" (Schwartz, 2009, p. 248). This fertile, opulent and luxuriant Paradise is marked by "its sensuous richness and particularity" (Loewenstein, 2004, p. 79).

The created universe, the outside of which is imagined as "a nonspatialized, nontemporal totality, or, better, an uncircumscribed totality" (Edwards, 2014, p. 119), is described as a great womb. This uterine image is beyond the symbolic registers of time and space; therefore, it is not spatial or temporal since this semiotic realm precedes the symbolic signifiers of temporality and spatiality. It is imagined as the semiotic chora as it is visualized as "the firm opacous globe / Of this round world, whose first convex divides / The luminous inferior orbs, enclosed / From Chaos and th' inroad of Darkness old" (III. 418-21). The globe of creation is "surrounded by what looks and feels like and functions as a shell" (Schwartz, 2009, p. 249). The "blissful seat of Paradise" (III. 527) seems like a "land embosomed without firmament" and has a "bare outside" (III. 74-5). The purpose of the shell is "to enclose the luminous orbs within it, the nine concentric spheres of the created universe and the earth itself" (Schwartz, 2009, p. 249). The globe of the creation is attached to the bottom of Heaven, "hanging in a golden chain" (II. 1051). This golden chain suggests "an umbilical cord" that suspends from Heaven, and "the foetus/womb of the creation develops in the half embrace of heaven's light and warmth, precariously suspended over chaos and waiting to give birth upward to creatures" (Schwartz, 2009, p. 253).

The earth was formed, but in the womb as yet

Of waters, embryon immature involved,

Appeared not: over all the face of earth

Main ocean flow'd, not idle, but with warm

Prolific humour soft'ning all her globe,

Fermented the great mother to conceive,

Satiate with genial moisture, when God said

Be gathered now ye waters under heav'n

Into one place, and let dry land appear. (VII. 276-84)

Schwartz (2009) points out that this firm globe surrounds "the whole of creation as a kind of uterine wall" and "gives form to the entire creation as a womb suspended within the upper reaches of chaos, protecting what is inside it, allowing the creation to gestate peacefully in the waters of crystalline ocean" (p. 251). This womb imagery is "suggestive of an embodied religious eros" since it is described as though "the fluid were welling up as a response of fullness to the creator, the womb of the creation opening itself at the gate from which He first emerged to circumscribe her disordered material from the rest of chaos, and then to infuse her with His creative warmth" (p. 252). The idea of an embodied religious eros is connected with Milton's spiritualized corporeality. Milton discards the antipodal understanding of the body and the spirit, the chasm between eros and logos. The intermingling of the body and the spirit demonstrates the semiotic element discharged into the symbolic. Milton's corporeal signification is in accord with the idea of an embodied eros and a spiritualized corporeality. Kermode (1973) explains that Milton does not allow a difference of kind between body and soul: "Matter, the medium of the senses, is continuous with spirit; or 'spirit', being the more excellent substance, virtually and essentially contains within itself the inferior one; as the spiritual and rational faculty contains the corporeal, that is, the sentient and vegetative faculty" (p. 184). Therefore, in Milton, the body is not considered to be in disjunction from the spirit. The co-existence of the body and the spirit suggests a fullness of being.

Kristeva believes that one's primary experience is of a space of opulence, of oneness within the semiotic chora. This sense of wholeness and perfection is reflected in Milton's poetic language as a fleshing out of the semiotic chora as the senses are intermingled in his description of paradise as a bower of fullness and dream of plenitude. Paradisal images reflect "the mingled beauties of sight and of scent (and of sound too)" (Ricks, 1973, p. 210). The image of "flowering odours" (V. 291-3) is an example of the poet's prelapsarian and semiotic imagination, which "treats scents as if they were as solid and visible as flowers" (Ricks, 1973, p. 211). The substantiality of the scents is a reflection of the semiotic drives released into the symbolic. The bodily image of flowering and the incorporeal sense of scent are fused in order to produce a vision of fullness and perfection.

In addition to Milton's depiction of the created universe, his description of the nativity of Eve in the Garden of Eden also evokes the sheer fullness and opulence of the semiotic. The prelapsarian fullness of being realised through Miltonic "material concreteness" which relies on "tactile and material imagery" (Reisner, 2011, p. 40) is similar to Kristeva's understanding of the semiotic chora as a realm of fullness and plenitude. "Imparadised in one another's arms" (IV, 506), Adam and Eve are immersed in the prelapsarian bliss, in "a garden space of boundless fruitfulness and joy" (Shullenberger, 2014, p. 126). The semiotic element discharged in Milton's depiction of the prelapsarian state of being is especially reflected in the nativity of Eve. Adam describes Eve's birth in the following lines:

Mine eyes he closed, but open left the cell
Of fancy my internal sight, by which
Abstract as in a trance methought I saw.
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood;
Who stooping opened my left side, and took
From thence a rib, with cordial spirits warm,
And life-blood streaming fresh; wide was the wound,
But suddenly with flesh filled up and healed:
The rib he formed and fashioned with his hands;
Under his forming hands a creature grew,

Manlike, but different sex, so lovely faire,
That what seemed fair in all the world, seemed now
Mean, or in her summed up, in her contained
And in her looks, which from that time infused
Sweetness into my heart, unfelt before,
And into all things from her air inspired
The spirit of love and amorous delight. (VIII. 460-77)

This account of prelapsarian birth is "a fantastic vision of what birth might have been like had the Fall not occurred" (Schwartz, 2009, p. 195). The wide wound evokes an image of birthing; the substance from which Eve is fashioned stems from within Adam's body. This prelapsarian image is suggestive of a perfect, painless birth; "Adam conceives of, and gestates, in colloquy with God, an idea of the creature to whom he finally gives birth to" (Schwartz, 2009, p. 205). Adam gives birth to Eve; he suffers no pain, and he does not undergo the experience of having another human being develop within his body. This image of birthing could be taken to be an instance of prelapsarian perfection imagined by a postlapsarian poet. This poetic impulse to imagine prelapsarian perfection from a postlapsarian point of view may be an indication of the fact that the semiotic is discharged into the symbolic. Milton's idealized reproductive imagery (a human being giving birth to a human child regardless of the distinction between the male and the female) is fuelled by the semiotic energy, which springs from the semiotic chora where no boundaries are recognized and a harmonious state of mother-infant fullness is achieved. The fact that a male poet assumes female creative power through reproductive imagery is a manifestation of the idea that the maternal body as a semiotic dimension energizes the imagination of the male poet; the bodily perception is never cut off from the cognitive understanding of language. The male poet appropriating female creative power is suggestive of the conflation of the conceiving of a child in the maternal body and the conceiving of an idea in the male poet's mind. This conflation of two forms of conception is demonstrative of the fact that the semiotic and the symbolic are intertwined. The nativity of Eve "constitutes an ambivalent nostalgic fantasy, a dream of perfection" as it is evocative of "the perfect, painless birth of a human child to a human mother untainted by curse" (Schwartz, 2009, p. 209). This prelapsarian perfection corresponds to the semiotic realm which is pre-symbolic, therefore knows of no boundaries, no binary oppositions introduced by the symbolic aspect of language. Eve is Adam's likeness, his other self, his desire (VIII. 450-1). That Eve is Adam's likeness is suggestive of the prelapsarian and semiotic fullness of being. Eve is "bone of my [his] bone, flesh of my flesh, my self / Before me" (VIII. 495-6). This description might be taken to be a poetic representation of the sense of prelapsarian wholeness and perfection in the semiotic chora.

As opposed to the life-affirming womb imagery in the creation of the globe and the positive account of the nativity of Eve, *Paradise Lost* presents the life-threatening womb imagery in the depiction of Chaos and the grotesque account of the monstrous birth of Death. The depiction of Chaos and the allegory of Sin and Death that represent the dark side of Milton's reproductive vision can be investigated in light of Kristeva's theory of abjection. The dark side always threatens to dissolve the bright side. Therefore, Milton's paradise "possesses an abundance and fecundity that tends towards excess and wanton growth" (Loewenstein, 2004, p. 79). This semiotic realm of fecundity and opulence is threatened by the undercurrent of the abject: "A wilderness of sweets; for Nature here / Wantoned as in her prime, and played at will / Her virgin fancies, pouring forth more sweet, / Wild above rule or art; enormous bliss" (V. 294–7). To defy the abject, Adam and Eve in the Garden of Eden have to be engaged in "the immense georgic project of turning wilderness into a sustainable and habitable environment" (Shullenberger, 2014, p. 131). If they do not control this wilderness, they will be choked by its fecundity. Besides the creation before the Fall that is "permeated by

a vibrant, ever-moving life-force, a great spirit, at once vividly sensual and spiritually pure, that rolls through all things," Eden combines "the wild profusion of nature with the richly ordered design of a work of art" (Hopkins, 2013, p. 45). The sensually and spiritually pure vibrancy in "Earth's inmost womb" embodies the bright side of Milton's reproductive imagery, whereas the uncultivated profusion of nature represents the dark side of his reproductive vision (V.302). This Miltonic dialectic between creation and destruction dovetails with the Kristevan tension between the life-affirming opulence of the semiotic chora and the abject wild profusion that threatens to annihilate life.

**The Abject in Paradise Lost**

In contrast with the life-affirming womb imagery in the depiction of the created universe, Chaos as a devouring, threatening giant uterus represents maternal abjection. Belial's speech in Book II reflects the fear over the vast abyss of Chaos, "the unformed space between Hell and the created universe" (Shoulson, 2014, p. 71). This uncreated space threatens to swallow up the intellectual being: "for who would lose, / Though full of pain, this intellectual being, / Those thoughts that wander through eternity, / To perish rather, swallowed up and lost / In the wide womb of uncreated night, / Devoid of sense and motion?" (II. 146-51). Hence, womb imagery is evoked to define chaos and the anxieties it causes. This image of uterine night is characterised by the tendency to "confound / Heav'n's purest light," to corrupt, contaminate, pollute and stain it (II. 136-40). Yet, the heavenly "ethereal mold" is said to expel the pollution of the fallen angels' "blackest insurrection" (II. 136-42). This speech introduces the tension between the incorruptible substance of heaven and the polluting, contaminating influence of hell. Hence, this tension between the two is expressed through the dialectical clash between purge and repulsion (II. 140-42). This Miltonic dialectic between filth and cleansing dovetails with the Kristevan dialectic between the revulsion of the abject and the abjection, thus expulsion of corruption.

Dark reproductive imagery marks the description of Chaos, "the indeterminate space that Satan crosses" (Rumrich, 2014, p. 38). As opposed to the fertile womb of creation, *Paradise Lost* presents "a dark and profoundly disquieting vision of a paradoxically 'abortive' womb, the gulf from which the other emerged, and the grave to which it might someday return" (Schwartz, 2009, p. 248). The uterine chaos induces feelings of anxiety and worry because it represents the "secrets of the hoary deep, a dark / Illimitable ocean without bound, / Without dimension, where length, breadth, and height, / And time and place are lost" (II. 891-4). This vast and voluminous space is unsettling as it challenges boundaries because it is a limitless ocean without bound. In relation to this feeling of anxiety over the devouring image of Chaos, LeComte (1978) speaks of Milton's horror vacui. This fear "includes a horror of the filthy and engulfing female, as his language about chaos (Chaos means "to yawn") also signals, 'the womb of Nature and perhaps her grave' (II, 911), 'the wasteful deep' (waist-full) (II, 961), 'the secrets of the hoary deep' (II, 891) ("secrets" = privy parts, with "hoary" an adjective from whore)" (p. 69). The yawning and engulfing image of the womb-like chaos and its "embryon[ic] atoms" (II. 900) is an expression of the abject as it intimidates and repels. Leonard (200) points out that Milton seeks to banish this darkness "from our universe, but it creeps back in" (p. 213). That which is expelled, yet returns to challenge, represents the abject. What is expelled creeps back in because it is never entirely banished as it wavers at the egdes of one's subjectivity. The uterine void is threatening because it unsettles our existence. The "vast vacuity" is disturbing as it confounds the boundaries of our fragile subjectivity (II. 932).

Satan embarks on "a bold and dramatic voyage through Chaos to get to Paradise" (Forsyth, 2014, p. 18). Satan's passage through the uterine Chaos also shows the threatening "dark materials" (II. 916) of the "wild abyss" (II. 910). Satan's voyage through swampy

Chaos is contrasted with the pearly liquid of the sea and the crystalline water in the fertile womb of creation. The image of Satan "Quenched in a boggy Syrtis, neither sea / Nor good dry land" (II. 939-40) shows Satan gorged by the "darksome desert" (II. 973), "the nethermost abyss" (II. 956), the "boiling gulf" (II. 1027). The devouring wilderness of Chaos is strikingly visual as the following lines testify:

> So eagerly the Fiend
> O'er bog or steep, through strait, rough, dense, or rare,
> With head, hands, wings, or feet pursues his way,
> And swims or sinks, or wades, or creeps, or flies:
> At length a universal hubbub wild
> Of stunning sounds and voices all confused
> Borne through the hollow dark assaults his ear
> With loudest vehemence: (II. 947-954)

All these dark images point to the representation of Chaos as an engulfing womb suggestive of the abject maternal body. The nocturnal uterus of Chaos threatens to devour one with "a thousand various mouths" (II. 966). This abysmal vacuity threatens to breed confusion and discord, and thus to eradicate boundaries between light and dark.

The positive image of idealized birthing in the nativity of Eve is contrasted with the "disgusting physical allegory in which Satan gives birth to Sin, then Death rapes her incestuously, and makes war on his perverted father" (Flannagan, 2002, p. 86). With its presentation of terrifying and perverse figures of childbirth, the allegory of Sin and Death, "signifying monsters" (Rumrich, 2014, p. 30), could be taken to be representative of the abject. Besides suggesting fallen human sexuality, the allegory of Sin and Death, Satan's diabolic offspring, represents "the negative side of a dialectic of creation and destruction, or patriarchal anxieties over the maternal and/or about women in general" (Schwartz, 2009, p. 212).

Imagined as Satan's daughter, Sin is described as "a formidable shape" (II. 649). The "deformed Scylla-figure" (Rumrich, 2014, p. 31), Sin is a "woman to the waist, and fair, / But ended foul in many a scaly fold / Voluminous and vast, a serpent armed / With mortal sting: about her middle round / A cry of hell-hounds never ceasing barked / With wide Cerberean mouths full loud, and rung / A hideous peal" (II. 650-6). Following the birth of Sin and Death, "infernal hell-hounds incessantly crawl in and out of the womb of Sin" and thus repeat "the incestuous violation of Sin by Satan and by Death" (Flannagan, 2002, p. 86). Milton portrays Sin as a "perversely maternal" sorcerer (Reisner, 2011, p. 40). Sin is viewed as "a perverse image of maternal nourishment and Satanic appetite" (Loewenstein, 2004, p. 64). The voluminous and vast image of a mother is suggestive of the abject mother's engulfing embrace.

The birth of Death presents us with the images of monstrosity, disfigurement, dismemberment, distortion and perverted copulation. For instance, the "deformed, and shadowy figure of Death has no firm, constant shape or features" (Loewenstein, 2004, p. 63). Envisioned as Sin's son, Death is an "execrable shape" (II. 681). Death "had none / Distinguishable in member, joint, or limb" and he has a "miscreated front," a misshapen face (II. 683). This deformed image of Death is in stark contrast to the idealized perfection depicted in the nativity of pre-lapsarian Eve. As "the snaky sorceress" (II. 724), Sin stands for the abject mother. She is a perverse, "incestuous mother" who disrupts the paradisal womb image of Eve (Stocker, 1988, p. 39). Sin suffers from an unnaturally violent and grotesque childbirth: "this odious offspring whom thou seest / Thine own begotten, breaking violent way / Tore through my entrails, that with fear and pain / Distorted, all my nether shape thus grew / Transformed: but he my inbred enemy / Forth issued, brandishing his fatal dart / Made to destroy" (II. 781-87). Death rapes his mother, she gives birth to his ghastly beings, and this

is followed by an endless cycle of births and conceptions. Thus, this account of the origin of Sin and Death "culminates in compulsive reproductive seizures as Sin bears the children of Death's rape" (Rumrich, 2014, p. 33). This is how Sin gives an account of her being raped by her son, Death:

> I fled, but he pursued (though more, it seems,
> Inflamed with lust than rage) and swifter far,
> Me overtook his mother all dismayed,
> And in embraces forcible and foul
> Engend'ring with me, of that rape begot
> These yelling monsters that with ceaseless cry
> Surround me, as thou saw'st, hourly conceived
> And hourly born, with sorrow infinite
> To me, for when they list, into the womb
> That bred them they return, and howl and gnaw
> My bowels, their repast; then bursting forth
> Afresh with conscious terrors vex me round,
> That rest or intermission none I find. (II. 790-802)

This monstrous account of Sin and Death, "the proper denizens of allegory" in "the cosmic netherworld" (Silver, 2014, p. 45), is an episode of abjection. Milton's images of Sin and Death "retain some of the force of perverted nurturing and cannibalism" (Schwartz, 2009, p. 224). The prelapsarian image of birthing in the nativity of Eve is contrasted with the pains and fears of the postlapsarian reproductive life, and the "ominous nativity scene recounted by Satan's daughter" (Rumrich, 2014, p. 31). Evil forces spread "like a plague or infectious disease in *Paradise Lost,* and degenerative diseases are caused by evil living. The analogy works in any generation: degenerative diseases can be caused in part by overindulgence; degradation of the body causes physical, spiritual, or emotional problems; and plagues may be spread by immorality or promiscuity" (Flannagan, 2002, p. 86). The abject is described through the expressions of disgust, ambiguity, amorphness, disfigurement, infectious diseases; all of these qualities refer to the dissolution of the boundaries because of the revolting impact of the abject.

## Discussion and Result

The maternal body and the related images of birth and womb play a key role in Milton's epic. The dialectic of creation and destruction, fall and redemption permeates *Paradise Lost*, a poem of dialectical oscillations, an *"epic of free will in a genre dominated by fate"* (Creaser, 2014, p. 92). This Miltonic dialectic accords with the dialectical interplay between the semiotic chora and the abject in Kristeva's theory. The semiotic chora is revealed in the positive side of this dialectic, whereas abjection is reflected in the negative side. The nativity of Eve and the creation of the universe are the two accounts, which are suggestive of the semiotic dimension discharged into the symbolic, while the allegory of Sin and Death, and the description of Chaos are connotative of the abject maternal body.

A profound longing to regress into the maternal chora and a dread of losing one's autonomy in the devouring womb are two fundamental elements of *Paradise Lost.* The positive reproductive images utilised in the description of the birth of Eve and the creation of the universe evoke the desire to relapse into the semiotic chora, a non-differentiated realm of sheer fullness and opulence, where there is no distinction between self and other, where the borders between subject and object are eradicated. This yearning for such a semiotic realm corresponds to the fallen human beings' desire to regress into such heavenly unity and oneness. However, the negative images of birth and womb used in the descriptions of the

Chaos and the allegory of Sin and Death represent fear and disgust, which one feels because of falling back into the giant nocturnal uterus, where identities are annihilated and boundaries are shattered. The devouring womb of the night reclaims all and disfigures all distinct forms, shapes and, by extension, clearly defined identities.

## Recommendations

This article recommends that Milton's poetry should be read in conjunction with the Kristevan theory. Analysing Milton's work in light of the Kristevan concepts broadens our comprehension of the Miltonic universe. This paper argues that Adam and Eve fall from the paradisal semiotic chora into the symbolic world, where there are established boundaries between evil and good, fair and foul, subject and object, and self is differianted from other as opposed to the symbiotic oneness of the primary couple in the Garden of Eden. Expelled from the semiotic realm, they have a deep yearning to be nested and indulged again in the fullness and opulence of the lost paradise. They are longing to relapse into the semiotic chora in which distinctions between inside and outside, light and darkness, pure and impure are eradicated. Therefore, positive images of birth and womb are utilised in the scenes of Eve's nativity and the creation of the universe. These positive images correspond to the positive side of the Miltonic dialectic, which upholds submission and renegeration, and to the semiotic side of the Kristevan dialectic. Nevertheless, the fallen angel Satan, this study contends, strives to assert his autonomy and claim his independence from the smothering womb of the Chaos. He resists being engulfed by the nocturnal uterus of the abject Chaos. All the disfigured and grotesque images of birth and womb in the allegory of Sin and Death refer to Satan's defiant desire to tear through the membrane of the uterine Chaos, which threatens to annihilate his distinct identity as Lucifer the lightbearer. Thus, analysing Milton's reproductive imagery, his images of birth and womb in light of Kristeva's notions of the semiotic chora and the abject, this article aims to demonstrate that *Paradise Lost* dramatizes the dialectical vascillation between the fallen human beings' craving to relapse into the prelapsarian semiotic chora, and the abject, disgraced Satan's defiance of non-differentiation, his deep anxiety, fear and disgust in the face of the devouring colossal uterus that threatens to obliterate him.

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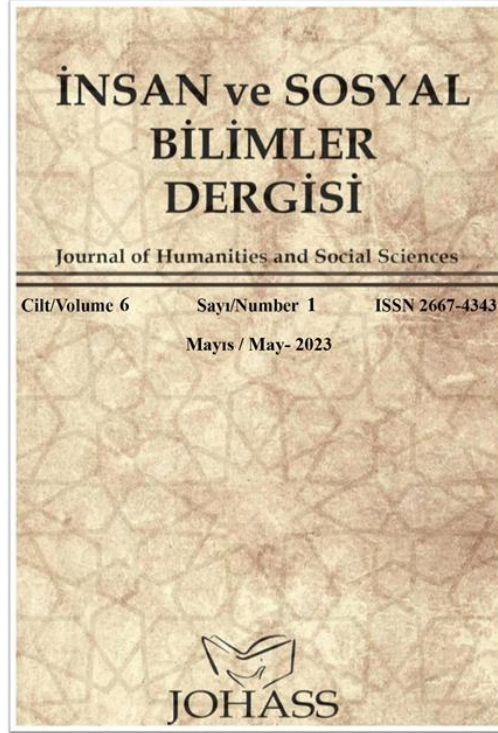
## Investigation of Factors Affecting Nurses' Communication Levels

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# Investigation of Factors Affecting Nurses' Communication Levels

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| Abstract | Research Article |
|---|---|
| With this study, it was aimed to determine the factors affecting the communication levels of nurses who interact with the patients the most and to reveal the antecedent variables that can strengthen the communication between the nurse and the patient. In this study, which takes into account the studies conducted in Turkey, 12 research articles involving 2709 nurses were evaluated. Certain criteria were taken into account in the selection of the studies and document analysis was used in the analysis. As a result of the evaluation, it was determined that there were 18 different factors affecting the communication levels of nurses. In addition, among these factors, the most emphasized ones were the increase in the level of education, working longer in the profession, lack of employees, empathy ability, age and work intensity. Likewise, it was determined that all the factors obtained were classified under three headings as nurse-related factors (75.0%), patient-related factors (25.0%) and managerial factors (50.0%). It is believed that these findings, obtained in this age where improving the effectiveness of communication in health services has become a global priority, will make an important contribution to the literature. | |

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## Introduction

In recent years, the increasingly complex needs of patients, the explosion of medical information and seismic changes in health systems have inevitably revealed the need for more effective communication (Gordon et al., 2015). With this need, an approach in which the patient is in the center has begun to be adopted today. This approach has helped patients strengthen their communication with healthcare professionals, cope with their emotions, understand important information about their disease, cope with uncertainty, and participate more in decisions about their health (Alshammari et al., 2019).

The level of communication they establish with healthcare professionals can be an important factor for patients to participate more in their own care process and to take an active role (Yağar, 2021). In this direction, when the roles of healthcare professionals and patients in the communication process are evaluated, greater responsibilities fall on healthcare professionals due to the information asymmetry factor between the parties. Otherwise, when there is no healthy communication between healthcare professionals and patients, it may be difficult for patients to clearly understand the information conveyed, and the quality of service may be compromised, the level of satisfaction may decrease and costs may increase (Ratna, 2019). At this point, health care provider behaviors such as avoiding rudeness, establishing a positive relationship, encouraging two-way dialogue, giving patients plenty of time to tell their illness stories, displaying positive attitudes when talking to patients, and using both verbal and non-verbal communication effectively - can strengthen patient communication (Büyükaslan, 2018; Madula et al., 2018). For example, a systematic review by Moslehpour et al. (2022) revealed that satisfaction can increase when good communication is established with the patient. A comprehensive study conducted in China by Wu et al. (2022) concluded that patient trust can increase with the strengthening of communication between patient and physician. Likewise, in another study conducted in Turkey, it was stated that having a good communication level with the physician could increase the quality of life of patients (Yağar, 2022).

The strong communication environment between healthcare professionals and patients is an essential clinical skill that facilitates the establishment of a true therapeutic alliance (Chichirez & Purcărea, 2018). Ineffective communication, especially in health services, can cause delayed treatment, misdiagnosis and medication errors (Foronda et al., 2016). For example, a study conducted on low-income cancer patients in the USA revealed that the probability of an accurate diagnosis decreases and the risk increases as the level of patient-physician communication decreases (Maly et al., 2015). Apart from these, organizations providing health services, health personnel (physicians and nurses), and assistants (such as administrative staff and security guards) are the distinguishing elements of the marketing mix. These organizations and individuals add value to health services with the way they interact with patients (Chichirez & Purcărea, 2018). For example, a study conducted in the USA revealed that individuals with a low level of communication with a physician are less likely to recommend their physician to another friend (Thornton et al., 2011). Likewise, another study conducted in the USA emphasized that patient-physician communication positively affects trust in physicians. The same study concluded that the H1N1 vaccination behavior improved with the increase in confidence (Borah & Hwang, 2022).

Another group that spends a lot of time with patients is nurses. These people, who are generally seen as helpful, virtuous and admirable people by the society, have been of critical importance in the healthcare team to meet the communication needs of the patients (Shattell, 2004). The period in which communication between the nurse and the patient gained importance dates back to Florence Nightingale's period in the 19th century. Since this period,

communication has been a process that has been frequently mentioned by nurses and scientists working in this field and continues until today (Fleischer et al., 2009).

One of the key elements in the integrated practice of nursing care is effective and professional communication (Lotfi et al., 2019). Nurses, who play an important role in the process of improving and improving the health of patients, greatly benefit from communication in fulfilling their duties such as providing physical care, providing emotional support and exchanging information with patients (Fakhr-Movahedi et al., 2011). In this process, nurses are expected to pay attention to many basic communication elements such as avoiding jargon, being a careful listener, being able to empathize, and using nonverbal communication clues suitable for care conditions (Kwame & Petrucka, 2020). In particular, empathy is one of the effective communication techniques with the patient. Empathy is one of the communication tools we use to understand others and share our feelings, thoughts and experiences. It plays a crucial role in effective nurse-patient communication (Babaii et al., 2021). For example, a systematic study revealed that empathy has an important role in treating and understanding patients (Winter et al., 2022). Likewise, in a study conducted in England, consultation processes of both nurses and physicians were evaluated and its effect on patient satisfaction was examined. Although there was no difference between the time spent by nurses and physicians for consultation, it was determined that nurses communicated more with patients and conveyed more information to the patient in this process, and it was stated that patient satisfaction was positively affected (Sandhu et al., 2009).

Nurse-patient communication plays an important role not only in improving the patient's relationship with the nurse, but also in improving the patient's own perception of the treatment process and outcome. Also, having effective communication skills is crucial for the practice of healthcare providers and their ability to understand the clinical symptoms and psychological and emotional needs of their patients (Alshammari et al., 2019). As with physicians, the strengthening of communication between patients and nurses can contribute to the positive development of health outcomes (Anoosheh et al., 2009; Parlayan & Dökme, 2016). In previous studies, evidence is presented that patient satisfaction increases (Lotfi et al., 2019; Uitterhoeve et al., 2009) and medication errors decrease (Manojlovich & DeCicco, 2007) with the improvement of the communication level between nurse and patient. Likewise, nonverbal communication between nurse and patient, such as eye contact or tone of voice, can provide comfort and make patients feel less anxious. This can also increase the patient's self-efficacy by positively affecting self-management activities (Mulder et al., 2015). For example, in a study conducted in the USA, it was found that individuals who experienced more positive patient-centered communication by healthcare professionals reported higher levels of self-efficacy. It was also stated that this relationship was stronger among those who reported a higher burden of chronic disease (Finney Rutten et al., 2016).

Considering all the above observations, although the subject of communication between nurses and patients in health institutions is included in the literature, as far as we know, there is no study that systematically reveals the factors affecting the communication levels of nurses in Turkey. With this study, researches on the communication levels of nurses in Turkey were examined and the answer to the following question, which forms the basis of the study, was sought:
• What are the factors affecting the communication levels of nurses?

**Method**

**Screening Strategy and Inclusion Criteria**

Document analysis method was used. With this method, both electronic and printed materials can be systematically examined and evaluated. It is tried to ensure the objectivity,

effectiveness and compatibility of ideas, especially by using articles published in scientific journals (Bowen, 2009). With a similar approach, in this study, research articles about the communication levels of nurses were evaluated by document analysis method.

PubMed and Google Scholar databases were used in the study. A total of 43 articles (PubMed=4; Google Scholar=39) were reached in the search between August 8 and August 28, 2022, in which the titles and abstracts were taken into account. Some criteria were taken into account while scanning. These criteria are; it is a research article, it reflects the views of nurses, it is written in Turkish or English, and the researches are accessible. As a result of these criteria, a significant part of the studies were eliminated and the remaining 12 research articles formed the scope of the study.

**Analysis of Data**

Statistical methods (frequency and percentage) were used to clearly reveal the descriptive features of the studies examined (SPSS v.26).

**Limitations**

Exclusion of research that takes into account the views of patients or other stakeholders (colleagues or managers) other than nurses; evaluation of research articles only; excluding postgraduate theses and congress presentations and not evaluating research written in Turkish or English language constitute the limitations of the study.

**Findings**

The descriptive features of the studies examined are given in Table 1. It was determined that most of the studies were written in Turkish (83.3%), quantitative techniques were used in almost all of them (91.7%), and more than half of them (58.3%) were published in the last five years. In addition, it was observed that the studies were conducted in seven different cities (Ankara, Antalya, Diyarbakir, Erzurum, Izmir, Samsun and Kars).

*Table 1. Descriptive Statistics of Studies*

| Descriptive Features | n | % | Descriptive Features | n | % |
|---|---|---|---|---|---|
| **Language** | | | | | |
| Turkish | 10 | 83.3 | | | |
| English | 2 | 16.7 | **Place of Research** | | |
| **Method** | | | Ankara | 3 | 25.0 |
| Quantitative | 11 | 91.7 | Antalya | 1 | 8.3 |
| Qualitative | 1 | 8.3 | Diyarbakır | 1 | 8.3 |
| **Study Published Date** | | | Erzurum | 1 | 8.3 |
| 2007 | 1 | 8.3 | İzmir | 1 | 8.3 |
| 2011 | 1 | 8.3 | Samsun | 1 | 8.3 |
| 2015 | 2 | 16.7 | Kars | 1 | 8.3 |
| 2016 | 1 | 8.3 | Unspecified | 2 | 16.7 |
| 2017 | 2 | 16.7 | General (Ankara, Eskişehir, İzmir, Erzurum) | 1 | 8.3 |
| 2019 | 3 | 25.0 | | | |
| 2021 | 1 | 8.3 | | | |
| 2022 | 1 | 8.3 | | | |
| **Total** | **12** | **100.0** | **Total** | **12** | **100.0** |

The data on the sample numbers and main findings of the studies (n=12) conducted in Turkey on the communication levels of nurses are presented in Table 2. Factors related to communication levels were taken into consideration while creating the main findings. The classifications of these factors are given in Table 3 in detail.

**Table 2.** *Studies Examined Within the Scope of the Study*

| Publication Number | Author(s) | Number of Sample | Key Result(s) |
|---|---|---|---|
| 1 | Akgün Şahin and Özdemir (2015) | 578 nurse | Significant differences were found between the nurses' age, education level, weekly working hours, and empathy levels and communication levels. |
| 2 | Aktas et al. (2017) | 52 nurse | Most of the nurses reported that they had communication problems with the patients. Likewise, it was stated that the factors that created the most barriers in communication with patients were language differences, lack of staff and hard work on weekdays. |
| 3 | Arda et al. (2007) | 138 nurse | It has been stated that more managerial-based factors are effective. These factors were stated as fatigue, lack of personnel and excessive seizures. Likewise, it was emphasized that the education level of the patients was an important variable. |
| 4 | Aydoğan and Özkan (2020) | 144 nurse | It was determined that the communication levels of the nurses were negatively affected by the anger and expression styles of the patients. |
| 5 | Bayraktar (2017) | 203 nurse | It has been observed that those who work longer in the profession, those between the ages of 40-58 and graduates have better communication / interaction with patients. |
| 6 | Gökçe et al. (2021) | 5 nurse | It was emphasized that factors such as increasing the number of employees, gaining therapeutic communication skills, creating an atmosphere of empathy and trust, increasing the level of education, avoiding the use of medical terms, and considering the relatives of the patients affect the communication with the patient. |
| 7 | Karadağ et al. (2015) | 171 nurse | It has been stated that the duration of work in the profession, age and education level affect communication with the patient. |
| 8 | Karaman et al. (2016) | 160 nurse | A positive and significant relationship was found between empathic tendency and communication levels. Likewise, a statistically significant difference was obtained between communication levels and educational status. |
| 9 | Kirca and Bademli (2019) | 262 nurse | It was found that those who have children, those who are married, those who love their profession and those who receive training in communication have higher educational skills. |
| 10 | Kumcağız et al. (2011) | 741 nurse | It has been determined that the communication levels of those who have a bachelor's degree or higher, have at least 20 years of work experience, and those who work as polyclinic nurses are higher. |
| 11 | Sarı and Özkan (2019) | 100 nurse | It has been determined that the communication levels of those who are employed in the units they do not want (intensive care), who are exposed to difficult patient behaviors and who are constantly asked by the patients, are at a lower level. |
| 12 | Sertgöz and Demir (2022) | 155 nurse | It has been determined that those with a high total working time and those with postgraduate education have better communication/interaction with patients. |

It was determined that the most effective factor in improving communication levels was education (58.3%). These factors were followed by occupation for a long time (33.2%), lack of employees (25.0%), ability to empathize (25.0%), age (25.0%) and work intensity (25.0%). Apart from that, the obtained factors were reclassified under three structures as nurse, patient and managerial. Half of the factors obtained were related to the nurse's personal characteristics (n=9; 75.0%). In addition, it was determined that managerial (n=6; 50.0%) and patient-related (n=3; 25.0%) factors besides nurses' personal characteristics also played an important role on nurses' communication levels.

*Table 3.* *Factors Affecting Nurses' Communication Levels*

| Number | Factors | Structure | Studies | N (%) |
|---|---|---|---|---|
| 1 | Having a high level of education (postgraduate education) | Nurse | Akgün Şahin ve Kardaş Özdemir, 2015; Bayraktar ve Eşer, 2017; Gökçe vd., 2021; Karadağ vd., 2015; Karaman Özlü vd., 2016; Kumcağız vd., 2011; Sertgöz ve Demir, 2022 | 7 (58.3) |
| 2 | Working longer in the profession | Nurse | Bayraktar ve Eşer, 2017; Karadağ vd., 2015; Kumcağız vd., 2011; Sertgöz ve Demir, 2022 | 4 (33.3) |
| 3 | Employee shortage | Managerial | Arda vd., 2007; Gökçe vd., 2021; Aktaş vd., 2017 | 3 (25.0) |
| 4 | Empathy ability | Nurse | Akgün Şahin ve Kardaş Özdemir, 2015; Gökçe vd., 2021; Karaman Özlü vd., 2016 | 3 (25.0) |
| 5 | Age | Nurse | Akgün Şahin ve Kardaş Özdemir, 2015; Bayraktar ve Eşer, 2017; Karadağ vd., 2015 | 3 (25.0) |
| 6 | Work intensity (excess of seizures, fatigue) | Managerial | Arda vd., 2007; Aktaş vd., 2017; Akgün Şahin ve Kardaş Özdemir, 2015 | 3 (25.0) |
| 7 | In-house trainings | Managerial | Gökçe vd., 2021; Kırca ve Bademli, 2019 | 2 (16.7) |
| 8 | Loving the job/job | Nurse | Karadağ vd., 2015; Kırca ve Bademli, 2019 | 2 (16.7) |
| 9 | Difficult patient behaviors (patients getting angry, shouting, refusing treatment) | Patient | Sarı ve Özkan, 2019; Aktaş vd., 2017 | 2 (16.7) |
| 10 | Education level of patients | Patient | Arda vd., 2007 | 1 (8.3) |
| 11 | Marital status (being married) | Nurse | Kırca ve Bademli, 2019 | 1 (8.3) |
| 12 | Having children | Nurse | Kırca ve Bademli, 2019 | 1 (8.3) |
| 13 | Ability to control anger | Nurse | Aydoğan ve Özkan, 2019 | 1 (8.3) |
| 14 | Patients' relatives | Patient | Gökçe vd., 2021 | 1 (8.3) |
| 15 | Environment of trust | Managerial | Gökçe vd., 2021 | 1 (8.3) |
| 16 | Use of medical terms | Nurse | Gökçe vd., 2021 | 1 (8.3) |
| 17 | Working in unwanted department | Managerial | Sarı ve Özkan, 2019 | 1 (8.3) |
| 18 | Language difference | Managerial | Aktaş vd., 2017 | 1 (8.3) |

## Discussion and Result

Studies on the communication levels of nurses were examined and antecedent variables that could strengthen communication with the patient were tried to be revealed. In this study conducted specifically in Turkey, 12 research articles involving 2709 nurses were evaluated and 18 different factors affecting the communication levels of nurses were identified. Likewise, it was determined that all the factors obtained were classified under three headings as nurse-related factors (n=9), patient-related factors (n=3), and administrative factors (n=6).

As a result of the examination, it was determined that the factor affecting the communication levels of nurses the most was education and as the education increased, their communication levels also improved. In addition, factors such as being older, liking their job and being more experienced were also found to be associated with communication levels. When compared with studies conducted in different countries, it was determined that the findings were compatible. For example, a study conducted on nurses in Greece suggested that educational status, continuing education and job satisfaction are important factors affecting the integration of nurses' communication skills (Kounenou et al., 2011). Likewise, a study conducted in South Korea revealed that nurses who are older, have a higher education level,

and have longer general clinical and intensive care unit experience have higher communication levels (Song et al., 2017).

A systematic review study examining the level of communication between nurses and patients (n=20) revealed that facilitating behaviors such as empathy, touching, comforting and supporting have an important place in the care of patients (Kruijver et al., 2000). Similarly, in our study, it was found that there is evidence that nurses with higher empathy levels have better communication levels. In addition, although it is known that empathy has a very important place in communication, it can also make important contributions to many other fields. For example, a study conducted in the USA reported that the level of empathy affects nurses' performance (Riggio & Taylor, 2000). At this point, it can be said that the implementation of practices and trainings that will improve the empathy levels of nurses can provide benefits both individually and institutionally.

Trainings in institutions for healthcare professionals can play an important role in the development of communication levels. In a study conducted in the USA, a short three-month training was given to the assistant physicians and nurses who had the most contact with the patients. Compared with the pre-training data, it was found that the communication levels of the participants improved significantly after the training (Allenbaugh et al., 2019). Likewise, a study conducted in Egypt revealed that the communication levels of nurses improved and their knowledge levels increased with the training given on treatment-oriented communication (Younis et al., 2015). A similar result was found in our study, and it was seen that there were studies indicating that nurses who received in-house training had better communication levels.

In terms of managerial factors, it has been determined that the factors affecting the communication levels of nurses are employee inadequacy, language differences and workload. Studies conducted in different countries have been found to support these findings. For example, in a study conducted on nurses in Iran, nurses cited heavy workload as one of the biggest barriers to communication (Anoosheh et al., 2009). Likewise, a study conducted in Saudi Arabia revealed that nurses had difficulties in communicating due to language differences (Alshammari et al., 2019).

As a result, in this study, studies conducted in Turkey on the communication levels of nurses who interact with patients the most were evaluated. It has been determined that there are 18 different factors related to the communication levels of nurses. Among these factors, the most emphasized ones were the increase in the level of education, working longer in the profession, insufficient number of employees, empathy ability, age and work intensity. Apart from this, it was determined that half of the factors related to the level of communication in the classification were factors for nurses.

It is believed that these findings obtained at the point of developing policies to improve the communication levels of nurses will guide policy makers. Apart from this, only studies reflecting the views of nurses were taken into account in this study. In future studies, a more holistic perspective can be provided by including studies on patients. In addition, only PubMed and Google Scholar databases were used in this study. In future studies, the scope of the studies can be expanded by considering databases such as CINAHL and Scopus.

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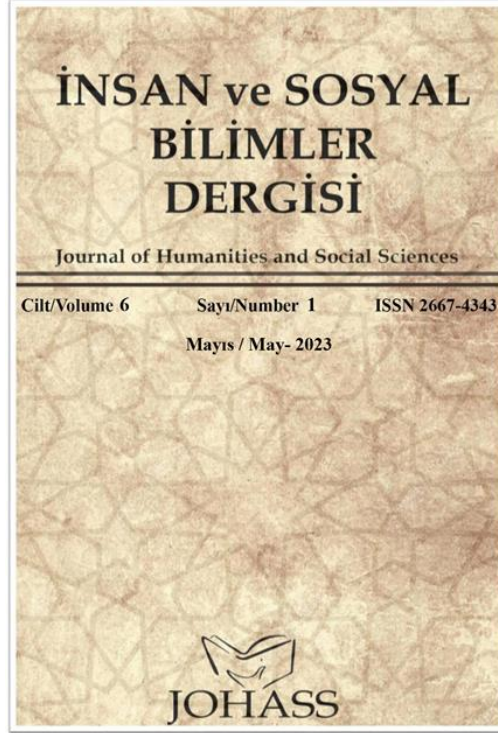
## Digital Capitalism and Individualization of Labour: The Case of Remote Work

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# Digital Capitalism and Individualization of Labour: The Case of Remote Work

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| Abstract | Research Article |
|---|---|
| The study examines the phenomenon of individualization of labour, which has increased with the concept of digital capitalism. The principal argument of the study is that the individualization of labour has increased with digital capitalism; this phenomenon can be examined with the increase of remote working. First, the importance of digital capitalism to capitalism is questioned. Is digital capitalism the occurrence of capitalism in digital spaces? Is digital capitalism a new era of capitalism? Although the individualization of labour is a concept emphasized by Manuel Castells, it needs to be examined in depth. Is isolation meant by the individualization of labour, or is the emphasis on the processes of non-unionization? With the answers to these questions, the phenomenon of individualization of labour is examined through the example of remote work. Remote work is concentrated in the service area, which can be expressed as the sector where digital capitalism is experiencing. In this sense, remote work is a useful example to understand both digital capitalism and the phenomenon of individualization of labour. | |
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## Introduction

The study examines the concept of digital capitalism and the individualization of labour. First, the importance of digital capitalism in terms of capitalism has been questioned. The main argument of the study is that the individualization of labour has increased with digital capitalism. It is thought that the individualization of labour can be examined with the increase of remote working. It is thought that the study will be pioneering in examining the phenomena such as the individualization of labour and the control of remote work and will provide a theoretical basis for the field studies to be conducted.

Is digital capitalism a form of capitalism that occurs in digital spaces? Is digital capitalism a new phase of capitalism? The individualization of labour is suggested by Manuel Castells (2008, s.357). However, the concept has not been emphasized much in the literature, so it needs to be examined in depth. Is the isolation of the individual meant by the "individualization of labour" in the work? Or does it emphasize the transition from the collective worker to the individual worker? The answers to these questions will make it easier to take a position regarding the concept of individualization of labour. In the study, the phenomenon of individualization of labour is examined through the example of remote work. Remote work acquires intensity in the service area, which can be expressed as the sector where digital capitalism is experienced. In this context, remote work is seen as a key example in terms of understanding both digital capitalism and the individualization of labour. The quantitative increase in remote working in pandemic conditions can also be considered as one of the proofs of this claim (Tuna & Türkmendağ, 2020, s. 3247).

The phenomenon of individualization of labour with remote work brings two questions: 1) How do the control mechanisms of labour occur in digital capitalism? 2) Do labour forces respond to this individuation—if so, how does it occur? Related to the second question, the title of class struggles and digital capitalism comes to mind. Another point discussed in the study is whether class struggles are reflected in the digital field or whether digital class struggles are possible. In this context, the validity of the concept of cybertaria has been questioned. In addition, a new concept of labour exploitation in digital capitalism has been proposed: Cybercariat. The concept of cybercariat is obtained by considering the concepts of cybertaria and precariat together.

A literature review will be conducted on the concepts of digital capitalism, individualization of labour, remote work, labour control, digital class struggles, and cybertaria, which will form the conceptual framework of the study. It is thought that the study will be pioneering in examining the phenomena such as the individualization of labour and the control of remote work, which is not emphasized and will provide a theoretical basis for the field studies to be made. The position that will be focused on in the study is "Marxist studies of digital media and information society" expressed by Christian Fuchs (2013, s. 51). Accordingly, the processes of capital accumulation in digital capitalism, class relations, general domination, ideology, the struggle against the dominant order and the search for a democratic society have been examined from a critical political economy perspective (Fuchs, 2013, s. 51). In the first part of the study, the emergence of the concept of digital capitalism and approaches to the concept are discussed. Among these approaches, the concepts to be used were determined. In the second part of the study, the concept of individualization of

labour and the phenomenon of Digital Taylorism is examined in the third part. In this direction, the control of labour and the possibilities of class struggles are discussed. In the conclusion part, a discussion was held in line with the questions asked at the beginning of the study.

**Digital Capitalism**

The concept of digital capitalism began to be used in the late 1990s to explain the effects of digital technologies on the process of economic globalization (de Rivera, 2020, s. 725). There is no single theory that explains the birth and development of digital capitalism (Mahatma, 2021: 244). There are numerous concepts, put forward by Marxist theories, which explain the new change and development process in capitalism that digital capitalism means: Cognitive capitalism, information capitalism, innovation capitalism, techno-capitalism, and information technology capitalism (Miçooğulları, 2018, s. 6; Akçoraoğlu, 2019, s. 527). All these concepts emphasize the importance of information and communication technologies that emerged with the globalization wave of capitalism. In this study, the concept of digital capitalism used by Dan Schiller (reference) is preferred. Because, unlike the others, the concept of digital capitalism is thought to emphasize capitalist relations rather than tools.

Schiller explains the development of the concept of digital capitalism in his book "Digital Capitalism Networking the Global Market System" written in 1999. According to Schiller, the Internet, and major telecommunications systems have served to transnationalize economic activities. Networks have expanded the social and cultural effects of the capitalist economy more than ever before. Schiller explains the concept of digital capitalism from the perspective of "digitalization". According to this perspective, digitalized production tools have not only increased productivity but also formed a great political economy that goes beyond the purpose of facilitating communication within and between companies (Schiller, 1999, s. xiv-xvi).

Schiller (2003: 142) states that digitalization has increased with the emergence of neoliberalism and draws attention to the simultaneity at this point. While Schiller draws attention to this synchronicity, he also underlines the concentration of the internet network. According to him, the concept of digital capitalism emphasizes the increasing importance of communication and information in the global economy: The information-determined new economy, especially intensified with the 1990s, triggers the process of change (Schiller, 2011, s. 925). To put it in simple terms, digital capitalism means capitalism that takes place through an internet connection (Mahatma, 2021, s. 244).

Neoliberalism, which has been seen as a "new" period of capitalism since the mid-1970s, has spread globally in the 1980s and became a global phenomenon in the 1990s (Schiller, 1999: 1). In this new capitalism, "the gain from knowledge and information forms the basis of accumulation and profit" (Kıyan, 2015, s. 28). In this period, capitalism tried to come out of the crisis that Fordism had entered, with a structural tendency that transformed the valuation forms of capital and the organization of production/labour. At the centre of this change and transformation is the increasing role of knowledge (Lebert & Vercellone, 2015, s. 17). The key features of this wave of change and transformation that capitalism has entered can be listed as follows:

- Knowledge and the immaterial dimension becoming the main source of value, replacing the quantitative measures of productivity and direct labour time typical of industrial capitalism;
- The overriding role of labour-incorporated information in comparison with fixed-capital information and, as a result, the reorganization of design and implementation tasks, as well as production and innovation activities;
- • The replacement of the sequential regime of industrial capitalism by a permanent regime of innovation and the introduction of a new international division of labour built on cognitive principles;
- The resulting intertwining of the software industry and biotechnology leads to an innovation model (Lebert & Vercellone, 2015, s. 38).

This new capitalism, defined as digital capitalism, which started in the 1970s and started to increase since the end of the 1980s, has experienced four important developments because of the above-mentioned change and transformation. The first of these is the information-based transformation and automation of production and management processes; second, the flexibility of the product and process in production; the third is the decentralization of production and decision areas and the creation of a new hierarchical model with the use of the network, and finally, the development of unlimited intra- and inter-sectoral cooperation between enterprises and new business divisions (Schmeder, 2015, s. 65). In this process, telecommunications have become a prerequisite in all developed/underdeveloped economies (Chakravarty & Schiller, 2011, s. 672).

The sector where digital capitalism is most prevalent is the services sector. In the early 1970s, only a quarter of foreign direct investments were in the services sector, while this rate reached 50 percent in the 1980-85 period (Geray, 2016, s. 54). The new accumulation areas of the capitalist restructuring process that started in the second half of the 1970s are the service sector and new accumulation geographies (Geray, 2016, s. 57). The emergence of these new geographies has led to low-paid labour and production, increased geographic mobility, and opportunities for the profitable employment of surplus capital (Harvey, 2004, s. 55).

The most important stage in the realization of digitalization in capitalism is undoubtedly the development of information and communication technologies. The cause of the economic transformation process is the development of information and communication technologies (Çaşkurlu & Arslan, 2017, s. 284). Digital capitalism theorists, especially Schiller, consider "the internet and its connected telecommunications systems, the internationalization of financial and economic flows brought about by globalization, as an important turning point in the transnationalization of economic actions" (Başlar, 2013, s. 779). The development of information and communication technologies has affected various sectors of the economy. For example, parts transfer between sequential production processes based on automatic devices, and continuous flow processes based on automatic control of flow and quality, for example, in the chemical industry, oil refineries, gas and electricity services, computer-controlled processes in the manufacturing industry have been affected by increased automation because of the spread and advancement of information and communication technologies (Mandel, 2008, s. 189).

In the computers and digital communication-based model, the addition of automation and flexible production system leads to the emergence of hybrid production forms and thus the erosion of the mass-based production style (Geray, 2016, s. 57). It can be said that large companies have been able to globalize both production and sales thanks to information and communication technologies. In addition, capitalist structures in underdeveloped countries were able to be integrated into the global market. The process of capitalist restructuring/globalization is based on the development of information and communication technologies (Başaran, 2016, s. 137; Huws, 2018, s. 23). The new accumulation order that emerged at the end of this process also led to the transnationalization of the services sector, which had been dominated by nation states until that time (Geray, 2016b, s. 195). However, in this process, digitalization continued based on the monopoly of private property and the continuity of commercial purposes. Capitalism determines the management style of digital networks (Pace, 2018, s. 3).

At this stage, it is necessary to recall the questions asked at the beginning: Is digital capitalism the occurrence of capitalism in digital areas? Is digital capitalism a new era of capitalism? Christian Fuchs (2021, s. 144) indicates that the "new" capitalism has the same basic structures as the "old" version. But these basic structures are implemented in "new" ways and forms. The "new" capitalism, according to Fuchs, is neither completely different nor the same as the "old" one. Thus, digital capitalism is a trend and dimension of contemporary capitalism. Because there is no single dominant form in today's capitalism: different capitalisms, such as financial capitalism, mobility capitalism, and hyper-industrial capitalism, correspond to different tendencies. In other words, today's capitalism contains different tendencies, and this is a structural feature of capitalism (Pace, 2018, s. 6).

However, although contemporary capitalism is like the old capitalism, it differs in terms of creating new productive resources and organizational forms and the presence of information and communication technologies at the centre of the global economic structure (Akçoraoğlu, 2019, s. 527). Digital capitalism, which developed against the structural problems and permanent crisis tendencies of capitalism, was developed as a supply-side strategy and made significant contributions to the accumulation process in the 1990s. These features have evolved into a new stage in the political economy by taking it beyond being a sectoral phenomenon (Akçoraoğlu, 2019, s. 531). Unlike other trends, digitalization has spread to the entire global economy: from finance to services, from formal to informal (Robinson, 2018, s. 82). Digitalization has come to the fore as a macro-strategy in the capitalist restructuring process and has become a new phase of capitalism (Staab, 2017, s. 282). Therefore, in this study, digital capitalism is not seen as a trend, but as a new stage of capitalism, just like agricultural and industrial capitalism. The hegemonic state of digital capitalism can be seen in the change from 2008 to today: In the first quarter of 2008, the top four companies in terms of the market value of a company's shares are Exxon/Mobil ($452 billion), Petrol China ($423 billion), General Electric ($369 billion) and Gazprom ($299 billion). This picture has left its place to Apple (851 billion dollars), Alphabet (717 billion dollars), Microsoft (702 billion dollars), and Amazon (700 billion dollars) 10 years later (Couldry & Mejias, 2022, s. 95).

**Individualization of Labour**

The phenomenon of the individuation of labour is discussed by Manuel Castells in the first volume of his book, The Information Age. Castells expresses the radical changes in work and the organization of production, together with the individualization of labour and the technological development in the field of information. According to Castells (2008, s. 357), it "reverses the historical trend towards the remuneration of work and the socialization of production, which was the dominant feature of the industrialization era". According to Castells, "the new social and economic organization based on information technologies brings about the decentralization of management, the individualization of work, the ordering of markets, thus the fragmentation of work, the fragmentation of societies." In the process of individualization of labour, tasks acquire independence from the centre. The individualization of labour is based on the coordination of a communication network based on interactivity, both intercontinental and within the same regions. Especially with the emergence of lean production methods, work is transferred to other branches/companies on a contractual basis, and new practices such as working on order emerge by reducing the size of companies (Castells, 2008, s. 357). What Castells means by the concept of the individuation of labour is undoubtedly the liquidation of the massiveness of the "old" forms of production. So, is the individuation of labour limited only to the liquidation of the mass? To answer this question, the transformation of the labour process should be looked at.

The restructuring process of capitalism in the 1970s is a result of the crisis of the Fordist capital accumulation model that has been dominant in Western societies since the 1930s. As a result, postfordism, which is a more flexible capital accumulation model, has been adopted. With postfordism, new production forms based on mass production, instant production, and customization were tried and started to be applied. In this process, the transition from hierarchical and centralized line production to decentralized, small, and medium-sized companies. The production process is globalized, and labour is divided globally through multinational corporations. This process was accompanied by a wave of precarization. With the Postfordist mode of production, the dominant technology has passed from a mechanical and centralized understanding to an informational and networked model. networked organization, management, and control have come to dominate the global production chain. At the same time, this process has been accompanied by the expansion of instant production, production, distribution, and consumption processes, flexibility in labour processes, and networked technology becoming the centre of all changes. Network technology not only aims to perfect market mechanisms but also transforms working life. The spread of network technologies brings with it new production styles (Fisher, 2010, s. 233-239).

Thus, the work spreads from a single place to the whole society (Kaymas, 2017, s. 325). The labour of the producer, who is separated and isolated from others, is social labour: it forms a part of the labour of the society (Mandel & Freeman, 2008, s. 16). However, as work spreads to the whole society, the way work is done is fragmented. In this process, what is meant by fragmentation is "externalization and flexibility of the workforce" through "outsourcing the works or outsourcing them to another company on a contractual basis" (Gürcan & Kumcuoğlu, 2017, s. 67). The point to be noted here is that the individualization of

labour is a different construct from the division of labour. The individuation of labour and the division of labour are two different constructs operating simultaneously. The division of labour, unlike the individualization of labour, means that workers doing different jobs work in different departments. The division of labour is a crucial factor in the process of individualization of labour (Beshers & Fewell, 2001, s. 415).

It is seen that there is a connection between the phenomenon of individualization of labour and the emergence of neoliberalism (McGuian, 2010: 333). Along with neoliberalism, "a new threat to work and income, anxiety, insecurity, chronic mass unemployment, periodic consumption and income losses, and intellectual and moral impoverishment" has also been experienced (Mandel, 2008, s. 212). The phenomenon of individualization of labour, which can be read together with neoliberalism, recalls the increase in non-unionization (Mitchell & Fetter, 2003, s. 294). "With the information age, labour has lost its integrity. Rather than being organized, it has been fragmented and diversified. The diversity of the workforce on a global scale and not relying on virtual networks cause the labour to lose its integrity and accordingly the individualization of labour" (Yalnızoğlu, 2021, s. 22).

In the process of individualization of labour, "the dynamism of the labour market secured by the welfare state has weakened social classes within capitalism" (Beck, 2011: 133). Therefore, it can be said that the individualization of labour has progressed with the phenomenon of precarization. Precarization has accelerated with the removal of individuals from unions: With the individualization of labour, there has been a decrease in union membership (Beckmann et al., 2019, s. 20). Precarization denotes a process and not only non-union. The process of precarization permeates the entire lives of individuals and communities. Neoliberalisation processes, especially after the collapse of socialist states, have eroded the non-work side incomes of employees such as social insurance. Unemployment security, eroding the rights of retirees, and suppressing wages to the bottom have progressed with precarization. Moreover, income insecurity is another aspect of precarization (Della Porta, Hänninen, Siisiäinen & Silvasti, 2015, s. 2-3). The privatizations experienced with neoliberalism have affected the individualization of labour. Especially what happened in the health system and pension reforms in Western Europe can be given as an example of this situation (Lewis & Bennett, 2004, s. 44).

Since the second half of the 1970s, the transformation in labour forms, which manifested itself with post-Fordism, progressed with an ideology of individualization. This ideology of individualization draws attention to the fact that income, education, and mobility overshadow old inequalities and lead to increased individualization in the labour market. The ideology of individuation brings together ideas such as openness to an individualized society, high differentiation, and autonomy (Ostner, 2004, s. 47-49). However, this approach focuses on the problem of identity, unlike the phenomenon of individuation of labour. This approach is closer to fiction understood as individualism (Madsen, 1997, s. 199). What is meant by the individualization of labour is different from the individualization processes based on individualism (McGuigan, 2010, s. 132). However, the individualization of labour is not completely isolated from the phenomenon of individualization in society: the individualization of labour forces has been accelerated through individualism and competitiveness (Beckmann et al., 2019, s. 26). The development of information technologies

has not only affected labour processes but also pushes individuals to social isolation and exclusion (Göktürk, 2007, s. 218).

From this point on, it is useful to remember the questions asked about the phenomenon of individualization of labour in the introduction. These questions are as follows: "Is the individualization of labour meant isolation or does it emphasize the processes of non-unionization?." In the literature examined under this heading, it is noteworthy that the individualization of labour is analysed differently from the phenomenon of individualization and is read as referring to the processes of non-unionization/precarization. In this study, the two trends will be discussed together. In other words, the concept of individualization of labour will mean both the liquidation of large factories in the production processes and working with fewer people in smaller spaces, the accompanying tendencies of non-unionization/insecurity, and the increase in isolation/individualism in the social field.

Before mentioning the phenomenon of digital Taylorism, it is necessary to mention classical Taylorism. Taylorism is based on the ideas of Frederick Winslow Taylor. Taylor explains the principles as follows:

- Determining how best to do every job with the development of a real management science,
- Selecting the workers with the scientific method and revealing which worker will do which job better as a result,
- Scientific training and development of employees,
- Establishing friendly cooperation between management and employees (Köroğlu & Koç, 2017, s. 5).

Considering these principles, the three basic principles of Taylorism can be listed as follows:

(1) Gaining the knowledge of the workers about the production process to the capital. (2) To separate the design and implementation of the work and to detach the first from the worker and transfer it to the representatives of the capital. (3) To ensure that each step of the labour process is planned in detail by the management and that the application is constantly checked (Savran, 2007, s. 142).

According to Taylor's theory, complex tasks should be reduced to simple ones. This means that each movement of the worker is calculated. As a result, the best workers are rewarded with bonuses because of these calculations (Tobelem, 2017). Taylor proposed the separation of the planning and management phases and the execution phase. Taylor provided the application of positivist scientific methods to the relationship between workers and modern industrial production techniques. In this way, productivity in labour power, the performance of machines, and the applicability of tools will be increased. To do this, increasing the skills of workers with technical knowledge, more capital accumulation with control over time management, increased technical individualism and mechanization, and scientific studies on productive time have been tried. Digital Taylorism is simply the digitized version of Taylorism: "The global organizational system of knowledge labour based on knowledge or the third industrial revolution" (Vázquez & Purificación, 2011, s. 498-509).

Taylorism is prevalent today, especially in the service industry. This form of Taylorism has been made possible by digital development in the third sector of the economy.

For this reason, it is referred to as Digital Taylorism. Digitalization forces social relations at work to Digital Taylorism through computers, databases, and high-speed networks. Every move is tracked, studied, and controlled by management (Tobelem, 2017).

Digital Taylorism follows some of Taylor's original rules:

1. Reducing complex tasks to simple and standardized ones,
2. To view everything workers do and
3. Remuneration based on performance.

However, there are points where Digital Taylorism differs from traditional Taylorism. In Taylorism, workers are aware that management is watching them, but in Digital Taylorism this is less noticeable. Digital Taylorism completely standardizes labour by allowing algorithmic management, and various workers participate in various forms of the production process with situational and organizational synchronization (Günsel & Yamen, 2020, s. 113-114). Unlike traditional Taylorism, Digital Taylorism offers new forms of rewarding. But ultimately both types of Taylorism lead to the same social consequences: greater control over production processes and more intense exploitation of workers' time (Benayas, 2021).

Today, many platforms have scoring systems for the measurement, standardization and digitization, analysis and surveillance, management, and control of workers' labour. Either the platform automatically assigns points or customers rate workers. Numerous workers think that they are exposed to unfair scoring at this point (Altenried, 2020, s. 5-6). For example, there is a patented wristband that monitors the real-time hand movements of workers working in Amazon warehouses and records them for performance measurement and scoring (Salama, 2018). Another example is from Turkey:

"MESS brought up the proposal they named 'MESS Safe' in praise of the 'technology of tomorrow'. In this system, which MESS announced to be developed, a device will be attached to the neck of the workers. This device will monitor the worker's movements. If the worker gets closer to another worker or machine than the required distance, the device will warn the worker and the employer. Thus, the employer will have the opportunity to monitor all the movements of the workers." (Özveri, 2020, s.500).

In summary, Digital Taylorism has worked with the standardization of business processes and the management of organizational information. The aim is to do the job ideally, and a new standard has been set in this direction. It is intended to save time by dividing large movements into smaller parts to reduce time. A new form of scientific management has been introduced to ensure that workers follow the well-established path: control over material terms. As a result of this process, management power shifted from managers to algorithms. The algorithm automatically determines the range of action (Nyckel, 2020, s.16-22).

Thus, it can be said that with the changing forms of labour, the control mechanisms of labour also change. With the phenomenon of Digital Taylorism, Taylor's efforts to use labour more efficiently are being modernized through algorithms and tracking devices. As a result, jobs are divided and fragmented, making them more unqualified, all the work done by the workers is followed and workers are rewarded/punished for their performance.

With the development of digital technologies, digital space has begun to be defined as the space where people become a new object of commercial exploitation (Pfeiffer, 2014,

s.601). With the effect of digitalization, labour productivity has doubled all time. The production of surplus value also takes a new form with digitalization. For example, software engineers sign overtime contracts. In digital capitalism, the game labour form is becoming dominant. The spirit of digital capitalism is a business culture of games and entertainment. With digital capitalism, the number of platform workers has also increased. These workers work as freelancers through platforms (Fuchs, 2021b, s. 26-31). Thus, traditional business forms and the lifestyles created by them have disappeared (Hardt & Negri, 2004: 209). Classes have also been affected by this situation. But digitalization also creates possibilities for communication and collaboration: the masses are no longer a collection seeking leadership from above; they are "collaborative singularities" (Camfield, 2009, s. 179-181). It is thought that the individualization of labour is closely related to the concept of cybercariat, which was originally proposed. Therefore, before discussing the possibility of digital class struggles, two concepts that make up the concept of cybercariat are examined.

Nick Dyer-Witheford (2019, s. 16), the pioneer of the concept of cyber proletariat, states that because of the class transformation that comes with digitalization, the working class no longer has strong bonds of solidarity as in industrial cities and that relations based on ethnicity and gender have taken the place of the class by determining the coordinates of social life. Another striking element in this determination is the underlining of the increase in consumerism (Dyer-Witheford, 2019, s. 16). Digitalization and cybernetics lead to the decline of the mass collective worker (Dyer-Witheford, 2019, s. 80). The mass collective worker is replaced by an individual worker with the division of labour. Starting from Dyer-Witheford, this process can be called the individualization of labour: As a result of this process, the collective worker was liquidated, and the individual worker emerged. In this transformation process, manufacturing jobs were moved from developed countries to Asia; "a service sector spread over wage labour in the spheres of circulation and social reproduction" has grown; women were "mobilized for both paid work and unpaid domestic labour"; "unemployment and underemployment, unpaid and precarious" labour increased; as a result of these developments, the professional and technical intermediate layer has expanded; universities have become training factories (Dyer-Witheford, 2019, s. 162).

The emphasis on precarity by Dyer-Witheford can also be seen in the concept of the precariat constructed by Guy Standing. The globalization and neoliberalism that took place in the 1970s led to radical transformations in the fields of economy, society, and politics. As can be seen in the transition from the Fordist mode of production to Postfordism, new forms of labour emerged during this period. Postfordism is also known for the increase in precarity called flexible production. The precariat is located further down as a different categorization from the working class. Although the precariat cannot be defined as a class in itself, it also has class characteristics. Therefore, the precariat is a sociality that is on its way to becoming a class (Standing, 2020, s. 38).

After discussing the concepts of cyber proletariat and precariat, it is seen that the concept of cyber proletariat emphasizes the labour production processes that occur in cyberspace. The concept of the precariat, on the other hand, implies insecurity, an insecure existence experienced not only in the digital space but also in all spaces. The concept of cybercariat, which was put forward at this stage, proposes a holism that will cover the

segments that are excluded from Huws's cybertaria and Dyer-Witheford's cyber-proletariat concepts - non-contracted workers, unpaid, unpaid, and unemployed. While the concepts of cyber and cyber-proletariat only examine the experiences of the working people, the concept of Cybercariat underlines the relationship between the exploitation of unpaid labour in the field, as well as the exploitation of unpaid labour, such as the exploitation of digital labour in Fuchs, with practices of precarization. However, the concept of cybercariat takes advantage of the concepts while approaching them critically, that is, it includes and transcends them. The claim that the cybercariat has a precarious existence is one example of this containment. In terms of working cybercariat, the pressure of wages towards the bottom, disorganization, the spread of simple and repetitive jobs, and the increase in surveillance practices can be seen as reflections of the processes underlined by the concepts of cybertaria and cyber-proletariat. Again, it is considered important that the concepts of cybertaria and cyber-proletariat draw attention to class relations in the digitalization processes. Therefore, the prefix cyber in the concept emphasizes the capacity of digital capitalism to carry labour exploitation to different spaces, while the suffix -cariat emphasizes that the labour exploitation here has a direct connection with the precarization processes of capitalism. The concept of cybercariat, "Is Digital Class Struggles Possible?" It is thought that its discussion under the title of the class is related to the concept of class. Because, according to the Marxist perspective, where the study stopped, the indicator that defines the concept of class is not wages, but "the potential and current attitude of the classes in the class struggle" (Savran, 2008, s. 10). Another pillar of which the definition is based is the material conditions that are decisive when introducing the concept of cybercariat (Savran, 2008, s. 10).

The Marxist theory of class is based on the concept of labour, which leads to human participation in social production activities through labour and thereby interacting with nature and other people. People participate in the production process within the framework of historical and social conditions that they cannot determine (Koşar, 2018). Considered within these principles, the concept of cybercariat indicates a burgeoning sociability in one of the areas where labour exploitation is most intense when its material conditions are considered. At the same time, this exploitation of labour makes it potentially "dangerous" (Merrifield, 2021)—that is, potentially favourable to class struggle. Cybercariat has been involved in production within the framework of historical and social conditions that they could not determine during the spread of digital capitalism and neoliberalism. However, it would still be overly ambitious to define a new "class" for cybercariat. Because the problem of consciousness comes to the fore in the mass participation in the digital capitalist labour process without precariousness, which is indicated by cybercariat.

In The Poverty of Philosophy (1979, s. 184) Marx addresses the issue of consciousness with the concepts of class-in-itself and class-for-self. Accordingly, economic conditions first make the people workers; the solidarity of the ruling classes creates common interests for the workers. Thus, these workers become a class (in itself) against capital, but they are not yet a class for themselves. They become a class for themselves, in Marx's words, only by uniting in the class struggle. So, the interests defended by the workers become those of the class and a political struggle ensues.

In The German Ideology of Marx and Engels (2013, s. 76), he emphasizes that class struggle takes precedence over class consciousness, with the statement "Unless a class emerges that has no special class interests to realize against the dominant class, it cannot be stopped from gathering individuals under certain classes in this way". Class struggle can also occur when there is no class consciousness and political struggle (as cited in Callinicos, Yılmaz, 2013, s. 353). Therefore, it can be said at this point that the proposed cybercariat is not yet a class for itself but is on the agenda as a potential class. Whether the cybercariat can be a class for itself is a question to be answered with the individualization of labour in mind.

With the development of artificial intelligence and robotic technologies, cybernetics has become one of the most important weapons of capital in the top-down class war (Dyer-Witheford, 2016, s. 182). Because "robots do not oppose, demand wage increases and better working conditions, do not strike and try to lead, which makes them attractive to capital as a means of limiting the potentials of working-class struggles" (Fuchs, 2021, s. 113). Another effect of digitization is that managers are not as visible as in the Fordist production process. Algorithms and robots have replaced the forepeople who tell employees what to do (Yeghikyan, 2020). This leads to the present appearance of the opposition to capital in the era of industrial capitalism: the opposition to capital represented by algorithms and robots (Lohmann, 2021, s. 50). Thus, the cyber proletariat encodes algorithms and robots, digitization as enemies. These reactions are not new: Engels, in Chapter 8 of The Condition of the Working Class in England, considers different forms of working-class struggles: a) crime, b) machine destruction, c) unions, and d) political movements. Engels sees crime and machine destruction as individual reactions. He preaches the unity of economic and political class struggles. In digital capitalism, there are many cybercrimes, and crimes using digital technologies. In digital capitalism, calls are being heard to stop using digital technologies. These strategies are technophobic and techno deterministic. These views see digital technologies as the source of stress, health problems, depression, and loneliness (Fuchs, 2021b, s. 39). Therefore, the task is to build a communist digital space together with a communist society (Greaves, 2015, s. 202). In digital capitalism, are there other strategies for cybercariat?

Jodi Dean (2014, s. 9) is one of those who responded positively to this question. Dean, for example, sees hackers' methods as a modern way of sabotage. According to him, there is a need for strategies that give communication more fundamental roles, face challenges, and establish stories and symbols. There should be arguments, claims, and positions. Individualities, differences, and inequalities should be considered, and new lines of struggle should be determined in this direction. Christian Fuchs proposes "digital socialism" in this direction. According to Fuchs, today's digital capitalism exploits the cyber proletariat in diverse ways. The alternative to digital capitalism is the transfer of class struggles to this area. Digital socialism aims at the unification of the cyber proletariat. To make this struggle real, he advises the union of national and international unions (Fuchs, 2020, s. 26). In this way, a society in which the means of production belong to everyone, and the disappearance of compulsory work may come to the fore (Özalp, 2020, s. 113).

With digitalization, the concept of exploitation in Marxism was decentralized and the concept of domination passed (Wright, 2016: 26), the narrative of freedom came to the fore.

With the intensification of digital Taylorism, the problem of freedom against the concept of control has come to the fore. Individuals construct control over themselves as an understanding of freedom. Freedom stands out as one of the important acquisition strategies in the historical struggle of the working class. Many rights such as reduced working time, public health services, free education, and the right to organize have been achieved because of long-term struggles and waves of protest. Cybercariat, on the other hand, is free to work from home. But it is surrounded by digital communication technologies and is monitored from mealtime to leisure time. However, they are asked to work longer hours in violation of their privacy. Therefore, the "new" freedom struggle develops against the control mechanisms of Digital Taylorism (Chattopadhyay & Pandit, 2021, s. 146-147).

New and concrete forms of struggle around the concept of digital socialism are discussed. One of these trends is the "platform expropriation" strategy, which supports platform workers to make decisions together (Englert et al., 2020, s. 141). Christopher M. Cox lists the demands put forward by digital socialism as a utopia project as follows:

- New ethics, values, and adjustments for labour
- Eliminating capitalist work ethic
- Shortening the weekly working hours
- Restoring social order by mastering institutional adjustments and collective values
- Central planning
- Democratic participation in the supply of goods and services
- Movement of networks, banks, and financial services determined based on worker ownership with the principle of majority protection
- Protection of decentralized business and finance with a central federal banking system
- Basic services
- Universal access to education, transport, housing, health, and media connectivity and production
- Universal basic income (Cox, 2020, s. 73).

Another concrete demand is "basic income." Kathi Weeks (2020, s. 580-583) states that this demand is a reform proposal that will not be enough to revolutionize capitalism unless it has a post-capitalist vision. However, according to him, basic income as reform will not only improve people's lives but will also provide the time and energy needed for further reforms and allow them to think about working and not working/thinking about changing its structure. A claim is not just an end but a process: it must be explained, defended, grounded, and discussed. A basic income is therefore an ideal tool for questioning the capitalist notion of work.

The question at the beginning was, "How does labour respond to individualization?" Returning to the question, the following answer can be given: Class struggles have also been transferred to the digital field with digitalization. Cybercariat tries various strategies against this situation. However, it cannot be said that these strategies have become permanent yet. The definition of the cyber proletariat by Nick Dyer-Witheford, on the other hand, does not fully cover the service workers employed/or employed in unpaid labour in the field of today's

information and communication technologies. Starting from Standing's concept of the precariat, the concept of cybercariat (cyber-precariat) would be appropriate in terms of emphasizing today's insecurity.

**Example of Remote Work**

Digitization has the potential to affect all areas of production. It, therefore, functions as the foundation of contemporary capitalism. Digitization has also changed the understanding of work in many ways. It has affected business strategies, job descriptions, managerial policies, production chains, and employment patterns as well as labour relations (Staab & Nachtwey, 2016, s. 458). With digitalization, the expectation of how "normal" working behaviour should be, as well as "a series of features of work that were considered exceptional or unusual in previous periods" has also transformed (Huws, 2018, s. 20).

In addition to standard work, which is defined as a full-time, continuous, direct employment model with digitalization, atypical work styles have become widespread with the increase in flexibility. Some of these forms of work are subcontracting, temporary employment, remote (home/tele) work, casual work, and informal employment (Kıcır, 2019, s. 176). Remote work, which will be examined in this study, is defined as "work done away from the central offices or production facilities, where the employee has no personal contact with the employees in the head office or production facilities but can communicate with them using new technology" (Karaca & Esen, 2019, s. 15).

Teleworking was first developed in the 1970s, after the oil crisis, as a form of work aimed at reducing travel and energy consumption. Remote work is realized through communication technologies such as internet technologies, e-mail, instant messaging, and videoconferencing, not directly through personal relationships since the employee works in a place far from the head office/production place. Thus, the work becomes independent of the place (Berkün, 2013, s. 17). With the development of communication technologies, remote working has become widespread (Karakoyun, 2016, s. 143). Remote work falls into distinct categories:

- Types of Remote Working According to the Nature of the Job
  - Remote work based on product supply
  - Service supply-based remote work
- Ways of Working Remotely in terms of Contacting the Main Office
  - On-line remote work
  - Off-line remote work
- Ways of Remote Working by Place of Work
  - Home-based remote work
  - Telecenter-based remote working
  - Mobile remote work (Berkün, 2013, s. 18).

Although home-based work and remote work are used interchangeably, home-based work is a subcategory of remote work. Thanks to the convenience provided by communication services, employees can work from any place, including home, without coming to the office/production place (Alkan Meşhur, 2007, s. 265). There are some obligations that both the employer and the employee must comply with in the remote working

process. For the employer, these are the obligations related to the provision of materials, worker health, and safety, prevention of social exclusion of the worker, and protection of personal information, while the obligation of equal treatment is the obligation of working and the duty of care for the employee (Görücü, 2018, s. 285).

According to 2005 data, 2.5 million people in the UK work from home. This number corresponds to 8% of all employees (Kıcır, 2019, s. 178). In another study conducted in 2017, it was claimed that half of all employees in the UK will switch to the remote working system (Gough, 2017). In the USA before the Covid-19 pandemic, this number corresponds to 5.7 million people, or 4.1% of all employment, according to 2019 data (Global Workplace Analytics, 2021). However, since 2005, remote working has increased by 140% worldwide (Simovic, 2021). It can also be said that there is an inequality in this area: For example, while 50% of the work has the potential to be done remotely in Luxembourg, this rate is 21% in Turkey (Tuna & Türkmendağ, 2020, s. 3247).

The advantage of teleworking is the flexibility it provides to the employer in the organizational structure, productivity, and increase in employee motivation (Özçelik, 2021, s. 225). The fact that employees do not lose time on the road and spend more time on the road by sleeping more, and the comfort of the remote working environment are crucial factors in increasing productivity. In addition, another factor seen as an advantage for employers is the decrease in office expenses (Zümbül, 2020). Employees participating in a study see the most important plus of remote working as balancing their personal and work life. Thus, they are free to set their workday (Koehne et al, 2012, s. 1260).

The disadvantages of remote working can be compiled as follows:

- Remote working is not suitable for every profession,
- Fewer wages compared to those working at the workplace,
- Social assistance, unfavourable regulations in terms of social security,
- Poor time management that occurs when working from home because of the loss of work discipline provided by the workplace,
- The narrowing of the distance between work and life,
- Being deprived of social opportunities provided by the workplace,
- The absence or weakening of business friendship ties,
- Loss of interaction between people, distancing, and loneliness tendencies,
- Uncertainty in the career plans of employees who are not at work,
- More workload because of employers' thinking that working from home is more comfortable,
- Diseases and disorders resulting from repetitive work, insufficient rest, and non-ergonomic working conditions,
- The employee can be controlled and accessible at any time (Aksoy, 2012, s. 405-409; Serinikli, 2021, s. 283; Zümbül, 2020; Özçelik, 2021, s. 226; Akca & Tepe Küçükoğlu, 2020, s. 75; Özmakas, 2015, s. 24; Törenli, 2011, s. 90).

When the positive and negative aspects of remote working are considered together, it is seen that the features attributed to the employer as positive are reflected as negative features against the employee (Tuna & Türkmendağ, 2020, s. 3248). With the Covid-19 pandemic, the tendency to work remotely has increased (Tuna & Türkmendağ, 2020, s. 3248). In particular,

the users of applications such as Zoom, Microsoft Team, and Slack have "reached 100 million from 10 million" (Akca & Tepe Küçükoğlu, 2020, s. 75). Facebook's CEO, Mark Zuckerberg, announced in July 2020 that new remote work positions will be opened and that they aim to work half of the employees remotely in the next 5 to 10 years, Microsoft has started a 4-day working week in Japan and a hybrid work is being conducted as workplaces open. In this sense, many employees are free to choose to work from home until October 2020. Companies such as Amazon, Google, and Twitter have also planned to offer their employees the option to work from home. During the pandemic, Barclays Bank tried to employ approximately 70,000 of its 80,000 employees from home. Technology company Fujitsi has announced that it will halve its offices in Japan and provide permanent flexibility to its 80,000 employees through its work-life change program (Görmüş, 2020, s. 489).

According to a report published by Eurostat, the European Union Statistical Office, in April 2021, the rate of remote workers "sometimes" in Turkey is 1.7, while the rate of permanent remote workers is 3%. These numbers increased by 0.7 percent and 0.9 percent, respectively, compared to the previous year. This increase can be read as the effect of the pandemic on remote working. The ratio of remote workers, which is 4.7% in total, can be measured as 1 million 457 thousand when compared to all employed (31 million 595 thousand) (Eurostat, 2021; TÜİK, 2021).

Why is the problematic of "individualization of labour increased with digital capitalism, and this phenomenon can be examined with the increase of remote work", which was put forward at the beginning of the study, why is it important? And what are the theoretical underpinnings of this problematic? Based on Fuchs's (2013, s. 51) approach, this question will be answered by examining the concepts of capital accumulation processes, class relations, general domination, ideology, and struggle against the dominant order.

With digital capitalism, the increasing role of information in networks, automation, and capital accumulation processes has come to the fore. This process of change and transformation has been experienced intensively in the service sector. With digital capitalism, class relations have also changed and transformed. First, the production and sales stages have been globalized. The way the work is done, which spreads from a single place to the whole society, is also divided into parts. This transformation in work and the organization of production has progressed with the decentralization of the management apparatus, the spread of the bespoke market, and the fragmentation and individualization of work. In the study, this process was read within the framework of the concept of "individualization of labour". The division of labour processes through multinational companies has led to the globalization of precarity. The global division of labour has also given a global context to the individualization of labour.

Digital capitalism also emerged and spread simultaneously with neoliberalism. Thus, features such as insecurity, a threat to job and income, flexibility, mass unemployment, non-unionization, and individualization ideology, which are seen because of neoliberalism, have also affected digital capitalism. In this process, where digital capitalism and neoliberalism have become widespread simultaneously, Taylorism has also become "Digital Taylorism" by being digitalized. Digital Taylorism corresponds to a stage where measurement, standardization, digitization, analysis, surveillance, management, and control processes on

labour are also transferred to algorithms. Thus, domination takes place at every moment of the labour process through digital networks. The title of struggle against the dominant order proposed by Fuchs will be discussed at the end of this section. Therefore, to understand today's labour forces and class struggles, the concepts of individualization of labour, digitalized capitalism, and cybercariat seem useful.

It is mentioned that the concept of cybercariat is derived from the concepts of the cyber proletariat and precariat. Dyer-Witheford (2019) refers to "the proletariat existing in digital space" by the concept of the cyber proletariat. This class is globally divided and individualized. In addition to this concept, the distrust process of the precariat concept introduced by Standing (2020) has also been considered. The concept of cybercariat is pioneering because it emphasizes the labour processes that take place in cyberspace proposed by the cyber proletariat and draws attention to the possibility of the emergence of a class at this point, as well as the existential precarization experienced with the concept of the precariat. Another reason the concept of the cyber proletariat is considered inadequate is that the workers working in cyberspace are not "a class for themselves". For the cyber proletariat, there is a "common situation and common interests" in Karl Marx's words. "This mass is thus already a class against capital, but not yet for itself" (Marx, 1979, s. 184). The precariat, on the other hand, is not yet a "class for itself," as Standing (2020, s. 21) puts it. In this respect, it is claimed that the concept of cybercariat corresponds to class information.

With the replacement of the presence of managers by algorithms in Digital Taylorism, the perception of the enemy of cybercariat has become technophobic. Suggestions such as hacktivism, digital socialism, nationalization of platforms, and basic income were left in the air because of general strategic deprivation. It can be said that cybercariat is based on freedom against domination. Nevertheless, the mentioned deprivation continues.

Remote working is a form of labour that is the product of digital capitalism, where the individualization of labour is experienced. When the examples of remote work are examined, it has been seen that the forms of labour in Turkey and the world are insecure, contract-based, globally divided, and spread to the whole society and the ways of doing it are divided. Remote workers are part of the disorganized cybercariat doing standardized and unskilled work, which is planned and controlled by algorithms, rewarded, or penalized based on performance. The exploitation of labour in teleworking has increased so much that much of the work done by workers lately is not even paid (Jones, 2021). Considering these examinations, the claim that the individualization of labour has increased with digital capitalism and that this phenomenon can be examined through the example of remote work has been discussed based on the theoretical framework.

## Discussion and Result

In the study, the phenomenon of individualization of labour, which has increased with digital capitalism, has been examined through the example of remote work. It emphasizes a change in thinking in contemporary production relations because of digital capitalism, neoliberalism, and digitalization processes. Remote work is one of the forms of labour that has increased with the development of digitalization. Remote workers are often employed in the service industry. In the process of working remotely, employees are faced with the

phenomenon of social exclusion: The distance between their work and their lives narrows, they are deprived of the social opportunities provided by the workplace, the ties of business friendship are not formed or weakened, and the interaction between people weakens. As a result, employees cannot express their demands collectively. Therefore, the example of remote working is one of the clearest examples of the social and union individualization of labour. The individualization of labour is a continuation of the postfordist production regime. The decentralization and flexibility of working processes have progressed with the process of individualization of labour.

In the introduction part of the study, answers to the following questions were sought: Is digital capitalism the occurrence of capitalism in digital areas? Is digital capitalism a new era of capitalism? Is isolation meant by the individualization of labour, or is the emphasis on the processes of non-unionization? The individualization of labour with remote work brings two questions: a) How do the control mechanisms of labour take place? b) How does labour respond to this individuation?

As a result, in the study, it has been examined that digital capitalism should not be seen as a trend of capitalism and a new economic system to emerge from this trend, but as a new stage of capitalism -like agricultural and industrial capitalisms. With the concept of individualization of labour, it is understood that large factories should be eliminated in the production processes, working with more people in smaller spaces, and the accompanying tendencies of non-unionization/insecurity and the increase of loneliness/individualism in the social field should be expressed. It is seen that the phenomenon of digital Taylorism has become a new form of labour control mechanisms. With Digital Taylorism, it can be said that the productivity of labour is increased with algorithms and tracking devices -with reward and punishment systems- and the work is divided and made more unqualified, and this process is related to the individualization of labour. Digital Taylorism aims to intensify labour by making it insecure, thus increasing productivity. It can be said that the most obvious example of the individualization of labour progressing with insecurity is teleworking and that teleworking has increased with the pandemic.

The individualization of labour depicts the replacement of the collective worker by the individual worker. While it is seen that the remote working conditions, which have increased with digitalization, have developed in favour of the capital and against the workers, it is seen that the concept of the cyber proletariat is insufficient to understand today's precarious working conditions. To understand the class relations experienced in remote work, it is claimed that the concept of cybercariat is more convenient based on the concept of the precariat. Cybercariat is an emphasis on the precariousness of labour processes taking place in digital space rather than a classroom. Those who do remote work are part of the cybercariat. It can be argued that in today's class struggle, the notion of freedom has taken on a new meaning against control mechanisms. It has been revealed that the workers are trying many strategies in the class struggles carried into the digital field and no permanent success has yet been achieved. One of the main reasons for this is that the phenomenon of individualization of labour also individualizes class struggles. Demands in the form of hacks and proposals to improve the conditions of individuals (such as digital socialism and basic income) lead to the weakening of class struggles.

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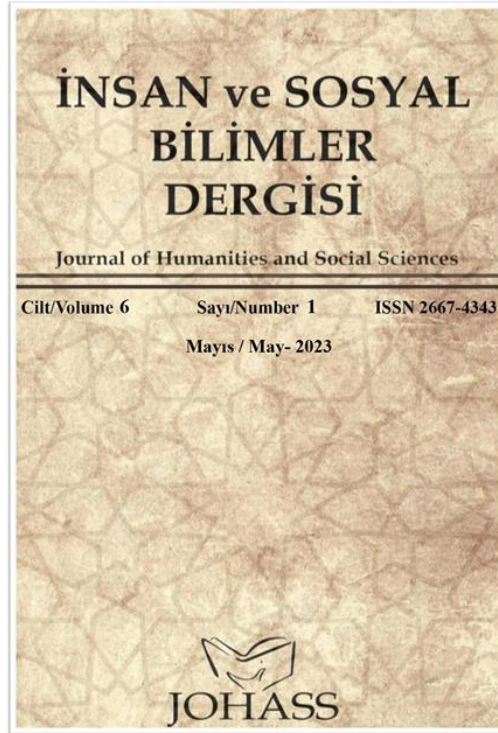
## Deconstructing the Language Laws: Arundhati Roy's Linguistic Strategies in *The God of Small Things*

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# Deconstructing the Language Laws: Arundhati Roy's Linguistic Strategies in *The God of Small Things*

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| Abstract | Research Article |
|---|---|
| Arundhati Roy's *The God of Small Things* (1997) is a story which portrays how things deemed to be the smallest are connected to, shaped, and constructed by the bigger discourses of history, colonialism, gender, caste, and religion which define the subject. With her linguistic strategies aiming at deconstruction of the language, Roy unveils how the voice of the subaltern is located on the margins of the dominant discourses, and therefore, listening to the subaltern's voice requires dwelling on the alternative spaces of existence constructed by the subaltern. Estha's refusal to speak, Ammu, Velutha and Rahel's resistance to the laws that determine interpersonal relations and their use of the language of the body are among the significant examples of the mechanisms used by the subaltern to resist domination. By exploring Roy's linguistic strategies through close reading and textual analysis of the silences and alternative linguistic positions of the postcolonial subject, who is further marginalised by gender, caste and religion, from a position that combines postcolonial theory with a Lacanian perspective, this study aims to highlight how Roy creates a unique linguistic expression through the subversive strategies she utilizes to disrupt hegemonic power structures and challenge the established norms of society, culture and language. Designing, constructing, deconstructing and reconstructing, as in the architectural profession in which she was trained, Roy transforms standard English into an effective tool of communicating the postcolonial subject's experiences of subalternity. | |
| **Keywords:** Arundhati Roy, *The God of Small Things*, language, subaltern, mimicry ||

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# Introduction

Arundhati Roy's Booker Prize winning novel *The God of Small Things* (1997) is the story of two dizygotic twins, Estha and Rahel, who return to their grandmother's house in Ayemenem in Kerala, India, after their parents have a divorce. In parallel with Arundhati Roy's interest in how to connect "the very smallest things to the very biggest" as she expresses in an interview with David Barsamiam (2007), her novel *The God of Small Things* (hereafter *TGST*) depicts *small* people living *small* lives in *small* worlds. Accordingly, *TGST* is a novel that avows the idea that it is the "[l]ittle events, ordinary things, smashed and reconstituted" (Roy, 1997, p.32) that have an impact on the daily lives of individuals. As Spivak (2010) quoting from Deleuze reminds, "[r]eality is what actually happens in a factory, in a school, in barracks, in a prison, in a police station" (p.241), and in most parts, *TGST* portrays "reality" in these small places in juxtaposition to the *reality* of bigger places.

The reality Roy presents in *TGST* is weaved as a story of returns. Chacko, Oxford-educated son of the family returns to Kerala, and he is waiting for his ex-wife Margaret and their daughter Sophie Mol to visit. Following her divorce, the family's daughter Ammu returns with her twins Estha and Rahel, and years later Estha and Rahel re-return to the city. However, none of the returning subjects are welcome there. Each confronts the prison house of History, where separation, loss, disapproval, isolation, and confinement await them.

Roy complains about how "[f]ifty years after independence, India is still struggling with the legacy of colonialism, still flinching from the cultural insult (and ....) we are still caught up in the business of 'disproving' the white world's definition of us" (Dwivedi, 2010, p.389). In *TGST*, the fact that climactic points in the plot structure of the novel revolve around Sophie Mol's visit, for which twins are made to prepare meticulously, conveys Roy's sarcastic treatment of the significance Indians attach to how they are perceived by the English. The pressure the adults exert on the twins about how to behave, speak and act in the presence of Aunt Margaret and Sophie Mol reflects how deeply rooted colonial history is. In addition, this struggle is also portrayed through characters who are trapped in the same prison of thought and have no choice other than being Anglophiles. Severed from their indigenous roots, they are stuck between two cultures and two worldviews about identity. Their education makes it easier to identify with the colonial elite, the English, as they are educated and brought up to believe that England, the dreamland, supposedly offers prospects of a better life. Under these circumstances, Ammu, Estha, Rahel, and all other members of the Ayemenem household are alienated subjects who are outsiders to their own histories/stories as Chacko argues:

> Chacko told the twins that, though he hated to admit it, they were all Anglophiles. They were a *family* of Anglophiles. Pointed in the wrong direction, trapped outside their own history and unable to retrace their steps–because their footprints had been swept away. He explained to them that history was like an old house at night. With all the lamps lit. And ancestors whispering inside.
>
> 'To understand history,' Chacko said, 'we have to go inside and listen to what they're saying. And look at the books and the pictures on the wall. And smell the smells.' (Roy, 1997, p.52, emphasis in the original).

They might reunite with their lost subjectivity in the History House, where the traces of the subaltern can be found. However, this old house is not easy to reach. Chacko continues desperately to explain the reasons as to why they cannot enter the History House:  because we've been locked out. And when we look in through the windows, all we see are shadows. And when we try and listen, all we hear is a whispering. And we cannot understand the whispering, because our minds have been invaded by a war. A war that we have won and lost.

The very worst sort of war. A war that captures dreams and re-dreams them. A war that has made us adore our conquerors and despise ourselves (Roy, 1997, p.53).

The postcolonial subject whose subjectivity is divided by war, by colonial experience, cannot easily restore his/her unified self from which s/he has been locked out and alienated, because the language of the colonizer, "the medium through which a hierarchical structure of power is perpetuated, and the medium through which conceptions of 'truth', 'order', and 'reality' become established" (Ashcroft et all., 1989, p.7) disrupt the unity of the self. The hierarchical power the language of the colonizer exerts on the colonized, is actually inherent in the language itself since according to Lacan, any subject is a linguistic being, constructed by and in the language, encoded by the Law. Lacan's castrated subject is confined by the language, and does not have autonomy; however, in *TGST,* through twins Esthappen and Rahel, who like Roy herself are *architects*, striving to make out their own meanings in life by twirling words, inverting sentences, and challenging the very laws that decide the proper place of things in life, Roy proposes alternative accounts of subjecthood. For example, Estha's identity is forged not through speech but through silence. Ammu, Velutha and Rahel defy the "Love Laws" that determine who should be loved and how much by resisting the Law, and authorizing language of the body in its place. Roy as an author chooses to write in the language of the colonizer, pickling memories from her own interpretation of *decolonized*, *free* India in British syrup. Roy's multi-faceted use of language and speech as well as silences, gaps and extra-linguistic means in *TGST* both lays bare the boundaries that confine the individuals within the categories of class, race, caste, and gender, and also proposes alternative modes of existence by challenging, subverting and appropriating the established norms.

In view of this, analysing Roy's linguistic strategies in *TGST* enables us to explore how language is among those small things causing the dissolution of subjectivity. The experience of subalterns like the twins, Ammu and Velutha cannot be represented with full speech as they do not have access to it. Most of the time, small voices go unheard as the big voices speak for it. As she tests the limits, flexibility and potential of English language in conveying the traumatic experience of the subaltern, Roy emphasises the crucial significance of writing from a position where the aspiration to *speak for* the subaltern is replaced with a genuine attempt to *speak with* them.

In the years following its publication, the novel was banned, its author's political personality was often brought fore and particular criticism was directed at the novel's ending with a scene where an incestuous union between the twins Rahel and Estha is suggested. In terms of scholarly criticism, the novel was mostly approached from a postcolonial perspective. Patchay (2001) studied how the novel rewrites traditional history. Tickell (2003) draws attention to the postcolonial cosmopolitanism of the novel. Needham (2005) reads the novel alongside Ranajit Guha's "The small voice of history" and juxtaposes Guha's and Roy's uses of "small" and explores the ways of reaching out to these small voices. Nandi (2010) conducts a psychoanalytic reading of the postcolonial ambivalences in the novel by analysing how India is represented as a lost m(other). In a more recent study, Okuroğlu- Özün & İren (2020) studied subalternity with a detailed analysis of various subaltern groups such as the untouchables, women and the inhabitants of Ayemenem.

The novel's subversive use of language and was also noted by scholars. Cynthia van den Driesen (1999) concentrates on recurring motifs and patterns that create a unique rhythm in the novel and thus align it with écriture feminine. Similarly, Vogt-William (2003) examines the language relations in Jaishree Misra's *Ancient Promise* and Roy's *The God of Small Things* and questions whether their female protagonists have access to the language or not. Vogt-William also discusses the use of English by postcolonial writers in order to reach international audiences. Torres (2017) studies the linguistic features of the novel to display

how Roy creates her own "Inglish" to reassert her Indian identity and how through the appropriation of language, the Western reader is distanced from the narrative. In his analysis, Çelikel (2018) focuses on how language is refashioned in the aftermath of colonialism in a manner that carries the burden of the imperial past. In the light of these studies, it can be argued that the novel was studied from many diverse standpoints. Setting off from Lacan's aligning the formation of subjectivity with acquisition of language, the present study attempted here aims to contribute to scholarship on Roy's novel by merging postcolonial theory with a Lacanian outlook to demonstrate how the subject is formed in the language and analyse the strategies Roy uses to deconstruct, subvert and appropriate the language. Through a meticulous analysis of overall themes and motifs supported with the analysis of the selected passages from the novel, this study shows how Roy's writing defies categorization. Her deployment of appropriated and hybridized English points towards the ambivalence immanent to the colonial subject.

## Method

Elleke Boehmer (1995) posits that postcolonial literature is imbued with the experiences of cultural exclusion and division under imperial rule. Consequently, in the wake of colonial history, the postcolonial writer is left to grapple with the challenge of reclaiming his/her subjectivity, which had been denied by the colonial project (p.5). The present study endeavors to explore this process through a detailed analysis of Arundhati Roy's acclaimed novel, *The God of Small Things*. Drawing upon Spivak's theories of subalternity and Bhabha's concepts of mimicry, and employing a critical framework that unites postcolonial theory with Lacanian view of subjectivity, this study scrutinizes the ways Roy uses language in the representation and narration of the subaltern.

Using qualitative research methods, such as close reading, content analysis, and discourse analysis, the study examines the instances of code-switching, use of neologisms, and deviations from standard English in the novel, and interprets them from a postcolonial and Lacanian perspective. Detailed readings of the selected passages from the novel lay bare how Roy creates a language of her own to narrate the experiences of doubly marginalized, traumatized subaltern, which cannot be narrated through standard language of the Law, which privileges the rational over irrational, patriarchal over feminine and colonial over postcolonial.

### Speaking with the Subaltern in *The God of Small Things*

In *The Language of Negotiation*, Mulholland (1991) notes that "our understanding of the world is not merely expressed in words; it actually comes into existence, is realised through them" (p.3). As a system, language acts selectively, where through a complicated network of relations, one interpretation overcomes the other and becomes the currency; thus creating the community's sense of self, and institutionalizing the frequently spoken versions while omitting or disregarding other alternatives. With this feature, the language dictates; it says:

> 'You will go here, and when you see this, you will turn off there'. In other words, it refers to discourse about the other *[discours de Vautre]*. It is enveloped as such in the highest function of speech, in as much as speech commits its author by investing its addressee with a new reality, as for example, when a subject seals his fate as a married man by saying 'You are my wife'. (Lacan, 1996, p.246)

Functioning in such an authoritarian manner, in Mulholland's view "language (a) creates meaning from the world, and (b) offers up that meaning for social understanding and acceptance" (p.4), thus freezing the meaning in the name of common sense, and establishing

the *small* laws that determine *proper* place of people and things. Given this selectivity of language, it can easily be seen that by choosing one phenomenon, idea, or thought to be articulated while eliminating others; language establishes itself as the very first territory with a centre and a periphery. Phallogocentric worldview is at the centre, whereas extra-linguistic means such as silence, smell, music, and painting are pushed to the periphery along with the voice of the subaltern.

The first of these small laws is *the primordial Law*. According to Lacan (1966) the primordial Law is "the Law which, in regulating marriage ties, superimposes the reign of culture over the reign of nature, the latter being subject to the law of mating. The prohibition of incest is merely the subjective pivot of that Law" (p.229). In *TGST*, the story unfolds by referring to this law. The narrator suggests that the story began when Sophie Mol came to Ayemenem (Roy, 1997, p.32), and adds that this suggestion would be "only one way of looking at it" (Roy, 1997, p.33), as actually the History took its course way earlier.

> … [l]ong before the Marxists came. Before the British took Malabar, before the Dutch Ascendency, […] long before Christianity arrived in a boat and seeped into Kerala like tea from a teabag.
>
> That it really began in the days when the Love Laws were made. The laws that lay down who should be loved, and how.
>
> And how much. (Roy, 1997, p.33).

Lacan (1966) proposes that this primordial Law, which occurs as the Love Laws in *TGST*, is structured as identical to a language order because "without names for kinship relations, no power can institute the order of preferences and taboos that knot and braid the thread of lineage through the generations" (p.229-30). Pointing to the Love Laws as the rules upon which civilizations are built, Roy refers to power relations from which similar hierarchies of kinship, gender and caste spring and are reflected in language and culture.

In Lacan's three registers of human reality, the Real corresponds to the state before birth where the subject is connected to nature. The subject can experience complete unity only in the Real, and later suspends the illusion for some time in the Imaginary, and this illusion is shattered following the linguistic castration. The subject communicates with the world and takes part in its social sphere through entry into the Symbolic. One is born into a certain position that is assigned by a discourse (the Law) that pre-existed his or her birth. Constructed as such, the subject is encoded and situated within an order "whose mass supports him and welcomes him in the form of language" (Lacan, 1966, p.35). Hence, "[m]an thus speaks, but it is because the symbol has made him man" (Lacan, 1966, p.229).

Language, even one's mother tongue, confines one's subjectivity, yet the language of the colonizer is even more oppressive in that sense; the postcolonial author experiences marginalization at a more profound level. The postcolonial author finds herself/himself divided in both languages, both worlds, as "a direct result of colonialist subjugation" (Fanon, 2008, p. 8). This sense of dividedness was addressed by many scholars and writers. On the one hand, writers like Ngũgĩ wa Thiong'o argue that colonial language and education further alienate man from his true identity, therefore they propose that writers should use their native language for literary production. On the other hand, writers such as Salman Rushdie, in parallel with his idea of writing back to the centre, believe in the necessity of writing in the language of the Law, English in this case, to be read globally, to have access to the mainstream discourse and have a say in it. Like the castrated child, who has to function within the Symbolic realm where language, culture and laws are located, ex-colonized, now postcolonial subject has no alternative but to operate within the Law if s/he wants to challenge it, which is the way Roy prefers.

Language in its standard form remains inadequate in conveying the feelings, the desires, experiences of subalternity as seen in the above examples. Under these conditions, the

postcolonial subject like Roy, who sets out to narrate such experiences, has to decide between staying outside the Law by refusing to communicate with it, or locating herself within the Law, and carving a territory for herself, as Estha and Rahel do through their experiments with the language: A territory that is located somewhere closer to the periphery, at an appropriate distance to the centre, so that she can write back in a manner similar to the one expressed by Salman Rushdie in the following extract:

> What seems to me to be happening is that those peoples who were once colonized by the language are now rapidly remaking it, domesticating it, becoming more and more relaxed about the way they use it- assisted by the English language's enormous flexibility and size, they are carving out large territories for themselves within its frontiers (Rushdie, 1992, p. 64).

Perhaps like any postcolonial author, Roy too, confronts the suffocating prison house of *authenticity*. As Rushdie (1992) argues, this term ironically only applies to works of commonwealth literature, and demands that "sources, forms, style, language, and symbol all derive from a supposedly homogenous and unbroken tradition" (p.67). By choosing to write in English, by breaking the sentences in half, joining or twisting words, and blending oral tradition with the novel genre, Roy challenges the norms that aim to confine her writing in the category of the *authentic*; there is no unbroken tradition except for the history of oppression. In this regard, Roy displays the features of Bhabha's mimic man, whose ambivalence, "almost the same, *but not quite*" status, not only *ruptures* the discourse, but also "becomes transformed into an uncertainty which fixes the colonial subject as a 'partial' presence" of whose authenticity we can never be sure, and therefore never contain in hegemonic discourses (Bhabha, 1994, p.86). With her appropriated, hybrid English, Roy resists categorization as Indian and/or English, authentic and/or mimic.

The difference between Ngũgĩ's and Roy's attitudes towards the use of English language to write fiction is worth mentioning as the dissimilarity between their views might also be explained through their involvements with subalternity: "Both as object of colonialist historiography and as subject of insurgency, the ideological construction of gender keeps the male dominant. If, in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow" (Spivak, 2010, p.257). To illustrate, Ammu, is not given the chance to higher education whereas the family's son Chacko has all the means at his service to continue his studies in England. Chacko deems himself to be the rightful owner of Ammu's property as manifested in his words "What's yours is mine and what's mine is also mine' " (Roy, 1997, p.57). Without feeling any guilt, Chacko tells Rahel and Estha that Ammu has no Locust Stand I, to which Ammu protests saying: "Thanks to our wonderful male chauvinist society" (Roy, 1997, p.57). Chacko, a product and representative of male chauvinist society Ammu is referring to, blames Ammu for her failure to speak for herself, to have a legal standing. Her upbringing in the same family, in the same society with him did not allow her to form an identity position for herself while Chacko, as the male member of the family, had all the privileges. Later the narrator also describes Ammu using the same words, reflecting society's view of her:

> Little Ammu.
> Who never completed *her* corrections.
> Who had to pack her bags and leave. Because she had no Locusts Stand I. Because Chacko said she had destroyed enough already.
> Who came back to Ayemenem with asthma and a rattle in her chest that sounded like a faraway man shouting (Roy, 1997, p.159, original emphasis).

Subaltern who was muted by patriarchy cannot speak from an empowered position. Therefore, gender should be taken into consideration in the discussion of Roy's and Ngũgĩ's distinct relations to subalternity and their decision regarding writing in the language of the

colonizer. While Ngũgĩ is the colonial subaltern, Roy, as a female postcolonial author is doubly marginalized by imperialism and patriarchy. Thus, when Ngũgĩ chooses to write in his mother tongue, he can feel more at home compared to a female author. Confronted with the English language, acting as the Name- of- the- Father, that breaks the illusion of oneness between the mother (Kenya, Kenyan languages) and Ngũgĩ (the child), as a man, having greater access to the phallocentric discourse, Ngũgĩ can still find comfort in retreating to the motherly space, the Real, his native tongue offers. Roy however is exposed to marginalization twice as a postcolonial and a female author. The language of the colonizer confines the colonial subject, and the language spoken in India is not much different from English in that sense; as the female subaltern finds herself alienated in both. As a result, instead of limiting her discussion of subalternity just to the colonial, Roy traces the small voices in the territories usually overlooked, at the intersections of colonialism, class, caste and gender.

Ammu by never completing her corrections, twins by playing with the established order of things, Velutha by walking inappropriately, all of them by breaking the "Love Laws" offer alternative modes of existence by defying the Law. Referring to Guha's *The Small Voice of History*, Needham (2005) suggests that "while history's story is one of unrelenting oppressiveness and closure, focusing on 'traces of subaltern life in its passage through time' can counteract, operate in resistance" (p.373). Resistance in *TGST* is achieved by listening to the faint voices of the subaltern across time and space.

*TGST* also portrays the discrepancy between appearance and reality. While theoretically India is decolonized, and it is the age of progress, this is not what takes place in everyday *reality*. For instance, while Velutha is very skillful and could easily become an engineer if he had the opportunity, he cannot, since caste is still a deeply-rooted problem in their community and stands in the way of climbing the social ladder. The police are not the force that protect people. Their behaviour exhibits corruption and abuse of power. They cause Velutha's death, harass Ammu when she goes to defend Velutha, and encourage false testimonies from the children. The discrepancy between appearance and reality is portrayed in the novel through disassociating the signifier from the signified. For example, the police station has a sign with the following words printed: "Politeness. Obedience. Loyalty. Intelligence. Courtesy. Efficiency" (Roy, 1997, p.8). Next time these words are encountered, the following fragments hinting at the corruption as police as an institution are listed as defining qualities of the police:

The Kottayam Police. A Cartoonplatoon. New-Age princes in funny pointed helmets. Cardboard lined with cotton. Hairoil stained. Their shabby khaki crowns. Dark of Heart.

Deadlypurposed (Roy, 1997, p.304).

Eventually, when Estha is taken to police station to testify against Velutha, he reads aloud from the sign:

'ssenetilo**P**,' he said. 'ssenetilo**P**, ecneideb**O**,'

'ytlayo**L**, ecnegilletn**I**,' Rahel said.

'ysetruo**C.**'

'ycneiciff**E**.' (Roy, 1997, p.313, original emphasis).

By reversing the words, Estha disrupts the unity, disassociates the signifier from the signified, and hence negates the positive qualities attributed to the police. This subversive gesture affirms the corruption of the state apparatuses (Kunhi, 2013, p.148). Contrary to the image painted in the sign, the police Estha encounters, fail to ensure safety and justice, and participate in the oppression of disadvantaged groups.

In *TGST,* the reader encounters the twins Estha and Rahel in the process of *becoming*, which is never completed. When this aspect is considered, *TGST* can be identified as an anti-

bildungsroman in many ways. Ammu, along with Mammachi and Baby Kochamma, tries to make twins almost into Macaulay's colonial elite, "a class of persons, Indian in blood and colour but English in taste, opinions, in morals and in intellect" (as cited in Spivak, 2010, p. 250), because even though India is decolonized, and supposed to be freed from occupation, English is still "the official vehicle and the magic formula to colonial elitedom" (Ngũgĩ, 2006, p.2537). It is also the measure of success as it "became the measure of intelligence and ability in the arts, the sciences, and all other branches of learning with English became the main determinant of a child's progress up the ladder of formal education" (Ngũgĩ, 2006, p.2537). The novel highlights this issue by sarcastically portraying the importance attached to Sophie Mol's homecoming. It stands as an important symbol around which the events unfold, hinting at the inevitable centrality of the colonial experience to the subjectivity of the postcolonial subject. Before Sophie Mol's arrival, the twins spend a lot of time preparing for "Indo-British Behavior Competition", involving smoothing the twins' English, making them accustomed to *proper* way of things by controlling how they speak the language (Roy, 1997, p.145). Ngũgĩ mentions how in his experience of colonial education, children caught speaking in their native tongues were punished whereas those speaking in English were rewarded. In *TGST*, Baby Kochamma takes it upon herself to educate the twins to be colonial elites, ready to meet their British aunt Margaret, who is visiting with her daughter Sophie Mol and she applies the same punishment on them: "That whole week Baby Kochamma eavesdropped relentlessly on the twins' private conversations, and whenever she caught them speaking Malayalam, she levied a small fine which was deducted at source. From their pocket money" (Roy, 1997, p.36).

Ngũgĩ (2006) claims that "to control a people's culture is to control their tools of self-definition in relationship to others" (p.2538). The attempts by Baby Kommacha and Ammu to control the way children speak therefore mean controlling their tools for self-definition. The adults want the twins to come into being in a discourse that seems progressive in comparison to Indian reality, yet equally, perhaps even more, phallocentric and oppressive. Even still, in the view of the adults, castrated subjects who cannot imagine any other modes of existence, the entrance of the twins into the order of language is a must-do, and they must prove their competence with proper speech because: "[e]ven if it communicates nothing, discourse represents the existence of communication; even if it denies the obvious, it affirms that speech constitutes truth; even if it is destined to deceive, it relies on faith in testimony" (Lacan, 1966, p.209).

One of the most demonstrative examples of the incompatibility between speech and truth takes place at the police station when Estha and Rahel in order to "Save Ammu" have to testify that Velutha abducted them (Roy, 1997, p. 318). Estha's silence is not trusted in the police station, it is the make-believe stories, or lies that the officers choose to believe, exemplifying how language "betrays the truth insofar as it is an expression of … the culture and history that constitute his humanity, in the semantic system that formed him as a child" (Lacan, 1966, p.136). In the culture and history that formed Estha as a child, that constituted his humanity, people are separated by caste, religion, social status; and the language follows the same rules. Estha cannot possess nor deploy words that do not comply with these rules, his attempts to do so are abruptly disregarded. Power circulates in and through networks (Foucault, 1980, p.98), and in the novel the reader witnesses how fabricated truth triumphs over reality, as a direct consequence of such networks of power which came together to testify against Velutha (Sharma, 2004, p.131). Lacking the means of opposition, Estha has to answer in the affirmative to the questions posed by the Inspector. At the moment Estha succumbs to this linguistic pact and participates in the world of lies, he realizes he is now a castrated subject:

> The Inspector asked his questions. Estha's *mouth* said Yes.
> *Chilhood* tiptoed out.

*Silence* slid in like a bolt.

Someone switched off the light and Velutha disappeared (Roy, 1997, p.320, emphasis added).

Estha's final decision as he reckons on this event, is to stop betraying himself, following which he ceases to speak. He refuses to participate in the forms in which language expresses itself and defines his subjectivity. "'Disidentification' with one's given social location [which] must be read as a crucial first step in the production of a new and alternative identity" (Ismail, as cited in Needham, 2005, p.375). Estha forms his new alternative identity through his choice to remain silent.

Lacan holds that true speech occurs in the breakdown of language, and full speech comes only through extra-linguistic means; therefore, lending an ear to the subaltern should necessarily involve the act of "measuring silences" (Spivak, 2005, p.256). When measured, the silences in *TGST* are seen to be assorted. Like the pickles and jams Mammachi places on the shelves at Paradise Pickles&Preserves, each has a distinct flavour. There is a "pickle-smelling silence that lay between the twins like a bruise" in the first place (Roy, 1997, p.198). Next, in the line is "an old river silence": "[i]n the factory the silence swooped down once more and tightened around the twins. But this time it was a different kind of silence. An old river silence. The silence of Fisher People and waxy mermaids" (Roy, 1997, p.200), and later twins study silence: "Here they studied Silence (like the children of the Fisher People), and learned the bright language of dragonflies. Here they learned to Wait. To Watch. To think thoughts and not voice them. To move like lightning when the bendy yellow bamboo arced downwards" (Roy, 1997, p.203). Finally, there is the little, silent man, Estha:

Estha had always been a quiet child, so no one could pinpoint with any degree of accuracy exactly when (the year, if not the month or day) he had stopped talking. Stopped talking altogether, that is. The fact is that there wasn't an "exactly when." It had been a gradual winding down and closing shop. A barely noticeable quietening. As though he had simply run out of conversation and had nothing left to say. Yet Estha's silence was never awkward. Never intrusive. Never noisy. It wasn't an accusing, protesting silence as much as a sort of estivation, a dormancy, the psychological equivalent of what lungfish do to get themselves through the dry season, except that in Estha's case the dry season looked as though it would last forever (Roy, 1997, p.10).

The narrator starts by saying that Estha had always been a quiet child, but as readers we shall approach it with doubt. Perhaps his being quiet is the result of the fact that his speech was never heard by others. When he is re-returned to the city, he stops talking altogether. Silence is often associated with accusing protests, but the narrator strictly underlines Estha's silence is not a protesting silence. What is its nature then? The narrator visualizes this silence as follows:

Over time he had acquired the ability to blend into the background of wherever he was–into bookshelves, gardens, curtains, doorways, streets–to appear inanimate, almost invisible to the untrained eye. It usually took strangers a while to notice him even when they were in the same room with him. It took them even longer to notice that he never spoke. Some never noticed at all. Estha occupied very little space in the world (Roy, 1997, p.10).

A silent man like Estha, silence, subalterns, all occupy very little space in the world. First of all, he is "Esthappen Unknown" (Roy, 1997, p.156). As indicated by his age, he is the small voice of the history that unfortunately often goes unheard. His silence speaks only to those who can notice and *measure* it, and when carefully attended, his silence reveals Estha's uneasiness with the patriarchal metaphor. He does not want to conform to the Law, and

retreats to the Real, as can be seen in the following extract, which is both poignant and archaic:

> Once the quietness arrived, it stayed and spread in Estha. It reached out of his head and enfolded him in its swampy arms. It rocked him to the rhythm of an ancient, fetal heartbeat. It sent its stealthy, suckered tentacles inching along the insides of his skull, hoovering the knolls and dells of his memory; dislodging old sentences, whisking them off the tip of his tongue (Roy, 1997, p.11).

Life before the birth, the comfort of the womb is evoked by the imagery conveyed through words such as ancient, fetal, swampy. Retreating to the Real, the narrator says:

> stripped his thoughts of the words that described them and left them pared and naked. Unspeakable. Numb. And to an observer therefore, perhaps barely there. Slowly, over the years, Estha withdrew from the world. He grew accustomed to the uneasy octopus that lived inside him and squirted its inky tranquilizer on his past. Gradually the reason for his silence was hidden away, entombed somewhere deep in the soothing folds of the fact of it (Roy, 1997, p.11).

Estha chooses to remain in the Real rather than entering into the Law through writing as well. His reluctance for speech evinces itself in the way he writes the banana jam recipe: "The rest of the recipe was in Estha's new best handwriting. Angular, spiky. It leaned backwards as though the letters were reluctant to form words, and the words reluctant to be in sentences" (Roy, 1997, p.196).

While the narrator says that Estha's silence was hidden away, the novel on the whole is an attempt to retrieve such silences by measuring them. Before silences can be spotted and measured against the history, the intellectual, attempting to *speak with* the subaltern, shall arm himself/herself with the tools Spivak terms as *unlearning*. Spivak states that "systematic unlearning involves learning to critique postcolonial discourse with the best tools it can provide and not simply substituting the lost figure of the colonized" (Spivak, 2010, p.267). Ammu, Velutha and twins gain their identity as the nonconformists exactly for this reason, as they consciously or unconsciously engage in unlearning and resist the authority. They are not at home with the Law, where culture, history and civilization are located, and they challenge the Love Laws by transgressing the boundaries. Estha and Rahel have to cancel and negate what the common sense tells about hybridity. For instance, here is an example of Baby Kochamma's opinions on the subject, who is the voice of common sense:

> In the way that the unfortunate sometimes dislike the co-unfortunate, Baby Kochamma disliked the twins, for she considered them doomed, fatherless wail. Worse still, they were Half-Hindu Hybrids whom no self-respecting Syrian Christian would ever marry. She was keen for them to realize that they (like herself) lived on sufferance in the Ayemenem House, their maternal grandmother's house, where they really had no right to be. (Roy, 1997, p.45).

Twins, who, do not even have a surname since their mother needs to choose between her ex-husband's name or her father's name, which does not give a woman much chance, are in-between subjects. Baby Kochamma's dislike of their ambivalence extends to Ammu, who endeavours to live the alternative life, the denial of which Baby Kochamma accepted without any objection unlike rebellious Ammu. Like her twins, Ammu cannot be contained, and therefore she is an isolated outsider in this society. The home she returns to is not welcoming in any sense as can be seen in the below extract where Baby Kochamma is the focalizer:

> Baby Kochamma resented Ammu, because she saw her quarrelling with a fate that she, Baby Kochamma herself, felt she had graciously accepted. The fate of the wretched Man-less woman. The sad, Father Mulligan-less Baby Kochamma. She had managed to persuade herself over the years that her unconsummated love for Father

Mulligan had been entirely due to *her* restraint and *her* determination to do the right thing.

> She subscribed wholeheartedly to the commonly held view that a married daughter had no position in her parents' home. As for a *divorced* daughter-according to Baby Kochamma, she had no position anywhere at all. And as for a *divorced* daughter from a love marriage, well, words could not describe Baby Kochamma's outrage. As for a *divorced* daughter from a *intercommunity love* marriage –Baby Kochamma chose to remain quaveringly silent on the subject (Roy, 1997, pp. 45-6, original emphasis).

Hybrids are not loved in this society. Hybrids transgressing all the established rules of society are disliked and othered even more. Not being able to contain the ambivalence of the hybrid subject, the Law usually refuses to acknowledge its existence, leaving no room for survival. The laws can be resisted and transgressed, though, as Paradise Pickles & Preserves does: "They used to make pickles, squashes, jams, curry powders and canned pineapples. And banana jam (illegally) after the FPO (Food Products Organization) banned it because according to their specifications it was neither jam nor jelly. Too thin for jelly and too thick for jam. An ambiguous, unclassifiable consistency, they said" (Roy, 1997, p.30). Such "ambiguous, unclassifiable", part- objects of the Law, are not welcomed as their "almost the same, *but not quite*" (Bhabha, 1994, p.86) kind of ambivalence is perceived as a threat to the assumed uniformity of the totalitarian authority. Just like Paradise Pickles & Preserves transgresses the law by producing banana jam, other transgressors break the laws:

> Perhaps Ammu, Estha and she [Rahel] were the worst transgressors. But it wasn't just them. It was the others too. They all broke the rules. They all crossed into forbidden territory. They all tampered with the laws that lay down who should be loved and how. And how much. The laws that make grandmothers grandmothers, uncles uncles, mothers mothers, cousins cousins, jam jam, and jelly jelly.
>
> It was a time when uncles became fathers, mothers lovers, and cousins died and had funerals.
>
> It was a time when the unthinkable became thinkable and the impossible really happened (Roy, 1997, p.31).

The unthinkable becomes thinkable as a result of the transgression of the boundaries by the nonconformists, at instances when history is caught off guard. The encounter between Ammu and Velutha is depicted as a harbinger of a moment of historical change: "History was wrong-footed, caught off guard. Sloughed off like an old snakeskin. Its marks, its scars, its wounds from old wars and the walking-backwards days all fell away" (Roy, 1997, p.176). Velutha, the god of the small things, and little Ammu, who is referred to as "The Unmixable Mix- the infinite tenderness of motherhood, the reckless rage of a suicide bomber", are finally ready to do their own corrections to their stories through employing the language of the body and desire (Roy, 1997, p.321). Mammachi disapproves her daughter as the words uttered in a moment of extreme rage reveal: "The Lovers. Sprung from his [Vellya Paapen] loins and hers. His son and her daughter. They had made the unthinkable thinkable and the impossible really happen" (Roy, 1997, p.256). Ammu with her nonconformist nature is the unmixable mix incarnate in the eyes of her community, of a mother and a child, sexual and sensible, body and mind, victim and criminal. Her sense of self is shattered, and divided between her roles. At times she desires to free her body from the restraints of motherhood:

> Ammu grew tired of their proprietary handling of her. She wanted her body back. It was hers. She shrugged her children off the way a bitch shrugs off her pups when she's had enough of them. She sat up and twisted her hair into a knot at the nape of her neck. Then she swung her legs off the bed, walked to the window and drew back the curtains" (Roy, 1997, p.222).

It is this "Unsafe Edge" that took its course and "eventually led her to love by night the man her children loved by day. To use by night the boat that her children used by day. The boat that Estha sat on, and Rahel found" (Roy, 1997, p.44). Thanks to this "Unsafe Edge", Velutha sees in Ammu:

> things that he hadn't seen before. Things that had been out of bounds so far, obscured by history's blinkers.
> Simple things.
> For instance, he saw that Rahel's mother was a woman.
> […]
> He saw too that he was not necessarily the only giver of gifts. That she had gifts to give him, too.
> [...]
> Ammu saw that he saw. She looked away. He did too. History's fiends returned to claim them. To rewrap them in its old, scarred pelt and drag them back to where they really lived. Where the Love Laws lay down who should be loved. And how. And how much (Roy, 1997, pp.176-7).

Ammu defies the boundaries of caste and gender, and together with Velutha, they manifest their disobedience to the Law mainly through the language of the body. Initially, the hierarchical relation between the colonizer and colonized is replayed in their sexual attraction to each other. Velutha is an object of Ammu's desire. Her gaze is forever on him. Velutha, is very conscious of the gaze, his given identity, but by resisting it, he is able to dislocate the gaze, as can be observed from the following extract:

> Vellya Paapen feared for his younger son. He couldn't say what it was that frightened him. It was nothing that he had said. Or done. It was not *what* he said, but the *way* he said it. Not *what* he did, but the *way* he did it.
> Perhaps it was just a lack of hesitation. An unwarranted assurance. In the way he walked. The way he held his head. The quiet way he offered suggestions without being asked. Or the quiet way in which he disregarded suggestions without appearing to rebel.
> While these were qualities that were perfectly acceptable, perhaps even desirable, in Touchables, Vellya Paapen thought that in a Paravan they could (and would, and indeed, *should*) be construed as insolence (Roy, 1997, p.76, original emphasis).

What Velutha does by disidentifying with his given identity, without appearing to rebel is in parallel with Homi Bhabha's mimicry. With the *way* Velutha does things, he exists in a space between mimicry and mockery, "where the reforming, civilizing mission is threatened by the displacing gaze of its disciplinary double" (Bhabha, 1994, p.86). Unlike Velutha, his older brother, Kuttaphen was a "good, safe Paravan" as he was not able to read or write (Roy, 1997, p.207). However, the inhabitants of Ayemenem House, workers in Paradise Pickles& Preserve fear the ambivalence in the way Velutha does things. For instance, Comrade Pillai tells Chacko: "That Paravan is going to cause trouble for you," and argues that he shall be sent away (Roy, 1997, p.278). Chacko is puzzled to overhear intriguing schemes, and informs Comrade Pillai that he does not have any intention of doing so, only to receive the following answer: "He may be very well okay as a person. But other workers are not happy with him. Already they are coming to me with complaints. You see, comrade, from local standpoint, these caste issues are very deep-rooted" (Roy, 1997, p.278). Workers are not happy with Velutha because his "appropriation of the Other as [he] visualizes power" is judged to be a menace by the people around him since mimicry being "the sign of the inappropriate", "poses an immanent threat to both 'normalized' knowledges and disciplinary powers" (Bhabha, 1994, p.86). His ambivalence, "almost the same, *but not quite*" (Bhabha,

1994, p.86) position threatens both the members of his own caste and those in positions of assumed superiority as they cannot contain him.

Bhabha (1994) asserts that "[w]hat emerges between mimesis and mimicry is a *writing*, a mode of representation, that marginalizes the monumentality of history, quite simply mocks its power to be a model, that power which supposedly makes it imitable. Mimicry *repeats* rather than *re-presents*" (pp.87-8, original emphasis). In fact, Velutha is not the only one to employ mimicry. Nonconformists, Ammu, the twins, and Roy herself employ mimicry to various extents, as well. Twins deploy mimicry in their use of language, too. Language is a substitute for absence as Lacan states by referring to Freud's *fort-da game*. He articulates that "through the word—which is already a presence made of absence— absence itself comes to be named in an original moment… And from this articulated couple of presence and absence ... a language's *[langue]* world of meaning is born, in which the world of things will situate itself" (Lacan, 1966, p.228). English is alien to the twins, in the absence of proper identification with the written and spoken English, they fulfil the void by rewriting it, by playing with syntax and grammar. When Baby Kochamma executes a fine on them for speaking in Malayalam, she also makes them memorize an English song and warns them to "be particularly careful about their pronunciation. Prer *NUN* sea ayshun" (Roy, 1997, p.36). Twins rewrite, reformulate the words by adopting their sounds and reproducing them in a hybrid language, which is part English, part Indian.

In this new form, where sound replaces the word, perfection of "Prer *NUN* sea ayshun" is crucial to impress the English (Roy, 1997, p.36). Ammu is "Die-vorced" according to Comrade Pillai (Roy, 1997, p.130). No one knows "eggzackly" when Ammu will come back for Estha (Roy, 1997, p. 324). Depicting Baby Kochamma as she fights with a baby bat perching on her sari, the narrator notes that "The singing stopped for a 'Whatsit? Whathappened?' and for a furrywhirring and a sariflapping"(Roy, 1997, p.6). In addition to compounding words, Roy sometimes uses runovers and repetitions to create rhythm in the narrative. As they listen the prayers at Sophie Mol's funeral, the twins murmur *Dus to dus to dus to dus to dus* (Roy, 1997, p.7), a train rumbling choofs in consent, *Yesyesyesyesyes* , until these words lose their meaning and syntax (Roy, 1997, p.86). By imposing Indian rhythm on English language, twins establish a connection with the mother tongue, which provides them with the neonatal unity in the Real. Rhythm soothes and calms them just like a lullaby sung by the m(other).

Imaginative and performative play becomes a tool of resistance through which children can resist being dominated by adults (Hopkins, 2013, p.164), the world outside, the Law as can be seen in the ways the twins play with the language. In the beginning, until they indulge in reading backward repeatedly, they do not have a conscious attempt to subvert it, all they do is to repeat a word until it loses its power to be a model, as the following example demonstrates:

*Nictitating membrane,* she remembered she and Estha once spent a whole day saying. She and Estha and Sophie Mol.

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(Roy, 1997, pp.188-9, original emphasis )

They let the words drip, exchange their safe shells for the freedom from rules. Words in *TGST* are freed from the bondage of syntax and grammar. Roy's language is not subjected to the *grammar laws* that determine which word should be followed by which. Words can be read backwards after all, as they discover with frustration over being forced to read The Adventures of Susie Squirrel. "ehT serutnevdA fo eisuS lerriuqS. enO gnirps gninrom eisuS lerriuqS ekow pu" (Roy, 1997, p.60). By this subversive act of mimicry, twins create a language of their own, and using proper language, but with a difference, they create a space outside the Law. Just like they were united in their mother's wombs, twins are reunited in this linguistic space. They easily spot and reply to backwards readings; whereas adults find them meaningless. Drained of syntax and reversed, the reader is left with free-floating words in a mist of void where the signified and the signifier do not correspond to each other. Like the Untouchables who had to crawl backward with a broom to erase their footprints, Estha and Rahel erase their words either by speaking and writing backwards, or filtrating them, in either case creating a linguistic- at times even extra-linguistic realm to communicate with each other. They create a space where they can stay "curled together like fetuses in a shallow steel womb" (Roy, 1997, p.188), until the illusion of unity is shattered as the twins are separated after Sophie Mol's death.

When they reunite at the end of the novel, it is difficult to delineate what exactly happens, and the narrator puts particular emphasis on this difficulty: "There is very little that anyone could say to clarify what happened next. Nothing that (in Mammachi's book) would separate Sex from Love. Or Needs from Feelings (Roy, 1997, p.328). The novel ends with two chapters having two parallel plots depicting the transgression of boundaries. In the first one, the sexual relationship between Estha and Rahel is portrayed. The reader encounters the "strangers who had met in a chance encounter, [who] had known each other before Life began" as they are re-united (Roy, 1997, p.327). As the twins join each other not in "happiness, but hideous grief," the narrative completes its circular plot with transgression of Love Laws, with which it had started, once again (Roy, 1997, p.328).

TWENTY –THREE YEARS LATER, Rahel, dark woman in a yellow T-shirt, turns to Estha in the dark. 'Esthapappychachen Kuttappen Peter Mon,' she says. She whispers. She moves her mouth. Their beautiful mother's mouth. Estha, sitting very straight, waiting to be arrested, takes his fingers to it. To touch the words it makes. To keep the whisper. His fingers follow the shape of it. The touch of teeth. His hand is held and kissed. (Roy, 1997, p.327)

Estha sees the (m)other in his twin Rahel. In order to enter to the Symbolic register of the social sphere the child must be castrated, and Rahel with her alikeness to Ammu, but with a difference of course, assumes a role oscillating between the phallic mother and a hybrid substitute m(other), who will nurture the child and fill the lack while at the same time introduce him to the Symbolic.

The closing chapter returns to the past, where the reader witnesses the depiction of the sexual relationship between Ammu and Velutha which was only referred to in previous parts. This lengthy portrayal joins love and loss, pleasure and pain, transgression and redemption, with "a Small Price to Pay" (Roy, 1997, p.336). This small price is "Two lives. Two children's childhoods. And a history lesson for future offenders" (Roy, 1997, p.336). As she leaves her lover, Ammu wishes good night to him and promises to return tomorrow, which never happens, as soon after, Velutha, charged with the murder of Sophie Mol dies at the police station. In many ways, the choice of "tomorrow" to be the word that ends the novel, wraps up the discussion of subalternity carried out in the novel. The subaltern still exists at the margins of the history, and the day heralding emancipation has not arrived yet. *Tomorrow* hence contains and embodies gloom and hope which exist side by side in *The God of Small Things*.

## Discussion and Results

Twenty-five years after its publication, *The God of Small Things* retains its importance as its voicing of oppression still resonates strongly with many of us. Accordingly, the novel has received great interest and substantial critical acclaim as proven by the great number of studies focusing on various aspects of the novel. The novel's panoramic representation of oppression as resting at the intersections of gender, race, caste and religion enabled the critics across the world to approach the novel from various perspectives and conduct postcolonial, feminist, Marxist, psychoanalytic and structural readings , some of which were referred to in literature review section of this study, such as Tickell, 2003; Needham, 2005; Nandi, 2010; Okuroğlu- Özün & İren, 2020; Driesen, 1999; Vogt-William, 2003; Torres, 2017; Çelikel, 2018. While the issues of subalternity, postcolonialism, use of language have all been addressed before in above mentioned studies, the present study can be discerned by its attempt at a more comprehensive analysis. Adopting a Lacanian perspective, this study has set off from the premise that the subject is formed in the language. Accordingly, it began by referring to Lacan to discuss how subject is constructed in and through the language. By bringing the primordial Law forward, and portraying Roy's use of it as a motif of transgression, this study pointed to how Roy highlights the power dynamics embedded in all sorts of hierarchies, including caste, gender, kinship and the language. Following this, Roy's own position as a female postcolonial writer was juxtaposed with that of Ngũgĩ, a male writer, who believed in the necessity of writing in one's mother tongue to fight colonial oppression. This juxtaposition proved Spivak's claim that while the subaltern cannot speak, the female subaltern is doubly marginalized as her 'mother tongue' also is a construct of patriarchy.

Alienated subjects may employ different mechanisms to cope with the traumatic experience of oppression. This study explored, how subversive acts of mimicry and transgression are represented in language that is imbued with the task of bearing such traumas. Lacan argued that complete expression is only possible through extra-linguistic means. Therefore, listening to the subaltern requires the practice of "measuring silences" (Spivak, 2005, p. 256). As the exploration of such instances of silences revealed, *TGST* has many diverse forms of silence, which wait to be heard. However, attending to such silences necessitates utilization of different tools, which Spivak refers to as unlearning.

By portraying characters who resist and challenge the norms, Roy invites the reader to participate in unlearning traditional forms of being and becoming. Estha, Ammu, Velutha, and Rahel employ the language of the body as a tool of resistance, and participate in the social sphere only partially, they are not at home with the patriarchal metaphor. With their *almost the same, but not quite* status they exist on the margins of the discourse. Their participation in it is in the form of the mimic man, who through his ambivalence "does not merely destroy narcissistic authority through the repetitious slippage of difference and desire", but also "raises the question of the authorization of colonial representation" (Bhabha, 1994, p.90, original emphasis). Just as Velutha defies the gaze that confines him as a member of a lower caste, Roy challenges the colonial language by negating its authority. As she reverses the words, capitalizes and/or breaks or joins, she constructs narratives made up of unmixable mixtures.

To conclude, this study explored the profound role of language as a potent means of resisting oppression and marginalization, with the ubiquitous question Spivak asked "Can the Subaltern Speak?" resonating at the back of our minds. Roy's deconstruction of language lays bare the failure and inadequacy of standard language in conveying the lived experience of the subaltern. Speaking with the subaltern requires a private language that can convey the fragmented narratives that are imbued with loss and alienation. Hence, she invites the reader to unlearn the rules of grammar, the laws of love, the rules that constitute us as subject. The

subaltern exists on the margins of history, consequently his/her voice is suppressed by the dominant discourses. The small voice with which the subaltern speaks can only be heard through stories such as Roy's, unfolding in non-linear plots, written in fragments, and read backwards.

## Recommendations

This study provided an analysis of the linguistic strategies employed by Arundhati Roy in *The God of Small Things* to deconstruct the language and reformulate it in ways that allow Roy and the reader to speak *with* the subaltern rather than to speak *for* them, the significance of which was underlined by Spivak. The study contributes to developing an understanding of how language is used to subvert power relations and create alternative discourses in a postcolonial setting. The adoption of a Lacanian theoretical framework broadens our comprehension of this alternative domain from a psychoanalytic perspective. Further research can expand on the theoretical framework provided by this study, explore the use of these strategies in other contexts and conduct comparative analysis of different literary works. Roy's later works, including her political essays, which were left out due to space limitations here, could also prove fruitful for further research.

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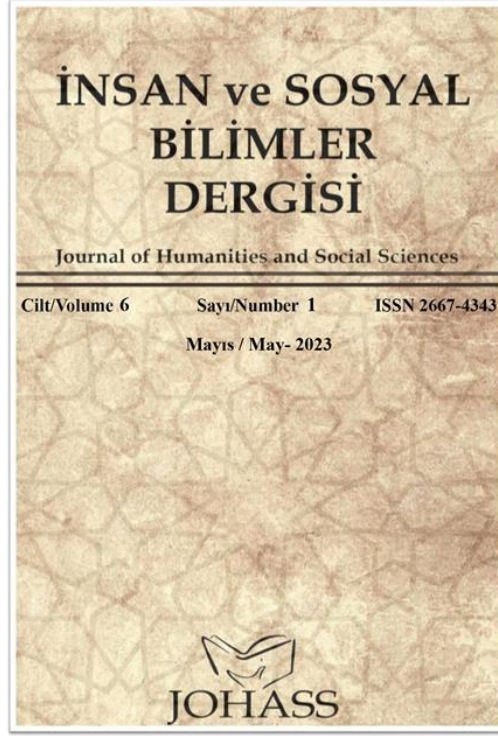
# JOURNAL OF HUMAN AND SOCIAL SCIENCES (JOHASS)

## Analysis of the Sensory and Perceptual Aspects of Space in José Saramago's Novel Blindness

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# Analysis of the Sensory and Perceptual Aspects of Space in José Saramago's Novel Blindness

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**Abstract**

The concept of space is not only related to the discipline of architecture but also to other disciplines because it involves human relationships. Literary works analyze space through the discipline of architecture. In novels, perceptual space is created through the character's multi-sensory perception, where senses become perceptions and perceptions become behaviors. The sense of sight dominates the perception of space, but other senses such as smell, hearing, touch, and taste also play a significant role in how space is perceived and given meaning. José Saramago's dystopian novel Blindness, which deals with the experiences of a group of individuals who lose their sight due to an epidemic, provides a unique opportunity to explore the production of perceptual space through the changing dynamics of space. As such, the novel is an ideal case study within the scope of this qualitative research project, which aims to examine the reflections of visually impaired individuals on space and analyze the perceptual and sensory aspects of space in the novel. Data were collected through purposive sampling and analyzed thematically, resulting in the formation of 10 themes expressed through 49 codes. The themes were transformed into visual expressions with form language. While Blindness has been the subject of numerous studies, this research project explores the novel from an architectural perspective, an angle that has not been previously explored.

**Keywords:** Perceptual space, senses, José Saramago, blindness, novel

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## Introduction

Architecture and literature are disciplines that complement each other. While architecture concretizes images in the mind through visual representation, literature does so through textual representation. Both disciplines construct spaces with different forms of representation within themselves. In literary works, architecture is used to depict space-defined as a place where human existence is located (Korkmaz, 2017). Its effect on characters, and its relationship with users. Space allows for various relationships between man and object (Gür, 1996), shaping our emotions and thoughts. The intersection of architecture and literature also involves other disciplines like sociology and psychology; thus creating a field where interdisciplinary contacts can be made. Architecture creates multi-sensory spaces by enabling bodily experiences beyond functional and social needs alone (Bachelard, 1971). Designed spaces are more than mere objects since individuals perceive the outside world not only through mathematical measurements but also via places they see or experience (Heidegger, 2007). Spaces designed by people are experienced through senses such as eyesight, hearing, smell taste or touch; these experiences create emotion based on an individual's filter. Similarly to architectural design processes that engage our senses to create emotional responses from us when engaging with it physically; literary works revive in readers' minds creating emotional responses too which shape their feelings and thoughts about them. Because both activate human senses while eliciting an emotive response from us when experiencing them respectively- Architecture & Literature form partnerships that go far beyond what meets the eye. The common element for both disciplines is space – a place where we interact daily in constant motion: "Our home is our corner of the world. It is our first universe" (Bachelard, 1996a: 32). Furthermore spatial narratives change according to each genre within literature emphasizing differences regarding function/importance depending on context/genre explored.

Although spatial studies in literary works are mostly conducted in literature and sociology, space is more than just a topographic location where events occur within literary works. Through literature, meanings about places are produced, and memories accumulated. The space becomes a fictionalized one that reveals the inner world of heroes (Korkmaz, 2017). In novels- one form of literary work- a "nature of outside-inside" (Bachelard, 1996b: 230) is constructed to describe an occurrence shaped by hero experiences while simultaneously shaping them. The fiction created through components such as event-time-character contains sociological, psychological cultural practices among others related to daily life phenomena experienced by novel characters on this fictional plane. These experiences constitute their perceptual space which they perceive with their senses on the fictionalized plane; providing interaction between people and the external world. Sensation is how we concretely experience our relationship with surroundings whereas perception creates images from stimuli inside our minds. Perception process entails transmission-reception-processing stimuli within an environment leading to formation of emotions-behaviors since sensory loss affects spatial perception significantly especially regarding vision impairment which represents dominant sense loss (Pallasmaa, 2011). Space has multi-sensory-multidimensional-interactive nature but given our visual-oriented habits; it still allows for perception without other senses as well. However individuals who cannot see discover spaces via other senses like hearing-smelling-tasting-touching resulting in multi-sensory perceptions transforming based on physical characteristics-subjective values held by perceiver (Schulz, 1971). Therefore sensory input contributes significantly towards perceived emotional responses or behaviors exhibited depending upon individual health status or personality traits dictating behavior within different spaces explored.

In this study, we chose to analyze "Blindness" by José Saramago due to its portrayal of places and how they transform following loss of sight. The novel is among Saramago's most notable works; it presents a dystopian narrative that follows a group of unsung heroes who lose their sight as an epidemic ravages an unknown country before spreading globally. The government quarantines victims in an abandoned mental hospital to contain the spread within the country. As events unfold both inside and outside the hospital, characters navigate through spaces that are affected by blindness leading to transformations or changes in perception over time. The novel portrays in an impressive manner how people who lose their sight must reconstruct their experience of living within spaces, conveying it to readers effectively. In this context, the story and events presented provide a rich foundation for understanding the relationship between space and sensory interactions. People spend most of their lives in various places designed for those with unimpaired senses. However, "Blindness" reveals how such spaces have become battle arenas for transforming standard bodies - through strategies developed by individuals compelled to act together despite sensory loss. Moreover, we witness characters developing new communication environments and strategies that enable them to navigate these transformed spaces as they adapt to new ways of experiencing surroundings without visual cues. The novel provides insight into issues related to spatial accessibility; changing our perceptions about what constitutes accessible design while highlighting challenges faced by differently-abled persons when navigating different types of built environments leading us toward greater empathy towards those struggling with varying levels/types-of physical limitations.

While studies have been conducted on "Blindness" regarding its social issues, there has been no study focused on spatial and sensory aspects through thematic analysis. Nurullah Ulutaş (2020) examined the novel from a socio-psychological perspective as an example of dystopia while Özlem Özen and Damla Ötenkuş (2021) analyzed it in relation to Lacan's concept of reality. Fesun Koşmak's (2021) research "From Fiction to Cinema: An Analysis of José Saramago's Blindness" is related to sociology. However, our study examines the novel specifically with regards to space-sense interactions; exploring how characters navigate spaces when dealing with blindness leading us towards new insights into accessibility in built environments for differently-abled individuals.

Maran (2019) approached "Blindness" from a phenomenological perspective, analyzing it in light of French philosopher Merleau-Ponty's body-world approach. In international literature, especially after Covid-19, the novel has come to the fore again. While there have been studies dealing with "Blindness" from a spatial perspective, none focus on space-sense relationships conceptually and visually as our study does. Şchiopu (2021) examined "Blindness" through geo-ecocritical lenses emphasizing humanity-space-environment interrelationships while exploring how people interacted with their environment during pandemics. Additionally, Şchiopu discussed emotions' relationship with space via the novel. Hamada (2021) preferred "Blindness," stating that its content offers an epiphanic insight into humanity; illuminating rather than obscuring despite paradoxical implications arising from blindness epidemic. Rajan (2020), based on this work, explained pandemic difficulties by describing them as being animals in extraordinary times; Saramago used blindness metaphorically for depravity/filth/social collapse. Akpınar et al.'s (2021) analysis focused on sensory paradoxes within places while reading pandemics through watching movie adaptations of Blindness. Our research adds to these existing works by examining spaces' role in sense-making and navigation among individuals experiencing visual impairment leading us towards insights about accessibility issues faced by differently-abled persons when navigating different types of built environments

The purpose of this study is to examine how visually-impaired individuals' multi-sensory space experiences affect their perception and analyze perceptual spaces in

"Blindness." We explore how changing spatial dynamics impact characters in the novel, seeking answers to questions about how perceptual spaces are formed. Specifically, we investigate changes resulting from visual impairment and how memory-based images shape our perceptions of surroundings when visual cues aren't available; exploring accessibility issues faced by differently-abled persons navigating various built environments.

**The Subject of the Novel Blindness**

"Blindness is a dystopian novel about the sudden spread of an epidemic called white blindness to the city and eventually, to the world. Dystopian novels are fictional works that reflect on political, social and technological situations of their time (Çelik, 2015). The story begins with a group of visually impaired people quarantined in a mental hospital. The novel takes place in two settings; first within the walls of the mental hospital where blind individuals try to establish order using multi-sensory perception despite facing various challenges, and secondly outside in streets and houses where some of our heroes reside. As time passes by, chaos ensues inside as density increases leading to breakdowns in order. Saramago portrays all weaknesses and evils inherent in human beings through his characters. With fire breaking out at the hospital, they are forced into experiencing life beyond its walls only to realize how similar it can be compared with their previous confinement. The narrative mostly follows seven different personalities who have lost their sight: an ophthalmologist along with his wife who has not yet lost her vision; an old man wearing a black eye patch; a young girl sporting dark glasses, a squint child; the first blind man introduced into quarantine along with them and finally a car thief. The novel's finale depicts blind individuals regaining their sense of sight one-by-one.

**Method**

**Model**

This study is qualitative research that examines behavior patterns of individuals with visual impairment through the novel Blindness. Qualitative research serves as a tool for discovering and understanding meanings which individuals or groups attach to social or human problems (Creswell, 2009). It aims to understand phenomena by creating knowledge specific to them rather than hypothesis testing (Tavşancıl Tarkun, 2000) and is generally descriptive and inductive. This study focuses on understanding sensory and perceptual aspects related to space using qualitative research approach. The case study design was preferred since it requires investigating situations within their current context or setting (Yin, 2014, 32). Investigating sensory and perceptual aspects of the chosen space via case studies appeared most suitable for what this particular study aimed to show. The selected literary work used rich narrative techniques; therefore, Blindness -a novel known for its shocking portrayal of sensory perception- was considered appropriate literature choice.

**Sample**

Quotations expressing visually impaired individuals' relationship with space were selected through purposive sampling. Purposive sampling is a widely used method in qualitative research where individuals or groups having particular knowledge or experience is relevant to an investigation are selected. Availability and willingness of potential participants also play important roles in selecting them (Palinkas et al., 2015). When dealing with literary works, paragraphs considered most appropriate for the subject matter -in this case quotations from Blindness novel- were preferred while selecting samples within the scope of purposeful sampling.

During initial readings, emphasis was given on identifying paragraphs that had high relevance regarding sense-perception content as both expression and context when

determining suitable quotes for analysis. Next, Table-1 shows those specific paragraphs chosen based on their capacity to address subjects related to space-sense-perception.

**Table 1.** *Quotations selected with purposive sampling method*

| | **Quotes From the Novel- Chronologically** |
|---|---|
| **Q-1** | "Let's form a line, my wife will lead the way, everyone put their hand on the shoulder of the person in front, then there will be no danger of our getting lost." (Saramago, 2015, 34). |
| **Q-2** | "That's my wife, my wife, where are you, tell me where you are, Here, I'm here, she said bursting into tears and walking unsteadily along the aisle with her eyes wide open, her hands struggling against the milky sea flooding into them. More confident, he advanced towards her, Where are you, where are you, he was now murmuring as if in prayer. One hand found another, the next moment they were embracing, a single body, kisses in search of kisses, at times lost in mid-air for they could not see each other's cheeks, eyes, lips." (Saramago, 2015, 40). |
| **Q-3** | "Judging from the sounds outside, they imagined the door to be, but suddenly, overcome by a vague sense of disquiet that they would not have time to define or explain, they came to a halt and retreated in confusion, while the footsteps of the soldiers bringing their food and those of the armed escort accompanying them could already be heard quite clearly." (Saramago, 2015, 55). |
| **Q-4** | "The blind moved as one would expect of the blind, groping their way, stumbling, dragging their feet, yet as if organised, they knew how to distribute tasks efficiently, some of them splashing about in the sticky blood and milk, began at once to withdraw and transport the corpses to the yard, others dealt with the eight containers, one by one, that had been dumped by the soldiers." (Saramago, 2015, 58). |
| **Q-5** | "The doctor's wife watched the two blind men who were arguing, she noticed they made no gestures, that they barely moved their bodies, having quickly learned that only their voice and hearing now served any purpose, true, they had their arms, that they could fight, grapple, come to blows, as the saying goes" (Saramago, 2015, 65). |
| **Q-6** | "Persuaded by these sententious words, one of the blind men let go of the rope and went, with arms outstretched, in the direction of the uproar, They're not going to leave me out, but suddenly the voices fell silent and there was only the noise of people crawling on the ground, muffled interjections, a dispersed and confused mass of sounds coming from everywhere and nowhere. He paused, undecided, tried to go back to the security of the rope, but he had lost his sense of direction, there are no stars in his white sky, and what could now be heard was the sergeant's voice" (Saramago, 2015, 68). |
| **Q-7** | "Encouraged by the sergeant's kind intervention, the blind internees who had reached the top of the steps suddenly made a tremendous racket which served as a magnetic pole for the blind man who had lost his way. Now more sure of himself, he advanced in a straight line, Keep on shouting, keep on shouting, he beseeched them, while the other blind internees applauded as if they were watching someone complete a long, dynamic but exhausting sprint. He was given a rapturous welcome, the least they could do, in the face of adversity, whether proven or foreseeable, you know who your friends are." (Saramago, 2015, 69). |
| **Q-8** | "Inevitably, the first internees to reach the stairway had to probe with one foot, the height and depth of the steps, the pressure of those coming from behind knocked two or three of those in front to the ground, fortunately nothing more serious occurred" (Saramago, 2015, 73). |

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|---|---|
| **Q-9** | "An old man with a black patch over one eye, came in from the yard. (…) Now it is his turn to seek shelter. Slowly, with his arms outstretched, he searched for the way. He found the door of the first ward on the right-hand side, heard voices coming from within, then asked, Any chance of a bed here." (Saramago, 2015, 75). |
| **Q-10** | "The doctor asked his permission, ran his hands over the old man's face, and quickly found the patch. There is no doubt, here is the one person who was missing here, the patient with the black patch, he exclaimed, What do you mean, who are you, asked the old man, I am, or rather I was your ophthalmologist, do you remember, we were agreeing on a date for your cataract operation, How did you recognise me, Above all, by your voice, the voice is the sight of the person who cannot see, Yes, the voice, I'm also beginning to" (Saramago, 2015, 77). |
| **Q-11** | "The tuning knob continued to extract noises from the tiny box, then it settled down, it was a song, a song of no significance, but the blind internees slowly began gathering round, without pushing, they stopped the moment they felt a presence before them and there they remained, listening, their eyes wide open tuned in the direction of the voice that was singing, some were crying, as probably only the blind can cry, the tears simply flowing as from a fountain." (Saramago, 2015, 78). |
| **Q-12** | "In the middle of the hallway, surrounding the containers of food, a circle of blind inmates armed with sticks and metal rods from the beds, pointing outwards like bayonets or lances, confronted the desperation of the blind inmates who were surrounding them and making awkward attempts to force their way through the line of defence, some with the hope of finding an opening, a gap someone had been careless enough not to close properly, they warded off the blows with raised arms, others crawled along on all fours until they bumped into the legs of their adversaries who repelled them with a blow to their backs or a vigorous kick." (Saramago, 2015, 90). |
| **Q-13** | "Then he turned the sound up a little and listened attentively so as not to lose a single syllable. Then he summarised the news-items in his own words, and transmitted them to his immediate neighbours. And so from bed to bed, the news slowly circulated round the ward, increasingly distorted as it was passed on from one inmate to the next, in this way diminishing or exaggerating the details, according to the personal optimism or pessimism of those relaying the information." (Saramago, 2015, 98). |
| **Q-14** | "The blind men were already getting down from the tables and asking, Who's there, even more alarmed when they heard the sound of running water, they headed in that direction" (Saramago, 2015, 121). |
| **Q-15** | "Everyone was suddenly distracted by an outcry from the women, already on their feet, in panic, anxious to get away from that place, but some had lost any notion of where the ward door was located, they went in the wrong direction and ran into the blind men who thought the women were about to attack them, whereupon the confusion of bodies reached new heights of delirium." (Saramago, 2015, 124). |
| **Q-16** | "They filed out, the six braver ones in front as had been agreed, amongst them was the doctor and the pharmacist's assistant, then came the others, each armed with a metal rod from his bed, a brigade of squalid, ragged lancers, as they crossed the hallway one of them dropped his weapon, which made a deafening sound on the tiled floor like a blast of gunfire" (Saramago, 2015, 133). |
| **Q-17** | "The woman has gone out without saying a word, no farewell, no goodbye, she makes her way along the deserted corridor, passes right by the door of the first ward, no one inside there noticed her pass, she crosses the hallway, the descending moon traced and painted a vat of milk on the floor tiles, now the woman is in the other |

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|---|---|
| | wing, once more a corridor, her destination lies at the far end, in a straight line, she cannot go wrong. Besides, she can hear voices summoning her, figuratively speaking, what she can hear is the rumpus being made by the hoodlums in the last ward, they are celebrating their victory," (Saramago, 2015, 138). |
| **Q-18** | "Say to a blind man, you're free, open the door that was separating him from the world, Go, you are free, we tell him once more, and he does not go, he has remained motionless there in the middle of the road, he and the others, they are terrified, they do not know where to go, the fact is that there is no comparison between living in a rational labyrinth, which is, by definition, a mental asylum and venturing forth, without a guiding hand or a dog-leash, into the demented labyrinth of the city, where memory will serve no purpose, for it will merely be able to recall the images of places but not the paths whereby we might get there. Standing in front of the building which is already ablaze from end to end" (Saramago, 2015, 142). |
| **Q-19** | "How do they find their way around, the doctor's wife asked herself. They did not find their way around, they kept very close to the buildings with their arms stretched out before them, they were constantly bumping into each other like ants on the trail, but when this happened no one protested, nor did they have to say anything, one of the families moved away from the wall, advanced along the wall opposite in the other direction, and thus they proceeded and carried on until the next encounter." (Saramago, 2015, 228). |
| **Q-20** | "A blind man got to his feet and complained that a bit of glass had got lodged in his knee, the blood was already trickling down one leg. The blind persons in the group gathered round him, What happened, what's the matter, and he told them, A glass splinter in my knee, Which one, The left one, one of the blind women crouched down. Take care, there might be other pieces of glass around, she probed and fumbled to distinguish one leg from the other, Here it is" (Saramago, 2015, 148). |
| **Q-21** | "They would not be able to see her, but there was the smell of what she had eaten(…) She had to run, and she did. (…)blind man was shouting, Who's eating sausage around here no sooner were those words spoken than the doctor's wife threw caution to the wind and broke into reckless flight, colliding, jostling, knocking people over" (Saramago, 2015, 152). |

**Data Collection Tools**

In order to collect data related to sensory and perceptual dimensions of space, document review was conducted on the novel Blindness. Document review is one of the stages in document analysis which involves data collection and analysis. Prior to conducting an analysis, documents are examined through various stages such as quick scan, speed reading, review and focused reading. These stages can be repeated for effective data collection (Bretschneider et al., 2017).

In this study's context, a similar approach was taken where initial scanning and quick readings were done before subject-oriented readings aiming to collect more accurate data from the novel.

**Data Collection and Analysis**

Thematic analysis was used to analyze the sensory and perceptual aspects of space in this study. Thematic analysis is a qualitative research method that aims to identify patterns, or themes, within data. These themes help researchers better understand the phenomenon being studied. In thematic analysis, codes are derived from raw data and grouped according to their common characteristics to form clusters and ultimately themes (Alhojailan, 2012).

In this study, two steps were taken for analysis. Firstly, 21 quotations (Table 1) were examined which together formed the sample size. Codes representing basic segments of raw data related to space perception and spatial actions were identified from these quotes using Boyatzis' definition (1998) as guidance; a total of 49 codes emerged. The codes were then grouped based on similarities among themselves resulting in formation of ten distinct themes. Secondly, verbal expressions were transformed into visual representations by creating images that reflected each theme's salient features through form language expression so as to visually reinforce the findings obtained through thematic analysis. This helped strengthen understanding about sensory-perceptual-spatial aspects embedded within visual narration while allowing further communication via other platforms. Overall, this approach allowed us to uncover patterns within our dataset leading towards deeper insights regarding how people perceive spaces they inhabit.

## Findings

### 1. Thematic Analysis

The first step in our analysis involved obtaining 49 codes from the sample of 21 quotations. In the second step, these codes were grouped together to form a single theme.

### From Quotes to Codes

The environmental image is the first step of the wayfinding action and the wayfinding action is the result of the perceptual and cognitive process that extends to the behavior (Passini, 1984). Quote-1 was chosen because it includes the actions of individuals who cannot see. Unlike individuals who have not lost their sight, the blind move forward in a single file by touching each other's shoulders in order not to lose each other. Two codes containing the wayfinding action of the blind have been obtained from the excerpt: We will be in one line, Everyone will put their hands on the shoulder of the person in front of them.

**Table 2**. *Generating codes for Q-1*

| Quote From the Novel | Codes |
|---|---|
| **Q-1.** "**Let's form a line**, my wife will lead the way, **everyone put their hand on the shoulder of the person in front**, then there will be no danger of our getting lost." (Saramago, 2015, 34). | **C-1A.** Let's form a line |
| | **C-1B.** Everyone put their hand on the shoulder of the person in front |

The way individuals experience the space and their behaviors change with the loss of the sense of sight. Seamon (1979) mentions habitual behaviors in his examination on the structure of human behavior in daily life and states that these habitual spatial behaviors are guiding behaviors that people perform unconsciously. Quote-2 was chosen because it reflects the relationship of blind individuals with the space. Trying to find each other, a blind couple rushes towards each other, calling out and using their bodies to get to know each other. From the excerpt, four codes were obtained, which include the way the blind use their senses in their spatial behavior: Tell me where you are, where are you, waving their hands and arms, Moving forward trembling, One hand met the other, They strayed and remained in the air.

**Table 3.** *Generating codes for Q-2*

| Quote From the Novel | Codes |
|---|---|
| **Q-2.** "That's my wife, my wife, where are you, tell me | **C-2A.** Where are you, where are you |

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|---|---|
| where you are, Here, I'm here, she said bursting into tears and walking unsteadily along the aisle with her eyes wide open, **her hands struggling against the milky sea flooding into them.** More confident, he advanced towards her, **Where are you, where are you**, he was now murmuring as if in prayer. **One hand found another**, the next moment they were embracing, a single body, kisses in search of kisses, at times **lost in mid-air for they could not see each other's cheeks, eyes, lips**." (Saramago, 2015, 40). | **C-2B.** Her hands struggling against the milky sea flooding into them. |
| | **C-2C.** One hand found another |
| | **C-2D.** Lost in mid-air for they could not see each other's cheeks, eyes, lips |

The stimuli reaching the human sense organs from the outside world are too numerous to count. Incoming stimuli pass through the person's filter. Which of the stimuli is selected and perceived does not depend only on the stimulus. It also depends on interests, goals and expectations (Kahvecioğlu, 1998). Quote-3 was chosen because it reflects the collective actions of blind individuals. Blind people act in the direction of sounds. From the excerpt, four codes containing the bodily and mental reactions of the blind to stimuli were obtained: According to the sounds coming from outside, They turned to the place they calculated, They stopped with a vague anxiety, They retreated in a confused state.

**Table 4.** *Generating codes for Q-3*

| Quote From the Novel | Codes |
|---|---|
| **Q-3.** "**Judging from the sounds outside**, they **imagined the door** to be, but suddenly, **overcome by a vague sense of disquiet** that they would not have time to define or explain, **they came to a halt and retreated in confusion**, while the footsteps of the soldiers bringing their food and those of the armed escort accompanying them could already be heard quite clearly." (Saramago, 2015, 55). | **C-3A.** Judging from the sounds outside |
| | **C-3B.** They imagined the door |
| | **C-3C.** Overcome by a vague sense of disquiet |
| | **C-3D.** They came to a halt and retreated in confusion |

Movement is learned with the body. The person reaches the objects through the movement of the body and responds to the call of the objects (Merleau-Ponty, 1962). Acting together, organizing and establishing order facilitates the daily life of the blind. Quote-4 was chosen because it reflects the space-body relationship. Blind people use their bodies to make their lives easier and act by organizing. Two codes were obtained from the excerpt, which included the actions performed by the blind using their bodies: They were stumbling and dragging their feet, probing the environment with their hands, They knew how to divide the work in the most appropriate way as if they had been organized beforehand.

**Table 5**. *Generating codes for Q-4*

| Quote From the Novel | Codes |
|---|---|
| **Q-4.** "The blind moved as one would expect of the blind, **groping their way, stumbling, dragging their feet**, **yet as if organised, they knew how to distribute tasks efficiently,** some of them splashing | **C-4A.** Groping their way, stumbling, dragging their feet |
| | **C-4B.** Yet as if organised, they knew how to distribute tasks efficiently |

about in the sticky blood and milk, began at once to withdraw and transport the corpses to the yard, others dealt with the eight containers, one by one, that had been dumped by the soldiers." (Saramago, 2015, 58).

"Sight separates us from the world, while other senses unite us" (Pallasma, 2011a: 32). Loss of vision enables the other senses to be used more actively and the way of communication in every moment of daily life changes. Quote-5 was chosen because it reflects the perception of space of blind individuals. The discussion of two blind people takes place differently from individuals who have not lost their sight. Blind people do not act when arguing with each other, only a discussion takes place through their voices. From the excerpt, a code was obtained that reflects the communication style of the blind: He observed that they did not make any gestures or even almost never moved their bodies.

**Table 6.** *Generating codes for Q-5*

| Quote From the Novel | Codes |
|---|---|
| **Q-5.** "The doctor's wife watched the two blind men who were arguing, **she noticed they made no gestures, that they barely moved their bodies**, having quickly learned that only their voice and hearing now served any purpose, true, they had their arms, that they could fight, grapple, come to blows, as the saying goes" (Saramago, 2015, 65). | **C-5.** She noticed they made no gestures, that they barely moved their bodies |

Sensory involvement and bodily narrative participation are very important for a holistic architectural experience (Rasmussen, 1994). Quote-6 was chosen because it conveys the sensory aspects of the space. The blind person moves towards the sounds, but when the sounds are cut off, the blind person cannot move. Clear sound from a single point creates a magnetic pole for the blind person and enables the blind person to find their way. Three codes reflecting the act of direction finding and the behavior of the blind were obtained from the excerpt: He walked in the direction of the noise, waving his arms in the void, He stood not knowing what to do, The sense of direction was not enough.

**Table 7.** *Generating codes for Q-6*

| Quote From the Novel | Codes |
|---|---|
| **Q-6.** "Persuaded by these sententious words, one of the **blind men let go of the rope and went, with arms outstretched, in the direction of the uproar**, They're not going to leave me out, but suddenly the voices fell silent and there was only the noise of people crawling on the ground, muffled interjections, a dispersed and confused mass of sounds coming from everywhere and nowhere. **He paused, undecided**, tried to go back to the security of the rope, but **he had lost his sense of direction**, there are no stars in his white sky, and what could now be heard was the sergeant's voice" (Saramago, 2015, 68). | **C-6A.** Blind men let go of the rope and went, with arms outstretched, in the direction of the uproar |
| | **C-6B.** He paused, undecided |
| | **C-6C.** He had lost his sense of direction |

"Architecture is the art of reconciliation between ourselves and the world, and this mediation takes place through the senses" (Pallasmaa, 2014: 50). Individuals who cannot see, on the other hand, open their senses to the environment in line with their expectations. External sounds are an important stimulus for the blind. Quote-7 was chosen because it reflects the importance of senses in the relationship established with space. The blind man who cannot find his way finds his way with the sounds of the blind. Two codes were obtained from the excerpt, reflecting each other and the spatial experience of the blind.

**Table 8**. *Generating codes for Q-7*

| Quote From the Novel | Codes |
|---|---|
| **Q-7.** "Encouraged by the sergeant's kind intervention, **the blind internees who had reached the top of the steps suddenly made a tremendous racket which served as a magnetic pole for the blind man** who had lost his way. Now more sure of himself, **he advanced in a straight line,** Keep on shouting, keep on shouting, he beseeched them, while the other blind internees applauded as if they were watching someone complete a long, dynamic but exhausting sprint. He was given a rapturous welcome, the least they could do, in the face of adversity, whether proven or foreseeable, you know who your friends are." (Saramago, 2015, 69). | **C-7A.** The blind internees who had reached the top of the steps suddenly made a tremendous racket which served as a magnetic pole for the blind man **C-7B.** He advanced in a straight line, |

Every important architectural experience is multi-sensory. The attributes of matter, space, and scale are measured by the eye, ear, nose, skin, tongue, skeleton, and muscle (Rasmussen, 1994). Quote-8 was chosen because it reflects the multi-sensory space understanding of blind individuals. Blind people calculate the height and depth of the step by experiencing it with their bodies and take action. Two codes were obtained from the excerpt, which included the experience of the blind with spatial elements: They had to feel the height and depth of the step with their feet.

**Table 9**. *Generating codes for Q-8*

| Quote From the Novel | Codes |
|---|---|
| **Q-8.** "Inevitably, the first internees to reach the stairway **had to probe with one foot, the height and depth of the steps, the pressure of those coming from behind knocked two or three of those in front to the ground**, fortunately nothing more serious occurred" (Saramago, 2015, 73). | **C-8A.** Had to probe with one foot, the height and depth of the steps **C-8B.** The pressure of those coming from behind knocked two or three of those in front to the ground |

In the sensory and perceptual experience of space, the sense of sight overpowered all other senses. However, architecture is an act that affects not only our sense of sight, but also all our senses. For this reason, architecture is perceived with the body (Roth, 2000). Quote-9 has been chosen because it reflects the spatial experiences of blind individuals. The old blind man with the black eye patch uses his body to move forward and try to find his way by calling out. Two codes were obtained from the excerpt, which included the act of finding direction with the bodies of the blind: He slowly tried to find his way by stretching his arms forward, reached the door of the dormitory, heard the voices inside, then called in.

**Table 10.** *Generating codes for Q-9*

| Quote From the Novel | Codes |
|---|---|
| **Q-9.** "An old man with a black patch over one eye, came in from the yard. (…) Now it is his turn to seek shelter. Slowly, with **his arms outstretched, he searched for the way. He found the door of the first ward on the right-hand side, heard voices coming from within, then asked**, Any chance of a bed here." (Saramago, 2015, 75). | **C-9A.** His arms outstretched, he searched for the way. |
| | **C-9B.** He found the door of the first ward on the right-hand side, heard voices coming from within, then asked. |

Spaces are not only reflected in our visual cortex; it is also perceived by the sound, feel and smell of the space (Anderton, 1991). Quote-10 has been chosen because it reflects the perceptions of blind individuals and their relationship with space. The blind doctor and the blind old man with the black band call towards each other and recognize each other by touch. Two codes have been obtained from the excerpt that reflect the way the blind use sounds and bodies: Can it come this way, I am walking towards it, Like two ants trying to recognize each other with their antennae.

**Tablo 11.** *Generating codes for Q-10*

| Quote From the Novel | Codes |
|---|---|
| **Q-10.** "**The doctor asked his permission, ran his hands over the old man's face**, and quickly found the patch. There is no doubt, here is the one person who was missing here, the patient with the black patch, he exclaimed, What do you mean, who are you, asked the old man, I am, or rather I was your ophthalmologist, do you remember, we were agreeing on a date for your cataract operation, How did you recognise me, Above all, by your voice, the voice is the sight of the person who cannot see, Yes, the voice, I'm also beginning to" (Saramago, 2015: 77). | **C-10A.** The doctor asked his permission, ran his hands over the old man's face |
| | **C-10B.** The voice is the sight of the person who cannot see |

As a result of the analysis of the senses of sight and touch, it was determined that the visual sense enabled the perception of the shape, and the tactile sense enabled the perception of the structures (MacLeod, 1938). Quote-11 was chosen because it reflects the perception of space of people who cannot see. Blind people who hear the sound of the radio turn to the sound and gather around the radio. From the excerpt, a code reflecting the importance of the senses in the behavior of the blind is obtained: The blind gather slowly, they do not stumble, they stop as soon as they sense the presence of something in front of them.

**Table 12.** *Generating codes for Q-11*

| Quote From the Novel | Codes |
|---|---|
| **Q-11.** "**The tuning knob continued to extract noises from the tiny box, then it settled down, it was a song, a song of no significance,** but the blind internees slowly began gathering round, without pushing, they stopped the moment they felt a presence before them and there they remained, listening, their eyes wide open tuned in the direction | **C-11.** The tuning knob continued to extract noises from the tiny box, then it settled down, it was a song, a song of no significance |

of the voice that was singing, some were crying, as probably only the blind can cry, the tears simply flowing as from a fountain." (Saramago, 2015, 78).

Space is the raw material of architecture. Architectural space, on the other hand, exists with the perceptions obtained depending on the life and movement in it (Hoogstad, 1990). Quote-12 was chosen because it reflects the behavior of individuals who cannot see. The blinds gather around the food crates to form a defensive line and try to prevent the other blinds from getting the food. The other blinds try to enter the defense line and war ensues between the two blind groups. Two codes for the collective actions of the blind were obtained from the excerpt: The blind were in the ring, they were resisting the blind who tried to break into the defensive line.

**Table 13.** *Generating codes for Q-12*

| Quote From the Novel | Codes |
|---|---|
| **Q-12.** "In the middle of the hallway, **surrounding the containers of food, a circle of blind inmates armed** with sticks and metal rods from the beds, pointing outwards like bayonets or lances, **confronted the desperation of the blind inmates who were surrounding them and making awkward attempts to force their way through the line of defence**, some with the hope of finding an opening, a gap someone had been careless enough not to close properly, they warded off the blows with raised arms, others crawled along on all fours until they bumped into the legs of their adversaries who repelled them with a blow to their backs or a vigorous kick." (Saramago, 2015, 90). | **C-12A.** Surrounding the containers of food, a circle of blind inmates armed |
| | **C-12B.** Confronted the desperation of the blind inmates who were surrounding them and making awkward attempts to force their way through the line of defence |

Spatial perception may vary depending on the situation of the perceiver and environmental conditions. Quote-13 was chosen because it reflects the space-sense relationship. The blind person listens carefully to the news he hears on the radio and transfers it to his/her relatives, and thus the news circulates throughout the ward. Two codes were obtained from the excerpt for the way the blind people used their senses: He listened to not miss a single syllable of what was said, He summarized it in his own words and conveyed it to his nearest neighbors.

**Table 14.** *Generating codes for Q-13*

| Quote From the Novel | Codes |
|---|---|
| **Q-13.** Then he turned the sound up a little and **listened attentively so as not to lose a single syllable.** Then he summarised the news-items in his own words, and transmitted **them to his immediate neighbours. And so from bed to bed, the news** | **C-13A.** Listened attentively so as not to lose a single syllable. |

| | |
|---|---|
| **slowly circulated round the ward,** increasingly distorted as it was passed on from one inmate to the next, in this way diminishing or exaggerating the details, according to the personal optimism or pessimism of those relaying the information." (Saramago, 2015, 98). | **C-13B.** Them to his immediate neighbours. And so from bed to bed, the news slowly circulated round the ward, |

Sounds can indicate the function of the space by providing insight into the identity and physical dimensions of the space (Blesser & Salter, 2007). Quote-14 was chosen because it reflects the sensory perception of space. When the doctor's wife turns on the faucet, the blind hear the sound of water and retreat in fear. From the excerpt, two codes were obtained regarding the effect of sounds on the perception of space in individuals who cannot see: They became even more alarmed when they heard the sound of running water, The blind people got scared and backed off.

**Table 15.** *Generating codes for Q-14*

| Quote From the Novel | Codes |
|---|---|
| **Q-14.** "The blind men were already getting down from the tables and asking, Who's there, even more **alarmed when they heard the sound of running water**, **they headed in that direction**" (Saramago, 2015: 121). | **C-14A.** Alarmed when they heard the sound of running water |
| | **C-14B.** They headed in that direction |

The body is included in the body image through the relationship established with the objects around it. He is the human body, perceives the world with his body and exists in the world (Merleau-Ponty, 2012). Quote-15 has been chosen because it includes the behaviors of individuals who cannot see in the space. Blind women who want to go out try to find the door in a panic, but they turn in the wrong direction, causing misunderstandings among the blind. From the excerpt, four codes for the actions of the blind were obtained: All of them were distracted by the screams of the women, They did not even know where the door was, They were turning in the wrong direction and colliding with the blind, Thinking that the women were attacking them, they went on the defensive.

**Table 16.** *Generating codes for Q-15*

| Quote From the Novel | Codes |
|---|---|
| **Q-15.** "**Everyone was suddenly distracted by an outcry from the women,** already on their feet, in panic, anxious to get away from that place, but some had **lost any notion of where the ward door** was located, **they went in the wrong direction and ran into the blind men who thought the women were about to attack them**, whereupon the confusion of bodies reached new heights of delirium." (Saramago, 2015: 124). | **C-15A.** Everyone was suddenly distracted by an outcry from the women |
| | **C-15B.** Lost any notion of where the ward |
| | **C-15C.** They went in the wrong direction and ran into |
| | **C-15D.** The blind men who thought the women were about to attack them |

Space can be perceived by walking in it (Hoogstad, 1990). The human being is at the center of the space and spatial orientations are shaped in line with the movements of the human body (Norberg-Schulz, 1971). Quote-16 was chosen because it expresses the body-navigation act relationship. Blind people start to act together to make things easier in daily

life. They leave the ward in a single file. Two codes for the collective actions of the blind were obtained from the excerpt: They came out of the ward in single file, like a military unit in rags.

**Table 17.** *Generating codes for Q-16*

| Quote From the Novel | Codes |
|---|---|
| Q-16. "**They filed out**, **the six braver ones in front as had been agreed**, amongst them was the doctor and the pharmacist's assistant, then came the others, **each armed with a metal rod from his bed, a brigade of squalid, ragged lancers, as they crossed the hallway** one of them dropped his weapon, which made a deafening sound on the tiled floor like a blast of gunfire" (Saramago, 2015: 133). | **C-16A.** They filed out, the six braver ones in front as had been agreed |
| | **C-16B.** Each armed with a metal rod from his bed, a brigade of squalid, ragged lancers, as they crossed the hallway |

"Vision isolates, sound unites; vision is rectilinear, sound is directional. The sense of sight signifies externality, and sound creates an experience of interiority. I look at the object, but the sound comes to me; The eye extends, the ear meets. Buildings do not respond to our gaze, but they return our voices to our ears" (Pallasma, 2011b: 62). Quote-17 was chosen because it expresses the sound-space relationship. The blind woman coming out of the ward goes straight in the direction of the voices. Voices help women find their way. Two codes were obtained from the excerpt, showing the role of sounds in the experience of the blind by the place: The place to go is the bottom of the corridor, it will go straight, it is impossible to be mistaken, He heard voices calling him.

**Table-18.** *Generating codes for Q-17*

| Quote From the Novel | Codes |
|---|---|
| Q-17. ""The woman has gone out without saying a word, no farewell, no goodbye, **she makes her way along the deserted corridor, passes right by the door of the first ward**, no one inside there noticed her pass, she crosses the hallway, the descending moon traced and painted a vat of milk on the floor tiles, now the woman is in the other wing, once more a corridor, her destination lies at the far end, in a straight line, she cannot go wrong. Besides, **she can hear voices summoning her, figuratively speaking, what she can hear is the rumpus being made by the hoodlums in the last ward,** they are celebrating their victory" (Saramago, 2015: 138). | **C-17A.** She makes her way along the deserted corridor, passes right by the door of the first ward |
| | **C-17B.** She can hear voices summoning her, figuratively speaking, what she can hear is the rumpus being made by the hoodlums in the last ward, |

"Architecture is perceived with the colors you hear with your ears, the sounds you see with your eyes, the spaces you touch with your palms, the taste of the space on your tongue, and the fragrance of dimensions" (Breuer, 1986: 15). Quote-18 was chosen because it expresses loss of sense. The emancipation of the blind becomes frightening for them. The blind people, who do not know where to go or what to do, continue to stand in front of the burning mental hospital. Three codes were obtained from the excerpt, showing the importance of the senses for the blind to experience the outside world: They do not move, they stand still in the middle of the street, the others are standing too, afraid they do not know where to go, They stand in front of the burning building, which is on fire from one end to the other.

**Table-19.** *Generating codes for Q-18*

| Quote From the Novel | Codes |
|---|---|
| **Q-18.** "Say to a blind man, you're free, open the door that was separating him from the world, Go, you are free, we tell him once more, and **he does not go, he has remained motionless there in the middle of the road,** he and **the others, they are terrified, they do not know where to go**, the fact is that there is no comparison between living in a rational labyrinth, which is, by definition, a mental asylum and venturing forth, without a guiding hand or a dog-leash, into the demented labyrinth of the city, where memory will serve no purpose, for it will merely be able to recall the images of places but not the paths whereby we might get there. **Standing in front of the building which is already ablaze from end to end**" (Saramago, 2015, 142). | **C-18A.** He does not go, he has remained motionless there in the middle of the road, |
| | **C-18B.** The others, they are terrified, they do not know where to go |
| | **C-18C.** Standing in front of the building which is already ablaze from end to end |

Vision alone is insufficient in perceiving space. All senses are extensions of the sense of touch and the body is an interface to experience the outside world (Pallasmaa, 2011c). The body acquires information from the space and takes action. Quote-19 has been chosen because it reflects the body-space relationship. Blind people can't find direction. They move forward with their arms outstretched and explore the outside world with their bodies. From the excerpt, two codes showing the effect of the body in the wayfinding actions of the blind were obtained: They could not determine the direction, they were advancing from the bottom of the buildings with their arms extended forward, they were constantly colliding like ants.

**Table 20.** *Generating codes for Q-21*

| Quote From the Novel | Codes |
|---|---|
| **Q-19.** "How do they find their way around, the doctor's wife asked herself. **They did not find their way around**, they kept very close to the buildings with their arms stretched out before them, they were constantly bumping into each other like ants on the trail, but when this happened no one protested, nor did they have to say anything, one of the families moved away from the wall, **advanced along the wall opposite in the other direction**, and thus they proceeded and carried on until the next encounter." (Saramago, 2015, 228). | **C-19A** They did not find their way around |
| | **C-19B.** Advanced along the wall opposite in the other direction |

It differs from the senses of touch, sight and hearing in that it requires contact and its receptors spread throughout the body (Hatwell, 2003). Quote-20 was chosen because it reflects the body-sound-space relationship. The blind man's shouting because of the bottle cap sinking on his knee gathers the blind around him. The blind woman tries to understand what happened by feeling the man's knee with her hands. Two codes were obtained from the excerpt, showing the effect of sound on the collective behavior of the blind, and the effect of the body in exploring space or object: The blind people gathered around, They felt the man's legs with their hands.

**Table 21.** *Generating codes for Q-20*

| Quote From the Novel | Codes |
|---|---|
| **Q-20.** "A blind man got to his feet and complained that a bit of glass had got lodged in his knee, the blood was already trickling down one leg. **The blind persons in the group gathered round him**, What happened, what's the matter, and he told them, A glass splinter in my knee, Which one, The left one, one of the blind women crouched down. Take care, there might be other pieces of glass around, **she probed and fumbled to distinguish one leg from the other, Here it is**" (Saramago, 2015, 148). | **C-20A.** The blind persons in the group gathered round him |
| | **C-20B.** She probed and fumbled to distinguish one leg from the other, Here it is |

The memory of the place is associated with its smell. For this reason, the sense of smell differs from other senses. All living things need the sense of smell in order to survive. At the same time, the sense of smell is more developed than other senses due to its direct relationship with the brain (Moneim, 2019, 9). Quote-21 was chosen because it reflects the smell-space relationship. The sausage the doctor's wife ate leaves a trail of stimulant scent. The smell causes blind people and dogs to follow it. Three codes were obtained from the excerpt, showing the effect of scent on the way-finding actions of the blind: I will leave a trace by scattering smell, As soon as I heard, the doctor's wife put aside the precaution and started to run away, hitting people, pushing them to the ground, Stimulating scents reaching the nostrils of dogs.

**Table 22.** *Generating codes for Q-21*

| Quote From the Novel | Codes |
|---|---|
| **Q-21.** "They would not be able to see her, but **there was the smell of what she had eaten**(…) She had to run, and she did. (…) **blind man was shouting, Who's eating sausage around here** no sooner were those words spoken than **the doctor's wife threw caution to the wind and broke into reckless flight, colliding, jostling, knocking people over**" (Saramago, 2015: 152). | **C-21A.** There was the smell of what she had eaten |
| | **C-21B.** Blind man was shouting, Who's eating sausage around here |
| | **C-21C.** The doctor's wife threw caution to the wind and broke into reckless flight, colliding, jostling, knocking people over |

**From Codes to Themes**

The act of finding direction is an intellectual and operational process (O'Neill, 1991). Unlike individuals who have not lost their sense of sight, the blind move forward in a single line, touching each other's shoulders and stretching their arms forward. Blind people explore the space through their senses and act by calculating the direction they will go in their minds. In this context, the codes C-1A, C-1B, C-3B, C-7B, C-9A, C16A, C16B and C-17A were grouped to form the theme of "Finding the way using bodies" (Table-23).

**Table 23.** *"Finding the way using bodies" Theme*

| Codes | Themes |
|---|---|
| **C-1A.** Let's form a line<br>**C-1B.** Everyone put their hand on the shoulder of the person in front **C-3B.** | |

| | |
|---|---|
| Hesapladıkları yere yöneldiler<br>**C-7B.** He advanced in a straight line,<br>**C-9A.** His arms outstretched, he searched for the way.<br>**C-16A.** They filed out, the six braver ones in front as had been agreed<br>**C-16B.** Each armed with a metal rod from his bed, a brigade of squalid, ragged lancers, as they crossed the hallway<br>**C-17A.** She makes her way along the deserted corridor, passes right by the door of the first ward | **1.** Finding the way using bodies |

Blind people explore the outside world by using their bodies and other senses more than individuals with sight. They determine each other's positions through their voices and recognize each other through their sense of touch. The communication that takes place through the body and the sound enables the blind individuals to find their way in the space. In this context, the codes C-2A, C-2C, C-2D, C-5, C-9B, C-10A and C-10B were grouped to form the theme of "Communication using bodies and sounds" (Table-24).

**Table 24**. *"Communication using bodies and sounds" Theme*

| Codes | Themes |
|---|---|
| **C-2A.** Where are you, where are you<br>**C-2C.** One hand found another<br>**C-2D.** Lost in mid-air for they could not see each other's cheeks, eyes, lips | **2.** Communication using bodies and sounds |

The experience and interpretation of the patterns created by the stimuli in the environment through the senses is called perception (Atkinson et al., 1995). Environmental stimuli gain more importance in the perception of space of the blind than in the perception of individuals who have not lost their sense of sight. Sounds play the biggest role in stimuli. According to the sounds coming from outside, the blind people move towards the direction of the noise by waving their arms. In this context, the codes C-3A, C-6A, C-7A, C-13A, C-15A and C-17B were grouped to form the theme of "Orientation to sounds" (Table 25).

**Table 25.** *"Orientation to sounds" Theme*

| Codes | Themes |
|---|---|
| **C-3A.** Judging from the sounds outside<br>**C-6A.** Blind men let go of the rope and went, with arms outstretched, in the direction of the uproar<br>**C-7A.** The blind internees who had reached the top of the steps suddenly made a tremendous racket which served as a magnetic pole for the blind man<br>**C-13A.** Listened attentively so as not to lose a single syllable.<br>**C-13B.** Them to his immediate neighbours. And so from bed to bed, the news slowly | **3.** Orientation to sounds |

| | |
|---|---|
| circulated round the ward | |
| **C-15A.** Everyone was suddenly distracted by an outcry from the women | |
| **C-17B.** She can hear voices summoning her, figuratively speaking, what she can hear is the rumpus being made by the hoodlums in the last ward, | |

Sound, which is a stimulating element in the space, allows blind individuals to visualize the space in their minds (Hadjiphilippou, 2013: 5). Sounds provide orientation for the blind and the blind gather around the sound source. In this context, C-11 and C-20A codes were grouped to form the theme of "Sound creates focus" (Table-27).

**Table 27.** *"Sound creates focus" Theme*

| Codes | Themes |
|---|---|
| **C-11.** The tuning knob continued to extract noises from the tiny box, then it settled down, it was a song, a song of no significance | **4.** Sound creates focus |
| **C-20A.** The blind persons in the group gathered round him | |

Information obtained from a single sensory source is not sufficient for spatial perception, and perception is strengthened by the senses realizing the experience of space in harmony with each other (Bachelard, 2017: 83). Blind people perceive and describe space or objects using their sense of touch. In this context, C-8A and C-20B codes were grouped to form the theme of "Perception using bodies" (Table-28).

**Table 28.** *"Perception using bodies" Theme*

| Codes | Themes |
|---|---|
| **C-8A.** Had to probe with one foot, the height and depth of the steps | **5.** Perception using bodies |
| **C-20B.** She probed and fumbled to distinguish one leg from the other, Here it is | |

Not knowing where he is and not being able to determine the direction of exit causes the blind person to be unable to find his way in sensory confusion and therefore to be unable to do anything. In this context, the codes C-6B, C-6C, C-15B, C-18A and C-18C were grouped together to form the theme of "Direction with sensory confusion" (Table-29).

**Table 29.** *"Direction with sensory confusion" Theme*

| Codes | Themes |
|---|---|
| **C-6B.** He paused, undecided | |
| **C-6C.** He had lost his sense of direction | |
| **C-15B.** Lost any notion of where the ward | |
| **C-18A.** He does not go, he has remained motionless there in the middle of the road, | **6.** Direction with sensory confusion |
| **C-18C.** Standing in front of the building which is already ablaze from end to end | |

Blind people move forward with their arms stretched out, waving, probing, and shuffling. They are unable to determine direction and are constantly colliding. The body is a tool in the blind's experience of space. In this context, the codes C-2B, C-4A, C-8B, C-15C, C-19A, C-19B and C-21B were grouped to form the theme of "Progress using bodies" (Table-30).

**Table 30.** *"Progress using bodies" Theme*

| Codes | Themes |
|---|---|
| **C-2B.** Her hands struggling against the milky sea flooding into them. | |
| **C-4A.** Groping their way, stumbling, dragging their feet | |
| **C-8B.** The pressure of those coming from behind knocked two or three of those in front to the ground | **7.** Progress using bodies |
| **C-15C.** They went in the wrong direction and ran into | |
| **C-19A** They did not find their way around | |
| **C-19B.** Advanced along the wall opposite in the other direction | |
| **C-21B.** Blind man was shouting, Who's eating sausage around here | |

The most important factor that determines the memory of a place is the smell of the place. Each area/region has its own characteristic scent (Pallasmaa, 2014). The sense of smell is an important cue element used to determine the position of blind individuals. The doctor's wife leaves a trail of scent, and the stimulus reaches the nostrils of blind dogs. In this context, C-21A and C-21C codes were grouped to form the theme of "following the odor" (Table 31).

**Table 31.** *"Following the odor" Theme*

| Codes | Themes |
|---|---|
| **C-21A.** There was the smell of what she had eaten | |
| **C-21C.** The doctor's wife threw caution to the wind and broke into reckless flight, colliding, jostling, knocking people over | **8.** Following the odor |

The blind people's being a ring and forming a defense line enables them to organize and do things together. In this context, the codes C-4B, C-12A, C-12B and C-15D were grouped to form the theme of "Organization using bodies" (Table 32).

**Table 32.** *"Organization using bodies" Theme*

| Codes | Themes |
|---|---|
| **C-4B.** Yet as if organised, they knew how to distribute tasks efficiently | |
| **C-12A.** Surrounding the containers of food, a circle of blind inmates armed | **9.** Organization using bodies |
| **C-12B.** Confronted the desperation of the blind inmates who were surrounding them | |

| and making awkward attempts to force their way through the line of defence |
|---|
| **C-15D.** The blind men who thought the women were about to attack them |

The space, which passes through the filter of the senses, creates emotion in the person and the person acts with the emotion. Blind people stop with anxiety, withdraw in confusion, panic, fear and do not know where to go. In this context, the codes C-3C, C-3D, C-14A, C-14B and C-18B were grouped together to form the theme of "Direction with emotional turmoil" (Table 32).

**Table 33.** *"Direction with emotional turmoil" Theme*

| Codes | Themes |
|---|---|
| **C-3C.** Overcome by a vague sense of disquiet | |
| **C-3D.** They came to a halt and retreated in confusion | |
| **C-14A.** Alarmed when they heard the sound of running water | **10.** Direction with emotional turmoil |
| **C-14B.** They headed in that direction | |
| **C-18B.** The others, they are terrified, they do not know where to go | |

## 1. Visual Expression of Themes

Due to the nature of literature, events and places are presented in a verbal form. The reader realizes the sense and experience of space, which is in the intersection of literature and architecture, with the images he envisions. In this direction, in the first step, the quotations in the novel were converted into codes and the codes into themes. In the second step, verbal themes were visualized by transforming them into images of expressions.

**Formal Language**

At the stage of transforming the verbal themes into images, form letters were created. The plastic or graphic expression of a certain expression in concrete arts is called form (Hasol, 2022: 84). The forma language created is a meaningful combination of simple lines. Interact with dots; the object is visualized by a single point and the sound by a double arc. The person is visualized with a line, and the blind person is transformed into an image with an arc line in front of the line, as he reaches out and experiences the space. The blind person finds his way by calling out, and the call sign is visualized by drawing a bow line in front of the expression of the blind person. The progress of the blind person, who finds his way by calling out, is visualized by drawing a bow line behind the expression of the blind line with the call sign. Thus, visual expressions were produced from the images created from dots and lines (Table 34).
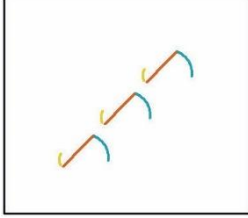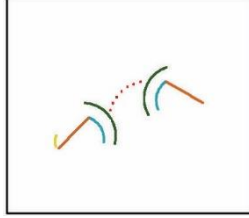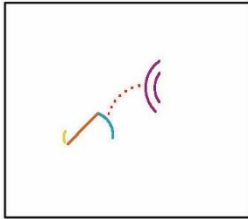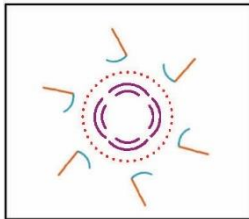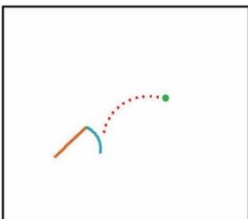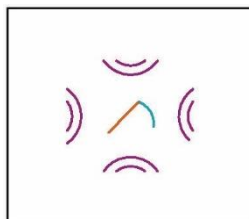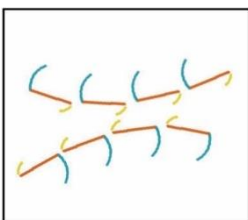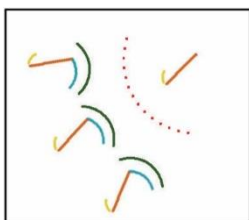
**Table 34**. *Formal Letters*

| Person | Blind Person | Calling | Making Noise | Interaction | Object | Sound |
|---|---|---|---|---|---|---|
| | ⌐ | ⌐ | ╵ | ⋰ | • | (( |

Form exists in the mind, so things are designed to be made concrete. Form drawing is shown with a drawing showing the nature of a verbal thing (Aksan & Demirhan, 2014). The 10 themes created were transformed into visual expressions by combining the form letters (Table 35).

**Table 35.** *Themes and Visual Expressions*

| Themes | Visual Expressions | Themes | Visual Expressions |
|---|---|---|---|
| **1.** Finding the way using bodies |  | **2.** Communication using bodies and sounds |  |
| **3.** Orientation to sounds |  | **4.** Sound creates focus |  |
| **5.** Perception using bodies |  | **6.** Direction with sensory confusion |  |
| **7.** Progress using bodies |  | **8.** Following the odor |  |
| **9.** Organization using bodies | | **10.** Direction with emotional turmoil | |
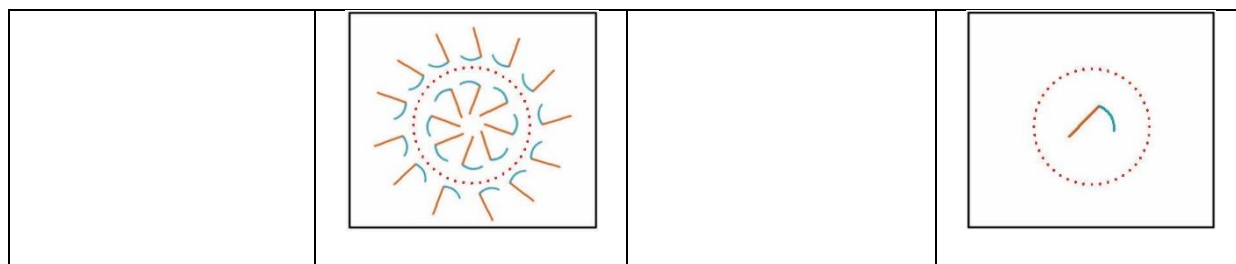
## Result and Discussion

At the intersection of architecture and literature, there is the concept of space. In literary works, the discipline of architecture is used while constructing the space. The event to be told is conveyed to the reader through the perceptual space. Perceptual space analyzes in literary works are made by considering the relationship that the hero of the novel establishes with the space. The hero of the novel experiences the space with his senses. The senses create perception. As a result of perception, the person acts. A person's physical and mental health affects perception. Loss of sensation, especially loss of vision, affects spatial perception. The aim of the study is to examine the reflections of the multi-sensory space experiences of individuals who have lost their sight through the novel, and to analyze the perceptual and sensory aspects of the space in the novel. For this reason, the study material was José Saramago's novel Blindness. Blindness is José Saramago's most famous novel, which has been the subject of sociological research and is open to psychological investigations because it reflects human relations. The novel is a dystopian work that tells the events that developed with the spread of the blindness epidemic to the world. The wards, corridors, courtyards, gardens and perceptual spaces in the mental hospital, which is one of the novel perceptual spaces, take place in the outside world with looted streets and houses. Through the events that develop in the novel, the relationship between the blind people who live in a closed space with each other and the space is explained.

For people who cannot see, their bodies are an interface for perceiving space and objects. They find their way by using their bodies and senses openly to the stimuli in the environment. They need each other and organize in order not to get lost. In this study, unlike other studies on Blindness, the novel was analyzed in the context of space-human relationship by using the discipline of architecture. Quotations that may include the subject of space-sense-perception were collected from the novel. At the end of the examination, it was determined that these quotes include the following facts: Quote-1 includes the actions of individuals who cannot see. Quote-2 reflects the relationship of blind individuals with space. Quote-3 reflects the collective actions of blind individuals. Quote-4 reflects the space-body relationship. Quote-5 reflects the spatial perception of blind individuals. Quote-6 conveys the sensory aspects of the space. Quote-7 reflects the importance of senses in the relationship established with space. Quote-8 reflects the multi-sensory space understanding of blind individuals. Quote-9 reflects the spatial experiences of blind individuals. Quote-10 reflects the perceptions of blind individuals and their relationship with space. Quote-11 reflects the spatial perception of blind individuals. Quote-12 reflects the behavior of blind people. Quote-13 reflects the space-sense relationship. Quote-14 reflects the sensory perception of space. Quote-15 includes the behavior of blind individuals in the space. Quote-16 expresses the body-direction-finding action relationship. Quote-17 expresses the sound-space relationship. Quote-18 refers to sensory loss. Quote-19 reflects the body-space relationship. Quote-20 reflects the body-sound-space relationship. Quote-21 reflects the smell-space relationship. With the thematic analysis, first the codes were captured from the quotations in the novel. Afterwards, the codes were grouped according to some common features and themes were

reached. While finding commonality among the codes in reaching the themes, the codes were repeatedly passed through, thus it was concluded that the codes in the quotations were distributed over different themes. The themes obtained as a result of the analysis are as follows: Finding direction using bodies, Communication using bodies and sounds, Orientation to sounds, Sound focusing, Perception using bodies, Disorientation with sensory confusion, Progress using bodies, following scent, Organizing using bodies, With emotional confusion. inability to find direction.

The action of direction finding, which is the product of perceptual and cognitive processes, is changing and transforming for individuals who cannot see. With the loss of the sense of sight, the individual discovers the space with his other senses and his body. Individuals who cannot see act collectively rather than individually. Loss of sense changes one's perception and behavior of the place. In the examination on the novel Blindness, it is read that the eye, which provides hegemony over the senses and the body (Pallasmaa, 2011, 28), restricts the subject in sensing the space. In a way, the unnamed novel heroes who cannot see interacted more with the places in the mental hospital than the wife of the doctor who could see. The experiences of the unnamed heroes, who cannot see, and the feelings of the wards, corridors, courtyards, houses and streets in the outside world, which are the places of the novel, are passed on to the reader. In this context, blindness novel spaces with their sensory and perceptual aspects can be defined as the labyrinthine world or closed and narrow spaces (Korkmaz, 2022, 13) in terms of their functional status. It is thought that readings about perceptual space through literary works will be effective for empathizing with people who cannot see and understanding their world.

## Recommendations

In this study, the relationship between space-sense-perception and the reflection of this relationship to people individually and collectively are discussed through the novel Blindness. Spaces are generally designed with certain norms for standard sizes. Users use the spaces effectively and functionally with their bodies that do not have any significant deficiencies, malfunctions or losses, and can continue their lives in these spaces without any awareness of the space-body relationship. However, it may not be easy to live in these standard places for individuals who are non-standard, defective, missing or missing, in other words, disabled at various levels. In such matters, both users and designers can develop sympathy for disabled individuals, but it is not easy to capture a higher level of emotion, empathy, and it is an essential feeling for everyone in the name of design and for people with different characteristics to use the same spaces with the same ease.

In this context, in this study, we resorted to literature and its rich and sensitive language in order to understand the loss of sense, which is a phenomenon that is directly in life but also difficult to understand and develop empathy, and its vital reflections. The colorful and touching language of literature, within the scope of this study, has been able to present striking demonstrations about the perception of places in relation to sensory loss through the novel Blindness and the ways of communication between people through spatial perception.

Thanks to qualitative research, the subject could be conveyed with a detailed analysis, the patterns, motifs and patterns in the novel could be explained with a hierarchical flow, and a novel based on visualizations was re-read in an abstract visual language. This abstract language is almost like the special alphabets used by individuals with sensory loss. All attempts make this important content of the novel analytically much more readable, while at the same time moving away from the mechanicalness of the physical descriptions made for the phenomenon of space, in which perception is embedded in its basic meaning, especially in the field of architecture.

Individuals who read a good novel will be impressed by the novel. However, not everyone may have the ability to think and express with awareness why they are affected. Literature is an extremely effective tool for the transfer of some subjects, but re-reading and analysis on literary works will strengthen the guide feature of the literary work in question. For this reason, researchers should refer to literary works more when examining sensory and perceptual space, which is an abstract subject, and when dealing with the issue of sensory loss, which requires empathy.

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