

Current Research Studies in **Sociology I**

Editor
Meryem BULUT

BIDGE Publications

Current Research Studies in Sociology I

Editor: Prof. Dr. Meryem BULUT

ISBN: 978-625-372-509-9

Page Layout: Gzde YCEL

1st Edition:

Publication Date: 25.12.2024

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Ankara



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CHAPTER I

The Ethical Debate In Bauman's Sociology: In Modern And Postmodern Times

Erdi AKSAKAL¹

The concept of morality is a fundamental element that has been discussed in different philosophical and social contexts throughout history and shapes the behavior of individuals and societies. Zygmunt Bauman is one of the thinkers who examines the nature of morality in the modern and postmodern periods. Bauman argues that modern society shapes individuals based on strict rules and universal moral norms, while in the postmodern period, these fixed moral principles have dissolved and become more uncertain and relative. While modernity emphasizes universal truths, rationality and the search for order under the influence of Enlightenment thought, postmodernity emphasizes individuality, pluralism and moral relativism. While analyzing the transition between these two periods, Bauman questions the role of morality in maintaining social order, the responsibility of the individual and the moral tensions in social

¹ Assoc. Prof. Dr. Atatürk University Faculty of Letters Department of Sociology 0000-0003-3226-2876

relations. In Bauman's works, while modernity is shaped by rational thought and the search for order, morality in this period is structured within the framework of fixed principles. In contrast, postmodernity argues that moral values cannot be based on a definitive foundation and that interpersonal relationships must be understood within uncertainty and flexibility. In this context, the differences between the rigid and regulatory morality of modernity and the fluid and variable morality of postmodernity are at the center of Bauman's moral theory. This tension between the rigid moral understanding of the modern period and the flexible and uncertain moral structure of the postmodern period is a key point in understanding the fundamental ethical problems faced by today's societies. In this article, Bauman's perspective on morality from modern and postmodern perspectives will be detailed and the effects of moral responsibility on individuals and societies will be discussed. At the same time, the meaning of Bauman's understanding of morality in the context of today's social dynamics and interpersonal relations will be discussed.

Postmodernism and Postmodern Ethics

Bamuan explains that man is morally ambiguous. He states that moral phenomena are inherently irrational. He says that it is up to the individual to deal with the insoluble contradictions and the moral problem imposed by each particular, and that morality will not be universalized as an ethical code. The first reality of the human self says moral responsibility. When modernity enters a self-critical, often self-deprecating and self-destructive phase, most of the previously followed paths seem like dead ends. On the other hand, it opens the way for a new understanding of morality. Lipovetsky is an important author of postmodern liberation (Bauman, 2000). He states that behaviors are oppressive, endless obligations. Lipovetsky

is an author who has the duality of presenting the object of research as a research tool and as an explanatory tool. It does not mean doing general behavior in a moral way. Modernity has a special ability to emphasize introspection. The postmodern perspective that this study refers to is essentially the exposure of illusion. Modern thinkers believe that morality is not a natural feature in human life, it is something that needs to be shaped and integrated into human behavior, and they have tried to create a unifying ethic that will cover the whole. In the conditions of modern life, the status of existence of women and men has shown a significant difference. Philosophers have a view from above. According to this view, free people need to be pressured to act correctly. According to this view, the individual has never fully trusted the judgment and is only an individual, therefore, he relies on an authority different from the protector and spokesman. Philosophers have tried to define universality, the correctness of ethical rules just because he is human. Rules with strong foundations, that is, solid rules, are rules that answer the question "why should I follow these rules?" Non-aporetic, single-minded morality is universal (Bauman, 1993).. A unity based on objective reason is practically impossible. Bauman explained the sign of moral status in 7 ways. 1. Man is good by nature and this is enough to help him act in accordance with his nature, and the contradictory claim that man is bad by nature and should be prevented from acting according to his impulses is both false. 2. Moral Phenomena are irrational by nature, but if they start with purposeful thinking and profit-loss calculation because they are moral, they do not fit the purpose-purpose. Ethics emphasizes the importance of evaluating one option as good instead of countless bad options in the world. If the actors are rational as they should be, then the action will be rational. 3. Morality is irreplaceably aporetic. Most moral choices are made based on conflicting impulses. Every moral

impulse, when fully implemented, leads to an immoral result. The moral self acts in an uncertain environment, that is, in an environment of ambiguity, and does not live because of uncertainty. A moral state without indecision is called the Utopian existence of the stimulus necessary for the moral self. It is not the goal of ethical practice. 4. Morality is not universalized. 5. Morality is and continues to be irrational for a rational order. It is a delicate situation that creates more uncertainty than morality can eliminate social control. 6. Moral responsibility precedes the relationship with another, even if it is through knowledge and judgment. 7. Modern societies practice moral mentality by encouraging universal ethics.

The generally accepted ethics guide our attitude towards each other. Thus, we can feel safe towards each other, be helped, cooperate peacefully and lead to enjoy each other's presence without fear (Lipovetsky, 1994). A bad nature that has not been forcibly repaired and changed is rarely encountered in our daily work.

Hans Jonas states that there have never been so few guides as this one, and that we need them when we believe in wisdom. Bauman says, "As individuals, we are irreplaceable, but in every role we play, we are replaceable as actors." He likens the role not to the individual but to the work clothes that are taken off only when working and finishing the daily tasks. The real self is free. This freedom is the cause of joy as well as pain. This is a considerable situation. A person is responsible for what he does. Only the things that are worth desiring are free to make his own choices. Relying on rules has become a habit. Without work clothes, a person feels bad, naked. When one returns from the outer world to the inner world, it is not easy to carry the unaccustomed responsibility (Kant, 1998). This leaves a bad taste in the mouth. When responsibility is not given, people miss the feeling of responsibility. Human beings become

dependent on authority. It is thought that it cannot be done without authority. In the age we live in, moral ambiguity is strongly felt. A moral crisis is reflected in ethics. Ethics is dangerous for the human style and ideal, and it is a precondition for moral judgment. Modern ethics seeks a way out of the unpleasant situation that modern morality has turned into daily practice. Bauman describes human nature as a midwife waiting for the baby to come out after a long birth and painful results. He defines it as unrealized potential. Self-interest and self-love are the reasons for obeying moral enlighteners and accepting their teachings. Self-love is something that naturally guides people through experience and actions. Self-love is not something guaranteed, but this situation is clearly lacking in the raw mind. People need to be told about their real interests. If these interests are not listened to, they are forced to act according to their real interests. As Voltaire said, the contempt of the people we live with is a situation that no one will tolerate. Reason always comes to the aid of self-love (Foucault, 1995). Their encounters completely affect the purpose of personal interest. Reason is a universal human characteristic, but in this special equality, some are more equal than others. Philosophers are people who have no direct access to reason, reason unclouded by narrow self-interest (Lipovetsky, 2003).

Moral Judgment That Has Been Hijacked and Demanded to Be Reinstated

A code of ethics is used as a tool of social domination to address the gap between genuine individual choice and the expected behavior that a person would exhibit when they perceive that their behavior is guided by self-interest. People do not always choose what is good when they make a choice. The only freedom to decide and choose is the freedom of a person for their own salvation. It takes an external force to force people to do what is good for their own benefit. What

makes the individual essentially unreliable is that community life is full of coercive theories that have the exclusive right to determine the standard of good behavior. Replacing morality with law means creating morality according to its model. There are certain factors of social stratification. These are: 1. Autonomy 2. Externality 3. Freedom 4. Dependency In today's society, some people are freer than others. Some are more dependent than others. As Bauman says, an intelligent, smart person can be trusted to act well autonomously, that is, independently, but not everyone can be intelligent. Society certainly does not possess complete freedom or complete dependence. Both are imaginary poles between real situations. Freedom is a privilege, but it is a situation that is violently opposed or should be challenged. The moral capacity of its members ensures society, its survival and well-being. Wolf says that morality is a practice negotiated by agents who are growing knowledgeable and a changing culture. Bauman says that human reality is complex and ambiguous. He says that the postmodern is the enchantment of the world after the long and exhausting modern struggle to enchant the world and its ultimate failure. According to Adorno, one of the most important psychological effects of modern enlightenment is the decline of fear of the insignificant. The magic that postmodernism has brought back to the world is the moral capacity of man to reclaim his world from its modern exile. It contains the opportunity to reveal the stamp of modern insecurity in order to erase the slander. To allow morality to be stripped of the rigid armor of the artificially constructed ethical code is to personalize it. To personalize morality means to return the ethical process from its end to its starting point. There is a strong connection between obeying moral rules and believing in their universality(Adorno, 2005). This connection has been the concern of philosophers. True, by definition, is unique. If countless moral principles have a more respected authority than

kicking and punching by saying, “I want this, I want it now,” then surely the same must be true of moral integrity. The integrity of the individual’s moral vision, the way to satisfy his desire to save him from the inevitable collapse, has been the idea of progress that has dominated modern thought for a part of history. The idea of progress is characterized by otherness. It is temporalized. Time also means hierarchy. Colonial migrations embrace the belief that they spread not only order but also civilization to the world. Johannes Fabian also called this widespread belief crown politics, chronopolitics (Fabian, 1983).

Universalism and Those Who Dislike It

The postulate of universality is a sword that points its sharp edge at the chosen object. The demand to morally accept the rule that has passed the test of universal, time- and space-external principles means, first of all, to refuse to make binding moral judgments about the claims of the community bound by time and space. The postulate of universality has ignored the state's claim to moral authority. The logic of this postulate does not fit the practice of self-limiting political communities. It contradicts the Aristotelian political principle of being the supreme protector of humanity. Although politics seems universal, it has seen resistance to itself while it puts forward the standard bound to the country, clarifies and glorifies its purpose. For those who defend the situated self, the universalist aspiration and practice of universalization are oppressive. It is an act of violence against human freedom. According to the consistent liberal view, morality is seen as rooted only in the quality and ability of the individual as a human being. There are many concepts of universal morality, and which one will prevail depends on the relative power of the powers that have the right to put it forward. Relativity means for now. Diderot also found a definition for modern

man. He defined modern man as in love with the next generation. It is a view of the global spread of knowledge, technology, and economic interdependence with the ecumenization of political moral authority. It is more difficult to clearly draw the boundaries of the community than the state (Diderot, 1992). If the self of the community is defined by how it perceives the situated self and the degree of moral agreement with the inspiration of the community, then the idea of the boundaries of the community becomes difficult to defend. It has become almost impossible to defend it. Today, with the withdrawal of the state from its moral law, the land is left empty for common farming. Individuals, who were previously subject to the increasing power of moral universality defined and implemented by the nation-state, are now faced with social pressure. They agree with the morality legalized by the state and the moral pressure of the communities' own words (Fabian, 1983). Both try to replace autonomous moral responsibility with external ethical duty. Both prevent the moral choice that provides individual free choice in areas of life that seem to be related to common interests. Both avoid personal initiative. Both cannot tolerate the bond and happiness that individuals create for themselves in unplanned and uncontrolled relationships. Both are suspicious of interpersonal connections and are waiting for an opportunity to eliminate them. The reason for distrust of the posited community is simply because it is posited. It can be said that they are not very sure of themselves. They do not have much time to rest. Their momentary carelessness leads to an irreversible result. The non-acceptance of comments made to the positedness is seen as a betrayal. The concept called the posited self is intended to cover up the application of a similar oppression (Kant, 1997).

Morally, I is the state of being the singular form of the ethical we. It can be expressed as the result of the we counting process. Attitude is an important concept before the relationship. Face to face relationship is also positive. At first, it does not matter what the other is and this is not my problem, it is their problem. Morality means meeting the other face to face. Kant even draws the most accurate conclusion on this subject. The we, which determines moral integrity, is never the plural of I. It evokes a complex structure that brings together concepts in different positions. Bauman explained it very well. "Duties, laws are only directed at me. They only concern me. Addressing me means that the responsibility is not moral. When it is directed to the other, moral responsibility disappears(Levinas, 1969). A person rejects the law for someone on a moral basis." A moral person and his moral concern are not measured by the same standard as the object, and this understanding makes a person moral. Being a moral person means that I am my brother's keeper. Bauman says that responsibility is always one step ahead of the responsibility of the other. There are saints. Saints are unique. They are those who do things that people's conscience does not allow. The standard that measures responsibility is the standard of the saint. Levinas has talked about the standards of sainthood. The saintliness he talks about is the universal, statistical average and above standard. As Bauman says, responsibility has no purpose. This text focuses on the idea that morality does not have universal standards and that individual responsibility plays a central role. Although there are duties determined by universal laws, moral responsibility is based on the individual's own conscience and questioning. There are some characteristics necessary for morality to become universal, but these characteristics have not been fully realized. Purpose and Morality: The text emphasizes that morality is shaped by purpose. Having a purpose is necessary to compare actions and distinguish between

right and wrong. Zygmunt Bauman states that acting without thinking to save a stranger is based on the idea that one day we may be in the same situation. This shows that moral behavior serves an altruistic purpose (Bauman, 1993). It is also stated that being moral in business life is beneficial and that moral stance is linked to success. Morality is an investment an individual makes in the future and sacrifice is a fundamental part of morality. Morality and Trade: Morality is different from commercial relations. The purpose of trade is profit, but moral actions are performed without expecting anything in return. The act of giving a gift is not like a commercial transaction; It has a benevolent purpose and does not expect anything in return. The calculable nature of commercial transactions is compared with the impersonal characteristics of moral actions. While contractual relationships are based on the partners' own interests, moral responsibility is individual and gratuitous. Lack of Moral Foundations: The text argues that the moral self does not have a solid foundation. Philosophers are skeptical about moral impulses because they think these impulses are not reliable. Morality has no foundation; therefore, it is argued that moral actions cannot be built on a consistent basis. Kant's moral system is shaped by the effort to neutralize human emotions and makes a choice between discipline and moral goodness. Freedom and Morality, Morality precedes ontology. In other words, moral relations take precedence over ontological inquiries that investigate the nature of existence. Moral responsibility is fundamental in the relationships between people. It is stated that morality does not have a definite foundation and is shaped according to situations. Relations with the other ensure the formation of the moral self. Moral responsibility is unconditional and independent of the nature of the other. Moral Responsibility: The concept of responsibility creates the individual as a moral self. Ethics precedes existence and the moral condition of man precedes

existential situations. Against Sartre's concept of alienation, Levinas argues that being together lies in the nature of man. Responsibility is individual and this individuality is at the center of morality. Social Convention and Morality: Social convention reduces trust and is a tool for creating distance between people. Social norms and laws regulate the behavior of individuals, but this convention contradicts the individuality of moral responsibility. Logstrup's radical understanding of demand argues that moral responsibility cannot be reduced to social norms. The moral self is a self that constantly questions whether it is moral or not. The behavior of the saints is presented as an example of the effect of morality on the individual. As a result, the text argues that moral responsibility is an individual questioning and is located somewhere beyond social norms. Morality, unlike commercial or contractual relationships, is shaped by the individual's inherent responsibility and sacrifice. Morality has no definitive foundation, but is continually reconstructed through individual experience and responsibility (Sartre, 2003).

The text explores various philosophical perspectives on modern ethics, society, and interpersonal relationships, focusing heavily on the work of Emmanuel Levinas and postmodern ethical thought. The text starts by critiquing modernity for reducing people to isolated individuals, and highlights how philosophers like Hobbes and Locke conceived of social institutions as mechanisms to protect individual interests. Levinas reverses the modern ethical emphasis on the self, giving priority to "the Other" in a relationship that is fundamentally asymmetrical. In Levinas' view, individuals are not concerned with reciprocity but are instead responsible for the Other in an excessive way, which challenges the autonomy of the self. Freedom is seen as relational, and true ethics emerge in proximity, not in a physical or social sense, but as an ethical encounter that transcends intention.

The idea of **proximity** brings forth a paradox, or aporia, where the responsibility towards the Other can become overwhelming, sometimes leading to coercion under the guise of care. This complex dynamic is referred to as "the aporia of proximity," in which responsibility risks turning into a form of dominance. Levinas' concept of "caress" as an ethical gesture, often erotic, is central to his understanding of human relationships (Wolf, 2010). The caress is seen as a movement towards the Other without the intention of possessing them, focused on the future and the unknown. This erotic love remains elusive and deeply ambiguous, with a constant tension between intimacy and separation. The text also discusses the challenges of love and its "illnesses." Love is depicted as inherently unstable and restless, oscillating between two responses: trying to stabilize and maintain it through care and attention, or letting it drift and surrendering to uncertainty. The struggle within love can lead to a sense of routine or obligation, where love becomes intertwined with duty and moral responsibilities. Moreover, it touches on the emergence of society through the introduction of a "third" element. Levinas argues that society is born out of the need for justice when the relationship between the self and the Other is expanded to include a third party. This creates a shift from pure ethical responsibility to a more structured, social form of justice, where equality and fairness come into play. The role of reason and trust in navigating these relationships is crucial, yet it always carries a certain level of ambiguity and tension between personal ethics and social norms. In conclusion, the text presents a complex and nuanced view of ethics that challenges conventional modern approaches, emphasizing responsibility, proximity, and the unpredictable nature of human relationships, while also addressing the role of society and justice in managing these dynamics.

The Natural History of Ethics and Counter-Structure

The purpose of structure and counter-structure is different. One gives importance to certain things, while the other disregards them and even destroys what the former builds. Without structure, nothing can exist. There is only structure, and only its history exists. Structure attains this history through overwhelming efforts and at great cost. Structures have been successful in keeping people apart. There is no trust between structure and counter-structure, and they do not live together. They do not coexist, yet they are forced to restrain harmful actions. One must yield to the other, or neither can survive. Durkheim stated that ethics can only be recreated through individuals gathering to share common feelings. The modern age has been marked by the assault of structure on counter-structure, though the reason for this is unknown. The modern nation-state, in the process of becoming civilized, has sought tools to bring together the social body it had previously divided. Here, melancholy is discussed. Melancholy means numbness and has become a repeated accusation in the liberal state. Collective conscience is the only source that guides ethics. It has been legalized and united with the political state. Everything opposed to the state has been oppressed by the power of law. A distinguishing feature of the postmodern age is that states no longer hold moral leadership. The state has left society's counter-structural power alone. The state must operate as a whole, but few nations are capable of maintaining such unity. The nation-state, compared to earlier political units, is in a better position. The nation-state tightly clung to the economy, culture, and military, but over time, all three disintegrated. The nation-state no longer has a need to mobilize its citizens, as institutions have become free from political sovereignty. The state has lost interest in the emotions of its citizens and does not desire to unify society and community under its

protection. Skinner sympathized with liberal libertarians due to the awe-inspiring experiences of totalitarian systems. The social sphere has remained untouched and empty. While the social sphere has been left empty, it cannot remain vacant for long. New tribes have emerged, self-organizing into structures. Tribes represent the elimination of difference and the uniformity of existing styles. However, these new tribes are not long-lasting. They use the tool of momentary immortality to sustain their lives. Michel Maffesoli was the first to use the term "new tribes," describing it as a social explosion. The new tribes have considered the psychological crowd and followed the given patterns. According to modern technology, the lifespan of psychological crowds is short. The new tribes that form one after the other are inconsistent. Bauman argued that the psychological crowd is not a concept that new tribes should use, suggesting instead the term "weak crowd." The only problem with tribes is their formation. While new tribes may appear to act collectively, they are actually very sparse. Underdeveloped tribes have specialized symbolically. Socialization and counter-structuralization are opposing ways to tame the social realm. Both have made collective life possible in their own way. Sociality often seems divisible, while socialization creates enduring structures. Socialization suppresses the emotions arising from ethical impulses, but sociality does the opposite, freeing them. There is no room for empiricism in the course of systematic socialization, and both remain inhospitable spaces.

The Risk Society: The Final Destination of Technology

The problem that arises from techno-economic development has become one that technology must address. According to Beck, this has caused a shift in modernity. Science exposes the negative aspects of prior achievements. Risk is something that is defined. Despite the

presence of risk, humans can still make calculations. The society we call the risk society can be described as the reflexive stage of modernity. Reflexivity means being skeptical. It has a modern meaning. Giddens stated that medical experts produce materials to profile risk. It is said that risk is preselected. In our daily lives, we are dissatisfied with the discomfort caused by the transportation problem in the automobile trade. Even though we are uncomfortable, we resist the elimination of private cars. Beck emphasized that risk will have an equal effect, asserting that everyone is under threat. Beck states that existence determines consciousness. In the risk society, it is the opposite: consciousness determines existence. Risk deviation is an indispensable function in social terms from the perspective of technology. Technology is a strong force that continues to produce risk. The war against risk is the end of technology (Beck, 1992).

Rosa Luxemburg published *The Accumulation of Capital*. She discusses the limits of accumulation. Capital accumulation leans on non-capitalist social organization. An organization that does not include capitalism actually provides fertile ground for capitalism. Capital also benefits from this. According to Rosa Luxemburg, capitalism is a system of suicide, one that kills the organism it has nurtured. Those who consider themselves socialist have destroyed their political power. The modern era is revived by the use of stagnant energy. In the modern age, efforts to improve the existing order emerge. Modernity requires energy. Alf Hornborg stated that exergy energy is the characteristic that indicates knowledge. Order in production is actually destructive. Hornborg said that society can live in balance with the continuous shining of the sun on the earth (Luxemburg, 1951).

Economically, growth can be discussed. This is not an increase in globalization. It is a seizure of the existing order. Hornborg stated that there is an inverse relationship between price and exergy and that this must be taken into account. What we call unequal exchange is sustainable. The first universal civilization is modernity. Modernity cannot endure inequality. Envy turns present thought into a current one. Molefi Asante stated that Black people have a rightful place in the founding of Europe. Hans Jonas sees the cause of the problems in the power of modern technology. People's actions have affected times far removed from natural moral impulses. It can be said that the morality before the modern era was the morality of proximity (Jonas, 1984). When responsibility is fulfilled for something close, the conscience is relieved. Responsibility for something distant does not carry anxiety.

The arms of morality have guided us. Today, the future is of course short. What we call the modern movement is destroying morality. Hans Jonas stated that the first duty of ethics is to imagine the long-term effects of technological initiatives. What is called imagination means being able to act under the tyranny of uncertainty. Jonas says that the ethics of the future should be guided by the discovery of fear. Death should be valued more than happiness. The prominent feature of postmodernity is doubt. Postmodern ethics is not something that exists in the present. Identity is only reliable in the social space. The production of space and identity are both the same process. The unreliability of the external appearance of identity has been exposed. Simmel's notion of the tragedy of culture has offered hope to those seeking a solid identity. The goal of forming an identity is to enter a designed society (Giddens, 1990). The uncertainty of settlement causes anxiety and leads to aggression. New tribes lead fragile lives, but this only emerges with intensification. Every day, they face the

threat of extinction. The "Other" is said to be a byproduct of the social space. The reliability of a livable region has been proven. The fact that the "Other" is not truly other, and the security of social space, are interdependent. Neither situation has a real foundation. Cornelius Castoriadis stated that the basis for both lies in the belief that the world will be made consistent, that the way to make it consistent will be found, and that this belief itself will be exposed to danger. There are two faces of postmodernism: The stubborn fury of the new tribe's authority The rejection of choice by the agora rhetorician of the past Rhetoricians are those willing to make distinctions. The social space has been privatized in a postmodern way, leading to oppression that can be applied everywhere (Castoriadis, 1987). Universal values have been a good remedy for the oppressive monotony of the citizenship mentality, but taken regularly, this remedy turns into poison. Nomads are people who are in constant motion. They usually wander around structured regions. In postmodernism, the nomad is flawed, whether male or female. Vagabonds, however, provide a better metaphor. The vagabond does not know where they will stay or how long they will stay—it is determined spontaneously. The only thing they know for sure is that the pause is never permanent. Constantly being on the road also suggests that the new place they encounter could be better than the previous ones. A vagabond is like a nomad with an uncertain path. The vagabond structures the place they occupy and destroys it when they leave (Castoriadis, 1987).

Another metaphor for postmodernism is the tourist. The tourist does not know where they will stay or how long they will remain, just like the vagabond, and they construct their experience wherever they go. It can be said that tourists possess an aesthetic capacity that shapes their way of living. Tourists pay to be free, meaning they purchase

their freedom through commerce. The measure of freedom is commerce. The tourist exists outside the region, but unlike the vagabond, the tourist has the freedom to choose. The commonality between the vagabond and the tourist is that they both pass through spaces inhabited by others. The vagabond and the tourist are physically close. Moral closeness cannot exist without responsibility and the individuality of the moral person. The tourist is morally deficient. In postmodernism, neither the vagabond nor the tourist is considered original. The establishment of the welfare state has redirected economic interest toward moral responsibility. Moral responsibility does not emerge as an objective. Social space is described as the area where the animal grazes, and aesthetic space is referred to as the playground. The perspective of postmodernism offers wisdom. In this situation, postmodernism makes revitalization difficult. The idea in the postmodern mind is expressed as the presence of spiritual pain caused by a linguistic error that cannot be corrected, despite being pleaded with to fix it. The postmodern error, which embraces everything, is viewed with skepticism. The postmodern mind has reconciled because it feels the complexity of the human condition (Hornborg, 2001). The ethical problem of contemporary society can only be solved through politics. The issue between morality and politics has occupied the agenda considerably. Politicians who are seen as morally pure have cleansed the duty of politics. Patrick Jarreau stated that politics is now everywhere. The moral crisis of postmodernism refers to the institutionalization of moral responsibility. Hans Jonas spoke of long-term ethics, emphasizing that it can only be meaningful within a political program. Reason is directed toward making the right decisions. Moral responsibility precedes all ideas that do not cause concern in any matter. There is no reason to believe that institutions that have seized control are themselves safeguarded by moral destiny.

Conscience uses none of the weapons seen as authoritative. According to the modern world, conscience is weak and fragile. Moral responsibility is the gold standard of human rights. This gold cannot be taken or entrusted. There is no limit to moral responsibility. It is expressed in the sorrow of not being able to place oneself properly (Simmel, 2011).

Conclusion

Zygmunt Bauman is one of the important solutions that analyze the fundamental differences between modern and postmodern ethical understandings. Modern ethics is largely shaped around universal rules and principles. In the modern period, ethics is compliance with fixed, universal and general transitions and norms. Morality in this period exists as a set of strict rules of human behavior. The ethics of modernity emphasizes the responsibility of the individual, which is his life, and forces individuals to behave in a certain way within the framework of these rules. According to Bauman, modern ethics is based on "order" and "norm" and individuals are directed to be a part of this order. Modernity is the storage of sustainability responsibility and decisions with rules defined by a central authority to a large extent. The individual is considered as a characteristic being and the correct transactions are determined by universal ethical rules.

However, according to Bauman, postmodern ethics emerges with the questioning of this rigidity of modernity. Postmodernity places the details in a more uncertain, complex and multi-layered structure. Bauman argues that ethical responsibility in the postmodern period can no longer be based on central authorities and universal rules. Postmodern ethics is mostly shaped around the concepts of individual responsibility, consequences and freedom. He emphasizes that this approach can change according to each

situation, instead of a fixed formula or general rules for compliance decisions. Bauman states that despite the uncertainty of the information brought by the postmodern period, individuals and their members need to have more information. Postmodern ethics requires individuals to constantly reconsider their membership decisions, take responsibility in their relationships again and accept the processes of combining instead of absolute truths. As a result, Bauman shows this distinction between modern ethics and postmodern ethics, the usability of what is encountered in social life and the increasing processes. While modernity offers certain principles, principles and rules to the parts, postmodernity pushes individuals to question these rules and discover the responsibilities of their own components. According to Bauman, postmodern ethics is based on the individual reaching the equivalent of the responsibility he provides to the other and carrying it within these costs. In the postmodern world, logical problems are often challenging and uncertain, but these results impose a more detailed responsibility on the individual.

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CHAPTER II

Ziya Gökalp and his influence on Turkish culture and identity: a social anthropological perspective. Could he be accepted as an anthropologist

Onur HAYIRLI¹

1. Introduction

This chapter analyzes the ideas that Ziya Gökalp influenced and influenced him and determines if he can be considered an anthropologist. Ziya Gökalp (1876-1924), one of the most influential intellectual figures in the late Ottoman Empire and early Turkish Republic, laid the foundation for understanding Turkish culture and identity from a sociological perspective. Known as the father of Turkish nationalism, Gökalp combined elements of positivism, Islam, and Turkism in a unique ideological synthesis that aimed to define the national identity in modern terms while preserving cultural heritage. This paper explores Gökalp's impact on Turkish

¹ Assist.Prof.Dr., Kırşehir Ahi Evran Üniversitesi, hayirli@yahoo.com, <https://orcid.org/0000-0001-7946-8519>

culture and identity through the lens of social anthropology, examining how his ideas on nationalism, cultural synthesis, and modernization influenced Turkish society. Through a review of Gökalp's theories, his legacy is analyzed in shaping Turkish social structures, values, and national consciousness. This is a comprehensive examination of Gökalp's contributions from a social anthropological perspective, focusing on his theories and their implications for Turkish culture and identity.

Ziya Gökalp's ideological contributions have significantly influenced Turkish culture and national identity. At a time when the Ottoman Empire faced the dual pressures of modernizing and preserving its cultural heritage, Gökalp's ideas on nationalism and modernization provided a pathway for Turkey's transition into a modern nation-state. By applying social anthropological frameworks, we can explore the depth and scope of Gökalp's impact on Turkish identity and culture, as well as his contributions to cultural sociology and nationalism. Gökalp was born in Diyarbakır, in a multicultural environment where different ethnic groups coexisted, a reality that profoundly impacted his intellectual development. His early interest in Western positivist thought and his exposure to French sociology, particularly the works of Emile Durkheim, shaped his understanding of society as an organic system. Gökalp adapted Durkheim's theories of social cohesion and collective consciousness to the Ottoman context, proposing a vision of Turkish identity that balanced modernity with tradition. His intellectual journey is crucial to understanding the foundation of his nationalist ideas, which sought to unify and modernize Turkish society. In his theoretical framework, Gökalp distinguishes between "culture" (*hars*) and "civilization" (*medeniyet*). Gökalp argued that culture represents the unique, intrinsic values of a nation, while civilization is a shared pool of knowledge, science, and technological progress accessible to all. This differentiation became instrumental in the Turkish nation-

building project, as it allowed the Turkish Republic to adopt Western civilization without abandoning its cultural roots.

Ziya Gökalp is a cornerstone in understanding the development of modern Turkish culture and identity. As a leading sociologist, anthropologist, and ideologist of the late Ottoman and early Republican eras, his influence is profound in shaping nationalist thought within Turkey. Gökalp's vision for Turkish nationalism integrates historical, social, and cultural elements, which he saw as essential to developing a cohesive national identity. This chapter will examine Gökalp's impact on Turkish cultural and identity formation from a social anthropological perspective, focusing on his theories and approaches to nationalism, the modernization of culture, and the synthesis of Eastern and Western ideals. Ziya Gökalp (1876–1924) is widely regarded as the intellectual architect of Turkish nationalism, whose theories on identity and cultural transformation continue to shape Turkish society today. His contributions provide valuable insight into the social dynamics of nation-building in post-Ottoman Turkey and his views on identity, culture, and social structure form the bedrock of Turkish nationalism. Gökalp's works, especially *Türkçülüğün Esasları* (The Principles of Turkism), proposed a cultural and ideological path that aimed to define the characteristics of the Turkish people and to unify them under a modern national identity. His theories are central to understanding Turkey's cultural transformation from a diverse Ottoman imperial society to a unified Turkish nation-state.

2. Method

This chapter will explore Gökalp's theories on nationalism, culture, and identity and his impact on Turkey's sociopolitical landscape. Additionally, it will examine his approach to the integration of traditional Ottoman-Islamic values with Western ideals, revealing the complexities in forging a modern Turkish

identity. This chapter is case study. Also, will look for the question “if he accepted as an anthropologist?”, “Is he a Turkish Anthropologist?”

The study adopts a qualitative and interpretive approach, drawing on primary sources such as Gökalp's writings and secondary sources that analyze his work in the context of Turkish cultural and identity formation.

The study adopts a qualitative and interpretive approach, drawing on primary sources such as Gökalp's writings and secondary sources that analyze his work in the context of Turkish cultural and identity formation. The research methodology includes a comprehensive literature review, textual analysis of Gökalp's key works, and contextual examination of his ideas within the broader socio-political landscape of the late Ottoman Empire and early Turkish Republic.

The study aims to explore Gökalp's theories on nationalism, culture, and identity, and to assess his impact on Turkey's sociopolitical landscape. It also examines his approach to the integration of traditional Ottoman-Islamic values with Western ideals, revealing the complexities in forging a modern Turkish identity.

The analysis focuses on both Gökalp's intellectual contributions and their practical implications for Turkish society. The study adopts a case study approach, utilizing primary sources such as Gökalp's published writings, as well as secondary sources that provide critical analysis and historical context. This multifaceted methodological approach allows for a comprehensive understanding of Gökalp's legacy and his influence on the formation of Turkish culture and identity.

3. Influences of Ziya Gökalp :

Gökalp posited that culture was the soul of the nation, an idea he derived from his study of Durkheim's collective consciousness. Turkish culture, he argued, consisted of shared values, language, religion, and traditions that constituted the core identity of the Turkish people. Gökalp's theory of culture emphasized continuity and transformation, suggesting that while external influences could alter civilization, the essence of culture remained constant. This perspective was crucial in shaping the nationalist agenda of the early Turkish Republic, which sought to establish a cohesive Turkish identity grounded in shared cultural elements.

Gökalp's view on civilization reflects his belief in the compatibility of Western technological and scientific advancements with Turkish culture. His argument that Turkey could modernize by adopting Western civilization while retaining its unique cultural essence became a fundamental principle in the Republic's modernization policies. Gökalp's synthesis of culture and civilization highlighted the importance of selective modernization, encouraging Turkey to benefit from global advancements without losing its national identity.

Gökalp's nationalist ideas have been instrumental in shaping the concept of Turkish identity. He advocated for a form of nationalism that was inclusive of different ethnic groups within the Ottoman Empire while promoting a common Turkish cultural identity. His work provided an intellectual foundation for the transition from the multi-ethnic Ottoman Empire to a homogeneous Turkish nation-state.

Turkism, as proposed by Gökalp, aimed to unify the Turkish people around shared linguistic, cultural, and historical ties. He argued that language and culture were the true markers of Turkish

identity, not race or ethnicity. Gökalp's ideas on Turkism emphasized cultural unity rather than racial purity, a view that influenced later Turkish nationalism by promoting inclusivity within the framework of a Turkish cultural identity.

Gökalp's nationalism sought to balance ethnic and religious identities by emphasizing secularism alongside respect for Islam as a cultural element of Turkishness. He believed that Islam could serve as a unifying cultural force without dominating the political sphere, a vision that has had lasting implications for Turkey's approach to secularism and religious expression in public life.

Ziya Gökalp was a influential intellectual figure in the late Ottoman Empire and early Turkish Republic, known for his significant contributions to understanding Turkish culture and identity from a sociological perspective. His life and intellectual development were shaped by the multicultural environment of his hometown of Diyarbakır, as well as his exposure to Western positivist thought and the works of French sociologist Emile Durkheim. Gökalp's theories on nationalism, culture, and identity provided a crucial framework for the nation-building project in Turkey. He distinguished between "culture" as the unique, intrinsic values of a nation, and "civilization" as the shared pool of knowledge, science, and technological progress accessible to all. This differentiation allowed Turkey to adopt Western civilization while preserving its cultural roots. Gökalp's ideas on nationalism emphasized the unification of the Turks around shared linguistic, cultural, and historical ties, while promoting inclusivity and respect for diverse ethnic and religious identities. His theories on the relationship between social structure and collective consciousness, as well as the balance between tradition and modernity, have had a lasting impact on Turkish society and continue to shape the understanding of national identity and cultural transformation in the country.

4. Findings

Ziya Gökalp's theories on nationalism, culture, and identity were instrumental in shaping the development of modern Turkish national identity. Gökalp's intellectual framework, which synthesized elements of Ottoman-Islamic tradition and Western modernity, provided a blueprint for the transformation of a diverse Ottoman society into a unified Turkish nation-state. (Kurt & Gürpınar, 2016)

Gökalp's theories on the relationship between culture and civilization played a crucial role in the formation of Turkish national identity. His distinction between culture, representing the unique values and traditions of the Turkish people, and civilization, encompassing the shared knowledge and technological progress accessible to all, allowed Turkey to selectively modernize while preserving its cultural roots.

Gökalp's concept of Turkism, which emphasized linguistic, cultural, and historical ties over race or ethnicity, promoted an inclusive vision of Turkish national identity. This perspective influenced the transition from the multi-ethnic Ottoman Empire to a more homogeneous Turkish nation-state, while respecting the diversity of ethnic and religious identities within the new national framework.

Gökalp's balanced approach to secularism and the role of Islam in Turkish identity had a lasting impact on the development of Turkey's political and social structure. His belief that Islam could serve as a unifying cultural force without dominating the political sphere has shaped Turkey's ongoing negotiations between modernity and tradition.

Gökalp's influence on Turkish society extends beyond the political and cultural realms, as his theories have also significantly impacted various social institutions, such as the education system,

legal frameworks, and civic organizations. These institutions have played a crucial role in shaping and reinforcing the collective identity of the Turkish nation.

A.Gökalp's legacy in social anthropology

Ziya Gökalp's contributions to Turkish culture and identity can be analyzed through a social anthropological lens, shedding light on his influential theories and their lasting impact. His work has been particularly significant in shaping the understanding of social cohesion, cultural continuity, and the role of institutions in defining collective identity within the Turkish context.

Gökalp's adaptation of Émile Durkheim's concept of collective consciousness to the Turkish society has provided a valuable framework for comprehending social cohesion in the rapidly modernizing context of the early 20th century. Gökalp's emphasis on shared values and institutions as the foundation of national identity reflects his firm belief in the importance of social solidarity. This perspective has significantly influenced anthropological studies on various aspects of Turkish society, including the family structure, educational institutions, and civic organizations, which Gökalp himself saw as the pillars of a unified national identity.

Moreover, Gökalp's influence extends to a wide range of sociocultural institutions in Turkey, from the education system and legal frameworks to the media. His conviction in the power of education to foster a cohesive national identity was manifested in the early Republic's emphasis on secular, state-controlled education. Additionally, Gökalp's ideas on the separation of culture and civilization influenced legal reforms that sought to modernize Turkish society while respecting its cultural traditions, shaping the country's approach to social and institutional transformation.

Gökalp's legacy continues to resonate in the field of social anthropology in Turkey, particularly in studies related to national identity, modernization, and the intricate relationship between culture and the state. His comprehensive and nuanced understanding of the social, cultural, and institutional dynamics that underpin the formation of a national identity has made him a crucial figure in the intellectual history of Turkey, with his theories and approaches still informing contemporary discussions and research in the social sciences.



Image 1: The illustration created by AI technology, “Actual photo of Ziya Gökalp” if he lived today. (11.10.2024, <https://deepai.orgmachine-learning-modeltext2img8>)

B. Main influences on Ziya Gökalp

Ziya Gökalp was influenced by several intellectual traditions and thinkers of his time, particularly European sociological theories and nationalist movements, which were taking shape in the 19th and early 20th centuries. His work intersects with prominent figures who shared similar ideas about nationalism, modernization, and cultural transformation. Here's a breakdown of these influences and parallel thinkers, including how they collectively navigated the intellectual currents of their era.

Gökalp's intellectual foundation was shaped by both Western and Ottoman intellectual currents, which he synthesized into a unique framework for Turkish nationalism.

Émile Durkheim (1858–1917): Gökalp was deeply influenced by Durkheim's sociological theories, especially his concepts of "collective consciousness" and "social solidarity." Durkheim's work inspired Gökalp's idea that shared beliefs and values could unify a diverse society. Gökalp adapted these ideas to the Turkish context, viewing shared culture and language as essential to Turkish identity, even within the secular, multi-ethnic Ottoman Empire.

Auguste Comte (1798–1857): As the father of positivism, Comte's ideas were influential in Gökalp's adoption of a scientific approach to sociology and national development. Gökalp believed that societies could progress through scientifically organized and structured reforms—a belief that informed his vision for modernizing Turkish society.

Herbert Spencer (1820–1903): Spencer's views on social evolution and the idea that societies could advance to higher stages of complexity influenced Gökalp's ideas about modernization. Gökalp was particularly interested in how Turkish society could

evolve by adopting Western scientific and technological advances while preserving its cultural distinctiveness.

Turkish and Ottoman Reformers: The Tanzimat reformers, especially Namık Kemal and Şinasi, laid early groundwork for modernization and nationalism within the Ottoman context. Although their work preceded Gökalp, their ideas about constitutionalism, modernization, and Turkish identity resonated with his thoughts on a secular and unified Turkish society.

C. Contemporary thinkers and nationalist figures in Gökalp's era

Gökalp's ideas coincided with those of other intellectuals in the Ottoman Empire and abroad who were grappling with questions of nationalism, identity, and modernization.

Yusuf Akçura (1876–1935): Akçura was a prominent intellectual and nationalist, known for his 1904 work, *Üç Tarz-ı Siyaset* (Three Policies). He analyzed three paths for the Ottoman Empire: Ottomanism, Islamism, and Turkism. Akçura argued that Turkism was the only feasible path for ensuring the survival and unity of the Turkish people. Although Akçura's nationalist views were somewhat more radical than Gökalp's cultural emphasis, they both saw Turkism as the most viable future for Turkish identity.

Ahmet Ağaoğlu (1869–1939): Originally from the Caucasus, Ağaoğlu was influenced by pan-Turkism and sought a synthesis of Islamic values with a modern national identity. He contributed to the Young Turk movement and shared Gökalp's vision of creating a modern Turkish nation-state. His ideas on education reform and secularization aligned with Gökalp's focus on using education to foster national consciousness.

Halide Edib Adivar (1884–1964): As a writer, feminist, and nationalist, Halide Edib supported a secular, educated Turkish identity, though she was more inclined to focus on gender issues and

individual freedoms. Her views on modernization and secular education were in harmony with Gökâlp's, particularly in her emphasis on cultural, rather than religious, markers of Turkish identity.

İsmail Gaspiralı (1851–1914): A Crimean Tatar intellectual, Gaspiralı was one of the earliest advocates for pan-Turkism and promoted the idea of unity among Turkic-speaking peoples across the Russian Empire and the Ottoman Empire. His famous motto, "Unity in language, thought, and work," aligned with Gökâlp's notion that language and shared cultural values were central to Turkish identity. Gaspiralı's efforts to modernize and standardize education among Turkic Muslims influenced Gökâlp's focus on national language and education reforms.

Mehmet Emin Yurdakul, a poet and nationalist, played a pivotal role in shaping Turkish cultural identity. His poetry, which glorified Turkish folk culture and emphasized the virtues of rural Anatolia, inspired Ziya Gökâlp's vision of an authentic Turkish identity based on folk traditions and values. Yurdakul's promotion of the Turkish language and his focus on the cultural richness of the Anatolian heartland resonated with Gökâlp's ideas of Turkism and the importance of connecting the nation to its cultural roots.

Ahmet Ağaoğlu, a political thinker and journalist, also shared Gökâlp's views on nationalism and modernization. Ağaoğlu, originally from the Caucasus, was a strong advocate of Turkish identity and Turkic unity. Like Gökâlp, he emphasized the cultural and linguistic aspects of Turkish nationalism, viewing it as a way to create a cohesive identity for Turkish-speaking peoples. Ağaoğlu's support for secularism and modern education paralleled Gökâlp's emphasis on adopting Western scientific advancements and secular institutions while preserving Turkish cultural values.

Although Namık Kemal and the Young Ottomans predated Gökalp, they laid the groundwork for Ottoman nationalism and reform. Namık Kemal's advocacy for constitutionalism, freedom, and national pride influenced Gökalp's understanding of nationalism as both a cultural and political project. The Young Ottomans' efforts to integrate Western political ideals within an Islamic framework paved the way for Gökalp's synthesis of culture and civilization, providing an early model for balancing tradition and modernity.

Gökalp's synthesis of these influences, combined with his deep understanding of the Ottoman and Turkish intellectual traditions, allowed him to develop a comprehensive vision for Turkish nationalism and modernization.

D. Global intellectual currents and their influence on Gökalp's thought

The intellectual landscape of Gökalp's time was shaped by several global currents, especially in Europe, which significantly influenced the Ottoman Empire's intellectual milieu.

Ziya Gökalp's intellectual development and ideology were shaped by a combination of influences from both Western and Ottoman intellectual currents, as well as prominent thinkers in Turkey and the broader Muslim world who shared his vision for modernization and national identity. Gökalp's ideas about nationalism, cultural synthesis, and modernization were influenced by a range of figures and intellectual movements, particularly French sociology, European nationalism, and Islamic modernism.

The rise of nationalism in Europe during the 19th century, particularly in Germany and Italy, provided a model for how ethnic and cultural unity could lead to nationhood. Figures like Johann Gottfried Herder, with his emphasis on folk culture as a nation's essence, and Giuseppe Mazzini, who championed the unification of Italy, were inspirations for nationalist thinkers. Gökalp mirrored this

perspective, believing that a shared language, culture, and history were essential for Turkey's unification.

The positivist movement, particularly as advanced by Auguste Comte, had a profound influence on Ottoman and Turkish intellectuals. Gökalp, along with other reformers, believed in the separation of religious authority from the state and the application of scientific principles to governance and social organization. The secularist vision of leaders in France and Britain inspired Gökalp to advocate for a Turkish nation where secularism and scientific rationality could promote progress.

Intellectuals like Jamal al-Din al-Afghani and Muhammad Abduh promoted pan-Islamism as a unifying force among Muslims, which influenced thinkers in the Ottoman Empire, including Gökalp to an extent. However, Gökalp took a more secular approach to unity, emphasizing a cultural rather than religious bond. Pan-Turkism, as advocated by figures like Gaspıralı, argued for a political and cultural union among Turkic people, which Gökalp adapted to suit the specific cultural and political needs of the Turkish nation-state.

A crucial influence on Gökalp was the French sociologist Emile Durkheim, whose theories on collective consciousness and social cohesion shaped Gökalp's understanding of society and nationalism. Durkheim's views on how social structures and shared beliefs bind communities together resonated deeply with Gökalp. Gökalp saw Durkheim's theories as central to his conceptualization of nationalism as a cultural and social construct, rather than one based on ethnicity or religion alone.

As a Muslim intellectual, Gökalp was also influenced by the Islamic modernist movement, which aimed to reconcile Islam with modernity. Figures like Jamal al-Din al-Afghani and Muhammad Abduh advocated for reform in Muslim societies, promoting ideas of rationalism, education, and progress. These

thinkers argued that Islamic values were compatible with modern scientific and technological advancements. Gökalp's approach to secularism, which respected Islam as a cultural component rather than a strict political system, reflects this influence. Islamic modernism gave him a framework for balancing tradition with progress, allowing him to argue that Turkish culture could incorporate both Islamic and modern, Western elements.

Gökalp's synthesis of these global currents, combined with his deep understanding of the Ottoman and Turkish intellectual traditions, allowed him to develop a comprehensive vision for Turkish nationalism and modernization.

In the context of the Ottoman Empire's decline and the pressing need for modernization, Ziya Gökalp's intellectual ideas emerged as a significant force shaping the trajectory of Turkish nationalism and identity. Gökalp's conceptualization of the Turkish nation was influenced by a range of intellectual currents, including European nationalism, French sociology, and Islamic modernism, which collectively informed his vision for cultural synthesis and national unity.

Gökalp's ideas were shaped by the upheaval within the Ottoman Empire, where the question of modernity and the integration of the state into the modern world order were paramount concerns. He recognized that the Empire's inability to effectively modernize, compounded by its ethnic and religious diversity, had contributed to its decline. Gökalp's response was to advocate for a reconceptualization of Turkish identity, moving away from a purely Islamic foundation towards a more nuanced understanding of the nation as a cultural and social construct.

Gökalp's perspective on the relationship between Islamic and Turkish identity was crucial to his nationalist ideology. He argued that while the Ottoman Empire had cultivated an Islamic

identity, this was insufficient as a basis for nation-building in the modern era. Gökalp believed that a purely religious identity was too limiting and could not adequately address the complexities of a modern nation-state. Instead, he proposed a synthesis model that aimed to harmonize Turkish culture with Western ideals, arguing that Turkey needed to adopt Western institutions and technology while preserving its unique cultural heritage. This cultural synthesis became a blueprint for the modernization policies implemented under the leadership of Mustafa Kemal Atatürk in the early Turkish Republic.

The late 19th and early 20th centuries were marked by the interplay of various intellectual currents, including nationalism, positivism, and modernism, which collectively shaped Gökalp and his contemporaries' ideas on Turkish identity. European nationalist movements, which were redefining notions of nationhood across the continent, encouraged thinkers like Gökalp to explore a Turkish national identity that transcended ethnic and religious lines. Additionally, the Ottoman Empire's weakening political position led to a pressing need for reform and modernization, influencing thinkers like Gökalp to seek a cultural renewal that could unify the empire's diverse population under a Turkish identity. The prominence of positivism and scientific ration

Gökalp's influential ideas on nationalism were shaped by a range of intellectual currents, including Emile Durkheim's sociological theories and the broader movements of European nationalism and modernism (Berkes, 1959; Mardin, 1962). Gökalp defined nationalism not in ethnic or racial terms, but rather as a cultural and social construct. He argued that Turkish identity could not simply rest on ethnic lineage or Islamic religious identity, as these were insufficient to create a modern, cohesive nation-state. Instead, Gökalp's vision was to transcend these elements and focus

on shared cultural values, language, and traditions that could bind the people together.

Gökalp distinguished between the concepts of *ümme*t (the community of believers) and *millet* (the nation), emphasizing that the Turkish nation needed to be rooted in *kültür* (culture) rather than *medeniyet* (civilization). This shift highlighted the importance of a shared language, history, and culture over the pan-Islamic identity that had previously dominated the Ottoman Empire. Gökalp believed that the development of a distinct Turkish culture was necessary for the unity of the nation, and he highlighted the significance of Turkish folk culture, folk tales, and art forms as authentic expressions of Turkish identity.

While Gökalp respected the Islamic heritage, he advocated for a secular approach to national identity, aligning with the positivist view that modernization required the separation of religion from public life. This secular approach influenced the vision of Mustafa Kemal Atatürk, the founder of the Turkish Republic, who sought to transform the multiethnic Ottoman Empire into a more homogenous nation-state.

Gökalp's ideas have had a lasting impact on Turkish nationalism and identity, shaping debates on what it means to be Turkish. His conception of nationalism, rooted in cultural identity, remains influential in contemporary Turkish nationalist thought, with the emphasis on unity and cohesion through shared cultural values and language.

Ziya Gökalp, a prominent Turkish sociologist and nationalist thinker of the late 19th and early 20th centuries, was heavily influenced by the theories of Emile Durkheim, a French sociologist known for his concepts of collective consciousness and social solidarity (Berkes, 1959; Mardin, 1962). Gökalp proposed that the nation was a collective entity that required shared values and

norms to ensure social cohesion. His interpretation of nationalism was shaped by the belief that a robust national identity required the cultivation of a collective consciousness that transcended individual interests and promoted national unity.

According to Gökalp's sociological perspective, Turkish society could achieve solidarity by adopting Western educational practices, legal frameworks, and scientific advancements, while retaining core Turkish cultural values. He argued that the reconciliation of *hars* (culture) and *medeniyet* (civilization) was essential for the evolution of Turkish identity. Gökalp considered language a fundamental component of national identity and was instrumental in advocating for the purification and standardization of the Turkish language, removing Arabic and Persian elements to create a "pure" Turkish language that would unify the people and be more reflective of the Turkish spirit.

Gökalp's ideas on nationalism and identity were influential in the early years of the Turkish Republic, as the new nation-state sought to define its character and position within the global order. Mustafa Kemal Atatürk, the founding president of the Republic of Turkey, was heavily inspired by Gökalp's perspective on the relationship between Islamic and Turkish identity, and the need to cultivate a distinct Turkish national consciousness (Landau, 2019).

E. Criticisms and limitations of Gökalp's ideas

While Gökalp shared a broad agreement with these thinkers on the need for modernization and national unity, some intellectuals had different priorities, there is three main divergences in thought among his contemporaries:

Some Ottoman intellectuals, particularly those with a strong Islamic identity, were skeptical of Gökalp's emphasis on secularism and the separation of religion from the public sphere. They argued that Islam was an integral part of Turkish identity and that

modernization should not come at the expense of religious traditions (Durak, 2022) (Bagdonas, 2008). These critics believed that Gökalp's secularist vision failed to fully account for the influential role of religion within Turkish society, leading to ongoing tensions between secularists and religious groups that persist today. Figures such as Said Nursi promoted an alternative model where Islamic values would retain a significant influence in social and political life, in contrast to Gökalp's view of religion as primarily a cultural rather than political force.

Meanwhile, other thinkers advocated for a more ethnic or racial conception of Turkish nationalism, rather than Gökalp's cultural definition. They believed that Turkish identity should be grounded in common ancestry and biological attributes, rather than just shared language and traditions. This divergence reflects a broader debate within Turkish nationalist thought over whether the nation should be defined by cultural or ethnic-based criteria. The proponents of this more exclusionary form of nationalism argued that Turkish identity should be rooted in common descent and biological factors, rather than the shared cultural values that Gökalp emphasized.

Additionally, while Gökalp supported the idea of uniting Turkic peoples, he primarily focused on cultivating a distinct Turkish national identity within the confines of the new Turkish Republic. In contrast, other thinkers, such as the proponents of Pan-Turkism, envisioned a broader union of all Turkic peoples, transcending the boundaries of the Turkish state. This debate reflects the tension between Gökalp's more localized Turkish nationalism and the aspirations of those who sought to unite all Turkic-speaking peoples across national borders. The different perspectives on the scope and nature of Turkish national identity highlight the complex and multifaceted nature of nationalist thought during this period.

Gökalp's secularism, while aiming for modernization, faced challenges in implementation. His model did not entirely account for the strong influence of religion within Turkish society, leading to tensions between secularists and religious groups that persist today (Mardin, 1962; Özbudun, 1981). Figures such as Said Nursi were critical of secularism and promoted a model where Islam retained a significant role in social and political life. Unlike Gökalp, who believed Islam should be a cultural rather than political force, Nursi viewed Islamic values as essential for moral and social cohesion. This tension between Gökalp's secularist vision and the continued influence of religion in Turkish society has been a subject of ongoing debate and analysis among scholars (Toprak, 1981; Çarkoğlu & Toprak, 2000).

Thinkers like Ahmet Rıza and the Young Turks initially supported Ottomanism—a multi-ethnic, multi-religious identity that could unify the Empire's diverse population. However, as the empire continued to fragment, Ottomanism became less viable, and thinkers like Gökalp turned toward Turkism as the more practical path for the emerging Turkish state. This transition from Ottomanism to Turkism reflected the changing political and social dynamics within the late Ottoman Empire and the search for a more coherent national identity.

Gökalp's emphasis on Turkish cultural purity and language contributed to policies that marginalized ethnic groups, such as Kurds and Armenians, by promoting a monolithic national identity (Kieser, 2006; Yeğen, 1999). Critics argue that Gökalp's theories promoted an exclusionary form of nationalism that marginalized ethnic and religious minorities within Turkey (Bozarslan, 2001; Gülalp, 1998). While he sought to unify the Turkish people, his ideas often resulted in policies that suppressed non-Turkish cultural expressions in favor of a homogenized national identity, leading to ongoing tensions and challenges in addressing the diversity within the Turkish state.

F. Here's how Gökalp's work aligns with anthropology

Focus on Culture as a Unifying Force: Gökalp's emphasis on *hars* (culture) as the basis for Turkish identity mirrors anthropological inquiries into how culture forms the foundation of social groups and identities. He analyzed Turkish folklore, customs, language, and moral values, advocating for their preservation as a unifying force. This focus aligns with anthropology's concern with understanding and preserving cultural heritage.

Social Structures and Institutions : Gökalp's exploration of social institutions and their influence on Turkish identity draws heavily from sociology but also aligns with anthropology, which often studies the roles of institutions in various cultures. His views on education, language, and the family as core social institutions reflect an anthropological interest in how societies organize and transmit values across generations.

Integration of Western and Eastern Cultural Ideals: Gökalp's work addresses cultural synthesis, the blending of Eastern and Western ideals, to forge a unique Turkish identity—a theme that resonates with anthropology's exploration of cultural change and adaptation. His idea of balancing tradition with modernity as a basis for social cohesion relates to anthropological studies on acculturation and cultural transformation.

Interest in Folk Culture: Gökalp extensively studied Turkish folk culture, such as oral traditions, customs, and music, seeing these as the "authentic" expression of Turkishness. His focus on folklore as a basis for understanding the Turkish spirit parallels anthropology's emphasis on ethnographic detail and the significance of folklore in expressing collective identity.

Concept of Collective Identity and National Solidarity Gökalp's concept of collective consciousness, influenced by Durkheim, reflects his commitment to understanding the societal

bonds that hold groups together—a concern central to anthropology, especially within structuralist and functionalist traditions. His work on Turkish identity as a shared “mental state” mirrors anthropology’s focus on shared cultural symbols and beliefs in maintaining social solidarity.

Ziya Gökalp’s thought and impact were shaped by a synthesis of influences from French sociology, European nationalism, and Islamic modernism. His contemporaries, such as Yusuf Akçura, Mehmet Emin Yurdakul, and Ahmet Ağaoğlu, shared his dedication to building a cohesive national identity and modernizing Turkish society. Together, these thinkers responded to the challenges of their time by advocating a vision of Turkish identity that integrated modern ideals with cultural authenticity, influencing the formation of Turkish nationalism and state-building strategies in the early Republic. Gökalp’s work ultimately exemplifies the adaptation of international intellectual currents to local contexts, bridging Western and Islamic ideologies in the creation of a modern national identity.

Ziya Gökalp’s thought was influenced by a blend of Western sociology, European nationalism, and Ottoman reformist ideas, which he uniquely adapted to the Turkish context. Figures like Yusuf Akçura and İsmail Gaspiralı shared his emphasis on language and culture as unifying forces, though each thinker’s approach reflected their own regional and political priorities. Gökalp’s vision was ultimately distinct in his synthesis of secularism, modernization, and Turkism, setting a precedent for Turkish nationalism that balanced Western influences with a uniquely Turkish cultural heritage.

Ziya Gökalp’s ideas on culture, civilization, and nationalism have left a profound impact on Turkish society, providing a foundation for understanding Turkish identity from a social anthropological perspective. His vision of a modern Turkish

nation, rooted in a shared cultural heritage and open to universal civilizational values, continues to shape Turkish culture and identity. Gökalp's legacy remains relevant in contemporary debates on nationalism, secularism, and the role of culture in a globalized world.

So, Ziya Gökalp can be accepted as an anthropologist, although he is more widely recognized as a sociologist and nationalist thinker. Gökalp's work exhibits many characteristics of anthropological inquiry, especially in his emphasis on culture, social structures, and the role of tradition in shaping national identity. While he did not conduct ethnographic fieldwork in the way modern anthropologists do, his contributions to understanding cultural identity, social organization, and the relationship between folk culture and national identity align with core anthropological themes.

5. Conclusion

Ziya Gökalp's theories on culture, nationalism, and identity have shaped Turkey's sociocultural landscape and continue to inform discussions on Turkish identity in contemporary society. His vision of a unified Turkish culture, based on shared language, values, and secular modernization, has left an indelible mark on Turkish history. While Gökalp's legacy is celebrated for contributing to the development of Turkish nationalism, his approach also raises questions about inclusivity and the challenges of reconciling diverse identities within a modern nation-state. Gökalp's work remains central to understanding Turkish nationalism, providing a foundation for analyzing the complexities of identity, culture, and modernity in Turkey.

In summary, Gökalp can indeed be seen as an anthropologist in a broader sense. While he may not fit the traditional model of an anthropologist engaged in fieldwork and empirical data collection, his theoretical contributions to understanding culture, identity, and social cohesion place him within the realm of social

anthropology. His work remains influential in Turkey's academic and cultural spheres, bridging sociology, anthropology, and nationalist thought.

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CHAPTER III

An Examination of Successful Aging Models Based on Individual Differences

Tule GÜLTEKİN¹

Introduction

Research on aging has predominantly centered on physical health or cognitive functioning declines, often overlooking psychological and social dimensions. Despite calls to adopt a more holistic perspective on aging (Bowling & Dieppe, 2005; Rowe & Kahn, 2015), physical health remains the most extensively studied aspect (Cosco et al., 2014; Depp & Jeste, 2006). This focus can be attributed, in part, to the profound demographic shifts within the global older adult population. These changes are accompanied by a rise in age-related chronic conditions such as dementia, cancer, and arthritis, which pose significant challenges and can substantially diminish the quality of life (Jaul & Barron, 2017).

¹ Res. Asst. PhD., Istanbul University-Cerrahpasa, Faculty of Health Sciences, Department of Gerontology, Istanbul/Turkey, Orcid: 0000-0002-9531-7187, tulegultekin@iuc.edu.tr

Certainly! Here's a more comprehensive version of the provided text:

The field of lifespan development has traditionally approached the study of aging by categorizing it into two distinct types: pathological aging and normative aging. Pathological aging refers to the presence of chronic diseases, functional impairments, or other health-related challenges that deviate from typical age-related changes. On the other hand, normative aging encompasses the expected biological, psychological, and social changes that occur as individuals grow older, in the absence of significant pathology. However, scholars have increasingly critiqued this binary framework, arguing that it oversimplifies the complexity of the aging process. In particular, they highlight that the broad normative category masks significant variability among individuals and does not adequately explore the opportunities and potential for growth, adaptation, and optimization that aging can provide (Schulz & Heckhausen, 1996). To address these shortcomings, researchers have proposed a more nuanced framework that further differentiates normative aging into two subcategories: *usual aging* and *successful aging*. This refined conceptualization, developed by Baltes and Baltes (1990), Berkman et al. (1993), and Rowe and Khan (1987), recognizes that while *usual aging* reflects age-related changes that may include mild declines in physical and cognitive function, *successful aging* emphasizes the ability to maintain high levels of physical, cognitive, and social functioning, along with continued engagement in meaningful activities. By making this distinction, the revised framework underscores the diverse trajectories of aging and opens avenues for understanding how individuals can maximize their potential and achieve well-being across the lifespan (Schulz & Heckhausen, 1996).

Successful models of aging play a critical role in understanding and optimizing the aging process. These models offer a multidimensional approach that is not limited to biological health but also includes psychological well-being and social engagement. However, the aging process is different for each individual and is shaped by a combination of individual experiences, environmental factors, genetic inheritance, and choices made throughout life. Individual

differences determine the capacity to adapt to the inevitable physical changes of the aging process on the one hand, and to cope with the challenges that individuals may face on the other. Therefore, models of successful aging must take individual differences into account.

While Rowe and Kahn's model of successful aging focuses on explaining how individuals' genetic makeup, lifestyle choices, and environmental factors are effective together, Young et al. emphasize how social ties and psychological well-being can vary from individual to individual. Baltes' "Selective Optimization and Compensation" model helps to understand how individuals respond differently to challenges and opportunities at different stages of their lives. The common goal of these models is to enable individuals not only to live longer but also to live more meaningful and fulfilling lives.

Individual differences are not limited to biological or psychological factors but are also profoundly shaped by cultural norms, socioeconomic status, and experiences accumulated throughout life. Therefore, taking individual differences into account in the development and implementation of successful aging models makes an important contribution to both theoretical literature and practical applications. In this study, successful aging models proposed by Rowe and Kahn, Young et al., and Baltes are examined and how these approaches make sense within the framework of individual differences is discussed. In this direction, it aims to contribute to theoretical literature by emphasizing a healthier and more satisfactory management of the aging process at both individual and societal levels.

What Is Successful Aging?

In the years following Havighurst's (1961) seminal work on "successful aging," scholars have developed multiple frameworks, each balancing objective criteria with subjective experiences in unique ways. Havighurst (1963) emphasized the subjective nature of successful aging, proposing that it is rooted in achieving individual goals, fostering personal well-being, and experiencing life satisfaction as defined by the individual (Aldwin & Igarashi, 2015).

Rowe and Kahn (1997), by contrast, introduced a model focused on objective outcomes, asserting that successful aging involves maintaining high physical and cognitive capacities, actively engaging in life, and minimizing the risk of disease and disability. In a different vein, Butler (1974) described successful aging as a reflective process, facilitated by a life review and an awareness of impending mortality (Aldwin & Igarashi, 2015).

The concept of "successful aging" is commonly defined as the ability to maintain good health, sustain independence, and foster positive social relationships (Rowe & Kahn, 1998). This framework shifts the focus away from the inevitability of physical decline, emphasizing potential age-related gains such as enhanced wisdom, psychological resilience, and active social engagement (Rowe & Kahn, 1998). By acknowledging the multidimensional nature of successful aging, it becomes clear that aging well is achievable across the life course. For instance, individuals may continue to participate in social activities, nurture meaningful relationships, and preserve cognitive functioning, even while managing chronic illnesses or disabilities. Consequently, successful aging is not precluded by the presence of functional impairments (Baltes & Baltes, 1990).

The notion of successful aging incorporates the reality of potential health issues (Rowe & Kahn, 1998) while advocating for a multidimensional approach to aging that extends beyond physical health. While physical well-being is undeniably crucial, it should not be considered the primary or exclusive determinant of successful aging. Overemphasizing physical health fosters the belief that avoiding physical decline is the sole marker of a healthy life (Rowe & Kahn, 1998). Furthermore, this narrow view implies that aging successfully becomes impossible for those who face illness or disability. A more holistic framework, focusing on overall functioning across diverse aspects of life, allows for a variety of aging trajectories, including those that reflect successful aging.

Although a more integrated examination is necessary, few studies have attempted to combine the multiple dimensions of successful aging (Mana & Bezdicek, 2020). A large portion of the research has

concentrated on individual aspects, such as cognitive function (Hamm et al., 2020), psychological well-being (Ryff, Radler, & Friedman, 2015), physical health (Kail & Carr, 2017), or engagement in life (Douglas, Georgiou, & Westbrook, 2017). Only a few studies have explored the different dimensions of successful aging, though often in a limited, one-dimensional way. For example, Chou and Chi (2002) included four distinct dimensions of successful aging in their research. They analyzed each dimension independently, concluding that participants were considered to have aged successfully if they met the criteria for each dimension individually. This study, however, was constrained by its requirement that participants achieve high scores across all dimensions to qualify as having successfully aged.

Successful Aging Models

Rowe and Kahn's Model of Successful Aging

Rowe and Kahn (1987) marked a pivotal shift in aging theory, moving away from Havighurst's (1963) focus on physical decline to a broader perspective. They introduced the concept of "successful aging," which includes multiple dimensions—physical, mental, and social well-being—rather than viewing aging merely as a process of physical deterioration. The Rowe and Kahn model has since become the most prominent and widely applied framework for understanding successful aging.

Rowe and Kahn (1987; 1997) conceptualized successful aging as comprising four distinct dimensions. The first dimension, low physical morbidity, refers to the absence of illness or disability, although it does not necessarily imply optimal health. The second and third dimensions, high cognitive and psychological functioning, are characterized by the absence of cognitive decline and mental illness, respectively. However, similar to low physical morbidity, the mere absence of cognitive decline or mental illness does not alone constitute successful aging. The fourth dimension, active participation in life, includes both social support and productive activity. Social support involves the exchange of various forms of assistance, while productive activity refers to engaging in

meaningful, effortful work (Everard et al., 2000; Rowe & Kahn, 1998). While each dimension is significant on its own, successful aging is achieved through the integration of all four components (Rowe & Kahn, 1998).

Rowe and Kahn's (1987; 1997) model of successful aging provided an important basis for conceptual studies in the field by addressing the aging process in four basic dimensions. However, this model has received some criticisms from both theoretical and practical perspectives. At the center of the criticisms is that the model views aging as the continuation of skills acquired in middle age and does not sufficiently consider the individual, social and cultural contexts of aging. These critiques emphasize that the aging process is not only a matter of decline or sustainability but should also include positive aspects such as the search for meaning, value change and wisdom gain.

Aldwin and Gilmer (2013) and Aldwin and Igarashi (2015) contend that the concept of successful aging should extend beyond traditional health and functional criteria to include the psychological growth, wisdom, and value transformations that individuals often acquire as they age. They emphasize that the aging process can serve as a valuable opportunity for individuals to reflect on their life experiences, derive meaningful insights, and cultivate a deeper sense of purpose. For instance, the enhanced empathy that tends to develop with age, the ability to view oneself within a broader social and cultural context, and the increasing significance attributed to interpersonal relationships are all considered vital markers of successful aging. These dimensions reflect an enriched understanding of life that prioritizes connection, perspective, and personal growth over mere physical or cognitive performance. Despite these compelling insights, Rowe and Kahn's influential model of successful aging has faced criticism for its limited scope, as it largely omits such positive psychological and social changes. Critics argue that by focusing primarily on the absence of disease, maintenance of high physical and cognitive function, and active engagement with life, this model neglects the profound and

transformative aspects of aging that contribute to a richer and more holistic understanding of what it means to age successfully.

Another important criticism is that Rowe and Kahn's model evaluates aging mostly with external criteria and ignores individuals' subjective experiences of the aging process (Hinrichsen, 2020). How older individuals perceive their aging process should be at the center of the concept of successful aging. For example, an individual who is satisfied with life despite chronic diseases may not meet the criteria of successful aging in terms of objective criteria but may be considered successful aging in terms of subjective experience. In this respect, it is suggested that the model should be made more inclusive.

Successful ageing cannot be assessed independently of the social and cultural contexts in which individuals live. However, Rowe and Kahn's model does not adequately consider cultural diversity and cultural dimensions of aging experiences. For example, in some cultures, older adults are seen as symbols of social wisdom and leadership, while in other cultures aging may be perceived as a more individualistic experience. Failure to take such contextual differences into account limits the generalizability of the model.

Today, aging researchers are striving to make models of successful aging more inclusive. These efforts emphasize the importance of multidimensional approaches that take into account individual and contextual differences in interventions to improve the quality of life of older adults. For example, social support systems can positively influence individuals' subjective experiences of aging, while at the same time increasing their active participation in society.

Rowe and Kahn's model of successful aging is an important milestone in understanding aging. However, critics point to room for improvement. Integrating elements such as positive changes, subjective experiences, and cultural contexts into the model may allow for a broader perspective on the aging process. Such an approach would contribute to a better understanding and management of aging at both individual and societal levels.

Young et al.'s Multidimensional Model of Successful Aging

Young et al. (2009) argue that there is not yet a consensus on a generally accepted definition and measurement method of successful aging. They also note that most models of successful aging focus on a single dimension, particularly health status or the physiological aspect of aging. This suggests that only factors such as physical health, absence of disease, or preservation of physiological functioning are usually considered when defining successful aging. However, aging is a multidimensional process and social, psychological, emotional, and environmental factors are also important components of this process. Therefore, focusing only on health status when assessing successful aging means ignoring other important aspects of aging.

Young et al. (2009) developed a new model to define and measure successful aging. This model aims to go beyond the limited perspectives in the literature. Specifically, they challenge traditional approaches that emphasize disease and deterioration and consider successful aging from a broader perspective. The researchers define successful aging as follows: “A state in which an individual can make good use of their psychological and social potentials to achieve an adequate quality of life and compensate for physiological limitations, even in the context of illness and disability.” This definition emphasizes that an individual can lead a quality life by utilizing his/her psychological and social abilities despite health problems.

Young et al. stated that the successful aging model they developed is based on mechanisms such as coping, adaptation, resilience, and religiosity. Through these mechanisms, they argue that successful aging can be achieved by placing more emphasis on the psychological and social areas of the individual. Therefore, they accept that successful aging and disease and functional limitations can coexist. In other words, for an individual to age healthily and successfully, emphasis should be placed not only on physical health but also on psychological resilience, social connections, and adaptive abilities. This model emphasizes that successful aging is a

multidimensional process and that individuals can improve their quality of life by utilizing their psychological and social resources, regardless of their health status.

In Young, et al.'s model, adaptation and coping mechanisms are among the key elements of successful aging. Individuals may develop different strategies to adapt to the physical and environmental changes that occur during the aging process. For example, an individual facing an illness or physical limitation can improve their quality of life by continuing to participate in social activities or engage in creative activities. In this context, successful aging is not only limited to overcoming health challenges, but also includes the capacity of individuals to find meaning in their lives and focus on positive experiences.

Young et al. model emphasizes that the aging process cannot be considered independent of the cultural and environmental contexts in which individuals live. Culture greatly influences how individuals perceive and respond to aging. Considering such contextual factors contributes to making successful models of aging more inclusive and applicable.

In conclusion, Young et al.'s (2009) model offers an important innovation for understanding the aging process. This model focuses on how individuals can compensate for physical health limitations by utilizing their psychological and social resources. It argues that successful aging is based on individuals' ability to give meaning to their lives, maintain social connections, and cope with challenges. This approach contributes to a more holistic understanding of the aging process, enabling the design of healthier aging strategies for both individuals and societies.

Baltes and Baltes' Model of Selective Optimization through Compensation:

Baltes and Baltes (1990) emphasized that research on successful aging must go beyond merely evaluating health status at a single point in time. They argued for the importance of considering both subjective and objective indicators of aging, while also situating

these indicators within a broader cultural context. This perspective underscores the necessity of understanding aging as a multifaceted process that is influenced not only by individual health outcomes but also by cultural values, social norms, and environmental conditions. According to this approach, defining successful aging requires adopting a value-based, systematic, and ecological perspective. Such a framework calls for a holistic analysis that integrates individual preferences and goals, the expectations set by society, and the opportunities or constraints presented by the environment. Baltes and Baltes' theory of selective optimization with compensation (SOC) serves as the foundation for their conceptualization of successful aging. This theory outlines the strategies individuals employ to adapt to the challenges of aging, enabling them to achieve personal growth and maintain functionality despite age-related losses.

Building on the SOC model, Baltes and Baltes define successful aging as "the process of minimizing losses and maximizing gains, and a lifelong process of adaptation to negative changes that may occur in the aging process." This definition, as elaborated by Baltes and Carstensen (2003, p. 88), highlights the dynamic and adaptive nature of aging. It emphasizes the importance of reducing the physical, social, and psychological declines that individuals may experience while actively fostering the gains that can be realized throughout the aging process. This perspective shifts the focus from merely avoiding decline to recognizing aging as an ongoing journey of resilience, optimization, and adaptation.

According to Baltes and Baltes, physical declines and losses are inevitable in old age. Therefore, what matters is how well the individual can respond to these losses. That is, it is the process of selection, optimization, and compensation of the individual's goals throughout his/her life. This process forms the basis of successful aging. According to the basic assumption of Baltes and Baltes' theory, by using SOC strategies, older individuals can live their lives with satisfaction with life even under more restrictive conditions (Santrock, 2011).

According to the basic assumption of Baltes and Baltes' theory, older individuals can achieve life satisfaction by using SOC strategies. This strategy consists of three main components (Baltes & Baltes, 1990):

Selection: Selection involves individuals allocating their finite resources toward the most significant goals in their lives. By focusing on priorities, individuals can channel their time, energy, and attention effectively, which helps them navigate life's challenges with purpose and clarity. This process is essential for setting life priorities and ensuring that resources are directed toward areas of greatest personal value and importance (Baltes & Baltes, 1990; Baltes & Carstensen, 1996; Freund & Riediger, 2003).

Optimization: Optimization represents the second key component of this model, emphasizing the enhancement and cultivation of existing reserves or resources. It involves efforts to strengthen and develop the skills, abilities, and capacities necessary to excel in chosen areas of focus. By actively improving their functioning in these areas, individuals maximize their potential and effectively work toward their selected goals. This process not only enhances performance but also ensures that available resources are utilized as effectively and efficiently as possible (Baltes & Baltes, 1990).

Compensation: Compensation, the final component of this model, refers to the process of adopting alternative strategies or resources to achieve the same goals when certain abilities or capacities decline. As individuals age, they may experience losses in physical, cognitive, or other domains, making it necessary to find new ways to maintain or even enhance their functioning. This involves reassessing means-end strategies and implementing new or existing alternatives to adapt to changes. Examples of compensatory strategies include utilizing assistive technologies, like hearing aids or mobility devices, or building stronger social support networks to mitigate the effects of declining physical or cognitive abilities. By embracing compensation, individuals can continue to achieve their goals and maintain quality of life despite age-related challenges

(Baltes & Carstensen, 1996, p. 409; Santrock, 2011; Baltes & Baltes, 1990).

SOC theory enables individuals to find satisfaction and meaning even later in life. Successful aging is not only limited to health and physical functioning but also includes the individual's ability to adapt and cope with loss throughout life. According to Baltes and Baltes, successful aging is when an individual continues to derive satisfaction from life despite inevitable losses and takes an active role in this process through selective optimization. This is an important strategy for improving the quality of life and overall well-being of older adults.

The SOC model analyzes the processes that people use to achieve desired goals despite the decline in capabilities and reserve capacity during the aging process. This model explains how older individuals can age successfully by making the most efficient use of their limited resources (time, energy, capabilities). The selective optimization through the compensation model guides how older individuals can achieve desired goals despite losses in their lives. This model provides an important framework for maintaining and enhancing the quality of life of individuals in the aging process. The selective optimization through compensation (SOC) model emphasizes that aging is a dynamic and multidimensional process and shows how individuals can adapt to changing conditions and achieve life satisfaction.

The SOC framework is particularly relevant in designing interventions and strategies to support successful aging. For instance, caregivers and policymakers can use the principles of SOC to create programs that help older adults maintain independence and life satisfaction. This may involve developing accessible environments, providing assistive technologies, or offering community activities tailored to older adults' needs and preferences. Additionally, SOC theory highlights the role of lifelong learning and adaptability. Older adults are encouraged to explore new opportunities, such as digital literacy classes or social groups, to enhance their quality of life. SOC also emphasizes the importance of

social support networks, which can act as a compensatory mechanism for emotional and practical challenges.

The SOC model underscores that aging is not a passive process but an active and dynamic one, driven by intentional choices and adaptive behaviors. It challenges the societal view of aging as a period of inevitable decline, instead framing it as an opportunity for growth and redefinition. This perspective aligns with other models of successful aging, such as Rowe and Kahn's framework, while offering unique insights into the mechanisms of adaptation. Furthermore, SOC theory's emphasis on individual agency and resilience makes it particularly applicable in diverse cultural and socioeconomic contexts. For example, in cultures where intergenerational family support is prominent, SOC strategies might manifest in the selection of family-focused goals and the optimization of relationships through shared activities.

In summary, the SOC model provides a comprehensive guide for older adults to navigate the complexities of aging. By focusing on choice, optimization, and compensation, the model emphasizes that individuals can maintain a sense of purpose and well-being and that successful aging is achievable regardless of the challenges life presents.

Conclusions and Criticisms

Researchers from disciplines such as anthropology, sociology, occupational therapy, feminist and critical gerontology, and other qualitative approaches have criticized various aspects of the successful aging paradigm. These critiques often either adhere to continuity theory or investigate the social contexts in which aging occurs and the social positions held by individuals (e.g., Angus & Reeve, 2006; Bearon, 1996; Holstein & Minkler, 2003; Kahana, Kahana, & Kercher, 2003; Morell, 2003; Ray, 2004; Riley, 1998; Rudman, 2006).

According to continuity theory, individuals who age most "successfully" are those who maintain continuity in their habits, preferences, lifestyles, and social connections from middle age into

older adulthood. This perspective suggests that a sense of stability and familiarity in these aspects of life contributes to positive aging outcomes (Bearon, 1996, p. 2). For example, Featherstone and Hepworth (1991) observed that baby boomers often strive to preserve youthful behaviors and identities as they transition into later life stages. This continuity, they argue, offers an opportunity to challenge and redefine traditional perceptions of aging, presenting it as a period of sustained vitality and adaptability rather than inevitable decline.

Critiques of this perspective emphasize that aging individuals are often far more similar to younger adults than conventional views suggest. These critiques highlight that many older adults do not experience the stereotypical trajectories of inevitable decline, illness, or disability typically associated with aging. Instead, they demonstrate resilience and maintain high levels of functioning, challenging ageist assumptions about the aging process (Kahana, Kahana, & Kercher, 2003). By focusing on the continuity between life stages, this theory provides a framework for understanding how older adults actively shape their aging experiences, leveraging their existing strengths and connections to navigate the challenges of later life.

Aging is deeply influenced by the broader context of individuals' lives, encompassing both their past experiences and their present circumstances. These contextual factors play a pivotal role in shaping how people age, contributing to the diverse trajectories observed across different populations. Recent critiques of the successful aging paradigm have drawn attention to these influences, emphasizing the importance of understanding aging within its cultural, experiential, and social dimensions. Specifically, these critiques highlight how cultural meanings attached to aging, individuals' lived experiences, and the social contexts they navigate collectively shape their perceptions of what constitutes positive or negative aging outcomes. In addition, these critical perspectives have underscored the dynamic and evolving nature of aging definitions. Researchers have argued that what is considered "successful" aging cannot be universally applied but is instead

contingent upon cultural, historical, and social variables (Calasanti, 2004; Calasanti, Slevin & King, 2006; Lysack & Seipke, 2002; Morell, 2003). These shifts call for greater attention to the ways in which aging is socially constructed and how these constructions influence individuals' aging experiences and expectations. One of the most significant shortcomings of mainstream research on successful aging lies in its limited consideration of the diverse social locations of individuals. This narrow focus often fails to account for the intersecting influences of race, gender, socioeconomic status, and other axes of identity, which shape the opportunities and challenges people face as they age. By neglecting these factors, such research risks overlooking the variability and complexity inherent in the aging population (Angus & Reeve, 2006; Calasanti, 2004). These critiques thus call for a more inclusive and context-sensitive approach to studying aging, one that captures the rich diversity of experiences within the aging process.

Successful aging is a multidimensional process that can be assessed in terms of health, social connections, psychological resilience, and life satisfaction later in life. Different models used in this process offer various perspectives to understand and support aging. The model developed by Rowe and Kahn (1997) defined successful aging in terms of low physical morbidity, high cognitive and psychological functioning, and active life participation. However, this model has been criticized for not fully addressing the subjective experiences of individuals in the aging process and the importance of psychological and behavioral factors in addition to physical limitations.

Young et al. (2009) offered an alternative to these shortcomings and defined successful aging as the ability of individuals to increase their quality of life despite health problems by using their psychological and social potential. Their model argues that individuals can achieve successful aging through mechanisms such as coping, adaptation, resilience, and religious beliefs, rather than focusing solely on their physical health. This emphasizes that aging is a dynamic and multidimensional process.

Baltes and Baltes' (1990) Selective Optimization and Compensation (SOC) model provides a framework that explains how individuals can make the most efficient use of their limited resources (time, energy, capacity) in the aging process. This model states that individuals can increase their life satisfaction through selection, optimization, and compensation strategies. For example, in the face of the physical challenges of aging, individuals can reprioritize, learn new skills to improve, and make use of technological or social supports to compensate for their limitations.

What these models have in common is that they address aging not only in terms of physical health but also in terms of individuals' psychological resilience, social support networks, and search for meaning. Faced with the fact that aging is a process that involves inevitable losses, individuals need to be able to compensate for these losses and to lead a satisfying life by adapting to the changing conditions of life.

On the other hand, the fact that these different models of successful aging processes cannot agree on a common definition and measurement method is seen as an important gap in literature. In general, most of the models place more emphasis on a particular dimension (physical health, cognitive functioning) and less on the social, emotional, and environmental components of aging. Therefore, future studies should take a holistic approach to aging and develop methods that focus on the subjective experiences of individuals.

In conclusion, successful aging is an active and dynamic process in which individuals continue to derive satisfaction from life despite physical limitations. The models of Rowe and Kahn, Young et al., and Baltes and Baltes contribute to understanding this process by addressing aging from different perspectives. However, taking into account the criticisms of these models, it is necessary to develop approaches that are more inclusive and reflect individual differences. Such efforts will contribute to better management of aging processes by individuals and to the formulation of healthier aging policies at the societal level.

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