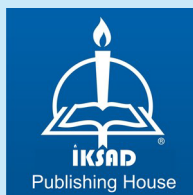


MULTIDISCIPLINARY PERSPECTIVES IN EDUCATIONAL AND SOCIAL SCIENCES VI

EDITOR

Froilan Delute MOBO



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PREFACE

Various study shows that multidisciplinary research plays a significant role in research and book publishing because it gives tremendous opportunities to all scholars to share their thoughts and ideas about their field of specialization. Other researchers can also collaborate with other scholars, combine their ideas, and come up with possible brilliant research findings that can help our society in terms of economic factors like new policy formulation or can help our economic growth.

Froilan Delute MOBO, DPA, Ph.D.

CHAPTER 1

EVALUATION OF STRESS MANAGEMENT IN

COACHES

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INTRODUCTION

In our daily lives, sport is becoming an increasingly popular social activity. Sports has turned into an important field of activity that is put into action based on scientific foundations. Simultaneously, it provides the habit of planned exercise in terms of health (Açıkada & Ergen, 1990; Kuru, 2000). Sports are activities that develop the physical and spiritual aspects of human beings, who are the sole element of economic, social and cultural growth, strengthen their personal and characteristic qualities, and gain mental, affective and psychomotor skills (Erkal, 1982). The World Health Organization describes stress as the "Health Epidemic of the XX Century" (Carissoli et al., 2015). Stress is expressed as an event that activates the factors related to the whole organization, individual and environment at certain times and directs the behavior and attitudes of the person (Bingöl, 2013). Although the word "strain", which is rarely used as the Turkish equivalent of the word "stress", is used for its ease of communication, the the expression "stress" is widely used (Yamuç, 2010). When the definitions and information about stress are carefully examined, it is stated as a critical definition that requires importance in terms of the adaptation of the organism in the environment (Göral, 1999). Doğan and Eser (2013) state that one of the frequently encountered definitions of stress in daily life is "the state of domination and tension that the individual feels on himself/herself." Stress (Emhan & Çayır, 2010), which irritates the person in the face of many elements and puts negative pressure on life (Emhan & Çayır, 2010), is one of the most important problems today, and its effects in daily adventure cause people to face serious problems (Alıncak & Abakay, 2015). The solution of the issue that creates pressure as the concept of stress in social life or the ability to cope with this issue is possible with the Establishment of a cooperative environment (Göral, 1999). Stress is often reviewed on the basis of its negative and positive definitions. In fact, stress poses a problem when it is above or below the positive level (Lazarus, 1993). For example, it negatively affects the energy levels, excitement and Victories of Sports Players. The level of stress interferes with the long-term activities of the players and causes them to experience injuries, and as a result of the injuries they experience, they will stay away from sports (Bayram, 2022). It is stated

that negative stress is associated with negative feelings, distress and irritating physical events (Lazarus, 1993). Positive stress, on the other hand, increases the success of the person (Özbay, 2011) and provides a positive benefits individuals from reaching their goals and dreams (Pamukçu, 2022). Stress needs to be controlled for the feeling of stress and stress-related behavior to reflect positively on our lives. In order to get rid of the negative effects of stress and the behavioral disorder it causes, it is thought that sports and coaches who direct sports activities have a great contribution (Keskin, 2014). It is seen that the psychosocial and physical development of athletes has an important place in sports in terms of coach and athlete communication. The positive progress of the coach and athlete relationship creates a favorable atmosphere for the development of the athlete's abilities by increasing athlete motivation and morale, athlete competence and abilities (Altıntaş, 2012). However, stress management cannot be provided on the athlete, dictating the aspects that the athlete must constantly realize, criticizing, ignoring the advice, preferences and ideas of the athlete, causing him to feel insignificant and negatively affects self-confidence (Kıralı, 2013). The coach should establish successful communication, especially in team sports, and should have one-to-one meetings with players. In this environment, players should evaluate what their coaches say in competitions and trainings within the scope of personalized practice. Coaches, on the other hand, should support athletes to be successful since they can establish an adequate communication (Kıralı, 2013). Moreover, it should be said that the technical, tactical, mental, social, spiritual and cultural influences of coaches on players are undeniable. For example, it is mentioned that being a good person for athletes has a direct effect on their temperament, character, mental health and social side (Tatlıcı & Kırımlıoğlu, 2008). In this respect, it is stated that coaches has directive and informative sides (Sevim et al., 2001). Coaches have an important place in managing stress in terms of recognizing and being aware of the methods of coping with stress, the elements that cause stress to occur and their reactions to these elements, helping to identify problems correctly, directing the transmitters that cause stress to occur and protecting themselves from physiological and psychological damages (Bayram, 2022). Therefore, it is important for coaches to be able to cope with stress and manage and direct it correctly.

1.1.Stress Factors in Coaches

Coaches should have sufficient knowledge about knowing the results and causes, management, and prevention of stress. This is because the aforementioned definitions have an important place in minimizing the stress that may occur in players (Yalçın, 2009). Reed and Giacobbi (2004) state that coaches are affected by general sources of stress such as athlete training tasks, comparison of job tasks, responsibilities as a student, time management, social evaluation, and future concerns. The stressors identified by Scanlan et al. (1991) include concern about performing poorly, interpersonal conflict, limited financial resources, family unrest, player transfers, contract disputes, long-distance relocation, and fear of job loss. Donuk et al. (2013) stated that competitive and organizational stress are among the main stress categories for coaches, organizational stress is defined as work-related social psychological stress and is considered as the interaction between the employee and the work environment to which he is exposed, while competitive stress is the psychological mood of the coach observed before, during and after the competition. In addition, in the studies conducted, it was found that female players have much more strategies related to coping with stress than male players (Taşçı, 2014). When we look at the events that require coaches to have stress; referee problems and decisions, external factors that distract the athletes, transportation and health problems, nervous and aggressive behaviors of the players, security problems, the danger of being injured, the feeling of failure, the persistence of failure in the player, the effects of fans and the inability to provide adequate financial conditions (Jasmin Hill & Smith 1981). In the increase in the level of burnout, the interest in the task decreases and the individual with burnout may lose his/her physical or mental health as a result of anxiety and depression (Ersoy & Yıldırım, 2001). As a result of encountering these negative situations in coaches, it is evident that they try to cope with both individual problems related to the working process and problems arising from managers and players (Baykoçak, 2002). In this stress and pressure, it is expressed how hard the coaches try to fulfill their duties in a challenging process. Coaches not only have a very good grasp of their sports abilities. Simultaneously, they

should also know how to teach these techniques and skills more effectively to different age groups (Konter, 1996). It also contributes to the acquisition of the skills required to achieve success in society. The share of coaches in such an important issue is to fulfill the responsibility of performance. As a result of this responsibility, the fact that coaches are under great pressure causes them to go through a stressful process in their working lives (Budak & Sürgevil, 2005). For example, Gazes et al. (1969) reported that the average heart rate of football and basketball coaches was 132 during competition compared to a resting heart rate of 68/70 per minute. Some coaches' heart rates are as high as 150 per minute in the pre-match period, while during the competition they reach a maximum of 188 (Gazes et al., 1969). In this context, it is stated that most of stresses in the coaches are of internal origin. Internal factors that affect your ability to cope with stress include nutritional status, general health, fitness levels, mental well-being, sleep and rest time taken during the day (Pembecioğlu, 2005). In addition, the inability to tolerate uncertainty, perfectionism, all-or-nothing ideas, negative perception related to self worth, multiple negative internal emotions (such as "it won't happen", "you can't do it") also provides factors related to the internal causes of stress (Güçlü, 2001). When the orientations of coaches with internal problems are not in line with the expectations of society, a stressful atmosphere is created. In this atmosphere, opposite and unresolvable instincts, needs and wants affect the mental state of the coaches in the same way and as a result, problems such as indecisive attitudes and difficulties in choosing cause stress (Sezgin, 1994).

1.2. Stress Management in Coaches

A careful examination of the ways in which we cope with stress reveals typical patterns of behavior. Many coaches turn to one or more addictive substances such as smoking, food, alcohol and drugs. Some of the coaches display a stress-free attitude and become withdrawn, passive and avoid confronting their problems. Some coaches ignore all of their problems and try to escape (Jasmin Hill and Smith 1981). Many studies analyzing the link between coaches' behavior and stress emphasize the importance of the coaches (Amorose & Anderson-Butcher, 2007). The first priority of the coach in stressful situations is to create a healthy atmosphere in which the player can

express his/her feelings in a comfortable by displaying safe and understandable behavior. Instead of handling the player's wrong actions with an accusatory point of view, he/she should help the player to find the reason and ensure that the player does not lose self-confidence (Altıngül, 2006). By creating the atmosphere within the team, the help of a sports psychologist should be provided and club managers should be trained to cope with stress (Lazarus, 1993). In order for a coach to manage stress or in other words to cope with stress, he/she should be able to keep his/her mental and physical health in shape and lead a productive and stress-free life (Schafer, 1987, cited in Pehlivan, 2000). For this reason, coaches should acquire programs to cope with stress. At this point, defense mechanisms such as holding back, denial, suppression, projection, withdrawal, and Suppressing points too much is frequently encountered in daily life. The excessive use of these mechanisms harms the coach. In order to avoid this damage, it is necessary to develop many techniques to cope with stress in the the most accurate method and apply these techniques in practice (Dağ, 1990). The coping techniques applied in this context consist of two approaches. These approaches are "problem-focused coping" and "emotion-focused coping" (Özdemir, 2010). Emotion-focused coping strategies are not merely passive tactics. This simultaneously ensured the disappearance of feelings against the stressors. Its sub-scopes against the aforementioned definition are submissive attitude and helpless attitude (Şahin & Durak, 1995). Helpless attitude is explained as the acceptance of the situation as a result of the coaches' despair when faced with stressful situations (Lazarus, 1984). On the other hand, submissive attitude is observed as an environment in which coaches simply accept the situations that causes stress without making any effort (Folkman, 1984). The problem coping strategy is defined as a more proactive strategy that includes planned action, indirect information and realistic responses to stressors (Şahin & Durak, 1995). When these strategies are examined, they are evaluated as optimistic approach, self-confident approach, and seeking social support (Güney, 2006). Coaches' methods of coping with stress are divided into three subheadings: mental, behavioral, and physical. Physical behavioral coping can be exemplified by sports and breathing exercises. When we consider mental coping, it is characterized as changing the ideas that cause stress or making efforts in this respect. (Cüceloğlu, 2000). When we examine behavioral

coping, changes in habits such as eating, sleeping, dressing, hairstyle, increase in harmful habits, acceleration of speech, hastiness in behavior, arguments and tension in relationships are accepted as the aspects of stress reflected on behaviors (Konter, 1996). Reed and Giacobbi (2004) argued that the dimensions of planning, instrumental social support, adaptation to job responsibilities, positive evaluations, emotional social support, humor, wishful thinking, religion, mental or behavioral detachment, and extracurricular activities should be considered by coaches to cope with stress. They also suggested that emotion-focused and problem-focused mechanisms should be used (Reed & Giacobbi, 2004). The common point of the strategies is that they envisage the control of the physical, psychological and behavioral structure with the individual habits of almost the whole. Therefore, stress is tried to be neutralized as a result of the measures taken against the stress factor that arises and damages the body (Ertekin & Erdoğan, 1993). Techniques such as physical movements (exercise), breathing exercise, bio feedback, meditation, relaxation, diet and nutrition, community support, participation in social, sportive and cultural organizations, worship, prayer, massage, time planning can be useful in coping under stress (Pehlivan, 1995). Personal techniques for coping with stress, correctly planned effective time management, relaxation practices, positive imagination, exercise and physical movements, behavioral self-control, communication, meditation (relaxation), gaining one's own hobby and being oriented toward the external environment (Erdoğan, 1999).

2. CONCLUSION

When it is determined that one of the reasons for failure in coaches is stress, it is observed that investigations have been made on what the sources of stress may be. In this context, it is important to first examine the main lines of stress. It is stated that there are methods and techniques developed by many researchers to solve the problem, but their applicability may vary according to personal characteristics of coaches. In addition, it is seen as an important step in achieving success that coaches not only manage their own stress but also spend time on issues that lead athletes to stress and produce solutions. As a result, if coaches are able to cope with stress factors, they can facilitate their athletes to develop mental skills such as motivation, energy management,

focusing, stress management, and so on, which will lead to more enjoyment, improves life skills and performance (Capel, 1986). In general terms, when the issue is evaluated, it can be said that managing stress for coaches, as in every field, constitutes an important place, providing support by engaging all stakeholders in the solution point can provide positive contributions and urgently addressing this issue can yield desired results.

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CHAPTER 2

A REVIEW OF ARTIFICIAL INTELLIGENCE TECHNOLOGY THROUGH CONTEMPORARY CHRISTIAN EDUCATIONAL PHILOSOPHY¹

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INTRODUCTION

In recent years, society has been surprised by the leaps and bounds of technological advancements that are said to replace many human tasks, making them more efficient. Take "Sophia", a female-like social robot that can have conversations with humans, express her face with a smile, and even sing a duet of "*Say Something*" on a talk show in the United States. (The Tonight Show Starring Jimmy Fallon, 2018).. Sophia is a human-like robot produced by Hanson Robotics in 2016, created by combining innovations in science, engineering, and art. Sophia is promoted as a dream personification for the future of *artificial intelligence* (AI), as well as a framework for advanced AI and robotics research, and an agent to explore human-robot experiences in service and entertainment applications. (Hanson Robotics, 2023).

The topics of *artificial intelligence* (AI), humans, and God have been discussed by John Anderson, the former deputy Prime minister of Australia, in an interview with Prof. Em. John Lennox, an emeritus professor of mathematics from Oxford University, has a talk show on *his YouTube* channel. In his discussion, Prof. Em. John Lennox quotes Professor Stephen Hawking's statement that "philosophy is dead". This is a statement that is discussed by many philosophers around the world, due to Hawking's belief that science is the only way to truth, not philosophy or religion. Lennox disagrees with Hawking because, according to him, science is incapable of answering three simple questions that a child (usually) asks: (1) where did I come from, (2) where am I going (my future), and (3) what does life mean? (Anderson, 2022). Professor Hawking's statement needs to be pondered wisely. There are so many people who claim to be Christians and make their logical thinking the mainstay of their decisions. If it is not, then how can philosophy, especially Christian education philosophy, respond to the development of technology, especially artificial intelligence technology?

In this chapter, we will discuss artificial intelligence and discuss how the philosophy of Christian education views artificial intelligence, as well as the use of artificial intelligence technology in the context of Christian education today. In order to realize the purpose of writing this chapter, the author will limit the discussion of artificial intelligence technology to its understanding and history. Regarding the types and uses of artificial

intelligence technology in general, the readers can research further in the various references that the author has provided as a reference for this paper.

THE ONTOLOGICAL, EPISTEMOLOGICAL AND AXIOLOGICAL SIDES OF CHRISTIAN EDUCATION

In understanding the philosophy of Christian education, we must first understand the ontological, epistemological, and axiological sides of Christian education. Ontology comes from Greek *ontos* which means "being", and *logos*, which means knowledge. Simply put, ontology means the science of what exists. (Kristiawan, 2016). Ontologically, Christian education refers to the existence and life where Christianity not only exists, but also has an impact on life. (Sidabutar, 2020).

Epistemology also comes from the Greek *epistem*, which means knowledge, and *logos*, which means theory/discipline/science. Hollingdale in Kristiawan (2016) states that epistemology is part of the philosophy of knowledge that discusses methods, namely ways and tools to know the existence of something. (Kristiawan, 2016). Christianity views all truth as God's truth because God is the source of all knowledge, wisdom, and understanding (Col. 2: 2-3). The truth of the results of research using scientific methodology is often contradicted by Biblical truth that is proven based on faith. In addressing this issue, George Knight in Pazmiño (2012) writes that (1) the biblical perspective states that all truth is God's truth. This means eliminating the distinction between secular and spiritual truths, as both are God's truth. (2) Christians can pursue the truth based on the Bible and need not fear that the results of their pursuit will contradict the results of scientific research, because the truth of the Christian statement is in accordance with what exists in the universe. In other words, any scientific investigation will only confirm the truth of Christianity. (3) Knight believes that there are evil forces that seek to denigrate the Bible, distort human thought, and lead man to rely on himself, who has fallen into sin, in his search for truth. He went on to say that (4) the truth in the Bible contains not only abstract truths, but also life-related truths. "Acquiring knowledge" in the biblical sense means applying that knowledge to daily life. (5) Various sources of knowledge are available to Christians in the form of specific statements from the Bible, general statements from the universe, and the mind. All these sources of knowledge are complementary and should be utilized according to a biblical pattern. (6) Thus, the integrity of the

acceptance of Christian epistemology is inseparable from Christian metaphysics and cosmology, which sees the world as God's creation and therefore is subject to God in all its forms and wholeness. (Pazmiño, 2012).

Axiology is the study of values, namely, ethical and aesthetic values. (Sidabutar, 2020). Christian ethics deals with the reality of sin and the call of Christians to serve and sacrifice in the world. Christian aesthetics is based on the fact that God created the world to be beautiful, thus the responsibility of Christians to appreciate, create and maintain the beauty of God's creation. (Pazmiño, 2012). This state of affairs is possible due to the changes that the Holy Spirit makes in every Christian through hearing, reading, and discussing the Word of God (Sidabutar, 2020). (Sidabutar, 2020). The implication of Christian axiology in Christian education is that every Christian educator is called to make students aware of their existence as sinners who have been redeemed and saved by Jesus Christ with the responsibility of serving, sacrificing in relation to appreciating and creating beauty and maintaining the beauty of God's creation in the course of being transformed by the Holy Spirit through the Word of God.

God's Will and Man's Will

"What is man?" has been a philosophical question that philosophers have continuously discussed. Socrates, for example, was obsessed with one central goal of the quest for wisdom, which was to recognize himself. (Hoekema, 2003). Plato understood human beings as eternally existing souls that - as a result of their actions - become attached to the body (Krapiec, 2018). (Krapiec, 2018). In Christianity, it is ontologically explained that humans are God's creatures created in the image and likeness of God (Gen. 1:26-27). In the social context of the ancient Near East, the word 'image' (*tsēlēm*) meant a representation, or a physical form that represented the presence of a ruler, and could also mean having the same essence (Harefa, 2019). (Harefa, 2019). The Hebrew word for "likeness" (*demût*) means to resemble. This means that the ressembler follows the form, size, and standard of the resembled. (Harefa, 2019). Buttrick (1952) in Harefa (2019) clearly explains that *the image* (human) *includes likeness to them* (its Creator) *in spiritual powers, the power of thought, and the power of communication, the power of self-transcendent.* (Harefa, 2019). In the case of humans in the image of God, it means that humans follow the form of God's measurements and standards, and humans have the potential that exists in God in terms of

spirituality, ratio, being able to communicate, and exist. Thus 'in the image and likeness of God' can mean having the same potential, form, size, and standard as God, but however, humans are not God. God is all-powerful, giving power to humans, so humans also have power, but their power is still under the power of God.

The same is true for the will. God has a will that is good, and wants man to do good according to God's standards. God wills goodness, because when God revealed Himself, i.e. when God made a covenant with man, He loves the good (Tanyit, 2005).

In general, God's will is shown in the Bible using three different definitions (SABDA Foundation, 2023):

1. God's will is another way of saying "God's law" (Ps. 40:9; Rom. 2:17-18).
2. The will of God is also used to refer to everything that God clearly desires, which is called "the perfect will of God" (1 Timothy 2:4; 1 Peter 3:9; John 6:39).
3. The will of God can refer to what God allows or allows to happen, or what is called "the permitting will of God" (1 Peter 3:17; 4:19).

The Bible testifies that man also has a will, but not a good one (Romans 7:18). This is because from the beginning, mankind fell into sin by choosing not to follow God's will by eating the fruit that God forbade them to eat in the Garden of Eden (Gen. 3:17-19). If the will of God is good, then not doing the will of God is evil, for God alone is the source of good (Mt 19:17).

In the beginning, man was not created to do anything other than God's will, which is to do good. In Romans 7:13-25, Paul clearly wrote that he (man) wanted to do God's will, but what he ended up doing was not doing God's will, but something that he actually hated to do, but he ended up doing it anyway. Paul wrote that what did the evil in him was sin. 'Sin' in this case is not man's evil deeds, but an evil power that is the enemy of God and that causes man to do evil (sin) (cf. Romans 3:9). (End, 1997). Sin becomes the 'host' that man will always obey. Furthermore, End (1997) lists some examples of people's addiction to cigarettes, illegal drugs, and so on that they do not really want, but they cannot help but do. These examples are proof that there is another power that controls humans, and humans are unable to resist

it. But not only people with addictions who sin and make 'sin' their master, but also all people throughout the world. (End, 1997). They all want good, but it is evil that they end up doing.

This is in line with Knight in Pazmiño (2013) in addressing epistemology in Christian education, arguing that there are evil forces that seek to denigrate the Bible, distort human thought and lead man to rely on himself, falling in sin, in his search for truth. (Pazmiño, 2012). It can thus be explained that 'sin' or the evil power that is the enemy of God, seeks to make man despise the Bible, distort man's thinking, and lead man to rely on himself instead of God. Man tends to rely on his logic, tends to side with the 'truth' based on science, which is based on physical/material evidence, not based on what God says in the Bible, and not based on his faith in the Lord Jesus Christ. In his heart, man wants to be able to do everything based on his faith in the Lord Jesus, he wants to rely only on God, however, he cannot overcome knowledge based on physical/material evidence. As a result, man does not obey the will/law of God but obeys the law of sin, which is against the will of God. For example, when a person does his work in a tender competition in his heart, he wants not to bribe the organizers, and do his work honestly. But based on the experience of his superiors and colleagues that if he does not bribe, the project will be rejected, he decides to bribe. He took the bribe because he wanted the project to win, so that he could keep his job and even provide a 'better' life for his family. He is unable to refuse the bribe, because the evil power within him positions his current job as his source of livelihood, his source of income, his family's source of livelihood, and it is only on the job, and how he keeps the job, that the entire future of himself and his family depends. His faith has been covered by logic based on self-reliance. This is proof that man is under the law and the power of sin.

From the above example, it can be seen that man's tendency to comply with what 'sin' wants is because 'sin' puts the basis of man's decision in the form of man's own knowledge. Man has knowledge from lessons based on experience, evidence that he has seen, and everything that he can predict. 'Sin' which is the host of man makes man forget God who is the source of knowledge, wisdom, and understanding (Col 2:2-3), and makes man rely on his own limited knowledge. If the premise that God is the source of knowledge (Col. 2:2-3) and God is the Omniscient One (1 Sam. 2:3) is true, and every Christian believes this, then apart from God, all are lacking in knowledge, including even the most experienced and intelligent human

beings. In addition, the existence of science taught in schools shows that humans need to learn in order to gain knowledge. This proves that man is not the source of knowledge, wisdom, and understanding, so the knowledge that man has - no matter how much it is - cannot match the source of knowledge, wisdom, and understanding itself. There are so many things that happen beyond human prediction and calculation, no matter how well planned, managed, and evaluated. This is how 'sin' enters the world of science and technology.

ARTIFICIAL INTELLIGENCE AND ITS USES

Artificial intelligence technology is phenomenal and in many ways helps humans realize the various goals they want to achieve. Caniggia (2020) quoting Mackenzie and Wajcman (1999) wrote that technology comes from Greek, *technologia*, which combines the word *tékhnē* (τέχνη) which means *craft* and *-logía* (-λογία) which means science or knowledge. (Caniggia, 2020). So, in simple terms, the word technology means the science of hand skills. Technology narrowly refers to objects used to facilitate human activities, such as machines, tools, or hardware. Technology can broadly include systems, organizations, as well as techniques. (Rantung & Boiliu, 2020).

Artificial intelligence, or better known as AI (*artificial intelligence*), consists of two words: *artificial intelligence* and *intelligence*. According to the Merriam-Webster dictionary, *artificial* is etymologically derived from the Latin *artificium*, which means art, skill, craft/handwork. (Merriam-Webster, 2023a).. It can be seen here that, basically, the notions of *artificial* and technology are similar, which rely on hand skills. That is, there are skilled human hands in the manufacturing process. Meanwhile, according to the same dictionary, *intelligence* comes from Latin *intelligentia*, which means intelligence. (Merriam-Webster, 2023c). Intelligence in KBBI has the meaning of (1) intelligent (perfect development of the mind to think, understand and so on; sharp mind; perfect growth of the body: healthy, strong); (2) the act of educating; perfection of the development of the mind (such as cleverness, sharpness of mind). (Badan Pengembangan dan Pembinaan Bahasa, 2016). Thus, it can be concluded that artificial intelligence technology is the science of hand skills to produce a tool used to facilitate human activities by imitating human intelligence or reason. This definition is in line with the definition of *artificial intelligence* in the

Merriam-Webster dictionary, namely (1) a branch of computer science that studies the realization of intelligent behavior on computers; (2) the ability of machines to imitate intelligent human behavior. (Merriam-Webster, 2023b).. B.J. Copeland in *Britannica* wrote that artificial intelligence (hereinafter abbreviated as AI) is the ability of a computer or computer-controlled robot to perform tasks that are usually performed by humans because they require the intelligence and acuity of the human mind. While no AI can perform the full range of tasks that an ordinary human can, some AIs can match humans in certain tasks. (Copeland, 2023). Copeland (2023) adds that research in the field of artificial intelligence technology mainly focuses on the following components of (human) intelligence, viz: learning, reasoning, problem solving, perception, and language use (Copeland, 2023). (Copeland, 2023).

The leap in artificial intelligence technology, especially in the form of the AI-based ChatGPT *chatbot* made by OpenAI which was launched in November 2022, has shocked the world community. This was highlighted by Kompas Daily and made AI a *headline in the daily* for two days, the main topic in a webinar in the framework of Kompas.id's 6th Anniversary, even presenting Special Coverage: The Future of Humans, which spent five pages of the newspaper discussing artificial intelligence technology. In one of its infographics, Kompas shows the timeline of artificial intelligence which the author will display below in the form of a table.

Table 1. Artificial Intelligence Timeline Source: (Kompas R&D, 2023)

Year	Development of Artificial Intelligence
~700 BC	The concept of artificial intelligence was already known in ancient Greece in the myth of Talos, a copper statue made by the god Hephaestus that was given intelligence and life.
1642 - 1644	Blaise Pascal created <i>Pascaline</i> , the world's first calculator. This invention was the first manifestation of humans trying to mechanize the thought process into a device.
18th century	A number of philosophers and scientists, such as Thomas Hobbes and Immanuel Kant, attempted to formulate the way humans think. The theory of thinking became an important foundation for the further development of AI.
1955	Allen Newell and Herbert A. Simon created the logic Theorist program that was able to mimic human <i>problem solving</i> . This program is considered the world's first AI.
1956	McCarthy and Marvin Minsky, US computer scientists, organized

	the Dartmouth Summer Research Project in Artificial Intelligence. This meeting between computer scientists sparked the name <i>artificial intelligence</i> to refer to the scientific field of artificial intelligence.
1980	Edward Feigenbaum introduced the <i>expert system</i> , a system that can mimic the <i>decision-making</i> process of an expert.
1982	The Japanese government is funding the development of <i>expert systems</i> and other AI programs as part of the <i>Fifth Generation Computer Project</i> .
1986	Navlab, the world's first automated car, was created by Cargeige Melon.
1997	<ul style="list-style-type: none"> • Deepblue, an AI program from IBM, defeated Gary Kasparov, world champion, and chess <i>grand master</i>. • <i>The speech recognition</i> software developed by Dragon System is publicly accessible in the Windows operating system.
2004	Spirit and Opportunity, NASA's robotic explorers have begun automatically exploring the MARS surface.
2005	Honda created ASIMO, an AI robot that can walk as fast as a human and serve customers in restaurants.
2011-2014	Mobile phone development companies are starting to introduce AI, such as Apple's SIRI, Google Assistant from Google, Amazon's Alexa, and Microsoft's Cortana. These AIs can help respond to messages, open apps, or make schedules.
2016	AlfaGo, a Google DeepMind AI program, defeated a professional Go player in 60 consecutive matches. Go has been considered the most complex game because it has 10 to the power of 170 possibilities.
2018	The FakeApp app was shared on the Reddit site to be able to edit and swap a person's face in a video until it almost looks like the original. This technology became known as <i>deepfakes</i> .
2020	GPT-3, a language model developed by OpenAI, became the main asset for the development of other AI programs such as Dall-E, which can create images from word commands, and ChatGPT, a <i>chatbot</i> that can understand complex instructions and remember conversations.

Artificial intelligence technology has now penetrated many aspects of human life. Take the world of music, education, and theology. By using artificial intelligence connected with *big data*, one no longer has difficulty in

composing songs without using musical instruments and singers, but only with text descriptions (MusicLM, Synthesizer V, Text-To-Song); creating images, illustrations, presentations, and videos just by describing them (labs.openai.com, beautiful.ai, tome.app, otter.ai); and starting to write essays, articles, scientific articles, even Christian devotionals and sermons (examples: jenni.ai, chat.openai.com). In many ways, artificial intelligence technology is very helpful for humans in getting their work done quickly. But on the other hand, it turns out that this artificial intelligence technology closes many job opportunities for humans.

ARTIFICIAL INTELLIGENCE THROUGH THE LENS OF CHRISTIAN EDUCATIONAL PHILOSOPHY

The Positive and Negative Sides of Artificial Intelligence Technology

In welcoming the development of technology as God's gift of life, as Christian educators, it is important for us to examine the positive and negative sides of artificial intelligence technology. In a workshop on artificial intelligence in 2016, Stephen Hawking in Pabubung (2021) said that *"The benefits to be gained from the creation of good artificial intelligence are enormous. As a tool, artificial intelligence can enhance our existing intelligence to create advances in all areas of science and society. However, it can also be dangerous. Governments around the world have begun to discover a new frontier in the weaponization of artificial intelligence. In the future, artificial intelligence could have an autonomous will, a will that would be completely at odds with human will... In short, artificial intelligence could be the best thing or the worst thing that ever happened to humanity. We don't really know that yet. That's why, in 2014, some colleagues and I felt compelled to organize a research project with a greater focus on artificial intelligence. It feels like it's essential to have this discussion nowadays so that the benefits can be felt by humanity as a whole."* (Pabubung, 2021). Hawking expressed both excitement and concern about the artificial intelligence technology that lies ahead of him. He carefully conveys that artificial intelligence has both positive and negative impacts that must be properly managed to bring harm to humans.

Dr. Hendra Jaya et al. presented a comparison between artificial intelligence and natural intelligence possessed by humans. The author simplifies it in the form of a table below.

Table 2. Comparison of Artificial and Natural Intelligence. Source: (Jaya et al., 2018)

No.	Artificial Intelligence	Natural Intelligence
1.	More permanent . Will not change as long as the computer system and computer do not change it	It is changeable . This is possible due to the forgetfulness of human nature.
2.	Easier to duplicate and disseminate . If knowledge exists on a computer, it can be copied and easily transferred to another computer.	It requires a very long process , a certain expertise to spread it, and can never be duplicated completely.
3.	Cheaper . Providing computer services is easier and cheaper than having to bring someone in to do a certain amount of work over a very long period of time.	More expensive . This is because humans have many costs in addition to their services. For example, the cost of food, allowances, achievements, experience, etc.
4.	Consistent , as it is part of computer technology.	It will always be in flux .
5.	Documentable .	It is very difficult to reproduce .
6.	Can do the job faster than natural intelligence.	Doing work slower than artificial intelligence.
7.	Can do a better job than natural intelligence, in terms of accuracy .	The accuracy is still below that of artificial intelligence .

This comparison appears to favor artificial intelligence over natural intelligence. But despite all the advantages of artificial intelligence, there are many essential things that artificial intelligence technology cannot do, but natural intelligence can, namely: (1) **Creative**. The ability to add or fulfill knowledge is very inherent in the human spirit. So that the process of adding knowledge to natural intelligence, in order to make a creative thing more natural. In artificial intelligence, the addition of knowledge must be done through a system that is built; (2) Natural intelligence allows people to use **experience directly**. Meanwhile, artificial intelligence must work with symbolic inputs; (3) Human thinking **can be widely used**, while artificial intelligence is limited. (Jaya et al., 2018).

The opinion about the advantages of natural intelligence written by Jaya, et al. in 2018 can certainly be easily broken with the birth of various artificial intelligences in 2023 that no longer rely on memory that has been programmed in their computer systems, but rely on IoT (*Internet of Things*) in providing answers to various human requests using the Internet *live*. An example is the combination of *openai.com* with the *Microsoft Edge* browser and the *bing.com* search engine. All questions can be answered just like looking for answers on the *Google search* engine but equipped with answers and suggestions for questions that are more actual, accurate, and *live*.

It is also important to remember that AI technology is not morally neutral. Like any tool, AI technology will only follow the will of the humans who created it and who use it. AI technology can be used to solve problems with good or bad ones. Thus, like a knife, which is a sharp tool that can help humans cut vegetables and can also endanger human life, artificial intelligence technology has its positive and negative sides.

On the positive side, artificial intelligence technology can the rapid, effectively and precisely provide various accurate data needed for complex decision making and minimize risks. For example, in the field of medicine, artificial intelligence technology can be used as a tool for early diagnosis of COVID-19 patients. (Sosiawan et al., 2021) In addition, one branch of artificial intelligence technology, namely *expert systems*, was built to diagnose lung disease. (Anggara et al., 2016), Rubeola disease in children (Ramadhanu & Gusrianto, 2021), stomach disease and its treatment (Kirman et al., 2019), as well as various other diseases. In the field of transportation, artificial intelligence technology can also help drivers be more vigilant about accidents or completely replace the role of drivers / drivers who can be tired, sick, distracted, or without good concentration, with artificial intelligence control systems. We can experience and feel this directly by using the Jabodebek Integrated Highway Transportation (LRT) mode of transportation, which uses a self-driving *train* model with *communication-based train control* (CBTC) technology and a Level 3 *grade of automation* (GoA) system that allows the Jabodebek LRT to operate without a driver. (Kurnia, 2023). This is in line with what Rangkuti (2023) said about the positive side of artificial intelligence technology, namely, the efficiency and speed of data access, certainty in the sense of helping decision making and providing accurate

information, as well as increasing productivity and making work easier. (Rangkuti, 2023).

Based on the above, in general, artificial intelligence technology has various positive sides, namely:

1. Having *big data* that can be accessed anytime by humans without a hitch (it will be even better when the internet network is not a problem in the future).
2. Artificial intelligence technology can quickly learn about its environment, compare with the *big data* it has, and make precise and accurate decisions so that it can help humans make the right decisions.
3. It is easy to duplicate, inexpensive, consistently documentable, and faster to provide a choice of answers to various questions asked by humans, making human work more effective and efficient.
4. (As of the development of the technology at the time this book was written) still requires a human to start an operation and end it. Artificial intelligence technology is not self-sufficient, but requires *input* from humans or the environment. The *output* results also require human decisions, whether to be executed or not. This is a positive thing, because humans still have control over the use of artificial intelligence technology, and the final choice remains in the hands of humans, whether to execute the suggestions of artificial intelligence technology or not.
5. (At the time of this book's development), the majority of artificial intelligence technology relies on external energy, such as electricity, an adequate Internet network, and so on. This is a positive side, where human intelligence is still the main thing, because human energy and wisdom come from the food that he eats, both physically and spiritually.
6. The presence of artificial intelligence technology increases human awareness to improve competence, especially in the field of work that requires high-level thinking, such as collaborating, analyzing, evaluating, and creating things that are innovative and beneficial to society. This is evident from the changing curriculum and direction of education, especially Indonesian education, which prioritizes high-level thinking by upholding collaboration, creation, and innovation.
7. (In the current technological development) opens up new jobs in terms of mastering the use of artificial intelligence technology that may not or

rarely be owned by people who are classified as experts in the social field, to help them make decisions.

In addition to positive things, of course, every technology is inseparable from the negative side, especially from the presence of artificial intelligence technology. Rangkuti (2023) states that there are at least three negative sides to artificial intelligence technology, namely, loss of jobs, discrimination, and threats to data security and privacy. (Rangkuti, 2023). The loss of various job opportunities that require low thinking skills and tend to do repetitive work because they are replaced by machines with artificial intelligence technology has caused public anxiety. This can also be exacerbated if developers of artificial intelligence technology discriminate against incoming data or certain users who have been determined not to get certain access. The next scary negative side is the insecurity of personal data entered in various programs or applications of artificial intelligence technology used, because there are no regulations made to protect data security and privacy of technology users, either by the government or international institutions. As a result, there are still many people who are skeptical that the use of artificial intelligence technology on a large scale will be able to easily replace the position of natural human intelligence.

The Use of Artificial Intelligence Technology in the Context of Contemporary Christian Education

The advent of human intelligence technology has raised questions, especially in the scope of Christian education. Will human intelligence technology replace humans? Can preachers today still be trusted to prepare their sermons instead of robots? Can robots ultimately help humans behave and act better before God and other humans? Are robots with artificial intelligence God's will? How should Christians respond to the advent of artificial intelligence technology?

Amidst the pros and cons and questions about artificial intelligence technology, humans must be aware of themselves as created in the image and likeness of God. God created human beings in the same way that He created robots. God put His Spirit in man when God breathed into his nostrils. That is why man is called a living being (Gen. 2:7). Humans have the independence to decide whether or not to engage in a conversation, learning process and various things related to other people. Christians can also recognize God's voice and with the help of the Holy Spirit can remember all of God's

commands found in the Bible. Man is created with different intelligence and depths of faith at every level and phase of life, thus making him always amazed and discovering new things when he reads and meditates on the Word of God in the Bible, even when the text he reads is the same text.

Unlike the creation of robots that have artificial intelligence. It is not a living being with the Spirit of God. Automation of new things will occur in him if the creator has included a system to learn the new thing. If the inventor does not include the system, then the robot with artificial intelligence will refuse to learn and will give the expected reaction or response. Artificially intelligent robots also do not have the level of intelligence and depth of faith that increases with experience. Like a computer device, the author suspects that robots with artificial intelligence will have an expiration time and need to undergo *updates* (*updates* and *upgrades*), both software and hardware.

However, technology cannot go backwards. It will continue to advance unstopably. Technology will continue to strive to make life easier for humans. Human will is strove to remain affordable and even very easy to realize with the latest technology. The presence of technology shows that God allows technology to help human life. This is evident from the many things that technology can do in terms of helping humans. But because of man's sinful state with 'sin' as the master in him that he always automatically obeys, man becomes sinful in using technology. The use of artificial intelligence technology in the military, for example, will make the death of humans easier, because it is more precise and accurate in aiming at targets; the misuse of drugs in the medical field can also occur when there is no human intervention and when the work of diagnosing is completely left to robots with artificial intelligence; as well as advances in informatics technology that can engineer faces or voices (and even resemble humans who can do things that humans can do) can further fertilize the sin of *cybersex* and pornography (Kakauhe, 2013). (Kakauhe, 2013).

This is where the role of the Christian philosophy of education comes in to explain the dangers of human will that is not in harmony with God's will. Artificial intelligence technology can easily provide an instant solution to the fulfillment of human desires, which according to the Bible are basically evil (Romans 7: 19). However, since technology is essentially a tool, artificial intelligence technology can also be used for the benefit and will of God (Romans 8:28). Therefore, in facing the presence of artificial intelligence

technology, Christian educators are expected to clearly distinguish and then teach the difference between God's will and human will, and not allow themselves, as well as the students they teach, to be enslaved by technology (1 Corinthians 6:12).

God's will is that which is good. But the goodness in question is God's version of goodness, not man's version of goodness. We can recognize God's goodness in all His stories in the Bible. Destroying the whole world with a flood was God's goodness, because God had planned the salvation of His chosen people, Noah and his family. Sarah's barrenness until her old age was God's kindness, because God had planned for the birth of Isaac and later Jacob, who were the origin of His chosen nation. The drowning of Moses in the Nile was God's version of good, because God had planned a life for Moses that would bring His people out of Egypt. The Law made mankind recognize what sin is, but the Law was God's version of good because God had planned the coming of Jesus to perfect the Law. Jesus being scourged, spat upon, and even dying, sacrificing himself on the cross was God's version of goodness, because God had planned for Jesus' resurrection at Easter. Likewise, various stories in the Bible want to state that God's version of goodness is very different from human goodness, and in all of them, God never uses the same version. The difficulties or challenges that educators and learners face today are not always God's version of goodness. And not always the things that humans think are good, are the things that God wants, or are God's version of good. Therefore, the first important thing for Christian educators to do is to learn and teach learners to continue to have a close relationship with God.

The second thing that is important for Christian educators to teach is to instill awareness and self-control of the use of technology, especially artificial intelligence technology. Artificial intelligence technology must not become a 'sin' that man allows to reign in his life (Romans 7:17, 20). It is important for Christian educators to teach that the Christian man has been freed from 'sin', and his life is no longer under the influence of 'sin' but is now under the influence of the Holy Spirit. His master is not 'sin', but the Holy Spirit. The Christian has been given the power to say "No!" to 'sin' and will always be safe in the protection of the Holy Spirit's power, no matter how foolish the consequences of his decision may seem to others (1 Corinthians 2:14). In this regard, it is important for Christian educators to emphasize that artificial intelligence technology is not a sin. It is man who can make artificial intelligence technology the master of his life, and thus make it a 'sin.' The

various technological developments, ranging from stone hoes, bronze and various metals, steam engines, electricity, computers, internet, to artificial intelligence were allowed by God to come and help man step by step in the entire history of human development not without purpose, and God's purpose is always for good.

Furthermore, educators need to instill in learners to direct artificial intelligence technology, which is a tool, not a master, to be used in the context of carrying out God's will. AI technology can be used to help learners understand God's Word in the Bible, express their worship, thanksgiving, and adoration to God using music, and can produce positive content based on their contemplation of the Bible text using AI-generated videos on their social media. Educators and learners can begin to see and realize that amidst the pros and cons of using artificial intelligence technology, Christians can use it to spread the Good News of God's salvation to anyone, without limits. The text of Proverbs 1:7a, namely *"The fear of the LORD is the beginning of knowledge"* should be the motto and basis in learning, mastering, and using various technologies, including artificial intelligence technology. *Soli Deo Gloria!*

CONCLUSION

In the face of various technological advances, especially in the face of artificial intelligence technology, humans must keep in mind their position that has been commanded by God, namely, as those who master technology, not those who are controlled by technology. In trying to master technology, it is important that Christian educators understand and pass on to their students that technology is God's gift to humans in realizing God's will and plan, which is to bring good to the whole world. Thus, it is evident that the science that gave birth to various advanced and cutting-edge technologies cannot stand alone; superior as the only truth. Science and technology must be subservient to the divine truth that is the basis, moral reference, and cause of knowledge that exists and is needed by humans.

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CHAPTER 3
EVALUATION of COVID-19-THEMED PUBLIC
ANNOUNCEMENTS*

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INTRODUCTION

The foundation of the healthcare process is communication. Through communication, healthcare professionals, patients, and their relatives can all access each other's health information. Additionally, the communication activities carried out by health service providers among themselves ensure the sharing of health information. By developing ties with, gathering data from, and exchanging information with the established communication activity in health institutions, it aids in the making of appropriate decisions regarding health-related issues (Rubinelli et al., 2019).

The interpersonal interaction between the doctor and the patient served as the foundation for the development of health communication, a significant subfield of communication. The needs of the patients were largely disregarded as attention was paid to the doctors' communication needs during the communication process. A participant-oriented strategy has become more popular in modern medicine than a doctor-prescribed model that the patient merely needs to follow. A new perspective on health communication called "co-decision making" was created as a result of the participant-oriented approach (Berryman-Fink, 1993). In the joint decision approach, consumers and service providers should participate equally in the process for health services, aside from health-related social assistance programs and health promotion programs (Kreps & Thornton, 1992).

1. HEALTH COMMUNICATION

Health communication, according to Ratzen (2000), is the "ability of individuals to receive, process, and understand the essential health information and services required to make appropriate health decisions." Examining communication standards across all domains that are connected to health is included in the study of health communication. Health communication, according to Huo & Turner (2019), takes into account a variety of channels to deliver its messages tailored to particular segments among diverse audiences, including individuals, communities, healthcare professionals, private groups, and decision makers. The disciplines of biology, psychology, social science, and culture are also used to determine these information channels (Cassata, 1980).

In a more limited sense, communication in the health field aids in ensuring a positive and productive communication exchange between the

patient and the doctor and enables them to understand one another's thoughts and feelings. It facilitates better understanding and a closer bond between the patient and the doctor during the communication process. Patients' stress and anxiety can be greatly reduced by effective communication in the healthcare field. Therefore, it is crucial that all members of the health team communicate effectively; doing so avoids misunderstandings and confusion, as well as failure to change behavior and non-compliance with treatment. Therefore, it is crucial that all members of the health team communicate effectively; doing so avoids misunderstandings and confusion, as well as failure to change behavior and non-compliance with treatment (Stewart, 1995).

1.1. Types of Health Communication

There are four different levels at which health communication can occur, depending on the topic being discussed. Below is a definition of health communication that ranges in scope from specific to general.

- *Personal Communication:* In the field of health, personal communication serves as the foundation for the idea of communication. According to Abric (2002), communication is "a collection of processes by which information and meaning are exchanged between individuals in a specific social situation". Although it always involves a transition between speakers based on interaction, communication is not thought of as a straightforward process of transmission. Transmission and reception take place simultaneously in communication. From this vantage point, the recipient's individual communication abilities are crucial in health communication. The recipient cannot participate in the process of health communication effectively while they are in a closed position.
- *Interpersonal Communication:* Interpersonal communication, as defined by Floyd (2013), is an effort between two people that takes place in the context of relationships and aids in the negotiation and definition of the relationship as it develops. Doctors are free to choose the course of action in interpersonal communication so that the relationship with the patient is advantageous to both parties. The doctor's personality traits dictate how this situation plays out. Interpersonal communication is becoming more and more important for healthcare professionals as they develop their communication skills.

- *Intergroup Communication:* Communication among intergroups is compared to a two-way street. Contrary to intercultural, health, and other corporate communication models, intergroup communication is an obvious point that is frequently disregarded. Choosing which group will dominate communication should be the guiding principle of intergroup communication (Gallois vd., 2018). In the health industry, doctors are by far the most dominant group. The communication process is also impacted by doctors' dominant attitudes toward other medical professional groups or patients.
- *Mass Media:* Mass communication in health is an effective health communication strategy that has the potential to change attitudes and behaviors toward health-related issues among a wide range of audiences (Rogers & Katlı, 1987). They educate the public about new diseases and how to access treatment through these applications (Naveena, 2015). Examples of health-related mass media include campaigns promoting the ministry of health's public health offerings, educating the public about the risks of smoking, or spreading awareness of cancer prevention techniques (Atkin, 1979).

2. PUBLIC SERVICE ANNOUNCEMENTS ABOUT COVID-19

It has been crucial to share accurate information about a health issue that threatens the world, like a pandemic, because health-related information includes professional expertise and at the same time concerns the health of every citizen in the society (Xu, 2020). The health authorities have been charged with the duty of disseminating accurate information, and as a result, numerous warnings and recommendations for Covid-19 have been published. To lessen the risk of the infection spreading throughout the community, these warnings typically include preventative measures. Controlling the spread of the virus in society and promoting health literacy among people are goals that can be achieved with applications that highlight the value of disease prevention during the Covid-19 pandemic (Abdel-Latif, 2020).

Canbazolu (2020) Public service announcements created for Covid-19; It has been discovered that the audience draws a lot of attention, and the persuasion of the information provided increases with the increase in the severity of the epidemic day by day. As a result of the public spots set aside for COVID-19, it is believed that a positive attitude is demonstrated, and that

this helps to calm the public and boost society's morale. Yeşilyurt (2021), in the content analysis study of the PSAs published for Covid-19 protection, it has been found that it is suitable for the purpose of increasing health education, raising awareness, persuading, and influencing the society. According to Yucel et al. (2020) 14 rules, the public service announcement has a strong visual impact and raises people's awareness levels. Yurttaş (2021) reported that most people encountered public service announcements about Covid-19 on social media and television channels. He claimed that people learned about distance, hygiene, a 14-day quarantine, and 14 rules. He emphasized that the public service announcements provided the participants with information on the pertinent issues, but that this information was insufficient. He added that it would be more attractively effective if those delivering the public service announcements had a high level of familiarity with the general public.

According to Acar et al. (2021), it was discovered that the public service announcement in which the actors from the well-known TV show presented the preventative measures for the Covid-19 disease raised awareness among the audience. Oral (2020) similarly revealed that people who play doctors in TV series are telling educational messages about Covid-19, increasing their effectiveness in society. According to Ersan & Avşar (2020), the target audience's attention span is increased by the public service announcements use of two distinct characters playing doctors. The target audience's various emotions are elicited by the representative actors in the public service advertisements, which makes the message more powerful in this circumstance. According to Deveci & Cesur (2021), the doctors' representations are those of people who will raise society's awareness and sense of trust, so they are preferred when describing the Covid-19 measures. Additionally, since they will have a greater impact than actual doctors, it has been determined that people who are essentially representations are preferred in public service advertisements.

Public service announcements for Covid-19 in Yeniçıkıtı (2021); It has been stated that while it lacks appeal, it is adequate for informing the public. According to some reports, public service advertisements based on "social distance" are less appealing than other public service advertisements. Additionally, it has been discovered that public service announcements have no impact on encouraging mask use, increasing awareness of Covid-19, or promoting environmental awareness. In his study on the effectiveness of the

public service announcements made for Covid-19, Oral (2020) found that 10 of the participants thought the PSAs were ineffective. It is stated that descriptive information about Covid-19 is given in long sentences, scientific explanations about Covid-19 cannot be made, and statistical data is not transmitted, which is the main reason why it is not impressive.

However, Celebi & Özgüzel (2021) discovered that while the audience's opinions of the public service advertisements made for Covid-19 were positively influenced by the information presented, the emotions they experienced after watching were largely negative. Tanyldz & Soyal (2021) found that the fear element was used in mask, distance, and cleaning issues when they looked at the posters outlining the risks of the epidemic period in the USA and India as well as the methods of protection against these risks. According to reports, the posters use the "if you do not follow these rules" message strategy to emphasize the fact that Covid-19 is deadly. Through the codes on the posters, it is hoped that the message that behaviors like not donning masks, not getting immunized, extending social distance, and breaking hygiene rules will jeopardize people's health and even result in their death will have a greater impact on people. In a similar vein, Jin et al. (2021) investigated communication applications designed to support vaccination against Covid-19 but that also contained fear-themed messages about what would happen if the vaccine was not administered. The study discovered that fear-based content had significant effects. Policymakers have also been told that a more successful method of overcoming vaccine reluctance may be to use traditional media to distribute public service announcements containing such fear assessments.

3. USER OPINIONS REGARDING COVID-19 PUBLIC ANNOUNCEMENTS

This study looks at the Covid-19 public service announcements produced in Turkey within the context of health communication. Due to the highest number of cases during the Covid-19 process and Istanbul's significance as a hub for the healthcare industry, the research was conducted there between March 2020 and October 2021. 28 participants who reside in Istanbul and have had a prior diagnosis of Covid-19 disease make up the study's universe. The public service announcements were assessed within the context of health communication, and the information gleaned from the participant interviews was analyzed.

The interviews with the participants were examined and scrutinized in the MAXQDA 2020 program during the data analysis. First, a broad reading of the data was made during the content analysis, and sub-codes were created concurrently with the goal of the study. The themes were established following the determination of the sub-codes. And in the final step, the codes were given the participants' expressions from the data sets. The inductive method of analysis was used, and the themes that were later developed were coded using the participant-provided answers. According to research, sensitivity includes responses that share similar traits and address the same theme. In order to guarantee the accuracy of research findings, comparisons were made for meticulous record keeping, consistency and openness in data interpretation, adequate depth in data collection and analysis, and representation of various viewpoints (Noble & Smith, 2015).

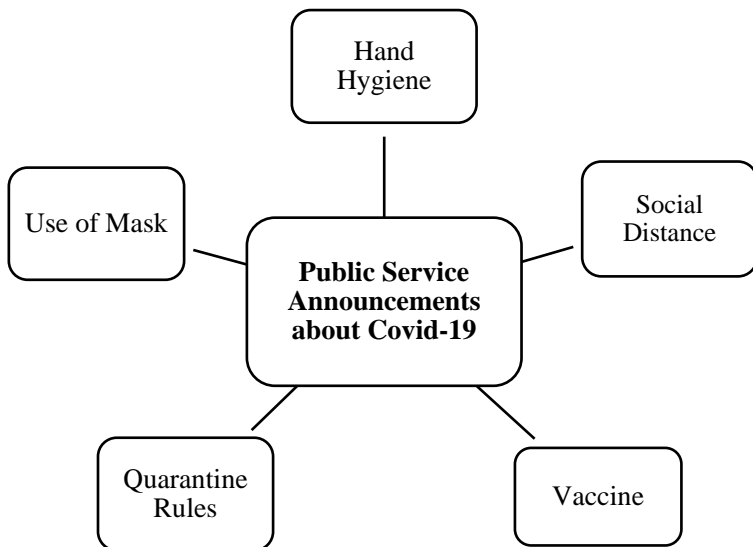


Figure 1: Sub-Themes in Covid-19-Related Public Announcement

The questions posed and the responses provided to the participants were developed around the five key points that were emphasized in the public service announcements made to raise awareness of the Covid-19 disease. The primary messages of the PSAs created for Covid-19 in Figure 1 are: the use of masks, proper hand washing, quarantine regulations, social distance, and vaccinations.

Table 1. Frekanslar ve Kodlama Tema Yüzdeleri

Theme	Frequency	Percentage (%)
Public Service Announcement on Mask Use	93	18,5
Public Service Announcement on Hand Hygiene	97	19,3
Public Service Announcement on Social Distance	101	20,1
Public Service Announcement on Quarantine Rules	90	17,9
Public Service Announcement on Vaccines	122	24,2
Total	503	100

Table 1 shows the themes' frequencies and percentages, coded in accordance with the participants' responses. The table shows that vaccines had 122 expressions, making it the most heavily coded theme. Rules for quarantine were topics on which participants at least voiced their opinions; 17.9% of participants chose this topic.

3.1. Use of Mask About Public Announcement

The sub-themes and distribution of the codes for the public service announcements created for mask use are listed in Table 2. Examining the sub-codes for the four sub-themes of the public service advertisement created for mask use reveals that some factors have significantly more sub-code definitions than others.

Table 2. Sub-Themes of the Public Advertisement Theme for Mask Use

Sub-Themes	Frequency	Percentage (%)
Individual Factors		
Demonstrating Correct Mask Wearing Behavior	6	6,3
Adopting the Protection of the Mask	12	12,6
Shortcomings in Mask Usage Period	11	11,6
Refusing to Wear the Correct Mask	11	11,6
Social Factors		
Effect of Vaccination	2	2,1
Sanctions/Punishments Against Mask	4	4,2
Content of the Public Service		
Accessible	7	7,4
Expressions Clear/Comprehensive	13	13,7
Insufficient Information About Mask	5	5,3

Missing Information on Correct Disposal of Mask	4	4,2
The Content Is Unattractive	5	5,3
The Impact of the Public Service		
Forming Awareness of Wearing the Correct Mask	6	6,3
Not Having the Targeted Effect	9	9,5

The majority of the codings (13.7%) believe the public service announcement's expressions are "clear and understandable," giving this coding its highest value. The least claim was that "vaccination had an impact on mask use," which was made by 2 people (2.1%). According to the responses, mask use in the battle against Covid-19 should be developed through individual effort.

3.2. Public Service Announcement on Hand Hygiene

In Table 3, the frequency distributions of the sub-codes used in the public service announcement created to promote proper hand hygiene are displayed. Four sub-themes were developed in the form of individual and social factors, the message of the PSA, and its effect as part of the PSA that was prepared to ensure proper hand hygiene.

Table 3. Sub-Themes of the Public Advertisement Theme of Correct Hand Washing

Sub-Themes	Frequency	Percentage (%)
Individual Factors		
Show Sensitivity to Hand Washing	24	27,7
Understanding Handwashing's Relation to Covid-19	8	8,2
Depersonalization to Hand Hygiene	4	4,1
Social Factors		
Having Social Sensitivity	5	5,2
Content of the Public Service		
Having Clear Expressions	10	10,3
Higher Incidence	5	5,2
Lack of Attention	2	2,1
Content Needs Improvement	12	12,4
The Impact of the Public Service		
Keeping the 20 Second Rule in Mind	6	6,2
Positive Effect of Hand Washing	5	5,2
Not Raising Hand Washing Awareness	16	16,5

The majority of the coding, as seen in the table, pertained to the PSA's message. According to the sub-theme coding, social factors are the least effective in promoting hand hygiene. The sub-code "sensitivity to hand

washing" had the highest percentage of coding (27.7%). The sub-code of the public service announcement that says "not attracting attention" with two people has the least amount of coding.

3.3. Public Service Announcement on Social Distance

Table 4 lists the total number and percentage of the main themes and sub-codes used in the PSAs designed to highlight social distance. The most subcodes are found in social factors when the table is examined.

Table 4. Sub-Themes of the Public Advertisement Theme for Social Distancing

Sub-Themes	Frequency	Percentage (%)
Individual Factors		
Understanding the Concept of Social Distancing	11	10,9
Adapting to Social Distancing	5	4,9
Establishing a Relationship with Covid-19	12	11,9
Social Factors		
Lack of Capacity of Transportation Vehicles	12	11,9
People's Carelessness in Public Spaces	9	8,9
Formation of Boredom in Society	8	7,9
Negative Effect of Population on Social Distancing	6	5,9
Culture Doesn't Allow Social Distancing	10	9,9
Content of the Public Service		
Being Remarkable	7	6,9
Low Visibility	5	4,9
Insufficient Content	3	2,9
The Impact of the Public Service		
Awareness Building	10	9,9
Insufficient Practice of Social Distancing	3	2,9

The most frequently coded responses, with 11.9% each, are ‘associating social distance with Covid-19" and "lack of capacity of transportation vehicles’. The public service announcement's ‘insufficient content’ and ‘inadequacy in applying social distance’ are the least coded expressions, with 2.9% each.

3.4. Public Service Announcement on Quarantine Rules

The primary themes and sub-codes of the PSAs created for the 14-day Covid-19 quarantine process are listed in table 5. Four main sub-themes for the 14-day quarantine process' public announcement have been identified. Sub-themes of quarantine rules it includes personal and societal aspects as well as the message and effects of the PSA.

Table 5. Sub-Themes of the Public Advertisement Theme for the 14-Day Quarantine Process

Sub-Themes	Frequency	Percentage (%)
Individual Factors		
Defining the Concept of Quarantine	8	8,9
Compliance with Quarantine Rules	9	10
Understanding Its Positive Impact on Covid-19 Disease	7	7,8
Social Factors		
The Community's Lack of Quarantine Awareness	11	12,2
Having No One to Connect with the Outside in	3	3,3
The Economic Situation Does Not Allow Quarantine	4	4,4
Problems in Following the Quarantine Process	8	8,9
Content of the Public Service		
Clear and Clear Quarantine Rules	9	10
Celebrity Being on the Spot Increases Efficiency	3	3,3
Lack of Memorability	5	5,5
Low Visibility	8	8,9
Insufficient Content	4	4,4
The Impact of the Public Service		
Effectiveness of Stay-at-Home Calls	3	3,3
Non-Compliance with Quarantine Rules	8	8,9

The phrase "content of the public service advertisement" was coded most frequently in the sub-codes for the quarantine regulations. "The society's lack of awareness of quarantine" was the concept that participants used to express themselves the most, with a 12.2% frequency.

3.5. Public Service Announcement on Vaccines

Table 5 lists the primary themes and subcodings used in the PSAs created for the Covid-19 vaccines. Prepared public service announcements for

vaccines; it is broken up into 4 sub-themes: individual and social factors, as well as the content and impact of the PSA.

Table 6. Sub-Themes of the Public Advertisement Theme of Vaccination

Sub-Themes	Frequency	Percentage (%)
Individual Factors		
The Necessity of the Vaccine Covid-19	12	12
Not Having Insufficient Knowledge About Vaccines	18	18
Not Relying on Vaccines	9	9
Uncertainty on the Effects of Vaccines on the Body	8	8
Feelings About the Side Effects of Vaccines	10	10
Social Factors		
Anti-Vaccination Posts of Famous People	3	3
Vaccination Mandatory in Public Areas	6	6
Content of the Public Service		
Lack of Information About Vaccines	15	15
Visibility Issues	6	6
The Impact of the Public Service		
Encouraging the Community to Vaccination	5	5
Not Encouraging the Unvaccinated in Society	8	6

The table, shows that specific vaccine-related factors are coded much more frequently than other sub-themes. The factor with the highest percentage of codes among the individual ones was "not knowing enough about vaccines," at 18%. The interviewer questioned the participants, "Which vaccine type did you prefer?" 13 of them cited the Biontech vaccine as their top choice.



Figure 2: Most frequently used words

The analysis files for the interviews with research participants were created by entering the "word cloud" section of the MAXQDA 2020 program, as shown in Figure 2.

CONCLUSION

Public service announcements, a crucial mass communication tool in the field of health communication, significantly contribute to the dissemination of knowledge about health to the general public. Public service announcements have been very successful in controlling the disease process during the current Covid-19 pandemic. The most memorable PSAs dealt with the use of masks, hand washing, keeping a safe distance from others, a 14-day quarantine process, and vaccinations. For each subject, 4 main themes were identified based on the responses to the questions created for the public service advertisements. These themes were developed using the participant's answers' coding. Individual factors, social factors, the content and impact of the public service announcement are common to all of the sub-themes.

More than half of the answers to the public service advertisement for the use of masks represent a negative situation. For the public service announcement encouraging the use of masks, more than half of the responses depict a bad situation. The majority of participants thought that society did not adopt the use of masks and that public service advertisements encouraging mask use did not have the desired impact. Participants who believed that the public service announcements encouraging the use of masks were ineffective shared their opinion that the content of the PSAs needed to be improved because it lacked sufficient information about the use of masks. Additionally, the low visibility of the public service advertisement is a further circumstance that lessens its impact. Other participants' views were that society did not understand the value of mask use in the fight against COVID-19 and that P.S.A.s were insufficient to raise this awareness.

24 out of the 28 participants who called attention to the PSAs made to promote hand hygiene were mindful of the importance of hand hygiene. It was noted that these participants thoroughly described the procedure, including the tools to be used for proper hand hygiene, the explanation of hand hygiene in practice, and how long it should last. When it comes to the effectiveness of public service announcements about hand hygiene, it is believed to be ineffective, much like the use of masks. Instead of the message or exposure of the public service announcement, the main reason for this is

that hand washing is a habit that is difficult to pick up later. The habit of washing one's hands was not prevalent in society prior to Covid-19, according to some participants. It is believed that this behavior is learned early on, especially in the family, so it is impossible to see it in a public service advertisement and be affected by it, let alone turn it into a behavior. On the other hand, some participants claimed that people become more sensitive to hand washing as a result of public service announcements for hand hygiene. Additionally, the majority of participants—50%—agreed that the public service announcement for hand hygiene needs to have better content. It is believed to be much more effective to lessen the amount of writing in the content and increase the number of real-world examples of how proper hand hygiene should be practiced.

Individual factors appear to be more important when discussing mask and hand hygiene, whereas social factors are more important when discussing social distance. The most coded phrases relating to social factors are: It is believed that culture prevents social distance in a manner akin to how a lack of capacity in transportation vehicles negatively affects social distance in practice. One of these two elements can be explained by the nation's economy, but the other expression is solely a product of culture. According to reports, the pandemic has put the nation's economies in a precarious position, making it harder to maintain social distance because commuting to work requires more frequent use of public transportation. Social distance is not adhered to because it is difficult to alter habits and reflect this in interpersonal interactions. In particular, one's family, friends, workplace, etc. Frequently interviewed individuals' inability to maintain social distance has developed into a significant issue that exacerbates the pandemic. One-third of the participants believe that the social distance public service advertisements are successful in promoting social distance.

Participants also noted a lack of understanding regarding the idea of quarantine and staying at home to stop the pandemic. The filiation team is believed to be trying to control those who need to be kept in quarantine, but the effectiveness is diminished by the lack of consequences for those who violate the ban. The majority of participants claimed that society had not been affected by the public service announcements about the 14-day quarantine period. Participants claimed that because of their high visibility, public service announcement for masks, hand hygiene, and social seclusion were successful.

In addition, participants were questioned on their familiarity with 14 rules and how they related to PSAs. In many public places, the 14 rules are reportedly explained in writing and on video, but public service announcements are not well-remembered. When asked how many of the 14 rules they knew, a total of 28 participants responded that only 4 knew more than half of them, while 18 knew less than half. There were too many rules and too many texts or speeches in the public service announcements content, which negatively impacted its memorability, according to comments made about the 14 rules. This circumstance demonstrates that the participants did not find the public service announcement about the 14 rules to be effective.

It was stated that 13 Biontech, 9 Sinovac, and 6 participants did not receive any vaccinations regarding the distribution of the vaccine types they prefer. According to the study, the participants who preferred the Sinovac vaccine were medical professionals and who fell into the priority group because of their advanced age. It has been stated that individuals who received their first vaccination from Sinovac would opt for Biontech if given the option. The participants were said to have preferred the Biontech vaccine after receiving the first two doses of the Sinovac vaccine out of necessity. It can be said that the Biontech vaccine and not the Sinovac vaccine is the one that most participants are more confident in.

The uncertainty surrounding the topic is heightened by the fact that the vaccines created to combat COVID-19 are new and that scientific knowledge is constantly evolving. Many of the participants were concerned about vaccines as a result of the information's lack of certainty. The reason for this lack of knowledge is that the vaccine has side effects in the body compared to other preventative measures (mask, hand hygiene, social distance), and that these side effects are unknown. The participants' most popular complaint was that public service announcements about Covid-19 vaccines didn't include any information about vaccines. Although it is anticipated that public service announcements will eliminate the need for individualized information, the absence of illuminating information about vaccines in the current crop of PSAs has drawn criticism. A further point worth mentioning is that the PSAs created for the Covid-19 vaccine do not promote vaccination. The public service announcements about vaccines were poorly received by the participants in terms of both content and incentives. In particular, it has been determined that the public service announcements created with the slogan "I have been immunized, and you will be immunized"

lack persuasive power. According to the participants, vaccination would be more effective if the vaccine contents were explained and the global context for vaccines was provided with quantitative data.

Developed Recommendations Based on Research Findings:

1. It has been discovered that the effectiveness of written public service announcements used in health communication is diminished by the inclusion of lengthy articles. Reduce the written materials and concentrate on this issue after that for best results.
2. The effectiveness of health communication practices is significantly influenced by health literacy. Planning health communication strategies with Turkey's level of health literacy in mind will make them more effective.
3. Public service announcements for disadvantaged people that are constantly present but not mentioned here will need to be developed. It will be crucial that people with physical or mental disabilities are aware of the virus.

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CHAPTER 4
EDUCATION, RELIGION, AND GENDER¹

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INTRODUCTION

Normative doctrines of each religion. However, the interpretation of religion, doctrine, and religious practices tend to ignore the universal values of religion that respect equality and justice for both genders. This reduction is largely done in interpreting certain doctrinal texts. As a result, the significant meaning of religion is distorted and reduced by the subjective interests of interpreters. Overall, the problem of inequality and injustice is generally the result of normative religion and doctrine misinterpretation. The struggle against gender injustice is a historical necessity. Nevertheless, realizing it always faces challenges. The historicity of gender differentiation occurs through various long and diverse processes. Among them is because it is formed, socialized, strengthened, and even socially and culturally constructed, both through the interpretation of religious texts and by the state. This is where the actual root cause of considering gender differences as God's nature that cannot be changed and exchanged between the two types of creatures is perceived, thus giving birth to gender inequality, both for men and women.

Gender differences are not a problem as long as they do not produce injustice, but they become an issue because gender differences often lead to injustice. The intended forms of gender injustice are stereotypes, marginalization, subordination, discrimination, violence, and workload. Therefore, efforts are needed to create fair and harmonious relations between men and women and how form assertive attitudes in responding to gender issues. Religious traditions in the historical dimension have their contributions to the perpetuation of gender inequality phenomena. Various images with a pejorative nuance can be seen in paradoxical depictions of women. On the one hand, women are portrayed as having the same dignity as men, but on the other hand, they are depicted as having a low position.

DISCUSSION

The rapid advancement of science and technology has ushered in the era of globalization, characterized by significant changes in various aspects of human life. The dominance of knowledge and the shrinking of distance, space, and time have both positive and negative impacts on human life. However, the hegemony of modern science has led to feminist criticisms that reject the positivist universal epistemology as socially constructed and gender biased. Indonesia, as part of the global community, faces challenges in developing pluralism and democracy, which have raised awareness of cultural

and gender differences. However, gender issues in Indonesian society are not new, and many people misunderstand the meaning of "gender."

Since the period between 1985 and 1995, many scholars, active women, and non-governmental organizations have started discussing feminist theories and gender analysis and their relevance to social and political development processes in Indonesia. As one of its consequences, many patriarchal religious and cultural understandings in society face fundamental criticisms. Meanwhile, the number of educated women has increased significantly, including at the university level.

Various discussions, studies, research, and publications that broadly address gender issues or their relation to education, religious doctrines, and norms have emerged at the local, regional, national, and even international levels. Moreover, the translation of critical and progressive books by Muslim and non-Muslim authors into Indonesian contributes significantly to building awareness and a desire for society to rethink various theological and cultural beliefs, including those related to the relationship between men and women. Gender issues have become an important agenda for all parties because the reality of gender differences, which implies differences in status, roles, and responsibilities between men and women, often leads to what is called gender inequality or discrimination and oppression. This injustice can occur in various areas of life, both in domestic and public domains, in education, health, security, economics, politics, and even broader development. The problem of gender inequality is in many cases a sensitive issue and not easily solved, especially when it is related to religious doctrines, or even seemingly receiving theological legitimacy.

The Definition and Meaning of Gender, Gender as a term, and Analytical Tool

The word "gender" lexically comes from English or *Geschlecht* in German, *Genre* in French, *Genero* in Spanish, which means a kind, race, or class, and *generate* in Latin, which means procreation or can also mean race or kind. Etymologically, the word gender comes from the English language which means sex. Gender can also be interpreted as the visible differences between men and women in terms of values and behavior. Meanwhile, the term gender is widely used by feminist activists and observers of women's issues. Gender as a concept that is theoretically understood differently from sex was first introduced by a British sociologist, Ann Oakley in the 1950s,

along with the emergence of the second wave of feminism. In discussions of gender, there is a fundamental relationship between women and men. The concept of gender as a social, cultural, historical, and political category began to be considered important in the 1970s. The term gender was conceived by scholars to explain the differences between women and men that are not nature's creation but a product of cultural learning in the family and society. The issue of gender can be seen from several religious perspectives such as Islam, Christianity, Hinduism, and also Buddhism.

Among the four religions, they have different perspectives. However, despite varying views on gender issues according to some religions, it can be concluded that gender equality is starting to be applied in daily life. Biologically, the difference between women and men is not a special characteristic, but rather a result of cultural and social processes in society. Discussions on gender issues often create uncomfortable situations, both for men and women. Many people tend to view gender as a women's issue. However, if explored deeply, gender concerns and relates to the same roles and functions for both genders.

Several factors contribute to the lack of public knowledge about gender. First, gender is a foreign concept, so most people are not aware that it also includes the roles of men. Second, some people perceive gender as a problem that exists elsewhere, rather than in their society, while in reality, gender issues exist in the surrounding community. Third, gender injustice contributes to the lack of understanding of gender. Fourth, the low level of assertiveness towards gender issues results in women feeling "less capable" of voicing their problems to fellow women or men. Therefore, it cannot be denied that the fight against gender injustice is necessary to enable women to express their opinions with self-evidence (self-confidence), without repression, also without violating personal and others' rights.

It is important to differentiate between the concepts of sex and gender when discussing women. Understanding the difference between these two is crucial in analyzing social injustice issues that affect women. Every disharmonious life can lead to a gap between aspects and antagonists. The gender group is the largest group in society that has a complex relationship linking the two human sexes. Many cases drag women into social gaps, such as rape, forced prostitution, and discrimination against workers. Moreover, women are also subjected to negative judgments by society.

Gender and the Issue of Injustice

Why has gender become an important agenda to promote as a social analysis tool and as a consciousness? Gender differences would not have become a concern or an important consideration if they did not have detrimental effects on human lives, especially for women. The concept of gender is important because gender differences have produced a long history of social injustice in society and even in government policies. The history of gender differences, which began since the birth of humanity, occurred through a lengthy process: these differences were constructed, formed, socialized, and reinforced through religious teachings and state policies. Gender differences even created a gender ideology that was colored by the view that men held a higher position than women, which was also reinforced through religion and tradition. Through religious rituals and the perpetuation of constructed religious narratives, gender ideology was transmitted and reinforced from one generation to the next. Gender ideology has had a significant impact on the development of religion but has also been influenced or legitimized by religious interpretations.

The worst impact of this legitimization is the belief that gender differences are God's or fate's final provisions, and in the end, it is not easy for society to distinguish between the true provisions of God and constructions built by humans socially. Gender ideology has created a patriarchal culture in society and has created a male-dominated culture that favors and prioritizes men, thus creating injustice. Gender injustice appears in various aspects of life in society and the state, even in religion, in all fields and regions. Forms of gender injustice vary depending on the economic structure and social organization of a particular society and the culture of a particular group in that society. Forms of gender injustice include marginalization, subordination, stereotypes, double burdens, and violence against women. The marginalization of women may stem from or occur in areas such as the state, beliefs, society, religion (institutions and interpretations), organizations or workplaces, families, or oneself. In feminist literature, marginalization is an expression of the impact of asymmetrical and hierarchical dialectical relations between men and women. Marginalization is a disadvantageous process of marginalization, and usually, women are the inferior and subordinate party. Subordination is an asymmetric social position where there is a superior party (usually men) and an inferior party (usually women).

Subordination underlies hierarchical patterns of social relations or relationships in which one party views themselves as superior to those they subjugate, such as the belief that women are the "second sex" and thus dependent on men. Subordination, like marginalization, occurs both in the domestic and public spheres. Subordination arises due to stereotypical views that denigrate women. Gender constructions that regard women as emotional, irrational, and weak (stereotypes) create attitudes that position women in a lower position than their male counterparts. Stereotypes are negative labels and biases that are attached to particular groups, in this case, women, resulting in women being perceived negatively. Like marginalization and subordination, stereotypes can be observed in every aspect of life. Another important form of injustice is the double burden placed on women. Women who are considered diligent and hardworking are deemed more suited to handle household chores, which are ultimately labeled as women's work, while men who are viewed as strong and rational become heads of households and breadwinners. When women work outside the home and contribute to the family's economy, they are also burdened with cultural work in the domestic sphere, which inevitably results in a double burden.

Women play a role in both the public and domestic spheres, while men's roles do not shift beyond the public sphere. As a result, when men are also unable or do not have the opportunity to play a role in the public sphere, all roles become a burden for women. The shift in women's roles and workspaces without accompanying changes to rigid traditional gender constructions of men's public roles creates an imbalanced burden. The last form of injustice is violence against women. Like violence against women that occurs in other countries or regions, women in Indonesia become victims of personal and systematic violence, at the local, regional, and national levels.

Violence often occurs in both rich and poor families, without ethnic, racial, or religious limitations. Age and physical attributes of women cannot protect them from various forms of violence such as rape, assault, or prostitution. Violence can occur in various areas or levels which can generally be grouped into three categories: violence in the domestic sphere, public violence, and violence perpetrated by or within the scope of the state, namely physical, sexual, or psychological violence that is carried out, justified, and/or silenced or allowed by the state. Violence against women is essentially rooted in various asymmetrical assumptions about the existence or nature of men and women. Various assumptions that are societal constructs give rise to various

forms of discrimination against women. These sexist assumptions also play a major role in the widespread exploitation of women as sex workers. Violence caused by this gender bias is referred to as "gender-related violence."

Gender Equality in Education: Gender Bias in Education

Gender bias occurs and is socialized through the learning process and education system in schools and within the family environment. If the mother or female housekeeper is always doing domestic chores such as cooking, washing, and sweeping, it will be ingrained in the minds of children that domestic work is a woman's job. Furthermore, in the learning world in schools, such as textbooks, many images and sentence formulations are found that do not reflect gender equality. For example, a picture of a pilot is always a man because being a pilot requires skills and strength that only men have. While picture of a teacher who is teaching in class is always a woman because teachers are always identified with nurturing or educating tasks. Ironically, students also see that although their teachers are mostly female, their school principals are generally male. The practice of assigning women to serve tasks in official ceremonies, such as carrying flags, reinforces the belief that such tasks are appropriate for women. This practice, along with the requirement for girls to work in stores or factories due to economic conditions, perpetuates the notion that education is less important for women. Parents often prioritize their sons' education over their daughters' because men are expected to support their families financially, while women are expected to be homemakers. This view is unfair to women and limits their opportunities. They experience discrimination in obtaining educational opportunities. In addition, they are exploited to work and help their parents, whereas, at their age, they should still be enjoying their childhood or teenage years.

Discrimination in Access to Education Opportunities

The education of women is often overlooked in families, particularly in weak economies, where parents prioritize their sons over their daughters. Sons are viewed as future breadwinners and given more opportunities for education to support their role as providers, while daughters are expected to become homemakers and are not considered in need of higher education. However, this assumption is not always true, as women may need to take on the role of head of the household and provider in certain situations. If a woman lacks education, she will face difficulties in finding employment and

supporting her family's economy. Therefore, women have the same right to access education to prepare for such conditions.

The Concept of Gender Based on Various Religions

The construction of gender that produces bipolarity of different characteristics, roles, and positions of men and women, which leads to social injustice, remains persistent, partly because it obtains theological legitimacy from gender-biased religious views. One of the feminist criticisms of religion relates to the role of religion in reinforcing and perpetuating patriarchal cultures. Critiques and challenges from feminists against the phenomenon of religion essentially stem from three things, namely patriarchy, androcentrism, and sexism. Androcentrism refers to the understanding that religious traditions are constructed and developed by men from a male perspective, and therefore the main focus is on the male experience. Meanwhile, patriarchy indicates the domination and superiority of men in religious discourse and history. Religion or religious understanding, in essence, becomes sexist, meaning that dominant religious understandings give privilege to men and the male experience and place men as superior, while at the same time placing women as lower and considering them as an inferior party. It is known that gender and sex are two different things. If sex is biological, then gender is more psychological, social, and also cultural. Biological differences between women and men can influence how they interact in society because there are various individual roles involved. In Islamic thought, gender theory is seen as a divisive action that creates a dichotomy in society. Such as the differentiation of gender roles between women and men that creates sharp competition.

Among fundamentalist thinkers, it is believed that the roles of men and women in public affairs are not the same. In political matters, men play the main role in political development. There is a theory that states that society will be stable if all the elements that make it up are integrated into their roles. In socio-biological theory, it is stated that a person's superiority is determined by a combination of biological and social factors. In the theological dimension, gender issues have not been widely discussed, although the community's perspective on gender is largely sourced from religious traditions. According to theologians, gender comes from God's nature. Patriarchal, androcentric, and sexist religious beliefs in turn give rise to gender differentiation, gender segregation, and gender injustice, where women are generally discriminated against and unjustly treated. Androcentrism, sexism, and patriarchy are fundamental phenomena of the

reality and spirit of religion that should not exist. With the new consciousness of feminism, the injustices of this reality order are radically questioned and a new, fairer, and more egalitarian order is sought. To build a new world order, Jewish and Christian feminist activists, for example, strive to correct male domination over theology and the marginalization and exclusion of women from the religious realm. They develop what is called feminist theology, as it emerged in England in the 17th century. Feminist theology seeks to reread scripture from a woman's perspective and find a theological basis for recognizing the dignity and status of women.

According to the Christian perspective, gender is considered as every human being, whether male or female, created by God in His image, who are equal in dignity, value, essence, and nature of humanity. However, there are differences in roles and functions within the family. Nowadays, it is often found that women are the ones who have to fulfill their needs and provide for the family, causing a shift in roles and functions. Nevertheless, this is not a reason to replace the genuine roles and functions that have been set by God. In the subsequent development, the role of women began to be limited. Jewish culture did not provide opportunities for women to rise and fight for their rights. To understand gender equality, it is important to first understand the difference between gender and sex. The lack of understanding of the concept of gender is the cause of conflicts in accepting social justice issues.

In Islam, the understanding of gender is interpreted as the roles between men and women, as evidenced by several Quranic verses and Hadiths that discuss the existence of women in Surah An-Nisa. From this, it can be seen that Islam highly upholds women. The Quran also provides a view of the position and existence of women. Islam greatly honors women. In Islam, no verses or evidence discuss or prohibit gender. Gender equality is allowed but in a proportionate manner. Men remain as leaders and protectors of women in this life. Perfect equality between men and women in Islam, as humans, women have perfect equality with men, both can be righteous because virtue has no gender, and evil also has no gender, equal in independence in being accountable for their actions, both get an education, equal in the obligation to seek knowledge both in the form of *fardh ayn* and *fardh kifayah*, both are required to actively engage in *da'wah*, and equal in conducting transactions independently. The principle of gender harmony in Islam, human status in Islam is not based on gender but depends on *taqwa*, and Islam does not make gender the basis of its teachings. *Turuq istinbatihil ahkam* is not based on

gender or sex, humans are seen based on their deeds and actions in the world, not their gender. The status of the difference between men and women makes a source of peace to complement each other in the family, physical differences also make it possible to help each other, and differences encourage the responsibility of dedication in family life, these differences are perfection to encourage each other to miss one another, women's softer psychology allows them to be more perfect in educating and raising their children so that the differences determine the difference in tasks and responsibilities between men and women.

In Hinduism, gender issues are viewed as social relationships that different behavior between women in a proportional way that concerns ethics and morals. Both women and men are expected to act and perform their roles following social, moral, and cultural norms that are adapted to a specific region. According to Hinduism, some tasks are suitable for men but not for women, and vice versa. Therefore, it can be said that the teachings of Hinduism consider gender as not being a social difference between men and women. Hinduism treats women and men as equals in the eyes of God according to their respective dharma. Hinduism has begun to implement gender equality in daily life, which is accompanied by a moral culture based on the teachings of dharma. According to them, traditions that are not following religious principles should be eliminated and they should move towards the true and believed religious principles.

CONCLUSION

Gender equality does not mean creating a conflict between men and women, but rather entails efforts to build equal relations and opportunities between them. Education is one way to achieve this goal. However, education can only be realized with the support of policies that can be implemented practically, to ensure a deep understanding of the importance of gender equality. Therefore, education practitioners must develop gender equality-based education programs.

Gender differences, which have gone through a long history, are formed, perpetuated, and legitimized culturally, politically, and theologically. Gender differences create a gender ideology that places men in a higher position than women and is reinforced through religious and traditional understanding. Gender ideology and religious beliefs are ultimately intertwined: gender ideology significantly impacts the development of

religious understanding, but it is also influenced or legitimized by religious interpretation. Women's voices, experiences, and interests are marginalized from the process of formulating religious doctrines and beliefs and thus disappear from the history of religion. Religion appears to be an authoritative domain of men as autonomous subjects, while women are seen as objects without the power to negotiate. Patriarchal, androcentric, and sexist religious beliefs, in turn, create gender differences that lead to gender segregation and injustice.

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CHAPTER 5
HISTORICAL DEVELOPMENT OF PRESCHOOL
EDUCATION IN TURKEY AND POLAND FROM PAST TO
PRESENT *

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INTRODUCTION

Discussions on the education of children between the ages of 0 and 6, which is called early childhood education or preschool education, go back a long way. In Western history, Aristotle and Plato's views on the education of children in this period, J. J. Rousseau is known to have written a book on this period, and it is generally understood that the preschool period has started to gain importance institutionally since the dawn of the 18th century (Aslanargun & Tapan, 2011). Preschool education covers the period from the birth of the child until the day the child starts basic education. Preschool education is a process of development and education provided by parents and institutions at which children's physical, mental, social, psychomotor, emotional, and linguistic development, which are effective in their future lives, are largely completed and their personality is formed (Aral, Kandır, & Can Yaşar, 2001, p. 15). "A child does not come into the world with all the necessary knowledge and skills. In the process of mental, physical, emotional, social development and maturation, it is important for the child's future success to provide learning opportunities where the child can gain new experiences" (Ünal, 2000). Throughout the preschool education period during which the child is most "open" to learning, being included in an education system consisting of rich stimuli means important gains for the environment in which the child lives in the first stage and for societies in a broader perspective (Çetinkaya, 2006). Brain development and the rate of establishment of synaptic connections are the most intense and fastest during the preschool period. Brain development forms a strong basis for the child's development. Therefore, children grow quite fast, especially during the first 6 years of life, called the preschool period, and become competent in these areas of development at an astonishing rate. This causes the children to realize their potential and become productive members of society. In this context, the surrounding deeply influences the child's development and motivation to learn. How much the child can explore, what the child can learn and how fast the child can learn is closely related to how supportive the environment is and what opportunities are offered to the child (MEB, 2013, p.12). It is argued that children who receive a qualified education during this period are healthy and easy to communicate with their environment, have strong communication skills and are extroverted individuals when they become adults. Based on these findings, preschool education is considered very important as it is a safe environment where children can learn through their own experiences, share

the same environment with their peers and develop their physical and cognitive skills (URL7, as cited in Kavak, 2015, p.14). In this context, the objective of this study is to compare the stages of preschool education in Turkey and Poland from past to present as well as the differences and similarities between the two countries.

1. METHODOLOGY

Qualitative research method was employed. Qualitative research refers to the research in which qualitative data collection methods such as observation, interview, and document analysis are employed and a qualitative process is considered to reveal perceptions and events in a realistic and holistic manner in a natural environment (Yıldırım & Şimşek, 2011).

1.1 Research model

This research is a comparative study to determine the current situation. Comparative research does not fall into a specific methodology. It is apparent that qualitative research is generally employed in such studies rather than quantitative research. A comparison is made like the method employed upon comparing two things on a daily basis. Similarities are compared with similar ones, whereas differences are compared with different ones (Kilimci, 2006).

1.2. Data Collection and Analysis

Document analysis was conducted to collect the data. According to Yıldırım and Şimşek (2011), document analysis involves the analysis of written materials containing information regarding the phenomena or phenomenon targeted for research. In accordance with the specific analysis methods of comparative education, document analysis and printed scientific sources such as theses, books, magazines, articles, etc. related to preschool were utilized. As a result of the findings, the differences and similarities between the two countries were compared and interpreted.

2. FINDINGS

Firstly, information about the history and development of pre-school in Turkey was given from the sources accessed in the research. Then, by giving information about the history and development of pre-school in Poland, the similarities and differences between both countries were examined.

2.1. Historical Development of Preschool Education in Turkey

The first positive breakthrough in the Turkish Education System of the Ottoman Period was in 1824, when Sultan Mahmut II made primary education compulsory with an edict. The first public schools were established in 1847 and the “Maarif-i Umumiye Nizamnamesi” (General Regulation on National Education) was adopted in 1869 during the ministry of Ali Pasha. Since public schools were started at the age of 5, this regulation was published with a program for the “sübyan” classes, which included the ages 5 and 6, under the name of “guide” for sübyan teachers (Çetinkaya, 2006, p. 41).

In the reformatories and Daruleytams, which were opened for the upbringing and protection of orphaned girls and boys, children of kindergarten age were sometimes present. Kindergartens were established in some Daruleytams to house and educate children between the ages of 2-7 (Akyüz, 1996; as cited in Çelik & Gündoğdu, 2007, p. 173).

In the 1913 Provisional Law on Primary Education (*Tedrisat-ı İbtidaiye Kanun-u Muvakkati*), it was decided to establish kindergartens and nursery schools in conjunction with primary schools. In 1915, a regulation on kindergartens (*ana mektepleri nizamnamesi*) was issued and this regulation was implemented until 4.1.1956. In the regulation, it is recommended to open kindergartens as the first step of primary schools. In Article 3, primary education institutions are defined as kindergartens, sübyan classes and primary schools. With this regulation, a teacher’s school was also opened in Istanbul to train teachers for these kindergartens, with an education period of one year. However, this school was closed after a few years of teaching” (Ensari, 1997).

In the Republican era, the efforts to make every Turkish citizen literate with the Alphabet Revolution in 1928 led the state to expand primary education with all its might. For these reasons, the funds allocated for kindergartens and nursery schools by the State and Special Provincial Administrations were transferred to primary education services. Thus, the schools that continued their activities with environmental facilities were closed in the 1937-1938 academic year. Later on, the importance of pre-school education was advocated in various education councils and education commissions; even in the 1940s, it was argued that this service should be supported by various public institutions and private enterprises other than the ministry. In Article 6 of the Primary Education and Education Law No. 222

dated January 5, 1961, pre-school education institutions were included among the voluntary primary education institutions and in Article 13 it was stated that pre-school education institutions could educate children who had not reached the age of compulsory education. The fact that the law allows these institutions to be established by real and legal entities, municipalities, private administrations and the state has brought pre-school education back to the agenda (Çetinkaya, 2006).

In 1963-1964, the department of child development and education was established in girls' vocational high schools to train kindergarten teachers. Besides vocational education, this department was reinforced with courses providing teaching formation, and with the decision of the Board of Education and Instruction dated 11.04.1964 and numbered 120, it became a department that trains teachers in pre-school education schools (Çelik et al., 2007, p. 180).

In the National Education Basic Law No. 1739, which was enacted in 1973, preschool education was included in the formal education system within the general structure of the Turkish National Education System and it was clearly stated how these schools would be established. Due to the importance given to pre-school education, the "General Directorate of Preschool Education" was established in 1992 with the law numbered 3797 (Kundakçı, 2013, p.17).

In today's Turkey, pre-school education services are carried out in various age groups and through various institutions. They continue their activities under the names of nursery schools, kindergartens, kindergartens, day care centers and similar names. When we look at their service offerings; independent kindergartens provide 3-5 year-old children with education, kindergartens within primary education provide 4-5 year-old children with education, kindergartens provide 0-12 year-old children with education, and nurseries and day care centers provide 0-6 year-old children with education (Balaban, 2017; p.15).

2.2. Historical development of pre-school education in Poland

The first pre-school education in Poland is a milestone as it was established in 1839. In that year, the first preschool was established in Warsaw under the official name "Ochronka" on the initiative of Teofil Janikowski. The preschool, as the first milestone in the history of preschool education in Poland, was organized by Teofil Nowosielski according to the

concept of Jan V. Svoboda (Bobrowska-Nowak, 1978, p. 139). Later on, the number of preschool institutions dramatically increased. In the 2nd half of the 19th century, preschools diversified based on the economic and social status of the parents. The children of parents whose families worked 10 to 12 hours a day, i.e. the poorest children, attended free *Ochronka* institutions. More affluent children attended paid *Ogródki Freblowskie* [Fröbel Gardens] classes for 4-5 hours a day. Those facilities concentrated on children's psychomotor development (Bobrowska-Nowak, 1978). Initially, those facilities were run by men, but quickly the care of the children passed into the hands of women. Such a lady was called *ochroniarka* [female *ochronka* worker] or *ogrodniczka* [female garden worker], depending on where she worked, in an *ochronka* or *ogródek freblowski*, respectively. The functioning of preschools and the duties of their employees were regulated by instructions (Bobrowska-Nowak, 1978). At that time, the professional awareness of preschool educators grew rapidly. In 1896, the Congress of Preschool Teachers, Graduates of Women Teachers' Schools took place, and in 1906 the First Congress of Women Childminders and Teachers was held. The organized courses became model kindergartens run by Stanisław Karpowicz and Maria Weryho. They were popular because they promoted the concept of pre-school education directly related to Polish needs. Weryho laid the foundations for the creation of the college of pre-school education. Starting in 1915, during the First World War, Weryho organized a network of *ochronkas* and the training of pre-school educators following his own training. The latter was driven by the understanding of meeting the needs of the liberated nation (Borowska & Gruszczyk-Kolczyńska, 2021). The second turning point in the history of preschool education was the successes and failures over the period 1918 - 1939. When the WWI ended and Poland regained its independence, the facilities, an inventory of preschool education, were placed under the management of Weryho. There were a total of 1,041 kindergarten facilities in Poland for 4-7 year-old children, and day care schools were opened for 7-10 year-old children. A total of 33,944 children attended those institutions. One of the turning points in the history of pre-school education in Poland since the end of the Second World War dates back to the 1980s. During the Second World War, kindergartens, libraries and private book collections were burned in towns. The reconstruction of the preschool education system in Poland began again in the 1980s (Borowska & Gruszczyk-Kolczyńska, 2021). Another important turning was the political changes and the transition to a market economy that began in the 1980s. From the 1980s to the 1990s, things

started to go wrong. According to data for the 1999/2000 school year (Zahorska, 2003). At that time, pre-school education in rural areas was as follows: 8% of 3-year-olds, 13% of 4-year-olds, 22% of 5-year-olds and 23%, 33%, and 41% in urban areas, respectively. The level of pre-school attendance among 3-5 year-olds in Poland was one of the lowest in the EU at that time.

Introduced in 2008, the positive changes in the theory and practice of preschool education constitute another milestone in the history of preschool education. In 2008 a regulation was issued by the Ministry of Education (Dz. U. of 2009, No. 4, item 17). A document was prepared to introduce the new Basic Curriculum for Preschool Education, pedagogical activities of preschool institutions, regardless of their organizational structure.

This document, which specifies the competencies that children must develop at the end of their pre-school education, sets educational objectives and the content of the first year of school education, and ensures a smooth transition between pre-school education and the first stage of schooling. Therefore, 2008 should be considered a good year for preschool education in Poland (Borowska & Gruszczyk-Kolczyńska, 2021).

In recent years, there has been a very intensive development of nursery care in Poland, with the establishment of new nurseries and nursery points, and the reorganization of existing pre-school institutions. This is due to the demand of parents for this type of work. The employment of parents undoubtedly affects the social policy of the institutions and increases the tendency towards preschool institutions. Also as a result of competitiveness, preschools offer various forms of activity, trying to keep up with contemporary pedagogical developments. Often using traditional methods proposed by Montessori, among others, trends such as Froebel or Freinet, parents and guardians consciously look for effective forms. There are many guidebooks on the Polish publishing market, they are overloaded. Social media recommendations, information on activities for children and cultural institutions compete with each other in mobilizing preschool institutions. As a society in Poland in the 21st century, today we observe various forms of preschool education (Wróblewska, & Choińska-Kieźel, 2021). Attractive kindergartens that try to meet the needs of parents and the needs of the child are more and more often crossing each other. On the one hand, kindergartens, a relic of the Polish People's Republic, have a very rich offer to become more modern and more attractive for parents, while on the other hand, the preschool period is a time of spontaneous play, social learning and social learning. In

Poland, the lack of real appreciation of the pedagogical achievements of the interwar period, the labeling of the period as a “relic” and the search for innovative solutions are undoubtedly effective, but often lack cultural context and are only a temporary trend. It is enough to take a look at the phenomenon of kindergartens in France, Italy and Scandinavia, where we are currently drawing inspiration. These are schools that meet the contemporary developmental needs of children but are also very strongly connected to their traditions (Wróblewska, & Choińska-Kieźel, 2021).

CONCLUSION

The first positive breakthrough in the Turkish education system during the Ottoman period was the compulsory primary education made compulsory by Sultan Mahmut II in 1824 with an edict. The first public schools were established in 1847 and the “Maarif-i Umumiye Nizamnamesi” (General Regulation on National Education) was adopted in 1869 during the ministry of Ali Pasha. Since public schools started at the age of 5, this regulation was published with a program called “guide” for the “*sübyan*” classes, which covered the ages of 5 and 6, for the *sübyan* teachers (Çetinkaya, 2006; p. 41). In Poland, the first pre-school education was established in 1839, which is the first turning point. It started preschool education later than Turkey. In 1839, with the initiative of Teofil Janikowski, the first preschool education institution was opened in Warsaw under the official name *Ochronka*. The preschool was organized by Teofil Nowosielski according to the concept of Jan V. Svoboda. During the Ottoman period, in the 1913 Provisional Law on Primary Education (*Tedrisat-ı İbtidaiye Kanun-u Muvakkati*), it was decided to open kindergartens and nursery schools as part of primary schools. In 1915, the “*ana mektepler nizamnamesi*” (regulation on kindergartens) was issued and this regulation was implemented until 4.1.1956. In the regulation, it is recommended to open kindergartens as the first step of primary schools. In Article 3, primary education institutions are defined as kindergartens, pedagogical classes and primary schools. In Poland, in the 2nd half of the 19th century, preschool education institutions diversified based on the social and economic status of the parents. The poorest children, those whose parents worked 10 to 12 hours a day, attended free *Ochronka* institutions. More affluent children attended paid *Ogródki Freblowskie* [Fröbel Gardens] classes for 4 - 5 hours a day. These facilities focused on children’s psychomotor development and prepared them for school. In the Republican era in Turkey, the efforts to make every Turkish citizen literate

with the Alphabet Reform in 1928 led the state to expand primary education. For these reasons, the funds allocated for kindergartens and nursery schools by the State and Special Provincial Administrations were transferred to primary education services. Thus, the schools that continued their activities with environmental facilities were closed in the 1937-1938 academic year. Later on, the importance of pre-school education was advocated in various education councils and education commissions; even in the 1940s, it was argued that this service should be supported by various public institutions and private enterprises other than the ministry. The second turning point in the history of pre-school education in Poland was the successes and failures between 1918 and 1939. One of the turning points in the history of preschool education in Poland since the end of the WWII dates back to the 1980s. Due to the importance attached to preschool education in Turkey, the “General Directorate of Preschool Education” was established in 1992 by Law No. 3797. Previously, services related to this school level were carried out by the “General Directorate of Primary Education”. The first comprehensive program prepared for pre-school education was started to be implemented in 1989 and later improved. In 1996, the “Regulation on Preschool Education Institutions” was prepared for this school level.” .

In 2002, with the feedback received, it was determined that the curriculum gave more importance to learning the subjects rather than the target behaviors, and a new pre-school education program was started to be implemented in 2002, updated with contemporary educational approaches (Kandır, 2002:11). The program developed and implemented in 2002-2003 is a flexible framework program. Teachers had the opportunity to prepare the content of the program by considering the needs of the institution, children and the environment. In this program, the main aim is to ensure that children reach the determined goals and target behaviors through the subjects. In the 2006 curriculum, instead of target and goal behaviors, there are statements of objectives and outcomes. The 2013 program includes child-based outcomes and indicators. Currently, the preschool education program developed in 2013 is being used (Ertuğrul, 2019).

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2006 curriculum, instead of target and goal behaviors, there are statements of objectives and outcomes. The 2013 program includes child-based outcomes and indicators. Currently, the preschool education program developed in 2013 is being used.

In Poland, the reconstruction of the pre-school education system started again in the 1980s, as kindergartens, libraries and private book collections were burned in towns during the Second World War. According to data for the 1999/2000 school year, the level of pre-school attendance in Poland was at that time one of the lowest in the European Union. The 2008 introduction of positive changes in the theory and practice of pre-primary education marks another milestone in the history of pre-primary education. In 2008, a regulation was issued by the Ministry of National Education and is currently being followed.

In recent years, there have been significant transformations in preschool education in both Poland and Turkey. Preschool education services have started to be provided in a wide range of age groups and through various institutions, both state-affiliated and private institutions affiliated to the Ministry of National Education, according to the needs of children. In both countries, the importance of pre-school education for children has been recognized and trainings such as Maria Montessori, Carl Orff, etc. have started to be implemented in pre-school institutions.

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CHAPTER 8
SUBJECTIVE WELL-BEING*
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1-SUBJECTIVE WELL-BEING

Quality of life has been a subject of debate for millennia among philosophers and thinkers. For some people, wealth is considered to be the ideal state, whereas in others, having meaningful relationships is valued, whereas in others, helping others in need is considered the most crucial aspect of quality of life (Eddington & Shuman, 2005). In terms of subjective definition, a satisfactory life is democratic since it is up to each individual to decide how valuable their life is. The concept of a good life can therefore be described as subjective well-being (SWB), while in an informal setting, it may be referred to as happiness. An individual's SWB can be defined as their assessment of their lives. Having enough SWB occurs when an individual experiences many pleasant and fewer unlikable emotions, when they engage in several activities that interest them, and when they believe that their lives are worthwhile. While satisfying lives include other traits such as rewarding activities, experiencing many pleasures and few difficulties, the area of SWB focuses on the way in which individuals assess their own lives (Diener, 2000).

Happiness has historically been considered the highest motivation for human activity by philosophers. SWB has, however, been overlooked by psychologists for many years. Behavioural and social scientists have been attempting to raise awareness of this issue since the 1970s, and so theoretical and empirical studies have been emerging at an ever-increasing rate since then. A majority of the literature on SWB has focused on individuals' perceptions of their lives in a positive manner, including both emotional reactions and rational judgments. Essentially, it encompasses research into topics such as happiness, satisfaction, spirituality, and positive affect (Diener, 1984).

1.1 The Concept of SWB

The field of SWB encompasses the scientific analysis of how people evaluate their lives in the present as well as over the course of a longer period of time, for example over the past year. In these assessments, individuals are assessed based on their emotional reactions and attitudes towards situations, their psychological profile, and their judgements regarding how satisfied they are with both their personal and professional lives, and how satisfied they are with both work and life. A crucial feature of a satisfactory life, according to researchers who study SWB, is that the individual enjoys his or her own circumstances. Defining a good life influences our acts of governance, how

we teach, and what kind of parent we are, because all of these efforts aim to improve the lives of people, which in turn necessitates a shared conception of "the good". Consequently, SWB research focuses on how individuals search for happiness and satisfaction (Diener, Oishi, & Lucas, 2003).

It has historically been an area of great interest for researchers to understand SWB and a great deal of effort has been put into it. To put it another way, SWB has been a fundamental interest of society for a long time. The subject has, however, proven challenging and controversial to researchers. Throughout intellectual history, there has been a vast debate over what constitutes a satisfactory life and what constitutes the "best" experiences. Eudaemonia, or living comfortably, was the focus of Greek society. A state of calm, ataraxia, was also sought by Hellenistic Greeks during this period (Leahey, 2000). A great deal of hypothetical and convenient thinking has occurred as a result of this discussion.

Virtue has also been indicated as the basis of the good life by ancient Greek philosophers. A satisfied life was also defined by Confucian philosophers of ancient China as an individual fulfilling his or her responsibilities and roles in a correct manner. According to Bentham (1789), the founder of modern utilitarianism, the good life is one filled with pleasure and happiness, and such a community values the enjoyment of its members. The basis of a good life was sought by ancient societies, but it has only been studied systematically in the last few decades (Diener & Suh, 2000). There have been various attempts to provide a clear explanation of SWB by philosophers and psychologists in modern times. Researchers in the social sciences have explored the reasons behind individuals' positive assessments of their lives. In this sense, SWB can be conceptualized as life satisfaction, and what constitutes a satisfied life depends on the standards of each individual (Diener, 1984).

According to Diener (1984), SWB consists of at least three components: positive affect, negative affect, and cognitive variables including life satisfaction. The affective side of SWB consists of both positive and negative affect. A positive affect is characterized by elevated levels of energy, pleasure, and positive moods, while a negative affect is characterized by elevated levels of unpleasant emotions and moods. Regarding the cognitive component, it is mainly concerned with the assessment of a person's overall life satisfaction or the evaluation of a particular aspect of their life. It is

widely thought that these assessments are more fixed throughout one's life. As a result of Jahoda's (1958) work, positive states are now considered part of the concept of well-being, which has led to a paradigmatic shift in the area of mental health. According to Keyes (2006), mental health, which is the absence of common mental disorders and the complete State of SWB, is without a doubt a valuable asset for the individual as well as the society as a whole. It is important to note, however, that the absence of mental illness is not sufficient to ensure mental health; happiness is also an essential component.

In SWB research, it has been shown that positive affect and negative affect are independent of each other (Bradburn, 1969). Bradburn's findings show that positive and negative senses are associated with different factors that are influenced by distinct variables, providing empirical support for Jahoda's theory of mental health. In addition, positive affect and negative affect were found to be independent of each other, which contributes to SWB research since it suggests that SWB is not unidimensional phenomenon, but rather at least two-dimensional. In other words, positive and negative affects do not constitute opposite ends of the same continuum, which means that they should be evaluated separately (Diener, Scollon & Lucas, 2003).

Theorists also consider other factors, in particular, the absence of negative emotional experiences (Suh & Oishi, 2002). The hedonic balance aspect of SWB is separated into pleasant and unpleasant affects from this perspective (Minkow, 2009). In the view of some researchers, including Ryff (1989), SWB should take into account other perspectives as well. Positive affect is more prevalent than negative affect, according to other definitions of SWB. A satisfactory emotional experience is at the heart of this definition of SWB.

Throughout ancient Greek history, the hedonic and eudaimonic perspectives on well-being contributed significantly to the definition of what constitutes a good life. These theories suggest that there are two basic theoretical ideas that address the topic of what makes an individual feel good and happy: hedonism and eudemonia. Originally, hedonism was conceived as a purpose for life by Aristippus, a Greek philosopher. The concept of eudaimonic well-being, in contrast, was associated with luck and good fortune. Over the last few decades, the concept of hedonic well-being has been equated with happiness as a result of increased pleasure and a decrease

in pain. This concept is based directly on SWB, whereas eudemonia describes a wide variety of personal qualities such as purpose in life, positive interactions with other people, and personal growth (The Children's Society, 2013).

Additional concepts have been proposed within the eudaimonic perspective. Using data from a nationally representative sample of adults, Ryff and Keyes (1995) tested a theoretical model of SWB that incorporates six different aspects of wellness. It includes a high degree of wellbeing that includes a positive perception of oneself and one's past experiences (self-acceptance), the pursuit of personal growth and development (personal growth), a sense of purpose and significance in one's life (purpose in life), meaningful interpersonal relationships (positive relations with others), a sense of competence in managing one's own life and the surrounding environment efficiently (environmental mastery) and a sense of self-determination (autonomy). It is important to note that this is not the same as SWB in terms of psychological well-being. Based on their self-determination concept, Ryan and Deci (2000) highlighted the importance of individual fulfilment in the development of well-being and have assessed the fulfilment of the three fundamental psychological needs (autonomy, competence, and relatedness) as a prerequisite to psychological growth, unity, and well-being.

According to Ryan and Deci (2001), well-being is a complex construct that has the potential to influence the nature of a person's experiences and functioning. Their discussion noted that contemporary research related to well-being has actually been informed by two global perspectives; the hedonic perspective, a concept associated with happiness and which describes well-being in terms of achieving pleasure and avoiding pain; a second perspective is eudaimonic, which focuses on individual growth, self-identification, and functioning. The pursuit of people's personal sensual pleasures is the primary element of a satisfied life as viewed from the perspective of hedonic well-being. Consequently, individuals are driven to continuously strive for pleasure, even though these efforts do not result in permanent improvements in their lives.

It has been argued by Waterman (1993) that whereas happiness is hedonistic in nature, eudaimonic well-being refers to living according to one's daimon, or true identity. In his opinion, eudaimonia is the result of people's lifestyle activities that are in harmony with deeply-held values and are

completely or inseparably occupied with them. An individual in such a situation may feel deeply alive and unique and may be aware of his or her true self. The term "personal expressiveness" has been used by Waterman to describe this characteristic. A hedonistic approach is primarily concerned with acting more relaxed and staying away from problems, whereas personal expressiveness defines being defiant and striving.

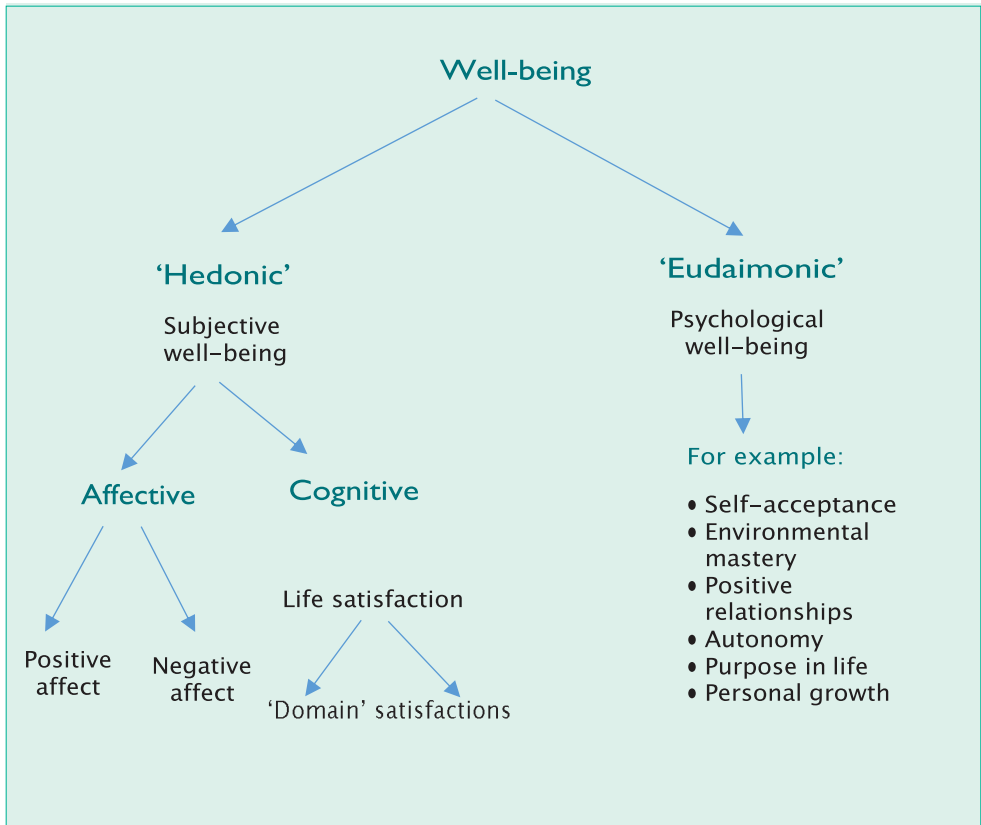


Figure 1. Components of self-reported well-being (*The Good Childhood Report, 2013, p. 8*)

There are also three distinctive characteristics of SWB. Firstly, Campbell (1976) stated that it is the result of one's experience. When objective conditions are present, such as health, comfort, merit, or prosperity, it is essential that SWB definitions be determined (Kammann & Flett, 1983). The condition is considered to be a potential effect of SWB, but it is not considered an integral and fundamental part of it. Secondly, SWB includes a number of positive measures rather than merely eliminating the negative

aspects, as is the case with most mental health measures. Even so, it has not been completely established how positive and negative factors are associated with one another. Thirdly, SWB measures include a comprehensive evaluation of all aspects of an individual's life. The feeling of satisfaction or happiness in a certain area can be measured; however, the emphasis is generally placed on a comprehensive assessment of the individual's life. However, measures may be applied over a period of several weeks to the entire lifetime of an individual. There is no method that can be used to determine what the most appropriate timeframe is. It is important for researchers to determine the relationships between SWB within different time periods (Diener, 1984).

1.2 The Components of SWB

SWB is currently conceptualized by many researchers as a broad, multifaceted domain with both cognitive and affective dimensions (Pavot & Diener, 2004). A valuable piece of research conducted by Diener et al. (1999) stated that the concept of SWB refers to a wide range of phenomena that encompasses a person's emotional responses, their satisfaction with their domain, and how they evaluate their life in general. As a result, SWB is not a specific construct, but rather a general area of study. Based on the level of certainty of each component, these components are arranged in a conceptual hierarchy (see Figure 2). It is the SWB itself that occupies the top position in this hierarchy. The SWB indicates a general evaluation of the life of an individual at this point. In order for researchers working at this level to obtain a complete picture of an individual's general health, they should measure a number of distinct components at lower levels in the hierarchy. At the next highest level, there are four specific components that provide a more concise description of one's SWB. Each of these components is equally related to the others, including pleasant emotions, unpleasant emotions, global life judgements, and domain satisfaction. The information contained in each of these measures is extremely valuable to understanding the subjective quality of life of individuals (Diener, Scollon & Lucas, 2003).



Figure 2. A hierarchical model of happiness (Diener, Scollon & Lucas, 2003)

An individual's moods and emotions are an expression of their assessment of life events, and they can be referred to collectively as affect. According to Bradburn and Caplovitz (1965), pleasant affect is an independent determinant that should be evaluated separately from unpleasant affect. It has been demonstrated by Diener and Emmons (1984) that pleasant and unpleasant affect have become increasingly distinct over time. According to Diener, Smith, and Fujita (1995), structural equation modelling and multimethod assessments were employed to control measurement error in effect measures. There is a partial inverse association between the two constructs, but they are concisely differentiated. Because researchers in this area tend to focus primarily on long-lasting moods rather than non-permanent emotions, studies in this field should include measurements of both affects. Some of the present theories have attempted to explain why variables are distinctively relevant to the different components of SWB. The extraversion and neuroticism personality traits of individuals have been mapped onto positive and negative affect by researchers in this field (e.g., Larsen &

Ketelaar, 1991). Separate emotion systems suggest that stimuli that are rewarding including pleasures of everyday life may be more closely associated with variability in pleasant affect and punishing stimuli including problems encountered on a daily basis may be more closely associated with variability in unpleasant affect (Diener et al., 1999).

It is often unclear precisely what type of emotional experiences should be assessed when evaluating affective components of well-being. It is possible for a person to display either a high level of emotion or a low level of emotion depending on the situation. Do individuals who experience intense positive feelings often have better outcomes than those who experience mild positive feelings, or is it the overall mood well-being of an individual that is most important to determining their experience? In research, it has been demonstrated that a person's intensity of feeling is different from his or her frequency with which they feel these emotions, both of which have clear implications for wellbeing (Diener, Scollon & Lucas, 2003). The experience sampling method was used by Schimmack and Diener (1997) to demonstrate how to separate emotional intensity from frequency. A researcher may identify frequency by adding the number of times an individual experiences an emotion over time by evaluating moods and emotions repeatedly. Analysis of the average intensity of emotions when an individual experiences them can be used to determine intensity. These scores can be compared with other measures of well-being to determine their significance and validity. The results demonstrated that the frequency component accounted for most of the variance in mean affect scores, and intensity played a much smaller role. Furthermore, the score of pleasant affect intensity was highly positively correlated with the score of unpleasant affect intensity. It also appears that individuals differ in the intensity of emotional experiences from individuals who differ in the frequency of emotional experiences.

As part of SWB, cognitive components are associated with evaluative judgments of quality of life (Pavot & Diener, 1993). To put it another way, they are a person's continuous assessment of their circumstances. The circumstances in one's life may be examined, pondered, and afterward rated from dissatisfied to satisfied based on the significance of these circumstances. This global, cognitive judgement is referred to by researchers as life satisfaction, as this judgement requires cognitive processing. In order to understand how these judgements are passed, there has been a considerable amount of research conducted (Diener, Scollon & Lucas, 2003).

According to long-standing research, people have some understanding of how they make judgements regarding their life satisfaction. There is a belief that people tend not to explore every aspect of their lives and then weigh them accordingly. It is probably more likely that individuals use a large number of cutoff points for judging their satisfaction with this task because of its difficulty (Schwarz and Strack, 1999). It is especially common for people to use information that is explicit when they are making a judgement. The weather is one example of an apparent irrelevant factor that influences the evaluation of life satisfaction, as reported by Schwarz and Clore (1983). Based on the results of this study, it appears that an individual's present mood may have an impact on his or her assessment of life satisfaction, even if that mood is not representative of his or her overall level of affective well-being.

According to the hierarchical model of SWB, domain satisfaction is the final component. An individual's domain satisfaction can be defined as their cognitive assessment of their experiences in different areas of their lives, including leisure and work. A number of studies have been conducted to assess the important aspects of life and to develop a universal measure of life satisfaction. As part of their study, Leung, Cheung and Liu (2011) investigated the relationship between domain-based life satisfaction and spiritual well-being, as well as the role that spiritual well-being plays in mediating the relationship. According to the results, psychological as well as physical well-being is associated with career success, social connectedness, and self-esteem. A study by Loewe et al. (2014) examined the impact of satisfaction with multiple areas of life on evaluative judgments of general life satisfaction among 530 Chilean employees. Health, financial situation, social relationships, self-worth, leisure-time, family, and work are seven domains of life satisfaction examined in the study. Based on the results, the workers' satisfaction with their financial situation accounted for the greatest portion of their overall life satisfaction. There was no statistically significant relationship between life satisfaction and self-worth, leisure time, or social relationships.

1.3 Measurement of SWB

Social scientists and psychologists have studied the measurement of SWB over a period of several decades. Recently, a substantial increase has been observed in the amount of research conducted in the field of SWB. Due to the increasing number of studies in this field, new measures of SWB have

been developed (Larsen, Diener, & Emmons, 1984). SWB measurements are primarily derived from self-reports in which respondents are asked to evaluate their lives in general or in some particular areas. Some of the questions might seem obvious, and one that is frequently used simply asks, 'considering all things together, do you consider yourself to be: extremely happy, quite happy, not very happy or not at all happy'. As such measures have become more prevalent, a more precise understanding of the elements of SWB has been developed. An extensive number of empirical findings relating to the results, predictors, and correlates of SWB have been influenced by easy-to-access measures.

In previous SWB studies, a single question was used to determine a person's state of happiness or life satisfaction, for example, 'How would you rate your life?'. Additionally, single-item scales based on psychometric evaluations have shown some degree of validity (Andrews & Withey, 1976). The brevity of these scales, however, has been criticized in spite of their clear advantages. An example of this is Diener's (1984) observation that a single item cannot be averaged out based on its specific wording. The reliability of these measures appears to have decreased over time as well (Kammann & Flett, 1983). A number of multi-item scales with higher levels of reliability and validity are being used in the area of SWB as the field progresses (Diener, Lucas & Oishi, 2009).

As part of the SWB perspective, an interaction between the researcher and the individuals being evaluated is crucially important. The method of gathering this information has traditionally been through individual interviews, such as those conducted in hospitals with clinical perspectives, or through life history questionnaires. It has now become possible to access a large number of longitudinal and panel data that provide information about participants' SWB (Diener, Lucas & Oishi, 2009). It is generally the case that SWB measures are comprehensive assessments of both the personal and professional aspects of an individual's life. The focus is generally on a person's overall life judgment, rather than the affect or satisfaction associated with a particular domain (Diener, 1984). Nevertheless, measures can range in duration from several weeks to a lifetime for an individual. There is no precise method for determining what time window is most suitable.

Researchers have recruited various measures to illustrate the nature and diversity of conceptions of SWB. For their study, Gurin, Veroff, and Feld (1960) employed the simplest and most intuitive method of measuring happiness: the subjects were asked whether they were "very happy," "pretty happy," or "not too happy." In order to establish a more distinguishable method of measuring life satisfaction, Campbell, Converse, and Rodgers (1976) asked their participants to assess their satisfaction levels within a wide range of life-related fields such as work, marriage, family, etc. It is regarded as a "cognitive" evaluation of life satisfaction by Campbell (1976), since it does not directly involve feelings or affects and is based on the subject's standard of living and expectations. Bradburn and his colleagues (1969) at the National Center for Opinion Research developed a unique methodology, which has been extensively applied by researchers. The Affect Balance Scale was used to measure the feelings and desires of the participants rather than relying on cognitive judgments of their lives. The measure applies a theory whereby negative affects (boredom, loneliness, depression) experienced over the previous two weeks are replaced by positive affects (pride, excitement, pleasure).

Positive and Negative Affect Schedule (PANAS) (Watson, Clark & Tellegen, 1988) and Satisfaction with Life Scale (SWLS) (Diener et al., 1985) are two commonly used multi-item scales. With the consideration of these common current measurements, SWLS is widely utilized as a measure of the cognitive component of SWB (Diener, Emmons, Larsen, & Griffin, 1985). Participants are provided with a list of feelings and emotions, and asked to describe their feelings over the course of a given period, for example, the previous week. A majority of researchers utilize the PANAS, which focuses on items that are associated with high levels of arousal affect. Moreover, PANAS is very flexible since different emotions and feelings are not specified, and a variety of combinations are possible: interested, distressed, excited, upset, strong, guilty, and so on. Previous mood measures have shown correlations of variable strength between positive and negative affect, and these same measures have questionable reliability and validity. In order to provide a more accurate, purer measurement of each of these dimensions, PANAS was developed. The Subjective Happiness Scale (Lyubomirsky & Lepper, 1999) was also widely applied to assess subjective feelings of happiness that differ from the real affect experienced by the respondent over the past week.

According to Cummins et al. (2002), SWB within particular domains of life can also be measured using the International Wellbeing Index (IWI), which has two components. The Personal Wellbeing Index (PWI), which consists of one component, measures satisfaction with life. The respondents are required to rate seven items in relation to their lives domains: financial status, health, accomplishment, the relationships they have with their family and friends, their sense of physical safety, their sense of acceptance within the community, and a sense of security in the future. The National Wellbeing Index (NWI), which consists of the other part of the report, is a measure of the level of satisfaction people have with their living conditions in their country. A total of six distinct national items are included in the survey, and each is rated in terms of satisfaction with: the economic situation, the state of the environment, social conditions, the government, business, and national security (Kaliterna Lipovčan & Prizmić-Larsen, 2006).

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CHAPTER 7

PERCEPTIONS AND ATTITUDES OF 3RD AND 4TH GRADE ELEMENTARY SCHOOL STUDENTS IN BILSEM AND PUBLIC SCHOOLS TOWARDS TURKISH CLASS¹

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INTRODUCTION

Attitude generally explains the tendency to react to any object or object around the person. In the realization of attitude, behavioral, emotional and mental elements should be in a stable relationship together (İnceoğlu, 2010). The realization of the attitude in the individual is related to the communication process.

Communication is the exchange of information between people and people acquire all information through their language. It is known that language is a means of communication and interaction (Başkan, 2003). Essentially, communication is the transfer of abstract ideas in our minds. This abstract idea is transferred to the other person through the information about the language formed as a result of social consensus, and the person in the receiving position reaches this language string, receives the message, produces a solution and keeps it in memory (Alpay, Dilek, Kılıç, Polat et al, 1995. cited in Yaman, 1999). Effective use of language in the communication process provides easier understanding and comprehension.

According to the BİLSEM directive, a gifted individual is an individual who comprehends faster than his/her peers, is creative, has a more dominant artistic side, has leadership qualities, is academically equipped, can comprehend abstract thoughts, does not prefer to act dependently in his/her fields of interest, and exhibits high-level performance. From this point of view, it has been a matter of curiosity whether there is a difference between the perceptions and attitudes of students studying in BİLSEM and public schools towards the Turkish course that develops their language skills.

1.1. Aim of the Study

This study aimed to compare the perceptions and attitudes of students studying in BİLSEM and public schools towards Turkish lesson in terms of some variables. Based on this general purpose, responses to the following sub-objectives were sought.

1.2. Sub-objectives

1. Do the attitudes and perceptions of 3rd and 4th grade elementary school students studying in BİLSEM and public schools towards Turkish class exhibit a significant difference by gender?

2. Do the attitudes and perceptions of 3rd and 4th grade elementary school students studying in BİLSEM and public schools towards Turkish class exhibit a significant difference by the number of siblings?

3. Do the attitudes and perceptions of 3rd and 4th grade elementary school students studying in BİLSEM and public schools towards Turkish class exhibit a significant difference by family income status?

2. METHOD

2.1. Research Model

The study's research model is quantitative research and designed in descriptive model since it aimed at determining the situation. The attitudes and perceptions of 3rd and 4th grade students studying in BİLSEM and public elementary schools towards Turkish class were examined. The descriptive model is to investigate and determine the current situation in a subject. The model of this research is a descriptive model in line with these objectives.

2.2. Population and Sample

The population of the research study consists of 3rd and 4th grade students studying in public elementary schools located in Çiğli district of İzmir province and Karşıyaka Aydoğan Yağcı Science and Art Center. The sample of the study consists of 172 students studying in three public schools in Çiğli district of İzmir province and 72 students in Karşıyaka Aydoğan Yağcı Science and Art Center. The number of students is lower than in previous years because the number of students has not been able to recruit students to BİLSEMs for about two years during the pandemic process due to the COVID-19 pandemic. Since the students participated voluntarily and did not have parental permission, participation was lower.

Table 1: School Type of the Students Participating in the Study

SCHOOL TYPE	N	%
Public School	172	70.5
BİLSEM	72	29.5

2.3. Data Collection Process

Data were collected using personal information forms and scales. The data were obtained through survey questionnaires administered both face-to-face and online in the schools. Before the application, the required permissions the parents of the students were obtained and the questionnaires were applied by the researcher to the children who voluntarily participated.

2.4. Data Collection Tools

The external scale was utilized as a data collection tool to examine the problem questions of the research and was applied by the researcher to 3rd and 4th grade children studying at Küçükçiğli 80th Year Primary School, İsmail Rahmi Karadavut Elementary School, Tüpraş Mahmut Esat Bozkurt Elementary School, and Karşıyaka Aydoğan Yağcı Science and Art Center in Çiğli district. The necessary permissions were obtained from Izmir Directorate of National Education.

The scale applied to obtain the data in the study consisted of 3 sections. These sections are given below:

1. Personal Information Form
2. Attitude Scale Towards Turkish Lesson
3. Primary School Turkish Communication Acquisition Perception Scale

The Personal Information Form consists of 5 closed-ended questions about whether the students are Bilsem students or not, their gender, parental education level, number of siblings and family income.

The “Attitude Scale Towards Turkish Lesson” prepared by Yetim (2002) and validity and reliability of which was conducted, is a five-point Likert-type scale with 20 items measuring students’ attitudes towards Turkish class. The Cronbach’s Alpha reliability coefficient of the cited scale is found to be 0.90. The scale is graded as “Strongly Disagree, Disagree, Neutral, Agree, Strongly Agree”.

“Elementary School Turkish Communication Acquisition Perception Scale” developed by Aydoğan and Gündoğdu (2017) is a five-point Likert-type scale with 19 items describing behaviors in Turkish lesson. The Cronbach’s Alpha reliability coefficient of the scale is determined as 0.87. This scale was used because it has a reliability of 0.70 and above. The items

in this scale are graded as “Strongly Agree, Agree, Undecided, Disagree, Strongly Disagree”.

2.5. Data Analysis

In the study, firstly, it was examined whether missing values exist in the dataset. Missing data were detected in some descriptive variables. No assignment was made to the descriptive variables and the analysis was performed by removing the missing data. In order to examine the outliers in the dataset, the Z scores were evaluated and no outliers were found. Skewness and kurtosis values and P-P plot graph were analyzed for normality assumption. It was found that the kurtosis and skewness values approached 0 and the P-P plot graph indicated that the dataset met the normality assumption. In line with these results, the independent samples t-test (gender and bilsem/public) and one-way ANOVA (number of siblings, income status) techniques were employed in the data analysis. Lastly, the homogeneity of variances was tested and the variances were found to be homogeneous. The margin of error was accepted as .05 in the study.

3. FINDINGS and INTERPRETATIONS

Statistical analyses are conducted in order to achieve the intended objectives and the findings of the analysis results are presented in this part of the study.

3.1. Findings on the Perceptions and Attitudes of Students in BİLSEM and Public Schools

Table 2: Perception and Attitude Differentiation Status of the Students Participating in the Study

	School Type	<i>n</i>	\bar{x}	<i>ss</i>	<i>T</i>	<i>P</i>
Perception	Public	172	37.02	12.13	3.50	.00*
	BİLSEM	71	31.45	8.94		
Attitude	Public	172	75.40	14.66	.05	.96
	BİLSEM	71	75.30	13.10		

* $p < .05$

It was determined that a significant difference existed ($t(241)=3.50$, $p<.05$) in the perceptions of 3rd and 4th grade elementary school students studying in BİLSEM and public schools towards Turkish class. According to this result, the perceptions of public school students towards Turkish course were more positive.

Attitudes of 3rd and 4th grade elementary school students studying in BİLSEM and public schools towards Turkish class did not exhibit a significant difference ($t(241)=.05$, $p>.05$). Attitudes of students studying in public schools and BİLSEM towards Turkish class were found similar.

Table 2 presents the t-test analysis of the attitudes towards Turkish lesson and communication perception levels of 3rd and 4th grade elementary school students studying in Bilsem and public school.

The mean value of attitudes of the students studying in public schools towards Turkish class ($\bar{x}=37.02$) was determined higher than that of the students studying in Bilsem ($\bar{x}=31.45$).

It was observed that the value obtained in the t-test (t-test value=3.50) was higher than the t-value in terms of whether the difference was significant in terms of attitudes of the students studying in public and Bilsem schools. Therefore, it can be claimed that 3rd and 4th grade students in my public school have a more positive and significant attitude towards Turkish class than 3rd and 4th grade students in Bilsem schools.

3.2. Findings Related to the Sub-Objectives of the Research

3.2.1. Perceptions and Attitudes of BİLSEM and Public School Students by Gender

Table 3: Differentiation by the Gender of the Students Participating in the Study

	Gender	<i>n</i>	\bar{x}	<i>ss</i>	<i>T</i>	<i>P</i>
Perception	Girl	131	35.41	11.86	.05	.96
	Boy	111	35.34	11.29		
Attitude	Girl	131	76.83	14.26	1.74	.08
	Boy	111	73.66	14.04		

Perceptions of 3rd and 4th grade elementary school students studying in BİLSEM and public schools towards Turkish class did not exhibit a significant difference by gender ($t(240)=.05$; $p>.05$). According to this finding, the perceptions of boy and girl students towards Turkish class were similar.

Attitudes of 3rd and 4th grade elementary school students studying in BİLSEM and public schools towards Turkish class did not exhibit a significant difference by gender ($t(240)=1.74$, $p>.05$). Accordingly, attitudes of boy and girl students towards Turkish course were similar.

3.2.2. Perceptions and Attitudes of BİLSEM and Public School Students by the Number of Siblings

Table 4: Differentiation of Perceptions by the Number of Siblings of the Students Participating in the Study

Dimension	Number of Siblings	n	M	Source of Variation	Mean Square	sd	Mean Square	F	Diff.
Perception	Only Child	45	31.26	Between Groups	2230.31	3	743.44	5.87*	4-1 4-2
	2 Siblings	118	34.86	In-Groups	30125.18	238	126.58		
	3 Siblings	44	36.18	Total	32355.49	241			
	4 Siblings and more	35	41.63						

$p<.05$

A significant difference was determined ($F(3, 238)= 5.87$, $p< .05$) in the perceptions of 3rd and 4th grade elementary school students towards Turkish class by the number of siblings. Scheffe test was conducted to detect the source of variance. Those with 4 or more siblings had more positive perceptions towards Turkish class compared to those who are the only child and with two siblings. The reason for this may be that children growing up in crowded families are more social and take sibling responsibility.

Table 5: Differentiation of Attitudes by the Number of Siblings of the Students Participating in the Study

Dimension	Number of Siblings	<i>n</i>	<i>M</i>	Source of Variation	Mean Square	<i>sd</i>	Mean Square	<i>F</i>
Attitude	One Child	45	73.89	Between Groups	361.99	3	120.66	.59
	2 siblings	118	76.55	In-groups	48397.45	238	203.35	
	3 siblings	44	74.91					
	4 and more siblings	35	73.77	Total	48759.44	241		

No significant difference was determined ($F(3, 238) = .59, p > .05$) in the attitudes of 3rd and 4th grade elementary school students towards Turkish class by the number of siblings. Attitudes of these students towards Turkish class were similar in terms of the number of siblings.

3.2.3. Perceptions and Attitudes of BİLSEM and Public School Students by their Income Status

Table 6: Differentiation of Perceptions by Income Status of the Students Participating in the Study

Dimension	Income status	<i>n</i>	<i>M</i>	Source of Variance	Mean Square	<i>sd</i>	Mean Square	<i>F</i>	Diff.
Perception	High	32	30.97	Between Groups	2629.49	3	876.50	7.24*	4-1
	Upper- middle	48	31.71	In-groups	27984.84	231	121.15		4-2
	Middle	86	34.78						4-3
	Lower- middle	69	39.80	Total	30614.34	234			

$p < .05$

A significant difference was determined ($F(3, 231) = 7.24, p < .05$) in the perceptions of 3rd and 4th grade elementary school students towards

Turkish class by income status. Scheffe test was conducted to detect the source of variation. Those whose income was below the middle level had more positive perceptions towards Turkish class compared to those whose family incomes were high, upper-middle, and middle levels.

Table 7: Differentiation of Attitudes by Income Status of the Students Participating in the Study

<i>Dimension</i>	<i>Income status</i>	<i>n</i>	<i>M</i>	<i>Source of Variance</i>	<i>Mean Squares</i>	<i>sd</i>	<i>Mean Squares</i>	<i>F</i>
Attitude	High	32		Between Groups	1518.53	3	506.18	
	Upper-Middle	48	74.50	In-groups	45866.20	231	198.56	2.55
	Middle	86	76.64					
	Lower-Middle	69	77.46	Total	47384.74	234		

No significant difference was determined ($F(3, 231) = 2.55, p > .05$) in the attitudes of 3rd and 4th grade elementary school students towards Turkish class by income status. Attitudes of the students towards Turkish class were similar in terms of income status.

5. CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusions

As a result of this research, students' perceptions and attitudes towards Turkish class were positive. Turkish class was accepted as a very important lesson in our schools since it involves the mother tongue and is considered important. In the study, both public school and BİLSEM students' perceptions and attitudes towards Turkish class were positive.

A difference was observed in the perceptions of 3rd and 4th grade elementary school students studying in BİLSEM and public schools towards Turkish class. The Turkish class perceptions of public school students are more positive. The reason for this may be that the interest and motivation of students in public schools are positively affected by the difference in achievement, teacher factor, activities or peer environment.

Attitudes of 3rd and 4th grade students studying in BİLSEM and public elementary schools towards Turkish class were similar. Attitudes of students studying in public schools and BİLSEM towards Turkish class were similar.

No difference was found between the perceptions of 3rd and 4th grade boy and girl students studying in BİLSEM and public schools. The perceptions of both boy and girl students were similar.

The attitudes of 3rd and 4th grade elementary school students studying in BİLSEM and public schools towards Turkish class were similar for both boy and girl students.

In terms of the number of siblings, a significant difference was observed in the perceptions of 3rd and 4th grade elementary school students towards Turkish class. As a result of the Scheffe test performed to detect the source of variance, perceptions of the students with 4 or more siblings towards Turkish class were quite positive. The reason for this may be due to the socialization with siblings and the responsibility of siblings until the school starts. In terms of the number of siblings, attitudes of 3rd and 4th grade elementary school students towards Turkish class were similar.

Those with incomes below the middle level had more positive perceptions of the Turkish class than those with family incomes at the high, middle, and upper-middle levels. No difference existed in the attitudes of 3rd and 4th grade elementary school students towards the Turkish class by income status, and their attitudes were similar.

5.2. Recommendations

Recommendations developed according to the results obtained from the research:

- Since the Turkish class perception of 3rd and 4th grade students studying in public schools was found to be more positive compared to the students studying in BİLSEM, it may be recommended to conduct further research on this situation.
- Since the Turkish class perceptions of students with 4 or more siblings were more positive, a detailed study on the number of siblings may be recommended.
- Since the research population was elementary school students, students with parental permission were selected for the survey. However, BİLSEM parents did not give permission for the survey application and as a result, less data was obtained. It is recommended to organize seminars for

parents about the benefits of research.

- It can be suggested to carry out activities that attract the attention of students studying in both public schools and BİLSEMs towards Turkish class.

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CHAPTER 9

**THE HISTORICAL DEVELOPMENT OF CHILDREN'S
LITERATURE AND REFLECTIONS OF CHILD/HOOD IN
LITERATURE**

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INTRODUCTION

Defining childhood solely within the boundaries of a biological classification would be insufficient in describing a child. Therefore, when examining the concepts of child/hood and children's literature, it is beneficial to consider biological, social, and political classifications. Throughout history, childhood has been imbued with varying meanings in economic, cultural, social, and even political realms, following each era's norms. It is even impossible to speak of a single concept of childhood in societies that coexist within the same era while exhibiting cultural differences. Furthermore, within the same society, different parts have assigned different missions to the child and the concept of childhood, even during the same period. The reflections of these missions can be observed in literary texts written for children.

While literature generally targets adult individuals, children's literature has a dual audience consisting of both adults and children. The neglect and marginalization of children's literature until the mid-20th century have slowed progress in this field for many years. However, starting from the 1950s, children's literature has begun to be recognized as a subgenre within the realm of literature. With the contributions of subsequent research conducted in this field, it has gradually been accepted as "a separate field by developing its research methods" (Şirin, 2007, p. 34).

This study explores the multifaceted meanings of "child" and "childhood" from different perspectives. Subsequently, this research will analyze the evolution of children's literature in various societies and historical periods, focusing on how literary texts reflect and shape our understanding of the notion of child and childhood. Finally, through a comprehensive analysis, this study aims to enhance our understanding of the social and cultural influences shaping our perceptions of children and childhood and how these perceptions have evolved.

Definitions of Child and Childhood

Before examining the historical development of children's literature, it would be appropriate to explain what "childhood" represents. To define childhood accurately, it is necessary to answer questions such as "What is childhood?" or "Who is a child?" so that a correct definition can be made within the literature. Before defining children's literature, it is essential to explore the stages that child and childhood have undergone throughout history and examine how and why the concepts of child and childhood entered the

world of literature. Child and childhood are meaningful terms that vary among societies and cultures and undergo changing meanings throughout historical processes. A child refers to a young and developing individual who has not reached the stage of adulthood biologically. However, the definition of childhood is not solely based on biological factors. It is also a concept shaped within social and cultural contexts.

Childhood is the phase that follows infancy in a person's life. However, it is not merely a concept based on age range. The definition of childhood is a process shaped by the values, norms, and expectations of society. Different societies and cultures may define childhood in various ways, and the roles, rights, and responsibilities attributed to children can also differ due to these variations. Childhood is also considered a period encompassing innocence, exploration, play, education, protection, and growth. During this phase, children explore the world, develop social and emotional skills, acquire knowledge, and continue their personal development.

The online edition of the Turkish Language Institution's (TDK) comprehensive Turkish dictionary (TDK, n.d.) defines a child as "a boy or girl of young age, in the developmental period between infancy and adolescence". At the same time, childhood is "the period of human life between infancy and adolescence" (TDK, n.d.). The "Convention on the Rights of the Child," adopted by the United Nations on November 20, 1989, and enforced on September 2, 1990, with the participation of 197 countries, including Turkey, aims to protect children's rights internationally. This convention imposes responsibilities on the states that are party to it to implement practices for protecting children's rights. In addition, this convention defines a child as every human being below eighteen.

While the Turkish Penal Code does not provide a specific definition of a child, Article 6 of Law No. 5237 (TCK, 2004) defines a child as someone who has not yet reached the age of eighteen. Similarly, the Civil Code has no clear and explicit definition of a child; however, it defines a child as someone connected to their parents through lineage, descending from them, without imposing an age limit. Known for his significant contributions to psychology and pedagogy, French thinker Paul Foulquie (1994, pp. 78-79) defines a child as the period of human life that precedes adolescence. He classifies childhood into three stages: early childhood or infancy (up to 2.5 years old), second

childhood or middle childhood (between 2.5 and 7 years old), and third childhood or late childhood (between 7 and 11-12 years old).

Like in other fields, in literature, academics, writers, and experts working in this area have provided numerous definitions of the concepts of child and childhood. When looking at these definitions, it is observed that the child is differentiated based on their mental and physical development and age range. However, it is noteworthy that this age range varies among different disciplines and also among academics, writers, and experts working in the same field. For example, Alemdar Yalçın and Gıyasettin Aytaş (2002, p. 13) state that this age range is considered to encompass the period from 0 to 16 years, and they define *childhood* as follows: "Child refers to a human offspring in the growth period from two years old to adolescence; it is defined as a boy or girl who has not yet reached adolescence." On the other hand, Neil Postman (1995, p. 7), who distinguishes between childhood and infancy, defines *childhood* as a social structure rather than a biological category and emphasizes the social aspect of childhood. Necdet Neydim states that children constitute both the primary material and the target audience of children's literature and expresses that initially, children were perceived as innocent beings waiting to be filled, which is incorrect. In this context, a child is defined as follows:

Children are living messengers we send to a time where we may no longer belong. From a biological perspective, one cannot imagine a culture that forgets the need for self-renewal. When we say "child," a specific category of individuals between 0-7 usually comes to mind. In this category, a "child" requires care, education, and protection (Neydim, 2003, p. 21).

Differences become apparent when examining the definitions of the child and childhood, as seen in the examples provided above. However, the common point among these definitions is deciding when childhood begins and ends. Another shared aspect of these definitions is considering the end of infancy as the beginning of childhood and focusing on the period until adolescence.

The Changing Social Status of Child and Childhood

After defining childhood, it is appropriate to discuss socio-cultural approaches towards children and their status in society concerning the emergence and development of children's literature throughout past centuries. When examining childhood in the traditional Western sense, it is observed

that girls were more excluded than boys. During this period, the notion that girl children were intellectually and cognitively inferior to boys, held by ancient Greek thinkers, is noteworthy. According to Socrates, teaching philosophy to girls was considered futile, while Plato argued for the separate upbringing and education of boys and girls after the age six (Doğan, 2000, p. 106). Before and during the Middle Ages, children were not attributed the status of individuals within society, and no distinct boundaries separated them from adults. In medieval Europe, during a period dominated by religion and feudalism, where societies revolved around religious principles, children could exist within society based on the standards set by religious institutions.

As in many scientific fields, the Renaissance has also been a catalyst for modern childhood. The transition from traditional notions of childhood to modern childhood was greatly influenced by John Locke (2004), who viewed a child's mind as a *tabula rasa* or, in other words, a *blank slate* ready to be molded. In addition, the contribution of the Romantic movement, led by J.J. Rousseau, to the conceptual development of childhood cannot be denied. Although, according to the Romantic perspective, the child was considered as a *misshapen adult* during the transition from childhood to adulthood, efforts were made to correct this misshape, in other words, to shape the child. Evaluating these two views, which interpret the concepts of child and childhood quite differently from the traditional framework, in contemporary values and conditions may lead to misunderstandings. However, considering the period in which these views were expressed, their approach of distinguishing and defining the child and the adult holds significance in distinguishing between the two concepts.

According to Neydim (2003, p. 21), the concept of childhood that comes to mind today emerged during the Renaissance and evolved into its current usage with the Age of Enlightenment. Postman (1995, p. 7) similarly states that the concept of childhood was one of the most significant inventions of the Renaissance period. The emergence of the nation-state concept, the liberation of states from the dominance of religion, intellectual emancipation, and scientific advancements contributed to the emergence of childhood in the sixteenth century. In the medieval period, the child was not recognized as a value, and a patriarchal, male-dominated system dominated the family structure. Although the child began to gain importance within the family from the seventeenth century onwards, the attention given to the child was not enough to place them at the center of the family. During this period, the child

was seen as a product of sin, and the struggle with childhood was seen as the only way to escape sin and reach righteousness. Until the mid-18th century, there was no focused approach to children in the field of literature. Literature began to gain visibility concerning children after they started to be recognized as actual figures in social life.

There is a radical shift in the perception of childhood with modernity. Modernization has dismantled the traditional understanding of childhood, and previously unseen importance has been attributed to the child. This significance given to the child has also influenced the social position of subsequent generations. Mustafa Ruhi Şirin (2007, p. 15) states that this change gained momentum during modernization. The traditional notions of child and childhood that had been prevalent for ages evolved in a different direction during this period, and modern childhood emerged due to the widespread implementation of systematic education. The expansion of education was made possible by introducing the concept of "school" into children's lives. The school has been the trigger and driving force for transitioning from the traditional understanding of childhood to modern childhood. In the traditional periods when the school had not yet entered children's lives, children were raised by the same written and oral literature as adults, dressed in similar clothing, had similar forms of entertainment, and were labeled as "little ladies" or "little gentlemen," being positioned and living in society as miniature adults rather than as separate individuals. During these traditional periods, few distinct elements differentiated the child from the adult. However, with the advent of school and systematic education, it can be observed that the child gradually starts to differentiate from adults. In other words, in the current world order, the child has transitioned from being an object in society to being recognized as an individual and has risen to the subject's position. Postman attributes this transformation to the invention of the printing press, which increased access to information, and the modern information age, which enabled children to access the same knowledge as adults, allowing them to enter the adult world rapidly (Postman, 1995, p. 52).

The perception of childhood in modern times has a substantial impact on our outlook toward both children and adults. Moreover, the paradigm shift that emerged in the concepts of child and childhood has also delineated the boundaries of adulthood in a modern sense. Texts produced for children during this period aimed to target children and include adults in their audience. The creation of children's literature during this era was aimed at

appealing to both children and adults, shaping the expectations and behaviors of future adults. The messages conveyed in children's literature played a vital role in preparing them for adulthood.

When looking at traditional societies, it becomes apparent that children and adults are intertwined in every aspect of life, with no clear distinctions made and no need to define the concepts of child or childhood. It can be attributed to children and adults sharing the same social environment and drawing from the same written and oral culture. From the 20th century onwards, the concepts of child and childhood have gained a different dimension by being included in legal regulations, further solidifying the foundations of modern childhood. Şirin (2007, pp. 19-20) classifies the modern child as the "Typographic Child," the "Electronic Child," and the "Enformatic Child" stating that today's children are *typographic*. The definition of the typographic child distinguishes children who draw from the same literary materials as adults, and the modern education system encourages this type of childhood. According to this definition of childhood, the child is a reading individual, and every text presented to them for reading shapes the typographic child.

The concept of childhood and the position of child within society have undergone constant changes over time due to evolving technology, emerging scientific advancements, rising levels of prosperity in societies, and the accompanying higher standards of living. These changes parallel parents' desire to be more conscious caregivers. However, this does not mean that children were devalued entirely in periods when the modern understanding of childhood did not exist. On the contrary, Mine Tan (1989, p. 72) expresses that children have always been carriers of hope and symbols of humanity's irresistible instinct to perpetuate its heritage. Since childhood is a natural and unchanging stage of human life, children have existed in every age and geography. However, their existence, i.e., how childhood is understood, has changed according to time and space. Therefore, it is not always correct to conclude by comparing the perception of childhood in past periods with the perception of childhood today.

The invention of the printing press, the acceleration of industrialization, and the collapse of feudalism, followed by the Age of Enlightenment, led to a more precise definition and a different status for the concepts of child and childhood. During this period, with the introduction of schooling into children's lives and the increase in printed and written works,

the groundwork was laid for the emergence of children's literature. Previously, children were educated through oral literature genres such as fairy tales and lullabies, but later they were introduced to written and printed works. As a result, discussions emerged regarding whether there should be separate literature for children and how it should be if there were to be one. These debates led to "children's literature" as a recognized field within the literary world.

Children's Literature Through History

It is necessary to conceptualize children's literature after providing definitions of child and childhood according to different perspectives. The era's technological innovations and scientific advancements have revealed that children, regardless of their age or level, have varying capacities for perception and different areas of interest. The introduction of the concept of childhood during the Renaissance, followed by research conducted in this field, the increase in the well-being of families, resulting in a rise in purchasing power, the overall and improved quality of education, and the increased value placed on children, have all come together to lay the foundations for the emergence of children's literature as a distinct field.

Children perceive the external world and all the factors they directly or indirectly interact with through their subjective perceptions. Therefore, it is crucial for literature produced for children to be naturally different from that of adults, considering the child's development. From this perspective, children's literature is an undeniable reality. It continues as a separate field of study with its unique aspects without completely detaching from literature. However, as mentioned above, works initially written for adults but later adapted and modified to suit children are also considered within the scope of children's literature. These works, tailored to suit adults as the audience, play an essential role in preparing children for adulthood and introducing them to the world of adults. Just as a work written for adults is expected to transport its readers from their reality to another world, a children's literature piece is also expected to consider the child's perceptual world, providing them with the joy of reading and fostering a love for reading.

According to individuals who are far away from the world of literature and have no connection to it other than being readers, working in the field of children's literature is considered more accessible and requires less effort compared to adult literature. As a result, it is often perceived as a less

appreciated field than adult literature. Although such views have begun to change positively in recent years, it is known that even authors working in children's literature have produced children's literature works under pseudonyms to maintain or not lose their respectability in society, especially within the literary world. From this perspective, children's literature is considered a field of lesser importance and less taken seriously than adult literature but appears more charming to readers. Zohar Shavit (1994, p. 5) evaluates this situation as the *Cinderella* of the literary world of children's literature and states that researchers or writers working in children's literature are often placed on the sidelines. Shavit (1994, p. 5) emphasizes that if a researcher working in children's literature wants to be accepted by literary critics as a scholar in the field, they are expected to constantly prove that they are worthy of the title of an objective researcher.

In the scope of children's literature, focusing on a random topic in terms of content can often be problematic for the target audience, children. This issue is not only specific to children's literature but is encountered more generally. For example, does literature have a role or a mission in shaping or guiding individuals? It is a debated topic that brings forth different approaches. Children's literature should be designed to respond to children's emotions, imaginations, and desires, including all publications written, compiled, or published for children to read. Therefore, their content should address the abovementioned expectations. On the other hand, those who advocate for the inclusive and comprehensive nature of literature and argue that other subgenres should be considered within literature reject a classification of literature that varies according to different stages of life. They claim that children's literature is a product of such a classification. Furthermore, they have concerns that such a classification would create a perception based on gender and age, such as women's or men's literature, youth literature, or elderly literature (Sınar, 2007). According to this perspective, children's literature should not be regarded as a separate field but should be incorporated into literature and evaluated accordingly. As evidence for these claims, works such as *Robinson Crusoe* and *Don Quixote*, which were initially written for adults but gradually became more widely read and embraced by children, are shown to be considered children's literature over time.

On the other hand, those who argue that children are not miniature adults, but unique individuals who perceive the external world in their

distinctive way, with their truths, preferences, and expression styles, agree that children's literature should be separate from standard literature for adults. For example, Selahattin Dilidüzgün (2003, p. 41) asserts that the approach toward children cannot be the same as toward adults. Therefore, literature created for children should be different from literature for adults. He emphasizes that children do not produce rational and objective thoughts like adults. In their worlds, every value is absolute for them. Instead of making decisions based on right or wrong, they live in their worlds, wholly free and accurate to themselves. Children perceive the world and their environment through their subjective evaluations and establish a relationship with the world through this lens (Dilidüzgün (2003, p. 41).

During the period known as the Middle Ages, there was little direct mention of children and childhood in written texts in the Western world. The texts of this period predominantly focus on "men and adults" (Heywood, 2003, p. 24). While there is a lack of evidence regarding children's literature in medieval Europe, the few child figures present in these works often had the role of dying before reaching adulthood (Tuchman, 1978, p. 50). Additionally, it can be observed that the child figures encountered in these literary works were predominantly male, while girls were disregarded entirely. The exploration of children and childhood was deemed worthy only when the literary work revolved around a historically significant figure. The neglect and marginalization of children and childhood in literature are also evident in other creative fields. For example, looking at the child sculptures of the Middle Ages, it can be seen that children were depicted in ways that resembled adults, as "miniature adults" in terms of their clothing, shoes, and hairstyle (Le Goff, 1998). Until the 15th century in medieval Europe, no educational approach contributed to the holistic development of children, both mentally and physically. Therefore, the literacy rate was low during this period. Postman (1995, pp. 26-28) argued that a clear distinction between adulthood and childhood could not be made in a world with a low number of literate individuals. During this period, there was no need for planned and systematic education for children. It was considered sufficient for children to acquire the necessary education within the family or through their participation in the adult world and engagement in the workforce. Aytaç (2007, p. 83) notes that children were seen as portable pieces of property before the widespread establishment of schools in the 16th and 17th centuries, and they learned about life and occupation within the master-apprentice

mechanism. Depending on their social class origins—such as military and formal education alongside knights, apprenticeships with artisans, and domestic service on farms—children were mostly raised under the supervision of a master away from their homes. Being involved in labor and production relationships at an early age, typically between 5 and 12 years old, children became integrated with the adult world in many aspects through these relationships.

When discussing children's status and role in medieval Europe, it is necessary to mention the Church, which held authority and a judgmental position in every aspect of life. The teachings, rituals, and even dogmas of Christianity played a decisive role in shaping the perception of children and family structure during this period. This perspective regarded children as the "fruits of sin," with the influence of the Church in Christian societies; this understanding remained prevalent for a long time. According to Saint Augustine, a child's cry when hungry and seeking nourishment from their mother's breast symbolized their inherent sinfulness. The child's ability to be considered reasonable depends on their weakness in performing evil deeds (Öztan, 2011, p. 18). One of the supporting factors for the view that children were not valued separately in medieval Europe is the significantly high child mortality rates during this period. Although this alone is not a sufficient and valid reason to associate it with the lack of value given to children, some approaches support this perspective. According to this understanding, the reasons for high child mortality can be attributed to parents not paying necessary attention to their children, not giving them the value they deserve, and, most importantly, the claim that families were uninformed about child care. Postman (1995, p. 31) also supports this view by stating that children were not included in written wills until the late 14th century, indicating a prevailing belief that children would not live for a long time. He even claims that in the 13th century, the genders of deceased children were not even recorded.

The onset of industrialization weakened feudalism and separated individuals who previously had similar duties and functions within the family, according to Neydim (2003, pp. 27-28), who states that in the Middle Ages, children and adults listened to the same stories and played the same games. However, this unity began to break down with the Enlightenment period that followed industrialization, and adults and children became separated regarding the games they played, their positions within the family, and their

roles. The invention of the printing press was the most significant catalyst for this separation between adults and children. In the new world created by the printing press, children were pushed outside the realm of adults, and they were left with a world that belonged only to them, without adults. Until the invention of the printing press, access to handwritten works was considered a privilege, and those who could read and acquire these books were not ordinary people but rather the clergy or the elite of the time. Moreover, the language of the few handwritten works was Latin, which the middle and lower classes of the period needed help understanding, resulting in a low literacy rate. The invention of the printing press laid the foundations for this change, as books became accessible to ordinary people. Therefore, the invention of the printing press made education compulsory, and this change was facilitated through literary texts.

After the invention of the printing press, countries such as England, France, Germany, and the Scandinavian countries were the first to make conscious efforts in children's literature. During this period, it became easier to print books and reach a more significant number of people. However, instantly after the invention of the printing press, the writing and printing of books directly targeting children did not occur immediately. When William Caxton, who brought the printing press to England, started printing books, most works written for children were unprepared to meet their interests and expectations. Although it cannot be said that the first books published by Caxton were explicitly for children, they were well-received because they showed readers the ways to be virtuous and stay away from immorality in terms of their subjects. However, works such as *Aesop's Fables*, *Reynard the Fox*, and *The Death of King Arthur* have been recognized as children's classics (Norton, 1987, p. 47). Although these works were not initially written for children, they highlight that the earliest works considered for children in the West were classics. These works were later adapted for children after printing in the 15th century. However, we can say that the fundamental developments in children's literature in the West began in the 17th century.

Recognizing the child as a separate individual from the adult has formed the foundation of the modern childhood paradigm. The foundation of this paradigm was laid in the 17th century. The process of individuation that began with the recognition of the child as a separate individual gave rise to the concept of modern childhood, an invention of the middle class. According to Kemal İnal (1999, p. 69), the weakening of traditional constraints in the 16th

and 17th centuries led to treating the child as distinct from the adult and raising them with a different perspective. From this century onwards, the belief that the child possesses a potential that deserves appreciation began to be accepted by Western societies, and the idea that childhood is a specific period found support. The invention of the printing press, the accompanying process of literacy, subsequent reform movements, and the growing power of the bourgeois class, which saw the child as an investment that deserves value, are among the many factors that underlie this change and transformation in the perception of the child and childhood.

From a literary perspective, significant developments were observed in the 17th century. Although the works written and published during this period did not directly target children as their audience, they laid the groundwork for future works. In England, books for children to read outside of school hours began to be printed in this century. Texts inspired by stories and Middle Eastern folk tales such as *Sinbad the Sailor*, *Aladdin and the Wonderful Lamp*, and *One Thousand and One Nights* were shortened and made more readable for children and reprinted (Oğuzkan, 1994, p. 59). In addition to these books, works written for adults were reduced in size and content, that is, simplified, and reprinted for children to read. For example, La Fontaine's fables, written to prove his competence in French and carried a kind of artistic concern, were included among children's literary classics, even though they did not meet children's expectations regarding content and style. One of the most significant developments observed in children's literature in the 17th century was Charles Perrault's compilation and publication of French folk tales such as *Cinderella*, *Little Red Riding Hood*, and *Sleeping Beauty* for children. Perrault did not publish these tales under his name initially because there had not been a literary compilation directly targeting children, and he thought it would be embarrassing. In subsequent editions, however, he used his son's name (Demiray, 1970). This situation can be interpreted as an indication of how children's literature was approached then. Charles Perrault's compilations, which gave children the pleasure of reading and literature and were passed down to different languages for generations, were later rewritten and utilized by many authors, including the Grimm Brothers, considered prominent figures in children's literature.

In the 18th century, it is noteworthy that adventure novels written for adults were also being published for children. An example of this is *Robinson Crusoe* by English writer Daniel Defoe, who was a strong critic of the ruling

administration of his time and was imprisoned for it. Inspired by the memoirs of a Scottish sailor, Defoe wrote *Robinson Crusoe* by incorporating and developing those memoirs into his fictional world. This story was loved by adults and children, inspiring many different versions by other writers. Like many works of the time, *Robinson Crusoe* started as an adventure novel for adults but entered the realm of children's literary classics due to its popularity among children. Another work from this century, written by another English author, Jonathan Swift, titled *Gulliver's Travels*, also became one of the most famous works in this field. However, it was not initially written for children. The mysterious and fantastical adventures of Gulliver, who finds himself in the land of giants and dwarfs after a shipwreck, were highly appreciated and quickly embraced by children. However, Swift wrote this work as a political critique of his era. From this perspective, the suitability of these works for children is subject to debate when analyzed with subtextual readings. Nevertheless, considering the period in which they were written, these works played an essential role in developing children's literature in subsequent periods by being pioneers in the field.

The reflections of the Romanticism movement in literature can be seen in children's literature works in the 19th century. In this context, folk tales, poems, and stories began to be compiled and published for children. The Brothers Grimm, Jakob and Wilhelm, compiled German folk tales in the early 1800s and published many popular children's tales such as *Hansel and Gretel*, *Snow White and the Seven Dwarfs*, *Cinderella*, and *Town Musicians of Bremen*. These folk tales were soon translated into English and published in many countries, and illustrations started to be included in these books. Folk tales have been an essential cornerstone in the emergence and development of children's literature. Unlike the tales of the Grimm Brothers and Perrault, which were compilations, *Andersen's Fairy Tales* written by H. Christian Andersen in 1828, based on his own experiences and observations, are still being read and taught today. *The Little Match Girl*, *The Steadfast Tin Soldier*, *The Ugly Duckling*, and *The Little Mermaid* are some of the most well-known tales that remain popular. In the West, the beginning of geographical explorations also increased people's interest in adventure books. *Treasure Island*, written by Robert L. Stevenson in 1883, became one of the century's most famous works and successfully entered the realm of children's literary classics.

With the changing world in the mid-19th century, there was also a shift in the approach to the concepts of childhood and child. As a result, from the second half of this century, children's literature began to include elements of unreality and imagination. Childhood was now accepted by society and started to be perceived as the most beautiful period of human life. Consequently, children's literature works began to move away from being didactic and attempting to shape and guide the child. Instead, the primary purpose of these works written for children was to entertain and educate them. A notable example of such work is *Alice's Adventures in Wonderland*, published in 1865 under the pen name Lewis Carroll by Charles Ludvig Dodgson. It was intended to entertain children and stimulate their imaginations (Sinar, 2007, p. 49). As children began to socialize and gain value within society in the second half of the 18th century, efforts focused on children's literature intensified in the Western world. Therefore, this period is also recognized as the beginning of children's literature in the Western context.

Excluding the tradition of oral literature, Şirin (2007, pp. 30-33) divides written children's literature into three distinct periods, considering the stages of development and change it has undergone. The first stage is characterized by books not written explicitly for children but are accepted as children's classics. Books such as *Twenty Thousand Leagues Under the Sea* and *Robinson Crusoe* fall into this category. According to Şirin, the second stage is books primarily intended for child readers. It is widely known that until the second half of the 18th century, children did not occupy the subject's position in literature but remained objects. However, books published after this period, such as *The Adventures of Nils Holgersson*, *Heidi*, *Pinocchio*, *Little Lord Fauntleroy*, and *A Little Princess*, marked a turning point in reflecting the image of childhood as a subject in literature. The third stage comprises innovative literature with child protagonists (Şirin, 2007, p. 34). This stage can also be referred to as literature that embodies the changing perception of childhood.

Since the 1950s, children's literature has begun to place the child, the reality of childhood, the child's language, and, most importantly, the relativity of the child at its core. As a result, the child, previously the object of literature, has been emancipated from this position and advanced to the subject's status. It is important to note that no rule states that the reader of books with child protagonists should exclusively be children or will

exclusively be children. Examples of literature with child protagonists include *My Sweet Orange Tree*, *Pippi Longstocking*, *Momo*, and *Konrad or the Child from the Tin Can*. One of the most well-known works in French children's literature written during this century is *The Little Prince* by Saint Exupéry, translated into numerous languages. This work also appeals to adults, despite being a children's book in terms of its main character being a child and its content revolving around events that cater to children. It questions adults' need to depart from their worlds entangled with numbers and devoid of imagination.

When we examine the historical development of children's literature, we can observe significant progress from when the child was seen as the fruit of sin to when the child became the subject of literature. Various sociological developments, such as changing social and governmental structures, increasing economic opportunities, and advancing technology, have played a crucial role in shaping children's literature into its present form and will continue to do so. Children's literature, just like literature in general, cannot be unaffected by all these advancements and transformations. The modern childhood paradigm is at the core of the contemporary understanding of childhood in this century. However, it is impossible to claim that this modern childhood paradigm has fully developed.

Concluding Remarks

Children's literature is a distinct genre that has evolved, reflecting changes in social perceptions of childhood and young readers' evolving needs and interests. Initially, children's stories were primarily intended to impart moral and educational lessons. In addition, these stories served as didactic tools, aiming to cultivate virtuous behavior and instill cultural values in young minds.

During the Renaissance and Enlightenment eras, a shift occurred in childhood perception. Children were increasingly seen as unique individuals with distinct needs rather than miniature adults. This shift influenced the development of children's literature, as authors began to write specifically for young readers. The advent of the Industrial Revolution brought about significant changes in publishing and increased access to books. This development, in turn, led to a surge in the production and availability of children's literature. Later on, we witnessed remarkable advancements in children's literature in the twentieth century. Additionally, including diverse

voices and perspectives expanded the scope and representation of children's literature.

The historical development of children's literature reflects an evolving understanding of childhood and a recognition of the importance of cultivating young minds through literature. Children's literature has come a long way from didactic moral tales to imaginative and diverse narratives. It continues to evolve, embracing new technologies and addressing contemporary issues while capturing the essence of childhood and sparking the imagination of young readers. However, as Polakow (1993, p. 8) points out, childhood cannot be considered an unchanging and universal concept independently of historical, cultural, and religious contexts. Instead, childhood is shaped by social and cultural factors that influence how individuals perceive themselves, their family, and their role in society. In other words, childhood is a social system that varies depending on different perspectives and beliefs.

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CHAPTER 9

**SELF-EFFICACY TO TURNOVER INTENTION: A SERIAL
MEDIATION THROUGH JOB CRAFTING AND WORK
ENGAGEMENT**

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INTRODUCTION

High turnover intention emerges in the academic sector as a significant challenge that can have negative effects on organizational effectiveness, financial status, reputation and many other areas (Lambert et al., 2001). Although previous research has identified various factors that contribute to turnover intention among academics, few details are known about how these factors operate in the Turkish context.

The higher education system in recent years, Türkiye has witnessed tremendous changes, including the rapid expansion of the sector, increased competition for academic positions and political pressures on academics. These changes may have contributed to increased turnover intentions among Turkish academics and therefore studying turnover intention among academics is important.

Previous research has identified that several factors such as low job satisfaction, poor work-life balance, and lack of adequate professional development opportunities contribute to turnover intention among academics (Park and Johnson, 2019). Individual-level elements such as self-efficacy, job crafting, and work engagement however, have received less attention in terms of their potential influence in reducing turnover intention.

The literature suggests that turnover intention is an antecedent of turnover (Cheng et al., 2016; Griffeth et al., 2000). Takase (2010) asserts that turnover intention is a complicated process that develops as a result of a negative psychological response, and at the end of the process, one may either decide to quit, withdrawal behaviours or silence may be observed. Several other studies have examined other factors that may impact an employee's intention to leave, including work engagement (Laschinger, 2012), job crafting (Dominguez et al., 2018), and self-efficacy (Shahpouri et al., 2016).

Self-efficacy focuses on personal beliefs that one has influence over their life and can alter situations, events, and interpersonal connections (Bandura, 1997). In the academic context, self-efficacy can influence factors such as an academic's motivation, job crafting behaviour, engagement, performance and commitment to their job, and these are factors that can influence turnover intention (Akkaş and Bayhan Karapınar, 2019, Bakker and Demerouti, 2009). The theoretical basis of the research can be stated by Social Cognitive Theory (Bandura, 1986), COR Theory (Hobfoll, 1989) and BB Theory (Fredrickson, 1998). People are seen by SCT (Bandura, 1986) as

active agents in their surroundings (Bandura, 1989). Research shows that the level of self-efficacy can affect job crafting, work engagement and turnover rates (Harter et al., 2002). However, according to JDR theory, self-efficacy is considered as one of the personal resources. Employees that have a high level of self-efficacy strive to expand their resources. In this direction, they will show work crafting behaviour. Conversely, in the literature, job crafting refers to the pre-planned and purposeful changes that employees make to the job design to make it compatible with their choices, objectives, and strengths (Schafeli and Bakker, 2004). By matching their jobs to their needs and interests, academics may feel more involved and fulfilled in their work, which may reduce turnover intention (Xanthopoulou et al., 2009).

According to the BB theory (Fredrickson, 1998), as an employee's level of work engagement increases, they will be motivated to continue. However, if they do not have the necessary resources to shape the work, their level of turnover intention may increase. In these difficult conditions of scarce resources, employees will try to increase their resources. According to the COR (Hobfoll, 1989), employees try to keep an optimal level of resources in order to save resources that are already available. These resources are important for both psychological well-being and coping with stress. The BB Theory (Fredrickson, 1998) describes a process in which people can create new resources with their existing resources and thus increase their existing resources. Employees who can retain and increase their resources will also improve their degree of work engagement. Together, these theories help us to explain our model and help us to comprehend the connection between job crafting, work engagement, and turnover intention.

Increasing job resources can have a positive impact on employees' work engagement and motivation. Job resources, in accordance with the JDR model's motivating process is the most important indicators of employee motivation (Bakker and Demerouti, 2007). Therefore, in this research, we prioritized the job resources dimension (social and structural resources). Tims et al. (2013) claim that while job crafting will have a short-term negative impact on turnover intention, it will have a long-term positive effect on job crafting and work engagement.

In this article, it is aimed to determine the serial mediation effect of self-efficacy on turnover intention along with job crafting and work engagement among academics in Türkiye. The sample consists of academic staff working in public universities in Türkiye. Our article aims to contribute

to the ongoing debate on turnover intentions in the academic sector by emphasizing the role of individual-level factors in preventing turnover intentions among academics. Drawing on existing literature and taking into account the unique circumstances faced by academics in Türkiye, it is important for academic institutions in the country to place high priority on enhancing self-efficacy, job crafting, and work engagement among faculty members. This emphasis is necessary to mitigate turnover intentions and ensure the retention of valuable academics. Strategies such as providing professional development opportunities, promoting job crafting and autonomy, and fostering a positive work environment can help increase self-efficacy, job crafting, and work engagement among academics. It is also important for academic institutions to conduct regular surveys or assessments to monitor turnover intentions and identify potential problems or areas for improvement. In this way, the reasons for turnover intention and how it can be reduced can be better understood. This information can help academic institutions to improve their policies and practices to increase employee engagement and motivation. In addition, the results of this research can also serve as a guide for academic institutions in other countries and provide ideas on turnover intention for employees in different sectors. As a result, this research aims to contribute to increasing the business sustainability of academic institutions in Türkiye by providing recommendations for reducing turnover intention.

1. Literature Review

1.1. Self-Efficacy and Job-Crafting

Self-efficacy explained by Bandura (1989) as an important determinant of human behaviour within the framework of SCT and many theoretical and experimental studies have been conducted on this subject. "Self-efficacy" is the phrase used to describe a person's belief in their ability to begin and continue an action in order to successfully cause consequences in their surroundings (Bandura, 1994; Wood and Bandura, 1989). Because they organize their efforts and resistance to pursue their goals, people who believe in themselves believe they can succeed and produce the expected results. As a result, when confronted with difficulties and harsh events, they grow more resilient (Stajkovich and Luthans, 1998). Bandura (1997) asserts that those with self-efficacy rely on their own resources. The ability to bounce back

quickly from setbacks, persist in their efforts, and not give up is the key distinction between those with high and poor self-efficacy.

In a study by Tims et al., (2012), people who have high self-efficacy exhibit the following work-crafting behaviors: boosting structural or social job resources; challenging job demand; and lowering hindering job demands. As indicated by Bakker et al. (2014), when people change the level of job demands and resources, it is known as "job crafting". It also highlights the proactive, bottom-up approach that workers use when they modify the duties and parameters of their work. Self-efficacy was included as a personal resource in the JD-R model by Xanthopoulou et al. (2009), who claimed that this measure serves a motivating function. Individuals can affect job demands and resources through self-efficacy, according to Tims and Bakker (2010). When people have enough personal resources, they can advance their job resources (Bakker and Demerouti, 2014).

Self-efficacy beliefs seem to help employees find ways to control their social and structural resources (Caprara and Steca, 2005). Individuals may seek more structural job resources, such as generating opportunity for development at work or expanding their job autonomy. They may seek social work resources by seeking help or advice from colleagues to better cope with the demands of their work. According to "cultivation hypothesis" (Schwarzer and Knoll, 2007) self-efficacy beliefs preserve and cultivate social resources, and this mechanism supports this claim. Through self-regulating social activities, people who want to have better relationships with others actively seek out social circumstances that would benefit them (Alessandri et al., 2009), which helps people form more fulfilling social connections (Bandura, 1997). Gaining the respect and trust of coworkers, fostering teamwork and rapport, pursuing professional growth, minimizing power distance with immediate supervisors and higher management, engaging in decision-making processes, are all ways to achieve this (Borgogni et al., 2010).

Ventura, Salanova, and Llorens (2008) discovered that there is a correlation between high levels of self-efficacy and challenging demands, which positively predicts work engagement. Low self-efficacy, in contrast to high self-efficacy, may hinder the ability to overcome challenging job demands. Self-efficacy encourages positive change behavior and preparedness for action, as well as individual learning and goal attainment (Schaubroeck and Merritt, 1997). Empirical studies have demonstrated a link between optimistic perceptions about one's own abilities and proactive actions

including initiative-taking and using proactive coping mechanisms (Salanova, Grau, and Martinez, 2006). Personal resources also affect how individuals view and react to their surroundings (Xanthopoulou et al., 2009). As stated by Consiglio et al. (2013), self-efficacy specifically affects perceptions of environmental elements and the meaning assigned to tasks and activities. High self-efficacy people have higher expectations for themselves, put in more effort and tenacity, and are more curious about their surroundings (Mohammed and Billings, 2002). In order to deal with difficult situations and achieve their goals, people are consequently more prone to accumulate resources (Xanthopoulou et al., 2009). In other words, they raise their expectations of demanding work because they are more inclined to take on additional job responsibilities, participate in creative initiatives, and engage in activities that provide incentives. Based on the findings in the literature, the following hypotheses have been proposed in this study:

H1: Self-efficacy has a positive effect on structural job resources.

H2: Self-efficacy has a positive effect on social job resources.

1.2. Job Crafting and Work Engagement

The relationship between demands, resources, psychological states and outcomes can be explained by the JD-R model (Schaufeli and Bakker, 2004). The model can be used in any workplace (Bakker and Demerouti, 2014). Each job may be characterized using one of two distinct work characteristics, including job demands and job resources, as stated by Bakker and Demerouti (2007). Due to the JD-R model, having a job with high demands and few resources leads to high levels of stress, physical expenses, and psychological costs (i.e., turnover intention). Contrarily, strong expectations and lots of resources lead to a great deal of engagement and drive at work (Rodriguez-Muoz et al., 2012; Tuckey et al., 2012).

In accordance with earlier research (Bakker et al., 2012; Halbesleben, 2010), job crafting and work engagement are positively correlated. Based on the JD-R model, a satisfying, positive mental state called "work-related engagement" (Schaufeli et al., 2002). The desire to work hard and mentally, the resolve to work hard at one's job, and the tenacity in the face of difficulties are all examples of vigor. A great commitment to one's work and a sense of challenge, inspiration, pride, and significance are referred to as dedication. In addition, time goes quickly when someone is totally immersed and happy in their work (Schaufeli et al., 2006) is absorption. Employees will therefore

likely have better levels of their own job engagement if they deliberately organize their workplace to give more resources and increase the level of challenge.

In their research of managers at a Dutch telecoms business, Schaufeli, Bakker, and Van Rhenen (2008) hypothesized that adjustments in job resources would improve work engagement over the course of a year. In their research of teachers, Bakker and Bal (2010) discovered that changes in job-related resources on a weekly basis predicted work engagement. They also discovered that instructors with high levels of self-efficacy were the most adept at mobilizing their own professional resources.

Self-efficacy and job resources showed a short-term (4 months) and long-term (8 months) lagged effect on work engagement, according to the cross-lagged SEM analysis (Simbula et al., 2011). Salanova et al. (2006) carried out longitudinal research across two waves with 258 teachers to examine the link between personal and job resources (such as self-efficacy and social support) and asserted that self-efficacy is a crucial personal asset for creating good experiences in the future and improving wellbeing, including being absorbed in one's job, loving one's work, and work engagement. As stated by Xanthopoulou et al. (2009), work engagement may be explained by a combination of personal and job resources. Over the course of two years, they studied 163 employees longitudinally in two waves. It was anticipated that the link between job resources, personal resources, and work engagement would change over time. Based on the findings in the literature, the following hypotheses have been proposed in this study:

H3: Increasing structural job resources has a positive effect on work engagement.

H4: Increasing social job resources has a positive effect on work engagement.

1.3. Work Engagement-Turnover Intention

The COR (Hobfoll, 1989) theory may be used to explain the connection between work engagement and turnover intention. Employees who are highly engaged at work are less likely to leave their organization because they want to keep up their positive attitude. Existing research has demonstrated the beneficial impacts of work engagement on an organization's performance, well-being, and work engagement as well as on absenteeism,

job burnout, and desire to leave the company (Bakker and Bal, 2010; Xanthopoulou et al., 2009).

Positive feelings are thought to be experienced by those who have high levels of work engagement, nevertheless (Kim et al., 2013). Additionally, highly engaged workers foster a favorable work environment by encouraging their coworkers to be upbeat and behave positively, which significantly lowers other workers' intentions to quit (Demerouti et al., 2010). Work engagement and turnover intention level of the company were found to have a substantial negative association in Halbesleben's (2010) meta-analysis. Due to their stronger connection to their work, employees with high levels of work engagement can preserve their job and personal resources (such as self-efficacy) in their current workplace and continue to enjoy their profession (Bhatnagar, 2012). Based on the findings in the literature, the following hypotheses have been proposed in this study:

H5: Work engagement has a negative effect on turnover intention.

1.1 Self-efficacy - Job Crafting - Work Engagement - Turnover Intention

Through the perspective of Hobfoll's COR theory (Halbesleben, 2010; Xanthopoulou et al., 2009), it is possible to comprehend the link between self-efficacy, job crafting, work engagement, and turnover intention. According to COR theory, people make an effort to get and protect valuable resources, including their own resources like self-efficacy. Employees may actively seek for, acquire, and amass the resources they need for their work by making use of their self-efficacy beliefs.

Employees can adapt their workplace demands and resources to fit with their own needs and aspirations through the proactive modification of their responsibilities, relationships, and perceptions at work known as job crafting (Leiter and Maslach, 2010). In relation to the COR theory, individuals work to acquire, safeguard, and maintain the resources they value, including intangible assets like self-efficacy. The end result is an increase in work engagement and a decrease in intentions to quit, especially when these resources are utilized in conjunction with tools like job demands and job crafting that may be used to adjust resources.

Employees with high levels of self-efficacy have a tendency to proactively balance job demands and resources, resulting in a demanding

workplace that inspires interest and absorption. Employees with higher levels of self-efficacy are more likely to regard every scenario as an opportunity to improve the workplace (Bowling et al., 2010), which raises their level of job engagement and, as a result, lowers their intentions to leave. Personal assets like self-efficacy offer emotional support and motivation by minimizing the negative consequences of job demands, which in turn lowers the likelihood of turnover. According to SCT, employees with high self-efficacy will act proactively and change their job resources (Consiglio et al., 2015). Bakker and Demerouti (2008) suggested the job demands-resources (JD-R) paradigm to boost workplace engagement. They thought that having a job and having personal resources both individually and collectively had a beneficial impact on job satisfaction, which produced favorable results (in this case, the goal of minimal turnover).

Hobfoll et al., (2000) found that although people having control over the substantial resource pools are more inclined to spend their resources in order to enjoy future resource benefits. A study conducted by Parker et al., (2010), proactive employees make an effort to blend in with their surroundings. They craft job resources and provide a challenging workplace that cultivates the enthusiasm and absorption that define work engagement. Xanthopoulou et al. (2009) examined the function of job resources and personal resources (such as self-efficacy) in explaining work engagement. Over the course of 1.5 years, they performed a longitudinal research with two waves among technical professionals. In their study, Bakker and Demerouti, 2008, argued that job and personal resources have a positive impact on work engagement, thereby increasing job quality, innovation and reducing turnover intentions. Working in a resource-rich and demanding workplace is required of employees who maximize job demands and resources. Such a setting promotes work engagement (Bakker and Demerouti, 2008). Hakanen et al. (2005) discovered, for instance, that a combination of particularly high job demands, and job resources, facilitated work engagement. Additionally, Schaufeli et al. (2009) found that recorded sick leave was positively related to future work engagement in their study of managers and executives of a Dutch telecommunications business. Employees that are resourceful on the job actively endeavor to modify their working environments to suit their requirements and capabilities. Based on the findings in the literature, the following hypotheses have been proposed in this study: *H6: Structural job*

resources and work engagement serially mediates the relationships between self-efficacy and turnover intention.

H7: Social job resources and work engagement serially mediates the relationships between self-efficacy and turnover intention.

2. Methods

2.1. Procedures and Participants

The sample of the study Prof. Dr., Assoc. Prof. Dr., Dr. Lecturer, Research Assistant, and Lecturers working in the Faculty of Economic and Administrative Sciences at State Universities operating in Ankara. Face-to-face data collecting was used to acquire the data. The data had a 100% response rate and were collected using convenience sample method. The voluntary participation form was evaluated and authorized by academic personnel before the survey was started.

The $n > 8m+50$ criteria was used to determine an appropriate sample size (Tabachnick and Fidell, 2007). Self-efficacy is one dimension, turnover intention is one dimension, work engagement is one dimension, and job crafting is two dimensions, for a total of five dimensions in this scenario. As 8 times 5 + 60 equals 100, it is thought that at least 100 samples should be collected.

Additionally, the sample size for analyses employing AMOS and structural equation modeling (SEM) should be at least 200 (Kline, 2011). In light of this, a sample size of 208 was chosen for this investigation, taking into account a 5% margin of error within the target population's 95% confidence intervals. As a result, it may be said that enough samples were gathered to complete the analysis.

The findings showed that 41.50% (n=85) of men and 58.20% (n=120) of women participated in the study. 2.9% (n=6) of the participants have worked there for less than a year, 13.7% (n=28) for between one and three years, 15.1% (n=31) for between three and five years, 31.2% (n=64) for between five and ten years, and 37.1% (n=76) for longer than ten years. A little more than 5% (n=1) of the participants in the survey have worked in academia for less than a year; 4.4% (n=9) have worked there for one to three years; 14.60% (n=30) have worked there for three to five years; 28.2% (n=58) have worked there for five to ten years; and 52.20% (n=107) have worked

there for more than ten years. Of the participants in the study, 48.8% (n=100) were research assistants, 9.3% (n=19) were lecturers, and 13.2% (n=27) were PhD academics; 18.5% (n=38) were associate professors and 10.2% (n=21) were professors.

2.2. Measures

The cross-sectional research technique was utilized in this study, and the questionnaire method was used to gather responses. The participants were given a questionnaire with two sections. In the first three scales there is the turnover intention scale, job crafting scale, self-efficacy and work engagement scale are all included in the first three parts. The demographic features of the participants are included in the last section.

Turnover Intention Scale: A three-item, one-dimensional scale designed by Cammann et al. (1983) and translated into Turkish by Gürbüz and Bekmezci (2012) was used to assess turnover intention. It includes one dimension and three objects. Items like "Sometimes I think about quitting my job" fall under this dimension. The scale uses a 5-point Likert-type rating system (1 being totally opposed to 5 being absolutely in agreement).

Job Crafting Scale: Participants' job crafting level was measured with the Job Crafting Scale developed by Tims, Bakker, and Derks (2012). The scale, consisting of 21 items, contains four sub-dimensions. The Turkish translation was made by Akın, Sarıçam, Kaya, and Demir in 2014. The 4 sub-dimensions of the scale job demands and resources are: increasing structural job resources (5 items), reducing challenging job demands (5 items), increasing social job resources (5 items), and increasing demanding job demands (6 items). Under this scale there are items such "I try to develop my skills in my current job (increasing structural job resources); I organize my job/task in a way that is less emotionally demanding for me (reducing challenging job demands); I ask my superior to let me know if they are satisfied with the work I do (increasing social job resources); When there is nothing more to be done at work, I see this as an opportunity to start new projects (increasing demanding job demands)". The reliability coefficients for the sub-dimensions of the scale are as follows: .76 for increasing social job resources, .73 for increasing challenging job demands, .77 for decreasing hindering job demands and .75 for increasing structural job resources. The 5-point Likert-type evaluation scale is used in the scale (1=I definitely disagree, 5=I completely agree).

Work Engagement Scale: The short version of the scale developed by Schaufeli, Bakker and Salanova in 2006 was translated into Turkish by Özkalp and Meydan (2015). The scale consists of 9 items but in this study, one dimension was used (Schaufeli et al., 2006). The internal consistency reliability coefficient is .85. The 5-point Likert-type evaluation scale is used in the scale (1=I definitely disagree, 5=I completely agree).

Self-Efficacy Scale: The General Self-Efficacy Scale developed by Sherer and colleagues (1982) was adapted into Turkish by Yıldırım and İlhan (2010). The scale consist of 17 items. Under this scale there are items such as “I am capable of handling difficult situations.” The internal consistency reliability coefficient is .86. The scale typically ranges from 1 (not at all confident) to 5 (completely confident).sp

Demographic Variables: Age, gender, position, length of work at that university, and overall employment were all taken into account as control factors in the study.

3. Results

3.1. Preliminary Analysis

The data cleaning methods were carried out in the order suggested by Tabachnick and Fidell (2001) before beginning the descriptive analysis. The variables appeared to correspond to the assumption of normal distribution, and no missing or outlier values were discovered. Total scores were calculated following the evaluation of scale reliability, and confirmatory factor analysis tests were run. Tests for mediator analysis and hypothesis testing were started as soon as the model showed compatibility. In this regard, two various models were evaluated. Confirmatory factor analysis was performed using AMOS 23, and Process Macro (Model 6) was used to examine the mediating impacts of self-efficacy and turnover intention as well as the mediating effects of job crafting and work engagement.

3.2. Confirmatory Factor Analysis

CFA was conducted for the scales, following the results from the preliminary analyses because the factor structures of the scales had previously been disclosed and the scales had been designed in accordance with a certain theory.

Table 1: CFA results

Scales	$\Delta X^2/sd$	RMSEA	CFI	GFI	AGFI
Self-Efficacy	1.96	.069	.973	.970	.92
Increasing structural resources	1.676	.058	.996	.992	.959
Increasing social resources	2.42	.078	.912	.959	.901
Work Engagement	1.491	.049	.975	.961	.907
Turnover Intention	1.43	.40	.935	.946	.917

The confirmatory factor analysis (CFA) outcomes for the scales were evaluated and displayed in Table 1. Based on the analyses, all the scales demonstrated fit statistics that fell within the acceptable range (GFI, CFI, AGFI >.90; RMSEA < .08; $\Delta X^2/sd < 3$; Şimşek, 2020).

3.3. Descriptive statistics and correlations

To ascertain the associations between the variables, a correlation analysis was conducted. The correlation coefficients between the scales were evaluated, and no results were found to be exceeding .70 individuals were found (Tabachnick & Fidell, 2001). This suggests there are no multicollinearity problems. Table 2 includes information like the number of items for each scale, variable means, standard deviation values, scale Cronbach's Alpha values, and correlation coefficients between the variables.

Table 2: Descriptive Statistics and Correlations

Variables	Mean	SD	α	1	2	3	4	5
Self-efficacy	4,08	0,6	0,886	1	,588**	0,082	,533**	-,313**
Increasing structural resources	4,29	0,51	0,831		1	,174*	,548**	-,193**
Increasing social resources	3,85	0,9	0,879			1	,168*	-,0104
Work Engagement	3,7	0,73	0,896				1	-,478**
Turnover Intention	3,03	1,28	0,897					1

*p<.05 (two-tailed), **p<.01 (two-tailed), α =Cronbach's alpha coefficient

According to Table 2, the mean of self-efficacy is 4.08; increasing structural resources is 4.29; increasing social resources is 3.85; work engagement is 3.70, and turnover intention is 3.03. The correlation between self-efficacy and increasing structural resources ($r = .588$; $p < .01$), and work engagement ($r = .533$; $p < .01$) have a positive and significant relationship. On the contrary self-efficacy and turnover intention ($r = -.313$; $p < .01$) have a negative and significant relationship. There is not a significant relationship between self-efficacy and increasing social resources ($r = .082$; $p > .05$).

Table 3: Serial Mediation: Self-Efficacy, Increasing Structural Resources, Work Engagement, Turnover Intention

Predictor Variable	Outcome Variables					
	ISR		WE		TOI	
	<i>b</i>	<i>SE</i>	<i>b</i>	<i>SE</i>	<i>b</i>	<i>SE</i>
SEf	.053	.098	.549***	.075	-.163**	.137
ISR	-	-	.126**	.053	-.039	.088
WE	-	-	-	-	-.753**	.113
	$R^2 = .001$		$R^2 = .226$		$R^2 = .254$	
	F (1,207) = 2.975; $p < .001$		F (2,206) = 30.0941; $p < .001$		F (3,205) = 23.2759; $p < .001$	

SEf: Self-Efficacy, ISR: Increasing Structural Resources, WE: Work Engagement, TOI: Turnover Intention

Self-efficacy has an insignificant and positive impact on increasing structural job resources ($b = .053$; $p > .05$; $F = (1,207) = 2.975$; $R^2 = .001$). Increasing structural job resources has a positive and significant impact on work engagement ($b = .126$; $p < .05$). Self-efficacy and increasing structural job resources together have a positive and significant impact on work engagement ($b = .549$; $p < .001$; $F = (2,206) = 30.0941$; $R^2 = .226$). Work engagement has a negative and significant impact on turnover intention ($b = -.753$; $p < .05$). Increasing structural job resources and work engagement together have a negative and insignificant impact on turnover intention ($b = -.039$; $p > .05$). Self-efficacy, together with increasing structural job resources and work engagement have a negative and significant impact on turnover intention ($b = -.163$; $p < .001$; $F = (3,205) = 23.2759$; $R^2 = .254$).

Indirect eff	Effect	Boot SE	90 %CI	
			Boot LL	Boot UL
X>M1>Y	0,16	0,05	0,0647	0,2841
X>M2>Y	-0,48	0,09	-0,6732	-0,3098
X>M1>M2:	-0,08	0,03	-0,163	-0,0281

Note: X: Self-Efficacy; M1: Increasing Structural Resources ; M2: Work Engagement; Y: Turnover Intention.

The results demonstrated that the full mediation of self-efficacy, increasing structural resources, work engagement, and turnover intention was significant ($\beta = -.08$; 95% [CI] = $-.163$ to $-.0281$), providing support for Hypothesis 6.

Table 4: Serial Mediation: Self-Efficacy, Increasing Social Resources, Work Engagement, Turnover Intention

Predictor Variable	Outcome Variables					
	ISR		WE		TOI	
	<i>b</i>	<i>SD</i>	<i>b</i>	<i>SD</i>	<i>b</i>	<i>SD</i>
SE	.053	.098	.396***	.084	-.030**	.029
ISR			.517***	.099	.081**	-.014
WE					.023**	-.007
	$R^2 = .346$		$R^2 = .368$		$R^2 = .248$	
	F (1,207)=109,595; p<.001		F (2,206)=59,966; p<.001		F (3,205)=22,528; p<.001	

SE: Self-Efficacy, *Increasing Social Resources*, WE: Work Engagement, TOI: Turnover Intention

Self-efficacy has an insignificant and positive impact on increasing social job resources ($b = .396$; $p < .001$; $F = (1,207) = 109,595$; $R^2 = .346$). Increasing social job resources has a positive and significant impact on work engagement ($b = .517$; $p < .001$). Self-efficacy and increasing social job resources together have a positive and significant impact on work engagement ($b = .396$; $p < .001$; $F = (2,206) = 59,966$; $R^2 = .368$). Work engagement has a positive and significant impact on turnover intention ($b = .023$; $p < .05$). Increasing social job resources and work engagement together have a negative and significant impact on turnover intention ($b = .081$; $p < .05$). Self-efficacy, together with increasing social job resources and work engagement have a negative and significant impact on turnover intention ($b = -.030$; $p < .001$; $F = (3,205) = 22,528$; $R^2 = .248$).

	Indirect eff	Effect	90 % CI		
			Boot SE	Boot LL	Boot UL
1	X>M1>Y	-.0021	.0099	-.0218	.0212
2	X>M2>Y	-.4135	.0861	-.5941	-.2546
3	X>M1>M2:	-.0051	.0096	-.0295	.0087

Note: X: Self-Efficacy; M1: Increasing Social Resources ; M2: Work Engagement; Y: Turnover Intention.

The results demonstrated that there is not a mediation effect of self-efficacy on turnover intention through increasing structural resources and work engagement ($\beta = -.0051$; 95% [CI] = $-.0295$ to $.0087$). Hypothesis 7 was rejected.

4. RESULTS AND DISCUSSION

In this study, the impact of self-efficacy on turnover intention through job crafting and work engagement was investigated. Data were collected from 208 academic staff working in Public Universities. The hypotheses were tested in AMOS, SPSS 23 and Process macro (Model 6).

Based on the literature on self-efficacy, the JDR model (Schaufeli and Bakker, 2004) and SCT (Bandura, 1986), it has been predicted that employees with high self-efficacy are more likely to craft as a way of maintaining their level of work engagement. According to Hobfoll's (1989) COR theory and Fredrickson's (1998) BB theory, as an employee's level of work engagement increases, they will tend to protect, maintain and increase it. However, if the employee lacks the essential resources to be able to craft, the likelihood of turnover may rise. When the research findings were analysed, there was not a significant relationship between self-efficacy and increasing structural resources. Hypothesis 1 is rejected.

On the other hand, many studies in the literature suggest that personal resources and job resources predict work engagement (Xanthopoulou et al., 2009). This can be interpreted as self-efficacy alone has no effect on increased social resources, but together with job resources, it has a significant effect on work engagement. Consequently, it has been observed that high self-efficacy levels of academic staff will not create an increase in the level of work

engagement alone, but it will be significant when social job resources are also high. Hypothesis 2 is rejected.

In the second model, in which the effect of increasing structural resources on work engagement was analysed, a positive and significant relationship was discovered. Hypothesis 3 is accepted. Increasing structural resources has a positive and significant effect on work engagement. The effect of increased social resources on work engagement is found to be positive and significant in the same direction with the literature. Hypothesis 4 is accepted. When the effect of work engagement on turnover intention is analysed, it is determined that it has a negative and significant effect. Hypothesis 5 is accepted. The results are consistent with the literature (Akkaş and Bayhan Karapınar, 2019; Bakker and Demerouti, 2009).

Self-efficacy has been found to have a negative and significant impact on turnover intention when combined with increasing structural job resources and work engagement. Hypothesis 7 is accepted. The effect of self-efficacy on turnover intention through increasing structural job resources and work engagement was analysed, and a serial mediation relationship was found. This can be interpreted as that employees with high self-efficacy will create their own resources by making changes in job demands and change the situation in their favour by reducing turnover intention (Bakker, 2017; Tims et al., 2013).

In the last hypothesis, the effect of self-efficacy, increased social job resources and work engagement on turnover intention is not significant. Hypothesis 8 is rejected, no mediation relationship is found. When the research results are analysed, it is seen that the self-efficacy level in the sample is high. According to SCT, whether crafting will be done, how much effort will be made to increase resources, how long this effort will be sustained, and employees' perceptions of job demands and resources are determined according to their self-efficacy levels. Job demands are perceived as challenging and resources are perceived as plentiful in individuals who have high levels of efficacy and believe that they can effectively control their environment (Schaufeli and Bakker, 2004; Llorens et al., 2006). Therefore, employees may not feel the need to transform their social job resources. Therefore, a mediation effect may not have been obtained.

When the study data are analyzed, it becomes clear that the sample has a high degree of work engagement. Employees with a high level of work engagement have a more positive attitude towards their jobs, colleagues and

the organisation as a whole and perform better at work (Bakker and Demerouti, 2009; Hobfoll et al., 2000). Employees who already have high social resources due to work engagement may not tend to increase their social resources. This may be the reason why no mediation effect was detected.

In addition to these findings, Hobfoll (2002) argues that resource acquisition has only a modest effect on its own, that people endeavour to acquire, protect and preserve what they value, such as material, social, personal or energy resources, and that only when faced with resource loss, resource acquisition gains importance and creates a motivational effect. However, the theory suggests that employees who are tired and have limited resources are willing to invest their resources only when there is a high potential return. Moreover, in the case of investing in resources, the employee will not want to invest in new resources if he/she is faced with the risk of losing the resources at hand (Maslach et al., 2001). In this context, the model may not have yielded the expected result and the mediation effect could not be obtained because the employees were not motivated to gain social resources.

Moreover, Wang et al.'s (2020) study revealed that despite employees' high levels of self-efficacy, when they do not feel social support at work, they only focus on their relationships with others, which may suggest that individuals will want to increase their social job resources more when there is a supportive working environment at work. It can be argued that the absence of social support at work would prevent our sample from wanting to expand their social resources (Huyghebaert-Zouaghi et al., 2021).

5. Recommendations and Limitations

The importance of the study is that encouraging employees to increase their self-efficacy and job crafting can result in higher work engagement and lower turnover intention at work. In addition, the research adds to the body of knowledge on JDR theory and the variable of self-efficacy.

Because the sample is made up of workers with high levels of education, one of the study's weaknesses is that its generalizability is limited. Data collection for the study also included using the survey approach. However, this constraint could be addressed by incorporating both qualitative and quantitative techniques for data collection (Vijver and Leung, 1997).

Another limitation is that the study may suffer from common variance error. This error can occur when individual ratings, data from a single source and at a single time, and dependent and independent variables are measured together. To address this limitation, participant identity information was not collected. Furthermore, Harman's one-factor test was carried out to identify common variance error, and no common variance error was found (Podsakoff et al., 2003).

The basic assumption in JDR theory is that stress will develop in individuals when there are few available resources in job and demand is strong. On the contrary, work engagement is affected where job resources are abundant and job demands are low, performance and work engagement will be high. Many studies have shown that positive outcomes will be high in workplaces that provide employees with high job resources and create a work environment with low job demands (Schaufeli and Bakker, 2004).

The study proposes the idea that it would be beneficial to promote training programs aimed at enhancing job crafting within the workplace. Employees can be shown that they can change their work demands and job resources and thus avoid negative outcomes. Studies also support this suggestion. Employees who were given the opportunity to create jobs were able to create more job resources and achieve more positive outcomes (Lichtenthaler and Fischbach, 2019).

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CHAPTER 10
THE JEWISH ECONOMIC UNDERSTANDING AND ITS
CONTRIBUTIONS TO THE MODERN ECONOMICS

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INTRODUCTION

It all began with the departure from Egypt. With the gold they had carried from exile, the Jews were able to leave Pharaoh's land as a prosperous society. The Jewish Bible describes this event as follows: "*But I will punish the nation that makes its descendants slaves, and then your descendants will come out of it with great wealth*²." Thus begins the epic exodus from Pharaoh's oppression. However, the Jews learn a bitter economic lesson from the exodus. The lesson is that the Egyptians' treasure is not the key to economic success. The Jews, weary and disheartened by Moses's commandments, initiate a rebellion and resolve to honor the exodus, which had been humiliating only a short time before (Zdun & Fel, 2014:85).

Following the lead of the Egyptians who had imprisoned them, they melted down their gold and other valuables to create a calf they wanted to worship and nearly deified. Aaron, the brother of Moses, tried to stop the Jews from doing this but was unsuccessful. The Jewish make the decision to worship material wealth because they only want to serve themselves and will not put up with anything else. If we apply Jewish interpretation to this historical occurrence, then "Material power, which is a tool in the service of God, has become an end in itself, and the only phenomenon that has emerged has been the sanctification of power, in a sense idolatry (Zdun & Fel, 2014:85).

In other words, enrichment strayed from its intended course and hurt monotheism when it was excluded from the framework of moral norms. The demolition of the golden idol with the assistance of the obedient Israelites and Moses's return from Mount Sinai were one event. Moses is horrified by the idolatry of accumulating money for its own sake and, in a fit of rage, he destroys the idol and threatens the entire people's ability to do so. This incident quickly gained acceptance as an ideology tenet and a key economics lesson. Moses presents the people with the Law that God gave him in place of the looted goods. The Ten Commandments, which are the rules of God, thereby serve as a new "moral framework" for all aspects of society, including economics (Zdun & Fel, 2014).

Judaism believes that following God's laws results in material wealth³ rather than a spiritual afterlife. The main way that hunger, poverty, and

²Genesis, 15:14.

³Genesis, 49:25-26; Leviticus, 26:3-13.

drought are portrayed is as divine curses and results of divine wrath⁴. Landowners with flocks and orchards that yield fruit in season and an abundance of things are examples of people who fear God. The land of Israel is described as a land flowing with milk and honey rather than as a dreary desert, as this is the region that God has divinely designated for the Jews to reside in and establish a Jewish nation. Both asceticism and poverty have no echoes of their purifying and spiritual effects. Therefore, it is considered normal that religious elders such as Abraham, Isaac and Jacob, who are considered to be the ancestors of the Jews, were all rich men (Tamari, 1997).

Jewish holy scriptures have a personality that forbids death and delays the laws of the afterlife. In order to grasp Jewish economic characteristics, it is first necessary to comprehend some of the ideas found in the Jewish Bible. As a result, we think that identifying some of the concepts in the Jewish Bible and establishing whether they are compatible with the economic standards of today will be helpful in understanding the interactions between religion and the economy and in formulating future policy. In this sense, justice, money, private property, capital, labor, the concept of free market, entrepreneurship and profit seem to be the first basic actions that stand out.

1. JUSTICE IN THE ACQUISITION OF INCOME AND DISTRIBUTION OF WEALTH.

There are provisions in the Jewish Bible to address and remedy the inequalities that inevitably exist in any economy. These provisions are not a matter of some form of redistribution, but rather a matter of creating a level economic playing field for each generation. In this way, it is aimed to ensure a kind of equitable distribution of income and wealth by preventing the transfer from generation to generation of the material advantages gained by one generation through the acquisition of wealth. There is much debate about land rights in the Jewish Bible and how land and labor were the crucial factors of production rather than capital in ancient Israel. Since God is the ultimate owner of the land, people do not have the right to own it permanently, either by sale or purchase. Thus the concept of the jubilee year arises. In Leviticus the meaning of the Jubilee year for the land is expressed as follows: 'Bless the fiftieth year and proclaim liberty to all the inhabitants of the land. It will be a

⁴Deuteronomy, 28:16-53.

jubilee for you; each of you will return to his family property and each of you to his tribe⁵ (Wilson, 1997, p. 30).

This theological principle appears to imply that all factors of production, i.e. slaves, should be liberated and those who lease or purchase land should return it to its original proprietor. The book of Leviticus teaches that God determined the allocation of tribal land, which must be respected. There is little 'natural' material inequality in tribal society, but this inequality will inevitably emerge as a result of people utilizing their talents, as some will be economically more successful than others. Land may be purchased, but the right of ownership expires at the next Jubilee, and the number of remaining harvest years may be reflected in the purchase price (Wilson, 1997, p. 30).

In other terms, market transactions are not problematic. In Adam Smith's terms, market transactions are regulated by an invisible hand (the hand of God). However, these transactions must not violate the laws established by God. Long-term land distribution should not be determined by market processes. As a result, the accumulated prosperity would become the master instead of God. It is also acknowledged that a person experiencing financial difficulties may wish to sell their property interest until the next Jubilee year. In such instances, relatives are permitted to repurchase previously sold items (Wilson, 1997, p. 30).

The Talmud also has something to say about the fair distribution of income. According to the Talmud, wealth has a self-perpetuating character. In doing so, a measure of justice must be observed. In particular, money should be used to compensate for damage and should be a tool for fair transactions. According to the Talmud, fraudulent acts are among the worst and most heinous offences. The prices of products must be reasonable, so the weights and measures utilized on the market must be accurate. Money must be obtained through hard work. Donations and/or acts of charity are therefore disapproved upon. Even if a task is challenging, it should not be used as a means of degradation. For this reason, the Talmud cautions against monotonous work that is overly reliant on others and is motivated by malevolent intent. Even in cases of necessity, wage labor must be performed equitably (Zdun & Fel, 2014).

In short, the Talmud follows a rigorous policy in the distribution of income and wealth. It does not approve of the exchange of wealth through

⁵Leviticus, 25:10.

unfair trade. It finds it right for the free market to function according to its own rules. Thus, it argues that the market, which will come to equilibrium by itself, will serve the fair distribution of income and wealth. It assigns a separate role to labor in the generation of income. Actions such as begging, charity and donation are not recommended as they would pacify labor. The Talmud's mentality is similar to today's free market understanding.

2. FUNCTIONALITY AND IMPORTANCE OF MONEY

For Talmudic academics, a significant advantage of monetary transactions over barter is that they can be reversed. When goods are exchanged, a transaction is considered to be final. A transfer of ownership occurs, after which the products can be utilized or consumed. However, refunds are available if the buyer feels overcharged or has been misled about the quality of the products. (Wilson, 1997, p. 47).

There is a discussion in the Talmud about the circumstances in which there is a right to withdraw a purchase or sale in case of overpricing. If the seller received one-sixth less than the item's normal value or the buyer paid one-sixth more than the item's normal value, either party has the right but not the obligation to terminate the transaction. Since the normal value reflects what is socially acceptable only under static conditions, this establishes a sort of ceiling and floor for irrevocable price fluctuations (Wilson, 1997, p. 47).

According to the Talmud, the value of money, typically silver, can fluctuate based on the price of agricultural products, reflecting the relative scarcity of commodities on commodity markets. On this basis, it attempts to develop a business cycle theory that differentiates between periods of prosperity, when money is inexpensive and commodities are expensive, and periods of stagnation, when money is expensive and commodities are inexpensive. This is an example of demand-driven behavior, as commodities are more expensive when the economy is thriving, reflecting higher levels of disposable income. In other terms, the result of demand pressure is inflation. In contrast, commodities may be inexpensive during a recession, but the population lacks the disposable income, or silver, to purchase them. Therefore, prices decline (Wilson, 1997, p. 48).

The importance attached to money necessarily depends on its form. Most Talmudic authorities, when discussing monetary concepts, draw particular attention to the definition of money as designed currencies, i.e., generally accepted coins. Some sources, however, extend the definition of

money to include means of payment other than coins. These extensions are not explicitly recognized by the Talmud as definitions of money. Instead they are inferred from Talmudic discussions. The most extreme view holds that a person who is obligated to pay compensation to another for damage he has caused may do so by payments in kind (Liebermann, 1979, p. 257).

It may also be inferred from the Talmudic ruling that this ruling may be modified for times when the debtor does not have the cash. Therefore, the ruling should not be regarded as definitive. Therefore, it seems possible to understand from the discussions that the creditor may sometimes incur the transaction costs of converting payments in kind into cash (Liebermann, 1979, p. 255).

Although payment instruments are defined very broadly by the Talmud, they are not defined by a rigid commodity standard as, for example, Friedman's definition. The definition is an exception rather than a rule and presumably serves to protect the creditor by minimizing its expected estimated losses: the transaction costs incurred may be less costly than waiting for the debtor to claim the amount owed in cash. An alternative definition relates to the questions of how to estimate the "value" of the loss and how the injured party should be compensated. From a Talmudic statement "It is possible to infer that valuation can be done with money and that money can be paid with its value (Liebermann, 1979, p. 255).

3. PRIVATE PROPERTY

Having property gives you broad control over an object. There are three ways to obtain it under Jewish law. First, ownership passes through a transaction; it never does so through a formal form or a contract. Both parties are free to leave till then. However, in the event that either party withdraws prior to the contract or the transfer occurs after payment, the withdrawing party is served with a notice that contains a curse in the following form. "*The God who punished the Egyptians, the inhabitants of Noah's flood and the perverted people of Sodom and Gomara by drowning them in water. The God who punished those who broke His promises in one swift swoop*" In such a case, the amount paid must be returned immediately. However, if one of the parties terminates the contract without payment, the person is now considered to be unreliable, although no fault is considered to have occurred⁶. Secondly, in Jewish law, a thing may be given only by the means by which it can be

⁶Babylon Talmud ,Baba Mezia, 49a.

sold. The giver does not go back on his word and does not sin, but in the case of a small gift, he falls into the category of untrustworthy persons." However, a verbal gift from a dying person is valid, even unaccompanied. A gift may be conditional and may fail if the condition fails. Thirdly; by occupation of items declared unclaimed, or lost or stolen property where the previous owner has renounced the intention to reclaim it (Webber, 1928, p. 88).

Another function of property is both to fulfil desires and to provide security against uncertainty. It is to explain an individual's or a society's demand for material goods. When speaking of the individual, the basic principle to be remembered is that all wealth and property originate from God alone. God in His infinite mercy provides sufficient economic resources and makes them available for humanity. All human property is therefore temporary. The owners of wealth are not property owners, but stewards. Since Judaism is a communal rather than an individual-orientated religion, the community is actually, if not legally at all levels, a partner in God's wealth (Tamari, 1997, p. 48). When we blend this philosophy of partnership with the belief in God's chosen people, we can claim that the factors of production are a right for the Jews.

The concept that the factors of production belong to God and that earthly inhabitants have only a derivative ownership has been carried forward from pre-exilic times. This is exemplified by the sermon in one of the statements in the Talmud concerning the rule that before eating food or enjoying other blessings of the natural world, a Jew is obliged to recite a blessing of the Creator, who bestows the benefit (Gershfield, 1988, p. 49-50).

In the Jewish faith, the factors of production are seen as a gift from God. Its use is therefore expected to reflect that of a tenant rather than an owner in modern society. When we look at Jewish history, for example, the first division of land was on a clan basis. For example, the clans of Reuben, Gad and Manasseh are the first actors in this division mentioned in the Jewish Bible ⁷(Maughan & Copp, 2003).

A larger group would receive a larger inheritance⁸ and a smaller group would receive a smaller inheritance. The land⁹ was to be distributed by lot. A separate system was adopted for the Levites, who would be given cities

⁷ Deuteronomy, 3: 12-17.

⁸ Numbers, 26: 53.

⁹ Numbers, 26: 54., 33: 54.

to live in, and for their cattle, flocks and other animals¹⁰ for the pastures around the cities. In this context, precise measurements were made to delimit the pasture areas. The practical operation of this system is described later in the Jewish Bible (Maughan & Copp, 2003).

The destruction of the Temple of Solomon in 586 BC and the Babylonian Exile and return under the command of King Cyrus of Persia brought about many fundamental changes for the Jews. In the sphere of private property, the basic biblical legislation was continued as expounded in the sacred texts, but the living conditions of the new era made some practices impossible and others took their place. For an understanding of Talmudic institutions, it is important to remember that despite the many changes, the scriptural foundations of the Talmud or rabbinic community remained intact (Gershfield, 1988, p. 49).

Indeed, the Talmud¹¹ makes a valuable contribution to this issue in that it serves the basic economic characteristic of the Jewish faith and the acquisition of private property. "He should always teach his son a simple and clean trade, and he should pray to the One to whom all wealth and property belong, because every trade has the potential for both destitution and riches. Craft neither causes destitution nor wealth, but everything depends on merit." (Jaffe & Brackman, 2008, p. 155).

Another important development in private property law during the Talmudic period was the clarification and establishment of the distinction between ownership and possession. This principle is a fundamental legal principle in all modern legal systems. In Talmudic law, however, this situation apparently arose from the old system of limiting the sale of land to the following Jubilee year (Gershfield, 1988, p. 51).

The Jewish Bible also contains strict regulations regarding the protection of private property. According to the Jewish Bible, if a man steals property, he must return it and pay a fine to the owner. If it was an ox, the fine was doubled, but if the stolen ox was no longer in his possession, i.e. if he had slaughtered or sold it, he had to pay five times the fine. If the thief did not have the money to pay the owner for the value of the stolen property, he was sold as a slave to the person concerned (Zeitlin, 1941, p. 104).

¹⁰ Numbers, 35: 1–3.

¹¹ Babylon Talmud, Kiddushin, 82a.

Although sale and purchase are explicitly recognized, there is little reference to commercial concepts of personal property. Nevertheless, the concept of lease¹² seems to be recognized. So is the concept of security and covenant. Thus, if a neighbor's cloak¹³ was pledged as security, the only obligation was to return it by sunset. Some items could not be pledged as security. For example, a millstone, because it provides the livelihood of its owner. Or taking away a widow's cloak; it serves the same logic. It is also forbidden to enter a person's home to take an item offered as security. To read the biblical prohibition against usury from the point of view of private property; using one's labor as profit can be morally criticized. This is because it can lead to contractual labor and slavery and the appropriation of an individual as property (Maughan & Copp, 2003).

When we look at the issue in terms of contemporary law, it is possible to see the sensitivity on the issue of pledging in the Turkish Execution and Bankruptcy Law¹⁴. To give an example; the goods necessary for the debtor and family members living under the same roof cannot be sold. In this context, for example; Household goods such as beds, stoves, clothes, kitchen utensils, curtains, sofa sets, refrigerators, washing machines, dishwashers, ovens, carpets, which are necessary for family members, cannot be seized. The basic philosophy in both the Jewish Bible and the Turkish Execution and Bankruptcy Law is to maintain the possession of the relevant person's means to continue his/her life.

Continuing with the examples, it is important to realize that any infringement and damage to private property must be compensated¹⁵. In fact, if the violation of residential inviolability occurs at night, which is considered a vulnerable time for the inhabitants, the punishment can be death¹⁶ by the landlord himself, and the landlord will go unpunished (Maughan & Copp, 2003).

In this context Joseph's policies on the transfer of property and capital and on performance-related pay are particularly noteworthy. Joseph acquired property as production capital for Pharaoh (Gen 47:13-19), and this event was organized economically. In Genesis the concept of private property is

¹²Exodus, 22: 15.

¹³Exodus, 22: 26–27.

¹⁴Article 82 of the Turkish Execution and Bankruptcy Code

¹⁵Exodus, 22: 1,3,5,6,7,9,12,14,15.

¹⁶Exodus, 22: 2.

emphasized and confiscation is rejected. The point to be considered is the following: Confiscation is rejected, but there was a consensual trade. Moreover, if there had been a confiscation, the land of the priests would also have been confiscated. Property was bought and sold, and this economic action took place regardless of nationality and ethnic and class discrimination¹⁷ (Tsukamoto S. W., 2008, s. 126). The Jewish Bible sees the positive side of the acquisition motive and private property. Nevertheless, it must be recognized that there are some laws which seem inconsistent with the concept of private property. (Friedman & William , 2011, p. 1022. The following verses support this claim.

When you reap the crops of your land, you shall not reap your field to its borders. And thou shalt not gather up the leftover ears of grain. And at the vintage of the vintage, you shall not reap the whole vineyard, nor gather the grapes that fall to the ground. You shall leave them for the poor and for strangers. I am the LORD your God.¹⁸

If you neglect a sheaf while harvesting your field's crops, you should not return to retrieve it. Give it to the foreigner, orphan, and widow. That the LORD, your God, may bless your endeavors. When you have beaten your olive trees and gathered the fruit, you shall not return to the branches to gather any remaining fruit. You shall leave it for the alien, the fatherless, and the widow. You shall not return to the vineyard to retrieve the remaining grapes. You shall leave them for the alien, the fatherless, and the widow.¹⁹

What is unique about these laws is that the biblical view of private property is not purely private. That is, mankind's right to property is limited only insofar as God uses part of this property for spiritual purposes. In other words, God is a silent partner. He therefore entitles the poor to a share (Friedman & William, 2011, p. 1023).

¹⁷Genesis, 47,21.27; Exodus 12,32, also Gen 12,16).

¹⁸Leviticus, 19:9-10.

¹⁹Deuteronomy, 24:19-21.

4. CAPITAL

When we interpret Genesis in the Jewish Bible, it is possible to find the answer to the question of how to manage capital effectively. Indeed, the answer to this question is that the value contract must be made with God. To elaborate a little more, the value contract is the belief in God and living a life in accordance with His will. The Genesis chapter argues that human beings are created in the image of God, and while it links the practicalisation of this situation to the contract of value, it also advocates making it normative. Thus, the scope of this normative status has been expanded (Tsukamoto, 2009, p. 79). It is possible to explain the meaning of creation in the image of God in terms of the right over the factors of production. God is the creator and ruler of the world. Therefore, it is not only absurd but also encouraged for man to utilize the resources of the world for his own benefit.

The first knowledge about the use of capital that Adam and Eve had in their life in paradise was agricultural and entrepreneurial knowledge. This equipment, on the other hand, gains meaning only through labor. It seems that the need to work completely eliminated or at least shortened Adam and Eve's concept of leisure time. It is not surprising that Adam and Eve, already created in the image of God, were equipped with divine knowledge (Tsukamoto, 2009, p. 50).

In addition, a kind of distribution issue has arisen in relation to the trees in Paradise. As a matter of fact, the harvest of the fruit of these trees is a matter of distribution. What is actually happening is a property arrangement that determines how the harvest, called property or capital, is to be distributed between God, the principal, and Adam, the agent. This arrangement was as follows: Adam and Eve were allowed to use almost every plant, animal and soil in paradise, but were forbidden to approach the tree of knowledge and eternal life. Otherwise, they were informed that they would have to face the penalty of death. Thus, Adam and Eve could not benefit from these trees. This situation can be interpreted as Adam and Eve not being able to freely access some capital values even though they were in the center of paradise (Tsukamoto, 2009, p. 52).

Such a prohibition, i.e., not consuming from forbidden trees, may be indicative of an economic issue. In this context, the tree of life may be interpreted as a reference to scarce leisure capital. Whereas the tree of knowledge represents scarce 'human' capital, such as knowledge and skills

that go beyond the practical skills and knowledge Adam and Eve required to cultivate paradise, 'human' capital is abundant in the Garden of Eden. (Tsukamoto, 2009, p. 52).

A different illustration of the subject of capital is noteworthy. In the Genesis story, cattle are the only animals mentioned by God three times by name (Genesis. 1:24-26). In the story of the Flood, God ordered the cattle to be "brought into the ark according to their kind" (Genesis. 6:19-20,). Abraham was very rich in "cattle, silver and gold" (Genesis. 13:2). Jacob was interested in investing in cattle while working with Laban (Genesis. 30:29-43). When the Israelites moved to Egypt during the famine, they took their cattle with them (Genesis 46:6). When Egypt was struck with the plague (Exodus 9:4-7), He protected the Israelites' cattle and they left Egypt with many cattle" (Exodus 12:38,). This is why cattle were the leading livestock investment among the Jewish people (Stone, 2010). It is possible to answer this question as follows. Cattle are a kind of movable property²⁰ for that period. As a matter of fact, it is an indispensable and valuable movable property for both sedentary and nomadic societies in terms of both meeting a significant part of the need and having the opportunity of mobility.

Also an ox (or bull) is a male cow, and the basic term, cow or cattle, usually refers to the female. Cattle were used as sacrifices for peace offerings as an important capital element (Numbers 7:7-83). The ox does not produce milk; the female cow fulfils this role. In Scripture, the land of Bashan in northern Israel is mentioned for its large numbers of cattle. Israel was a land of "milk and honey", a phrase denoting prosperity, but also indicating that milk was a necessary commodity for the Hebrew people (Stone, 2010).

6. FREE MARKET

According to the Jewish Bible, markets are a natural component of economic existence. The advantages of a market system are not lauded, but market transactions are not inherently flawed. The buying and selling of durable and non-durable products, abodes, and land are viewed as normal daily activities and are permitted. The sale of dwellings and land is subject to jubilee provisions, but there are no other restrictions on the transfer of private property. However, it is acknowledged that markets can be abused and, in particular, that one party can take advantage of another, perhaps by having

²⁰Cash capital or other assets represented by money.(Article 75 of the Turkish Income Tax Law)

greater purchasing or selling power or merely by having better access to information. For instance, "If you sell or purchase land from a fellow citizen, do not take advantage²¹ of one another." Emphasis is placed on equitable trade and integrity in all transactions: "Do not use dishonest standards for measuring length, weight, or quantity." Use accurate weighing scales, an accurate epha (a dry measure) and an accurate hin (a liquid measure²²). As high ethical standards must be upheld in business transactions, deception is recognized as an act that should be avoided at all costs (Wilson, 1997, p. 36).

Government intervention in the market, such as price regulation, may be justifiable. In the final days of the second Temple in ancient Israel, women were required to sacrifice a pigeon for each birth and miscarriage as part of their purification rituals. This caused the price of pigeons to rise, making them unaffordable for the impoverished. The Jewish scholars announced that every woman would be required to offer only one pigeon in the future, resulting in an immediate price reduction. This is not only an example of an honest pricing, but also a fair price that is not exploitative. However, this only pertains to Jewish transactions. Conversely, honesty is required in all relationships with non-Jews, but the Jewish companion is not subject to any restrictions designed to protect the non-Jew's financial situation. This issue of economic discrimination in Jewish-non-Jewish relations is a delicate one. It arises not only in the context of Judaism's concept of a reasonable price, but also in interest agreements (Wilson, 1997, p. 36-37).

In fact, the authors of the Talmud were sensitive to the issue of justice. They aimed at a fair settlement of the conflict so that no side in any transaction should win or lose. According to them, the task of Israeli society is to maintain perfect economic stability, to preserve the status quo, to stabilize not only relations but also status. To this end, in buying and selling, giving and receiving, borrowing and lending, market transactions, exchanges with artisans and laborers, it is important to preserve not only the fairness but also the essential equality of exchange (Neusner, 1990, p. 72).

Buying and selling, giving and receiving, borrowing and lending also raise the question of redistribution. Redistribution in the sense of a free market economy requires centralized collection and allocation by a higher authority. However, pooling resources requires an institutional authority. This

²¹Leviticus,25:14

²²Leviticus,19:36-36.

authority must be oriented towards meeting the need for services and goods that individuals cannot produce on their own. According to Talmudic scholars, in a distributive economy, God's authority through the priesthood decides the production and allocation of scarce resources. The rationality of the distributive economy is based on the belief that God's holy land is co-owned by God and the Israelite householders. Therefore, all farmers or landlords are joint tenants with God in their fields and crops, and this idea sets out the rationale for a distributive economy as well as a market economy within the system (Neusner, 1990, p. 75-76).

The Talmudic scholars perceived the economy as a self-sufficient system (at least in their minds). The economy consists of mostly self-sufficient households united in villages that are essentially self-sufficient. Scholars argue that the ownership of land should be stable, so that even if a family alienates inherited property, it should return to the ownership of that family after some time. Therefore, the concept of steady-state economics is further emphasized. In complete stasis, no one will be able to rise economically above his or her economic structure or internal situation, and no one will fall into poverty. This is in fact the economy they design and claim to regulate with their legislation (Neusner, 1990, p. 75-76).

In such an economy, the free market does not naturally constitute the allocation instrument. However, the market has some functions, such as ensuring equal exchange in all transactions. The market thus constitutes an arena for transactions of equal value between households. For the Talmudic priests, therefore, the ideal market is an apparatus that manages all transactions for the equality of exchange. In such a situation, unlike in a market economy, there is no risk of possible loss (Neusner, 1990, p. 75-76).

Talmudic scholars advocate for a well-functioning market, arguing that a productive society cannot exist without markets that enable people to buy and sell goods. The Talmudic sages utilized *takanot hashuk*²³ as a legal instrument to ensure the correct operation of the marketplace. The rabbis discuss, for instance, the case of a person who recognizes that his property (a movable object) has been taken and passed into the possession of another, and it is known that the first party was indeed robbed. The individual who was already in possession of the stolen property purchased it unaware that it had

²³The market law that recognizes and protects the rights of the buyers over the property (Rakover, 2000, p. 91).

been taken. According to the Jewish Bible²⁴, the legitimate owner would recover his property by presenting evidence that it was his. However, this could result in everyone being hesitant to purchase products from the market. How can a buyer determine whether the seller actually possesses the merchandise? To make the free market function, the rabbis implemented the takanot hashuk principle, which allowed the legitimate owner to repurchase stolen property. However, the right to take the thief to court to obtain compensation for the loss incurred was also granted to the rightful owner. In this way, the innocent purchaser of the stolen property is not harmed²⁵(Friedman H. H., 2018, p. 32).

The Jewish Bible provides a very important justification for the existence of a free market and the dangers of centralized government. It teaches an important lesson about the struggle between the people and the government bureaucracy. In the Jewish Bible, after the time of Joshua, the Israelites anxiously asked: "Who will deliver us from the Philistines? They wanted to overthrow the godless Philistines who oppressed the Israelites. In answer to their prayers, God raised up Samuel, a great judge and prophet. He settled disputes between the tribes of Israel and spoke God's word clearly and plainly (Gills & Nash, 2009).

However, the Jewish Bible also warned that the Jews' search for a king would have a cost; the Jews were warned about this by emphasizing the drawbacks of bureaucracy and centralized government. As a matter of fact, the following verse²⁶ in the Jewish Bible is a proof.

This will be the way of the king who will rule over you: And he will take your sons, and he will take them out of your hand to drive the chariots. And your sons shall run before the chariots; and he shall appoint your sons to be soldiers in his army, to fight in his wars. Not only that, but they will be employed to plough the land, to reap the harvest, to make the implements of war and the implements of chariots. He will take your daughters as perfumers, cooks and bakers. He will take your fields, vineyards and olive groves, even

²⁴Exodus,22:1-5.

²⁵1. Samuel, 8: 11-18.

²⁶1.Samuel, 8: 11-18.

the best of your possessions, and give them to his servants. He will take a tenth of your seed and a tenth of your vineyards and give them to his officers and to his servants. He will take your male servants, your female servants, your best young men, and your donkeys, and put them to his work. He will take a tenth of your flocks, and you will be his servants. In that day you will cry out and rebel because of the king whom you have chosen; the Lord will not answer you in that day.

Thus the Jews realized with certainty that their choice of a group of voters would come at a great personal cost. A king would establish a bureaucracy, force their sons to serve in the army, remove children from their families, impose excessive taxes, and thus reduce their wealth. Samuel warned the Jews to realize that if they chose a king they would lose their freedom and prosperity (Gills & Nash, 2009).

As can be seen, the Jewish understanding of economics, influenced by Jewish theology and philosophy, strongly advocates the idea of the free market. In this context, capitalism, despite the fact that it makes a few very rich, offers many opportunities for the many to increase their prosperity. Because it gives people the freedom to achieve their minimum economic goals, only then will people have the greatest opportunity for prosperity and fulfilment (Gills & Nash, 2009).

The same is still true today. Societies look for a government that will provide them with security, but they do not realize what it costs them. Our quality of life suffers under the strong bureaucracy that exists today. Each citizen/stakeholder pays more tax than is necessary to support the central government. Out of every 100 units paid, less than 25 units actually reach the poor. The other seventy-five per cent goes to pay for the huge bureaucracy. Money that should be used to feed our families is squandered to maintain today's version of bureaucracy for the king and his entourage. Our quality of life is declining (Gills & Nash, 2009).

At this point, the main objective of the state should be to protect the freedom of its citizens. When politicians overregulate and over-regulate,

citizens and the health of the national economy suffer. Government becomes inefficient and interferes in the lives of citizens. The last century provides striking examples of this in China, Cuba, North Korea and the former Soviet Union and its totalitarian allies in Eastern Europe (Gills & Nash, 2009). From the perspective of economic history, the similarities between Adam Smith's idea of the free market and Jewish economic theory are striking. At the very least, Smith's view of the state as a necessary evil and its duty to regulate economic movements is striking.

5. LABOR AND WORK ETHICS

Firstly, knowing that God worked to create the world is an important perspective from which to understand the importance of labor as a divine act. From this example alone we can grasp the virtue of labor. Secondly, we can focus on the Garden of Eden. Paradise actually represents the perfect harmony between man and nature. The Garden of Eden represents a normative state, original righteousness. However, the presence²⁷ of Adam and Eve in the garden can also mean that creation is finished, that man is ready for consumption and labor (Buchholz, 1988, p. 402-403).

We know from contemporary production activities that labor and production on earth are fundamentally good. This is because, according to the Jewish Bible, the act of production is part of God's purpose in bringing us into the world. Before sin existed in the world, God put Adam in the Garden of Eden²⁸ to "cultivate it and preserve it" and God told both Adam and Eve that before sin existed (Grudem, 2003, p. 25).

*Be fruitful and multiply and fill the earth and subdue it and subdue it and subdue the fish of the sea and the birds of the heavens and every living creature that moves on the earth.*²⁹

Considered in this context, the word translated "encompass" (Hebrew kâbash) implies that Adam and Eve (human beings) had to make the resources of the earth useful for their own benefit, and this can be interpreted as God encouraging them to cultivate the resources of the earth so that they could have agricultural products and animals. We can then cite the construction of

²⁷Genesis,2:15.

²⁸ Genesis, 2:15.

²⁹ Genesis, 1:28.

dwellings and the work of artisans as examples. The products that are produced, everything that is produced when we look at the world around us gives us the opportunity to praise God. When we imagine what would have happened if we could somehow take Adam and Eve to our age before they sinned, if we gave them the appropriate clothes, turned on the tap and offered them a glass of water, they would have asked "What is this?" When we tell them that the infrastructure system allows us to get water whenever we want, they might ask, "Do you mean to say that God has put material on the earth so that you can build that water system (Grudem, 2003, p. 26)?"

It is not good to impede and reduce the world's productivity (such as through wars destroying factories and farms or governments preventing them from operating) when productivity is so blessed, because this allows the curse God imposed in Genesis 3 to acquire more and more influence over the world. This is Satan's intention; it is not God's. The biblical narrative tells us that after God imposed the curse that his justice demanded, he worked progressively to surmount it, and that increasing the world's productivity is part of that task (Grudem, 2003, p. 28-29).

Contrary to the current outlook of some individuals on life, productive work is not inherently negative, undesirable, or something to be avoided. Productive labor should not be viewed as "bad" but as "good" In actuality, the Bible does not endorse early retirement and never working again. In contrast, labor is an inherently good and God-given act, because God commanded Adam and Eve to engage in it before sin entered the world. Although there have been painful and pointless aspects of labor since the fall (see Genesis 3:17-19), it is inherently good and pleasing to God (Grudem, 2003, p. 28-29).

What is morally bad is individual failure. Jewish Bible places important duties on the individual at all costs. Human poverty/failure is more than the circumstances of upbringing or environment. It is often the result of generations lacking understanding and not receiving the life-changing saving covenant through Christ. The Lord's commands concerning practical, moral and social life are not only for a life of trial and error. Deliverance from a life of sin can actually increase your years on earth by breaking unhealthy habits and changing bad attitudes. For example, many cities fall into a cycle of poverty because of addictions and habits (Stone, 2010). *For the drunkard and*

the glutton becomes poor, and lethargy makes a man wear rags³⁰. Poverty and shame await those who refuse to be disciplined.³¹

The world needs human endeavor to create new resources and to preserve old ones. Although Genesis says that man will rule the world, it does not claim that man will rule without labor. It sanctifies labor, allowing man to grow closer to God because he can participate in the creative process. Other parts of the Bible emphasize the same point: "Blessed are you when you eat of the labor of your hands, and it shall be well with you ³²(Buchholz, 1988, p. 402-403).

Basically, workers must be treated fairly and with respect. All specific laws concerning labor derive from this principle. Although Israeli society emphasizes a spirit of community, historical sources do not depict a communal system in which everyone shared labor and property. The principle of fairness to the laborer does not prohibit the employment of labor. The Jewish Bible first mentions wage labor with payment in kind ³³(Buchholz, 1988, p. 402-403).

Given that time is a limited resource, it is necessary to divide the available time between the satisfaction of economic and religious requirements. The most apparent restrictions on the appropriate time for economic activity in Judaism are the religiously forbidden times of year. The Jewish calendar is replete with days in which complete abstinence from labor, trade, and all other economic activities is required as an essential form of observance. However, Judaism imposes a much more fundamental and far-reaching restriction on time related to economic activity. This is the religious obligation of labor. Everyone is bound by this obligation, not just clerics, rabbis, and scholars. Everyone, regardless of age, intelligence, or economic standing, is required to devote time to education, so that one must work day and night until mortality. All other activities, whether economic or recreational, that reduce the amount of time devoted to education are deemed wasteful and indicative of severe religious abuse, and should be minimized. The divine design for the world is such that economic wants and needs are met through normal, non-miraculous human endeavor. Thus, Judaism treats

³⁰ Proverbs, 23:21.

³¹ Proverbs ,13 :18.

³² Psalms 1, 28:2.

³³ Genesis, 29:15-20; Genesis, 30:32.

economic needs or aspirations in the same manner as all other fundamental human tendencies (Tamari, 1997, p. 47-48).

An example from the time of Moses is noteworthy for the importance the Jews attached to labor rights, labor peace and other parameters. It can even be counted among the Theo-economic reasons for the revolt. Pharaoh's raising of contribution standards while keeping wage distributions constant, his ordering the Israelites to provide straw for the production of bricks, and his demand that they make the same number of bricks as before, and his prohibition³⁴ of lowering the quota, meant longer working hours and monetary costs. Here, Pharaoh broke the previous agreement on wage and performance levels, in effect confiscating the wealth promised to the labor force, and the subsequent reaction of the Jews can be considered as an indicator of the importance they attach to economic parameters such as labor, productivity, cost, and output in the Jewish subconscious codes (Tsukamoto S. W., 2008, p. 120).

It is possible to draw a conclusion from the Jewish experience even about the strike, which we can express as one of the rights of the laborer. Indeed, the ten plagues that immediately followed can be read as Israel's retaliatory response to Pharaoh's confiscatory policies regarding industrial relations and common pool resources. Each of the plagues, not unlike the effects of a "strike", destroyed a portion of Egypt's wealth (Tsukamoto S. W., 2008, p. 120). Thus we also see the power of the strike over capital.

With the Exodus, the Jews were "liberated" from a rich society, in a sense from paradise. With the exodus to Egypt, the Jews lost their economic privileges, such as a buffer against economic and natural disasters and a share in wealth creation³⁵(Tsukamoto S. W., 2008, p. 121).

The free will of Adam and Eve is another issue to be emphasized. Free will can be seen as an important feature in the economic sense. Since free will implies the management of a capability, it symbolizes the effective use of human capital, self-management, creativity and entrepreneurship, and problem-solving behavior. Since Adam and Eve were in charge of cultivating Eden, such a capability is likely to be productive and requires less interference from God in supervising and training human beings, making his job as

³⁴ Exodus, 5,6-8; also Exodus, 5,11.13-14.18-19

³⁵ Exodus, 14,3.20; 15,22-26; 16,3.10; 17,2-3; 19,9.16; Numbers, 33,14

"master" and "mother" easier. On the other hand, free will also open up the possibility of opportunistic behavior (Tsukamoto, 2009, p. 206).

The basic philosophy at Jewish Bible is that if you are going to be an expert in any field, if you accept a call from God to enter a mission, you need a passion and a burden for your dream. In the business world, managers will pay you for the problems you solve, not for the problems you cause! *Prudence shall watch over thee; and wisdom shall guard thee*³⁶. Bosses are less likely to dismiss the person whose knowledge is valuable for growth and increasing revenue. *A knowledgeable person speaks little, a wise person is a calm soul.*³⁷ A laborer is a person who passionately pursues what excites him and has imagination (Stone, 2010).

Jewish Bible is interested in all aspects of the business world. It shows that it has the same mentality as contemporary ethicists regarding business ethics. Therefore, unfair treatment of employees, deception, tampering with weights and measures are serious offences (Friedman & William, 2011, p. 1021).

The Jewish Bible does not accept a single reason to explain the inefficiency and laziness of the laborer. Indeed, most people in ancient Israel were poor, that is, they lived on a subsistence level. This was normal for them, but even by their standards there was often a great danger of poverty, of falling below the subsistence level or of existing for a period of time below it. There were various reasons for this: the soil in the mountainous terrain, droughts, locust plagues, plant and animal diseases, and accidents and diseases and invasions that affected people. Many of these factors affected everyone and there was little that could be done about them. But working hard in spite of everything is a matter of choice; and the Jewish Bible advised the Jews to be diligent to the people if they wanted to succeed³⁸ (Gowan, 1987, p. 348).

Efficiency and effort are two important parameters for production. On the other hand, it seems possible to draw a share for the employer from the statements in the Talmud. Supervision is emphasized by the Talmud for the efficiency of the worker (Friedman H. H., 2019, p. 28).

³⁶ Proverbs, 2 : 11.

³⁷ Proverbs, 17: 27.

³⁸ Proverbs, 10:4, 13:18,19:15.

Rabbi Yochanan says: And one should hire labourers and not sit with them; this applies to labourers who work with oxen, which have great potential to cause harm if they are not supervised, for they will trample the crops³⁹.

7. ENTREPRENEURSHIP

The Talmud continues to guide Jews in entrepreneurship. The Talmud⁴⁰ recommends investing in business. A common method of investing in business is to buy stock. Common stock is ownership in part of a company. You are entitled to a portion of the company's profits. The more shares you own, the larger the portion of the company you own. In the long run, no investment offers better returns than stocks at a reasonable risk. History has shown that stocks are profitable at an average rate of 11-12 per cent per year. Buying stock in a well-established and profitable company reduces risk (Howard, 2012).

In the Jewish Bible, examples of entrepreneurship and commerce can be traced back to Abraham, who is regarded as a religious elder. Genesis 23 begins its account by reporting the death of Sarah, Abraham's beloved wife. After a reasonable period of mourning, Abraham begins the sad task of finding and purchasing the land that will serve as Sarah's grave. As Genesis 23:3-4 states, "Abraham arose from his dead wife and spoke to the Hittites, saying, 'I am a stranger and a foreigner among you. Sell me property for a burial place here, so that I may bury my dead.'" After searching for a suitable burial place, Abraham enters into negotiations with a Hittite named Ephron, who agrees to sell the land for four hundred shekels of silver. This chapter is in need of analyses. For it provides a classic example of entrepreneurship. Abraham essentially says to Efron, "If you do something good for me (give me the title deed to the land I desire), then I will do something good for you⁴¹ (give you the money you desire in return). According to Genesis, Abraham agrees to Ephron's terms and sets a price for him, witnessed by the Hittites. This price is four hundred shekels of silver, according to the weight of the weight prevailing among the merchants." In effect, Abraham enters into a free economic exchange/trade. In this exchange there is no coercion, no lying, no

³⁹Babylon Talmud Chullin 84a.

⁴⁰Yebamoth, 63a.

⁴¹ Genesis, 23:13.

stealing and no breach of contracts. The deal is made in accordance with the rules of the free market, just as they apply today. We can recognize Abraham's exchange as what we today call capitalist exchange. In Jewish scripture, when God's people engage in economic exchanges and behave in God-ordained ways, these actions are recognized as peaceful means of exchange. In one form or another, then, capitalism has found its way into Jewish scripture (Gills & Nash, 2009).

The mutual throwing of serpents in the Exodus -chapter of the Jewish Bible- can be regarded as another example of entrepreneurial behavior. What is actually happening is a conflict of interest over population management and labor and can be read as a reference to confiscatory economic human behavior. Theo-economics does not provide a complete economic human interpretation of the snake story. However, the scepter transformed into a serpent is sometimes interpreted as the power of the pharaohs; it is claimed to symbolize the sovereignty, power and authority of the pharaohs. In this context, Moses' ability to turn a simple staff into a serpent has been interpreted as Moses' ability to rule the Egyptian pharaohs effectively. It seems possible to explain this example with the leadership spirit of the entrepreneur in Moses. However, if we consider it in the context of institutional economics, it will reconnect the snake metaphor to economic human-behavior analysis and the production of win/win outcomes for the parties involved in the interactions (Tsukamoto, 2009, p.156). In a sense, Moses planned to create the basic economic parameters of the society he planned to establish in the future with his entrepreneurial spirit. One of the main purposes of the struggle with Pharaoh is to liberate the Israelites/labor force. Pharaoh's aim was to maintain control over this labor force.

The legends of Jacob are another example that can be analyzed. At a time when Esau is about to starve to death, the issue of initial cooperation arises. In exchange for food, Jacob takes advantage of this situation and obtains the privilege to be Esau's firstborn. Later, Jacob also deceives his father Isaac in order to obtain the blessing, which signifies economic prosperity in various forms, including material wealth, longevity, and fecundity, among others. In his interactions with his employer Laban, there is also a cooperation conflict. Jacob is the shepherd of the livestock belonging to Laban. In addition to a fixed wage, he has the right to retain all of Laban's flock's newborn, spotted animals. Jacob demonstrates a form of economic

entrepreneurship by utilizing shrewd breeding strategies to increase the birth rate of marked animals (Tsukamoto S. W., 2013, p. 87).

Although profitable entrepreneurship is praised, the Talmud also imposed some restrictions on the concept of unlimited profit with the aim of high profit. In other words, public interests are prioritized over private interests. To this end, the Talmud maintains in its laws that one cannot legally obtain fish by casting nets into the ocean or sea, which are public property. To preserve peace, the rabbis enacted laws that prevented people from taking fish from nets (or animals or birds from traps and snares in forests)⁴² (Friedman H. H., 2018, p. 30).

8. PROFIT

In the Jewish Bible, it is possible to find some expressions that can be interpreted as meaning that all poor people should benefit from a part of the income/profit of a society, including companies. For example, in the verse that mentions the poor person: *"If your brother staggers at your side by his hand, you will strengthen him as a foreigner or a native"*⁴³. Thus, these people with low income have the opportunity to live in society. By providing a financial grant or loan that enables them to do business, or by taking the poor as partners, individuals can be enabled to participate in employment. The state should therefore endeavor to "empower" economically endangered individuals through education and employment. A company downsizing due to economic conditions should do everything possible to find employees for other departments (Friedman & William, 2011, p. 1023). Thus, it will find the opportunity to maintain its profitability, albeit to a lesser extent, and will be able to transfer this ability to the society in the form of employment.

What is making a profit? Basically, it is selling a product for more than it costs to produce it. Let's explain with an example. If there is a bakery and it bakes 100 loaves of bread at a cost of 100 units, but sells them for 200 units, it will make a profit of 100 TL. But if people are willing to pay 2 units for each loaf of bread, it means that they find what produced valuable is; bread that costs me 1 unit is worth 2 units to them. This means that some value is attached to the materials used in the work. Profit is therefore also an indication that something useful has been done for others, and in this way it can also show that favors have been done to others in the goods and services

⁴² Babylon Talmud Gittin, 59a-b.

⁴³ Leviticus, 25:35.

sold. Profit can also show that resources are used more efficiently than others, because profits are higher when costs are lower. If another baker wastes some flour and some yeast and spends 125 units to make 100 loaves of bread, there is still profit, but it is less. But using resources more efficiently (not wasting them) is a better thing, because there are more and cheaper resources left for others to use. Profit (productivity) is therefore an indication that the earth's resources are being used well and efficiently, thus obeying God's original "creation commandment" to "subdue" the earth (Grudem, 2003, p. 41-42).

And he blessed them, and said unto them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living creature that moveth upon the earth⁴⁴.

The Talmud also has something to say at this point. The Talmud is cautious about high profitability. Indeed, while high profitability is attractive in the case of a single company, it is a matter to be considered in terms of socio-economic consequences. The Talmud approaches this issue from two perspectives. The first is production and the second is trade. The Talmud discusses the question of whether a manufacturer can lower prices to increase the number of customers⁴⁵. Rabbi Rav Yehuda opposes this practice, as it may cause his competitor to go bankrupt. However, when it comes to the merchant/retailer, opinions differ. The majority opinion not only permits price reductions, but also holds that a retailer who does so is commendable. Thus, the sages considered that the trader who reduces prices creates added value because he benefits the public (Friedman H. H., 2018, p. 14). Actually, this is a kind of tactic. We can easily state that the fall in prices can mean gain from the version. Thus, increased demand will lead to high profitability. Therefore, harmful competition was not considered right and was criticized. From this point of view, we can conclude that there is a trade ethics in the spirit of the Talmud. The aim is to motivate the trader/individual to move up the ethical hierarchy (Friedman H. H., 2018, p. 14).

⁴⁴Genesis, 1:28

⁴⁵Babylon Talmud , Baba Metzia, 60a.

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CHAPTER 11

WITTGENSTEIN: EDUCATION AS A FORM OF LANGUAGE GAME IN MODERN CAPITALISM

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INTRODUCTION

Education is an institution that is very important for educating the nation's children both in knowledge, behavior, and social status. Education is an agent of social change for individuals and society (Martono, 2011, pp. 265–270). The understanding of education experiences a distortion in its function so that two contradictory things occur. First, education has a role in legitimizing existing social structures and positions, resulting in an unfair social reproduction (Bourdieu, 1991). Second, education should be an agent of change and better social transformation so that education prepares individuals and society for the changes that occur. These two contradictory things are consciously and unconsciously influenced by the two main currents in the current era, namely globalization and capitalism. At the globalization level, education is expected to have the ability to change itself as an institution that dares to overhaul the current system in order to achieve educational goals (Schneider & Makszin, 2014). The other current is educational capitalism which forms and creates injustice caused by the high cost of improving educational facilities (Jessop, 2018). These two main currents form an understanding of the shift in the meaning of education in modern capitalism. The evolution of online dating might best be described as an insurgency. On the other hand, it had issues that, if they had been neglected for any length of time, may have resulted in disastrous outcomes. The usage of online dating services may have repercussions on many aspects of your life, including your habits, routine, and the way you organize and manage your time. It is important to read this in connection with the following caution to those who use online dating services: Remember that avoiding a problem is always better than trying to cure it, and act accordingly by being cautious (Al-Rousan et al., 2020).

Globalization is a factor for changes in educational institutions in balancing the needs of the industrial market with knowledge and practice for human resources (Fathoni & Rohim, 2019). The penetration of globalization transforms the educational culture into change for individuals and society to gain knowledge, behavior, and social status. The globalization of education provides institutional opportunities to prepare human resources with competitiveness and innovation for the industrial world (Jessop, 2017). Therefore, the globalization of education builds bridges for human resources to overcome social inequalities in society and forms skilled human resources in their work (Wiryadinata & Rumbay, 2020). It causes educational

institutions to build curriculum, organizations, and pedagogy adapted to society's needs and domestic and foreign markets. Globalization unites the world of education with financial power so that expanding education that relies on technological power penetrates national borders (Hutagalung et al., 2022). The concept of globalization in education is interpreted as a change toward educational progress. Its reason is for the increase in the cost of education. Increasing the cost of education allows many educational institutions to develop and compete in marketing excellence to obtain human resources. Education costs also make educational institutions experience difficulties and bankruptcy to maintain their existence.

This cost increase provides an opportunity for educational capitalization to seek profits for educational institutions. Educational institutions prepare modern equipment and up-to-date technology to create superior and highly competitive education by increasing the cost of expensive education (Hwang, 2020). Capitalism also provides an opportunity to make the social selection for individuals and society, thus widening the gap between those who can afford it and those who cannot. Therefore, the capitalization of education creates a process of social reproduction in which education can only be enjoyed by human resources who have only capital (Martono, 2011, pp. 292–293). The concept of social reproduction has a mechanism for placing human resources with the financial capacity to get good services and education, and vice versa. It creates an exclusive selection for people who have capital and creates social reproduction within society (Vertakova et al., 2019). This social gap has created educational institutions that have experienced a shift to prioritize and fulfill the needs and desires of stakeholders.

The components of globalization and capitalism in education have abandoned educational values to pursue economic gains. The essence of education is to teach and educate social values to younger people and, at the same time, improve human destiny, and civilization has become contradictory in pursuing the economics of educational institutions. It invites Ludwig Wittgenstein's point of view to examine the concept of education as a language game to achieve profits in the era of modern capitalism. The purpose of this study is to understand how Wittgenstein sees education as a form of language in translating the essence of education in this era of modern capitalism. Previous research raised capitalism to be the cause of changing the educational paradigm (Bischof, 2019), globalization provides an opportunity

to change the direction of education (Yusra, 2018), cultural penetration (Emawati, 2018), and religious values in education (Octaviani et al., 2019). Previous research has yet to answer about education, so this research takes from the perspective of Wittgenstein's philosophy in viewing language as a language game to reap benefits in education in the era of modern capitalism.

METHOD

In answering the research question above, this study uses a descriptive qualitative method to explain educational problems in the era of modern capitalism (Hamzah, 2020). This research also invites the sociology of religion approach to open emic perspectives in analytical thinking through academic sources such as journals, books, academic writings, and credible sources (Okutan, 2020). Therefore, data processing is arranged neatly and logically so that this study has systematic writing to answer the research question above. The first is to present Ludwig Wittgenstein's philosophy as the logic of the language game in reading and translating understanding sentences and meanings. Wittgenstein sees that language is the beginning and end of a debate in philosophy and forms opinions in understanding. Second, the essence and meaning of education is the transformation of knowledge in educating and instilling noble social values to shape good social behavior. Third, the meeting of education and capitalism forms a shift that emphasizes the economy as the ultimate goal of education. Negative social reproduction forms social inequality so that education becomes modern capitalism under the pretext of educating the nation's children. Then, this research provides an opportunity for Wittgenstein to examine education from the philosophy of language as a form of language to achieve economic value for educational institutions. In the end, the conclusion will answer the research question to state the results of Wittgenstein's binoculars on education in the era of modern capitalism.

WITTGESTEIN AND PHILOSOPHY

One of the philosophies developed by Wittgenstein is about language games. The term language games used by Wittgenstein is that language is a component of an activity or way of life depending on how reality is used (Vrahimis, 2012). This grammar game covers the whole process of using simple words and language as a kind of entertainment. The word language game emerged from a confession made by Wittgenstein of an

acknowledgment of the diversity of languages he encounters daily (Vrahimis, 2021b). In other words, what is meant here is not about the diversity of languages such as Indonesian, English, Portuguese, and so on, nor diversity such as literary language, medicine, philosophy, etc. This language game can later form thoughts and intentions and bring certain consequences in social media interactions by producing or changing word forms which can later help in understanding and translating these word forms.

Wittgenstein uses the phrase "language game" to describe how language is a component of an activity or way of life in reality. Every language game has its own set of rules that represent a uniqueness or a distinct quality (Hacker, 2003). As a result, every aspect of human life uses a certain language with certain norms. Each language game has unique rules that should be distinct from the rules of other games. The use of language in certain situations (variety) may not be combined with the use in other varieties (Lurie, 1989). Chaos ensues when we mix the rules of language games with one another.

In addition, Wittgenstein also said that language is not a logical structure but many. Moreover, language does not have a single essence because language is a collection of uses with their own logic and logical structure, which means that a language can create an opinion about something from an existing understanding (Vrahimis, 2021a). The relationship between sound and matter does not depend on propositions or living arrangements. However, the meaning of one statement implies the use of a different language that comes through the effects of many sources of language, so Wittgenstein has given the motto "do not look for meaning, look for use." Based on this theory, Wittgenstein initiated two other well-known theories: "Use meaning theory" and "language game theory." Through this language game, Wittgenstein teaches us that utterances must be seen in terms of the activities in which they are used (Lowney et al., 2020). Wittgenstein uses this idea of language games in a way that regards the nature of language use as fundamental.

Wittgenstein claims that confusion in language games occurs when grammar is misunderstood, in other words, when word meanings are interpreted according to different language game rules. As he elaborates on his concept of language games, it becomes evident that this concept is much bigger than just games and their rules (Koval & Kryukova, 2018). He

discusses that the emphasis of all of this is the meaning of the language we use as the thing that governs our behavior and interactions. It does not mean that language is a portal of meaning, but that language is what constitutes our "reality". He wrote that several criteria must be met from the boundaries of every successful language game: factual evidence about what corresponds in a language game, namely what is known and known as facts (Watson, 1997). He explained that language games could have complex rhythms and no set order. Therefore, it can have many different ways of relating and proceeding because the important thing is that with this, it is said that there is no one order. There is no set order for correspondence, but it comes back to agreement because truth in language games is agreement about meaning (Shiva Zaheri Birgani & Mahnaz Soqandi, 2020).

Wittgenstein's concept of language games is an enlightening theory because he argues that there is no meaning outside language, and going out of language means going out of meaning (Cimatti, 2016). That seems extreme. Nevertheless, in the context of this statement and how it applies to the concept of language games, it becomes abundantly clear that it is still very logical in that it explains why certain language games fail or, rather, do not succeed. Wittgenstein's concept of language games is an interesting depiction of how we can develop more through language and life (Kimble, 2010).

Examining the history of philosophy, it is found as follows. The emergence of analytic philosophy as a reaction to dissatisfaction with the development of modern philosophical thought, is debatable. Moreover, when the adherents of modern philosophical schools, the true nature of everything, and the analytic philosophers of language saw that philosophical problems could be solved, explained and elaborated (Nails, 2015). Using an analysis of philosophical expressions or through an analysis of language, it is stated that language is the beginning and end of a debate to make an understanding opinion by making a solution. Wittgenstein saw that the descriptions made by earlier philosophers regarding propositions and problems were not wrong but incomprehensible. That is why it is necessary to use language that meets logical requirements (Ottuh & Idjakpo, 2020). There needs to be a clear benchmark to determine whether a philosophical expression is meaningful. The benchmark offered by Wittgenstein is image theory, which is a view that assumes there is an absolute relationship between language and reality or facts. Wittgenstein is obsessed with finding an ideal language for the

philosophy that can be generally accepted and has a level of certainty that can be scientifically justified.

According to the concept of Wittgenstein thought in his work entitled *Philosophical Investigations*, the meaning of a word is its use in language, and the meaning of language is its use in life (Dufresne, 2017). Wittgenstein's work emphasizes the pragmatic aspects of language, which places language in its function as a means of communication in human life. Language does not only have one logical structure but aspects of its use in human life that are complex and cover various areas of life (Hommen, 2022). It develops continuously so that new types of language always appear. In connection with this fact, Wittgenstein also put forward a term, namely language games, in the sense that according to its use, language is part of an activity or is a form of life.

EDUCATION AND ITS PURPOSE

Education is an effort to increase the knowledge he gets from various existing institutions, both formal and informal, whose goal is to obtain quality human beings (Genç, 2018). The quality referred to here is a human being with great abilities, good behavior, and a high social spirit so that he can be relied upon in various ways to advance the nation to be better, to create something new useful for many people (Hutagalung et al., 2022). In order for the quality in question to be achieved, it is very necessary to determine the right educational goals, which require a mature, careful study and, of course, must be thorough in order to avoid problems in the future. This educational objective will later determine the success of forming a quality human person without putting aside the role of other elements in education. According to the law in force, education aims to form children into good citizens. Because education is a bridge to guide human development towards certain ideals.

The lexicon "educate" is far deeper in meaning and philosophy than "teach." It is because educating is not just transferring information from the teacher to students (Clayton & Stevens, 2018). However, the process of personal and character formation influences the mind and soul to love noble and positive values, trains and familiarizes students to be independent and believe in their abilities so that no longer completely dependent on others, in this case, he is responsible for himself so that when he is released far away, he will be able to adapt himself to other people and to the environment in which he is (Demirel Ucan & Wright, 2019). Through education, it is possible to

increase the knowledge obtained from formal and informal institutions to obtain quality human beings. For the expected quality to be achieved, it is necessary to determine the right educational goals that will determine success in forming a quality human person without putting aside the role of other elements in education.

Education is a universal aspect that is very important in human life because, without education, humans cannot develop and be cultured. Besides that, life will also become static without any progress or experience setbacks or extinction (Wiryadinata & Rumbay, 2020). Therefore, it is undeniable that education is necessary for human life. Throughout its history throughout the world, education has essentially had two goals, namely helping people to become intelligent and smart and helping them to become good human beings (Teräs et al., 2020). Making someone smart and smart may be easy to do, but making a human being a good and wise person seems much more difficult or even very difficult to do.

Generally, it is proven that the more educated a person is, the better his income level. It is possible because educated people are more productive than those who are not educated. A person's productivity is due to having technical skills obtained from education (Schofer et al., 2021). Therefore, one of the goals that must be achieved by education is to develop life skills. The direction of competency-based curricula, life skills education, and broad-based education has been developed in Indonesia recently.

As education is essential in human life, as its effort is to educate the nation's life, improve people's welfare, and build national dignity, it is proposed as follows. The government is trying to pay serious attention to overcome various problems in improving education starting from the elementary, middle, to high levels (Wittmer & Waldhoff, 2019). This attention is addressed, among other things, by providing meaningful budget allocations and making policies related to improving education quality. Moreover, education is important as it can develop potential in humans and improve careers and jobs, whereas, with education, humans can gain the skills needed in the world of work and help realize career development so that it helps us realize future dreams (Kim, 2015). In addition, highly educated people will usually be wiser in solving a problem, this is because they have studied education in life.

EDUCATION AND CAPITALISM

Current educational practices have been trapped in the world of capitalism. Education is implemented by selling offers as big as possible so that many prospective students buy them. Valuation for a school's offer is capital, so high-cost education is often considered correct. The high cost of education in schools recently, including public schools, has become something that scares some people.

The concept of early education explains that education for all (education for all) is a concept that contains the spirit of fulfilling society's sense of justice in education because true education is a basic right that absolutely everyone has (Klees, 2020). Everyone has the right to get higher education according to their abilities. Education is not only enjoyed by certain groups of people or elites. However, reality shows a different situation in that education is often a heavy burden for the community. Many community members need more funds to obtain education fully (Klees, 2019). Education is a very expensive luxury item, so it is challenging to reach with the capabilities of the capital. Capitalist culture has penetrated the world of education. The world of education is not spared from the cruelty of capitalism which tends to only talk about money and material gain. Money owners control education (Chen et al., 2018). The rich become an elite group in the world of education. Meanwhile, the poor are marginalized groups who are only spectators in education. The culture that appears in education today is a culture that tends to teach attitudes of materialism, pragmatism, instantaneousness, and hedonism.

Education is not free from interference by trade or political interests, and education has deviated from what is stated in the 1945 Constitution: education aims to educate the nation's life. The existence of capitalism in education today reflects that educational liberalization will only make schools graduate students, which will add to the endless poverty population or what we often know as social reproduction.

Capitalism has penetrated the world of education and monopolized schools for reasons that have little to do with improving the quality of schools and much to do with a desire to assert political control over the education of citizens in the future (Kim, 2021). Rebuilding the private school system would restore the national education system to the original democratic values many of capitalism's critics celebrated. The plight of the poor and the

suitability of competition reflect outdated ideological reflexes that can readily be dealt with by observing how markets and schools work in the real world (Hwang, 2020).

There are three impacts of capitalism on education: 1) The relationship between capitalism and education causes schools to be more supportive of economic control by the elite classes. 2) The relationship between capitalism and science has encouraged the development of science, which only aims to gain material profit rather than to create a better global life. 3) the marriage between capitalism and education and capitalism and science has created a foundation for educational science that emphasizes corporate values at the expense of social justice and human dignity values. The problem of the high cost of education as a result of the commercialization of education is no longer new, starting from the cost of enrolling in schools at the junior high school level to tertiary education (Jessop, 2017).

This problem is a classic problem that is always present from year to year, especially before the new school year begins. However, the issue regarding the number of education costs that arise cannot be considered a small problem because this problem concerns justice and the right for all members of society to receive quality and quality education jointly (Wei & Peters, 2019). As a result, people with below-average incomes cannot continue higher education. The lack of opportunities for the community to continue their education to a higher level has indirectly proven that it is increasingly impossible for the chain of poverty to be broken by education. In simple terms, the poverty chain can be described as poor people not going to school because they do not go to school, someone cannot get a good job because they cannot get a job, so they become poor (Wei & Peters, 2019).

EDUCATION AS A FORM OF LANGUAGE GAME

In the current era of postmodernization, an explanation is difficult to prove, resulting in the possibility of additional explanations about science. By denying both the form of narrative unification as speculative and emancipatory, the legitimacy of knowledge cannot rely on one grand narrative (Stickney, 2020). Hence, current education is best understood in terms of game language game theory. According to Wittgenstein, language games show that there is no one scientific concept or explanation, or theory that can completely explain reality in its totality. Therefore, language games cannot be

expected to be able to explain reality as it is because it is one game among a variety of other language games (Glendinning, 2018). The language conveyed differs from the reality that occurs, so a discussion room will not get a resolution. So it is emphasized that justice comes from awareness. If viewed from Wittgenstein's point of view, education is understood explicitly following theatrical motives. That humans can play a role shows evidence of uncertainty and the reality of the evidence. In other words, the meaning of Wittgenstein's statement shows that humans are inherently available for pretense and deception in various aspects.

In the educational aspect, Wittgenstein's philosophy paved the way for more positive contributions. Much has been written to show a better conception of education in knowledge and understanding, language and philosophy of mind, and ethics which means to be human, meaning that the initial concepts were only discourse, and different from the current reality (Synytsia, 2020). Currently, there is division and differentiation between the rich and the poor. It occurs due to intrinsic bargaining that occurs. It is not a conceptual confusion in education, but it is part of a game we all hold dear as fundamental in our society. Healthy capitalism equals healthy human education (Miguel & Tamayo, 2020).

According to Wittgenstein, there is no posited truth in the use of language. In everyday life, words take on a variety of complex meanings in different contexts and have subtle meanings that limited logical principles cannot grasp (Winch, 2019). It does not imply that logic was worthless to Wittgenstein but that its influence on language could have been stronger than logic would have us believe. Logic does not serve as the underlying metaphysical structure of language but is a tool we use in the various language games (Peters, 2020).

In the new capitalism, words are taking on new meanings, language and communication are being recruited for new purposes, and much literacy is being distributed in new ways. The new capitalism puts us face to face, at a fundamental level, issues of goals and objectives, culture and core values, and the realm of language, learning, and literacy in and outside school (Koval & Kryukova, 2018). The existence of capitalism in education gives rise to educational liberalization, which will make schools graduate the unemployed, ultimately increasing the population of endless poverty. Education has experienced a shift in meaning towards economic value. Modern capitalism

creates the language of education as a camouflage to educate the nation's children to take advantage of achieving the goals set (Watson, 1997). Education should be directed towards improving the mindset of the people. This conception makes the concept of reason and reason very different from its classical sources, in which philosophy in the modern era is associated with the search for certainty in a set of unquestionable propositions.

The game of capitalism has a real impact on people. They start and end, start to penetrate education, have clear rules, and are different from real life (Shiva Zaheri Birgani & Mahnaz Soqandi, 2020). Besides that, certain games in capitalism may only last for a certain period. For capitalism itself, there is no end point, no final winner. The game continues, and even though it is possible to opt out of some of the domains and activities of capitalism, given how entangled countries are with global economic practices, it is difficult to escape the game of capitalism completely (Kimble, 2010).

At every political moment, a leader in education is busy looking for a network to strengthen his position. It is not uncommon to give dowries so that the position remains in his hands (Nails, 2015). This then destroys our world of education. Therefore, the awareness of students and observers of education must be imprinted so that our education is no longer oriented towards capital and places to seek profit in it. Education should be humanist, not dehumanizing, on the contrary.

CONCLUSION

Wittgenstein sees the shift in the essence and meaning of education in the era of modern capitalism as a language game to achieve the desired goals. The shift in the meaning of education in the era of modern capitalism creates economic value as the ultimate goal of an educational institution today. The need for increased equipment, human resources, and technology allows educational institutions to become profitable and continue their vision and mission. Therefore, Wittgenstein answered the research question in two important ways.

First, language empirically brings and creates good meaning for listeners to understand. The concept of language as practical and logical provides an opportunity for educational language has experienced a shift in meaning toward economic value. Modern capitalism creates an educational language as camouflage to educate the nation's children to take advantage of

achieving the goals set. Therefore, empirically and practically make educational language an ontological for reading, translating, and establishing educational ontology as the present reality.

Second, education pragmatically in analytical philosophy forms an educational language to communicate the values of today's life. With the development and growth of modern capitalism in the globalization of education, the language game creates education as a modern capitalist capital to gain economic value through present-day services and equipment. Language makes education a pragmatic way to seek capital by educating the nation's children and equipping human resources with skills and abilities in digitalizing technology.

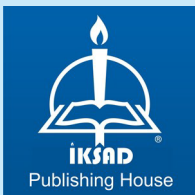
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