# İBN HALDUN ÇALIŞMALARI DERGİSİ

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ÜNİVERSİTESİ YAYINLARI

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# Competitive Strategies and Market Performance: The Mediating Role of Entrepreneurship Orientation in Covid-19 Period

## *Rekabet Stratejileri ve Pazar Performansı: Covid-19 Döneminde Girişimcilik Odaklılığının Aracılık Rolü*

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**Abstract:** The Covid-19 epidemic is an economic and social crisis that has caused a crisis in many areas, especially in health. In our study, the role of entrepreneurship orientation in the relationship between competitive strategies and market performance during the Covid-19 epidemic is examined. In the study conducted with the questionnaires collected from 137 companies which are listed in the ISO 500. The analyses were obtained with the SPSS 20.0 statistical program. As a result of the study, the relationship between the cost leadership and differentiation strategies of the companies and the market performance has been proven. The findings show that the partial effect of entrepreneurship orientation in the relationship between the differentiation strategy and market performance has been proven, but it has been revealed that there is no mediation effect in the relationship between cost leadership and market performance.

**Keywords:** Entrepreneurship Orientation, Competitive Strategies, Business Performance

*Öz: Covid-19 pandemisi başta sağlık olmak üzere birçok alanda krize neden olan ekonomik ve sosyal bir krizdir. Çalışmamızda Covid-19 pandemisi sırasında rekabet stratejileri ile pazar performansı arasındaki ilişkide girişimcilik odaklılığın aracılık rolü incelenmektedir. ISO 500 listesinde yer alan 137 firmadan toplanan anketlerle yapılan çalışmanın analizleri SPSS 20.0 istatistik programı ile analiz edilmiştir. Çalışmanın sonuçlarına bakıldığında işletmelerin maliyet liderliği ve farklılaşma stratejileri ile pazar performansı arasındaki ilişki kanıtlanmıştır. Rekabet stratejileri ile pazar performansı arasındaki ilişkide girişimcilik odaklılığın aracılık rolü incelenmiş, farklılaşma stratejisi ile pazar performansı arasındaki ilişkide girişimcilik odaklılığın kısmi etkisi kanıtlanmış ancak maliyet liderliği ile pazar performansı arasındaki ilişkide girişimcilik odaklılığın herhangi bir etkisinin olmadığı ortaya konmuştur. Çalışma bulguları, işletmelerin yürüttüğü*

*rekabet stratejilerinin Covid-19 pandemi dönemindeki belirsizlik ortamında pazar performansını nasıl etkilediği ve bu ortamda girişimcilik odaklılığın rolü konusunda alana katkı sunmaktadır.*

**Anahtar kelimeler:** *Girişimcilik Odaklılık, Rekabet Stratejileri, İşletme Performansı*

## 1. Introduction

The pandemic, which commenced in Wuhan, China, in 2019 and was named Covid-19, induced a global crisis (Harel, 2021). Even though this crisis was considered a health crisis when it started, it can be considered that it has many effects, both economically and socially. In March 2020, the IMF declared that the result of the recession in the global economy might be greater than the effects of the financial health crisis when it started, it can be considered that it has many effects, al crises faced in previous years (Georgieva, 2020). It stated that even though a recovery period is estimated in 2021, this crisis affected enterprises of different scales (Cortez and Johnston, 2020). The holding up and survival of enterprises, especially in this crisis period, depended on the degree of adaptation they performed to changing conditions and their strategic preferences. Therefore, the concept of competitive advantage, known to affect enterprise performance, has become prominent.

Competitive advantage ensures the opportunity for the enterprise to get ahead of its competitors (Zhou et al., 2008). This is why it is possible to maintain or increase performance by acquiring a competitive advantage. The fact that enterprises offer the same consumer demand at a lower cost in contrast with their competitors or focus on different requests of the consumer can increase the performance of the enterprises in a way that competitors cannot compete (Newbert, 2008). Therefore, enterprises should make internal and external environmental analyses very carefully and follow the developments in the market and competition very closely in an environment of uncertainty. They create enterprise strategies with the information that is obtained as a result of their analysis and strategic preferences. Strategic preferences and attitudes of enterprises play an important role in creating competitive advantage. The competitive strategies that enterprises will designate based on their superiority can be their most important weapon in creating competitive advantage. Enterprises can earn higher profits than their competitors with the cost leadership strategy, or they can gravitate to features valued by customers by bringing out different features compared to other products in the market and applying a differentiation strategy. These strategic preferences pitched by Porter (1980) are called competitive strategies. Considering the other studies, the effect of competitive strategies on the performance of the enterprise has been shown (Yamin et al., 1999; Hoffman, 2000).

This study offers a model with an entrepreneur-oriented approach for the improvement and maintenance of the market performance of the enterprise. The purpose of the research is to prove the mediating effect of entrepreneurship orientation in the effect of cost leadership and differentiation strategies, which are among the competitive strategies, on the market performance of the enterprise with the study to be carried out on enterprises operating in different sectors. The research presents practical results that can contribute to the strategic point of view in terms of better understanding of what competitive capabilities businesses need to improve to sustain their performance in a crisis environment and how enterprises with an entrepreneur-oriented approach have an effect on maintaining this performance. Regarding its practical contributions, it flashes on what kind of entrepreneurial strategic measures can be taken to ascertain a sustainable performance in a competitive market environment and contributes to managers. Theoretical information in which the concepts of entrepreneurship orientation and competitive strategies are defined are given in the first part of the study. And the research part consisting of the questionnaire study and the results of the study are given in the second part.

## 2. Literature Review
### 2.1. Entrepreneurship Orientation
The entrepreneurship concept has been defined differently by many authors. While Miles and Snow (1978) define it as starting and setting out a new business, it is defined by Naman and Slevin (1993) as improving the current area of activity and new market opportunities (Miles et al., 1978; Naman and Slevin, 1993). According to Miller (1983), enterprises defined as entrepreneurs are the ones that are innovative about the product-market, that emerge with ventures and that differentiate from their competitors in this way. Entrepreneurial enterprises are the ones that act proactive in making decisions by applying innovative strategies and that take risks (Morris and Paul, 1987).

The entrepreneurship orientation concept came up as a different concept from entrepreneurship that came up in 1978. The biggest difference between entrepreneurship orientation and entrepreneurship is that while the focus in entrepreneurship is setting out a new business, in entrepreneurial orientation, the focus is the method used to set out this new business. Entrepreneurship orientation is considered a process that includes decision-making and implementation (Ozsahin and Zehir, 2011). When we consider the definitions of entrepreneurship orientation, Freeman and Cameron defined entrepreneurship as among the skills that need to be improved to manage change (Freeman and Cameron, 1991). Merz and Sauber defined entrepreneurial

orientation as the degree of proactivity in the product-market area of the sector of the business (Merz and Sauber, 1995). On the other hand, according to Zahra and Neubaum (1998), entrepreneurial orientation is the radical innovation of a company, proactive strategic action, and risk-taking activities that arise in case of uncertainty (Zahra and Neubaum, 1998). Entrepreneurial orientation was defined by Pearce, Fritz, and Davis in the 2010s as a set of different but related behaviors that have the characteristics of innovation, proactivity, competitive aggressiveness, risk-taking, and autonomy (Pearce, Fritz, & Davis, 2010). Proactivity, innovation, competitive aggressiveness, risk-taking and autonomy taking place in this definition are also sub-dimensions of entrepreneurship orientation. Principally, entrepreneurship orientation is conceptualized in three dimensions which are proactivity, innovation and risk taking (Miller, 1983; Covin and Slevin, 1991). Lumpkin and Dess (1996) suggested and added that two dimensions, competitive aggressiveness, and autonomy, also emerged prominently in entrepreneurial orientation. Thereby, entrepreneurship orientation started to be assessed in five sub-dimensions at the institutional level.

The innovativeness dimension can be defined as the creative ability in the development of new products and services, through the provision of technological improvement. Dess and Lumpkin (2005) define innovation as "the eagerness for innovation and creative processes aimed at developing new products, services and processes". Covin and Miller (2014) defined innovation as the existence of innovative processes such as the ability and power to innovate and new product promotions. Enterprises with an innovative point of view will achieve positive results through new services, technology, and products. In consequence, the biggest proof of assessing the presence of entrepreneurship is innovation. Considering the role of innovation, it has been seen that customers do not determine their demands only according to economic reasons, but according to economic development theory and in other studies, it is the innovation that directs the economic development process (Śledzik, 2013). Schumpeter argues that innovation is a main driving force of competitiveness and economic dynamics (Schumpeter, 1991). Therefore, we can say that innovation is one of the key aspects of entrepreneurship in creating a competitive advantage.

Another key dimension of entrepreneurial orientation is risk-taking. In the literature, risk-taking is defined as the degree of wishfulness to make big and risky commitments like investments in putting up unattempt technologies or new products to the market and to chase potential opportunities to earn high profits (Baird and Thomas, 1985; Lumpkin and Dess, 2001). It is defined as risk-taking in entrepreneurial approaches that

prefer to take a moderate risk (Cunningham and Lischeron, 1991). Taking risks can also be stated as taking the plunge through financing new ventures in an uncertain environment. And in a different definition, it is stated that risk-taking includes the risk taken in the allocation of several resources and product / service / market selection (Venkatraman, 1989). Entrepreneurial enterprises that take such risks may incur debts to utilize opportunities even in environments with high environmental uncertainty, and they may choose to create a competitive advantage by taking risks.

Proactiveness is a prospective perspective that acts by anticipating future expectations in order to be one step ahead of the competitors, which is characterized by the introduction of new products and services. Proactiveness is one of the key dimensions of entrepreneurship orientation, as it is a prospective perspective. Proactivity is defined as a company's effort to utilize new opportunities (Dess and Lumpkin, 2005). Proactivity has been defined in several ways by many authors. Miller defines proactivity as pioneering innovations (Miller, 1983). Whereas Blesa and Ripollés define it as an effort to shape the environment in which it takes initiative (Blesa and Ripollés, 2003). The proactive approach requires enterprises to foresee competitors' actions and market needs.

The degree of effort of enterprises to create competitive advantage can be defined as competitive aggressiveness. If an enterprise has competitive aggressiveness, it may adopt an aggressive attitude to become a leader in the competition and gain more profit from its competitors. Competitive aggression has been defined by many authors. The effort of an enterprise to better perform than its competitors in the sector in which it operates is defined as competitive aggressiveness (Dess and Lumpkin, 2005). However, it is defined by different authors as the efforts of the enterprise to be both a leader in performance and outperform its competitors. (Hughes and Morgan, 2007; Lumpkin and Dess, 2001; Falbe et al., 1999; Khalili & Fazel, 2013). Competitive aggressiveness sets forth the degree of the competitive tendency of the enterprise (Hughes and Morgan, 2007). Social responsibility and ethical values are the key factors that enterprises should take into consideration when adopting a competitive aggressive attitude.

Autonomy refers to the independent implementation of acts of enterprises in the realization of a new venture or an idea. Autonomy is defined as the process of executing the process from uncovering an idea or vision to its completion as an independent act of a person or team (Lee and Lim, 2009). Autonomy is not only a sub-dimension of entrepreneurship, but they are also interconnected concepts. Because control in

entrepreneurship is considered to be internal, those with internal control have self-confidence. This is why there is a will for independence and autonomy. If the person or business has the will for autonomy, it can be an entrepreneur (Callaghan, 2009).

## 2.2. Cost Leadership Strategy

The clearest competitive strategy of Porter is the cost leadership strategy. Cost leadership is defined as the ability of an enterprise to perform the production at the lowest cost in comparison to its competitors in the sector. Enterprises that implement the cost leadership strategy aim to reduce their production costs by taking advantage of economies of scale. They can achieve this by reducing production cost inputs and minimizing expensive costs like product development, innovation, distribution, and advertising (Lumpkin and Dess, 2006). Aside from economies of scale, the use of registered technologies, access to raw materials and other resources are other features that offer cost advantages to the enterprise. Reducing the product design cost, increasing the efficiency of the manufacturing plant, congenializing the automated assembly line and product development activities with the cost leadership strategy are the most important ways that can be applied to reduce cost. For enterprises in the service sector, it is possible to acquire cost advantages by effectively applying training procedures, reducing general expenses, controlling low-cost human resources and high input-output ratio (Porter, 1985). In the cost leadership strategy, enterprises aim to be the market leader with the products or services that have the lowest cost and to the entire industry they are in. Therefore, they create a competitive advantage at a low cost in their market.

## 2.3. Differentiation Strategy

The differentiation strategy aims to be unique in contrast to the other enterprises in the industry in fields they consider important to the customers. Enterprises implementing a differentiation strategy select one or more features that most buyers perceive as important in their industry and position themselves to meet this expectation. This positioning is accompanied by high pricing. With the products and services enterprises differentiate, they enable buyers to abide by the desired price and earn high profits.

In the differentiation strategy, enterprises aim to be unique by bringing the factors that will differentiate them from their competitors to the forefront, such as innovation, new technological adaptations, quality, and prestige, which they think are key for customers (Porter, 1996). In addition to the necessary aspects for the implementation of this strategy, enterprises that have skills such as creativity and strong organizational image

can successfully implement the differentiation strategy and, under the favor of their unique position, they can both ensure customer loyalty and increase their profitability by offering higher prices for their products and services (Miller and Friesen, 1986; Porter, 1996; Lumpkin and Dess, 2006). Differentiation strategy may differ from market to market depending on the features of the product, distribution channels, sales support services and implementation of marketing activities. For this reason, the market dynamics must be well defined for the strategy to be successful.

## 3. Hypothesis

Cost leadership and differentiation strategies aim to offer a competitive advantage in a wide industry segment. Therefore, it is considered to have an important effect on maintaining and increasing business performance. Considering the studies on cost leadership and differentiation strategies, publications supporting the fact that cost leadership and differentiation strategies increase performance have been found in many studies (Amoako-Gyampah and Acquaah, 2008; Li and Li, 2008; Acar and Zehir, 2010; Yasar, 2010).

The entrepreneurial orientation of enterprises can enable them to dominate the market and earn higher profits in contrast to their competitors with a perspective of innovation, being proactive, and not hesitating to take risks. This can be one of the key aspects that will increase the performance in the market of the business. In the literature survey, it is pointed out that enterprises with a high entrepreneurship orientation can show superior performance (Wiklund and Shepherd, 2003; Hult, Snow and Kandemir, 2003; Lee and Lim., 2009)

An entrepreneur-oriented business expresses innovative, proactive decision-making and a courageous, risky, and aggressive approach, rather than a cautious and stability-oriented approach (Covin & Wales, 2012). Therefore, it can be considered that entrepreneur-oriented enterprises increase their performance by catching the opportunities in the market they are in before their competitors intrepidly. It showed the different effects of the dimensions of entrepreneurship orientation on competitive strategy, the effects of cost leadership and differentiation on performance in the literature survey. While the relationship between innovation and competitive strategies has been shown, risk-taking and competitive aggressiveness have not been shown to have a relationship with differentiation and cost leadership strategies. It has been observed that entrepreneurship orientation is effective in both cost leadership and

differentiation strategies in different studies (Lechner and Gudmundsson, 2014; Prima et al. 2022).

It has been shown that businesses that verge on to cost leadership strategy increase business performance with entrepreneur-oriented decision-making mechanisms in some studies. It was shown in another study that entrepreneurship orientation was associated with differentiation strategy and performance, but not with cost leadership strategy (Kaya, 2015; Dess, Lumpkin and Covin, 1997).

H1. There is a positive relationship between cost leadership and entrepreneurship orientation
H2. There is a positive relationship between differentiation and entrepreneurship orientation
H3. There is a positive relationship between cost leadership and market performance.
H4. There is a positive relationship between differentiation and market performance.
H5. There is a positive relationship between entrepreneurship orientation and market performance
H6. Entrepreneurship orientation has a mediating effect on the relationship between cost leadership and market performance
H7. Entrepreneurship orientation has a mediating effect on the relationship between differentiation and market performance
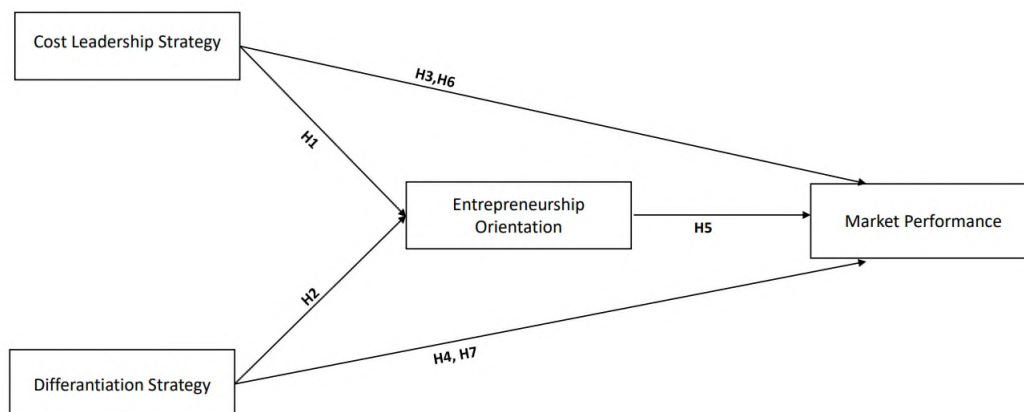


**Figure 1. Research model**

## 4. Methodology

### 4.1. Objective of The Study

The objective of the study is to evaluate the mediating role of entrepreneurship orientation in the relationship cost leadership and differentiation strategies and market performance.

### 4.2. Sampling and Data Collection

The main framework of our study, Turkey's top 500 companies that is published in the ISO 500 list. 27 of 500 companies did not allow to disclosure of their commercial name and were excluded tin the study. The framework of the study was determined as 473 companies which are known the company name. Information about the research and questionnaires were sent to companies via e-mail. A response rate of 28.96% was achieved by receiving feedback from 137 businesses. Looking at other studies where data was collected via e-mail, it is seen that the return rate of the questionnaires varies between 10% and 26% (Akıncı et al., 2004; Özdevecioğlu and Biçkes ,2012). The return rate of survey seems sufficient.

In this study, entrepreneurship orientation scale consisted of 21 items. 4 items for competitive aggressiveness, 5 items for proactivity, 5 items for innovativeness and 4 items for risk taking were used (Venkatraman, 1989; Covin and Slevin, 1988; Li, Liu and Zhao, 2006). 14 item scale were used as a differentiation (Kohli and Jaworski,1990; Lynch et al.,2000; Dess and Davis,1984; Porter 1980). 7 items scale were used to measure market performance (Baker and Sininkula, 1999; Antoncic and Hisrich, 2001; Vickery, 1993; Yamin et al. 1999; Morgan and Strong, 2003). All items are measured on a five point Likert-type scale ranging between 1=strongly disagree and 57=strongly agree. Data is evaluated by SPSS 20.0 statistical program. The relationships between the all variables are tested using factor analysis, reliability, correlation, and regression analyses.

### 4.3. Analysis and Results

97.8% of the sample were operated in private.  75.2% of companies operate internationally, 20.2% nationally and 3.6% regionally. 75.2% of the companies were founded before 1996. Detailed descriptive information about in which sector the companies mostly operate and number of employees are given in Table 1.

Table 1. Descriptive analysis

| | | Frequency | Percent | Cumulative Percent |
|---|---|---|---|---|
| Field | Public | 3 | 2.2 | 2.2 |
| | Private | 134 | 97.8 | 100.0 |
| Company Limit | Regional | 5 | 3.6 | 3.6 |
| | National | 29 | 21.2 | 24.8 |
| | International | 103 | 75.2 | 100.0 |
| Sector | Food/Beverage/Tobacco | 12 | 8.8 | 8.8 |
| | Pharmaceutical/Medical Device | 4 | 2.9 | 11.7 |
| | Clothing/Textile/Leather | 9 | 6.6 | 18.2 |
| | Machine-Tech/Metalware | 9 | 6.6 | 24.8 |
| | Automotive | 13 | 9.5 | 34.3 |
| | Furniture | 2 | 1.5 | 35.8 |
| | Chemistry/Oil/Tyre | 10 | 7.3 | 43.1 |
| | Base Metal | 10 | 7.3 | 50.4 |
| | Office/Electric Machine Device | 4 | 2.9 | 53.3 |
| | Other Manufacturing | 64 | 46.7 | 100.0 |
| Employees Number | Lowest thru 1000 | 68 | 49.6 | 49.6 |
| | 1001 thru 2000 | 19 | 13.9 | 63.5 |
| | 2001 thru 3000 | 12 | 8.8 | 72.3 |
| | 3001 thru Highest | 38 | 27.7 | 100.0 |
| | | | | |
| Foundation | Lowest thru 1945 | 13 | 9.5 | 9.5 |
| | 1945 thru 1964 | 22 | 16.1 | 25.5 |
| | 1965 thru 1984 | 33 | 24.1 | 49.6 |
| | 1895 thru 1996 | 35 | 25.5 | 75.2 |
| | 1996 thru Highest | 32 | 24.8 | 100.0 |
| | Total | 137 | 100.0 | 100.0 |

In the study, firstly, questions related with variables used in survey have been subjected to factor analysis and variables have been classified. Detailed information is given in Table 2.

Table 2. Factor analysis

| Factors | Factor Items | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|---|---|
| Entrepreneurship Orientation | GO_P2 | ,778 | | | | | | |
| | GO_P3 | ,630 | | | | | | |
| | GO_P4 | ,536 | | | | | | |
| | GO_RA7 | | ,835 | | | | | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | GO_RA8 | | ,898 | | | | |
| | GO_RA9 | | ,810 | | | | |
| | GO_Y10 | | | ,613 | | | |
| | GO_Y11 | | | ,688 | | | |
| | GO_Y12 | | | ,680 | | | |
| | GO_Y13 | | | ,770 | | | |
| | GO_Y14 | | | ,795 | | | |
| | GO_RISK15 | | | | ,550 | | |
| | GO_RISK16 | | | | ,805 | | |
| | GO_RISK17 | | | | ,531 | | |
| | GO_RISK18 | | | | ,750 | | |
| Differentiation Strategy | FS15 | | | | | ,768 | |
| | FS16 | | | | | ,857 | |
| | FS17 | | | | | ,490 | |
| | FS18 | | | | | ,787 | |
| | FS20 | | | | | ,499 | |
| | FS21 | | | | | ,617 | |
| | FS22 | | | | | ,668 | |
| | FS23 | | | | | ,444 | |
| | FS24 | | | | | ,736 | |
| | FS26 | | | | | ,659 | |
| | FS27 | | | | | ,741 | |
| | FS28 | | | | | ,699 | |
| Cost Leadership Strategy | MLS1 | | | | | | ,764 |
| | MLS2 | | | | | | ,576 |
| | MLS3 | | | | | | ,819 |
| | MLS4 | | | | | | ,753 |
| | MLS5 | | | | | | ,493 |
| | MLS6 | | | | | | ,709 |
| | MLS7 | | | | | | ,823 |
| | MLS8 | | | | | | ,566 |
| | MLS10 | | | | | | ,608 |
| | MLS11 | | | | | | ,551 |
| | MLS12 | | | | | | ,616 |
| | MLS14 | | | | | | ,628 |
| Market Performance | ISL_PP6 | | | | | | ,746 |
| | ISL_PP7 | | | | | | ,673 |
| | ISL_PP8 | | | | | | ,763 |
| | ISL_PP9 | | | | | | ,579 |
| | ISL_PP10 | | | | | | ,754 |
| | ISL_PP11 | | | | | | ,649 |
| | ISL_PP12 | | | | | | ,732 |

Extraction Method: Principal Component Analysis.
Rotation Method: Promax with Kaiser Normalization.
Total Explained Variance: 64,94 %  KMO (Kaiser-Meyer-Olkin) Test: 0.846

The point to be emphasized in factor analysis is how much the factor loadings of the variables explain the variance. It is generally sufficient for the explained variance to be above 0.50. The total explained variance in the study was 64.94 % indicating that the factors were valid. In general, a factor load of 0.30 explains a 9% variance in the literature. For this reason, loads between 0.30 and 0.59 are considered as moderate and above 0.60 as high (Tabachnick and Fidell, 2001; Büyüköztürk,2002). In this study, the factor load lower limit was determined as 0.40. It is seen that the factor loads of the questions belonging to the variables are all greater than 0.40. As a result of factor analysis, totally 3 items of entrepreneurship orientation (2 items of proactivity and 1 item of competitive aggressiveness), 2 items of differentiation strategy, 2 item of cost leadership strategy were eliminated due to low factor loads.

In the Table 3 Cronbach Alpha coefficient were evaluated for validity and reliability. In the literature review, a Cronbach's alpha coefficient of 0.70 in social sciences is considered sufficient for internal reliability (Baum & Wally, 2003). The Cronbach alpha coefficients of all the scales in the study were above 0.70, which indicates that the scales have internal reliability.

Table 3. Reliability analysis

|  | Items | Cronbach Alfa |
|---|---|---|
| Entrepreneurship Orientation |  |  |
| Proactivity | 3 | ,842 |
| Competitive Aggressiveness | 3 | ,856 |
| Innovativeness | 5 | ,871 |
| Risk Taking | 4 | ,766 |
| Cost Leadership | 12 | ,897 |
| Differentiation | 12 | ,922 |
| Market Performance | 7 | ,894 |

Pearson correlation coefficients, standard deviation and mean values are shown in Table 4. There is a significant correlation between all variables (p <0.001).

## Table 4. The Correlation coefficients

| | Mean | Std. Deviation | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|
| Entrepreneurship Orientation | 3,5101 | 0,5049 | 1 | | | |
| Cost Leadership | 4,0228 | 0,5226 | ,329** | 1 | | |
| Differentiation Strategy | 4,0396 | 0,5406 | ,636** | ,373** | 1 | |
| Market Performance | 3,7308 | 0,5977 | ,567** | ,245** | ,577** | 1 |
| **. Correlation is significant at the 0.01 level (2-tailed). | | | | | | |

Relationship between dependent and independent variables were examined with using regression tests.
Detailed information is given in Table 5.

## Table 5. Regression analysis

| Model | Independent Variables | Dependent Variables | Standardized β | Sig. | Adjusted $R^2$ | F Value | Model Sig. |
|---|---|---|---|---|---|---|---|
| 1 | Cost Leadership Strategy | Entrepreneurship Orientation | ,329*** | ,000 | ,102 | 16,379 | ,000b |
| 2 | Differentiation Strategy | Entrepreneurship Orientation | ,636*** | ,000 | ,400 | 91,809 | ,000b |
| 3 | Cost Leadership Strategy | Market Performance | ,245*** | ,004 | ,053 | 8,624 | ,004b |
| 4 | Differentiation Strategy | Market Performance | ,571*** | ,000 | ,322 | 65,444 | ,000b |
| 5 | Entrepreneurship Orientation | Market Performance | ,567*** | ,000 | ,317 | 64,103 | ,000b |

Significance: * p<0.10 ** p<0.05 *** p<0.01

Cost Leadership strategy was considered as independent variables, and the effect of the cost leadership strategy on entrepreneurship orientation, which was selected as the dependent variable, was examined. Model 1 shows that, there is a significant relationship between the cost leadership strategy and entrepreneurship orientation β=0,329 (p <0.01). The model showed that the independent variable explains 10.2 % of the change on the dependent variable (R2 = 0.102) and **H1** hypothesis is supported.

Differentiation strategy was considered as independent variables, and the effect of the differentiation strategy on entrepreneurship orientation, which was selected as the

dependent variable, was examined. Model 2 shows that, there is a significant relationship between the differentiation strategy and entrepreneurship orientation $\beta=0,636$ (p $<0.01$). The model showed that the independent variable explains 40 % of the change on the dependent variable ($R^2 = 0.400$) and **H2** hypothesis is supported.

Cost leadership strategy was considered as independent variables, and the effect of the cost leadership strategy on market performance, which was selected as the dependent variable, was examined. Model 3 shows that, there is a significant relationship between the cost leadership strategy and market performance $\beta=0,245$ (p $<0.01$). The model showed that the independent variable explains 5.3 % of the change on the dependent variable ($R^2 = 0.053$) and **H3** hypothesis is supported.

Differentiation strategy was considered as independent variables, and the effect of the differentiation strategy on market performance, which was selected as the dependent variable, was examined. Model 4shows that, there is a significant relationship between the differentiation strategy and market performance $\beta=0,571$ (p $<0.01$). The model showed that the independent variable explains 32.2 % of the change on the dependent variable ($R^2 = 0.322$) and **H4** hypothesis is supported.

Entrepreneurship orientation was considered as independent variables, and the effect of the entrepreneurship orientation on market performance, which was selected as the dependent variable, was examined. Model 5 shows that, there is a significant relationship between the entrepreneurship orientation and market orientation $\beta=0,567$ (p $<0.01$). The model showed that the independent variable explains 31.6 % of the change on the dependent variable ($R^2 = 0.316$) and **H5** hypothesis is supported.

Baron and Kenny (1986) method was used to test the mediation relationships in the model. According to Baron and Kenny, firstly, the independent variable should have positive effect on the mediating variable. Secondly, the independent variable should have positive effect on the dependent variable. Lastly the mediating variable should have positive effect on the dependent variable and simultaneously, the mediating variable is included in the regression analysis together with the independent variable, the regression coefficient of the independent variable on the dependent variable should decrease, while the mediating variable should continue to have a significant effect on the dependent variable and (Baron and Kenny; 1986).

The mediating role relationship between dependent and independent variables were examined with using multi regression tests.

Detailed information is given in Table 6.

### Table 6. The mediating role regression anaysis

| Model | Independent Variables | Dependent Variables | Standardized β | Sig. | Adjusted R² | F Value | Model Sig. |
|---|---|---|---|---|---|---|---|
| 6 | Cost Leadership Strategy | Market Performance | 0,546*** | ,000 | ,316 | 32,374 | ,000b |
| | Entrepreneurship Orientation | | ,065 | ,385 | | | |
| 7 | Differentiation Strategy | Market Performance | 0,343*** | ,000 | ,387 | 43,987 | ,000b |
| | Entrepreneurship Orientation | | 0,353*** | ,000 | | | |

Significance: * p<0.10 ** p<0.05 *** p<0.01

The mediating role of entrepreneurship orientation on the effect of cost leadership strategy on market performance has been tested in Model 6. It was observed that the effect of cost leadership strategy on market performance beta value did not decrease. **H6** hypothesis is rejected.

The mediating role of entrepreneurship orientation on the effect of differentiation strategy on market performance has been tested in Model 7. It was observed that the effect of differentiation strategy on market performance beta value decreased from ($\beta$=0.571) to ($\beta$=0.343) p<0,001 significance level. **H7** hypothesis is partially supported.

## 5. Conclusion

In conclusion, the study has suggested that which factors effect market performance especially in Covid-19 pandemic. Especially considering the Covid-19 Pandemic, is using only competitive strategies to create competitive advantage effective in increasing market performance? In addition to implementing strategies such as cost leadership and differentiation, how important is the entrepreneurial perspective of the business? Can entrepreneurship-oriented approaches such as making quick decisions, anticipating opportunities, responding to the needs of the market with innovative products, increase the impact of competitive strategies, which are considered necessary for increasing the performance of the business and providing competitive advantage in the market in which it operates?

In this study, the effects of cost leadership and differentiation, one of Porter's competitive strategies, on the market performance of the enterprise were examined, and the mediating role of entrepreneurship orientation in this relationship was investigated in the Covid-19 Pandemic period.

In the research model, first of all, the effect of cost leadership and differentiation strategies, which are the competitive strategies, on entrepreneurship orientation was investigated. As a result of the study, it has been proven that cost leadership and differentiation strategies have a positive and significant effect on entrepreneurship orientation. In different studies, the relationship of competitive strategies with entrepreneurship orientation and its sub-dimensions has been shown (Lechner and Gudmundsson, 2014; Prima et al. 2022).

In the study, the effect of entrepreneurship orientation on market performance was examined and it was found that it had a positive effect. Looking at other studies, it is seen that it is consistent with the results found in the research. (Wiklund and Shepherd, 2005; Zahra and Covin 1995, Rosenbusch, Rauch and Bausch, 2013; Miller and Breton-Miller, 2011; Keh,, Nguyen and Ng, 2007; Poon, Ainuddin, and Junit, 2006; Jogaratnam and Tse, 2006; Wiklund & Shepherd, 2003).

The effect of cost leadership and differentiation strategies on market performance has been investigated and proven to have a significant positive effect. When previous studies were examined, the relationship between competitive strategies and performance was supported (Santos-Vijande et al., 2021; Acquaah and Yasai-Ardekani, 2008; Li and Li, 2008).

The mediating role of entrepreneurial orientation in the effect of cost leadership strategy and differentiation strategy on market performance has been examined. According to the results, although entrepreneurial orientation has a partial mediating effect on the effect of differentiation strategy on market performance, entrepreneurship orientation does not have a mediating effect on the effect of cost leadership on market performance. In a different study, the relationship between entrepreneurship orientation and differentiation strategy and innovation performance was examined and it was seen that the differentiation strategy is closely related to the innovation capabilities of enterprises, that is, to process and product innovations (Karaboğa, 2015).

According to Porter, business need to choose one of competitive strategies to create a competitive advantage, There are different studies supporting this view, it has been determined that if businesses try to use their competitive strategies simultaneously, they will not be successful and they will be called "stuck businesses" (Acquaah and Yasai-Ardekani, 2008; Nandakuma et al., 2011; Manteghi and Zohrabi, 2011; Porter, 1980; Morschett et al., 2006).

Conclusion, if businesses want to survive the Covid -19 pandemic, they need to develop dynamic capabilities and adapt quickly to the new environmental conditions (Mansour et al., 2019). The Covid-19 pandemic has been a serious crisis management test for businesses. Managing this global crisis is closely related to how well strategic choices are applied. The power of businesses to analyze their existing resources and environmental factors enables them to gain competitive advantage in this competitive environment. Especially during the Covid-19 pandemic period, it is one of the most important factors for businesses to evaluate the market with a different perspective in competition and fast, brave and proactive steps in maintaining or increasing their performance.

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# İşgören Mutluluğu ile Duygusal Emek ve İş Performansı İlişkisi

## *The Relationship Between Employee Happiness and Emotional Labor and Job Performance*

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**Öz:** İşgörenlerin çalıştıkları kurumun vitrinini yansıtan en önemli aracı unsur olduğu günümüzde kabul görmüş önemli bir yaklaşımdır. İşgörenlerin göstermiş oldukları yetenekleri, işlerine duydukları aidiyetleri ve işin sonucuna yönelik sergilemiş oldukları performanslarının yüksek seviyede olması iş yerinde duydukları mutluluk hissinin karşılanmasını da ifade etmektedir. Bu çalışmanın örneklemi, İstanbul ilinde bulunan perakende spor giyim sektöründe hizmet veren mağazacılık işgörenleridir. Veri toplamak amacıyla anket yöntemi kullanılmıştır. Elde edilen veriler ışığında araştırma modeli hipotezleri AMOS programı ile Yapısal Eşitlik Modeli (YEM) kullanılmıştır. Araştırma bulgularına göre, iş yerinde mutluluğun, duygusal emek ve iş performansı ilişkisinde aracı rolü neticesinde meydana geldiği tespit edilmiştir. Elde edilen bulguların literatüre ve ilgi duyan araştırmacılara katkı sağlayacağı düşünülmektedir.

**Anahtar Kelimeler:** Duygusal Emek, İş Performansı, İş Yerinde Mutluluk

*Abstract: It is one of the most important approaches accepted today that the employees are the most important intermediary element that reflects the showcase of the institution they work for. Here, the talents of the employees, their sense of belonging to their jobs, and the high level of performance they have displayed in the part of the work that leads to the end of the work also mean that the feeling of happiness they feel at work is met at the same time. The sample of the study is merchandising employees serving in the retail sector in Istanbul. The questionnaire method was used to collect data. In the light of the data obtained, the research model hypotheses were used with the AMOS program and the Structural Equation Model (SEM). According to the research findings, it has been determined that happiness at work has a mediating role in the relationship between emotional labor and job performance. The findings are thought to be a light to the literature and interested researchers.*

*Keywords: Emotional Labor, Job Performance, Happiness at Work*

## 1. Giriş

Müşteri ile temasın gerçekleştiği önemli bir basamak olan satış basamağı şirketlerin kültürlerini yansıttıkları önemli bir sergileme alanı haline gelmiştir. Kurumun kültürünü yansıtan bu basamak aynı zamanda işgören mutluluğunun, aidiyetinin ve özümsenmesinin en önemli vitrini olarak kendini göstermektedir. Globalleşen dünyada yer alan kurumların hem kendi kurum kimliklerini oluşturmaları hem de kurum kültürlerini sergilemede kullandıkları işgörenlerin tutum ve davranışları çok önemli bir hale gelmiştir. Özellikle hizmet sektöründe perakende kısmında bulunan işgörenlerin sergilemiş oldukları kabiliyet ve yetenekleri onların kurum kültürüne ne kadar uyum sağladıklarıyla oldukça ilgilidir. İşgörenlerin sağladıkları bu aidiyet ortamı kurum kimliğinin ve marka imaj algısının hem müşteri gözünde hem de segmentindeki şirketler açısından oldukça etkili bir rol üstlenmektedir. Şirketlerin oluşturmuş oldukları misyon ve vizyonların çalışanlarına doğru sirayet etmesi hem kültürünü hem çalışanı hem de müşteri memnuniyetini etkilemektedir. Müşteri memnuniyeti aynı zamanda işgörenlerin markaya duyduğu güveni arttırmaktadır. Çünkü mağazacılık sektöründe müşterilerin geri dönüşümü ve tavsiyeleri, koca bir network oluşturmaktadır. Bu network ağı sayesinde işgörenlerin güler yüzlü müşteri yaklaşımı ya da kötü davranışları direkt olarak yansımasa bile farklı dönemeçlerden tekrar şirketi bulmaktadır. Şirketlerin buradaki tutumlarında var olan kuralların ve geliştirilmiş olan örgüt iklimi kurallarının esneyebilme kapasitesinin iklime zarar vermeden yenilikçi olması oldukça önemlidir. Bu sebeple işgörenlerin iş yerindeki mutluluğu hem performanslarını hem de harcamış oldukları emeklerini tetiklemektedir. Burada devreye giren işgörenlerin zaman zaman göstermekte zorlandıkları bazı kavramları kısa kısa göz atmakta yarar vardır. Burada bu çalışmadan elde edilen bulgular yorumlanacaktır.

## 2. Duygusal Emek

Kavramı araştırırken en çok karşımıza çıkan noktaya baktığımızda kavramın bir his ya da hissettirme ile ilgili olduğunu görüyoruz. Buradaki his perakende sektörü üzerinden bakılırsa satışı yapan kişiyi ifade ederken, hissettirme ise alıcıyı ifade etmektedir. Duygusal emek kavramı da burada bir hissettirme olarak karşımıza çıkmaktadır (Seçer, 2005). Duygusal emekte bize verilen şey sadece fiziksel ya da akılsal süreçlerin yanında bir de hislerimizi mümkün olduğunca denetlemeli doğru zamanda doğru hisleri karşımızdakilere iletmemiz gerektiğinden bahsetmektedir (Kaya & Özkan, 2012). Dönemimize baktığımızda özellikle satış departmanlarında çalışanlardan beklenilen en önemli şeyin hem kendi duygularını hem de karşısında bulunan müşterinin duygularına yön verme durumu söz konusudur. Bu çalışmada kavramı inceleyen Hochschild'in

duygusal emeğin boyutları olarak ele aldığı yüzeysel davranış, derinlemesine davranış, samimi davranış kısaca ele alınmıştır (Hochschild, 1983):

- Yüzeysel Davranış: İşgörenlerin duygularını değiştirmemelerine rağmen davranışlarına dikkat ederek şirketlerinin onlardan beklediği gibi davranmasıdır. Bu davranış biçimi şirketlerin belirlemiş olduğu örneğin; gülümseme ve neşeli olma hali ile birleştirerek işgören tarafından saklanmasına yaramaktadır. İşgören burada tamamıyla kendi değil başka biri gibi davranışlar sergiler (Tunç, 2012).
- Derin Davranış: Şirketin işgörenden beklediği davranış biçimlerinin işgören tarafından normalleştirilip duygu durumuna sabitlenmesi olarak ifade edebiliriz. Örneğin; iş yerinde huzursuz olan bir işgörenin müşterisine bunu yansıtmaması ve her şeyin çok düzgün bir şekilde ilerlediği ifade etmesi bu duruma tamamıyla karşılık gelmektedir (Aykanat & Koç, 2020).
- Samimi Davranış: İşgören burada şirketin göstermesini istediği duygu durumunu o kadar benimsemiştir ki şirketin istekleri kendi benliği ile örtüşme durumundadır. Bu yüzden de benimsemişlik onda tamamıyla farklı bir duygu durumu olmadığını gösterir (Aykanat & Koç, 2020).

## 3. İş Performansı

Şirketlerin, işgörenlerinin değerlendirmelerini yapabilmeleri ve işgörenin de işin getirdiklerini yerine getirip getiremediği belirten bir kavram olarak karşımıza çıkmaktadır (Bingöl, 2013). Bir işi yapan işgörenin işin ne kadarını yapıp ne kadarını yapmadığının bir göstergesidir (Akal, 2003). İşgörenlerin verilen hedefler ve şirketin koyduğu kurallar çerçevesinde kendisinden beklenilen en üst seviyede gerçekleştirmesi olarak da ifade edilebilir (Monil & Tahir, 2011). Bu şekilde bakıldığında iş performansını daha iyi hale getirdiğinden şirket nezdinde her şeyin kolaylaştığını ve müşteri memnuniyetinin daha sağlam temeller üzerine oturtulduğunu ifade etmektedir (Yıldız, 2015). Kavramı incelerken önemli iki boyutu da kısaca özetlememiz gerekmektedir:

- Görevsel Performans: Şirketlerin çalışanlarından istedikleri rol ve sorumluluklarını yerine getirdiklerinde meydana gelen süreçtir. Burada çalışan tamamıyla şirketinin ondan istediği yetenekleri ve becerilerini en süt düzeyde kullanmaktadır (Doğan, 2020).
- Bağlamsal Performans: Çalışanların göstermiş oldukları yetenekler ve becerilerin dışında şirketin oluşturmuş olduğu kurum kültürüne daha fazla nasıl katkı sağlayabilirim, işimi geliştirecek daha fazla neler katabilirimi ifade ermektedir (Şahin, 2018).

## 4. İş Yerinde Mutluluk

Şirketlerin en önemli amacı karlılık ve verimlilik gibi göstergelerin yukarı yönlü izlenmesidir. Bunu sağlayacak en önemli şey de işgörenlerin yüksek performansları ve yeteneklerini en üst düzeyde sergileyebilme potansiyeline sahip olabilmeleridir. Eğer işgörenler iş yerinde, bir halde çalışıyor ve becerilerini en üst noktada sergileyip şirketlerin karlılığında payları bulunuyor ise iş yerinde mutluluğu tanımlamış bulunuyoruz, demektir (Kızıloğlu, 2021). Şirketler, işgörenlerin mutluluğunu ne kadar çok bir kurum kültürü haline getirirlerse o iş yerine olan bağlılığın işgörenler açısından yükseldiğini görmekteyiz. Bu durumda işini benimseme ve kurumunda kariyer hedefi oluşturması açısından işgörenin güveni artmaktadır (Erhan, 2021). İş yerinde mutluluğu etkileyen üç temel unsur olduğu görülmektedir:

- İşe Adanmışlık: Çalışanın çalıştığı şirketin misyon, vizyon ve gelecek hedeflerini tamamıyla benimsemesi olarak adlandırılabilir (Kocel, 2011). Çalışanın işle ilgili çalışmalara katılmaktan haz alması, yüksek enerjili ve oldukça verimli faaliyetlerini tanımlamaktadır (Aktaş & Akdemir, 2019).
- İş Tatmini: Çalışanların şirketlerine duydukları pozitif ve negatif yönlü değişen bir kavramdır (Güner, Ocak, & Can, 2014). İş tatminin, her açıdan sağlandığı örgütsel yapıda çalışanların işlerine duydukları aidiyetlerinin yükselmesi, şirketin karlılık, verimlilik ve işten ayrılma niyetine varana kadar çok yönlü etkileye sahiptir. Örneğin, iş tatmini gerçekleşen bir çalışan satış yaparken daha özverili, daha pozitif ve alıcıyı etkileyen bir konuma geçebilmektedir (Kolbaşı, 2019).
- Duygusal Bağlılık: Burada kavramı tanımlarken kullanmamız gereken en önemli özellik şirkete duyulan aidiyetin en yüksek olduğu türüdür. Aidiyeti gelişmiş olan çalışanların kurumlarına olan tutkuları onları kariyer hedeflerine daha istekli olmaya itmekte ve aynı zamanda yolunda gitmeyen şeyleri düzeltme konusunda da en önde olmalarını sağlamaktadır (Çekmecelioğlu, 2006).

## 5. Yöntem
### 5.1. Araştırmanın Amacı ve Önemi

Satış ve pazarlama alanlarında çalışanların iş yerinde mutluluğu büyük bir önem ifade etmektedir. Çünkü çalışanın harcamış olduğu duygusal emek ve göstermiş olduğu iş performansının iş yerinde mutluluğu etkilediği düşünülmektedir. Bu araştırmada amaç iş yerinde mutluluğun sergilenen duygusal emek ve iş performansında bir aracılık rolü olup olmadığına bir cevap aramaktadır. Literatürde yapılan çalışmalarda, duygusal emek ve iş performansı ilişkisinde iş yerinde mutluluğun aracılık rolü üzerinde duran, perakende sektöründe yapılmış yeterince araştırma bulunmadığından bu eksikliğin bir nebze elimizdeki çalışmayla giderilmesi bakımından önem taşımaktadır.

## 5.2. Araştırma Modeli

Araştırma modelinde duygusal emek bağımsız değişken iş performansı bağımlı değişken iş yerinde mutluluk değişkeni ise aracı değişken olarak yer almaktadır.
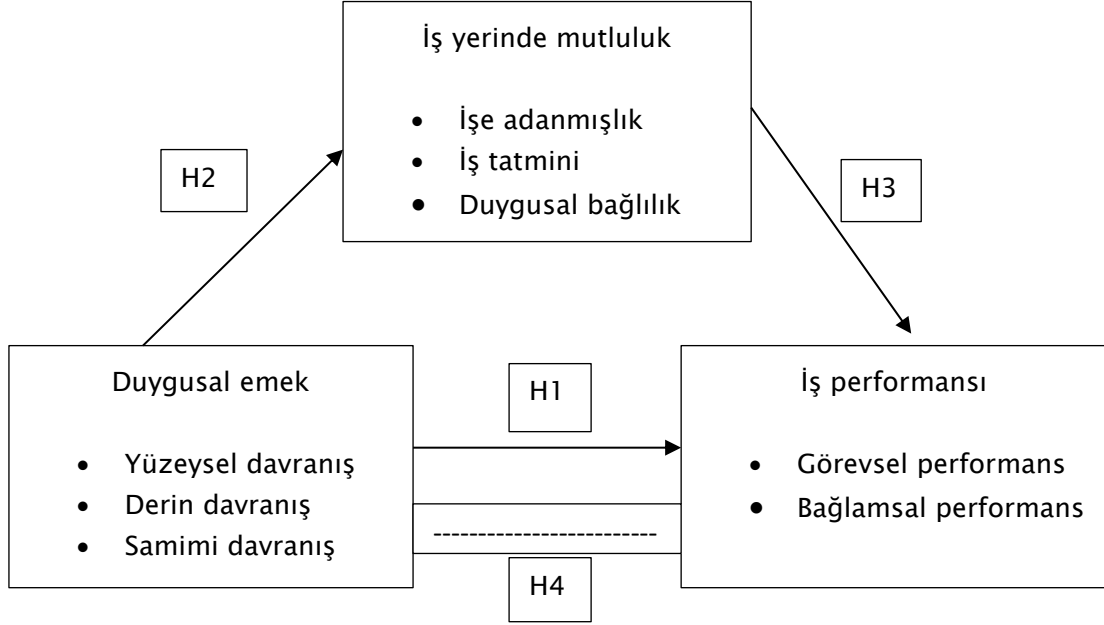


Araştırmanın amacında; Duygusal emeğin alt boyutları ve iş performansının alt boyutlarının birbirleri arasındaki ilişkinin varlığı tespit edilmeye çalışılmış olup; diğer kısımda ise iş yerinde mutluluğun, duygusal emek ve iş performansı arasındaki aracılık rolüne odaklanılmıştır. Kaynak taraması sonucunda aşağıdaki hipotezler oluşturulmuştur:

H1: Duygusal emek iş performansını etkiler.

H2: Duygusal emek iş yerinde mutluluğu etkiler.

H3: İş yerinde mutluluk iş performansını etkiler.

H4: duygusal emek ve iş performansı ilişkisinde iş yerinde mutluluk aracılık rolü oynar.

## 5.3. Araştırmanın Kapsamı, Varsayımları ve Kısıtlamaları

Araştırmanın kapsamı İstanbul ilinde bulunan perakende spor giyim sektöründe çalışan satış danışmanlarıdır ve bunların arasından 250 kişiden veri toplanabilmiştir. Yapılan araştırmaya katılanların ankete verdikleri cevapların içten ve güvenilir olduğu ve gerçek görüşlerini yansıttığı varsayılmaktadır. Belirlenen örneklem Türkiye'deki satış

danışmanlarının çok az bir kısmı da olsa önemli çıkarımlar yapmak için yeterli olduğu düşünülmektedir. Araştırmanın zaman ve ekonomik kısıtı başta olmak üzere satış danışmanlarının ankete katılmak için yeterince ilgi göstermemeleri sebebiyle internet ortamında yapılması gibi bir kısıtı bulunmaktadır.

## 5.4. Ölçme Araçları

Bu araştırmada Dıefendorff ve arkadaşları tarafından geliştirilen duygusal emek ölçeği uygulanmıştır (Dıeffdorff, Croyle, & Grosserand, 2005). Ölçek, yüzeysel davranış, derinlemesine davranış ve samimi davranış şeklinde üç alt boyuttan oluşmaktadır. İş performans ölçeği ise literatürde yer alan benzer ölçeklerden yararlanılarak uyarlanmıştır. İş performansının ana ölçeği ise Goodman ve arkadaşlarının oluşturduğu ölçek esas alınarak hazırlanılmıştır (Goodman & Svyantek, 1999). İş yerinde mutluluk ölçeğini geliştiren ve İngilizceye uyarlayan Demo ve arkadaşlarıdır (Demo & Paschoal, 2013). İş yerinde mutluluk ölçeğinde literatürümüzde daha önce sıkılıkla kullanılmış olan kısaltılmış hali kullanılmış olup ve üç alt boyutuyla beraber incelenmiştir.

Aynı zamanda anket yöntemi kullanılmış olup, 250 kişiye çalışmanın kısıtlarından kaynaklı olarak internet ortamından veriler toplanmıştır.

## 5.5. Araştırma Bulguları
## 5.5.1. İstatiksel Analizler

Araştırma kapsamında toplanan verilerin analiz işlemleri SPSS 22.0 ve AMOS 22.0 programlarında yapılmıştır. AMOS programı ile Yapısal Eşitlik Modeli (YEM) analizi uygulanırken, SPSS programı ile açıklayıcı faktör analizi, güvenilirlik analizi, frekans analizi, ortalama ve standart sapma değerleri analiz edilmiştir. Güvenilirlik analizi ve normal dağılımın belirlenmesi amacıyla incelenen çarpıklık ve basıklık değerleri tabloda yer almaktadır.

Tablo 1. Duygusal emek ölçeği, iş yerinde mutluluk ölçeği ve iş performans ölçeği puanlarına ilişkin güvenilirlik, çarpıklık ve basıklık değerleri

| Ölçek | Alt Boyut | α | Çarpıklık | Basıklık |
|---|---|---|---|---|
| Duygusal emek | Yüzeysel rol yapma | 0,90 | −0,39 | −0,82 |
| | Derinden rol yapma | 0,85 | −0,83 | 0,52 |
| | Doğal duygular | 0,80 | −0,76 | 0,59 |
| İş yerinde mutluluk | İşe adanmışlık | 0,84 | −0,88 | 0,53 |
| | İş tatmini | 0,70 | −0,60 | 0,17 |
| | Duygusal bağlılık | 0,83 | −0,74 | 0,11 |
| İş performans | İş performansı | 0,91 | −0,56 | 0,04 |

Tablo incelendiğinde, duygusal emek ölçeğinin yüzeysel rol yapma, derin rol yapma ve doğal duygular alt boyutlarının yüksek düzeyde güvenilir olduğu (·>0,80), iş yerinde mutluluk ölçeğinin işe adanmışlık ve duygusal bağlılık alt boyutlarının yüksek düzeyde güvenilir olduğu (·>0,80), iş performans ölçeğinin yüksek düzeyde güvenilir olduğu (·>0,80) görülmektedir (Özdamar, 2013) Normal dağılımın belirlenmesi için çarpıklık ve basıklık değerleri incelenmiş olup, değerlerin normal dağılım için kabul edilen −2 ile +2 aralığında olduğu ve ölçeklere ilişkin verilerin normal dağılıma uygun olduğu görülmektedir (George & Mabery, 2010).

### 5.5.2. Katılımcıların Demografik Bilgilerine İlişkin Dağılımlar

Araştırmaya katılanların demografik bilgilerine ilişkin frekans ve yüzdelik dağılımları Tablo 2'de yer almaktadır.

Tablo 2. Katılımcıların demografik bilgilerine ilişkin frekans ve yüzdelik dağılımlar

| Değişken | Alt Değişken | f | % |
|---|---|---|---|
| Yaş grubu | 20–30 yaş | 209 | 82,9 |
| | 31–40 yaş | 31 | 12,3 |
| | 41–50 yaş | 10 | 4,0 |
| | 50 ve üzeri yaş | 2 | 0,8 |
| Cinsiyet | Kadın | 145 | 57,5 |
| | Erkek | 107 | 42,5 |
| Eğitim durumu | Lise | 70 | 27,8 |
| | Lisans | 94 | 37,3 |
| | Lisansüstü | 88 | 34,9 |
| Çalıştığı departman | Satış – pazarlama | 229 | 90,9 |
| | Krediler | 2 | 0,8 |
| | Finans | 6 | 2,4 |
| | Operasyon | 7 | 2,8 |
| | Satın alma ve destek | 3 | 1,2 |
| | İnsan kaynakları | 5 | 2,0 |
| Aylık gelir | 2000 TL'den az | 12 | 4,8 |
| | 2000 TL – 3500 TL | 21 | 8,3 |
| | 3501 TL – 5000 TL | 23 | 9,1 |
| | 5001 TL – 6500 TL | 87 | 34,5 |
| | 6500 TL'den fazla | 109 | 43,3 |
| Mesleki kıdem | 1–5 yıl | 152 | 60,3 |
| | 6–10 yıl | 66 | 26,2 |
| | 11–15 yıl | 26 | 10,3 |
| | 16–20 yıl | 6 | 2,4 |
| | 21 yıl ve üzeri | 2 | 0,8 |

Araştırmaya katılanların %82,9'u 20-30 yaş grubunda, %12,3'ü 31-40 yaş grubunda, %4'ü 41-50 yaş grubunda, %8'i 50 yaş ve üzerinde, %57,5'i kadın, %42,5'i erkek, %27,8'i lise mezunu, %37,3'ü lisans mezunu, %34,9'u lisansüstü eğitim mezunudur. Araştırmaya katılanların %90,9'u satış – pazarlama, %0,8'i finans, %2.4 ü krediler,%2,8'i operasyon, %1,2'si satın alma ve destek, %2'si insan kaynakları biriminde çalışmaktadır, katılımcıların %4,8'i 2000 TL'den az, %8,3'ü 2000 – 3500 TL, %9,1'i 3501 – 500 TL, %34,5'i 5001 – 6500 TL, 43,3'ü 6500 TL'den fazla aylık gelire sahiptir. Katılımcıların %60,3'ü 1-5 yıl, %26,2'si 6-10 yıl, %10,3'ü 11-15 yıl, %2,4'ü 16-20 yıl, %0,8'i 21 yıl ve üzerinde mesleki kıdeme sahiptir.

**Tablo 3. Katılımcıların duygusal emek ölçeği, iş yerinde mutluluk ölçeği, iş performans ölçeği arasındaki ilişkinin incelenmesi**

|  |  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|---|---|
| 1. Yüzeysel rol yapma | r | 1 |  |  |  |  |  |  |
|  | p |  |  |  |  |  |  |  |
| 2. Derinden rol yapma | r | ,387* | 1 |  |  |  |  |  |
|  | p | ,000 |  |  |  |  |  |  |
| 3. Doğal duygular | r | -,252* | ,150* | 1 |  |  |  |  |
|  | p | ,000 | ,017 |  |  |  |  |  |
| 4. İşe adanmışlık | r | -,080 | ,301* | ,491* | 1 |  |  |  |
|  | p | ,207 | ,000 | ,000 |  |  |  |  |
| 5. İş tatmini | r | -,085 | ,188* | ,403* | ,595* | 1 |  |  |
|  | p | ,179 | ,003 | ,000 | ,000 |  |  |  |
| 6. Duygusal bağlılık | r | -,104 | ,139* | ,389* | ,579* | ,684* | 1 |  |
|  | p | ,098 | ,027 | ,000 | ,000 | ,000 |  |  |
| 7. İş performansı | r | -,133* | ,208* | ,424* | ,602* | ,336* | ,468* | 1 |
|  | p | ,034 | ,001 | ,000 | ,000 | ,000 | ,000 |  |

*p<0,05

Tablo incelendiğinde, yüzeysel rol yapma ile iş performansı arasında negatif ve düşük düzeyde anlamlı ilişki olduğu (r=-,133; p<0,05), derinden rol yapma ile iş performansı arasında pozitif ve düşük düzeyde anlamlı ilişki olduğu (r=,208; p<0,05) ve doğal duygular ile iş performansı arasında pozitif ve orta düzeyde anlamlı ilişki olduğu (r=,424; p<0,05) görülmektedir. Yüzeysel rol yapma ile işe adanmışlık arasında (r=-,080; p>0,05), iş tatmini arasında (r=-,085; p>0,05), duygusal bağlılık arasında (r=-,104; p>0,05) anlamlı ilişki olmadığı görülmektedir. Derinden rol yapma ile işe adanmışlık arasında (r=,301; p<0,05), iş tatmini arasında (r=,188; p<0,05), duygusal bağlılık arasında (r=,139; p<0,05) pozitif ve düşük düzeyde anlamlı ilişki olduğu görülmektedir. Doğal duygular ile işe adanmışlık arasında (r=,491; p<0,05), iş tatmini arasında (r=,403; p<0,05), duygusal bağlılık arasında (r=,389; p<0,05) pozitif ve orta düzeyde anlamlı ilişki olduğu görülmektedir. Tablo incelendiğinde, işe adanmışlık ile iş performansı arasında (r=,602; p<0,05) ve duygusal bağlılık ile iş performansı arasında (r=,468; p<0,05) pozitif ve orta düzeyde anlamlı ilişki olduğu, iş tatmini ile iş performansı arasında (r=,336; p<0,05) pozitif ve düşük düzeyde anlamlı ilişki olduğu görülmektedir.

AGFI=,86; RMR=,08; SRMR=,05) tamamının kabul edilebilir uygunluk düzeyine sahip olduğu görülmektedir.

### 5.5.3. Ölçeklere İlişkin Ortalamalar
Araştırma kapsamında kullanılan ölçek maddeleri ve ölçeklerin alt boyutlarına ilişkin ortalamalar değerlendirilmiştir. Bu değerlendirmeler Tablo X, Tablo XX ve Tablo XXX'de yer almaktadır.

### Tablo 4. Duygusal emek ölçeği puanlarına ilişkin ortalamalar

| Ölçek | X | SS |
|---|---|---|
| 1. Müşterilerle uygun bir şekilde ilgilenebilmek için rol yaparım | 3,57 | 1,36 |
| 2. Müşterilerle ilgilenirken iyi hissediyormuşum rolü yaparım | 3,63 | 1,34 |
| 3. Müşterilerle ilgilenirken şov yapar gibi ekstra performans sergilerim | 3,10 | 1,36 |
| 4. Mesleğimi yaparken hissetmediğim duyguları hissediyormuş gibi davranırım | 3,10 | 1,35 |
| 5. Mesleğimin gerektirdiği halleri sergileyebilmek için sanki bir maske takarım | 3,31 | 1,35 |
| 6. Müşterilerime, gerçek hissettiğim duygulardan farklı duygular sergilerim | 3,21 | 1,30 |
| **Yüzeysel rol yapma** | 3,32 | 1,10 |
| 7. Müşterilere göstermek zorunda olduğum duyguları gerçekten yaşamaya çalışırım | 3,55 | 1,17 |
| 8. Göstermem gereken duyguları gerçekte de hissetmek için çaba harcarım | 3,61 | 1,17 |
| 9. Müşterilere göstermem gereken duyguları hissedebilmek için elimden geleni yaparım | 3,87 | 1,11 |
| 10. Müşterilere sergilediğim duyguları o an içimde de hissedebilmek için elimden geleni yaparım | 3,87 | 1,07 |
| **Derinden rol yapma** | 3,91 | 0,87 |
| 11. Müşterilere sergilediğim duygular samimidir | 4,11 | 0,97 |

| | | |
|---|---|---|
| 12. Müşterilere gösterdiğim duygular kendiliğinden ortaya çıkar | 4,00 | 0,96 |
| 13. Müşterilere gösterdiğim duygular o an hissettiklerimle aynıdır | 3,62 | 1,16 |
| **Doğal duygular** | 3,73 | 0,94 |

Tablo incelendiğinde, katılımcıların yüzeysel rol yapma düzeyinin orta seviyede olduğu (2,32/5), derinden rol yapma (3,91/5) ve doğal duygular (3,73/5) düzeylerinin ise orta düzeyin üzerinde olduğu görülmektedir. Duygusal emek ölçeğinde en yüksek ortalaması olan madde X=4,11 ortalama ile "11. Müşterilere sergilediğim duygular samimidir" maddesi, en düşük ortalamaya sahip madde ise X=3,10 ortalama ile "4. Mesleğimi yaparken hissetmediğim duyguları hissediyormuş gibi davranırım" maddesidir.

**Tablo 5. İş yerinde mutluluk ölçeği puanlarına ilişkin ortalamalar**

| Ölçek | X | SS |
|---|---|---|
| 1. İşimde kendimi güçlü ve dinç hissediyorum | 3,97 | 1,05 |
| 2. İşim konusunda hevesliyim | 4,06 | 1,01 |
| 3. Çalışırken kendimi işime kaptırırım | 4,13 | 1,01 |
| **İşe adanmışlık** | 4,05 | 0,89 |
| 4. Yaptığım işin içeriğinden ve özelliklerinden memnunum | 4,01 | 1,06 |
| 5. Yaptığım iş karşılığında aldığım ücretten memnunum | 3,12 | 1,31 |
| 6. İş yerimin yükselme için sunduğu mevcut fırsatlardan memnunum | 3,65 | 1,11 |
| **İş tatmini** | 3,60 | 0,92 |
| 7. Kariyerimin geri kalanını bu kurumsa geçirmek beni mutlu eder | 3,53 | 1,20 |
| 8. Çalıştığım kuruma kendimi duygusal olarak bağlı hissediyorum | 3,76 | 1,19 |
| 9. Kurumuma karşı güçlü bir aitlik duygusu hissediyorum | 3,79 | 1,11 |
| **Duygusal bağlılık** | 3,69 | 1,01 |

Tablo incelendiğinde, katılımcıların işe adanmışlık (4,05/5), iş tatmini (3,60/5) ve duygusal bağlılık (3,69/5) düzeylerinin orta düzeyin üzerinde olduğu görülmektedir. İş yerinde mutluluk ölçeğinde en yüksek ortalaması olan madde X=4,21 ortalama ile "11. Çalıştığım bölümün kalitesini yükseltecek yenilikçi öneriler sunarım" maddesi, en düşük ortalamaya sahip madde ise X=3,12 ortalama ile "5. Yaptığım iş karşılığında aldığım ücretten memnunum" maddesidir.

**Tablo 6. İş performans ölçeği puanlarına ilişkin ortalamalar**

| Ölçek | X | SS |
|---|---|---|
| 1. Bütün iş hedeflerimi gerçekleştiririm | 4,15 | 0,97 |
| 2. İşimin gerektirdiği performans kriterlerini karşılarım | 4,25 | 0,87 |
| 3. İşle ilgili tüm konularda uzmanlığımı sergilerim | 4,33 | 0,82 |
| 4. İşimin gerektirdiği bütün görevleri yerine getiririm | 4,32 | 0,84 |
| 5. İş arkadaşlarıma görevlerinde destek olurum | 4,32 | 0,82 |
| 6. İşim ile ilgili bütün alanlarda yetkinim, mesleğimin gerektirdiği uzmanlıkla iş görürüm | 4,27 | 0,86 |

| | | |
|---|---|---|
| 7. Verilen görevleri beklenen düzeyde yerine getirerek işin genelinde iyi bir performans sergilerim | 4,33 | 0,77 |
| 8. Kendimi üst görevlere uygun görmekteyim | 4,29 | 0,87 |
| 9. Verilen görevlerden daha fazla sorumluluk üstlenebilirim | 4,24 | 0,89 |
| 10. İş tanımımdan daha fazlasını yapmaya gönüllü olurum | 4,13 | 0,93 |
| 11. Çalıştığım bölümün kalitesini yükseltecek yenilikçi öneriler sunarım | 4,21 | 0,89 |
| 12. İşim ile ilgili hedefler için plan yapar, işleri tam zamanında tamamlarım | 4,35 | 0,76 |
| 13. Başkalarının iş yükü artınca onlara yardımcı olurum | 4,27 | 0,90 |
| 14. Arkadaşlarım yokken işlerine yardımcı olurum | 4,22 | 0,94 |
| **İş performansı** | **4,26** | **0,58** |

Tablo incelendiğinde, araştırmaya katılanların iş performansı düzeylerinin yüksek olduğu (4,26/5) görülmektedir. İş performans ölçeğinde en yüksek ortalaması olan madde X=4,35 ortalama ile "12. İşim ile ilgili hedefler için plan yapar, işleri tam zamanında tamamlarım" maddesi, en düşük ortalamaya sahip madde ise X=4,13 ortalama ile "10. İş tanımımdan daha fazlasını yapmaya gönüllü olurum" maddesidir.

**Tablo 7. Katılımcıların duygusal emek ölçeği, iş yerinde mutluluk ölçeği, iş performans ölçeği arasındaki ilişkinin incelenmesi**

| | | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|---|---|
| 1. Yüzeysel rol yapma | r | 1 | | | | | | |
| | p | | | | | | | |
| 2. Derinden rol yapma | r | ,387* | 1 | | | | | |
| | p | ,000 | | | | | | |
| 3. Doğal duygular | r | –,252* | ,150* | 1 | | | | |
| | p | ,000 | ,017 | | | | | |
| 4. İşe adanmışlık | r | –,080 | ,301* | ,491* | 1 | | | |
| | p | ,207 | ,000 | ,000 | | | | |
| 5. İş tatmini | r | –,085 | ,188* | ,403* | ,595* | 1 | | |
| | p | ,179 | ,003 | ,000 | ,000 | | | |
| 6. Duygusal bağlılık | r | –,104 | ,139* | ,389* | ,579* | ,684* | 1 | |
| | p | ,098 | ,027 | ,000 | ,000 | ,000 | | |
| 7. İş performansı | r | –,133* | ,208* | ,424* | ,602* | ,336* | ,468* | 1 |
| | p | ,034 | ,001 | ,000 | ,000 | ,000 | ,000 | |

*p<0,05

Tablo incelendiğinde, yüzeysel rol yapma ile iş performansı arasında negatif ve düşük düzeyde anlamlı ilişki olduğu (r=–,133; p<0,05), derinden rol yapma ile iş performansı arasında pozitif ve düşük düzeyde anlamlı ilişki olduğu (r=,208; p<0,05) ve doğal duygular ile iş performansı arasında pozitif ve orta düzeyde anlamlı ilişki olduğu (r=,424; p<0,05) görülmektedir. Yüzeysel rol yapma ile işe adanmışlık arasında (r=–,080; p>0,05), iş tatmini arasında (r=–,085; p>0,05), duygusal bağlılık arasında (r=–

,104; p>0,05) anlamlı ilişki olmadığı görülmektedir. Derinden rol yapma ile işe adanmışlık arasında (r=,301; p<0,05), iş tatmini arasında (r=,188; p<0,05), duygusal bağlılık arasında (r=,139; p<0,05) pozitif ve düşük düzeyde anlamlı ilişki olduğu görülmektedir. Doğal duygular ile işe adanmışlık arasında (r=,491; p<0,05), iş tatmini arasında (r=,403; p<0,05), duygusal bağlılık arasında (r=,389; p<0,05) pozitif ve orta düzeyde anlamlı ilişki olduğu görülmektedir. Tablo incelendiğinde, işe adanmışlık ile iş performansı arasında (r=,602; p<0,05) ve duygusal bağlılık ile iş performansı arasında (r=,468; p<0,05) pozitif ve orta düzeyde anlamlı ilişki olduğu, iş tatmini ile iş performansı arasında (r=,336; p<0,05) pozitif ve düşük düzeyde anlamlı ilişki olduğu görülmektedir.

## 6. Sonuç ve Tartışma

Bu çalışma, İstanbul ilinde bulunan perakende spor giyim sektöründe çalışan satış danışmanları üzerinde yapılmış olup çalışanların harcamış oldukları duygusal emek ve iş performansının, işyerinde mutluluğun sağlanmasındaki aracılık rolü incelenmiştir. Araştırmada çıkan demografik bulgulara göz atıldığında; çoğunluğun 20-30 yaş grubu arası kadınlardan oluştuğu gözlemlenmektedir. Aynı zamanda çoğu lisans mezunu olan katılımcıların yaklaşık olarak %6o'ı, 1-5 yıl arasında deneyime sahip olan genç ve aktif bir grup olduğu görülmektedir.

Duygusal emek, iş performansı ve iş yerinde mutluluk arasındaki ilişkilere bakıldığında ise duygusal emeğin iş performansı üzerindeki etkisinin iş yerinde mutluluğun bir aracılık rolü olduğu görülmektedir. Bu nedenle satış danışmanlarının iş yerinde mutluluğu sağlandığında buna bağlı olarak duygusal emeklerinin azaldığı, iş performanslarının ise arttığı görülmektedir. Literatürde, özellikle bu aracılık rolü üzerine bir başka çalışma olmadığı için bu araştırma ile açık kapatılmak istenmiş ve araştırmacılara bir çalışma alanı daha açılmıştır. Duygusal emek ve iş performansı üstünde yapılan çalışmaların genel olarak belli sektörler üzerinden toplanması sebebiyle de çalışma bu noktada perakende spor giyim sektöründe yapıldığı için önem taşımaktadır. İş yerinde mutluluğun aracılık rolü bu noktada devreye girmektedir. Kavramın başlı başına özellikle çalışmamızdaki genç ve aktif nüfusu etkileyen bir davranış boyutu olduğu düşünülmektedir. Buradaki aktif ve genç nüfus gerek işe adanmışlık, iş tatmini gerekse duygusal bağlılık açısından çalıştığı kurumu nitelendirmekte olup buna göre harcadığı duygusal emek ve göstermiş olduğu iş performansı kendini göstermektedir. Çünkü çalışanların mutlulukla çalıştığı yerlere bakarak geliştirmiş oldukları aidiyet duyguları onları oldukça etkilemektedir. Kurum kültürünün önemli bir yansıması olan iş yerinde mutluluğun, şirketlerin çoğu için önemli

bir odak haline getirilmesi gerekmektedir. İş yerinde mutluluğu odak haline getiren şirketlerin çalışan mutluluğu ve en çok çalışılmak istenen şirketler arasında daha üst noktalara yerleştiğini görebiliriz.

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# Geleneksel Basından Dijitale Geçiş Sürecinde Gazetecilik Etik İlkelerinin Değişim ve Dönüşümü: New York Times Örneği

## *Change and Transformation of Journalism's Codes of Conduct in Media's Transition from Traditional to Digital: The New York Times Case*

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**Öz:** Bu makalenin amacı gazetecilik meslek etiğinin güven üzerine etkisini New York Times gazetesi üzerinden açıklamaya çalışmaktır. Nitel araştırma yöntemiyle oluşturulan araştırmada örnek olay çalışması olarak New York Times incelenmiştir. Veri toplama aracı olarak yarı yapılandırılmış görüşme metodu benimsenmiş ve her biri farklı ülkeden olan 19 gazeteci ile uzaktan bire bir görüşmeler gerçekleştirilmiştir. Görüşmeler, betimsel ve içerik analizi yöntemine göre ele alınmıştır. Araştırma kapsamında: Haber sitelerinin gelir modellerine daha fazla odaklandığı, kamuoyunda güven konusundaki farkındalığın yükseldiği, gazetecilerin etik sorunlara karşı bilincinin arttığı ve haber merkezlerinin dijitalleşmeye yönelik dönüştürülmeye başlandığı saptanmıştır. Bu faktörlerden dolayı internet haberciliğinin geleceğinin son 10 yılda olduğu kadar problematik geçmemesi beklenmektedir. Katılımcıların "tarafsız yayıncılıktan" çok "güvenilir içeriğin" önemine vurgu yaptıkları belirlenmiştir. New York Times'ın internet ile geleneksel yayıncılığı başarılı şekilde koordine ettiği, internet ortamında okuyucuya ulaşmak için tüm araçları etkin şekilde kullandığı ve aldatıcı başlıklara başvurmadığı sonucuna varılmıştır. Bu araştırmanın geleneksel basından dijitale geçiş sürecinde yaşanan etik sorunlara karşı izlenebilecek yolların bulunmasına katkı sağlaması da hedeflenmektedir.

**Anahtar Kelimeler:** Gazetecilik Meslek Etiği, The New York Times

*Abstract: The aim of this research is to try to explain the effect of journalism's codes of conduct on the concept of trust through the example of the New York Times. The New York Times was examined as a case study in the research created with the qualitative research method. The semi-structured interview method was adopted as the data collection tool and one-on-one interviews were conducted with 19 journalists, each from a different country. The interviews were handled*

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*according to the descriptive and content analysis method. It was found that news sites' focus is increasingly on more sustainable income models, public awareness for reliable content is growing, journalists' awareness of ethical issues is increasing and news centers are fully implementing digitalization processes. In light of these factors, internet journalism is not expected to be as problematic as it has been in the last 10 years. It was also noted that the participants emphasized the importance of "reliable content" rather than "objective publishing." With the research, it was concluded that the New York Times successfully coordinated internet journalism with traditional media, effectively using all means at its disposal to reach the reader in the internet environment while not resorting to deceptive tactics. This research aims to contribute to efforts to find possible methods to successfully navigate through ethical dilemmas that may arise during the transition from traditional media to digital publishing.*

*Keywords: Codes of Conduct in Journalism, The New York Times*

## 1. Giriş

Etik kavramı, günlük hayatın işleyişi ve ticaret dünyasının şekillenmesinde tarih boyunca belirleyici faktör olarak karşımıza çıkmaktadır. Küreselleşme ve internetin yaygınlaşmasıyla birlikte ise yeni etik tartışmalar başladı. Bu gelişmelerden en çok etkilenen sektörlerden birisi de basın olmuştur.

Medya sektöründe internet haberciliği ile birlikte daha önce hiç görülmeyen yeni etik tartışmalar ortaya çıktı (Campo ve Boj, 2015). Gazetecilerle yapılan görüşmelerin neticesinde yeni medyadaki bu etik sorunlar "tıklanma hedefleri, sayfa görüntüleme sayısı, tık tuzağı, yanıltıcı başlık, banner, advertorial, arama motoru optimizasyonu (SEO)" şeklinde belirlenmiştir (Özel ve Deniz, 2019).

Bu sorunlarla baş edebilmek için haber merkezlerinin dijital yayıncılık için kurum kültürüne uygun bir modelleme ile dönüştürülmesi önem kazanmaktadır. Küng, bu dönüşümü şu şekilde özetlemektedir: "Yeni medya ile birlikte iki dönüşüm oldu. Birincisi içerik, ikincisi kurumun kendini dönüştürmesi. Kurum kendisini doğru şekilde dönüştüremediği takdirde içerik konusunda da geride kalınmaktadır" (Küng, 2018). Bu araştırma kapsamında Küng ile yapılan görüşmede medya şirketlerindeki dijital dönüşümü "Önce kurum dönüştürülmeli, sonra içerik" şeklinde özetlemektedir.

İnternet haberciliği ile ortaya çıkan yeni etik sorunlar, dijital dönüşüm süreçlerindeki zorluklar, kamuoyunda basına duyulan güvenin azalması ve reklam gelir modellerinin değişmesi gibi faktörler tartışılırken Dünya Sağlık Örgütü tarafından 11 Mart 2020 tarihinde Kovid-19 pandemisi ilan edilmiştir. Bu sürecin basına da önemli yansımaları olmuştur. Örneğin pandemi ile birlikte kamuoyunda 'güvenilir bilgiye' ihtiyacın arttığı görülmektedir.

Almanya'da Mainz Johannes Gutenberg Üniversitesi tarafından Kasım ve Aralık 2020'de yürütülen araştırmaya katılanların yüzde 56'sı çevre sorunları, sağlık tehditleri ya da siyasi skandallar gibi önemli konularda "bütünüyle ya da daha ziyade" medyaya güvendiklerini söyledi (Deutsche Welle Türkçe, 2021). Kamuoyunda güvenilir bilgiye artan ihtiyaca karşılık verebilmek için yayın kuruluşlarının dijital ortamdaki tüm yayınlarında da halkın güvenini kazanması gerekmektedir. Dünya Basın Birliği "Başarı için yeni para birimi; güvendir" ifadesini kullanmaktadır. Araştırma kapsamında ele alınan ABD merkezli New York Times gazetesinin de doğru dijital dönüşüm modellemesiyle sürece hazır yakalandığı için pandemi sürecinde hem abone sayısını artırdığı görülmektedir hem de şirket gelirlerini.

## 1.1. Araştırma Sorusu

Araştırmanın temel sorusu "gazetecilik meslek etiğinin güven üzerine etkisini New York Times (NYT) örneği üzerinde açıklamaktır." Araştırmanın kuramsal çerçevesi "Etik kodları sağlam olan yayıncıya okuyucu güveninin artacağı ve bunun da okuyucu sayısını artıracağıdır." Şahin ve Uçak da araştırmalarında "Güvenilir internet gazeteleri daha çok izlenmekte, haber etkileşimi yaratmakta ve gündem belirlemektedir" sonucuna varmıştır (Şahin ve Uçak, 2020).

## 1.2. Araştırmanın Amacı

Araştırmanın amacı, geleneksel basından dijital yayıncılığa geçiş sürecinde ortaya çıkan etik sorunlara karşı izlenebilecek yolların bulunmasına katkı sağlamaktır. Ayrıca NYT örneğinden hareketle gazetecilik meslek etiğinin güven üzerine etkisini saptamaktır. Araştırma kapsamında dijital habercilikte marka gücü, abone sayısı ve gelir oranı açısından lider konumda olan NYT'nin internet haberciliği ile geleneksel yayıncılığı nasıl koordineli şekilde yürüttüğü ve ana internet sitesi ile diğer multi medya araçlarında okuyucu güvenini nasıl sağladığı belirlenmeye çalışılmıştır. Ayrıca farklı ülkelerdeki gazetecilerin, dijital habercilikte ortaya çıkan etik sorunların ne ölçüde farkında oldukları, sorunların küresel olup olmadığı ve haberciliğin geleceğini nasıl gördükleri konusu irdelenmektedir.

## 1.3. Araştırmanın Yöntemi

Çalışmada yöntem olarak nitel araştırma tercih edilmiştir. "Nitel veri analizi, gözlem ve görüşme gibi veri toplama yöntem ve teknikleri ile elde edilen verilerin düzenlendiği, kategorilere ayrıldığı, temaların keşfedildiği ve sonuçta tüm bu sürecin rapora aktarıldığı bir etkinlikler toplamıdır" (Özdemir, 2011).

## 1.4. Araştırmanın Metodolojisi

Araştırmanın modeli olarak nitel araştırma desenlerinden olan ve durum çalışması olarak da isimlendirilen örnek olay çalışması (case study) gerçekleştirilmiştir. Creswell'e göre "Durum çalışması; araştırmacının zaman içerisinde sınırlandırılmış bir veya birkaç durumu çoklu kaynakları içeren veri toplama araçları (gözlemler, görüşmeler, görsel–işitseller, dokümanlar, raporlar) ile derinlemesine incelediği, durumların ve duruma bağlı temaların tanımlandığı nitel bir araştırma yaklaşımıdır" (Akt. Subaşı ve Okumuş, 2017). Örnek olay çalışması türlerinden araçsal örnek olay çalışmasının benimsendiği araştırmada NYT ele alınmıştır.

## 1.5. Veri Toplama Süreci

Araştırmada verilerin toplanışı olarak görüşme yöntemi yürütülmüştür. Kovid–19 salgını da dikkate alınarak uzaktan derinlemesine görüşme yönteminden bire bir yüz yüze görüşme metodunun tercih edildiği çalışmada yarı yapılandırılmış görüşmeler gerçekleştirilmiştir. "Görüşme (Mülakat): Kişilerin birtakım yönlerini tanıtmak veya bir konuyu aydınlatmak için, kişilerle veya uzmanlarla yapılan görüşmelerdir. Yarı Yapılandırılmış Görüşme tekniğinde ise bazı sorular standartlaştırılmıştır, bazı sorular da açık uçlu olarak hazırlanmıştır. Bu görüşme türünde derinlemesine bilgi elde etmek mümkün olur" (Güldü, n.d).  Maksimum çeşitlilik örneklemesi olarak 19 farklı ülkede çalışmaya devam eden gazeteciler ile internet ortamında ayrı ayrı görüşmeler yapılmıştır. Katılımcılara genelden ayrıntıya doğru ilerleyen 20 soru sorulmuştur.

## 1.6. Çalışma Grubu

Görüşmeler çevrimiçi olarak gerçekleştirilmiştir. Ortalama 30 dakika süren görüşmelerde Almanya, Arnavutluk, Bangladeş, Brezilya, Danimarka, Finlandiya, Güney Kore, Hollanda, İngiltere, İran, İspanya, İtalya, Japonya, Malezya, Mozambik, Nijerya, Türkiye, Rusya, ve Yunanistan gibi ülkelerden gazetecilerin görüşleri elde edilmiştir.

## 1.7. Verilerin Analizi

Elde edilen veriler Türkçe'ye çevrildikten sonra betimsel analiz yöntemine göre irdelenmiş ve sonuca bağlanmıştır. "Betimsel analiz türünde araştırmacı görüştüğü ya da gözlemiş olduğu bireylerin görüşlerini çarpıcı bir biçimde yansıtabilmek amacıyla doğrudan alıntılara sık sık yer verebilmektedir. Bu analiz türünde temel amaç, elde edilmiş olan bulguların okuyucuya özetlenmiş ve yorumlanmış bir biçimde sunulmasıdır" (Yıldırım ve Şimşek'ten Akt. Özdemir, 2011). Verilerin analizinde ayrıca içerik analizi de gerçekleştirilerek veri çeşitlemesi yapılmıştır. "İçerik analizinde

görüşme, gözlem veya dokümanlar yoluyla elde edilen veriler, dört aşamada analiz edilir:

1. Verilerin kodlanması,
2. Kod, kategori ve temaların bulunması,
3. Kod, kategori ve temaların düzenlenmesi,
4. Bulguların tanımlanması ve yorumlanması" (Eysenbach ve Köhler, Miles ve Huberman'dan Akt. Baltacı, 2019).

## 1.8. Geçerlilik-Güvenilirlik

- Katılımcılara sorulmak istenen tüm sorular açık şekilde aktarılmıştır.
- Görüşmeler 3 katılımcı ile Türkçe, geri kalanlar ile İngilizce gerçekleştirilmiştir. Tüm katılımcılarla aynı dilde konuşuldu. Dolayısıyla çeviri kullanılmamıştır.
- Katılımcılar ile görüşmeler öncesinde uzun süreli irtibat sağlandı. Katılımcıların araştırmayı yürüten kişiye güvenmeleri için uygun zemin hazırlandı. Açık uçlu sorular ile katılımcıların anlık değil genel düşünceleri alınmıştır.
- Araştırma kapsamında iyi bilinen yöntemlere başvuruldu.
- Aktif gazeteciliğe devam eden en az 3 en çok 40 yıllık mesleki tecrübesi olan dünyanın dört bir yanından 19 farklı ülkeden gazetecilerin görüşlerine başvurulmuştur. Dolayısıyla çalışmada çeşitleme olarak hem pazarın lideri olan NYT incelendi hem de alanlarında tecrübeli gazetecilerle irtibat sağlandı.

## 2. Gazetecilik Mesleği

Gazeteci için en yalın haliyle "Bir gazetenin yayınlanmasında görev alan kişidir" diyebiliriz (Büyükbingöl, 2018).  Yani "Bir haberin, ilk bilgi kaynağından okuyucuya ulaşana kadarki süreçte yer alan kişidir" (Ayer ve Akgül, 2008). Uluslararası Gazeteciler Federasyonu gazeteciyi; "Asli, sürekli ve ücretli işi bir veya birkaç yazılı veya görsel-işitsel kitle iletişim aracına yazı ve resimle katkıda bulunmak olan ve kazancının çoğunu böylece sağlayan kişi" olarak tanımlamaktadır. (International Federation of Journalists akt. Ateş, 2020).

Gazetecilerin halkın haber almasına yönelik bir görev sorumluluğundan da söz etmek mümkündür (Taş, 2011). Aylık, haftalık ya da günlük çıkan gazetelerde çalışan gazetecilere internet gazetecileri de eklenmiştir. (Akgül ve Ayel, 2019).  Öte yandan ülkemizde haber özgürlüğü anayasal güvence altındadır. "Anayasamızın hükmüne göre, haberleşme bir haktır ve bu hakkın kullanılmasında herkes özgürdür. Haberleşmenin gizliliği de anayasal güvence altındadır" (Özkan, n,d.).

## 3. Gazetecilik Etiği

Gazetecilik etiğinin, ikilemde kaldıkları anlarda gazetecilere yol gösterici olması beklenmektedir. Hakim olan görüşe göre basında ahlak konusu 17. yy.'dan itibaren tartışılmaktadır. 18. yy.'ın başlarında John Locke, John Milton ve John Stuart Mill gibi düşünürlerden etkilenen gazeteciler, "gazetecilerin sorumluluğunun sadece devletin hizmetinde bulunmak olduğu" görüşünü benimsedi. Gazetelerin amaçları da devlete hizmet yerine kamuoyunu bilgilendirmek olarak seçildi (Akşam, 2011).

"Hubb Evers'e göre gazeteciler için dört temel kavram göz önünde bulundurulmalıdır. Bunlar da 'kişisel ilkeler, örgüt ilkeleri, mesleki ilkeler ve toplumsal ilkelerdir'" (Özel ve Deniz, 2019 (b).  Dünyanın dört bir yanından 400 farklı gazetecilik etik ilkelerini inceleyen Etik Gazetecilik Ağı'nın (EJN) kurucusu Aidan White'a göre ise beş temel gazetecilik etik ilkesinden bahsedebiliriz: Kesinlik, bağımsızlık, tarafsızlık, insanilik, hesap verilebilirlik (Resource Centre, 2015).

"Gazetecilik mesleğinin üstlendiği sorumluluk itibarıyla etik ilkelerinin aslında tüm toplumu ilgilendirdiğini söylemek yanlış olmayacaktır. Gazetecinin kamuoyunu bilgilendirmek görevi bulunmaktadır" (Udeoğlu, 2015). Gazetecilik mesleğinin tıp gibi evrensel etik kurallarına sahip olduğunu söyleyebiliriz.

"Gazeteci, kamuoyuna ulaştıracağı bilginin en şeffaf, en doğru, en tarafsız şekilde aktarılmasından sorumludur" (Yüksel, 2014 (a)). Gazetecilerin rüşvet gibi belli çıkarlar karşılığında gerçekleri saklamaması ya da çeşitli konularda yanlış yönlendirmelerde bulunmaması gerekmektedir. Gazeteci kamuoyunun neyi bilip neyi bilmemesine dair kararlar verirken de kendi ya da bağlı olduğu kurumun değil halkın yararını birinci öncelik olarak benimsemelidir.

Bu sorumluluklar ile gazetecilik mesleği; yasama, yürütme ve yargıdan sonra dördüncü güç olarak kabul görmektedir. Tam da bu noktada 21. yy'da ise beşinci güç olarak internetin kabul göreceği konuşulmaktadır (Çelik, 2019 (b)). Dolayısıyla yeni medyanın önemi gün geçtikçe daha da artacaktır. Bu nedenle gazetecilik etiği ile birlikte yeni medya etiğinin de tartışılması kaçınılmazdır.

## 4. Yeni Medyada Karşılaşılan Etik Sorunlar

İnternet haberciliği ile ortaya çıkan yeni etik tartışmalar tam da kamuoyunda basına duyulan güvenin azaldığı bir döneme denk gelmiştir. Medyaya güvenin azalmasının

arkasında sosyal medya ağlarının kullanımının yaygınlaşması veya siyasi kutuplaşmanın artması gibi faktörler yatmaktadır (Reuters Institute ve University of Oxford, 2020).

İnternet siteleri ve özellikle sosyal medya ağları kısa sürede alternatif haber kaynakları olmaktan çıkarak, okuyucu ve izleyicilerin direkt olarak haber ve bilgi kaynağı olarak kullandıkları mecralar haline dönüşmüştür (Karaaslan, 2018).

Bu dönüşüm sürecinin ilk başlarında 'vatandaş gazeteciler ya da yurttaş gazeteciler' – mesleği gazetecilik olmayan ancak bilgiyi aktaracak internet erişimine sahip olan kişiler (Kaya, 2019) – bir anda toplum tarafından haberin kaynağı olarak görülmeye başlandı. Çok geçmeden de akıllı telefonu ve interneti olan herkes 'gazeteci' olarak ilan edildi. Dijitalleşme sürecine etkili bir geçiş yapamayan geleneksel medya kurumlarının da yeni medya içinde gelinen noktayı yakalayabilmek için gazetecilik etik kodlarını arka planda bıraktığı yorumları yapılmaktadır.

Geleneksel medya kurumlarının içine düştüğü bu çıkmaza bir de reklam gelirleri eklendi. Yazılı basında yani kâğıt baskılarda reklam gelirleri düşen yayıncılar, bu açığı gidermek için internete yöneldi. Ancak geleneksel basının internet reklam geliri modellerine ayak uydurmaları hiç de kolay olmadı. Google, YouTube ve Facebook gibi tamamen dijitalleşme üzerine kurulmuş ve reklam gelir modellerini çok daha internet ortamına uygun olan siteler karşısında güçsüz kaldılar (Küng, 2018 (b).

Bu durum ile baş edebilmek için uluslararası yayın yapan birçok basın kuruluşu, kendi internet gelir stratejilerini geliştirdiler (Bulut ve Karlıdağ, 2015). Örneğin, İngiliz yayın kuruluşu Guardian, 2013 yılında yayınladığı açık mektubunda "Gazete reklamları düşüyor ve online reklam payı Google ve Facebook'a gidiyor. Tarafsız haber için bize maddi destek olun" diyerek okuyucularından kendilerine maddi destekte bulunmalarını istedi (Waterson, 2018). Guardian gazetesi hâlâ 'bağış modeli' ile yayınlarına devam etmektedir.

New York Times gazetesi ise 2011 yılında dijital abonelik yöntemini benimsedi ve şimdilerde 11 milyona yaklaşan düzenli ücret ödeyen aboneye ulaştı. Bu geçişi sağlayamayan ya da dijitalleşme stratejilerini belirlemeyen basın kuruluşları, internet sitelerine gelecek daha fazla ziyaretçi ile Google reklamları üzerinden gelir modeli oluşturdu. Bu modellemede 'tık yemi habercilik ya da SEO editörlüğü gibi yeni etik sorunlar baş gösterdi.

Yaşanan bu sorunların sadece ülkemizde değil tüm dünyada tartışıldığını belirtmekte fayda olacaktır. Dolayısıyla internet haberciliğindeki etik problemler küresel sorun halini geldi. Bugün dünyanın dört bir yanında yayıncı kuruluşlar gazete okur sayısının düşmesinin nedenlerini ve çözümlerini araştırmakta, kamuoyunda gazeteciliğe karşı düşen güvenin geri sağlanması üzerine çalışmalar yapmaktadır (Newman, 2021). SEO haberciliği, Tık Yemi habercilik, Vatandaş Gazeteciliği, Yalan Haberler, data kolonyolizm ve propaganda gibi ortak sorunlar birçok ülkede tartışılmaktadır.

## 4.1. SEO Haberciliği
SEO ifadesi İngilizce; "Search Engine Optimization" kavramının kısaltılması olarak literatüre girmiştir. "Arama Motoru Optimizasyonu" şeklinde Türkçeye çevrilen SEO haberciliği için 'Google Haberciliği' de denmektedir (Çelik, 2020). Günümüzde internette yüzde 86.86'lık oran ile en çok ziyaret edilen site, arama motoru olan Google olmaktadır. (Johnson, 2021) Dolayısıyla Google yeni medyada önemli bir konumdadır. "Gazetecilikte arama motoru optimizasyonunu, haberlerin Google'a optimize edilebilmesi için çeşitli işlemlerden geçmesi olarak tarif etmek mümkündür" (Deniz ve Özel, 2019).

## 4.2. Tık Yemi Habercilik
SEO haberciliği ile tık yemi haberciliği birlikte değerlendirmek faydalı olacaktır. "Tık yemi haberlerde en önemli unsur olarak karşımıza başlıklar çıkmaktadır. İnternet haber sitelerinde okuyucu – ziyaretçi; heyecan, korku, merak, endişe, ümit gibi duygular uyandıran başlıklarla habere çekilmektedir" (Özcan, 2019).

## 4.3. Vatandaş Gazeteciliği
Vatandaş gazeteciliği 'yurttaş gazeteciliği' olarak da adlandırılmaktadır. "Asıl mesleği gazetecilik olmayan yurttaşların dijital iletişim teknolojileri yardımıyla haber üretim sürecine katılmaları" şeklinde ele alınmaktadır (İrvan'dan akt. Kavaklı, 2019) "Yurttaş gazeteciliği 90'lı yılların başında Amerika'da ortaya çıkan basın özgürlüğü, egemen medya baskısı ve hak odaklı yayıncılık tartışmaları sonunda ortaya çıkmış bir gazetecilik türüdür" (Alankuş'tan akt. Askeroğlu ve Karakulakoğlu, 2019).

## 4.4. Yalan Haberler
Reuters Institute'nün raporunda yalan haber için "Gazetecilik gibi gözüken ancak tamamen yanlış ya da yanıltıcı bir içerik" tanımı yapılmaktadır. Aynı rapora göre yalan haber; hiciv, kötü gazetecilik, propaganda, reklam ya da kasıtlı yanıltma amacıyla ortaya atılmaktadır (Nielsen ve Graves, 2017). "Yalan haber kavramı, yalanın ya da

yanıltmanın haber metinleri aracılığıyla ve kitlesel ölçekte kurgulanarak yayımlanması sonucunda ortaya çıkmaktadır" (Onursoy ve arkadaşları, 2020).

### 4.5. Data Kolonyalizm
Data kolonyalizm kavramına en yalın haliyle 'internet kullanıcılarının kişisel bilgilerinin (ad – soyadı – adresi – alışkanlıkları) yani datalarının internet ortamında hizmet sağlayan kurum – kuruluşların, hatta üçüncü kişilerin eline geçmesi ve bunların bilgilerinin dışında çeşitli faaliyetlerde kullanılması' diyebiliriz (YahooNews, 2021).  Türkçe karşılığı veri olan 'data'nın anlamı için 'ham bilgi' denmektedir. Data kolonyalizm kavramındaki kolonyalizm ifadesi ise 'sömürgecilik' anlamında kullanılmıştır. Ancak tabii ki de anlam değişiklikleri görülmektedir.

### 4.6. Propaganda Savaşı
Uluslararası basın ya da akademik çalışmalarda etik konusunda tartışılan bir diğer başlık 'propaganda savaşı' olarak karşımıza çıkmaktadır. "Kitlelerde hedeflenen davranış ve söylem değişikliğinin hayata geçirilmesi olan propaganda tarihten bu yana gücü elinde bulundurmak isteyenlerin başvurduğu bir yöntem olmuştur" (Özer, 2017). Günümüzde bireyler, şirketler ya da devletler propaganda aracı olarak özellikle yeni medyanın sosyal ağ ayağını kullanmaktadır (Al ve Köseoğlu, 2013).

## 5. New York Times'ın Tarihi
NYT gazetesi 18 Eylül 1851 yılında kuruldu. İlk olarak New-York Daily Times ismiyle yayıncılığa başladı. Kurucuları Henry Jarvis Raymond ve George Jones olan gazete, 14 Eylül 1857 tarihinde The New York Times yani şimdiki ismini aldı. Merkezi ABD'nin New York City kentinde bulunmaktadır (Newspaper Alum, 2013).

İlk başta ucuz ve tabloid tarzı yayıncılığı benimseyen NYT, sansasyonel habercilikten uzak durmaktaydı. Pazar günleri hariç her sabah yayınlanmaktaydı. NYT'nin bağlı olduğu The New York Times Company firmasının 15 farklı yayın organı daha var (New World Encyclopedia, n.d.).  New York Times ismi, Manhattan'daki ünlü Times Meydanı'ndan gelmektedir.

### 5.1. Dijitalleşme Süreci
NYT'nin ana gelirleri Yazılı ve dijital versiyonları abonelik sistemi üzerine kurulmuş durumda.  2017 yılında NYT'nin internet sitesinde yayınlanan makalede "Biz en sade şekilde belirtmek gerekirse; abonelik önceliğini benimseyen iş modeline sahibiz. Tıklamaları en üst düzeye çıkarmaya ve onlara karşı düşük marjlı reklamlar satmaya

çalışmıyoruz. Sayfa görüntüleme silahlanma yarışını kazanmaya çalışmıyoruz." ifadelerine yer verilmektedir (New York Times, 2017 (a)).

2011 yılında dijital abonelik için Pay Wall ödeme sistemi oluşturuldu. 2015 yılında "Para ödenecek şeyler üret" sloganı benimsendi. 2016'da abonelik öncelikli iş modeli hayata geçirildiğinde bu stratejinin sürdürebilmesi için 2020'de 800 milyon dolarlık bir gelir gerektiği kaydedildi. Her yıl ortalama 1 milyon yeni dijital abone hedefi tutturuldu.

Gazeteci ekibini gençleştiren NYT, "dünyadaki hiçbir haber merkezinde olmadığı kadar kodlama bilen gazeteci kadrosunu" kurdu (Tracy, 2020). Gazetecilerin dijital bilgilerini artıracak özel eğitimler düzenledi (Benton, 2019). Yazılı versiyondaki içerik kalitesini de dijital ortama taşıyan, yazılı versiyon ile online ekip arasında koordinasyon ekibi kuran ve geleneksel gazetecilik etik ilkelerini terk etmeyen NYT ekibi, Project 2020 isimli projelerini hayata geçirdi.

Bu araştırması kapsamında görüşülen isimlerden olan NYT Sözcüsü Nicole Taylor, gazetenin günümüzde çalışma stratejisini "New York Times, 'dijital öncelikli' bir organizasyon. Haber merkezinin büyük bir bölümü bu misyonu desteklemek için çalışıyor. Yazılı versiyon için de yazı işleri ve bazı reklam ekipleri gibi birimlerden oluşan küçük bir operasyonel ekip bulunuyor" şeklinde aktarmaktadır.

Şimdilerde internet sitesi için günlük yaklaşık 150 orijinal haber yayınladıklarını belirten Nicole Taylor, yazılı baskı için de daha az haber yayınladıklarını vurgulamaktadır.

### 5.2. Dijital Etik İlkeler

NYT'nin etik ilkeleri incelendiğinde internette yayınlanan haber ve diğer tür içeriklerle ilgili ekstra ya da daha farklı kodların yayınlanmadığı görülmektedir. Nitekim Blog Haberler ve Köşe Yazarları bölümünde "Haber merkezi ile entegre olmuş bir şekilde, NYT'nin temel üslüp, dürüstlük ve adillik standartları online baskılar için de aynı şekilde geçerlidir" notu yer almaktadır (New York Times, n.d.). Ayrıca bu çalışma kapsamında NYT yetkilileri ile gerçekleştirilen yazışmalarda da örgütsel etik ilkelerinin geleneksel ve online versiyonlar için ayrı olmadığı, ilkelerin tüm içerikleri kapsadığı belirtilmiştir.

Haber merkezindeki tüm çalışanların gazetenin yayınladığı Etik Gazetecilik Rehberi, Doğruluk Rehberi ve Sosyal Medya Kullanım Rehberi'nden sorumlu olduğu kaydedilmiştir. NYT'nin Sözcüsü Nicole Taylor, 2017 yılından itibaren gazetenin ombudsmanlık bölümünü kapatan NYT'nin haberlerindeki etik kodların uygulanması için Standartlar Bölümü'nü genişletip güçlendirerek dijital ve yazılı baskılarında

yayınlanan haberlerin geleneksel gazetecilik etik ilkelerine uygun şekilde yayınlanmasını sağladıklarını dile getirmektedir.

21 Ocak 2021 tarihinde NYT'nin internet sitesinde yayınlanan bilgilerde, genişletilen Standartlar Birimi hakkında; "Okuyucularımızın güvenini korumaktan daha önemli bir şey yoktur" notu eşliğinde NYT'nin yazılı ve internet versiyonlarında yayınlanan haberlerin 'bağımsız, adil ve doğru' olması için haber merkezine yardım için Reader Center / Tashih Merkezi'nin kurulduğu belirtilmektedir. Tashih Merkezi'nin gazetenin sosyal medya hesaplarını da düzenli olarak süzgeçten geçirdiği aktarılmaktadır. Bu kapsamda ayrıca okuyucuların da haberlerle ilgili düşüncelerini ve gazetecilerle irtibatlarını aktarabilmeleri için internet ortamındaki iletişim mekanizmalarının da artırıldığının altı çizilmektedir (New York Times, 2020 (b)).

Diğer taraftan bazı detaylarda internet vurgusu yapılmaktadır. Örneğin, Fotoğraf ve Görüntüler bölümünde internette kullanılan fotoğraf ve görüntülere dair bilgiler yer almaktadır. Ya da çalışanların sosyal medya kullanımlarına yönelik ilkelerin detaylandırıldığı görülmektedir. NYT bünyesinde yayınlanan blog yayınları için bazı internet yayıncılığı özelindeki anekdotlara yer verilmektedir.

## 6. Bulgular
### 6.1. Araştırma Soruları
New York Times örneğinden hareketle gazetecilik meslek etiğinin güven üzerine etkisini saptamak için katılımcılara altı kategori altında toplam 20 soru yöneltilmiştir.
Bu kapsamda aşağıda belirtilen kategorilerde katılımcıların fikirleri alınmıştır:
- İnternet haberciliğinde etik ilkelerin değişip değişmediğine dair düşünceleriniz nedir?
- İnternet haberciliğindeki başarılı gazeteciliğin kriterleri nedir?
- NYT hakkındaki fikirleriniz nedir?
- NYT'nin abonelik sisteminin internet haberciliğine getirecekleri hakkındaki düşünceleriniz nedir?
- Yeni medyada gazetecilerin rolünde yaşanabilecek değişimler ve yazılı basının geleceğine dair öngörüleriniz nedir?

Katılımcıların demografik bilgilerinin ve NYT ile ne ölçüde alakalı olduklarının saptanması için de şu sorular yöneltilmiştir:
- Kaç yaşındasınız?
- Kaç yıldır gazetecisiniz?
- Çalıştığınız şirkette kâğıt baskıda mı çalışıyorsunuz yoksa internet ayağında mı?

- NYT'yi düzenli olarak takip ediyor musunuz?
- Aboneliğiniz var mı?

Yukarıda belirtilen genel çerçeveye dair katılımcıların fikirlerinin alınması için şu açık uçlu sorular yöneltilmiştir;

- Düzenli olarak takip ettiğiniz haber sitesi var mı? Takip nedeniniz nedir?
- Geleneksel habercilikten dijitale geçiş sürecinde gazetecilik etik ilkelerinin değişime uğradığını düşünüyor musunuz?
- Yeni medyada gazetecilerin rolünün değişeceğine inanıyor musunuz? Yani kodlama bilen, video editleyen, sosyal medya paylaşımı uzmanı gibi özellikleri üstün olanların mı hakimiyeti olacak?
- Dijital habercilikte başarılı olmanın şartları sizce nelerdir?
- NYT sitesinde ortalama kaç dakika geçiriyorsunuz?
- NYT'nin yayıncılığını ne ölçüde güvenilir buluyorsunuz?
- Sizce NYT tarafsız yayıncılıkta ne ölçüde başarılı?
- NYT internet sitesinde sizi rahatsız eden etik dışı bir uygulama ile karşılaştığınız oluyor mu? Yani aldatıcı başlık ya da yanıltıcı bir haber?
- Ülkenizde NYT gibi bir gazetenin bulunmasını ister miydiniz? Cevabınız 'Evet' ya da 'Hayır' ise nedenlerini söyler misiniz?
- NYT'nin sizin ülkeniz ve bulunduğunuz bölge hakkındaki haber içeriklerini tarafsız ve güvenilir buluyor musunuz?
- Yazılı basının geleceğini nasıl görüyorsunuz? NYT'nin eski CEO'suna göre 20 yıl sonra yazılı gazete kalmayabilir; katılıyor musunuz?
- Sizce NYT'nin dijital abonelik başarısının arkasında  markaya güven, ne ölçüde etkili (az, orta, çok) özgün içerik, ne ölçüde etkili (az, orta, çok) etik ilkelerin korunması ne ölçüde etkili  (az, orta, çok)?
- NYT'nin dijital abonelikteki başarısının internet haberciliğine ne gibi etkiler yapacağını düşünüyorsunuz?
- Kendi ülkenizdeki internet haber siteleri ile NYT'nin internet sitesi arasında ne gibi farklılıklar var?
- NYT'nin yazılı versiyonu ile internet versiyonu arasında sizce ne ölçüde fark var? Yani ikisine de güveniniz aynı seviyelerde mi?

## 6.2. Bulgular ve Tartışmalar

Katılımcıların demografik bilgileri ve detayları Tablo 1.'e yansıtılmıştır. Katılımcılara kod olarak 'K' harfi verilmiştir ve 'K1, K2' şeklinde numaralandırma yapılmıştır.

Tablo 1. Araştırmaya katılanların kod numaraları ve demografik bilgileri

| Katılımcı Kodu | Cinsiyet | Ülkesi | Yaş | Tecrübesi | Görüşme Tarihi | Görüşme Süresi | Çalıştığı Alan |
|---|---|---|---|---|---|---|---|
| K1 | Kadın | Brezilya | 35 | 12 yıl | 09.04.2021 | 49 dk. | İnternet |
| K2 | Erkek | Rusya | 37 | 17 yıl | 10.04.2021 | 50 dk. | Ajans |
| K3 | Kadın | G. Kore | 23 | 3 yıl | 08.04.2021 | 30 dk. | İnternet |
| K4 | Erkek | Nijerya | 22 | 3 yıl | 08.04.2021 | 33 dk. | İnternet |
| K5 | Erkek | Hollanda | 45 | 22 yıl | 06.04.2021 | 90 dk. | İnternet |
| K6 | Erkek | Yunanistan | 67 | 41 yıl | 13.04.2021 | 55 dk. | İnternet |
| K7 | Erkek | İspanya | 49 | 27 yıl | 14.04.2021 | 35 dk. | Ajans |
| K8 | Erkek | İtalya | 39 | 6 yıl | 12.04.2021 | 55 dk. | Ajans |
| K9 | Kadın | Japonya | 48 | 10 yıl | 12.04.2021 | 50 dk. | İnternet |
| K10 | Erkek | İran | 58 | 24 yıl | 15.04.2021 | 50 dk. | Ajans |
| K11 | Erkek | Mozambik | 46 | 27 yıl | 13.04.2021 | 60 dk. | Gazete |
| K12 | Erkek | Bangladeş | 32 | 10 yıl | 17.04.2021 | 24 dk. | TV |
| K13 | Erkek | Almanya | 35 | 17 yıl | 16.04.2021 | 25 dk. | İnternet |
| K14 | Erkek | Finlandiya | 34 | 16 yıl | 21.04.2021 | 38 dk. | İnternet |
| K15 | Erkek | Malezya | 53 | 30 yıl | 22.04.2021 | 30 dk. | İnternet |
| K16 | Erkek | Arnavutluk | 32 | 5 yıl | 25.04.2021 | 37 dk. | İnternet |
| K17 | Kadın | İngiltere | 33 | 7 yıl | 27.04.2021 | 32 dk. | İnternet |
| K18 | Erkek | Türkiye | 37 | 8 yıl | 30.04.2021 | 29 dk. | Gazete |
| K19 | Erkek | Danimarka | 44 | 13 yıl | 04.05.2021 | 29 dk. | TV |

En kısa görüşme 24 dakika, en uzun görüşme 90 dakika sürmüştür. Görüşülen gazetecilerin meslekteki tecrübesi en az 3 yıl, en fazla 41 yıldır. Görüşmeler sonucunda 801 dakikalık ses ve video kaydı elde edilmiştir. Her biri farklı ülkelerden olan katılımcılardan 4'ü kadın, 15'i erkektir. 11 kişi ile büyük bir kısmı halihazırda internet haberciliğinde çalışan gazetecilerin ikisi hariç (K3 – K4) hepsinin geçmiş tecrübelerinde gazetecilik yani kâğıt baskı tecrübesi bulunmaktadır.

Tablo 2.'ye katılımcıların NYT ile ilişkileri yansıtılmıştır. Katılımcılara NYT'yi "düzenli okuyup okumadıkları" ve "aboneliklerinin bulunup bulunmadığı" sorulmuştur. Katılımcıların 11'i NYT'nin dijital aboneliğine sahip olduğunu vurgularken, aboneliği olmayanlar düzenli olmasa da NYT'yi sosyal medya ağlarından ya da ana internet sayfası üzerinde takip ettiklerini dile getirmiştir. Katılımcıların NYT ile meslekleri gereği genel ve detaylı bilgilere sahip oldukları gözlemlenmektedir.

Tablo 2. Katılımcıların New York Times ile alakaları

| Katılımcı | NYT Takibi | Abonelik |
|---|---|---|
| K1 | Düzenli Takip Ediyor | Var |
| K2 | Düzenli Takip Ediyor | Var |
| K3 | Düzenli Takip Ediyor | Var |

| K4 | Takip Ediyor | Yok |
|---|---|---|
| K5 | Takip Etmiyor | Yok |
| K6 | Düzenli Takip Ediyor | Var |
| K7 | Düzenli Takip Etmiyor | Yok |
| K8 | Düzenli Takip Ediyor | Var |
| K9 | Düzenli Takip Etmiyor | Yok |
| K10 | Düzenli Takip Etmiyor | Var |
| K11 | Düzenli Takip Etmiyor | Yok |
| K12 | Düzenli Takip Ediyor | Yok |
| K13 | Düzenli Takip Ediyor | Var |
| K14 | Düzenli Takip Ediyor | Var |
| K15 | Takip Ediyor | Yok |
| K16 | Takip Ediyor | Var |
| K17 | Takip Ediyor | Yok |
| K18 | Düzenli Takip Ediyor | Var |
| K19 | Düzenli Takip Ediyor | Var |

Tablo 2.'de elde edilen ölçütlerin belirlenmesinin temel amacı katılımcıların bu araştırma için örnek olay çalışması olan NYT gazetesi ile ne ölçüde ilgili olduklarını belirlemektir. Araştırmada yer alan gazetecilerin büyük bir kısmının NYT'yi medya sektöründe 'referans', 'iyi bir model', 'güçlü bir marka', 'yenilikleri takip eden' kuruluş şeklinde gördükleri saptanmıştır.

Örneğin, NYT aboneliği olmayan K7, NYT'yi takip etme sıklığıyla ilgili olarak; *"Düzenli olarak takip etmiyorum. Ara ara okuyorum. Tabii ki bir referans ama her zaman okumuyorum, habere göre okuyorum"* demektedir.

NYT aboneliği olmayan ve düzenli olarak internet sitesini takip etmeyen K9 ise *"Twitter ve Instagram hesaplarını takip ediyorum. Oradan faydalı ve iyi haber geliyor. Sosyal medyalarında ilginç bulduğum haberleri için bazen sitelerine bakıyorum"* demektedir. Diğer taraftan NYT aboneliği olan ve düzenli olarak takip eden K14, NYT ile ilişkisini *"Birçok farklı Instagram ve Twitter hesaplarını takip ediyorum. Köşe yazarları, ana hesaplarını falan diyorum. YouTube'da da takip ediyorum, Her zaman benimleler, her yerden takip ediyorum yani. Ana internet sitelerinde ortalama vermem gerekirse, her gün 35-40 dakika zaman geçiriyorum"* sözleriyle dile getirmektedir.

K5'in NYT hakkındaki düşüncelerini diğer katılımcılardan çok daha farklı olduğu için aktarmakta faydalı olacaktır. NYT'nin taraflı olduğunu savunan K5, New York Times iyi iş çıkarmıyor. Yani New York Times tiraj için gerçekleri çarpıtıyor. Eğer insan hakları ihlallerinin kötü olduğunu düşünüyorsak, bunu ülkelerin capitalist-sosyalist-demokrat-

otokrat… gibi görmemeliyiz. Sadece New York Times değil, ticari gazeteler genel olarak hükümetlere yakın duruyor demektedir.

## 6.3. Gazetecilik Etik İlkelerine Dair Görüşler

'Gazetecilik etik ilkeleri' teması altında katılımcıların "İnternet haberciliğindeki etik ilkelerin değişip değişmediğine dair düşünceleriniz nedir?" sorusuna verdikleri cevaplar Tablo 3.'teki gibidir.

Tablo 3. Katılımcıların birinci kategoriye dair verdikleri cevaplar

| Katılımcı | İnternet Haberciliğinde Etik İlkelerin Değişip Değişmediğine Dair Düşünceleriniz Nedir? |
|---|---|
| K1 | Cevabım evet değişti. İnternette farklı bir yaklaşım var. Daha fazla son dakikacılık olayı yani. İnsanlar 'şuan neler oluyor'un cevaplarını buluyor. Yani internetteki gazeteciler her şeyi hızlı bir şekilde vermek zorunda ama diğer taraftan böylesi etik problemlerle de boğuşuyorlar. Denemeler var, ama tam bir etik standartlaşma yok. Yani habercilikte sonrasını düşünmek zorundasın ama internetin karşılaştığı tehditlerden biri bu. Sonrasını düşünecek zamanları olmuyor. Dolayısıyla geleneksel basından dijitale geçiş süreciyle ilgili belki de gazeteciliğin karşılaştığı ana tehdit bu diyebilirim. O kadar hızlı düşünmek zorundalar ki o an yaptıklarının etik prensip boyutlarını atlıyorsun. |
| K2 | … değişime uğradığını düşünüyorum. İnternet genel olarak 'çabuk düşünmelisin' anlamına geliyor. Ama hız da etik ilkeleri arka planda bırakıyor. |
| K3 | Değiştiğini düşünüyorum. Bu kaçınılmazdı. Çünkü internet yayıncılığı yapanların gelir elde edebilmesi için çok fazla tıklanmaya ihtiyaçları var. Dolayısıyla başlıklar ya da haberlerin açıları değişti. Artık daha sansasyoneller belki de. |
| K4 | Değiştiğini düşünüyorum. Bu değişim sürüyor aslında. Sürekli bir değişim ve dönüşüm var yani. İnternet haberciliği ile yazılı basının aynı olduğunu da düşünmüyorum. İnternet ve geleneksel basın birbirinden farklılar. İkisi de aslında farklı bir alanda. Yani bulundukları alan farklı. Haberin sunuşu, haberin içeriğinin ne kadar uzun olduğu gibi birçok sebepten dolayı farklılar. İnternet sanki sınırsız gibi. Sınırları yok gibi. |
| K5 | Temelde aynı. Yani değişmedi. Aslında internet ya da yazılı basında gazetecilik etik ilkelerinin temelinde tamamen aynı olduğunu fark ettim. Artık günümüzde internet yüzünden daha fazla baskı var. Reklam geliri için çok fazla ziyaretçiye – okuyucuya ihtiyaç var. Bu da internet ortamında birçok gazetenin, gazetecilik etik ilkelerine uymasını engelliyor. Başlıklar artık ön plana çıkıyor. Yani doğruluk – kesinlik –olmayan durumlar ortaya çıkıyor. Yeteri kadar para kazanabilmek için gerekli olan yeterli kadar ziyaretçiye ulaşmak için doğruluktan uzak başlık oyunları yapılıyor. Amaçları reklamlardan daha fazla gelir elde etmek. |
| K6 | Kesinlikle değişti. Sosyal medya ağları da her şeyi değiştirdi. Telefonu olan tüm vatandaşlar artık gazeteci. Çek, paylaş. Bilginin demokratikleşmesi aslında bu. Kimsenin kuralı yok. Açık şekilde etik olarak her zaman ciddi problemler var. Bunu ciddi problem görüyorum. Tüm dijital ürünleri bir içeriğe koymamız lazım. Kâğıtlar için olduğu gibi ya da televizyonda olduğu gibi. İnternet haberciliği için etik ilkeler olmalı ve ona göre hareket edilmeli. |
| K7 | Değişime uğradığını düşünmüyorum. Şimdilerde dijital habercilikte tık yemi habercilik var, ama eskiden de bu vardı. Tabii ki adına tık yemi demiyorduk. İnternet ya da kâğıt fark etmiyor, kötü gazetecilik her yerde kötü. |

| | |
|---|---|
| K8 | Durum değişti. Artık her şey çok hızlı. Bu kadar hız olunca hatalar çok oluyor. Düzeltmeye, kontrole zaman kalmıyor. İşimize zarar veriyoruz. Zaten insanlar bize güvenmiyordu. Şimdi bu daha da fazla artıyor. Bunun sebebi de aslında yine biz gazetecileriz. Değişim şöyle oldu aslında; ilk önce internet, sonra sosyal medya ve en son olarak da üçüncü değişim akıllı telefonlar… Yani başlık çok önemli, inanılmaz önemli oldu. Başlık ile oynayınca yalan ya da yanlış anlama artıyor. |
| K9 | İnternet gazeteciliği ile geleneksel kâğıt baskı arasındaki olay duruma bağlı. Japonya'da daha fazla abonelik var. İnsanlar para vererek haber sitelerini takip ediyor. Mesela Asaki öyle. Ben de para ödeyip takip ediyorum yani. NK falan da aboneli. Para-abonelik olursa etik ilkelerin değişmeyeceğini düşünüyorum. Daha özgün içerik ve kalite oluyor. |
| K10 | Etik ilkeler derinden değişmedi. İşin doğası yani gazeteciliğin doğası ve pratikleri değişti. İnsanlar artık günümüzde daha hızlı olmak zorunda. İnternet haberciliğinde gazeteciler sanırım bazı durumlarda geleneksel gazetecilikteki adımların bazılarını atlıyor. Şöyle belirteyim; örneğin gazetecilikte haberin hazırlanışı için 1., 2., 3… adımlar vardır. Ama dijital habercilikte işte sanki bu adımların bazıları hız nedeniyle atlanıyor. Birinci adımdan direkt 3. adıma geçiliyor. Rekabet var. İnternet ortamında son dakika haberciliği çok ön planda, dolayısıyla herkes birinci olmak istiyor. |
| K11 | Değiştiğine inanmıyorum. Değişen şey şimdilerde haberin nasıl üretildiği kısmı. Eğer haberi gazete için hazırlıyorsak, tabii ki de daha fazla vaktimiz oluyor, röportaj yaptıysam seninle yarın sabah basacağım için zaman oluyor, eve gidiyorum ya da ofiste rahat rahat yazıyorum. Ama ben değişmedim. Ben aynı benim yani. Etik ilkelerim hâlâ yerinde. Hikayeyi normal gazetecilik ilkelerine göre doğru şekilde yazıyorum. |
| K12 | İlkelerin değiştine evet inanıyorum, çünkü mesela ana akım gazeteler ya da geleneksel gazetelerde etik konusu çok ciddi bir şekilde takip ediliyor, ama dijital gazeteci çok fazla ve birkaç gazete hariç diğerlerinde etik konu çok ciddi takip edilmiyor, böyle inanıyorum. |
| K13 | … Bu soruyla ilgili gördüğüm problem şu: Sanki kâğıt baskı ve dijital habercilik dışındaki dünya da aynıymış gibi bir ima var. 1995'teki gazetecilik etik ilkeleri ile yani internetten önceki gazetecilik etik ilkeleri ile internetten sonraki 2020'deki gazetecilik etik ilkeleri ne gazetelerde ne de internette aynı değil. Bununla şunu kast ediyorum ikisinde de etik ilkelere olan ihtiyacı ayırt etmek imkânsız. |
| K14 | Artık daha fazla etik konusunun farkındayız bu günlerde. Sadece gazetecilik içinde ya da gazeteciler arasında değil artık kamuoyu da basına güveni daha fazla konuşmaya başladı. Bu da iyi bence, bunları konuşmaya ihtiyacımız var. |
| K15 | Bizim ülkemizde; takip etmemiz gereken ilkeler var. bazen farklı ajansların farklı etik ilkeleri kullandıklarını görüyoruz. Dediğim gibi basın işlerinden sorumlu bakanlıklar yayınlar. Ama bazen bunlara uyulmadığını biliyoruz. O yüzden kendi etik ilkelerimiz de olmalı. Bu sorunun cevabı ülkelere göre değişebilir. |
| K16 | Değişmiş olabilir. Dijital haberciliğe geçiş aslında bir yanda şöyle bir şey oldu "basının demokratikleşmesi" durumu oluştu. Yani birçok farklı insan işin içine girdi. Bunun anlamı şu; kalite kontrolüne potansiyele sahip olmanız gerekiyor, insanlar gerçekten her zaman güvenilir bilgiler veriyorlar mı, kim güvenilir, dengeyi kim ne kadar gözetiyor, doğru kaynakları ne durumda; bunlar da gelenekselden dijitale geçiş sürecinde ortaya çıkan etik sorunlar oldu. |
| K17 | Bence bir şekilde bu daha iyiye gidiyor. Artık gazeteciler bence eskiden olduğundan daha fazla hesapverebilir bir konumda. Yani bundan önce gazeteci bir haberi yayınladığında bir daha düşünmezdi, çünkü kâğıtta çıktıktan sonra kim o haberle ilgili şikayet edebilirdi ki, ancak güçlüler mahkeme gibi yollara başvurup söz konusu haberlere itiraz edebiliyordu. İnternet ile birlikte sosyal medyada bu değişti. Artık yazdığınız herhangi bir haber hemen sosyal medyada |

| | |
|---|---|
| | gündem oluşturabiliyor, dikkat çekebiliyor, bence de bu iyi bir gelişme. Dolayısıyla gazeteciler de güvenilirlik, hesap verilebilirlik konusundaki standartlarını yüksek tutmak zorunda. |
| K18 | Değişime uğradığını düşünüyorum. Çünkü bir defa eskiden habercilik konvansiyoneldi, şimdi dijital, genel anlamda bir değişiklik var. Bu değişiklik müşteriye haber okuyucuya ulaşma rekabeti daha fazla olduğu için dijitalde müşteri kapabilme daha fazla. Bu dönüşümde bu yarışta insanlar bazen hilelere başvurabiliyorlar, bu yüzden de etik ihlaller yaşanabiliyor. |
| K19 | Bu sorudan açıkçası çok emin değilim. Yani ne demek istediğini bilmiyorum ama bence gazetecilik etik ilkeleri aynı. Değişen formatlar oldu. Etik ilkelerle ilgili tabii ki de dediğin gibi birçok şekilde Tık Yemi habercilik var şimdilerde ya da birçok hızlı gazetecilik var internette; sadece tıklanmanın derdinde olanlar. Ama bence; insanlar tabloid sitelere gittiklerinde biliyorlar; bunu bekliyorlardır yani. |

## 7. Sonuç ve Öneriler

- Özel ve Deniz, 2019; 'un araştırmalarında ortaya koyduğu "tıklanma hedefleri, sayfa görüntüleme sayısı, tık tuzağı, yanıltıcı başlık, banner, advertorial, arama motoru optimizasyonu" şeklindeki etik sorunlar, bu çalışmanın sonuçları ile benzemektedir.

- Katılımcıların düşünceleri ile ayrıca Newsman, 2021; 'in de belirttiği gibi yeni medyadaki problemlerin küresel sorun haline dönüştüğü doğrulanmıştır.

- Diğer taraftan yeni medyada sorunlar benzerlik gösterirken, mücadele yönteminde birçok ülkedeki yayın kuruluşlarının kendi modellemelerini geliştirme sürecine girdiği anlaşılmaktadır. Basında dijitalleşme sürecinin başlangıcının ABD'nin yanı sıra birçok Avrupa ülkesinde bittiği kabul edilmektedir. Ancak buna rağmen yeni medyanın daha çok değişim ve yeniliğe açık olduğu aşikârdır.

- Önümüzdeki dönemde internet haberciliğinin, geride bıraktığımız son 10 yıl içinde olduğu kadar problematik olmayacağı ve gelir noktasında da internet merkezli teknoloji şirketlerinin kontrolünden çıkmaya başlayacağı söylenebilir.

- Yine önümüzdeki dönemde yeni medya ile geleneksel basının daha fazla iç içe gireceği söylenebilir. Buna gerekçe olarak bu araştırmada da dile getirilen dijital basının artık daha fazla sürdürülebilir gelir modellerine odaklanmaya başlaması, halkın güven konusunun daha fazla farkında olması, gazetecilerin yeni medyadaki etik problemlere karşı artık daha bilinçli olması ve basın kuruluşlarının yazı işlerini doğru yönde dönüştürme eğiliminde olması gösterilebilir.

- Özellikle kendi haber sitelerini işleten gazetecilerin internetin, yayıncılığı 'çeşitlendirdiğine – demokratikleştirdiğine' vurgu yaptıkları ve dijital medyada etik ilkelerin olumlu yönde değiştiğini düşündükleri sonucuna varılmıştır. Ancak

yayıncılığa dijital başlayan küçük işletmelerin başarısı için de abonelik gibi sürdürülebilir gelir modelinin önemine dikkat çekilmektedir.

- "Gazetecilerin, SEO içeriklerinin haber faktörlerini taşımamasını etik bir sorun olarak görmediği" sonucuna varan (Deniz ve Özel, 2018) araştırmanın sonuçları bu çalışma ile farklılık göstermektedir. Bu araştırma kapsamında görüşülen gazeteciler, SEO editörlüğünün mevcut şekilde kullanılmasını etik dışı uygulama olarak kabul ettiklerini ortaya koymuştur.

- Karlsson ve Clerwall, 2019; 'un ortaya koyduğu gibi "iyi gazetecilik için geleneksel normlar gerekmektedir" sonuçları ile benzerlik göstermektedir.

- Görüşülen gazeteciler, internette başarılı gazetecilik için objektiflikten çok güvenilirliğe vurgu yapmaktadır.

- Araştırma sonucunda New York Times'ın internet haberciliği ile geleneksel yayıncılığı başarılı şekilde koordine ettiği, internet ortamında okuyucuya ulaşmak için tüm araçları etkin şekilde kullandığı, tık yemi gibi okuyucuyu aldatan başlıkları kullanmadığı saptanmıştır.

- Dolayısıyla bu tez çalışmasının kuramsal çerçevesi olan "Etik kodları sağlam olan yayıncıya okuyucu güveninin artacağı ve bunun da okuyucu sayısını artıracağı" yaklaşımı doğrulanmıştır. Böylece Şahin ve Uçak, 2020; 'nin "Güvenilir internet gazeteleri daha çok izlenmekte, haber etkileşimi yaratmakta ve gündem belirlemektedir" sonucu da desteklenmiştir.

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# Key Approaches in Radicalization Research: A Literature Review

## *Radikalleşme Araştırmalarında Temel Yaklaşımlar: Literatür Taraması*

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**Abstract:** Radicalization has garnered substantial attention in global security studies and intellectual circles following the dissolution of the Cold War political structure. The concept gained global recognition following the terror attacks on September 11, 2001, as well as in European cities such as Madrid in 2004 and London in 2005. This analytical paradigm has become widely recognized in the profession of interpreting political violence occurrences, especially in scholarly investigations on jihadist terrorism and the participation of Western "foreign fighters" in Syria and Iraq. The social sciences have increasingly focused on radicalization, particularly in relation to homegrown violent extremists. This discussion aims to understand the intricate processes by which seemingly ordinary individuals are drawn toward adopting terrorism. In this context, our study provides the practical foundations of the concept of radicalization within the broader framework of international security architecture and focuses on the key perspectives being discussed in the existing body of literature on radicalization.

**Keywords:** Radicalization, Terrorism, Political Violence, Moghadam, NYPD, Relational

*Öz:* *Radikalleşme kavramı, özellikle Soğuk Savaş'ın güvenlik yapısının çözülmesinin ardından takip eden yıllarda, küresel güvenlik çalışmaları ve entelektüel çevrelerde büyük ilgi görmüştür. Bu kavram, 11 Eylül 2001'de ve 2004'te Madrid ve 2005'te Londra gibi Avrupa kentlerinde meydana gelen terör eylemlerinin ardından küresel çapta tanınırlık kazandı. Bu analitik paradigma, siyasi şiddet olaylarını yorumlama pratiğinde, özellikle de cihatçı terörizm ve Batılı "yabancı savaşçıların" Suriye ve Irak'a katılımı üzerine yapılan akademik araştırmalarda yaygın olarak kabul görmüştür. Sosyal bilim alanları, özellikle yerli şiddet yanlıları ile bağlantılı olarak radikalleşme konusuna giderek daha fazla odaklanmakta ve görünüşte sıradan olan bireylerin terörizmi benimsemeye doğru çekildiği karmaşık süreçleri anlamayı amaçlamaktadır. Bu bağlamda çalışmamız radikalleşme kavramının uluslararası güvenlik mimarisinin daha geniş bağlamı içerisindeki pratik*

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*temellerine yer vermekte ve radikalleşme literatüründe tartışılan başlıca yaklaşımları konu edinmektedir.*

*Anahtar kelimeler:* *Radikalleşme, Siyasal Şiddet, Terörizm, Moghadam, NYPD, İlişkisel*

## 1. Introduction

The phenomenon of radicalization has attracted significant attention within global security studies and intellectual circles since the disintegration of the political framework known as the Cold War. The concept has garnered global recognition subsequent to the acts of terrorism that occurred on September 11, 2001, in various European metropolises, namely Madrid in 2004 and London in 2005. Subsequently, this analytical paradigm has gained widespread prominence in the realm of interpreting and elucidating occurrences of political violence, particularly in the domain of scholarly investigations pertaining to jihadist terrorism and the involvement of Western "foreign fighters" in the conflict zones of Syria and Iraq. Moreover, the social sciences have progressively directed their attention towards the phenomenon of radicalization, specifically in connection with the discourse pertaining to locally grown violent extremists. This intellectual discussion has endeavored to comprehend the complex mechanisms through which seemingly ordinary individuals become inclined toward the adoption of terrorism.

This approach has been instrumental in the creation of counterterrorism strategies that incorporate preventative measures focused on combating extremism. These measures are primarily targeted at addressing extremism at the individual, group, and mass levels. Furthermore, extensive research has been carried out by scholars to examine the effects of radicalization and extremism on communities. These studies also explore various approaches that policymakers and other stakeholders can employ to prevent or effectively tackle these issues. However, it has been argued by scholars that anti-terrorism measures that prioritize military and law enforcement operations could potentially have negative consequences and might even worsen the process of radicalization. On the contrary, some individuals advocate for a more extensive strategy that addresses the root causes of radicalization and extremism, including grievances related to politics, society, and the economy.

Following the events of September 11 and the subsequent rise of "homegrown" terrorism in Western nations, there has been a growing perception that "Islamist terrorism" is no longer solely an external threat. The terminology represented a significant change regarding the way we comprehend the search for the root causes of terrorism and the

creation and implementation of innovative methods and resources to effectively combat it. Research on radicalization has expanded due to the redefining of political violence, with a particular focus on terrorism.

Radicalization phenomenon has been studied using a variety of theoretical frameworks and empirical methods, such as:

i.   The process of radicalization can be explained through the lens of the psychological paradigm, which places emphasis on individual-level factors such as cognitive mechanisms, social identities, and personal grievances (Moghadam, 2005).

ii.  The sociological perspectives examine the ways in which social networks, group dynamics, and socialization processes play a role in the process of radicalization (Borum, 2011).

iii. The third category of analysis pertains to political approaches, which involve an examination of the impact of state repression, global conflicts, and political grievances on the process of radicalization.

iv.  The economic approaches entail an investigation into the correlation between radicalization and economic factors such as poverty, inequality, and unemployment.

v.   Multidisciplinary approaches involve the integration of knowledge from diverse fields, such as psychology, sociology, political science, and economics, to enhance the comprehension of the radicalization process.

## 2. Radicalization: An Analytical Paradigm

The radicalization phenomenon is a much-debated concept in security and academic circles. It is perceived in many different ways and in different contexts (Crenshaw, 2014) and it has been used in a vague and ill-defined manner (Schimid, 2013). The term 'radicalization' has become one of the most popular phenomena in political violence literature since the 9/11 and terror attacks in Madrid and London, respectively (Neumann, 2013). The concept has been defined by various entities, including governments, international agencies, and academic circles, with a multitude of definitions available. Currently, there is no universally accepted definition in place up to date, and reaching a consensus on this matter continues to be challenging. Political violence experts generally acknowledge that there is no standard description for radicalization, as it is a complex and multifaceted process (Schmid, 2013).

The term "radical" is highly problematic and context-dependent, and its definition depends on what is "normal," "moderate," or "mainstream," which has considerably changed over time.  From a historical perspective, the word "radical" referred to movements, groups, or parties promoting democratic values and an institution primarily through nonviolent means. According to Neuman, the concept of radicalization is not a myth but rather has an ambiguous meaning. This ambiguity is the root cause of various controversies and debates surrounding the topic. He further states that the primary division lies in the conceptual understanding of radicalization, specifically between two perspectives: One that emphasizes extremist beliefs (referred to as cognitive radicalization) and another that prioritizes extremist behavior (known as behavioral radicalization) (Neuman). Stefan Malthaner pointed out three intersecting conceptual fault lines concerning radicalization: the first one is related to the differentiation between the radicalization of beliefs and the radicalization of behavior. In particular, the term "radicalization" has been related to the adaptation of extremist views or mindsets, resulting in violent behavior (Malthaner). Some have argued, however, that violent actions are not necessarily associated with radical ideas and beliefs. It has been suggested that individuals who hold extreme beliefs may not necessarily resort to acts of terrorism, and some individuals who commit acts of terrorism may not follow a traditional path of radicalization despite being deeply committed to an ideological cause (Borum, 2012). The adaptation of radical beliefs is linked to activism within extreme environments or milieus (Bjorgo and Horgan, 2009). The second point pertains to the various types of actors and levels of analysis, including individual, group/movement, and mass levels, as well as the opposing sides involved in a conflict, such as oppositional movements and state actors. The latter refers to the processual dimension of radicalization, which could manifest and exert its impact in a different episode of violence, such as inter-group conflict or radicalization within the framework of social movements and escalating protests (Malthener, 2017).

## 3. A Literature Review on Radicalization

According to the theoretical framework posited by Henri Tajfel and John Turner, the concept of group identification has the potential to engender intergroup strife, as it highlights the way in which individuals formulate their self-concept through their association with particular groups. The development of radicalization is a result of an individual's perception of self-becoming closely intertwined with a radical movement or ideology, thus may giving rise to extremist beliefs and actions (Jost and Sidanius, 2004). In his article "Four Waves of Modern Terrorism," David C. Rapoport proposed the concept of "waves" of terrorist activity (Rapoport, 2004). According to Rapoport's assertion, the

identification of periods characterized by terrorism can be attributed to the prevalence of a common ideology, strategy, and mentality among its participants. Usually, every wave begins with a triggering incident and persists for a period of around thirty years or longer. He maintains that the phenomenon of terrorism becoming transnational in nature is attributable to the proliferation of terrorist entities beyond their domestic boundaries, coupled with the establishment of international alliances among like-minded groups of people (Chiangi, 2021). The global impact of terrorism has intensified due to the facilitation of the cross-border distribution of ideologies, tactics, and resources (Chiangi, 2021).

The perspective of the psychology-based approach is a commonly adopted approach to the scholarly investigation of radicalization. Moghaddam's "Staircase to Terrorism" model presents a distinct perspective on radicalization. This model classifies the process of radicalization into six distinct levels, or floors, each representing a unique state of mind experienced by the individual. Stated differently, the aforementioned model delineates a lucid methodology comprising six successive stages that demonstrate discrete psychological facets. They are as follows:
   a) "physical interpretation of material conditions,
   b) perceived options to fight unfair treatment,
   c) displacement of aggression,
   d) moral engagement,
   e) solidification of categorical thinking and the perceived legitimacy of the terrorist organization and the terrorist act and sidestepping inhibitory mechanisms" (Moghaddam, 2009).

The theoretical framework posits that individuals may go up and down the staircase of radicalization due to a multitude of factors, such as individual life events and exposure to extremist indoctrination (Moghaddam, 2009). Each of these sequential actions results in the perpetration of an act of terrorism. The staircase analogy posits that with each successive step, an individual progressively distances themselves from conventional societal norms, leading to an increased propensity to rationalize and partake in acts of terrorism (Lygre, Eid, J., Larsson and Ranstorp, 2011). The staircase model proposes a stratified framework comprising an initial stage and five subsequent tiers, with each tier signifying a unique behavioral phase that either advances or hinders an individual's trajectory toward terrorism. The proposed model posits that the progression toward terrorism is a multifaceted phenomenon that involves intricate interactions between psychological variables, societal contextual factors, and individual decision-making

processes. These elements collectively contribute to shaping an individual's trajectory toward involvement in terrorist activities (Moghaddam, 2005).
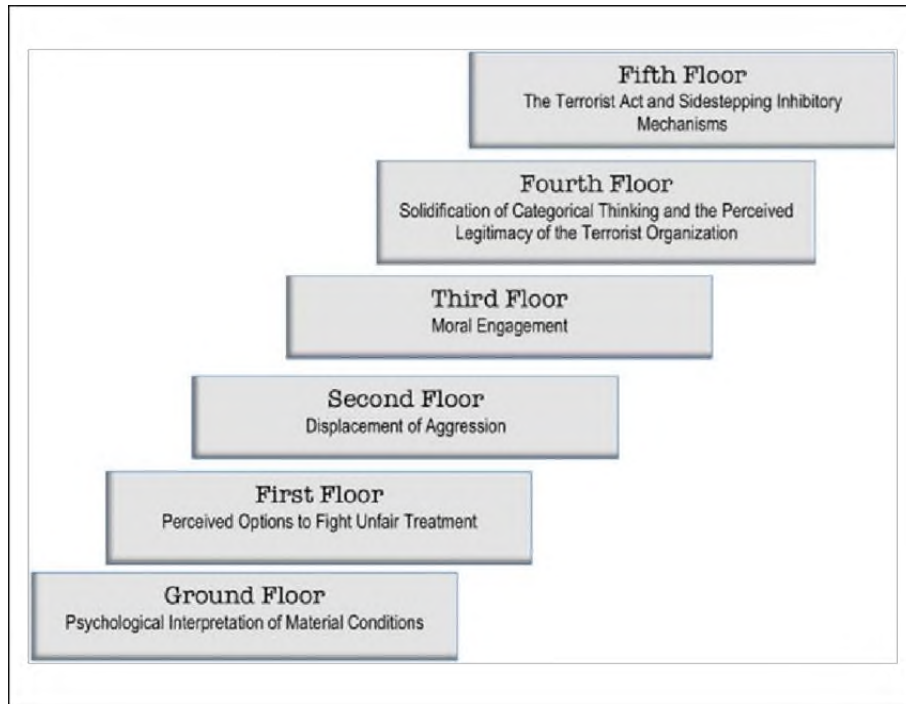


Figure 1. Moghaddam's Staircase to Terrorism

Marc Sageman posits that the decision to engage in violent behavior is a collective project, and radicalization is a collective event that takes place when individuals affiliate with a faction that espouses extremist beliefs (Sageman, 2004). Although there is no universally accepted definition of "radicalization," the majority of scholars agree that it entails an intellectual transformation that results in a willingness to use violence to further political or religious objectives.

As per the theoretical framework posited by McCauley and Moskalenko, the phenomenon of radicalization is subject to the influence of two discrete factors, specifically those pertaining to social and psychological areas. Theoretical in nature, the social pyramid explores the complicated interplay between group dynamics and social identity, ultimately shaping an individual's inclination towards extremist organizations. The emergence of this phenomenon can be attributed to a multitude of factors, encompassing social networks, peer pressure, and a collective affiliation with a faction that espouses a particular ideology (McCauley and Moskalenko, 2011).
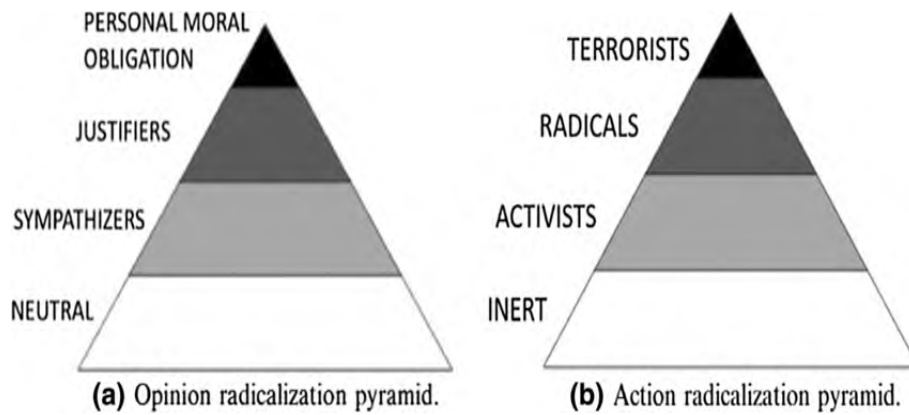
**Figure 2. Two pyramid model (McCauley & Moskalenko, 2011)**

The psychological pyramid model investigates the way in which individual beliefs and predispositions can potentially result in radicalization. The phenomenon may manifest as a result of various factors, including but not limited to a perceived sense of injustice or grievance, a yearning for purpose or significance, and a longing for retaliation or retribution (Moskalenko and McCauley, 2020). Furthermore, the authors highlighted radicalization mechanisms at three levels: individual, group, and mass society (McCauley and Moskalenko, 2011). At the individual level, they identified six mechanisms of political radicalization in that individuals are considered primarily responsible for their actions. Individual motivations such as personal and group grievances and hatred in search of status, glory, love, and fame were given significant attention in contrast to environmental factors or social influences. Members of a group who view themselves as interdependent are experiencing group-level dynamics, whereby the actions of one member of the group have an impact on the other members as well. The phenomenon of mass radicalization is intricately linked to occurrences, episodes, or communiqués that possess considerable import for their respective audiences on a domestic or global scale. The majority of extremist organizations rely on such a basis for intelligence, financial backing, logistical assistance, and new recruits. It is of utmost significance to acknowledge that these mechanisms do not function in isolation, nor do they exist autonomously. Numerous mechanisms exhibit interdependent interactions and mutual reinforcement (Futrell, Simi, and Tan, 2018).

In the aftermath of the terrorist attacks in New York, the New York Police Department (NYPD) has put forth a novel approach to tackling radicalization. The conceptual framework known as the NYPD Model of Jihadization clarifies the process by which individuals undergo radicalization towards extremist ideologies, with a particular focus on the phenomenon of jihadist extremism. The current model has been developed with

the objective of aiding law enforcement personnel in comprehending the phenomenon of jihadization and potentially detecting individuals who may be advancing through these stages (Klausen, Campion, Needle, Giang & Libretti, 2016).

The NYPD Model of Jihadization delineates four distinct stages that an individual may undergo during the radicalization process (Dahl, 2014):

1. Pre-Radicalization: The preliminary phase precedes the onset of an individual's radicalization process.
2. Self-Identification: In this particular phase, the individual undertakes a thorough examination of extremist ideologies, which personal or societal factors may instigate.
3. Indoctrination: The individual has wholeheartedly embraced the extremist ideology and recognizes the moral obligation to conduct oneself in alignment with its principles.
4. Jihadization: In the ultimate stage, the individual recognizes their individual accountability to advocate for the cause, which may culminate in the development or execution of a terrorist endeavor (Dahl, 2014).

The proposed model posits a linear progression of stages; however, it is imperative to acknowledge that the factual process may exhibit a significantly greater degree of complexity. Moreover, there is no guarantee that every individual will experience all the stages (Torres, 2013).
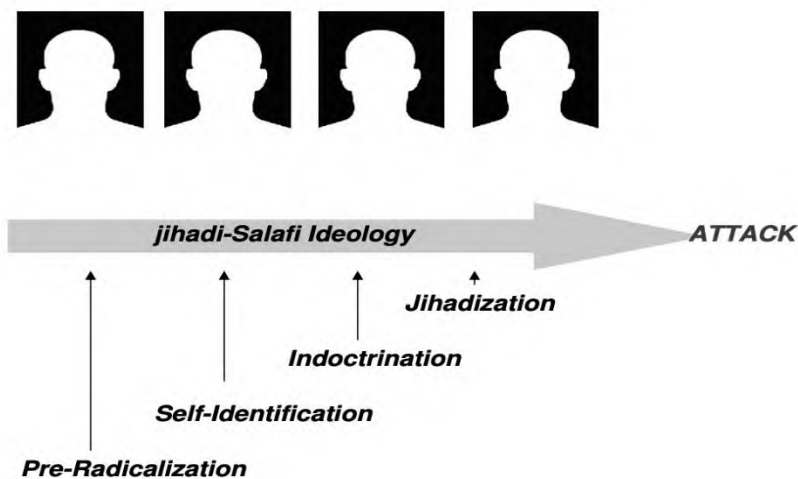


Figure 3. The NYPD's proposed four-stage radicalization process (NYPD)

Borum's model of the terrorist mindset offers a valuable framework for comprehending the psychological progression that individuals may undergo as they transition from perceiving injustices to perpetrating acts of terrorism. This model delineates four distinct stages that individuals could potentially pass through (Borum, 2004). The radicalization process, according to Randy Borum's model, consists of four stages:

1. Grievance: The radicalization process often begins with an individual's or group's perception of injustice or injury. The subject matter being contemplated may arise from factors pertaining to societal, financial, governmental, or an amalgamation of these elements. The persistent perception of being the victim of mistreatment, whether on a personal or collective level, continues to exist within the psychological makeup of the individual.

2. Injustice: The second stage is the identification of the grievance as an injustice. This includes the belief that the grievance is not only unjust but also immoral, which exacerbates anger and resentment.

3. Target Attribution: At this point, the aggrieved party places blame on a particular organization or person for the problems they've encountered up to this point. In turn, they direct their hatred and hostility toward this community.

4. Distancing: The ultimate phase entails creating a psychological and emotional separation from the focal group and diminishing their significance. This phase frequently involves the act of dehumanizing the targeted group, thereby rendering the notion of perpetrating violence against them more acceptable (Borum, 2011).
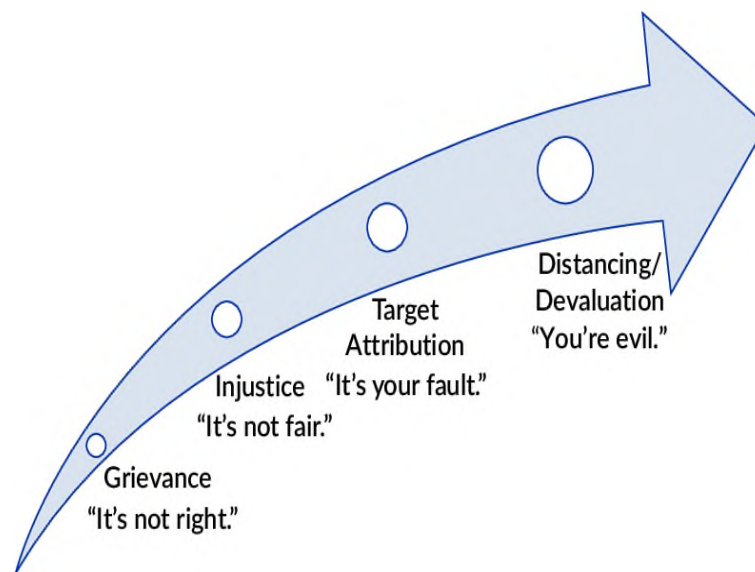


Figure 4. Borum's four-stage model of the terrorist mindset

The model developed by Borum was intended to provide law enforcement personnel with an understanding of the process of radicalization. The primary theoretical foundation of the model aimed to illustrate the process by which grievances can be transformed into animosity towards a specific group, culminating in violent behavior.

Quintan Wiktorowicz has proposed an alternative framework for investigating and comprehending the psychological mechanisms that underlie radicalization. His methodology stands out for its emphasis on the concept of "cognitive opening" and the extensive ethnographic research into al-Muhajiroun (King and Taylor, 2011). His work gives significant emphasis on the notion of radicalization as a form of resocialization. This refers to the point or stage in an individual's life at which they are receptive to new ideas and perspectives, particularly those that are distinct from prevalent or orthodox ones. This pertains to the process by which individuals who are new to a radical group are integrated into the group and their identities are reconfigured accordingly. It is the moment when an individual faces discrimination, socioeconomic crisis, and political repression, as they may experience a critical moment where they begin to question their beliefs and struggle to make sense of their experiences. This can leave them vulnerable to radicalized ideologies. A variety of factors, such as personal crises, social discontentment, or other significant life events, can trigger the activation of cognitive receptivity. Individuals may become vulnerable to the influence of radical ideologies during this time as they seek solutions that are not readily available within the constraints of the traditional structure (Wiktorowicz, 2005).
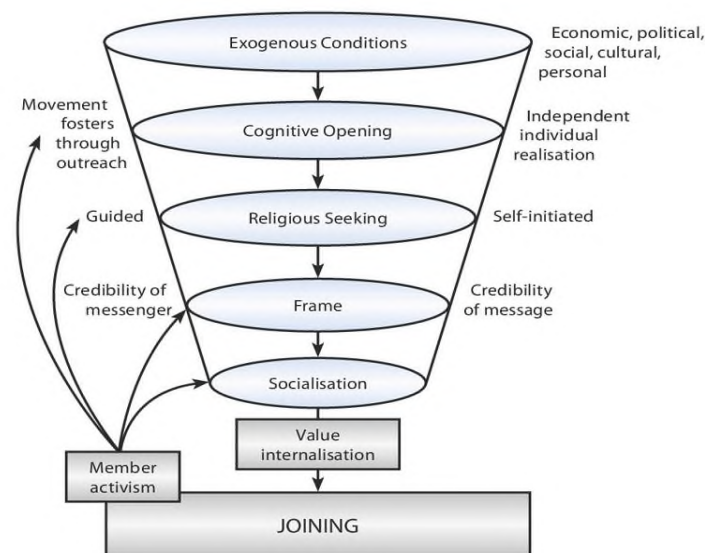


**Figure 5. Wiktorowic's Model of Radicalization**

The expert group on violent radicalization by the European Commission defined radicalization as "a context-bound phenomenon and a socialization to extremism that manifest itself in terrorism" (Schmid, 2013). The definition of radicalization, as posited by the expert group, highlights its dynamic nature, characterized by a continuous process that can take place over an extended period of time. Moreover, it points out the correlation between radicalization and terrorism, which is perceived as the most consequential and deadly consequence of extremist beliefs. Furthermore, it highlights the imperative for effective strategies to tackle the underlying factors of violent extremism and terrorism.

It goes without saying that in recent years, studies on online radicalization have also increased their weight within the scope of radicalization studies. An increasing amount of attention has been paid in recent years to how the internet and social media contribute to radicalization and extremism. For instance, some researchers, like J.M. Berger, Bill Strathearn, and Peter Neumann, have suggested that social media sites like Twitter and Facebook play an increasingly important role as channels for extremists to spread their message and coordinate their activities. They suggested that the internet has become an increasingly important platform through which extremist organizations may spread their message and attract new members (Berger and Strathearn, 2013). The extent to which the internet and social media are responsible for radicalization and whether they represent a new kind of extremism, however, is still up for debate (Bekker and Beatrice, 2014).
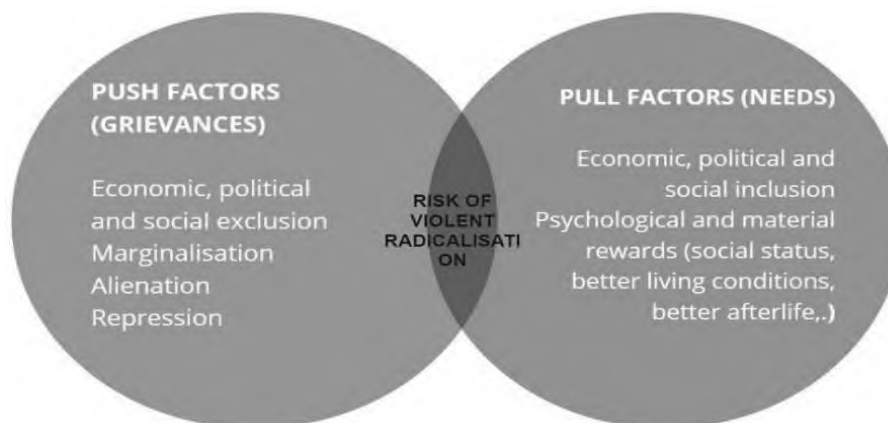


**Figure 6. The push and pull factors of violent radicalization in North Africa (Bourekba, Moussa, 2021)**

Drivers of violent extremism are varied and interrelated with economic, ideological, social, historical, and cultural dimensions. They engage and affect societies, groups, and

individuals at local, national, regional, and international levels (UNDP, 2023). What usually drives people into violent extremism is categorized as structural "push" factors and "pull' factors. Push factors are typically rooted in socioeconomic, political, and cultural causes, for instance, marginalization and fragmentation, government repression, human rights violations, ungoverned areas, endemic corruption, or cultural threat perceptions (Counter–Terrorism Module 2 Key Issues, nd). Whereas pull factors are associated with personal rewards with membership in a group or movement, participation in its activities may confer such as access to material resources, social status, and peers' respect. A sense of belonging, adventure, and a sense of glory, and fame (CT Module 2 Key Issues, nd).
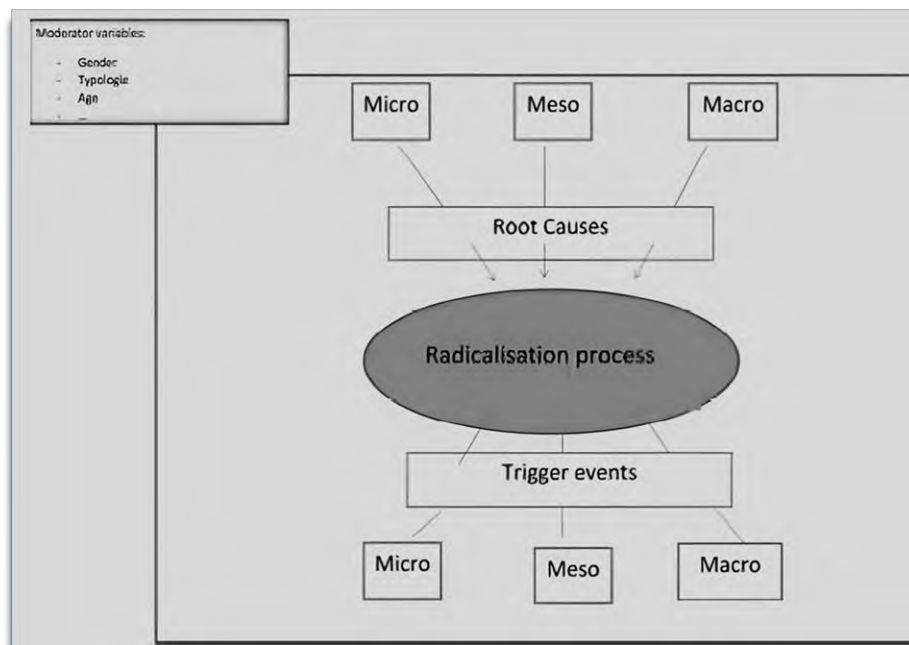


**Figure 7. Multilevel Model of Radicalization (Moccia, 2019)**

The radicalization process of an individual is influenced by underlying factors that endure for an extended period, while trigger events are specific occurrences that may function as catalysts for radicalization. The preconditions commonly referred to as 'root causes' are frequently cited as such in the scholarly discourse on radicalization. The radicalization process is contingent upon a confluence of these factors. Nevertheless, the process of radicalization is not instantaneous and typically involves a series of events or incidents. The analytical observation of movements' radicalization processes necessitates the occurrence of events that are characterized by broken negotiations,

scattered attacks, and violent rituals. The literature review undertaken on behalf of the European Commission on Radicalization aimed to identify trigger events at different levels, encompassing micro-trigger events such as the loss of a loved one, changes in employment, and divorce, along with meso-trigger events such as recruitment. The review also examined the role of trigger events such as military actions, arrests of specific individuals, and attacks on the group (Moccia, 2019).

In addition to the models above, the relational approach is one of the prominent approaches in the radicalization literature. This approach suggests that the phenomenon of radicalization may occur as a result of interactions between social groups or movements. It is also referred to as the interactionist perspective in the literature. For Sidney Tarrow et al., the concept refers to "the expansion of collective action frames to more extreme agendas and the adoption of more transgressive forms of contention" (McAdam, Tarrow, and Tilly, 2008). Furthermore, as per Della Porta, radicalization "is a process of escalation from nonviolent to increasingly violent repertoires of action that develops through a complex set of interactions unfolding over time" (Della Porta, 2018). A similar explanation proposed by Alimi et al. suggests that "it is the process through which a social movement organization (SMO) shifts from predominantly nonviolent tactics of contention to tactics that include violent means, as well as the subsequent process of contention maintaining and possibly intensifying the newly introduced violence" (Alimi, Demetriou and Bosi, 2015). The term "Contentious Politics" as referred to by Sidney Tarrow et al., denotes "episodic, public, collective interaction among makers of claims and their objects when:
   a) at least one government is a claimant, an object of claims, or a party to the claims, and
   b) the claims would, if realized, affect the interests of at least one of the claimants or objects of claims" (Snow, Della Porta, Klandermans, and McAdam, 2013).

Roughly translated, the definition refers to collective political struggle (Tarrow, 2013). In a less technical language, it involves claim-making actions which directly have some impact on other actor's interests, including governments, non-state actors, or/and international actors, leading to coordinated efforts on behalf of shared interests or programs that is Collective Action, in which governments are involved as targets (Tilly, 2007). Our understanding of a Social Movement encompasses a comprehensive definition, which refers to a deliberate and organized group action aimed at advocating for significant transformations in the political or economic structures of society. Social movements are characterized by prolonged and coordinated efforts undertaken by

groups that advocate for a particular type of social transformation (Olzak, 2004). From the resource mobilization standpoint, it means a set of preferences for social change within a population, (Edwards and Gilliham, 2013) or, in other words, it refers to people who, at a given point in time, are not making contentious claims and start to do so (Tarrow and Tilly, 2015).

## 4. Conclusion

Radicalization has emerged as a significant subject of discourse and scholarly investigation within the realm of global security studies. The September 11, 2001, attacks and subsequent acts of terrorism in Europe have highlighted the intricate processes by which individuals are drawn towards embracing terrorism. This has resulted in the formulation of counterterrorism strategies that seek to prevent and combat extremism across different levels. There is a current debate about the most effective approach to counter radicalization. Some argue for addressing the root causes or taking into account the relational environment in which social movement operates, while others emphasize military and law enforcement operations. Moreover, there has been a paradigm shift in the perception of terrorism, recognizing it not only as an external threat but also as a direct result of domestic radicalization. Additional research and analysis are required to gain a deeper understanding of radicalization and its impact on global security.

However, it is imperative to emphasize that the process of radicalization does not inevitably lead to acts of violence. However, in instances where it occurs, the outcome is that of a violent extremist. On the other hand, there is a clear distinction made between intentions and values justifying political violence and the actual engagement in political violence. Most people who hold radical ideas do not engage in terrorism, and many terrorists—even those who lay claim to a "cause"—are not profoundly ideological and may not "radicalize" in any traditional sense (Borum, 2011). Therefore, we locate our analysis on this explicit and consistent distinction between the two attitudes and state that radicalization occurs at different stages. They are classified as micro or individual, collective (groups or movements), and mass levels of analysis. Individual pathways toward militant activism have been a particular concern for scholars studying political violence and terrorism (Malthener, 2014). Proponents of this level emphasize the psychological or social "pathologies" of individuals as the sole driver of radicalization. For them, political violence results from a state of madness or the innate predispositions of an individual. This line of argument is challenged by those who emphasize the role of social ties, radical networks, and milieus as "micro mobilization settings (Malthener, 2014). There are also group movements and mass radicalization levels of explanations.

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# An Etymological and Terminological
# Review on Suicide[1]

## *İntihar Üzerine Etimolojik ve Terminolojik Bir İnceleme*

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**Abstract:** Suicide is a public health issue with legal, medical, economic, social, and individual consequences. Simultaneously, it is a multidimensional phenomenon that requires examination from psychological and sociological perspectives in terms of cause–and–effect relationships. Over the years, numerous studies have been conducted on suicide using various methods; however, there is still a need for research in predicting suicide risk and effectively preventing suicide. Theoretical groundwork is required for the execution of these studies, necessitating an understanding of definitions and terminology. This review aims to exploring the origin of suicide word specifically in Turkish and English, examining the attempts to definition, and classification the suicide phenomenon.

**Keywords:** Suicide, Etymology, Terminology, Suicidal Behavior, Mental Health

*Özet: İntihar hukuki, tıbbi, ekonomik, sosyal ve bireysel sonuçları olan bir halk sağlığı sorunudur. Aynı zamanda psikoloji ve sosyoloji perspektifinden neden-sonuç ilişkileri bağlamında incelenmeye ihtiyaç duyan, çok boyutlu bir olgudur. İntihar üzerine yıllar içerisinde çok sayıda ve farklı yöntemlerle çalışmalar yürütülmüş olmakla beraber, intihar riskinin ön görülebilmesi ve intiharın kesin ve etkili biçimde önlenebilmesi hususlarında halen araştırmalara ihtiyaç vardır. Bu araştırmaların yürütülebilmesi için kuramsal altyapıya ihtiyaç olup, tanım ve terminolojinin de anlaşılması gerekmektedir. Bu derleme, Türkçe ve İngilizce özelinde intihar sözcüğünün etimolojisi ile intihar olgusunu tanımlama ve sınıflandırma girişimlerini ele almaktadır.*

*Anahtar Kelimeler: İntihar, Etimoloji, Terminoloji, İntihar Davranışı, Ruh Sağlığı*

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## 1. Introduction

In its most general sense, suicide, which refers to "the act of intentionally killing oneself," is a phenomenon that requires analysis within sociological and psychological cause-and-effect relationships and multidimensional public health issue that needs to be addressed at both individual and societal levels. The consideration of suicide as a public health problem necessitates the continuous and systematic collection, analysis, and dissemination of accurate information regarding the incidence, prevalence, and characteristics of both lethal and non-lethal suicidal behaviors. In this ongoing and systematic process, efforts to define and classify the phenomenon of suicide also play a significant role. This review aims to provide a comprehensive knowledge of etymology, definition, and terminology, serving as an introductory overview to suicide studies through important sources in the field of suicidology. In the first part of this review, emphasis has been placed on the etymological origins of suicide in Turkish and English, starting from the basic meaning of the word. In the second section, contemporary suicidology literature has been examined, and attempts at definition and classification from a historical perspective have been explored.

## 2. Theoretical Framework

### 2.1. Etymology

The Turkish word *intihar* (suicide) is derived from the Arabic root *nahr* (نحر), which means "slaughtering an animal by cutting its throat" (Çağbayır, 2007). In Arabic grammar, various morphosemantic patterns (sing. wazan; pl. awzan) are used to give different meanings to word roots. For example, the ifta'ala pattern adds to the word the meaning of (one's) involvement of mental abilities in the action commits, one's doing (the action) towards or against oneself, (one's) oppose to oneself (Socin, 1895). The word *nahr* (نحر) is transferred to the iftaʿala pattern, resulting in the verb *intihar* (إنتحار), which means "to kill oneself" or "to take one's own life," and the noun *muntehir* (منتحر), which denotes the actor of the action and means "the one who kills oneself." In Turkish, the word is mostly used together with the auxiliary verb *etmek* (to do) (Ermers, 2007).

The word *intihar* is similarly defined in significant Turkish dictionaries to its Arabic origin: An attempt to end one's own life as a result of mental distress and death in this way; self-killing; a person endangering their own life through behavior; taking one's own life with one's own hand (Çağbayır, 2007); suicide (Sami, 2014; Tietze, 2009; Tuğlacı, 1985); (figuratively) endangering or destroying one's own authority or influence, an action directed towards self-destruction (Tuğlacı, 1985); taking one's own life (Ayverdi, 2008). From an etymological perspective, there seems to be no disagreement about the

origin and direct meaning of the word *intihar* in Turkish. In parallel with the metaphorical meaning of "endangering or destroying one's own authority or influence," the term *intihar* is used to denote when a person attacks, harms, or poses a threat to their own vital and social bonds. Additionally, the definition of suicide as "behavior that endangers one's own life" (Çağbayır, 2007) indicates that behaviors that can pose a lethal threat can also be classified as suicide.

When examining Western languages, particularly English, it is observed that the word *suicide* which is understood as intentionally killing oneself, is derived from the Latin term *suicidium*. The term consists of the following components and meanings: *sui-* (self), stemming from the root *s(u)w-o-* (one's own) and from the root *caedere* (to slay), combined with *-cidium* (act of killing). Although various works before the 17th century, such as Religio Medici (1643), contained expressions or descriptions of suicide, such as *voluntary death*, *self-kill(ed)*, *kill (his) own body*, *hang(ed) (him)self* and *self-homicide* it is noted that the word *suicide* itself was not directly used (Barraclough & Shepherd, 1994). Sir Thomas Browne, in Religio Medici (1643), where he introduced many new words derived from classical sources, including *hallucination*, *insecurity* and *medical* used the word *suicide* only once, and it was not used elsewhere in the text. Instead, verbs such as *destroy (themselves)*, *drown (-ed himself)* and *hang (-ed himself)* were preferred, suggesting that the word *suicide* was a newly coined term by Browne (Alvarez, 1971). Barraclough and Shepherd (1994) suggest that the word *suicide* might have been created based on a similarity to the English word *homicide*, derived from the Latin word *homicida*, meaning killer. In subsequent works, the word *suicide* is used in modern English to refer to the completed act of killing oneself, carrying the meanings of self-killing, slaying, self-slaying (Barraclough, 1992; Barraclough & Noyes, 1989).

The usage of the word expanded with derived technical terms, compound nouns, and metaphorical uses. Kreitman et al. (1969) introduced the term *parasuicide* by adding the Greek prefix *para-* (παρά-) meaning *simulation* to the word, indicating deliberate self-harm without the intention of suicide. The prefix *para-* (παρά-) derives from Greek, signifying beside, by, with or alongside in meaning (Liddell & Scott, 1940). In English, the same prefix, when used, has taken on meanings such as similar to, closely related to, like, faulty, abnormal, beyond or outside of (Merriam-Webster, 2022). The term *parasuicide* has been suggested for events where an individual is the direct agent of an action that inflicts physical harm on themselves, both in an actual and potentially harmful manner, without carrying the intent to self-annihilate. This term is proposed

due to the rarity of interpreting such acts as directly leading to death, thus simulating or imitating suicide (Kreitman et al., 1969).

The World Health Organization European Multicentre Study on Parasuicide (1992) introduced the comprehensive and all-encompassing term *parasuicide* in response to a definitional challenge. The intention was to address this issue and offer an official term. Through a homogeneous data collection effort among 35 participating centers, the term was tested to cover all non-lethal self-harming behaviors, regardless of the underlying intent, whether the behavior qualifies as a suicidal act or not (Schmidtke, Bille-Brahe, DeLeo, & Kerkhof, 2004). However, it was observed that the proposed term posed difficulties and confusion in usage, contributing further complexity to the field. To eliminate this issue, in 1999, the study was rebranded as the Multicentre Study of Suicidal Behavior. In this revised study, the term *parasuicide* was replaced with the equivalently comprehensive term *non-fatal suicidal behavior*, which is grounded in outcomes. This change aimed to alleviate confusion and provide a clearer terminology for the field (De Leo, Burgis, Bertolote, Kerkhof, & Bille-Brahe, 2006).

In Turkish, which is an agglutinative language, the *para-* (παρά-) prefix has not entered the language. However, in exceptional words like *paratiroid* (parathyroid) and *paranormal* the term *parasuicide* is observed to be utilized, particularly within the fields of medicine and psychiatry. Considering the connotations of the *para-* (παρά-) prefix, which imply similarity, resemblance, or simulation, an alternative approach could be to use the Turkish suffix *-vâri* derived from the Persian preposition *-vâr*, conveying possession, ownership, or bearing qualities, thereby suggesting the term *intiharvâri* to serve as the Turkish equivalent for *parasuicide*.

## 2.2. Terminology
The literature on suicide and related behaviors encompasses various perspectives on the definition and classification of suicide, leading to diverse definitions in which different components of suicide are emphasized. It is noted that terms such as self-harm and suicide attempts are defined based on the understanding and definition of suicide itself (Silverman, 2006). While there is no doubt that suicide, in its simplest sense, refers to killing oneself, various classifications and schemas have been developed without reaching a consensus in the early stages, contributing to terminological and definitional complexity. However, the presence of a standardized terminology, especially in clinical practice, offers several advantages: Increased, improvement in the clarity, accuracy, and consistency in risk assessment, management, communication among clinicians

regarding risk assessment and ongoing treatment processes, and treatment implementation by a single clinician for both individual patients and those prone to suicide; enhancement in the accuracy and clarity of documentation related to suicide risk assessment, clinical decision-making, and associated management strategies; elimination of erroneous and potentially stigmatizing terminology; improvement and development in communication between patients and clinicians; and exclusion of prediction-based clinical objectives by acknowledging the significance and complexity of explicit and implicit suicidal intent, ultimately determining the clinical outcome (Rudd, 2000). Furthermore, a standardized terminology is necessary to compare samples and findings across suicide studies. Without clear definitions, comparing research conducted by different research groups in different countries or samples, relating findings, or reaching a common interpretation would not be conducive to sound analysis.

### 2.2.1. Attempts at Definition and Classification

The need for definition and terminology has provided a foundation for contemporary suicidology. Suicide terminology encompasses a series of widely understandable and widely accepted terms that define suicide and related behaviors based on useful, logical, and minimally necessary components (Silverman, 2006). In this regard, during the early stages of suicidology, Douglas (1967) summarized the elements that should be included in the definition of suicide, excluding definitions that carried scientific but intellectual or philosophical extremes (such as glorifying or elevating suicide or indicating the semantic depth of the act). These elements can be broadly summarized as follows:

1) Initiating an action that will lead to the person's death.
2) volition (and desire) directed towards an action that will result in the person's death (demonstrated by the volition to initiate the action).
3) desire for self-destruction.
4) loss of desire (to live).
5) motivation to die or be dead that leads to the readiness to initiate the action that will result in the person's death.
6) knowledge by the initiator that the action will objectively result in death.

The first comprehensive study on the definition of suicide was conducted in the 1980s by the Centers for Disease Control and Prevention[2] (CDC) in the United States. A large workgroup, including forensic experts, medical examiners, statisticians, and public

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[2] Between 1980 and 1992, the organization was known as the Centers for Disease Control. In 1992, the United States Congress added the extension "and Prevention," resulting in the current name, Centers for Disease Control and Prevention (CDC).

health institutions, was formed to determine the necessary criteria for defining suicide. This group established three criteria for identifying suicide: Death (3) resulting from an action performed by an individual (2) with the intention of self-killing (1)[3](Rosenberg et al., 1988). These criteria were criticized for their reliance on limited knowledge of causal relationships, necessary for clinical and preventive studies. Instead, it was suggested to develop precise and defined terminology based on these criteria to enhance understanding and facilitate communication regarding suicidal behaviors (O'Carroll et al., 1996). In subsequent years, emphasis has been placed on the necessity of a terminology for all suicidal behaviors, both fatal and non-fatal, including suicidal ideation, help-seeking, and euthanasia (Marušič, 2004). When examining the three criteria and other definitions derived from these criteria, De Leo et al. (2004) found common elements:

1) A behavior resulting in a fatal outcome.
2) behavior initiated by the individual towards oneself, actively or passively.
3) intention or expectation of death.

After a comprehensive evaluation of the examined definitions, the following definition of suicide was proposed: "An action initiated and carried out by an individual who intends to bring about a potentially lethal outcome while being aware of the potential lethality, in order to achieve desired changes." Non-fatal actions that are initiated and carried out by individuals to achieve desired changes, while risking death or bodily harm, or while expecting these outcomes, are referred to as non-fatal suicidal behaviors.

In a compilation that includes the eight definitions examined by De Leo and colleagues, it has been stated that there are fifteen suicide definitions frequently referenced in the scientific literature (Silverman, 2006). It can be observed that most of these definitions are theoretically delimited and grounded in perspectives such as psychology, psychiatry, sociology, public health, and philosophy:

- Murder involving hatred or the desire to kill, suicide often involving a desire for guilt or being killed, and hopeless desire for death (Menninger, 1938).
- All situations resulting directly or indirectly in death due to positive or negative actions carried out by the individual, knowing that it will result in death (Durkheim, 1951).
- All behaviors of the individual attempting to seek (and find) a solution to an existential problem through an attempt on their own life (Baechler, 1975).

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[3] These criteria are referred to as the Operational Criteria for the Determination of Suicide (OCDS).

- Multidimensional distress in a needy individual where suicide is perceived as the best solution; a conscious act of self-destruction (Schneidman, 1985).
- Lethal actions initiated and sustained by the individual, knowing or expecting a lethal outcome, in order to bring about desired changes (World Health Organization, 1986).
- Life-threatening, deliberate, self-directed, and life-endangering action without apparent desire to live, consisting of two implicit components (lethality and intent) (Davis, 1988).
- Death resulting from an act committed by oneself with the intention of self-killing (Rosenberg et al., 1988).
- Death due to injury, poisoning, or drowning with clear or implicit evidence that the action was self-inflicted and that the deceased intended to commit self-killing (Centers for Disease Control and Prevention, 1988).
- Intentional death perpetrated by oneself (Ivanoff, 1989).
- (1) Suicide occurs only if death ensues; (2) it must be one's own action; (3) the individual can be active or passive in the act; (4) the individual intentionally ends their own life (Mayo, 1992).
- Death due to the deliberate action of oneself, not an illness (Silverman & Maris, 1995).
- A self-killing act intentionally initiated and carried out with the expectation and full knowledge that it will result in death (World Health Organization, 1998).
- Death due to injury, poisoning, or drowning with evidence that the individual's own action led to their death (Goldsmith, Pellmar, Kleinman, & Bunney, 2002).
- An action initiated and carried out by an individual who intends to bring about a potentially lethal outcome while being aware of the potential lethality, in order to achieve desired changes (De Leo et al., 2004).

Definitions of suicide vary depending on the fields of the researchers, as well as their theoretical and cultural backgrounds. However, regardless of these variations, it is observed that suicide is approached in terms of the following three orientations:

1) An intentional self-destructive act resulting in death.
2) a conscious act directed towards oneself with the intention of dying.
3) an intentional, self-threatening act resulting in death (Marušič, 2004).

The following four keypoints are present in all definitions:

1) The outcome of the behavior (death).
2) the agent of the action (oneself).

3) the intention to die.
4) awareness of the direct or indirect consequences of the action (De Leo et al., 2004; Marušič, 2004; Silverman, 2006).

A more recent systematic review on the definition of suicide was conducted on 8,240 articles published between 1966 and 2017 (Goodfellow, Kõlves, & de Leo, 2019). A total of 26 definitions from 29 articles were included in the study, where authors provided an original definition for suicide or made developments to an existing definition, and the fundamental concepts underlying the definition were comprehensively reflected. The focus was on descriptive rather than explanatory definitions. As a result of the review, 19 definitions related to suicide were identified, excluding those given by Silverman (2006). The identified definitions are as follows:

- Completed suicide refers to an intentional, self-inflicted, and life-threatening action resulting in death (Beck et al., 1973).
- The most common view on suicide today is that it involves intentionally killing oneself. However, does a person need to kill themselves in order for it to be considered suicide? The answer proposed is probably, no (Frey, 1981).
- An individual can be considered to have committed suicide only if they have deliberately caused their own death (Tolhurst, 1983).
- Person A committed suicide at time t under the following conditions: (1) A is intent on killing themselves at time t; (2) A does kill themselves at time t; (3) the intention stated in the first condition leads to the action described in the second condition through a series of generated actions; (4) the causal path from the stated intention in the first condition to the action described in the second condition is roughly consistent with A's action plan, (5) A kills themselves willingly (without coercion) (Wreen, 1988).
- Unless the death (A) results from coercion or (B) from circumstances specifically arranged by someone else to cause death, if a person deliberately causes their own death, that act or omission is suicide (Beauchamp, 1992).
- Intentional self-death by one's own actions without any coercion (Beech, 1995).
- Whether by omission or commission, whether by oneself or by another, an act by which an individual causes their own death or brings it about as they wished (Fairbairn, 1995).
- *Sucism*[4] is culturally non-normative self-killing (Egel, 1999).

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[4] Sucism known to be used in the late 18th century; it has been proposed with the claim that it is empirically determinable and does not have many meanings, undesirable connotations, expressions or references in contemporary language.

- (1) Suicide is death. (2) Suicide is intentional. (3) It is self-directed. (4) It can be indirect or passive (Maris, Berman, & Silverman, 2000).
- The behavior of an S is suicide if S, (A) believes that B or the causal consequence of B is highly likely to make their own death possible, and (B) S intends to relate to B in order to die (Cholbi, 2011).
- Suicide is death resulting from self-injury behavior without any intention of dying (Crosby, Ortega, & Melanson, 2011).
- If A has intended to kill themselves by performing action x and this intention has been fully realized, then they have attempted suicide (Hill, 2011).

Among the 19 definitions included in the compilation, 10 of them explicitly refer to self-harm, 12 involve knowledge of potential lethal consequences, 16 clearly indicate an intention to die, and 16 make explicit references to the outcome of death. It can be observed that, except for Egel (1999), all definition authors agree, either explicitly or implicitly, on different aspects of the element of intention. Baechler (1975) and Fairbairn (1995) definitions explicitly include the outcome of death. However, there is no consensus in terms of the definitional unity regarding the definite self-identity of the actor and the individual's awareness of the potential lethal consequences of their actions. In another systematic review conducted by Goodfellow et al. (2018), the terminology of suicide and non-lethal suicidal behaviors was examined based on articles published between 1966 and 2016. After a selection process following the criterion of presenting original terminology or logical development within existing terminology, 13 out of the remaining 38 articles published between 1969 and 2011 were found to contribute with original terminology. The review categorically presents the original main terms introduced in the articles and the frameworks on which these terms are based.

Cohen (1969) proposed the term *suicidopathy* which encompasses commonly used but not clearly defined conditions such as suicide threat and suicide attempt. Cohen defined *suicidopathy* as a pathological biopsychosocial process characterized by acute, intentional, and traumatic signs and symptoms of self-harm with clinical manifestations. Cohen established terms corresponding to the stages of mental-level intention formation, behavioral-level preparation, and the presence of physical trauma. In this conceptualization, the element of intention is considered a primary component that emerges in the first stage and then permeates all subsequent stages.

Dodds (1970) differentiated his proposed terms based on the outcomes of dying and surviving, and then further categorized them according to the absence of intention, presence of intention, and ambiguous intention.

Beck et al. (1973) made a distinction based on outcome and intention, categorizing them into completed suicide, suicide attempt, and suicidal ideation. In the category of suicidal ideation, the focus was not on the presence or absence of intention but rather on the sincerity of the individual's inclination towards suicide. Subclassifications were made based on intention, lethality, mitigating factors, method, and the degree of certainty (to be determined by the evaluator).

Baumeister and Scher (1988) made a distinction between self-destruction and self-annihilation. The criterion for this distinction lies in the variables of desire and predictability considered under the element of intention. Suicide and related behaviors are categorized into primary self-destruction (where the individual foresees and desires self-harm), compromise (where harm is foreseen but not desired), and counterproductive strategies (where harm is neither foreseen nor desired). In this approach, self-destruction and self-annihilation are defined as any intentional acts or behaviors that have explicit, definite, and potentially negative effects on the self or self-representations. This definition emphasizes the intentionality of the behavior but does not necessarily imply self-harm.

In 1995-1996, a terminology working group was established under the auspices of the National Institute of Mental Health and the American Association of Suicidology to clarify the terminology used to describe suicidal thoughts and behaviors in the field. Despite acknowledging the acceptance of certain terms in everyday language and clinical communication, the group developed a terminology that effectively described a range of behaviors and communication related to suicidality. The group's work was summarized by O'Carroll et al. (1996). The terminology, which received significant attention during its publication and afterward, has been the basis for the evaluation and treatment of patients with suicidal behavior in the practice guidelines published by the American Psychiatric Association (2003). However, it has not been widely used among research groups and clinical communities. In this approach, referred to as the "terminology of suicidal behaviors in terms of outcome and intention," the intention to die, evidence of self-harm, and the outcome element are established as the main structures. Based on these structures, two main categories are differentiated: suicidal ideation and suicide-related behaviors. Suicide-related behaviors are further divided into instrumental

behaviors (suicidal threat, accidental death due to instrumental behavior, and other instrumental behaviors) and suicidal acts (suicide attempt and completed suicide).

In Dear's (1997) definition of suicide-related behavior, there is an emphasis on the intention to cause harm. Regardless of whether the person wants to die or not, behaviors that intentionally cause harm are considered suicide-related behaviors. Based on this definition, three main categories are established: suicide-related ideation, suicide-related communication, and suicide-related behavior. Each category is further divided into two groups: without suicide intent and with at least some suicide intent. The category of suicide-related behavior is further divided into self-injurious, non-injurious, and lethal outcomes within the intent groups. This approach equates suicide-related behavior with intentional self-harm.

Marušič (2004) identified eight conditions in which suicide and all its expressions could be defined, with two of them being non-suicidal and six being more or less suicidal: Non-suicidal states, non-suicidal deaths, suicidal ideation, suicide attempts, help-seeking/intentional self-harm, intentional self-harm resulting in death, completed suicide, and euthanasia. These conditions are shaped as combinations of the presence or absence of three indicators: Thinking about self-killing, acting on it, and resulting in death. This approach differs from previous approaches that categorized the direction of the action based on the presence or absence of intent and the outcome being injurious, non-injurious, or lethal. It determines the direction of the action, emphasizing the conversion of suicidal ideation into intention and acting on that intention. Unlike previous approaches, it differentiates self-harm from non-suicidal states and suicide attempts from suicidal ideation. Euthanasia is also included under this logic as a suicide-related behavior.

Brown et al. (2006) introduced the distinction between "definite" and "probable" by addressing the role of uncertainty. According to this distinction, definite suicide attempts have clear and conclusive evidence that the person had the intention to kill themselves. In probable suicide attempts, there is explicit or implicit "simple" evidence. This approach sees the element of evidence, included in the concept of intention by O'Carroll et al. (1996), as a separate factor called "clarity of evidence".

De Leo et al. (2006) proposed a terminology based on the challenges encountered during the European Multicenter Study on Suicidal Behavior by the World Health Organization (WHO). The terminology provides two main definitions for suicide and potentially lethal

suicide behavior. According to this terminology, suicide is an action initiated and performed by someone who, while knowing and expecting it to be potentially fatal, aims to bring about the desired changes. Non-lethal suicidal behavior is defined as non-routine actions, with or without injury, initiated and performed by a person who takes risks of death or bodily harm or expects them, aiming to bring about the desired changes. In this approach, the element of intention is prominent and seen as the factor that distinguishes suicide behavior from accidents. Another significant element is the "desired changes," and both definitions state that the purpose is to bring about the desired changes. While the desired changes element is not explicitly defined, it is interpreted as the suicide action being a means to an end, regardless of the specific purpose. The approach highlights the outcome factor of lethal/non-lethal and injurious/non-injurious as the differentiating and primary factor, considering the difficulty in determining intention clearly and reliably.

Posner et al. (2007) elaborated on the Columbia Classification Algorithm of Suicide Assessment (C-CASA) and made distinctions among suicidal, non-suicidal, uncertain, or potentially suicidal events. To define suicidal events, they utilized O'Carroll's (1996) definitions of suicide attempt and completed suicide. Additionally, they incorporated the element of preparatory actions related to suicidal behavior, whether imminent or not. During these actions, the individual had not yet initiated self-harm. The action may have been interrupted or halted by an external factor or by the individual themself, but ultimately, it represented the initial step towards self-injurious behavior. Another element is the presence of active or passive suicidal ideation. Non-suicidal events, on the other hand, encompass behaviors where the intention is not to die but to change or alleviate distress in oneself or others. This element is similar to O'Carroll's (1996) description of instrumental behaviors. Additionally, a category called "uncertain or potentially suicidal events" was added for situations where the presence or absence of suicidal intent cannot be determined or inferred.

Brown et al. (2006), like previous approaches, clustered their definitions based on intention and outcome. Different outcomes were primarily clustered according to intention. In the individual's action, there must be at least some level of intent to self-kill, not zero. In non-suicidal outcomes, the intention is instrumental or aimed at alleviating another factor. Outcomes are considered based on post-action survival, death, injury status, and the presence of the behavior.

Silverman et al. (2007a) developed a new terminology based on the foundation laid by O'Carroll. Firstly, the element of suicide threat was defined within the category of suicide-related communication, which encompasses suicide threat and suicide plan, following Dear's recommendations. Communication is neither a behavior nor harmful. Suicide threat, suicide-related behavior, suicide attempt, and suicide were defined similarly to O'Carroll's definitions. A new element highlighted for the first time is the concept of a suicide plan, defined as a systematic formulation of methods proposed to realize a design that carries the potential for self-harm, leading to an injurious outcome. While intention remains a relevant element in this approach, it criticizes the usefulness of the variable expressing zero or nonexistence of intent mentioned earlier. Instead, it offers an expanded interpretation that suggests the presence of some degree of known or unknown intent to self-kill. This interpretation adds uncertain suicide-related behaviors alongside self-harm and suicide attempts, which fall under the broader category of suicide-related behaviors. Self-harm is defined as an instrumental behavior related to suicide, while O'Carroll's accidental death category is modified to refer to unintentional death. This approach, like previous ones, employs intention and outcome elements in distinguishing terms and definitions but provides a more detailed perspective.

Lester (2009) proposed a terminology derived from legal definitions of murder and manslaughter for suicide. He made distinctions among first, second, and third-degree suicide, corresponding to intentional and unintentional self-killing. The proposed definitions are based on different levels of intent, premeditation, psychiatric disturbance, provocation, recklessness, and negligence. The outcome, death, is always the same. This approach provides a detailed focus on the element of intention. The element of premeditation is used to differentiate between the three degrees of suicide in legal proceedings.

Crosby et al. (2011) proposed a series of definitions within the Centers for Disease Control and Prevention (CDC) regarding self-directed violence. These definitions are used in the CDC's Self-Directed Violence Classification System (SDVCS) (Crosby et al., 2011). The terminology is based on the World Health Organization's (WHO) definition of violence, which includes physical and psychological consequences (Krug, Dahlberg, Mercy, Zwi, & Lozano, 2002). In terms of overall structure and definitions, it aligns with the terminologies of O'Carroll, Posner, and Silverman. The definitions of suicide attempt and suicide are similar to those of Silverman and O'Carroll. Interrupted self-directed violence and preparatory actions are equivalent to Posner's approach. The approach also

includes the category of uncertainty, as in the terminologies of Silverman and Posner. Like previous terminologies, this terminology focuses on self-directed behaviors and establishes a classical framework based on the elements of intent and outcome. However, there are differences in the definition of non-suicidal behavior between O'Carroll, Silverman, and the SDVCS. Previous approaches emphasized evidence of the absence of intent to self-kill in the definitions of instrumental behavior related to suicide and self-harm. In the SDVCS, there is no emphasis on evidence of suicidal intent in non-suicidal self-directed violence.

### 2.2.2. Intent and Outcome Elements

In the systematic table presented by Goodfellow et al. (2019), more than fifty terms are evident, which vary or overlap in some aspects under thirteen terminological approaches. However, the fundamental structures upon which these numerous terms and definitions are based are consistent across all approaches: Intention and outcome[5]. Intention, although not always easily determinable, is considered an influential factor in distinguishing between various forms of self-harm behavior that do not result in death and suicidal behavior, and it is almost impossible to make a distinction without considering intention (Silverman, Berman, Sanddal, O'Carroll, & Joiner, 2007b). Early research on suicidal behavior and the differentiation between suicide and non-lethal self-harm behavior were based on the elements of motive, cause, and intention. However, the terminological use of these elements has led to various inconsistencies and confusions. Especially when discussing non-lethal self-harm behaviors, the terms motive, cause, and intention have been used interchangeably and synonymously with the idea of achieving something or obtaining something desired in the future through the person's action (Hjelmeland & Ostamo, 1997).

In psychological research outside the field of suicidology, a clear distinction between the concepts of motive and intention can be observed. According to Trevarthen (1982), intentions arise from motives, and intentional actions satisfy motives, allowing motives to be actively expressed through intentions. Heckhausen and Kuhl (1985) emphasize that motives begin as desires and need to evolve into intentions to become actions. Alicke (1990) suggests that intentions express a person's wishes and desires, while motives provide the reasons for these desires. In the terminology of scientific theory, motives are associated with causal explanations, while intentions are linked to

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[5] Lester (2009) adopted the element of premeditation as the primary framework instead of focusing on the outcome. However, this approach aligns with the same main structure as other approaches, as it assumes a fixed death outcome.

teleological[6] explanations. Causal explanations imply that the explanation of an action lies in the past, while teleological explanations indicate that the explanation of an action lies in the future, signifying the intention to achieve something through the action (Hjelmeland & Knizek, 1999). In all of these perspectives, it is emphasized that intention is closely related to the action, occurring immediately before the action and expressed through the action, while motives form the background of the intended action.

When considering suicide behavior in terms of the subject's desired achievement, purpose, or goal, the view that the term *intention* is more appropriate predominates. According to Buss (1978, 1979), an intentional behavior, carried out by a subject with a purpose or goal, constitutes an action. Such behavior can be explained by reasons, it is possible to be described in terms of causes[7]. Locke and Pennington (1982) also state that reasons are a form of internal motives and often refer to subjective or objective justifications. Building on these arguments, Hjelmeland and Knizek (1999) emphasize the association between motives and intentions. In the psychology literature, motives are linked to causal explanations, while intentions are associated with teleological explanations. It is suggested that intentions are more closely related to actions, while motives form the background of the intended action. In the context of suicide behavior, intention is embraced as a concept that can explain the behavior from the perspective of the individual displaying it. In other words, intention encompasses the determination to act and the conscious desire for separation from life or escape (Silverman et al., 2007b).

Here, the ability to measure, evaluate, and verify intention becomes prominent. The question of whether it is possible to understand intention without self-reporting, whether the determination of suicidal intent relies on the individual's own statement or on the professional assessment of the means and methods used in the event, and how the relationship between suicide intent and suicide risk can be predicted all point to an

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[6] Teleology is a pattern of thought based on the idea that the universe and/or human history progress in a particular direction with a purpose and direction in mind. It emphasizes understanding and explaining specific phenomena based on their intended outcomes rather than their causes, highlighting that mental processes are purposeful and goal oriented. It argues that behavior should be explained and interpreted in the context of its aims and consequences. Therefore, it often contradicts concepts such as instincts and conditioned responses and the explanations built around these concepts. It departs from causality by assuming that the causality of an action arises from its purposes, goals, and objectives; that the cause is an instrument guiding towards the aim (American Psychological Association, 2022).

[7] "Causes are that which brings about a change", "Reasons are that for which the change is brought about (e.g., goals, purposes, etc.)" (Buss, 1978).

important gap. The responses to questions such as "Have you ever thought of harming yourself?" recommended in clinical practice may not necessarily indicate a definite motivation and intention to end one's life. It is known that approximately 50% of non-lethal self-harm acts are actual suicide attempts, while the rest are based on various intentions aimed at achieving other goals through self-harm, different from intending to die by self-killing (Hjelmeland & Knizek, 1999). While multiple intentions can arise simultaneously, the intention may not necessarily be to die. An individual may exhibit ambivalence between the desire for life and the desire for death. Additionally, suicide and self-harm behaviors manifest as a result of the intention, motivation, and preparatory stages. The multidimensional nature of suicidal behavior necessitates different stakeholders, such as statistics, forensic medicine, criminology, sociology, and psychology, requiring different criteria and levels of certainty. Moller (as cited in Silverman et al., 2007b) has proposed examining the following evidence when determining whether self-harm behavior is intentional: (1) The intention to act; (2) the intention to harm oneself through the action, or (3) the intention to die as a result of the action; (4) the capacity to understand the possible outcomes and desire for death during the action. On the other hand, to determine the presence of intention, it is necessary to collect as much information as possible from various sources in diverse formats.

The level of intention can change rapidly, without any warning, causing an individual's action to shift between intentional and unintentional (Daigle & Côté, 2006). Rudd (2006) has defined two types of suicide intent: (1) Subjective or expressed intent; (2) objective or observed intent. The responsibility for evaluating the assessment, analysis, inconsistencies, and reaching the true nature of suicide by considering the observed behavior and the reported cognition seems to lie with the clinical professional. Based on clinical observation, assuming the possibility that the individual may not clearly understand or remember their intent during the act of suicide, the presence of the following four elements is presumed when assessing the presence of intent: (1) A desire to terminate life as a conscious experience; (2) knowledge about the risk of the behavior; (3) perception of appropriate means or methods to achieve the desired outcome; (4) knowledge of how to employ the means or methods (Bridge, Barbe, Birmaher, Kolko, & Brent, 2005). Ultimately, the concept of intention not only serves as a descriptive factor for defining suicide behavior but also forms the fundamental structure to be used in classifying the behavior, questioning its causes, distinguishing it from non-suicidal self-harm behaviors, and even determining whether suicide is at stake.

Another fundamental aspect is the outcome, which is associated with death and fatality when it comes to suicidal behavior. De Leo et al. (2006) state that a dead body, which is the lethal consequence of an act or behavior, constitutes the first element underlying all definitions of suicide. In a study involving individuals who had attempted suicide, a minimal relationship was found between the degree of suicidal intent and the level of medical lethality of the chosen suicide method (Brown et al., 2006). Although it is suggested to evaluate intent and outcome as independent dimensions, lethality is considered a measure of the seriousness of intent, with high lethality being associated with high intent. However, high intent does not always indicate a high risk of lethality (Silverman et al., 2007b). Several variables can contribute to the lethality of a method: The feasibility/accessibility of the method and/or means; personal knowledge about its lethal effects or the required amount for fatality; familiarity, comfort, propensity, ability to use; presence of other factors such as alcohol/substance use; discoverability, rescuability, timing, and sequencing et cetera (de Moore & Robertson, 1999; McIntosh, 1992).

## 3. Conclusion

Etymologically examined, the term *suicide* or *intihar*, with its roots tracing back to ancient Arabic and Latin languages, generally finds consensus in its literal meaning as "killing oneself." The sense of the word, conveying the act of an individual causing their own death or destruction, appears to be universally embedded across almost all languages. On the other hand, it has been observed that etymologically tracing the English word is relatively easier, with resources being more accessible. The Arabic origin of the Turkish term has slowed down the research process due to differences in alphabets and grammar between the two languages. This can be acknowledged as a limitation in the study. Despite conducting a meticulous examination through both personal communications with old Turkic researchers and references to Arabic grammar sources, it is believed that a more detailed etymological study would be beneficial for the Turkish suicidology literature.

When examining the original terminology proposals from the early days of suicidology to recent times, it can be observed that some proposals prioritize terminologizing and defining according to their purpose, while others conduct a taxonomic study by keeping the definitions more limited or relying on previous proposals. Each of the created classifications has its own strengths and applicability. However, the different terminologies and underlying main structures as a whole hinder universal acceptance of these classifications. Considering that suicide is a behavior, not a disorder or diagnosis,

and acknowledging the multidimensionality and multifactorial nature of all behaviors, there is still a need for a common terminology.

Over time, established criteria, rankings, and structures, despite providing a roadmap for the assessment of suicide through agreed-upon operational definitions, components constituting suicidal behavior, lethality criteria, and suicide attempts, have yet to yield a universally accepted, comprehensive terminology, and taxonomy. The numerous terms, definitions, descriptive elements, and classifications present in current suicidology literature complicate the comparison and analysis of different research findings, clinical reports, and epidemiological studies. This complexity hinders generalization, prediction, measurement and assessment of suicide and nonfatal suicidal behavior.

In this context, the need for standardized terminology, which can be traced back to the early stages of suicidology from the 1960s to the present, remains a subject of interest and debate. The discussion around standard terminology continues to be complex, constituting an intricate area of study. It is noteworthy that none of the definition and classification systems mentioned under this title has been fully tested on an international scale concerning their accuracy in explaining the phenomenology of suicide, distinctly classifying thoughts, actions, and behaviors associated with suicide, and demonstrating clarity, consistency, comprehensibility, applicability, interrelatedness, and meaningfulness.

Nonetheless, it is observed that there are some agreed-upon definitions and classifications in the current and contemporary suicidology literature that are commonly preferred. Although there may be differences within theoretical approaches, it is believed that consensus can be achieved in fundamental definitions. When examining the Turkish literature, it is found that no specific definition or classification study has been conducted. It can be said that Turkish studies on suicide have not ventured into efforts of definition or classification, and generally accepted approaches in line with the dictionary meaning are adopted. In applied and statistical field, the adoption of terminology and taxonomy for classifying suicidal behaviors is ambiguous, and, for instance, the records of suicides by the Turkish Statistical Institute (TUIK) are kept under the definition of "suicide incident resulting in death". Again, in TUIK, suicide is defined as a method of killing of oneself knowingly and willingly as a result of psychological conflict. This definition is significant in terms of being part of an official database. The emphasis on intention and being informed is particularly notable in the definition. It is noteworthy that suicide is defined not as the act of killing oneself but as the method of

self-killing. Considering the Turkish meaning consistent with the origin of the word, it is thought that there may be a need to clarify or revise the emphasis on the method.

While not referring to a significant gap in the theoretical and applied fields of diagnosing suicidal behavior, it would be valuable for examining and testing concepts such as fatal, non-fatal, and nearly fatal suicidal behavior, as well as terminology like suicidal desire, passive suicidal thoughts, and active suicidal ideation within the context of Turkish language and Turkish samples. Conducting such exploratory studies or constructing a general terminological framework would be beneficial both for suicidology studies and for addressing suicide cases in Turkey.

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# Exploring the Mechanisms Linking Self-Recognition, Cultural Identity, and External Respect: A Theoretical Inquiry

## *Kendini Tanıma, Kültürel Kimlik ve Dış Saygıyı Birbirine Bağlayan Mekanizmaların Araştırılması: Teorik Bir Araştırma*

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**Abstract:** The way we identify ourselves culturally, coupled with how we recognize ourselves personally, greatly influences the level of respect we receive from society and the world at large. The researcher argues that an individual can only receive respect, recognition or honor when they have embraced their identity as self-acceptance and affirmation are instrumental in paving the way for acknowledgement from others. Grounded in recognition theory and informed by the works of esteemed scholars like Axel Honneth, Nancy Fraser, and Charles Taylor; this research aims to construct a conceptual structure that explains the intricate interplay between self-recognition, cultural identity, and external respect gained by individuals. The findings of this study reveal the significance of acknowledging and appreciating unique personal identities, promoting cultural diversity, and confronting institutional disparities. This study emphasizes the utmost importance of cherishing diverse identities within our communities.

*Öz: Kendimizi kültürel olarak tanımlama şeklimiz ve kişisel olarak kendimizi nasıl tanıdığımız, toplumdan ve genel olarak dünyadan aldığımız saygının düzeyini büyük ölçüde etkiler. Araştırmacı, bir bireyin ancak kimliğini benimsediğinde saygı, tanınma veya onur alabileceğini, çünkü kendini kabul etmenin ve onaylamanın başkalarından onaylanmanın yolunu açmada etkili olduğunu savunuyor. Tanınma teorisine dayanan ve Axel Honneth, Nancy Fraser ve Charles Taylor gibi saygın bilim adamlarının çalışmalarından beslenen; Bu araştırma, bireylerin kendini tanıması, kültürel kimlik ve kazandığı dış saygı arasındaki karmaşık etkileşimi açıklayan kavramsal bir yapı oluşturmayı amaçlamaktadır. Araştırma, bu mekanizmaları inceleyerek kişinin kişisel algısının ve kültürünün küresel toplumdaki sosyal konumunu nasıl etkilediğine dair anlayışımızı zenginleştiriyor. Bu çalışmanın bulguları, benzersiz kişisel kimliklerin kabul edilmesi ve takdir edilmesinin, kültürel çeşitliliğin teşvik edilmesinin ve kurumsal eşitsizliklerle yüzleşmenin önemini*

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ortaya koymaktadır. Bu çalışma, toplumlarımızdaki farklı kimliklere değer vermenin son derece önemli olduğunu vurgulamaktadır.

**Anahtar kelimeler:** *Kendini Tanıma, Saygı, Kültürel Kimlik, Benlik Algısı, Dışa Saygı*

## 1. Introduction

Recognition forms an integral part of our everyday interactions with others since it plays such a momentous role in helping us establish our own sense of self worth as well as our place within society and the world. Within social theory circles this notion has been heavily discussed since researchers are keen to comprehend just how respect and honor operate across numerous cultural contexts. Amongst those who have contributed significantly to this subject matter is Axel Honneth, whose work emphasizes just how vital acknowledgement is when it comes to shaping individual identities alongside their social interactions (Honneth 1995). Nonetheless, while there has been significant progress made by recognition theory regarding its understanding about the multifaceted nature of respect. There is still a need to probe deeper into how self recognition and cultural identity contribute towards the external level of recognition that individuals receive.

To fully grasp the relationship between self-recognition, cultural identity, and external respect; investigating theoretical frameworks that construct these concepts is paramount. Based on Honneth's theory of recognition, interpersonal acknowledgment plays an integral role in determining personal growth alongside forming one's unique identity (Honneth, 2003). In his theory framework; there exist three differentiated spheres where recognition operates: love signifies closeness in relationships alongside receiving emotional validation from others; rights include moral plus legal tenets whereby society recognizes individual freedoms as well as entitlements; solidarity emphasizes how individuals within social settings forge cooperation while seeking collective identification.

Nancy Fraser advances Honneth's framework by pointing out that social justice and redistributive measures are pivotal aspects of recognizing individuals' worth (Fraser, 1995). While personal interactions matter greatly in this domain, we must recognize systemic issues too. Notably, addressing social inequalities is vital if every individual is to receive equal acknowledgment or respect.

In addition to this perspective comes Charles Taylor's contribution on culture (Taylor, 1992). He reminds us that acknowledging people's unique identities goes beyond mere

tolerance but requires appreciation for their traditions as well as nurturing their sense of belonging.

This study seeks answers regarding how self-recognition and cultural identity affect an individuals' ability for gaining respect and honor from others. More precisely, what are the underlying factors that contribute towards receiving recognition and respect in a society and the world at large? In light of these questions, this research aims at elucidating different pathways that link personal identities with recognition – highlighting importance for ones' own sense of self in achieving widespread acknowledgement. Ultimately, the researcher's goal is to encourage people everywhere embrace their culture as vital part of one's being; paving way for greater respect and acknowledgment from others.

While recognizing important contributions made by Honneth, Fraser, and Taylor to recognition theory concerns might arise as their significant work leans towards theoretical aspects of recognition. Thus, this research article endeavors towards gaining further understanding regarding how self-recognition and cultural identity help shape the perception other people have about one's existence leading them to respect external factors related to selves. Through an in-depth evaluation of these mechanisms, I hope to create a bridge between empirical findings and theoretical frameworks. The researcher's intention is also to highlight the intricate dynamics that inform relationships between self-perception, cultural identification processes intrinsic nature within social norms' constructs rules how they influence respect individuals receive.

## 2. Theoretical Framework

Understanding the complex ways that respect, self-perception, and cultural identity intersect can be aided by recognition theory. Scholars who have made notable contributions in this field include Axel Honneth, Nancy Fraser, and Charles Taylor. To provide a meaningful framework for examining how these various components are connected, this section aims to harmonize their ideas.

This theoretical framework regards Axel Honneth's recognition theory as fundamental. In Honneth's (1995) view, meaningful existence depends on being recognized by others. He distinguishes three spheres in which recognition operates: love, rights, and solidarity. Love denotes intimate relationships where emotional validation fosters self-worth. Rights encompass moral, legal entitlements in society promoting individual freedom; solidarity refers to acting collectively for mutual benefit. Recognizing these dimensions' impact on identity allows us to foster respect for individuals. Moreover, the research

article benefits from integrating ideas sourced from "The I in We: Studies in the Theory of Recognition." Honneth's perspective facilitates a stronger theoretical foundation for the piece. Recognition is deemed a fundamental part of human interaction and identity formation by Honneth, and this notion helps contextualize how self-recognition and cultural identity impact an individual's external respect.

Nancy Fraser expands upon Honneth's framework, In Fraser's view (1995), recognizing individuals extends beyond individual interactions; it must consider systemic factors within society. To guarantee true equity, we must strive to tackle power imbalances and social inequalities that create barriers for certain groups from achieving equal recognition or respect. Fraser's viewpoint enhances the theoretical framework by emphasizing the necessity of incorporating concerns of social justice and allocation within the context of recognition. Frasers' interview article delves into the link between recognition and redistribution. Emphasizing the significance of recognizing both aspects for comprehending equality and social justice (Dahl et al., 2004). The study aligns with this view as it recognizes that respect and recognition are related to wider societal and economic frameworks.

Allen (1998) examines the concept of decency in relation to struggles for recognition in his article titled 'Decency and the Struggle for Recognition.' According to him merely being acknowledged or respected does not constitute true recognition; a person must also be viewed as morally decent. Allen argues that attaining genuine recognition is not an individualistic pursuit devoid of societal or ethical factors; they are integral parts of it too. Allen's work presents a nuanced analysis of the multifaceted aspect of recognition. Highlighting how moral and ethical considerations play critical roles in gaining respect.

While discussing political recognition issues Charles Taylor puts forward his ideas on respecting cultures (Taylor, 1992). According to him one can only understand oneself if they have an extensive knowledge about their own cultural background or affiliation. Taylor stresses on identifying and deeming valuable all individual facets such as tradition or perspective from various cultures groups. Acknowledging differences leads to self esteem with inclusion important in getting recognized by others.

This theoretical framework is made comprehensive incorporating Honneth's vision for recognition, Fraser's objection concerning recognition, and finally, Taylor's reflection on respecting cultures.This lens reveals how self-recognition, cultural identity, and external

respect are connected. The multifaceted nature through interpersonal, Systematic, and Cultural dimensions is highlighted along side its acknowledgment concerning power dynamics, social justice, cultural validation.

## 3. Mechanisms Linking Self-recognition, Cultural Identity, and External Respect

1. Self Recognition and Esteem: One powerful means by which cultural identity and self recognition factor into earning external respect is through influencing an individual's level of self esteem. Individuals who have developed an authentic understanding of themselves exhibit traits such as confidence, assertiveness and positivity often garnering esteem from others (Harter 1999). People who value their own identity including the culture that helped shape it, demonstrate considerable pride which contributes to this heightened sense of assurance when interacting with other individuals (Harter 1999). By showcasing this sense of pride confidently within oneself. Individuals then naturally command respect not only among friends but also among colleagues and people across different communities. However, individuals who ignore or try to copy the traditions and way of life of other cultures might not earn the same amount of appreciation as those who cherish their own. Instead of valuing their own heritage as well as personal identity, people might communicate unconsciously a sense on insincerity or indifference towards what makes them special. Such behavior can hinder the valuable relations with others and be fully recognized for their true selves.

2. Cultural identity and belongingness: Cultural identity plays a crucial role in shaping individuals' experiences of respect and recognition. Acknowledging and honoring one's cultural heritage can nurture a feeling of connection and offering individuals a structure for comprehending their role within society (Phinney, 2003). A person who has a profound attachment to their cultural roots often strives for acknowledgment and reverence towards the significant influences, customs, and principles that have stemmed from their lineage. This can lead to a greater appreciation and respect from others who recognize the importance of cultural diversity and the richness it brings to society.

3. Social norms and cultural validation: External acknowledgment of a person's identity along with their culture hinges much upon the mechanisms behind social norms as well as cultural validation within society. How diverse identities are perceived depends on our shared attitudes alongside our value system (Fraser: 1995). Suppose we were residing among communities celebrating varied

heritages with warm-hearted enthusiasm; chances would be high that embracing your family's traditions will lead to getting the respect you deserve. Although, when faced with communities that stigmatize some cultures leading to social marginalization could lead those in such cultures to struggle for recognition.

4. Interpersonal dynamics: Interpersonal interactions are a crucial factor in the recognition that individuals receive from others. Honneth (1995) emphasizes the importance of accepting one's individual identity alongside personal cultural roots as this influences relations with others greatly. One good example of this is openness through conscientiousness when conversing about personal culture perspectives where distinct experiences are shared freely between parties of diverse cultures helps bring enlightenment and fostering a culture of respect between people due to better comprehension of diverse backgrounds which increases empathy levels amongst all participants.

5. Power dynamics and structural recognition: The extent of external respect an individual receives greatly hinges on power dynamics and structural recognition. As per Fraser's (1995) observation, societal structures and institutions can either promote or hamper the recognition of different identities. When there is an emphasis on embracing cultural diversity while providing equal opportunities and promoting inclusion through policies by powers-that-be and establishments; those who hold onto their cultural identity are likely to gain more external appreciation and acknowledgement; whereas when the system promotes systemic imbalances resulting in unfair treatment; especially for those with distinct characteristics, people would be obstructed from obtaining due commendation.

The attention we give to our inner selves, as well as our cultural backgrounds, jointly influence how others treat us with respect or otherwise. Several external factors like societal expectations, power dynamics among people. Interpersonal interactions among other things also determine this aspect of human interaction. The importance of embracing ones own cultural heritage cannot be overstated here because it goes hand in hand with public approval by way of recognition. Understanding better how these multiple mechanisms function in cooperation can enhance our perception of just how much significance people place on owning aspects of their identity in social settings.

## 4. Implications of the Study

Exploring how self-recognition, cultural identity, and external respect are intertwined can be useful in both academic and practical spheres. The findings related to this research have several noteworthy implications explained below:

1. Theoretical implications: Inquiring into the mechanisms behind self-recognition and cultural identity's impact on external respect contributes to recognition theory's enrichment. This research achieves that by incorporating self-perception and cultural affiliation dynamics into previously proposed recognition frameworks by Honneth, Fraser, and Taylor. This progression allows for a more comprehensive understanding of recognition's operations in diverse social contexts while highlighting the challenging interplay between personal identity, belonging to a culture or community and the attainment of external esteem.

2. Practical implications: The findings of this research have significant practical implications on building a more equitable society where individuals' unique characteristics are respected. For generating amicable environments with an embrace of cultural diversity along with honoring individual expressions regards self-identity is vital so policymakers, educators, or social institutions need to keep it as a priority. Intercultural dialogue can foster mutual understanding while providing opportunities for people from different backgrounds to exchange ideas culturally. Inclusion policy enables people regardless unique characteristics to feel valued part similarly leading towards greater sensitivity and appreciation towards diverse identities ultimately culminating into harmony.

3. Enhancing social well-being: Having an understanding of the mechanisms that connect self-recognition, cultural identity, and external respect can have significant implications for the welfare of individuals. Acknowledging individuality whilst celebrating the diverse cultures that make us unique nurtures healthy self-esteem whilst benefiting overall psychological wellness. Acknowledging one's own identity forms part of celebrating rich heritage that creates an inclusive environment where everyone feels valued which increases social equality leading to better mental health outcomes through healthier relationships.

4. Addressing societal inequalities: By acknowledging the influence of power imbalances on recognition processes in society this research points out the need for systemic change in order to promote fair treatment for everyone regardless of cultural background. We must take action against discriminatory practices by critically examining them since its imperative that we transcend any obstacles or impediments in our path toward equality. Developing policies which incorporate diversity is fundamental in our efforts towards creating an inclusive environment where everyone can feel valued with respect given equally among all members of society irrespective of their cultural identity.

To summarize, this study emphasizes the necessity of recognizing self-identity along with cultural heritage to generate external respect among people while developing an inclusive society. This research holds theoretical significance by contributing towards recognition theory alongside practical implications that provide directions for policy interventions intended to promote people's value among their cultures or identities. To ensure a more respectful future within society while maintaining diversity intact, it is crucial that through acknowledging individual expressions of identity, addressing power dynamics alongside embracing inclusion simultaneously.

## 5. Conclusion

To sum up this study has delved into how self-recognition and cultural identity play a role in the respect others give to people. The researcher has utilized Honneth, Fraser and Taylors' recognition theories to learn about the intricate dynamics that tie together ones' self-concept, cultural association, and getting respected externally.

The research findings carry a vital message regarding both theoretical knowledge advancement and practical utility. By incorporating self-recognition and cultural identity dynamics within recognition theory analysis, we enrich our comprehension of how social contexts affect the act of acknowledgment across different communities. On a more serving level, this emphasizes promoting an inclusive society where the value of spectrum and status quo is embraced while reducing systemic inequities through recognizing individual rights with respect to their unique identities so that equal attention can be given without discrimination or bias towards any community or group present in society at large.

In addition, this research stresses the importance of acknowledging oneself and one's cultural roots in enhancing individual prosperity. Celebrating one's identity and traditions leads to enhancing self-worth, cultivating a feeling of belongingness, and having superior psychological soundness, which helps create positive social interactions. Recognizing the significance of power imbalances alongside structural elements highlights the pressing need to tackle unequal relationships within society. To advance equal recognition and legitimacy for all individuals despite their cultural ancestry requires implementing broad-minded approaches that address not only discriminatory practices but also barriers through comprehensive policy reform.

While this research is valuable. It does come with certain limitations. Nonetheless. Future studies can build on these findings by examining different contexts and carrying out empirical investigations.

In summary, recognizing the mechanics behind how self-awareness and cultural background influence an individual's level of external recognition can guide our path towards greater inclusivity in society. Appreciating each person's unique identity, valuing diverse cultures while also addressing discriminatory systems are essential building blocks towards creating an ambiance that respects all its members. By continuing to explore this issue through ongoing cooperation among all individuals within our community we aspire towards a future where each person is honored, respected, and valued for their unique individuality rather than being judged solely by what the global society what them to be. By embracing inclusivity, diversity, and celebrating personal identities as part of our vision for human worthiness. It is clear that such value cannot be solely dependent on external or uniform measures. We must recognize every individuals' inherent uniqueness to truly show honor; in doing so we acknowledge the multi-faceted nature of humanity. It follows from this recognition that genuine respect emerges from a deeper understanding and acceptance thereof.

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# 19th and 20th-Century Islamic Scholars' Approaches to Miracles

## *19. ve 20. Yüzyıl İslam Düşünürlerinin Mucizelere Yaklaşımı*

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**Abstract:** The Islamic modernists, led by Abduh, Afghani, Rashid Reza, and Sayyid Ahmad Khan, attempted to establish a direct parallel between the values produced by the Enlightenment and Islamic beliefs as an expression of a sense of oppression against the West. Their modernist stance profoundly affected Qurʾānic interpretation in the new age, and serious ruptures were experienced in issues such as "the dominance of revelation over reason", "the use of early narrations as a source of interpretation", and "preserving the issues related to the realm unseen", which have been emphasized by the classical Islamic scholarly tradition. The miraculous parables have also had their share of these efforts at change. In a manner very similar to the conception of "natural religion" that flourished with the Enlightenment, the possibility of miracles has come up for discussion. In this context, they followed modern scientific developments and needed to explain the miracles within this framework.

**Keywords:** Islamist Movement, Islamic Modernists, Rationalism, Interpretation of the Qurʾān, Miracles

*Öz: Abduh, Afganî, Reşid Rıza ve Seyyid Ahmed Han'ın başını çektiği İslâm modernistleri Batı'dan gelen baskıya karşı aydınlanmanın ürettiği değerler ile İslâm inançları arasında doğrudan bir paralellik kurmaya giriştiler. Onların modernist duruşları yeniçağdaki Kur'an yorumunu da derinden etkilemiş, "vahyin akla egemenliği", "erken dönem rivayetlerinin yoruma kaynaklık edişi", "gayb ile ilgili konuları aynen muhafaza etme" gibi geleneksel kültürün önemle üzerinde durduğu konularda çok ciddi kırılmalar yaşanmıştır. Mucizevî kıssalar da bu değişim çabalarından payını almıştır. Aydınlanma ile palazlanan "doğal din" tasavvuruna çok benzer bir biçimde mûcizelerin imkânı tartışmaya açılmıştır. Bu bağlamda onlar modern bilimsel gelişmeleri yakından takip etmek suretiyle mucizeleri bu çerçevede açıklama ihtiyacı içerisine girmişlerdir.*

*Anahtar kelimeler: İslamcı Hareket, İslam Modernistleri, Akılcılık, Kur'an Yorumu, Mucizeler*

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## 1. Introduction

From the 16th century to the present day, materialism, the dominant current of thought in Western society, sees any appeal to the creator or spirituality in any situation as a legacy of traditional thought that must be destroyed. On the other hand, by replacing God at the center of society with science, religious beliefs are at best relegated to private life (Touraine, 1995). Since this movement of detachment from the sacred and alienation from God flattens all vertical contexts, it has come to be perceived as a religion capable of drawing the boundaries of all elements in the universe. This has led to a growing crisis and tension in modernizing societies, and science, which facilitates human life and makes it comfortable, has become an element that threatens the very existence of human beings due to the movement of detachment from the sacred and alienation from God.

In addition to this, the "deterministic" understanding of the universe, which was presented scientifically, has led to the detachment of the universe and human beings from God, which in turn has led to the emergence of either an "ineffective" understanding of God or a complete denial of God. So much so that a significant number of scientists, despite believing in religion and God, began to have an ineffective God paradigm instead of an effective God paradigm due to this emerging understanding. As a result, the idea of a universe created by God and functioning according to the order established by God was replaced by the idea of a universe operated by 'causality', and the next step was the idea that there would be no need for God and that God would be expelled from the universe."

This relationship of modernization with the sacred and its destructive effect gradually began to affect the Ottoman society and state in the 18th century. As a result, the Ottoman Empire was influenced by many ways of thinking, especially rationalist and positivist ways of thinking, and especially by Western values such as freedom and equality, which were created with the Industrial Revolution (Düzgün, 1995). The reactive ways of thinking and the defensive, rejectionist, and compromising attitudes that emerged in the Islamic world are seen in many works and interpretations of the Qurʾān (Kırca, 2013).

## 2. Dealing with the *Kawnī* (Sensory) Miracles: The Authors of *al-Manār* (Muhammad Abduh–Rashid Reza)

First of all, unlike the traditional understanding, the authors of *al-Manār* do not accept miracles other than the Qurʾān as proof of prophethood. In Rashid Reza's words,

miracles are divided into two parts: the miracle of the Qurʾān and *kawnī* miracles in terms of whether or not they prove revelation and prophethood (Reza, 2005). Allah supported the Prophet with rational proofs and numerous cosmic miracles. However, the Qurʾān is the greatest miracle that proves his prophethood and lasts until the Day of Judgment (Reza, 2011). In accordance with Allah's law of progression, *kawnī* miracles were proof of prophethood for the prophets before the Prophet Muhammed and a scare to the unbelievers. However, they cannot be proof of his prophethood for the humanity that reached a mature point (*rushd*) with the Prophet, but only a blessing from Allah for the believers in times of difficulty (Reza, 2005).

According to Rashid Reza, the Qurʾān is the only miracle that proves the Prophet's prophethood and shows that Islam is the revelation of God. Another proof for both of them is that the Prophet was an ummah (Reza, 2005). This is explained extensively in *Tafsir al–Manār*, but Rashid Reza devoted his work *al–Wahy al–Muhammadi* to this issue. The fact that the Qurʾān is the main and only miracle in this sense is related to the history of human development and what the human mind needs or will submit to at this point. Because the prophets showed miracles in accordance with the conditions, abilities, and skills of the people living in the age they were sent. For this reason, the Qurʾān is the greatest miracle of the Prophet, who was sent from a people who had reached an extremely advanced level in eloquence and eloquence (Reza, 2011).

As for *kawnī* miracles, according to Rashid Reza, the Prophet was given universal miracles. However, these miracles must be explained with reason and scientific data. Otherwise, those who rely on reason and scientific data use them as a reason to deny the Qurʾān and Islam. Those that cannot be explained by reason and scientific data, on the other hand, if they are fixed by Qurʾānic verses or transmitted authentic reports (*mutawatir*), have occurred in accordance with laws that we do not yet know. In this context, it is evident that there are two parts of cosmic miracles in terms of the way they occur. The first part is the miracles that occur in accordance with Allah's continuous, regular and general laws that prevail in His creation and order in the universe. These are evidence of the perfection of Allah's will and power, the comprehensiveness of His knowledge and wisdom, and the breadth of His mercy, and they are numerous. The second part is the miracles that take place outside the laws known to mankind. They show that Allah's power and will are not limited to the laws mentioned in the first part, and they are few in number. This is because Allah can create something that is contrary to His existing laws due to His other wisdom (Reza, 2005). Rashid Reza calls the miracles in the first part "spiritual miracles that resemble the acquisition (*kasb*)" and the miracles

in the second part as *takwini* (nature-based) miracles. *Takwinī* miracles are miracles about which the divine laws are not known.

The most important approach of the authors of *al-Manār* regarding *kawnī* miracles is that they try to explain them with rational and scientific explanations. In other words, they try to rationalize them or bring them closer to reason. Their foremost aim is to show that religious texts (especially Qurʾān) do not conflict with the data of reason and science and to prevent both Westerners and Western-admiring Muslims from abandoning their religion. This is because astonishing advances in science lead to the denial of miracles. These advances have become a danger even for the Western civilization that made them happen. The solution can be summarized in the following sentence: "This problem cannot be solved unless religion and science are united. This is what the last prophet Muhammad brought" (Reza, 2011). In our opinion, their biggest mistake at this point is that they have not realized that the Western-based positivist understanding of reason and science is incompatible with Islam as a religion. There are, as far as we can identify, four interrelated reasons for the rationalization efforts:

1. The first reason is that such miraculous events in the Qurʾān, as we have already mentioned, alienate people who have reached the age of maturity from religion and the Qurʾān, and this must be eliminated. This is certainly the most important reason according to the authors of *al-Manār*.

2. Secondly, to prove that the fact that an event is a miracle does not prevent it from being rational, as mentioned earlier. In fact, this reason is a necessary consequence of the first one. It is just that at the time of the miracle, these laws were still hidden and unknowable to people: "Although miracles occur in contradiction with the known laws of Allah in the universe and contrary to the usual, they are in conformity with the secret laws" (Reza, 2011).

3. Third, because people are inclined to deny what they see as impossible, so they try to show that they are possible to happen (*mumkin*). This reason is also a necessary consequence of the second. As mentioned just above, the flow of water from the Prophet's fingers is a spiritual-*kawnī* miracle. However, this happened because Allah permitted the Prophet to use the law of the formation of water (Reza, 2011).

4. The fourth is to prevent people from being deceived and exploited by similar miracles. For in every century there have been reports of strange events occurring outside the framework of divine laws. Some of these are complete lies. Some of them have scientific and technical reasons unknown to many. Some of them are

thought to be wondrous when in fact they are not. Some of them are delusions and optical illusions (Reza, 2011).

Based on these reasons, what is attempted to be done is to show, if possible, that the event is not an extraordinary event, that is, a miracle, and if not possible, to declare that they are miracles by trying to bring them closer to reason. However, Rashid Reza reminds us that the interpretations made in the name of bringing them closer to reason should not turn into interpretations that have no limits and no measure (Reza, 2011).

In this context, the interpretations in the following examples generally belong to Muhammad Abduh. However, Rashid Reza, who did not hesitate to criticize and correct his teacher when he deemed it necessary, did not have any objection to these interpretations and even adopted them. With these interpretations, so much importance was given to the rational and scientific explanation of some events that were understood as miracles in the classical literature that it was revealed that the event was not a miracle, even if they themselves did not explicitly state it.

## 2.1. Kawnī Miracles of Prophet Muhammad

Another example of a non-miracle is the incident of Shaqq al-Qamar. Rashid Reza sees this event as problematic, mainly because it contradicts the Qur'ān. First of all, the narrations state that this event took place after the polytheists demanded a miracle. However, the Qur'ān informs us that their request for a divine miracle was rejected: "They say: 'Why is not a sign sent down to him from his Lord?' Say: The unseen is only for Allah (to know). Wait, and I am one of those who wait with you." (Surah Yunus, 10: 20), "The only thing that prevents Us from sending signs (miracles) is that those before them denied them" (Surah al-Isra, 17: 59). It also contradicts the verses that declare that if the desired miracle is realized, those who do not believe will be tormented and even exterminated" (Surah al-Tawbah, 9: 70).

Rashid Reza, who declares that the incident contradicts the Qur'ān, also discusses the related narrations separately. First of all, he states that the allegations that the narrations on this subject have reached the level of *mutawatir* (mass transmitted) are not true. According to him, scholars have been in the habit of saying that the narrations on topics such as virtues, tales, and proofs of prophethood have reached the level of *mutawatir* to prove their content. The hadith is extremely strange as it is not a recurring event such as a lunar eclipse, yet the narrations do not rise to the level of *mutawatir*. Moreover, if this hadith had taken place to prove the Prophet's prophethood against the challenge of

the polytheists, all the Companions who witnessed or heard it should have narrated it and relied on it as their primary evidence. However, this was not the case in reality.

After these evaluations, he draws attention to some aspects of his century. He says that scholars like to multiply miracles. This is because ordinary people, although they understand and are impressed by the extraordinary aspect of *kawnī* miracles, are unable to comprehend the miracle of the Qurʾān. However, times have changed, and independent and free-thinking people who reject taqlid have multiplied, and these narrations have led to criticism of Muslim scholars and Islamic sciences. Rashid Reza even says that they feared that Islam would be criticized. Moreover, such narrations have the effect of alienating and making everyone with an independent mind, whether Muslim or non-believer, hate Islam. However, "Islam prevents us from accepting anything contrary to the Qurʾān or to God's laws in the universe, whether it is narrated from the Companions or any other person" (Reza, 2011).

Moreover, the principles to be believed in Islam are established with absolute proof. Muslims are in a state of *ijma* (consensus/agreement) on this issue. The narrations about the event of the Shaqq al-Qamar are not conclusive, nor is verse 1 of Surah al-Qamar, which states that the moon was split, conclusive evidence for this event. If it were not for the related narrations, this verse would be judged to foretell one of the scenes of the apocalypse. Lastly, according to him, there is no harm in denying this incident or accepting it. The main problem is to say that "it is a miracle demanded by the idolaters and evidence proving prophethood. For that reason, it must be believed" (Reza, 2011).

The last example for this section is the Prophet's Mi'raj. Rashid Reza summarizes his approach to this issue as follows: "According to the preferred view based on the results of the investigation, Isra'a and Mi'raj took place in a spiritual state. In this state, the soul is in control of Allah's laws on the body" (Reza, 2011). According to him, Allah gives the spirits of prophets the power to manipulate the matter of the universe and their souls. The dispositions (*tasarruf*) they make with this power are greater than the dispositions of chemists over matter, but they are of the same kind. With this power that Allah has given to His prophets, they can create a body for their souls from the matter of the universe whenever they wish, and they can disintegrate it whenever they wish (Reza, 2011, p. 143). Although Rashid Reza admits that the miracle of Isra'a and Mi'raj takes place with the spirit and body in harmony with the traditional understanding, his starting point is different from the traditional approach. According to him, the emerging spiritualism in Western science and the studies on the influence of spirit on matter

constitute a basis for the rational explanation of the miracle of Isra'a and Mi'raj. Since this issue is analyzed in more detail in the case of Farīd Wajdī, we will leave the necessary explanation there.

## 3. Farīd Wajdī's Approach to Miracles

Muhammad Farīd Wajdī is considered to be from the school of Abduh. It is clear that Wajdī was influenced by him on many issues. The most obvious example of this is his interpretation of the stones thrown by the birds of Babel in Surah al-Fil, which Wajdī adopted and incorporated into his tafsir (Wajdī, 1953). Although Wajdī is recognized as a commentator belonging to the school of Abduh, he is not subject to him in all matters. For example, in *al-Manār* it is argued that the best exegesis of the Qur'ān can be done through the Qur'ān. However, there are not many verses in Wajdī's tafsir that are interpreted in this way. Accordingly, in *al-Manar*, it is seen that the interpretation of the Qur'ān with *asbab al-nuzul* (occasions of revelation) is criticized, because reports related to *asbab al-nuzul* cause the general meaning of the verses to be confined to history and not to be revealed clearly. Wajdī, on the other hand, emphasizes the importance of these narrations and states that the meaning cannot be revealed without knowing the reasons for their occurrence. Although Wajdī can be described as a more radical Salafist than Abduh, he can be defined as a modernist in terms of his exegetical views.

When it comes to sensory/*kawnī* miracles, Farīd Wajdī, in his work *al-Madīniyya wa'l-Islam*, takes a striking stance. According to him, human beings went through two periods, one of which can be considered as the *tufulah* (childhood) period of the intellect and the other as the age of *rushd* (puberty), and in the first period, God sent people sensory/*kawnī* miracles that left them bewildered and incapable of unraveling the mystery. Now, in an age like the present, when reason and humanity have reached their maturity, such *kawnī* miracles are no longer of great importance (Wajdī, 1954). Farīd Wajdī also sees the denial of past miracles by European scholars today as a sign that the age of sensory miracles has passed. In order to justify this, he states that God sent Islam in such a way that it would be free of miracles because He knew that in the future, a period would come when the effectiveness of science based on reason would increase, not miracles that transcend the laws of nature (Wajdī, 1954).

Farīd Wajdī took a relatively positive approach to miracles under the title of "Miracle in the Perspective of the Qur'ān" in his work, which he published as a preface to his tafsir work. In this section, he included many miracles and miracles mentioned in the Qur'ān and the Sunnah, such as the fire not burning Prophet Abraham, Prophet Moses's turning

of the staff into a snake, Prophet Jesus' raising the dead, water gushing out of the Prophet's fingers, Prophet Solomon's bringing the throne of Belkis in the blink of an eye, and parables such as Khidr and Ashab al-Kahf. After listing these examples of miracles, he felt the need to explain the issue from a scientific perspective and used the fact that human beings develop their rational faculties to penetrate the material world and make unimaginable discoveries to prove the possibility of miracles. After stating that his explanations on this subject are not contrary to science and reason, the author states that today Europe has made advances in discovering the secrets of the soul and that necromancy séances now prove the existence of a spiritual realm based on sensation and experience (experiment–observation). Therefore, he states that there is no room for doubt about the authenticity of the miracles of prophets and the miracles of saints, provided that they are transmitted through *tawatur* (Wajdī, 1954).

## 4. Muhammad Asad's Approach to Miracle

Muhammad Asad's understanding of "miracle" is different from the definition of supernatural (*khariq al-adah*) in *kalam* literature. He translates some of the Qurʾānic words "*ayah*" with the word "miracle" or "miraculous" and states that the concept of "miracle" is not just an event outside of the natural phenomena that everyone observes, but it means a "sign" and a "message". Therefore, what is actually defined as a miracle is an extraordinary message. However, according to him, extraordinary messages cannot be characterized as supernatural. This is because the laws of nature are only comprehensible manifestations of Allah's laws of creation (*Sunnat Allah*). In this framework, Assad describes everything as natural whether it is appropriate for natural functioning or not. On the other hand, he declared that the usual events that were constantly observed in life were also miracles: "As so often in the Qur'an, a reference to the spiritual life engendered by divine revelation is followed here by a reference to **the miracle of organic life** as another indication of God's creative activity" (Asad, 2009). However, according to Asad, the power to perform miracles, which is said to have been given to past prophets to support their messages, was not given to Muhammad. According to him, the fact that this is insisted upon in the Qurʾān shows that neither the prophets of the past nor the Prophet Muhammad was given a miracle in the extraordinary sense.

Asad bases his approach to miracles on the verse "Miracles are in the power of God alone" (2009). He claims that what is commonly described as a "miracle" constitutes, in fact, an unusual message from God, indicating sometimes in a symbolic manner –a spiritual truth which would otherwise have remained hidden from man's intellect. But

even such extraordinary, "miraculous" messages cannot be regarded as "supernatural" for the so-called "laws of nature" are only a perceptible manifestation of "God's way" (*Sunnat Allah*) in respect of His creation- and, consequently, everything that exists and happens, or could conceivably exist or happen, is "natural" in the innermost sense of this word, irrespective of whether it conforms to the ordinary course of events or goes beyond it. From this, it is understood that according to Assad, prophets did not show any supernatural miracle but Allah sent them some miraculous signs and characteristics. His translating the 59th verse of Surah al-Isra'a as "And nothing has prevented Us from sending [this message, like the earlier ones,] with miraculous signs [in its wake], save [Our knowledge] that the people of olden times [only too often] gave the lie to them" shows that he considers that the Prophet Muhammad also did not receive any extraordinary miracles.

## 5. Şehbenderzade Filibeli Ahmed Hilmi and Manastırlı İsmail Hakkı's Approach to Miracle

Starting from the second half of the nineteenth century to the first half of the twentieth century, a transformation in the mentality of Muslim intellectuals in their understanding of science and their conception of history is clearly seen in their discourses/works. The scholars, who saw the cause of the state's decline in the misunderstanding of religion/Islam, embarked on a new conception of Islamic history in general and the Prophet in particular. We see the manifestation of this in the works written in the form of "a human prophet free of miracles". Jalal Nuri's (d. 1938) *Hatem al-Anbiya* is one of the most striking examples of this.

Şehbenderzade's understanding of "natural religion", which he constantly reveals in his work, is his emphasis on reason and science. As a matter of fact, while explaining the concept of natural religion in the introduction of his work, he discusses that it should be in accordance with reason/science and nature. For this reason, Şehbenderzade sometimes ignores the events that are not in accordance with reason and science by stating that their narrations are fabricated, and sometimes he states that it is of no value whether the event takes place or not. As a matter of fact, Şehbenderzade's approach to the sensory miracles, especially the Elephant Incident, the Incident of the Shaqq al-Qamar, and the Mi'raj incident confirms this claim (Şehbenderzade, 1908).

### 5.1. Şehbenderzade's Approach to the Kawni Miracles: The Splitting of the Moon and Isra'a-Mi'raj

In his *History of Islam*, he states the following about the division of the moon into two:

> ... According to some ancients, the miracle of "shaqq al-qamar" took place during this period. According to our ijtihad, this is a description of a spiritual situation through representation and metaphor. The occurrence or non-occurrence of such an incident, whether or not it is a metaphor, has no bearing on the essence. On the contrary, we cannot attach any importance to such miracles, which are related to the sensory organs. Our Prophet's greatest miracle is the Qurʾān (Şehbenderzade, 1908).

Şehbenderzade's interpretation of the sensory miracles and sometimes his effort to trivialize them is due to his "scholarly rigorism" (*ilmî taassub*) and his attempt to write a "scientific" history, which we have been trying to reveal since above, as he himself puts it. As a matter of fact, while evaluating the subject of Mi'raj, which he treats as a separate topic, he constantly resorts to interpretation about the nature of Mi'raj:

> ... This is what the event of Mi'raj consists of in its outward form. However, not all of the Prophet's companions are convinced that the Mi'raj is corporeal and material. Some of the companions, including A'isha, are convinced that the Mi'raj is a spiritual event. . . The conception of the Mi'raj as a material event is completely contrary to the true *aqa'id* of Islam. . . (Şehbenderzade, 1908).

Even if it is not at all unbelievable, to think that the Mi'raj has taken place physically contains several ideas and opinions that cannot be matched with the truth of Islam (Şehbenderzade, 1908).

It is quite remarkable that Şehbenderzade mentions the Islamic tradition and then states that it is contrary to true Islam. It would not be wrong to say that what he means by "contrary to true Islamic creed" is contrary to reason and science.

## 5.2. Manastırlı İsmail Hakkı and His Approache to Miracles of the Prophet

In his work entitled *Hak ve Hakikat* (*Truth and Reality*), which he wrote as a criticism of Dozy, Manastırlı mentions at length that the Qurʾān is a miraculous book and that many newly discovered truths were foretold by the Qurʾān centuries ago. After discussing the scientific nature of the Qurʾān, he evaluates the subject of the Prophet's miracles, which was controversial at the time and which was subject to new interpretations. Manastırlı's statements here show the reflections of Westernization and the impact of positivism more clearly. Manastırlı tries to emphasize the Prophet's spiritual/intellectual miracles rather than his sensory/*kawnī* miracles. We see that he presents a vision of a Prophet who revolutionized not with his sensory miracles but with his morality.

The only sensory miracle we see dealt with throughout the work is the destruction of Abraham's army by the birds of Abābīl. However, it is evident that Manastırlı is clearly in

an effort to rationally interpret the case of Elephant mentioned in the Qurʾān. As a matter of fact, he defends the notion that the birds of Abel destroyed the army of Abraham by raining germs that would cause smallpox and measles. He mentions that he received this view from Muhammad Abduh, who was one of the leading proponents of the return to the "main sources" movement and the reinterpretation of religion within the framework of religion-rationality-science relations (Manastırlı, 1911).

The author, while believing that the miracles have taken place, argues that they no longer have any meaning, and therefore, sensory miracles can no longer be taken into account in the proof of the Prophet: "Here we prove the prophethood with the above-mentioned spiritual evidence, without any hesitation and taking into account the evidence of *kawnī* miracles" (Manastırlı, 1911).

According to Manastırlı, the human intellect has now passed the age of childhood (*tufulah*) and reached the age of maturity (*rushd*). In this age, prophethood can be proven by "spiritual/intellectual miracles" rather than "sensible/*kawnī* miracles". Although he states that he believes in the occurrence of sensible miracles, according to him, this is an age in which spiritual/intellectual miracles will be revealed, because for the proof of prophethood, which is not limited to any time and space, only spiritual/intellectual miracles, which are not limited to any time and space, should be used.

## 6. Conclusion

Enlightenment Philosophy is the culmination of the intellectual process based on the sovereignty of reason that began with the Renaissance in the West and continued with 17th-century rationalism. The Enlightenment strongly opposed God's intervention in the universe, and at the end of this process, reason took the reins from revelation and denied metaphysics the right to life. Thus, religious-metaphysical elements were excluded from the universe of human thought and even from every stage of life. Miracles were also considered impossible events by this system of thought.

In the 18th and 19th centuries, European states invaded and colonized various parts of the world. The Islamic world, for the most part, came under the guidance of these states. Among intellectuals and scholars of Islam, the decline of the Islamic world was discussed in all its dimensions at that time and various remedies were sought. The Islamic modernists, led by Abduh, Afghani, Rashid Reza, and Sayyid Ahmad Khan, attempted to establish a direct parallel between the values produced by the Enlightenment and Islamic beliefs as an expression of a sense of oppression against the West.

Their modernist stance profoundly affected Qur'ānic interpretation in the new age, and serious ruptures were experienced in issues such as "the dominance of revelation over reason", "the use of early narrations as a source of interpretation", and "preserving the issues related to the realm unseen (*a'lam al-ghayb*)", which have been emphasized by the classical Islamic scholarly tradition. The miraculous parables have also had their share of these efforts at change. In a manner very similar to the conception of "natural religion" that flourished with the Enlightenment, the possibility of miracles has come up for discussion. The Indian Subcontinent school, led by Ahmad Khan, went to the path of denying miracles altogether, while Abduh and R. Reza reformulated the philosophical and Sufi methods of interpretation hidden deep in our tradition according to the conditions of the age and applied them to the miraculous parables. In this context, they closely followed modern scientific developments and needed to explain the miracles within this framework.

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