THEORETICAL AND APPLIED PERSPECTIVES IN SOCIAL SCIENCES

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Chapter 1

"Gender Trouble": The Ontological and Psychoanalytic Connections between Kant and Lacan in Cultural Theory

Güven ÖZDOYRAN[1]

Introduction

Kant, in his *Critique of Pure Reason*, postulates the concept of the "antithetic" to explain the position of antinomies, stating that "the antithetic does not deal with one-sided assertions" and "no one assertion can establish superiority over another." In this structure of antinomies, the Thesis and Antithesis conflict with each other, and due to the very nature of reason, one cannot be superior to the other. It is not possible to justify or falsify their arguments. If this is to be explained using psychoanalytic terms, reason, unlike understanding, *desires* to reach the unconditioned through the conditional series. This desire, which cannot be "satisfied" by the resources of understanding but only by the ideas of reason, results in what Kant calls "illusion," wherein reason "fantasizes" that it is possible to fulfill its desire of transcending the conditional to reach the unconditioned, i.e., removing the lack or absence. In brief, while understanding is the faculty for employing concepts, and concepts always require objects from experience, understanding produces only conditional knowledge. The unity of experience is necessarily grounded in this condition. On the other hand, reason, by its nature, always demands the unconditional to unify all the conditional in order to reach "absolute totality".

This chapter explores whether Kant's arguments on antinomies can be reinterpreted through psychoanalytic theory. It draws on the perspectives of Slavoj Žižek and Joan Copjec to demonstrate that the characteristics of the

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Kantian subject, as outlined in the *Critique of Pure Reason*, align more with psychoanalytic theory than with Judith Butler's theory of gender.

Kant's Dialectic and the Structure of Reason

It is already known that antinomies precede the *Critique of Pure Reason* chronologically, meaning Kant discovered the antinomies before writing his first *Critique*. This historical fact makes the antinomies pre-critical. Indeed, there are two main reasons that persuaded Kant to write his first *Critique*, or, in Kant's own words (though he uses this phrase only to indicate Hume's influence on him), two matters 'awoke him from his dogmatic slumbers': his discovery of antinomies and Hume's criticism of causality. Therefore, it should be borne in mind that the Antinomy of Pure Reason is not merely a complementary element or a chapter in his first book, but also the reason why metaphysics has become the 'battlefield' for 'endless controversies' (Kant, 1965: A viii). These antinomies are a refined version of all metaphysics; they reflect nothing but the history of philosophy. In fact, even these two reasons—causality and antinomies—can be re-constructed upon a single basis. The problem of causality can be subsumed under the structure of the antinomies. Namely, the antinomy of reason concerning the law of causality can be formulated as follows: Thesis asserts that there is a law of causality in nature independent of human perception. This thesis, as Kant emphasizes in his antinomies, reflects the dogmatic side. The antithesis, on the other hand, asserts that there is no such mind-independent causality in nature, and everything we perceive in experience can be reduced to our inner states. The antithesis reflects empiricism, or more specifically, Hume's skepticism.

If the issue of causality is formulated in this way, it becomes easier to see why the antinomy is the central matter of the *Critique of Pure Reason*. Kant's aim in his work is to reconcile both thesis and antithesis of this antinomy of causality without conflict. Since Kant accepts the formulation "both thesis and antithesis are true" in this pseudo-antinomy, it should be referred to as a dynamic antinomy. Transcendental Idealism, or the primary division of Transcendental Idealism into phenomena and noumena, provides the keys to resolving the entire range of problems in the history of philosophy. These concepts are offered by Kant as a means to solve this dynamic antinomy. In other words, the *Critique of Pure Reason* can be understood as the narrative of the solution to this antinomy. Moreover, the importance of antinomies is not limited to metaphysics alone. Since the last quarter of the 20th century, they have been rediscovered in interdisciplinary studies, particularly within Cultural Theory. The aim of this chapter is to briefly demonstrate how and why Kantian antinomies have been

incorporated into Cultural Theory, exemplified through the arguments of Zizek and Copjec, as opposed to Butler's theory of gender.

In the *Dialectic*, Kant aims to critique dogmatic metaphysics and expose its inadequacies. In other words he attempts to demonstrate the failure of metaphysics in its use of what he calls "pure reason" and its ideas. In this context, he examines the structure of reason and its ideas in detail. By its very nature, reason employs categories that are strictly prohibited in the Analytic, extending beyond the limits of experience through principles. However, although ideas are necessary concepts of reason, they lack corresponding objects in experience. As a result, employing such ideas in the theoretical domain to determine objects of experience leads to what Kant refers to as "illusion." The understanding is the faculty responsible for the application of concepts, and these concepts must always be grounded in the data provided by sensibility. In other words, concepts must necessarily correspond to objects in experience. Consequently, the understanding is merely able to produce what Kant calls "conditional knowledge" as opposed to "unconditional" produced by "pure reason", and "the unity of experience" is established solely within the framework of this condition.

In contrast, reason, by its very nature, seeks the unconditional and attempts to unify all conditionals to achieve an absolute totality. While the understanding operates with concepts, judgments, and intuitions to produce knowledge, reason concerns itself only with concepts and judgments, without engaging with intuitions. Therefore, reason does not directly relate to objects but only to the understanding. For this reason, reason constantly strives to transcend the boundaries of experience. However, this tendency of reason stands in clear contradiction to the unity of experience established by the understanding. The essential components of experiential unity, such as the concept of causality, derive exclusively from the understanding, whereas the idea of freedom belongs solely to reason. Furthermore, unlike the concepts of the understanding, the ideas of reason do not possess any objective validity. Kant introduces the notion of freedom for the first time in the Thesis of the Third Antinomy as an idea of reason in the *Critique of Pure Reason*. In this antinomy, Kant considers freedom as a second type of causality, alongside the law of causality. As a solution to this antinomy, Kant suggests that freedom and the law of causality can be compatible in the sense that while freedom operates in the noumenal world, the law of causality governs the phenomenal world. In such a system, it becomes clear that, with regard to the arguments about the antinomy of causality, which Kant attempts to resolve by rendering the thesis and antithesis compatible, the main theme of the Third Antinomy is a necessary conclusion to the solution of the antinomy of causality.

When Kant's notion of antinomy is investigated, it is essential to first note that Kant defines dialectic as the logic of illusion (Kant, 1965: B 350). Kant's critical insight is that Transcendental Illusion, unlike a mere logical illusion, does not vanish even after it is identified and explained through Transcendental Criticism. This illusion is not an accidental or contingent error but arises from the very structure of reason itself. In other words, reason is inherently predisposed to this illusion, making it an unavoidable and natural aspect of human cognition (Kant, 1965: A 297-B 354/ A 298-B355). Consequently, there is no definitive way to overcome or entirely escape this dialectical illusion; it is embedded in the operations of reason itself.

The fundamental distinction between reason and understanding lies in their respective functions. While understanding must always engage with objects by forming judgments and applying concepts, reason, by contrast, does not engage directly with objects or intuitions. Instead, it operates solely on the judgments and concepts already established by understanding. In this regard, reason is concerned not with experience but with the organization and systematization of knowledge. Kant succinctly describes the hierarchical structure of human cognition: "All our knowledge starts with the senses, proceeds from thence to understanding, and ends with reason" (Kant, 1965: A 299). Within this framework, reason is regarded as the highest faculty because it unifies and organizes thought beyond what understanding alone can achieve. However, this superior faculty is not without its inherent difficulties. Like understanding, reason has a dual function: a logical use and a real use. In its logical function, reason abstracts from the content of knowledge, operating solely within the domain of formal inference. In contrast, its real use does not incorporate elements from either sensibility or understanding (Kant, 1965: A 299 B 356), which presents both opportunities and challenges in its application.

Within its real function, reason is capable of generating synthetic a priori propositions, making its role crucial in practical philosophy. However, in its logical function, reason merely deduces consequences from given premises according to established rules. In the Critique of Pure Reason, Kant primarily addresses this logical function of reason, distinguishing between its regulative and constitutive uses in the first Critique (A 800 B 828). The constitutive use of reason, which is valid only in the practical sphere, allows reason to generate and work with its ideas as principles of action. By contrast, in the theoretical domain, reason functions solely in its regulative use, where it does not create new concepts but instead organizes and systematizes existing ones. For Kant, the constitutive use of reason in theoretical inquiries is entirely illegitimate, as it would mean extending reason beyond the limits of possible experience.

In the context of its regulative function, reason does not legislate the fundamental principles governing experience but merely imposes order upon them. This distinction is crucial in Kant's epistemology, as it clarifies that reason does not generate principles such as causality but merely systematizes our understanding of them. As Kant explicitly states, "the principle of causality borrows nothing from reason" (Kant, 1965: B364). This underscores the point that while reason plays an essential role in structuring knowledge, it does not independently produce the laws governing empirical reality

Kantian Antinomies

In the case of antinomies, reason engages with what Kant describes as "the transcendental concept of the absolute totality of the series of conditions for any given appearance" (Kant, 1965: B 398). This means that reason, in its quest for completeness, seeks to determine the totality of conditions governing appearances. To clarify the structure and role of antinomies within his system, Kant introduces the concept of antithetic, emphasizing that it does not merely present one-sided assertions. Instead, within an antithetic framework, "no one assertion can establish superiority over another" (Kant, 1965: A421). This implies that in an antinomy, the Thesis and Antithesis, two conflicting claims, stand in direct opposition to each other, yet neither can be definitively proven superior due to the inherent nature of reason itself.

The root of this conflict lies in the very structure of reason. Since ideas are necessary concepts of reason that have no corresponding objects in experience, pure reason remains disconnected from empirical reality. This disconnection gives rise to antinomies, making them an unavoidable feature of reason's functioning. The antinomies of pure reason specifically emerge from cosmological ideas—ideas that attempt to grasp the absolute nature of reality. The issue arises when reason tries to determine things in themselves through its ideas, just as understanding determines objects of possible experience through its concepts. Unlike understanding, which operates within the limits of experience, reason overextends itself, resulting in a paradox: it appears to contradict itself when attempting to reach the unconditioned.

The resolution of this paradox hinges on the idea that the unconditioned, or the totality of conditions, can only be achieved through a regressive synthesis— a process that works backward through conditions rather than establishing them outright. In this sense, the absolute totality that reason seeks is attainable only through such a synthesis. However, to fully grasp both the problem and the resolution of antinomies, Kant insists on a crucial distinction: that between mathematical synthesis and dynamical synthesis.

The key difference between these two types of synthesis lies in the nature of their elements. In mathematical synthesis, all members of the series share the same fundamental character; they are homogeneous (gleichartig) and entirely empirical. This means that every element belongs strictly to the domain of experience, leaving no room for intelligible (non-empirical) factors. The introduction of any such intelligible element would disrupt the uniformity of the series. Conversely, dynamical synthesis does not require this homogeneity. Unlike mathematical synthesis, it allows for heterogeneity, meaning that while an effect may exist within the realm of appearances, its cause does not necessarily have to be empirical. Instead, the cause could reside outside the domain of experience, within the intelligible world. This distinction is crucial because it enables Kant to account for the possibility of an unconditioned cause. As he explains, "In the dynamical series of sensible conditions, a heterogeneous condition, not itself a part of the series, but purely intelligible, and as such outside the series, can be allowed" (Kant, 1965: A 531 B 559). This suggests that, while an effect may be conditioned within the empirical realm, its ultimate cause can remain unconditioned, existing beyond the limits of possible experience.

Building on this distinction, Kant classifies antinomies into two categories: mathematical and dynamical. The first two antinomies—concerned with the totality of the world and the divisibility of substance—belong to the mathematical category. These antinomies involve quantitative concepts and, therefore, follow the strict rules of mathematical synthesis. In contrast, the third and fourth antinomies—dealing with freedom and God—are dynamical in nature. These antinomies concern causality and necessity, allowing for the possibility of an intelligible cause that exists beyond empirical conditions. As a result, since mathematical antinomies are homogeneous, consisting of Thesis and Antithesis that are both homogeneous, *neither* the Thesis *nor* the Antithesis of the Mathematical Antinomies can be true. On the other hand, since dynamical antinomies allow heterogeneity—there is no necessity for each element in the series to be empirical—both the Thesis and Antithesis in dynamical antinomies can be true (Kant, 1997: 90).

Now, the focus shifts to the way both Zizek and Copjec explain the Lacanian formulation of sexual difference through the structure of Kantian antinomies, framing the central question: *what is the nature of being male or female*?

Psychoanalysis, Lacan and Kantian Antinomies

Zizek, in *Cogito and Sexual Difference*, after outlining the general framework of Kantian antinomies, asks, "What has all this (Kantian antinomy) to do with sexual difference?" by directly referencing Copjec's argument (Zizek, 2003: 56).

Both Copjec and Zizek claim that the Lacanian formulation of sexual difference can be, or more accurately, should be examined through Kant's antinomy. In other words, the structure of Lacanian sexual difference parallels the structure of Kantian antinomies.

To begin, a brief look at Lacan's arguments on sexual difference is necessary. According to Lacan, masculinity exists, while femininity does not. What does Lacan mean by such a claim? Lacan's narrative about the subject involves three stages: the imaginary (mirror) stage, where the ego first appears but entirely in an illusionary way; the symbolic stage, where the subject arises through entering the order of language; and the Real stage.

For Lacan, the main difference between the imaginary and symbolic stages is revealed when we incline towards 'language'. We are born into language; language precedes us as a speaking subject. For this reason, "the system of language into which the subject is born forms and determines the formation of the subject itself". According to Lacan, language is a structure "consisting of a signifying chain in which the signifier-signified relation is broken" (Regnaut, 1995: 73). In such a chain, there is, in fact, nothing to be signified. The signifier "signifies another signifier through objectifying it". The *absence* is permanent.

At this juncture, one might ask: while Kant assumes that the analytic unity of judgment also makes the law of causality possible, does he not also imply that, in such a judgment, the signifier signifies nothing in experience, i.e., the signifier has no signified but signifies another signifier—since in experience we cannot find such a law? What makes this idea possible is the assumption that there exists something as the thing-in-itself, i.e., the lack of the object itself. Thus, through language and the Oedipus complex, the subject begins to be culturally determined. This closed structure of language also accounts for the condition under which the 'desire' that appears in the symbolic order cannot be satisfied or fulfilled (since verbalizing what a subject desires is the case). This 'futility' to fully satisfy and the absence are, in fact, crucial for reproducing the permanency of desire. In such a case, Lacan postulates the notion of the 'master signifier' or 'phallic signifier', whose function is to orient signifiers in the signifying chain.

"For the phallus is a signifier, a signifier whose function, in the intersubjective economy of analysis, may lift the veil from the function it served in the mysteries. For it is the signifier that is destined to designate meaning effects as a whole, in so far as the signifier conditions them by its presence as signifier." (Lacan, 2006: 579)

In other words, since a signified is permanently absent, meaning in the symbolic order is constituted by the master signifier (Lacan, 2006: 557). The phallus, as a signifier, is in fact the signifier of the lack. The term metonymy plays

a crucial role in this structure. For example, in the Oedipal complex, a desire to be the object of the mother's desire is directed or oriented towards another desire by the master or phallic signifier (Lacan, 2006: 584). Therefore, it can be argued that, in the symbolic order, a signifier or a desire creates its own object, its own signified (which is also another signifier). Consequently, due to this threat embodied in *the Name-of-the-Father*, the child imagines an alternate reality in which its desire is fulfilled. This *constructed reality* is what Lacan refers to as 'fantasy' (Zizek, 2003: 14).

Since the subject is entirely constructed within the symbolic order, and the symbolic order is intrinsically linked to language, this linguistic structure is responsible for the formation of sexual identities. In other words, sexual difference emerges as a result of the deficiency within language. Within this linguistic framework, man is signified by a signifier, the *phallus signifier*, whereas no such signifier exists through which femininity is constructed. That is to say, sexual difference, as the distinction between man and woman, is produced by the phallic function. When language fails to signify woman as a universal, sex, or sexual difference between man and woman, emerges. "Woman, as a whole, does not exist". Reformulating the issue, sexual difference appears solely due to the condition in which, while man refers to something produced by the phallic function, with the phallus functioning as a signifier of lack, woman refers to nothing. In other words, there is nothing in possible experience to which the term woman refers. In this context, sex can be equated with an idea (in this case, a cosmological idea) of reason to which no object corresponds in possible experience. Copjec asserts that 'to contemplate sex,' reason conflicts with itself, and antinomies necessarily arise, just as reason's attempt to grasp a cosmological idea gives rise to antinomies. Sexual difference exists 'by the failure of signification' (Copjec, 1994: 96).

Returning to the Lacanian formulation of sexuation, the male side tells us that 'the universal function (all x are subjected to the function f - the phallic function) implies the existence of an exception (there is at least one x which is exempted from the phallic function),' whereas the female side of the negation (not-all - or not-whole - x are subjected to the phallic function) implies that 'there is no exception (there is no x that could be exempted from the phallic function) (Zizek, 2003: 97; Copjec, 1994: 103).

$\exists x \, \overline{\Phi x}$ $\forall x \, \Phi x$	$\overline{\exists x} \, \overline{\Phi x}$ $\overline{\forall x} \, \Phi x$

Antinomies of Gender/Sexual Difference

In such a structure, the poles of the antinomies can be formulated as the thesis and antithesis as follows (Copjec, 1994: 113):

Dynamical Antinomy of Masculinity:

- **Thesis:** 'There exists at least one x that is not subject to the phallic function.'
- **Antithesis:** 'All x's are subject to the phallic function.'

Mathematical Antinomy of Femininity:

- **Thesis:** 'There does not exist any x that is not subject to the phallic function.'
- **Antithesis:** 'Not all x's are subject to the phallic function.'

Following Kant's solution to the Mathematical and Dynamical antinomies, both Zizek and Copjec assert that the Lacanian formulation of sexuation can be resolved in two distinct ways: in the dynamical antinomy of masculinity, both the thesis and antithesis are true, while in the mathematical antinomy of femininity, neither the thesis nor the antithesis is true. In other words, masculinity, which is produced by the phallic function in which the phallus functions as a signifier of lack, exists through the condition in which the fixed signified is already a lack, while femininity does not exist due to the absence of any signifier through which the term woman is signified.

Before proceeding with an analysis of Copjec's article, it is important to clarify that sexual difference, as a central theme, cannot be framed as a single antinomy. That is, it is not structured by placing the male side in the thesis and the female side in the antithesis. Both Zizek and Copjec treat the masculine side as one antinomy and the feminine side as another. While Zizek concludes his arguments about the parallelism between Kantian antinomies and Lacanian sexual difference, Copjec extends the discussion to its final point.

Joan Copjec, in "Sex and the Euthanasia of Reason", addresses the problem of sexual difference by placing the structure of antinomies at the core of her

argument, using Kantian antinomies to challenge Judith Butler's arguments in her well-known book *Gender Trouble: Feminism and the Subversion of Identity*. The key point of Copjec's article is that she does not treat Kantian antinomies—or more specifically, Kant's Transcendental Philosophy—merely as a means to support her own assumptions. Rather, Copjec critiques Butler's deconstructive view of sexual difference by equating psychoanalytic theory with Kantian Transcendental Philosophy. Copjec begins by framing the problem of sexual difference as an antinomic division in which reason inevitably conflicts with itself. Moreover, while Copjec critiques the view that assumes sexual identities are essential or that sex is substance, which she regards as a dogmatic answer to this antinomic problem, Copjec also treats Butler's position—that sex is a form of signification—as a skeptical response. In fact, while Copjec critiques Butler's view, which claims that sex or gender are discursively constructed, Copjec identifies the concept of sex with the idea of reason in Kant's Transcendental Philosophy. Through this approach, Copjec maintains coherence in her position: Butler first identifies sex with signification by asserting that "sex is signification," and then concludes that, just as signification is not fixed but always in process, sexual identity is also unstable and incomplete.

Since Copjec attempts to explain the problem of sexual difference entirely by referring to Kant's Transcendental Philosophy, the illegitimacy of Butler's argument can be demonstrated through the transcendental use of concepts. Copjec argues that, as sex is an idea of reason to which no object corresponds in experience, Butler overlooks the central division of Transcendental Philosophy. Specifically, Butler treats the term woman, which corresponds to appearance, as though it signifies the existence of woman as a thing in itself. This illegitimate approach can be identified with what Kant calls the 'transcendental employment of concepts,' which reason uses illegitimately in an attempt to reach the unconditioned, as opposed to the empirical employment of concepts. Similarly, Cutrofello, in *Imagining Otherwise*, argues that "the idea of having the phallus can be equated with Kant's idea of freedom" (Cutrofello, 1961: 119). In such an equation, the notion of fantasy—where the subject imagines the lack could be removed or acts as though they have completely fulfilled their desire (which is, in fact, impossible)—corresponds to Kant's concept of Transcendental Illusion. In this illusion, reason imagines it can remove the lack by reaching the unconditioned through a series of given conditioned elements. This obsession of reason is what leads it to employ concepts beyond experience. Just as having the phallus is an imaginary construct, so too is the desire for freedom an obsessive pursuit of reason (Cutrofello, 1961: 117).

Finally, when investigating how Psychoanalytic Theory and Kant's Transcendental Philosophy coincide, it becomes evident that the central division of Transcendental Philosophy—the distinction between phenomena and noumena—underpins the entire structure. The noumenon, as an unknown element that is not subject to the conditions of pure sensibility (space and time), occupies a crucial position in the resolution of the problems addressed in the *Critique of Pure Reason*. Thus, rather than being a purely negative concept, the noumenon plays a positive role in this philosophical framework. If the thing-in-itself were known through sensibility, the understanding would be determinable by the object, and it would lose its determinative function. In such a case, there would be no need for a priori or pure contributions of understanding to nature. Consequently, the Transcendental "I," as the basis of the empirical "I," could not emerge, and the threefold synthesis would be impossible. The impossibility of knowing the noumenon becomes, in fact, the very condition for the construction of the Kantian subject. The subjective condition could never have objective validity, which is the aim Kant attempts to prove in the Transcendental Deduction. Therefore, the noumenon, as the element of absence, is not an obstacle to be removed; rather, it is a necessary condition for the construction of both experience and self-consciousness.

Thus, the law of causality could not serve as a synthetic a priori judgment without the presence of the noumenon, and the solution to the dynamical antinomies would be made possible. Kant himself states that "the concept of noumenon is necessary... to limit the objective validity of sensible knowledge" (Kant, 1965: A255). Furthermore, the primary division of Transcendental Idealism provides the solution to the third antinomy: "If the objects of the world of sense are taken for things in themselves and the laws of nature for laws of things in themselves, the contradiction would be unavoidable" (Kant, 1997: 91).

To sum up, we must recognize that what makes synthesis possible is the idea of the absence of the thing-in-itself. If there were no transcendental distinction between phenomenon and noumenon—that is, if the noumenon were directly accessible to the subject through sensible intuition—understanding would lose its spontaneity, its role as the lawgiver. In such a scenario, the threefold synthesis would not be necessary, and consequently, the Kantian Self-Consciousness, or the Kantian Ego, could not emerge. In other words, for the ego to emerge or be constructed, the process of synthesizing the manifold is required. As Kant himself emphasizes, without the appearance of phenomena, we could not discuss this synthesis or the spontaneity of understanding. Similarly, in the absence of the object-in-itself, the ego gains the space to appear. In presenting or interpreting this system, the positive character of the negativity of the noumenon in Kant's

Transcendental Philosophy is often overlooked, with the focus instead directed entirely toward the constitutive nature of the phenomenon. The function of the noumenon as absence or the unknown in Kant's philosophy mirrors the function of lack or absence in Lacan's psychoanalytic theory. In both thinkers, the subject, or the ego, emerges entirely from this negative element. The spontaneity of understanding produces only conditional knowledge, which in turn creates the space for the unsatisfied desire to know the unconditioned. The tension between the real and the imaginary-symbolic corresponds to the tension between the conditioned and the unconditioned. For both Kant and Lacan, the ego—the subject—arises through something lacking or something *impossible*.

"The status of Kant's I of transcendental apperception is that of a necessary and simultaneously impossible logical construction (impossible in the precise sense that its notion can never be filled out with intuited experiential reality), in short: of the Lacanian real." (Zizek, 2003: 28)

Just as the illusion or dialectic of reason is not artificial but springs from the very nature of reason itself and is universal and necessary, so, according to Lacan, the inclination to remove the lack through fantasy is not artificial. On the contrary, it is a universal and necessary component of the subject. Finally, regarding our discussion of Lacan's notion of paranoia, it must be emphasized that, according to Lacan, the subject is inherently paranoiac due to two reasons that stem from the tension between the Real stage, where there is no place for absence, and the Imaginary stage (Lacan, 1954: 31). The first reason is that the subject is paranoiac because there is no connection with the real. Lack is an inevitable condition, and what is real must always remain unknown to the subject. The second reason is that the subject is paranoiac because, during the Mirror Stage, the ego forms or constructs itself through misrecognition.

Similarly, when we examine Kant's arguments in the Transcendental Dialectic, particularly in his Antinomies, we can discern a similarity between Lacan and Kant. In the Antinomies, Kant describes the subject's position in a way that reveals the Kantian subject as also paranoiac. Kant uses the term "antithetic" to explain the position of antinomies in his system, stating that "the antithetic does not deal with one-sided assertions." In this context, no single assertion can establish "superiority over another" (Kant, 1965: A421). In the structure of antinomies, the Thesis and Antithesis conflict with each other, and due to the nature of reason, neither can be considered superior to the other. It is not possible to justify or falsify either argument. Similarly to Lacan's notion of the Real or completeness (which corresponds to Kant's unconditioned), we cannot find anything in experience that corresponds to the absolute totality of the synthesis

of conditions. This conflict is not arbitrary; it arises entirely from the nature of reason itself—what Kant calls the "natural and unavoidable illusion of reason."

In this view of the subject, drawn by Lacan, we can clearly see that the ontological gap between noumena and phenomena, as assumed by Kant, corresponds to the ontological gap between the Real and the Imaginary or Symbolic, as assumed by Lacan. In both cases, the ego is constructed upon something unknown, which implies a lack or absence. Lacan argues that by entering into the Imaginary stage, objects themselves become unknown to the subject. We can only know them as the objects of the desires of others. Therefore, much like Kant, Lacan also seems to assume that subjectivity and experience are possible through something unknown and absent. Without this lack or unknown element, the subject cannot form itself as a separated ego.

At this point, it is important to note that in Lacan's theory, the recognition of lack or absence becomes crucial, whereas in Kant's Transcendental Analytic, in explaining the function and limits of understanding, we do not yet confront the recognition of the lack of absence. Only when Kant transitions into the Transcendental Dialectic does he introduce the idea of the recognition of this lack—reason's attempt to reach the unconditioned from the series of conditioned concepts. This lack of the unconditioned gives rise to what Kant calls the Antinomies of Pure Reason, a phenomenon similar to Lacan's notion of paranoia.

Conclusion

Both Kantian and Lacanian frameworks suggest that the subject arises through lack or impossibility. Lacan's formulation of sexual difference aligns with Kant's mathematical and dynamical antinomies. In Kant's *Transcendental Dialectic*, reason generates illusions due to its inherent demand for the unconditioned, producing antinomies. Similarly, Lacan's subject is structured around an unattainable lack, perpetuating the symbolic order's failures. The ontological gap between Kant's noumena and phenomena mirrors Lacan's distinction between the Real and the symbolic-imaginary. Just as Kantian antinomies arise from the unavoidable illusion of reason, Lacanian paranoia stems from the subject's necessary misrecognition within the symbolic order.

Ultimately, the parallel between Kantian and psychoanalytic structures reveals that the subject—whether in philosophy or psychoanalysis—emerges through a fundamental tension between conditioned and unconditioned, reality and illusion, the symbolic and the Real.

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Chapter 2

South of Ojcowski National Park and Its Surroundings Erosion Analysis by Rusle Method

Murat FIÇICI[1]

Abstract

Ojcowski National Park is located in southern part of Poland. The aim of this study is to determine the actual erosion in Ojcowski National Park and its surrounding areas using by RUSLE method. In this study, the topographic map with a lidar data (1/10000 scale), Earth Explorer Landsat ETM+ 7 satellite bands to use a land use and management factor, monthly average precipitation data released by Ojcow National Meteorological Station datas are used to determine the existing possible erosional situation in the study area. The data collected was digitized using ArcGIS and maps of factors belonging to the slope, the altitude and rainfall; the soil and land cover were drawn from these digitized data. The map showing the soil erosion risk classes was also prepared using map overlay method in the environment of ArcGIS by taking into account the parameters affecting the soil erosion. The distribution of the soil erosion risk classes were produced by using the feature tables from the obtained maps. As a result, in The Ojcowski National Park and its surrounding area, 25 tones or less per year correspond to 58,97% of the study boundaries with 18 408 ha. The total of areas exposed to more soil erosion than 25 is 12 811 hectares. The average soil erosion in the study area was determined to be 9,43 tons per a year.

Key words: Ojcowski National Park, Soil erosion, RUSLE, Krakow

Özet

Ojcowski Milli Parkı Polonya'nın güney kesiminde yer almaktadır. Bu çalışmanın amacı Ojcowski Milli Parkı ve çevresindeki güncel erozyon durumunu RUSLE yöntemiyle belirlemektir. Bu çalışmada, arazi kullanımı ve yönetim faktörü olarak kullanılan Earth Explorer Landsat ETM+ 7 uydu bantları,

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topografya açısından Lidar verileri (1/10000 ölçekli), Ojcow Meteoroloji İstasyonu tarafından aylık ortalama yağışların kullanılarak çalışma alanında mevcut erozyon durumu belirlenmiştir. Toplanan veriler ArcGIS kullanılarak sayısallaştırılmış ve eğim, yükseklik ile yağışa ait sayısal haritalar çizilmiştir. Toprak erozyonuna etki eden parametreler dikkate alınarak ArcGIS ortamında çakıştırma yöntemiyle toprak erozyonu risk sınıflarını gösteren harita hazırlanmıştır. Sonuç olarak Ojcowski Milli Parkı ve çevresinde yılda 25 ton ve altı toprak erozyonunun 18 408 ha ile çalışma sınırlarının %58,97'sine karşılık geldiği görülmektedir. 25'ten fazla toprak erozyonuna maruz kalan alanların toplamı 12 811 ha'dır. Araştırma sahasında ortalama toprak erozyonunun yıllık hektar başına 9,43 ton olduğu tespit edilmiştir.

Anahtar kelimeler: Ojcowski Milli Parkı, Toprak erozyonu, RUSLE, Krakow

Ojcow National Park is a national park in Krakow Country, Lesser Poland Voivodeship in southern Poland, established in 1956. It takes its name from the village of Ojcow, where it also has its headquartes. The park is approximately 16 kilometers north of Krakow, in the Jurassic Krakow-Czestochowa Upland. The South of Ojcow National Park and its surrounding total area is 31.219 hectars (Figure 1).
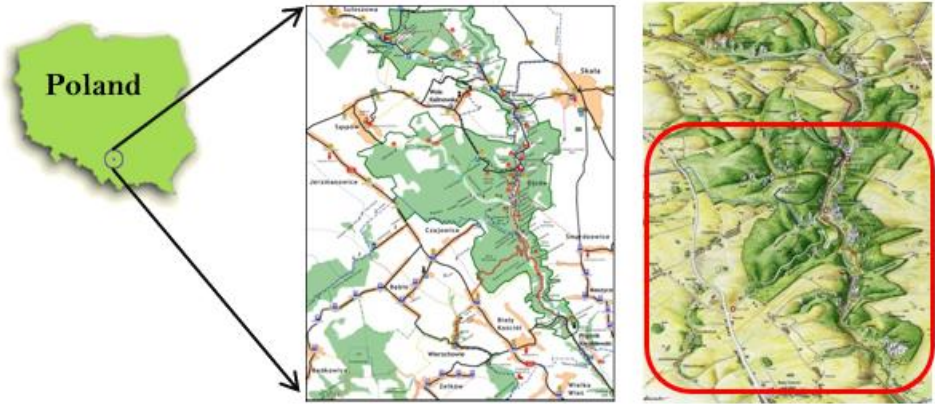

Figure 1. Location of study area, in Krakow

The main aims of this study, to determine how many amount of soil lost from South of Ojcow National Park and its surroundings area annually by erosion.

Material and Method

Study to evaluate the state of erosion of the field:

- Lidar data (scale 1/10000),
- Annually precipitation datas with every months (for a long times average),
- Earth Explorer Landsat ETM+ 7 satellite bands (for land cover and management factor map),
- Soil datas (scale 1/100000),
- ArcGIS program (for digitilization every datas and calculated the lost of soil classification)

The creation of maps of erosion on many parameters affecting the process mapped RUSLE (Revised Universal Soil Loss Equation) method. Then again, opting to have prepared the maps overlaid on ArcGIS environment and erosion map shows the risk class were obtained. Graphic attributes of the parts of the generated maps and diagrams to obtain the data in "Excel" was created by evalutating the environment.

RUSLE Parameters Belogs to Study Area
About Erosion and RUSLE

The group of natural processes, including weathering, dissolution, abrasion, corrosion, and transportation, by which material worn away from the earth's surface. The studies on erosion began in the year 1930 (Bennet and Chapline, 1928). Firstly, this studies in the area known as the US Corn Belt has improved by some reserchers as a quantitative method. Then, in 1946, a group of experts in Ohio erosion more practical by adding the precipitation factor to the parameters used in the quantitative approach and have managed to develop a workable equation. US Agricultural Reserch Service to update the erosion situation, keep a record of the data and the Purdue University to bring together the National Surface Flow and Soil Loss Information Center were established in 1954. In several pilot regions until 1965 as a result of soil erosion studies applied is known as the Universal Soil Loss Equation (USLE equation) was created (Wieschmeier, 1959; Smith ve Wischmeier, 1962).

The USLE equation (Wieschmeier, 1959) was first used in the agriculturel field and in 1970's was applied to pasture and forestry areas. As parallel advencing Technologies, the resulting erosion to revise the study also showed a side development in the year 1987. Rainfall and slope-length factor adding in the USLE equation have been developed. **RUSLE** equation, $A= R*K*LS*C*P$ (Renard, vs., 1991)**;**

A= The total annual soil loss (t ha^{-1} y^{-1})
R= Rainfall erosivity factor
K= Soil eroadibility factor

LS= Slope length and steepness factor

C= Landuse and management factor

P= Anti- erosion control factor

1- Rainfall Erosivity Factor (R)

This factor is known as risk factor that rain droplets and runoff water caused by erosion of the soil surface. This factor calculated in RUSLE equation, caused precipitation 30' health by multiplying the maximum of the total potential energy is obtained (Elwell and Stocking, 1973). In the study area in calculation of rainfall erosivity factor value depending on the south national park and surroundings area caused by rain water per 100 m elevation hierarchy consider that the increase is calculated considering Schreiber 54 mm of rainfall. These values are subsequently Modified Fournier Index (Lal, 1988b) corrosive effect on the soil by rainfall raises the total area of the study area instead of placing the index formula is calculated.

Rainfall erosivity factor for south of national park and surroundings area depend on Ojcow National Meteorological Station datas:

I. The 38 years average is calculated as Ojcow Meteorological Station rainfall data distribution by month

Average Monthly Rainfall (between 1982- 2020)											
I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
48,87	39,73	46,86	47,62	70,34	86,90	94,68	75,67	61,53	46,67	47,67	48,45

II. Ojcow Meteorological Station is located at an altitude of 322 meters. By month's average rainfall at an altitude of 100 m referance point where the station is located according to Schreiber formula:

Ph = Po+(4.5*xh) as rainfall increases are calculated by formulate.

III. In order to calculate the R Factor values $MFI = \sum_{i=1}^{12} \frac{pi^2}{P}$ (pi means that monthly precipitation; P values mean that average year precipitation),

IV. Rainfall erosivity factor is calculated with this equation:

$$R= (4,17*MFI)- 152$$

Table 1. Calculation of MFI indices, belongs to study area.

Elevation (m)	h	Standart unit	Pj	Square of monthly precipitation	MFI
222	2,22	54	655,05	31482,76	48,06
322	3,22	54	888,87	46203,71	51,98
422	4,22	54	942,87	77686,47	82,39
522	5,22	54	996,87	86415,30	86,69

Table 2. Calculation of Rainfall factor, belongs to study area.

MFI	Standart unit	MFI*4,17	Standart diminishing	R Factor
48,06	4,17	200,41	152	48,41
51,98	4,17	216,76	152	64,76
82,39	4,17	343,57	152	191,57
86,69	4,17	361,50	152	209,50

In the study area, it said that precipitation increased in parallel to the upgrade of erosive factors when revealing erosion that other parameters are left out. In this case, only one hectare of land units a year, less than 40 tons of soil loss from occuring constitutes 4,78 % (1.491 ha) of the total land. This lands are field corresponding to the valley floor in the southwest and southest (Pradnik and Saspowka) of the study area. Lands where rainfall erosivity factors occur between 40-50 and 50-100 tons of soil lost from land that place constitutes 83 % (at about 26.000 ha) of the total land that lands Show almost equal distribution. With the elevation, the highest erosion caused by rainfall areas to the northwest of the study area where Jerzmanovice and its surrounding ares located. Jerzmanovice and its surroundings areas constitute 3 % (873 ha) of the total land where annually soil loss of more than 200 tons a hectare (Table 1-2-3; Figure 2-3).

Table 3. Distribution of Rainfall erosivity factor.

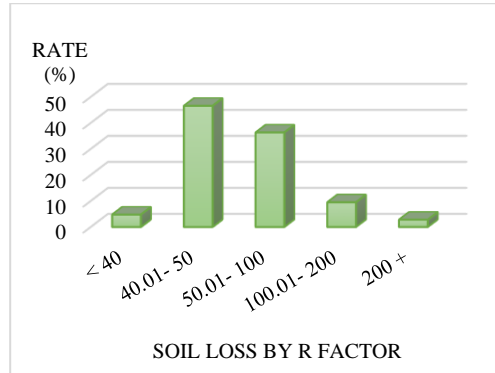| Rainfall Erosivity Loss (year/ha/t)	Area	
	Hectare	Rate (%)
< 40	1.491	4,78
40.01- 50	14.545	46,59
50.01- 100	11.342	36,33
100.01- 200	2.968	9,51
200 +	873	2,80
TOTAL	31.219	100

Figure 1. Rainfall erosivity distribution's graphic.
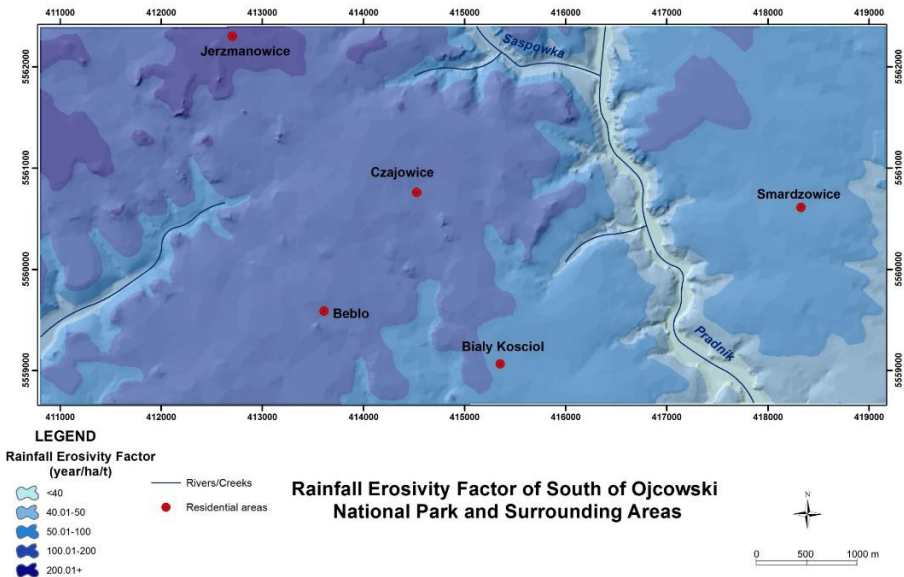
Figure 2. Rainfall erosivity factors map of Ojcowski National Park and its Surrounding Areas.

2- Slope Length and Steepness Factor (LS)

Soil erosion intensity and size of the one that determines the slope steepness factor is accepted as the main parameters of slope lenth, soil particles in runpff water conditions in areas where the slope is increasing due to increased erosion and transport potential. Therefore, very high sensitive to erosion with other land units in the field brings slope conditions occur. In addition, a combination of water runoff due to increased length of the slope, causing the water to soil

dismantlers to increase the kinetic energy of moving and allows the formation of high-precision bearing units for erosion.

Altınbas accepted the slope length factor according to the study in 2008, the "L Factor" of 22.1 m length is defined as the state in land erosion occures with similar soil characteristics; "S Factor" slope steepness factor known as factor same soil properties have been identified as 9 % erosion in sloping field situation occured.

The work site of slope length and slope steepness maps with slope length and steepness of the table ArcMap 10.2 program previously created using the spatial analysis tool, digital elevation model to be the referance "current total and current direction"is obtained by calculations. LS factor map of the study area of the creation of production and table *"(Flow Direction*(DEM))"* data base LS formula was created by applying the equation. The formula for calculation of LS (Renard, vs., 1993):

"LS Power= 1.6*((Flow Accumulation*resolution)/22.1,0.6)*Power(Sin(Slope)*0.01745)/0.09,1.3)"

was obtained by establishing the equation.

The values of the study area in the LS factor is seen in highest rates of migration to the plains of the valley floor area. Especially in the area of study is located in the southwestern and eastern parts of the river valley environment of slope length and steepness factor are the areas where the most effective. Soil loss realized on the field from 50 tons a hectare of land a year constitute the 2.37 % (739 ha) of the total area. Excluding land on the LS factor by 25 tons, working area of 94.3% tons less than 5% (22.281 ha), between 5-10 tons (3.667 ha) and 10-25 tons (3.284 ha) of land constituted (Table 4; Figure 4-5).

Table 4. Distribution of LS Factor's table.

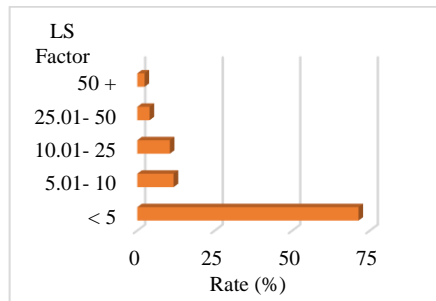| LS FACTOR (YEAR/HA/T)	AREA	
	Hectare	**Rate (%)**
< 5	22.281	71,37
5.01- 10	3.667	11,75
10.01- 25	3.284	10,52
25.01- 50	1.248	4,00
50 +	739	2,37
TOTAL	**31.219**	**100**

Figure 3. LS Factor's distribution graphic.

Photo 1. At about 2 km far away from north of Ojcow.

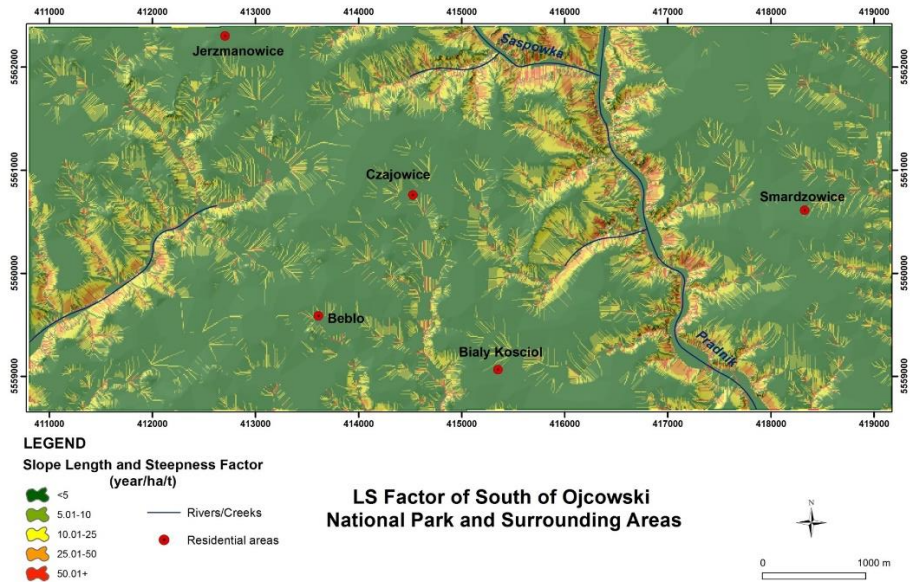**Photo 2.** 1,5 km far away from south of Ojcow, erosional deposition, thicness at about 20 m.

Figure 4. Distribution map of LS Factor, bolongs to Ojcowski National Park and its Surrounding Areas.

3- Land Cover and Management Factor (C)

Land cover and management factor known as "Factor C", both of the land surface is covered by both natural and human factors. Land cover factor restraining erosion due to the importance of the role with climatic conditions – wind, and rainfall poses reduced by land cover-. Of the land surface is covered by communities of various plants have infiltrated the soil surface lower floors and rain caused by rainfall occuring it is important in terms of cutting the kinetic energy. The kinetic energy of the rain droplets in areas where the land surface is covered with a cloth and carrying power leads to the formation of a high risk area there is no preventive factor. Therefore, provide land cover and the formation of different risk groups in terms of variability in supply and erosion due to the use of the land. Creating land cover and management factor:

I. USGS (Earth Explorer) ETM+ satellite iamges from the database for the study area is downloaded,

II. The downloaded satellite images transferred to the ArcGIS environment raster bands are subject to merge operations,

III. On-site verification of raster bands made with field observations were made,

IV. ArcGIS environment through interactive controls classification bands were revealed most similar land use in field studies using the tool.

According to the South of Ojcowski National Park and its surrounding area's of land land cover and management factor, annual soil loss per hectare is observed in at least 0.09 tons with garden (60 ha) and shrubs (139 ha) area. Ratio of the total area of shrub and garden area was calculated as 0.64%. Dry farmland area was covered 61.91 % of the total area and 0.07 tons soil are lost per a year from dry farming areas. The highest risk group based on land cover and management factor is carried out in residential areas. 1.00 ton soil eroded and transferred by corrosive forces from residential areas, in study area is covered at about 8.21% (2.562 ha) by residential area of the total area. Finally, to covered 29.25 (9.131 ha) by forestry of the study area and 0.05 tons soil lost per a year one hectar from forestry (Table 5; Figure 6).

Table 5. Distribution table of C Factor values, belongs to Ojcowski National Park and its surrounding areas.

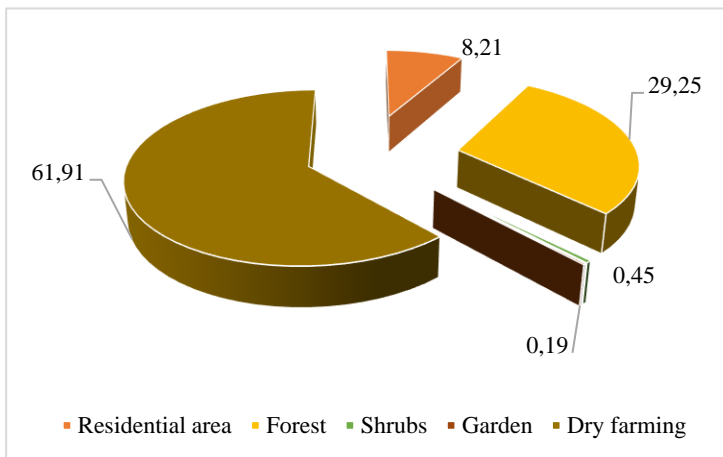| Land use and management	Area		C Factor (year/ha/t)
	Hectare	**Rate (%)**	
Residential area	2.562	8,21	1,00
Forest	9.131	29,25	0,05
Shrubs	139	0,45	0,09
Garden	60	0,19	0,09
Dry farming	19.327	61,91	0,07
TOTAL	31.219	100	

Figure 6. Distribution graphic's of C values.

Photo 3. Residential area obstacles the rainfall drop to infiltration (Grodzisko Hill 512 m).

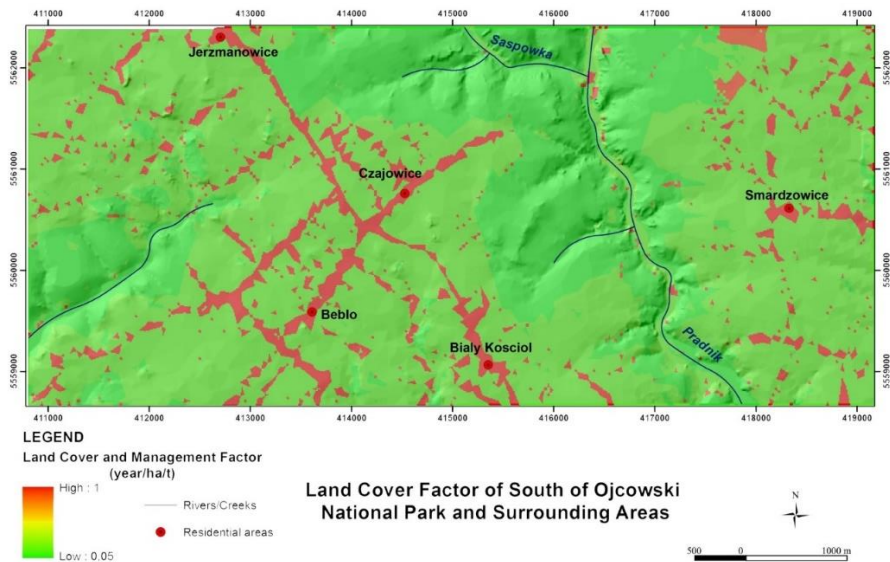**Photo 4.** Dry farming and forestry area are where different amounts of soil loss per hectar/ year.

Figure 7. Land cover and management factor map of Ojcowski National Park and its surroundings area.

4- Soil Eroadibility Factor (K)

According to Goldman's study, in 1986, the soil eroadibility factor (K) is a quantitative description of the inherent eroadibility of a particular soil; it is a measure of the susceptibility of soil particles to detachment and transport by rainfall and runoff. For a particular soil, the soil eroadibility factor is the rate of erosion per unit erosion index from standard plot. The factor reflects the fact that different soils erode at different rates when the other factors that effect erosion (e.g., infiltration rate, permeability, total water capacity, dispersion, and abrasion) are the same. Soil texture is the pcincipal factor affecting K_{fact}, but structure, organic matter, and permeability also contribute. The soil eroadibility factor ranges in value from 0.02 to 0.69.

Result of Total Erosion

When the all parameters (rainfall, slope length and steepness, soil eroadibility, and land cover and management factors) of creating erosion overlaid:

I. Fieldwork in the highest risk groups make up an annual loss of over 150 (very severe) tons of hectares of land plots of land that are held where high rainfall and slope. This land covers 8.9 % of the total area and it consist of areas in the nortwest (highest rainfall) and the sloping terrain of the national park.

II.   Very ligh (< 5 tons) and light sensitive areas (between 5.01- 10 tons) are covering 42.33 % of the total area. This areas are generally concentrated in the western plains of the study area (especially Smardzowice residential area's surround).

III. Soil lost from medium (10.01- 25 tons) and strong (25.01- 50 tons) violence constitute 32.17 of the total land. These lands are generally lands create the transition stage of precipitation and the slope (Table 6; Figure 8).

Table 6. Distribution of soil loss from study area.

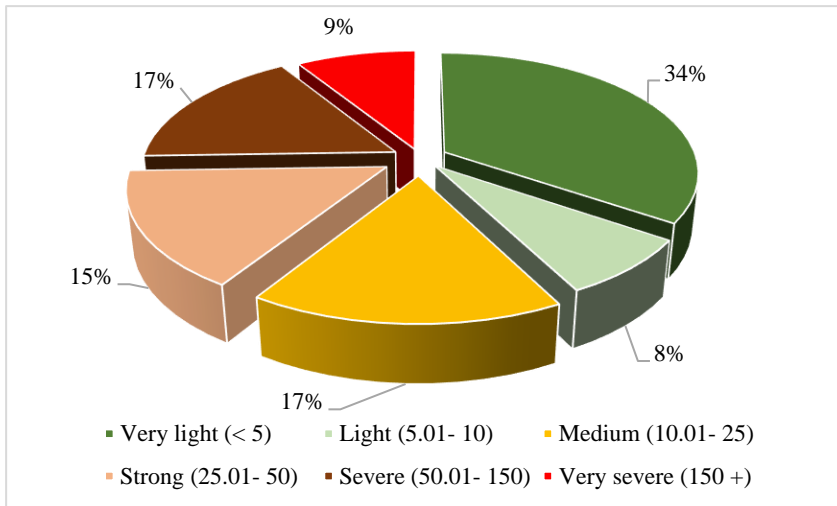| Annually Soil Loss (t/y/ha)	Area	
	Hectar	**Rate (%)**
Very light (< 5)	10.785	34,55
Light (5.01- 10)	2.428	7,78
Medium (10.01- 25)	5.195	16,64
Strong (25.01- 50)	4.848	15,53
Severe (50.01- 150)	5.183	16,60
Very severe (150 +)	2.780	8,90
TOTAL	**31.219**	**100**

Figure 8. Distribution graphic of soil loss to erosion.
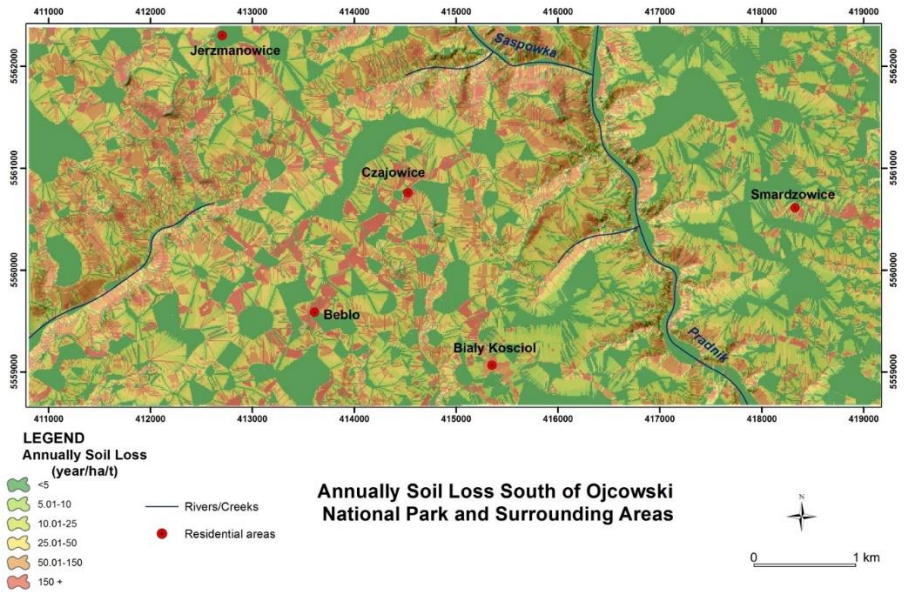
Figure 7. Soil erosion map of Ojcowski National Park and its Surrounding Areas.

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Chapter 3

Exploring Gender, Consumer Culture, And Values On Women's Lifestyle Magazines: A Case Study Of *Cosmopolitan*[1]

Şahinde YAVUZ[2]

Introduction

The culture of consumption is distinguished from all other eras by its emphasis on consumption rather than production. No period in history has witnessed as much production of goods as the present day. When the surplus of production brought with it the question of how these products would be consumed, advertisements inevitably became the most useful tool of the production industry. Many factors play a role in people's consumption, the most important of these are people's values and their gender. Advertisements made in a society are based on both the values shared by the society and the gender values.

The aim of this study is to examine the relationship between consumption, gender, and the values shared in society, using the example of *Cosmopolitan*, an American lifestyle magazine. There is an intertwined relationship between gender, consumption, and values.

Schwartz (1999: 24-25) defines values as "desirable, trans-situational goals, varying in importance, that serve as guiding principles in people's lives." These values are connected to beliefs and interwoven with emotions. They direct individuals' life goals and the behaviors employed to achieve them. Furthermore, values act as standards for appropriate behavior, influencing choices and changes. Because values are tied to a nation's social, cultural, and economic systems, they evolve as needs change (Schwartz and Bilsky, 1987).

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This study examines the impact of values on consumer purchasing decisions, grounded in the idea that values function as guiding principles for preferences and choices. The central argument is that advertisements that resonate with widely held values are more persuasive. Focusing on *Cosmopolitan* magazine advertisements, the research analyzes the values employed and aims to establish their hierarchical structure. This hierarchy, it is argued, reflects the value priorities of the advertisements and, consequently, shapes women's purchasing behavior

Literature Review

Women's magazines have a longstanding history in the United States. As Ferguson (1983) noted, as early as the 1700s, these periodicals played a key role in shaping societal expectations for women. That scope makes them a significant resource for women today, as they have been through the years, and they represent a rich communicative space to investigate the changing situation of femininity. According to Roy (2004:20), these publications do not only inform us about femininity, but they also reinforce ideas about women and play an important role in the construction and diffusion of oppressive feminine identities. Women's lifestyle magazines, while remaining traditionalist, also publish articles about the changing aspects of women's lives. For example, between 1900 and 1997 the media increasingly covered women's issues, including their rights, freedoms, and career developments (Cancian and Ross, 1981). Women's lifestyle magazines make use of feminine identities intrinsic to their implied audience, and their editorial policies. An analysis of the advertisements in *Cosmopolitan* would help us see that there is a close connection between these two and that magazine follows a preferred gender ideology in its content.

Women's magazines rely heavily on advertising, a crucial revenue source since the early 20th century (White, 1970:65). Early research, like Courtney and Lockertz's 1971 analysis, often portrayed women in these magazines as either confined to the home or sexualized objects. Further studies, such as those by Wohleters and Lamers (1958-1978), reinforced this image, showing women primarily in domestic settings, often serving men (as cited in Courtney and Whipple 1983:6-8). While some shifts in female representation occurred after 1980, women's bodies continued to be frequently presented as objects of heterosexual desire (Winship, 1987; Cortese, 2008). McCracken (1993:8-9) argues that modern women's magazines are characterized by a strong commercial focus, blurring the lines between advertising and editorial content. This creates a consumption-driven culture where women are primarily positioned as consumers, with commodity-based desire becoming a key aspect of modern femininity, as

McCracken suggests. Furthermore, Gaunlet (2002) emphasizes the significant role women's magazines play in constructing and disseminating the concept of the "ideal woman." Gough-Yates (1993) explored the evolution of female representation in these magazines specifically between 1980 and 1990. These studies collectively highlight the complex relationship between advertising, editorial content, and the construction of female identity within women's lifestyle magazines.

Many critical studies examine the intricate connection between gender and consumer values (Friedan, 1983; Vigorito and Cury, 1998; Attwood, 2005; Caldwell et al., 2007). A substantial body of research also investigates the connections between gender and consumption, including decision-making processes (Vincent-Wayne and Walsh, 2004; Karataş-Yücel, 2017; Yeniçeri and Özbezek, 2016), subcultures and consumption (Goulding and Saren, 2009), and the construction of modern femininity and masculinity through consumer practices (Caldwell et al., 2007). Furthermore, scholars have examined the use of sexual imagery and specifications in marketing and sales strategies (Ritson and Elliot, 1999; Hogg and Garow, 2003). While these studies often employ quantitative methods within the field of marketing, they collectively demonstrate the strong interconnections between consumption, culture, and values. Traditional feminist critiques often depict mainstream media, including women's magazines, as ideologically manipulative (Gough-Yates, 2003:7), disseminating messages about femininity that reinforce patriarchal dominance. These critiques often portray women's magazines as narrowly focused on beauty, fashion, and attracting men. Research frequently confirms this emphasis on men (McMahon, 1990;).

Despite feminist critiques highlighting their problematic nature, women's magazines enjoy widespread global popularity and accessibility. Their appeal lies in a combination of visual and emotional engagement, offering vibrant advertising and fashion layouts alongside practical information and support relevant to women's daily lives (Ferguson, 1983; Winship, 1987; Wolf, 1991). McMahon (1990) proposes that the addictive quality of magazines like *Cosmopolitan* stems from their provision of (albeit temporary) solutions to social and personal struggles. While many feminists maintain that these magazines perpetuate oppressive imagery, others challenge the assumption that oppression is the inevitable outcome of such representations. Winship (1987) was a pioneer in arguing against the notion that women's magazines solely promote patriarchal oppression. While acknowledging the contradictions and limitations of these magazines, including their reinforcement of dominant ideologies, Winship also emphasized their appeal to women and their potential for positive change.

Women's magazines employ various strategies to create an implied reader, shaping how different women identify with or reject the publication. The close relationship between advertising and editorial content is crucial, as each reinforces the magazine's desired gender ideology. This research on *Cosmopolitan* will explore how the magazine forges connections between its specific ideology, gender, American values, and consumerism. Women's lifestyle magazines utilize feminine identities inherent in both their target audience and their editorial content. Analyzing *Cosmopolitan*'s advertisements also reveals a strong link between these two elements, demonstrating how the magazine promotes a specific gender ideology.

About *Cosmopolitan*

Cosmopolitan was first published in the United States in 1886 as a literary and fiction magazine. Its transformation began in 1965 under the leadership of its new editor, Helen Gurley Brown. In 1965, Hearst Corporation appointed Helen Gurley Brown, an advertising copywriter with no magazine experience, to revitalize their struggling *Cosmopolitan* magazine. Brown's 32-year editorship transformed *Cosmopolitan* into a highly profitable publication, expanding to 29 international editions by the time of her death in 2012. That number more than doubled to 64 editions worldwide. Despite lacking formal education or publishing experience, Brown, at 43, found her niche and created a devoted readership known as "Cosmo Girls" (Hunt, 2012:130).

Helen Gurley Brown, author of *Sex and the Single Girl*, transformed *Cosmopolitan* by centering it on women and sexuality (McMahon, 1990). With the tagline "fun, fearless, female," the magazine became a voice for the sexually independent woman. Brown's editorial approach was considered revolutionary for women's magazines, coinciding with a period of significant social change in the US. Her success stemmed from her ability to navigate this changing landscape and connect with a mass audience. Like Caldas-Coulthardt (1996:269), argued that the narrative styles in these magazines ultimately served consumer culture and reinforced traditional values. The legacy of 1960s feminism has become entangled with consumerism, allowing women to express their roles and identities through consumption (Machin and Thornborrow.2003:469). Essentially, although, women's lifestyle magazines played a role in shaping the discourse on women's liberation ,they were also profit-driven products of a capitalist system, linking each new discourse to consumer goods and playing a significant role in the growth of consumerism.

While other women's magazines had addressed sex, they typically framed it within a domestic context (Ehrenreich & English, 1979). *Cosmopolitan*, however,

positioned sex within the public sphere, specifically the workplace and marketplace, and discussed it explicitly. Although shifting the discourse on sexuality away from the exclusively domestic and procreative realm could be seen as a step towards greater freedom for women, framing sex as a function of market exchange potentially undermines this liberation.

Cosmopolitan magazine, in particular, focuses on reconstructing the "self" as an image of leisure and desire. Its advice on beauty, fashion, style, cosmetics, diet, and exercise aims to transform the reader into an object of display. Paradoxically, this advice simultaneously implies the reader's inadequacy, suggesting she will never fully achieve the desired image. Thus, the magazine's portrayal of women as objects of desire becomes an unattainable ideal for its working-class readership (Mc Mahon, 1990).

Helen Gurley Brown's nearly 32-year editorship transformed *Cosmopolitan* into one of Hearst's most profitable magazines, expanding to 29 inter   national editions. By her death in 2012, that number had more than doubled to 64 editions worldwide. Today, *Cosmopolitan* remains a top-selling young women's magazine, published in 64 international editions, 35 languages, and 110 countries, with a yearly circulation of nearly 20 million. [1] Its website, cosmopolitan.com, boasts 34 million monthly unique visits. The magazine also maintains a strong social media presence, with nearly 6.6 million Facebook fans, 1.4 million Twitter followers, 1.1 million Instagram followers, and 2.5 million Snapchat Discover readers (http://www.hearst.com/magazines/cosmopolitan)

Theoretical Framework: Values and Advertisements

In the social sciences field, the ways in which values affect consumption on the personal and social levels were examined and it was exposed that the cultural values of the society are closely related to the values of consumption (Yaşin, 2007). It was especially emphasized that the prior values play an important role in determining the motives of consumption (Howard and Sneth, 1969). Many studies point to a direct relation between values and behaviors (Tan, 2011; Cai and Shannon, 2012). In a study that aimed to explain the multifaceted relationship between values and behavior, it has been discovered that the values which might be represented at a higher level through consumer goods were in parallel with the values frequently used in the advertising industry (Sevgili, 2012: 7-72).

Values are generally understood as learned societal beliefs that influence willingly performed behaviors. Schwartz (1996) and Schwartz and Bilsky (1987) define values based on several key features: 1) Values are connected to beliefs and emotions, not purely objective ideas. 2) Values relate to individual life goals and the behaviors used to achieve them. 3) Values are transsituational, applying

across all areas of life. 4) Values act as standards, guiding preferences and behaviors. 5) Values are hierarchically organized, with individual and cultural value systems evolving as needs change.

There are many studies concerning gender, consumption, and the ways of decision-making (Vincent-Wayne and Walsh, 2004; Karataş-Yücel, 2017; Yeniçeri and Özbezek, 2016), as well as gender, subcultures and consumption (Goulding and Saren, 2009), modern femininity and the construction of femininity and masculinity through consumption (Caldwell et. al., 2007). These studies have shown that consumption is closely related to an individual's culture and values.

Cultural values, while not directly observable, are revealed through cultural elements like myths and legends. Analyzing people's choices from available options can reveal central cultural trends. These values inform the core messages conveyed in advertisements Schwartz's value list has been widely used in research exploring the link between consumption and values (Grunert and Juhl, 1995; Thogersen and Grunert-Beckmann, 1997; Thogersen and Ölander, 2002). For example, Şener and Hazer (2007) investigated the connection between 24 of Schwartz's values and 14 sustainable consumer behaviors. Separate research exists on the relationship between advertisements and consumption, as well as the relationship between values and consumption

During the sale processes, advertisements affect values just like images, and consequently, they affect the culture as whole. In the long run, advertising, as an inseparable part of the mass media, causes changes in the behavior, while helping to preserve certain existing values and pioneering to change in others (Pollay, 1983). It has been observed in many studies that advertisements have an emphasis on specific values (Forehand and Deshpande, 2001). These studies commonly applied quantitative methods to the evaluation of values.

Key researchers in the field of values include Hofstede (1980, 1991), Rokeach (1967, 1973), Inglehart (1977, 1997), and Schwartz (1992). Schwartz (1992) developed his own value survey, which has become a leading tool for social and intercultural psychologists, as well as other researchers studying individual differences. Schwartz (1996) views values holistically, defining them as consistent guiding principles essential for both group interaction and societal continuity. His theory categorizes individual motivations into three areas: basic biological needs, needs for successful interpersonal interaction, and needs for societal continuity. Schwartz argues that values are connected to universal needs. For instance, stimulation corresponds to biological needs, benevolence to social interaction, and conformity to the demands of community life(Schwartz and Bilsky, 1987; Schwartz, 1996).

Schwartz derived ten basic values from three universal human needs. In developing these values, he considered various content categories, value surveys across cultures, and discussions of values in diverse religions and philosophies. His research concluded that values could be grouped under specific core headings. Schwartz's theory identifies ten basic motivational values: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. These values are further categorized into four higher-order values: openness to change, self-enhancement, conservation, and self-transcendence. These higher-order values illustrate the underlying needs they represent, their compatibility, and their potential conflicts (Schwartz, 1992).
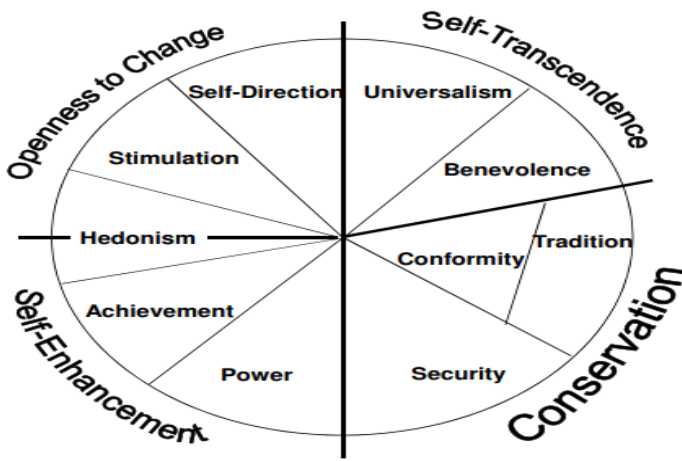

Figure 1. Theoretical model of relations among ten motivational types of values
(Schwartz 2012:9)

On Method and Sample

This study aimed to identify the values employed in *Cosmopolitan* advertisements and create a corresponding inventory of consumption values. A two-stage qualitative research design was employed. The first stage involved quantifying the editorial content, advertisements, and total pages, followed by categorizing the advertisements into: "cosmetic products," "accessories," "clothing," "drinks and cigarettes," "health," "diet and personal care," "travel," "cars," and "others." The second stage analyzed the advertisements using Schwartz's Value Survey. This qualitative analysis explored how specific values were linked to consumer goods, influencing women's perceptions and behaviors. The research also investigated whether these messages evolved over time, identified the primary and secondary values within a given period, and examined

the core values associated with ideal femininity. Finally, it sought to determine if and how these values shifted in response to changing cultural and social conditions.

This study examines the historical relationship between values and advertising by focusing on the *Cosmopolitan* and its advertisements from 1980 to 2010. January, April, August, and December issues were examined for each year. A qualitative content analysis, based on Schwartz's 10 basic and 56 lower-level values, was conducted.

FINDINGS

The first stage of this research involved counting the advertisements and editorial content in selected *Cosmopolitan* issues published between 1980 and 2010. A total of 31530 *Cosmopolitan* pages were scanned. Of these, 28.36% comprised editorial content, while 71.64% consisted of advertisements. The table below illustrates the changing proportions of editorial content and advertisements over this period. While editorial content was high in the 1980s, we observe that editorial content decreased and advertising content increased in the 2000s.
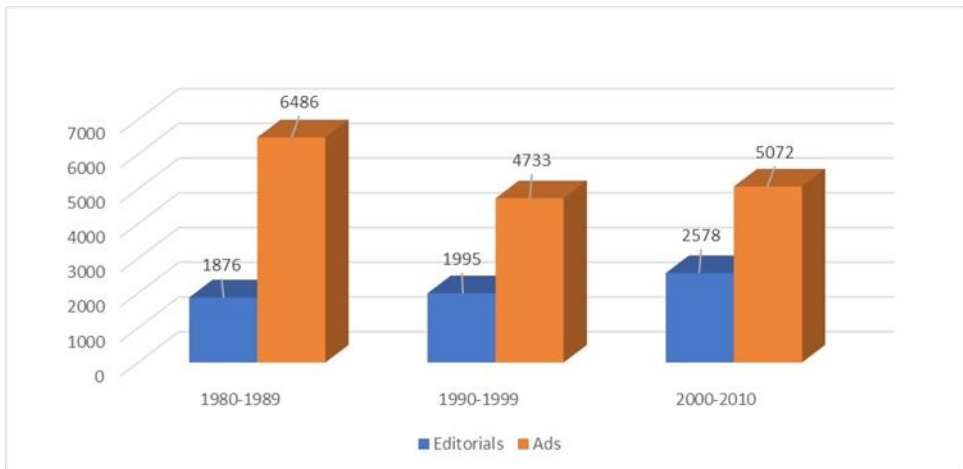

Chart 1. Shares of ads and editorial topics in *Cosmopolitan*

The number of advertisements fell by 27,03% in the 1990s, raising by 6,69% in the 2000s. Therefore, it might be said that there is a decrease in the number of advertisements in *Cosmopolitan.* The reason for the decrease is the new Internet-based environment. Each new medium discovered in the press history has diminished the advertising share of the older media. Radio and television caused a drop in the newspaper and magazine advertisements, and in the same fashion,

the Internet-based media caused a drop in the advertisement share of all the publishers and broadcasters.
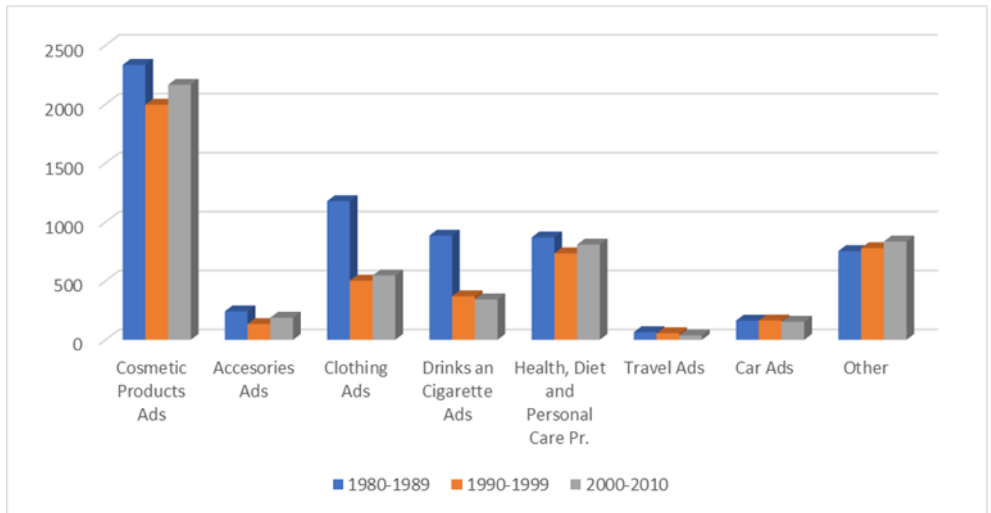

Chart 2. Periodical distribution of the advertisements in *Cosmopolitan*

From the 1980s up to the 2000s, cosmetics has been the most advertised sector in *Cosmopolitan* with a share of 39,85%. *Cosmopolitan* is also the first among the three magazines with the highest share of advertisements for cosmetic products. In *Cosmopolitan,* the categories with biggest shares after Cosmetic Products are as follows: Health, Diet and Personal Care Products with 14,80%; and Clothing with 13,65%. The share of clothing ads which was 18,15% in the 1980s, fell down to 10,75% in the 2000s. Similarly, while the share of ads for drinks and cigarettes was 13,63% in the 1980s, it has dropped down to %7,82 in the 1990s and to 6,76% in the 2000s.

Since the 1920s, the prominent cigarette brands used various images and themes to persuade women to regard smoking as a socially acceptable and desirable act. In many cigarette advertisements, smoking has been promoted as being glamorous, romantic, fun, sexually attractive, sophisticated, healthy, sporty, relaxing or liberating, and even helpful to lose weight. These ideas have been conveyed to the audience through young and attractive women in the advertisements. When in 1970s, cigarette commercials were banned from the American TV channels as they were in many European countries, tobacco brands started to use the magazines for their advertising purposes. The women's magazines were preferred for the cigarette ads substantially due to their large number of the readers of these magazines, their target-audience oriented editorial policies and the convenience they provided to create a stylish image of smoking.

Tobacco companies and advertisers sought to target their large female audience, while the magazines aimed to maximize their own profits. However, as the evidence about the harmful nature of smoking increased, cigarette advertisements in the magazines began to lessen (Amos, 1990:417-420). This overall decrease in the cigarette ads is the main reason for the dropping number of cigarette ads in three magazines I have examined.

On the other hand, in *Cosmopolitan*, the advertisements of the sectors put under the heading "Others" have been gradually increasing. Of all the advertisements in *Cosmopolitan,* 77,2% were for cosmetic products, drinks and cigarettes, clothing, and personal care products health, diet and.

Table 1. Periodical sectoral distribution rates of advertisements in
Cosmopolitan

Year and Issue	Cosmetic Products Ads	Accs. Ads	Clothing Ads	Drinks and Cig. Ads	Health, Diet and Personal Care Pr.	Travel Ads	Car Ads	Other
1980-1989	35,97%	3,73%	18,15%	13,63%	13,40%	1,00%	2,51%	11,61%
1990-1999	42,15%	2,83%	10,61%	7,82%	15,51%	1,18%	3,47%	16,44%
2000-2010	42,67%	3,71%	10,75%	6,76%	15,93%	0,73%	3,02%	16,44%
Sum	39,85%	3,46%	13,65%	9,80%	14,80%	0,97%	2,95%	14,52%

Looking at *Cosmopolitan* From Schwartz Values Scale

In this analysis that covered the period between the 1980 and 2010, 4,976 values have been detected in *Cosmopolitan* magazine. The distribution of these values is represented on the chart below. According to the chart, the most commonly featured value in *Cosmopolitan* is stimulation, with a rate of 18%. The sub-values of stimulation include an exciting life, avoided and challenging life, and daring challenges. These values encourage women to make their lives more engaging and to act boldly in facing challenges. The other two highly used values are hedonism (17%) and achievement (16%). According to Chart 17, the advertisements in *Cosmopolitan* mostly included emboldening messages towards success, offering them new ways of life and enjoyment.
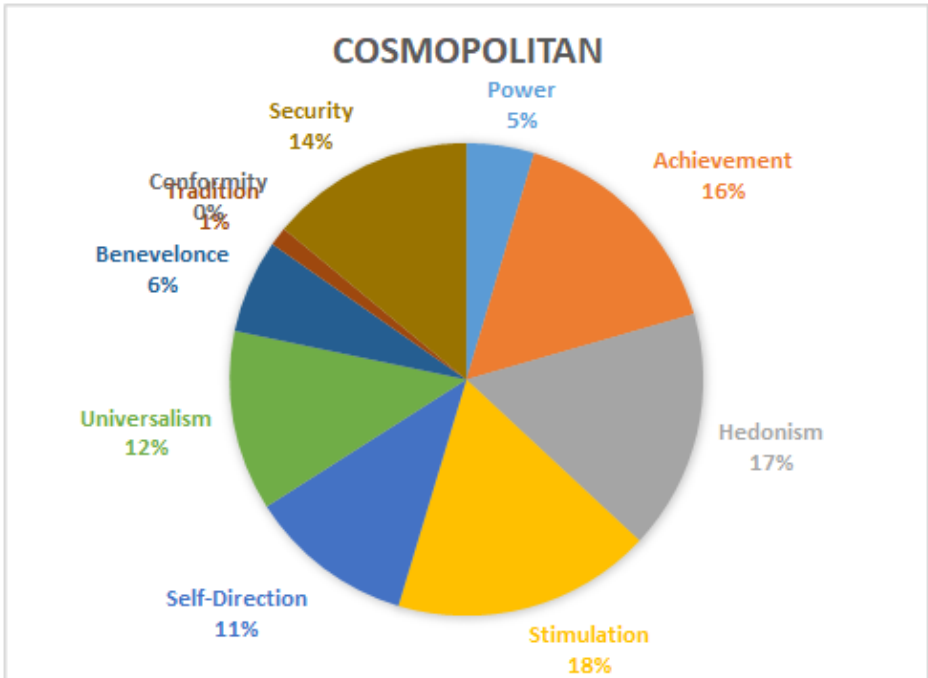
Chart 3. Distribution of basic values in *Cosmopolitan*

In her book *Sex and Single Girl* dated 1962, Helen Gurley Brown gave advices to women about their personal look, the working life and most importantly, flirting, by also presenting samples from her own life. *Time* magazine describes Brown as a mainstream figure to free women from the guilt of premarital sex by advising them to disregard the patriarchal double standards. But she was also concerned with shaping and transforming the class position of the "Cosmo Girl" through a combination of self-management strategies, performative tactics, sexuality and upwardly mobile romance (Time, 1965:60, as cited in Quellette, 2002:222). In *Sex and Single Girl*, she criticized mandatory motherhood, advised birth control, condoned divorce, encouraged women to work outside home, and recommended sexual and financial independence within boundaries. After becoming *Cosmopolitan*'s editor, Helen Gurley Brown started putting into practice all the ideas she had advocated in her book. *Cosmopolitan* achieved great success under Brown's editorship, selling nearly three million copies each month in the 1980s (Faust, 1980 cited in McMahon, 1990:882). A contribution to this phenomenon in advertising was the emergence of the Post-War Boom in the 1960s during which "politics, culture, and technology helped shape advertising" (Sivulka,2012: 246). Magazines such as *Cosmopolitan* were influenced strongly by these factors and the feminist movement

in the 1960s (Sivulka, 2012:273) aided Brown's message of freedom as "the 'new' advertising grew more outrageous to catch attention" (Sivulka,2012: 256).

Behind Brown's success lay the free "Cosmo Girl" character. In McMahon's words, "*Cosmopolitan*, because of the seemingly sophisticated leisure attire of the cover models and the up-scale tone of its ads, may appear at first glance, to be targeted for a middle-income audience. One might also assume that most readers are single women, given the absence of references to home, children or family concerns in the text. In fact, the typical reader is a young working woman who is likely to be employed in clerical or service work and to be married to a working-class man" (Mahon, 1990:382). In *Sex and Single Girl*, Brown was saying that every woman had "the chance to acquire a stylish and attractive aura by copying fashion models and wealthy women" (Quellette,2002: 225). For this reason, spending money for cosmetics and accessories was part of what was needed to become desirable, in accordance with the philosophy adopted and imposed by *Cosmopolitan*. It was possible to attract a man's attention by the aura gained, in exchange for the effort and money spent. Ellen Mc Cracken has shown how commercial women magazines trade on female insecurities by offering a temporary "window to future-self" rooted in male visions of idealized femininity and consumer culture (1993:13). *Cosmopolitan* offers consumption as a solution to problems, with conspicuous consumption in the center. The Cosmo Girl who is given the message that she can climb up the social ladder by using her sexuality, is tempted to consume goods for the aura she is expected to create for herself. Brown, who is aware that the Cosmo Girl is in fact a pink-collar worker, indicates that in *Cosmopolitan*'s value system any woman without a man in her life is not only unhappy and unfulfilled but in fact incomplete (Streitmatter, 2004:75). This implies the strategy behind the high rate of stimulation value with implications of excitement, boldness and love of life in the advertisements in a magazine like *Cosmopolitan*, wose design reflected Brown's views.
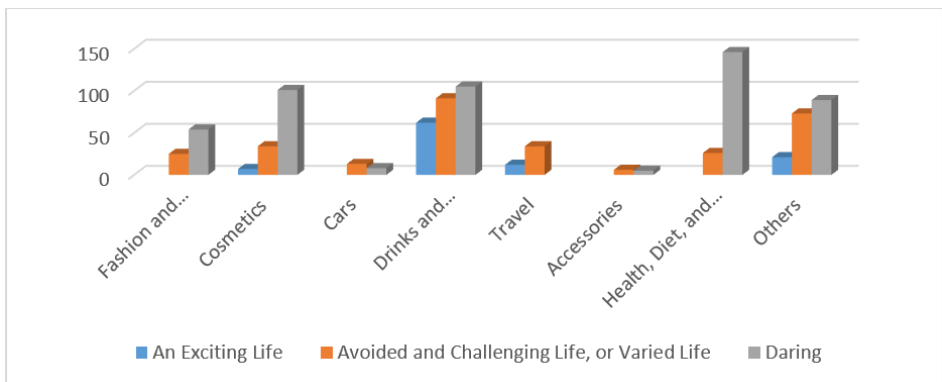

Chart 4. Distribution of stimulation value between single values and sectors

The most frequently (f=508) observed sub-value of stimulation is daring. Daring is about encouragement to perform something, or to try a product. Daring value was most frequently (f=146) used in the advertisements for "health, diet, and personal care" products. On the sectoral base, stimulation value was most frequently (f=258) used in the advertisements of "drinks and cigarettes". The third advertisement category in which daring value has been highly used was cosmetics. Similarly, advertisements for "drinks and cigarettes" was the sector in which avoided and challenging life or varied life sub-value was most intensely used.

The distribution of the values for the advertisements in *Cosmopolitan* in decades may be examined in the table below:
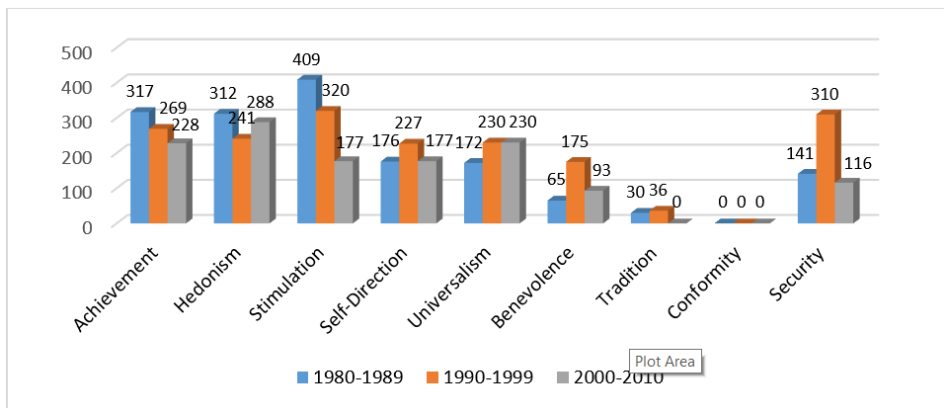

Chart 5. Distribution of basic values of the advertisements in *Cosmopolitan* in decades

In *Cosmopolitan*, the most frequently used basic values in the advertisements of the 1980s are stimulation (23.32%), achievement (18.07%), and hedonism (17.79%). In the 1990s, these primary values are stimulation (16.99%), security (16.45%), and achievement (14.28%). And in the 2000s, hedonism (21.52%), universalism (17.19%), and achievement (17.04%) take the first rank.

Sivulka (2012) breaks up the trends of advertising by decades and by certain contributing factors of society that changed advertisements. According to Sivulka, by the 1980s, the culture had been influenced by the riotous political and social atmosphere that began in the 1960s and continued for over two decades. Impressed by the feminist movement, the advertisers begin altering "their portrayals of women due to the forces of feminism" as well as the increasing the number of women in agencies (Sivulka, 2012:313). Feminism's influence on advertising was threefold, changing "the strategies, themes, and messages".

Furthermore, "following the currents of culture, advertisers tied their products to distinct lifestyles, immediate gratification, youth, and sexuality" (Sivulka, 309). This influence could be fully observed in *Cosmopolitan* in whose advertisements the basic values stimulation, achievement, and hedonism were used at a high rate.

The market for women had altered again in the 1990s and the after-effects of the feminist movement and women's move into positions of power had changed their buying power without being unnoticed. The producers who understood the changes in the women's market was also changing their advertisements of fashion, beauty and cosmetics. The brands and their advertisements addressed women as active, confident, and professionally accomplished (Sivulka, 2012: 342). In the 1990s, just like in the 1980s, women were addressed in the advertisements mostly through stimulation value, at a rate of 16.99%. The second mostly used value was security at a rate of 16.45% due to the increasing demand for healthy and clean cosmetic products.

In the 2000s, the effects of the beginning of the Digital Age are observed in the media. Many things, including the 9/11 terror attacks and the recession, "contributed to a record decline in advertising" (Sivulka, 2012: 368). The recession caused profound changes in consumer behavior with the American Dream changing and the previous ideals of society altering with them (Sivulka,2012: 363). The gender roles and increased power of women—be in sexually, with work or in romance—changed most products to become genderless (Sivulka, 2012: 376). However, the advertisements that remained gendered contained "feminine hygiene and cosmetics," yet also juxtaposed this with an increase in more contemporary messaging about women (Sivulka, 2012: 377-8). In reply to the changing America, the highest advertising value rates in *Cosmopolitan* belong to hedonism (21.52%), universalism (17.19), and achievement (17.04%). For all the years I have examined, *Cosmopolitan* never stopped addressing women through achievement value and its sub-values successful, ambitious, capable, intelligent, influental, and self-respect. Despite being a profit-oriented women's magazine, *Cosmopolitan* inspired its audience with strong values.
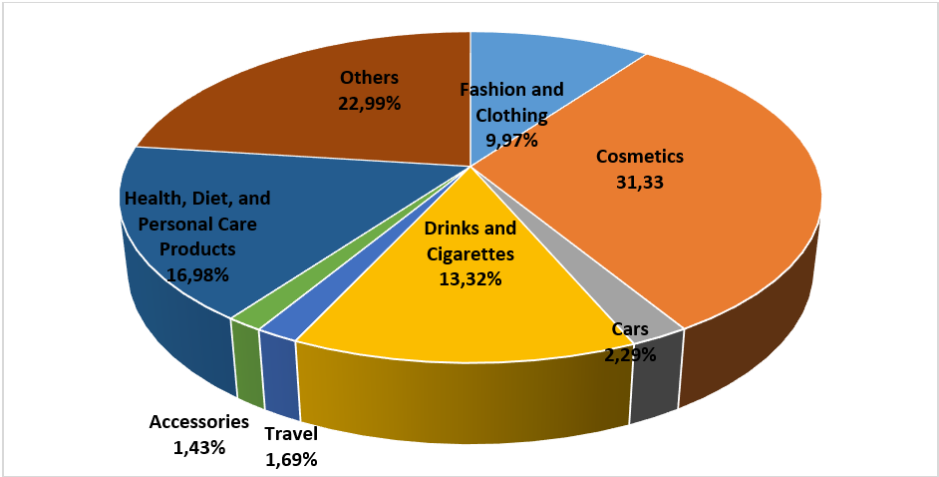
Chart 6. Distribution of the advertising values in *Cosmopolitan* between sectors

In an examination of the distribution of values in *Cosmopolitan* advertisements, I observe that the cosmetics sector has the highest rate of values at 31.33%. Next is the "others" category which includes mainly food, soft drinks, credit cards, charities and etc. The rate of values in the advertisements of these products is 22.99%. After that comes the advertisements of "health, diet, and with personal care" sector with a rate of 16.98%. The chart below represents how in decades the distribution of values has changed between sectors:
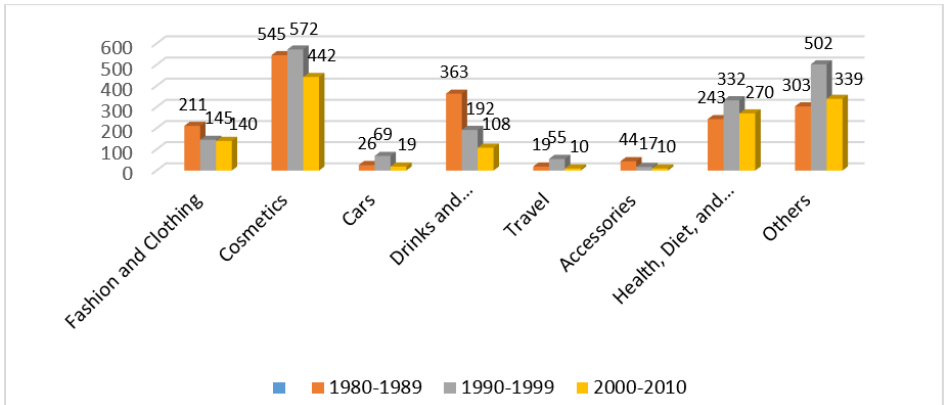

Chart 7. Distribution of values in advertisements of *Cosmopolitan* between sectors and decades

According to the table, the advertisements in *Cosmopolitan* between 1980 and 2010 mostly used the higher order value openness to change. As Schwartz (2012)

indicated, this value emphasizes independence of thought, action and feelings, and readiness for change (self-direction, stimulation). With respect to *Cosmopolitan*'s editorial policy, the high rate for this value (47%) is understandable. Conservation value conflicts with openness to change, and despite that, the rate of conservation value is 13% in *Cosmopolitan*'s advertisements. Coming after openness to change, the rate of self-enhancement values (achievement and power) is 21%. *Cosmopolitan* offers women to change, while also encouraging them to be strong and successful. The rate of self-transcendence which involves universalism and benevolence is 19%.
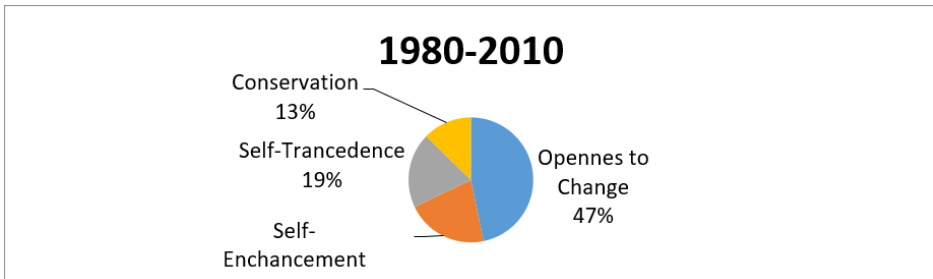

Chart 8. High order values in the advertisements of *Cosmopolitan* between 1980 and 2010

According to Chart 8, in the 1980s women were addressed with the openness to change higher order value. The call for women to change was related to the conditions of the period. In the second-wave feminism which started in the 1960s and ended in the 1980s sexuality and reproductive rights were dominant issues, and much of the movement's energy was focused on equality matters. "Radical second-wave feminism cannot, however, be discussed separately from other movements of the 1960s and 1970s. In fact, it grew out of the leftist movements in post-war Western societies, among them the student protests, the anti-Vietnam War movement, the lesbian and gay movement, and, in the United States, the civil rights and Black Power movement. These movements criticized "capitalism" and "imperialism" and focused on the notion and interests of "oppressed" groups: the working classes, Blacks, and in principle, also women and homosexuals (Kroløkke and Sorenson, 2005:9). The second-wave feminists criticized the patriarchal structures in the society. Demanding equality in all fields, they drew attention to sexual and domestic violence and abuse, and they advocated the right to abortion. In this climate, *Cosmopolitan* led by Helen Gurley Brown interpreted the women's need to change correctly and published advertisements that gave them the courage. Over the years I have examined, openness to change remained the highest rated value in the advertisements of *Cosmopolitan* at

42% in 1990 and 48% in 2000. Between 1980 and 2010, the second highest-rated value in *Cosmopolitan*'s advertisements is self-enhancement without great shifts in years: 26% in 1980, 18% in 1990, and 19% in 2000. Self-transcendence has a rate of 13% in 1980 with the sub-values universalism and benevolence. The highest number of advertisements belong to the cosmetic products in *Cosmopolitan*, and since the 1990s, due to the increasing awareness of the "natural" and "herbal" contents and the demand for this type of materials, the "natural" properties of the products are being emphasized in a higher degree in the advertisements. This emphasis corresponds with the value unity with nature, a sub-value of universalism and due to this value, the higher order value self-transcendence reached the rates of 22% and 24% in the 1990s and 2000s, respectively. The higher order value conservation covers tradition, conformity, and security values. The rates of 10% in 1980, 18% in 1990, and 9% in 2000 of this value are due to the frequent use of clean and healthy sub-values in the advertisements for cosmetics.
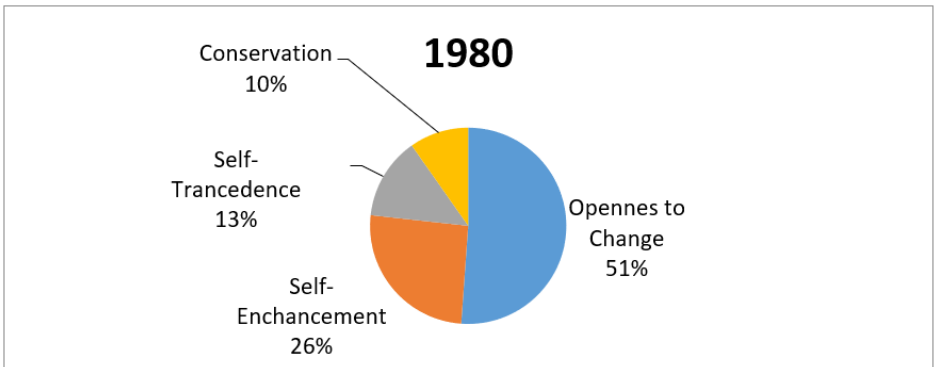

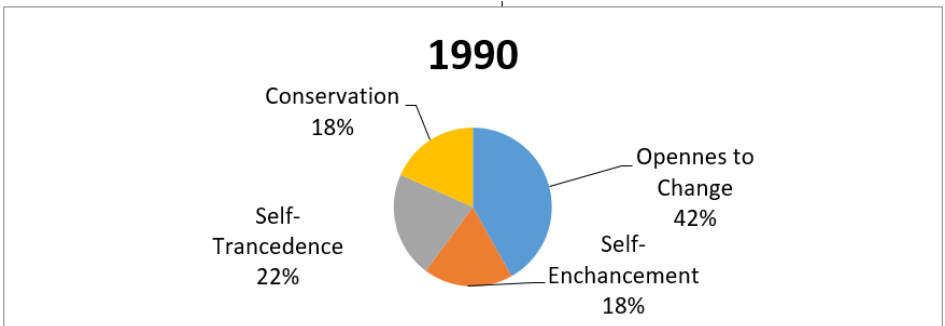**Chart 9.** Rates of higher order values in advertisements of *Cosmopolitan* between 1980 and 1989

Chart 10. Rates of higher order values in advertisements of *Cosmopolitan* between 1990 and 1999
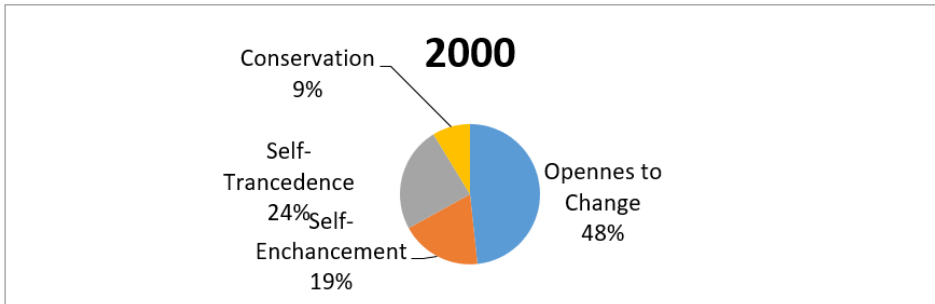
Chart 11. Rates of higher order values in advertisements of *Cosmopolitan* between 2000 and 2010

Conclusion

This research explored the relationship between consumption values in American society and gender, using *Cosmopolitan* magazine as a case study. Advertisements from 1980 to 2010 were categorized and coded according to the values they conveyed, using Schwartz's Value Survey.

The analysis revealed that advertisements comprised 56.28% of the magazine's content and contained a high concentration of values. The most frequently used value was stimulation (18%), followed by hedonism (17%) and achievement (16%). Stimulation was often associated with health, diet, and personal care, with specific sub-values like "drinks and cigarettes" and "cosmetics" appearing in cosmetic advertisements. "Daring" (a sub-value of stimulation) was prominent in drink and cigarette ads. "Influential" (a sub-value of achievement) was commonly found in advertisements for cosmetics, health, diet, personal care, and "other" categories. Across the entire period, the dominant values were stimulation, achievement, and security, promoting success, enjoyment, and a connection with nature. Sectorally, "cosmetics" (31.33%) and "others" (22.99%) were the categories with the highest concentration of these values.

Power, particularly its sub-value "wealth," decreased significantly in advertisements targeting women, from 40.36% in the 1980s to 19.37% in the 2000s. Similarly, while self-direction sub-values like freedom, creativity, independence, goal-setting, and curiosity increased in the 1990s, they declined in the 2000s, coinciding with renewed discussions of second-wave feminism. Conformity and its sub-values (self-discipline, obedience, respect for elders) were rarely present.

At the higher-order value level, *Cosmopolitan* consistently employed "openness to change" (independence of thought, action, and feeling; readiness for change) to encourage women's consumption and adaptation to new trends. "Self-

enhancement" (achievement and power) was also a recurring theme, promoting strength and success. This could be seen as a reflection of and response to the women's movement, potentially empowering women. "Self-transcendence" (universalism and benevolence), including sub-values like "unity with nature," became more prevalent in the 2000s, addressing concerns like environmental pollution, poverty, and health issues. "Conservation," including "security" sub-values like "clean" and "healthy," also increased, especially in the 2000s, reflecting a focus on hygiene and health products.

While various analytical approaches could have been used, this research focused on the relationship between consumption values and gender. The consistent use of "openness to change" across the examined period suggests a sustained message of fun, freedom, boldness, and curiosity.

Over the 30-year period examined, the higher value of openness to change is the one that remained unchanged in *Cosmopolitan*. The basic values of hedonism, self-direction, and stimulation, which fall under this value, exhibit a compatibility with the spirit of consumerism, which is the spirit that *Cosmopolitan* has never lost.

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Chapter 4

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Global Warming From Past To Present: Causes, Effects, And Solutions

Yakup ÜNİŞEN[1]

Abstract

This paper explores the historical evolution, causes, effects, and potential solutions to global warming. Beginning with pre-Industrial Revolution climatic fluctuations, such as the Little Ice Age, it highlights natural climate variability's role in shaping environmental conditions. However, the Industrial Revolution marked a pivotal shift, with human-induced greenhouse gas emissions significantly accelerating the Earth's warming process. Industrial activities, urbanization, and fossil fuel combustion have exacerbated global warming, leading to melting glaciers, rising sea levels, and disrupted ecosystems, particularly in polar regions. The paper underscores the urgent need for global cooperation, such as initiatives like the Kyoto Protocol, and practical actions to mitigate greenhouse gas emissions. It concludes by emphasizing the critical role of public awareness and sustainable practices in combating this pressing environmental challenge.

Key Words: Global warming, Kyoto Protocol, Industrial Revolution

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Introduction

One of the primary problems affecting every function and component on this world is Global Warming. The effects of global warming are countless and numerous. To basically describe: Natural resources such as power resources, water resources and so on are directly impacted by global warming. Many studies about global warming show that global warming is rising at a worrying rate. Since a couple of years, individuals have realized this fact since there is always news in reference to global warming on the television, radios or on the newspaper. Currently, global warming is considered to be a dangerous phenomenon, which has been posing a threat to the communities all over the world. Most scholars believe that the rise in greenhouse gases which are emitted through numerous human actions has increased global warming.

It is also thought that the global climate will change and is going to become warmer, if the atmospheric concentration of these fatal greenhouse gases, of which a chart can be seen in Figure 2, lasts to rise. When temperatures go up, they influence sea level and all the nations (see Figure 1). In particular, all developing countries will encounter more problems because of global warming and environment will suffer from repeated severe natural tragedies. In this paper, I argue that, there are some debates among the environmental historian and scientist that the global warming has begun because of the human action such as cutting forests and the Industrial Revolution. Therefore, in the first section I will examine the time period before the Industrial Revolution, climatic fluctuation of the World and its effect on people. In the second section, I will examine the industrial revolution and its impact on the global warming, because as a result of the Industrial Revolution, a large amount of greenhouse gases are released into the atmosphere. Lastly, I will examine what we can do to reduce greenhouses gases into the atmosphere.
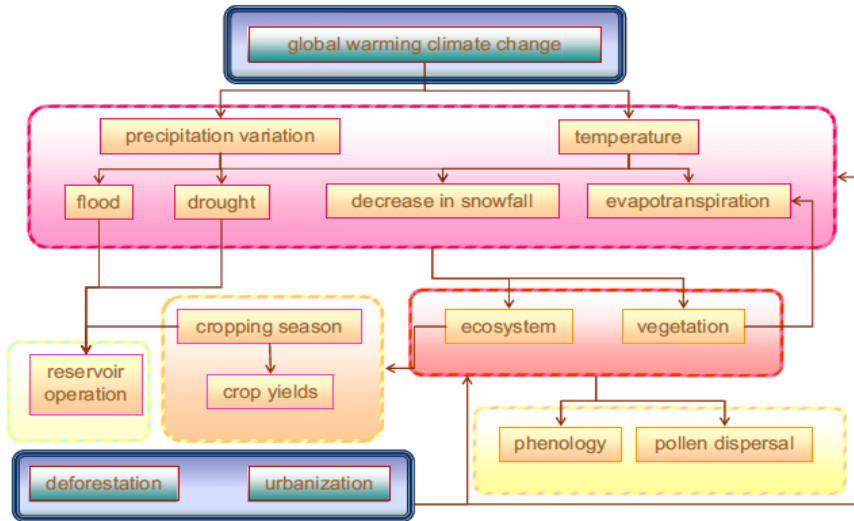
Fig.1. Interrelationship of impact factors relevant to global warming
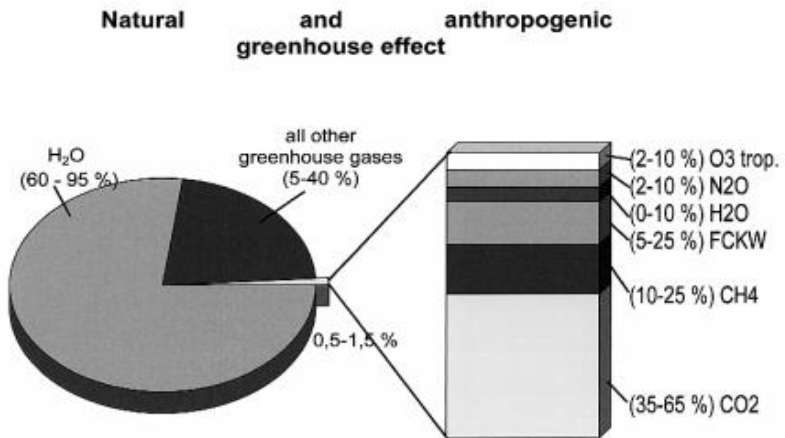(T. Kojiri et al., 2008).

Fig.2. Contribution of different gases to greenhouse effect
(Kessel, Dagobert G.,2000).

The Little Ice Age (1400- 1860)

Global warming is not only 20th century problem. It has always occurred in different time period. However, unlike today's global warming, there was not extremely important effect of people's action in that climate changes. For example, 23,000 years ago because of the ice age most of the world was covered with snow and different kind of species could be extinct in varying

climatic conditions. About thousands of years later, ice melted and world became hot. Around 10,000 thousand years ago the ice age ended. Since that time the world especially the Northern Hemisphere is warmer and more suitable for living[2]. All that fluctuation of the climate shows that people always will face unexpected climate change resulting from natural cause.

One example of that unexpected climate changes occurred 400 hundred years ago, which was the little ice age which chart can be seen in Figure 3. The climate of the world was a cool period from A.D. 1400 to A.D 1840. Environmental historian called this time period as little ice age. This period was identified by harsh winters and short growing seasons. Farming became impossible in most parts of the world. People suffered from famine throughout the little ice age because during this time period the weather was unpredictable, sometimes the winter and spring were extremely cold, and the summer was rainy and also sometimes could be arid. In the little ice period, the year 1816 was the one of the worst year in the little ice age. The wheat harvest was very bad and famine spread across the Europe. One example of that natural catastrophe was the Irish Potato famine. In addition in the United States 1826 came to be known as the year without summer[3].
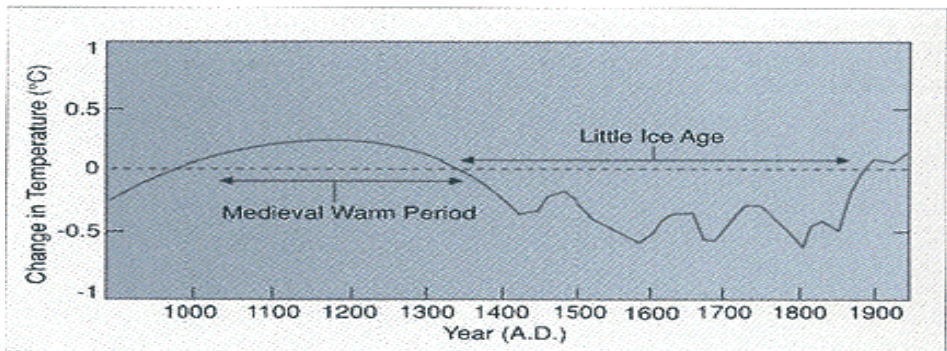

Fig.3. Variation in surface air temperature for the last 1000 years
(Global Warming: A Chilling Perspective)

In the year 1400, the weather became unpredictable and stormier with a sudden shift and also lower temperatures. This situation kept on throughout the Europe from 1560 to 1600, becoming even cooler and stormier. That bad climate condition also affected social life. Crops failed and cattle herds perished

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[2] Stephen H. Schneider, Global Warming: Are We Entering The Greenhouse Century?(San Francisco: Sierra Club,1989),49.
[3] Walter O. Roberts and Henry Lansford, The Climate Mandate (San Francisco: W. H. Freeman (Lansford 1979), 1979),32-33.

by diseases as a result of the abnormal weather. Storm activity increased in the second half of the sixteenth century. All this unpredictable weather, long harsh winters and storms caused an agricultural revolution. As a result of the climate variability, people developed social mechanism and ties of obligation for sharing food and diversifed their crops to minimize risk. The revolution started in the low centuries and then spread in England in the seventeenth and eighteenth century[4]. The revolution was not only account of the agriculture; it was also caused the development of the people's life standard.

As I stated above, the climatic change is not only today's problem. It happened in different time period. In other words, climatic change is a cycle process of the world. However, they were totally different from today's global warming because they were related to the changing of earth's orbit. Those kinds of climatic change happen in a long time period. Today's global warming is about the result of the human's action. As a result of the Industrial Revolution, a large amount of greenhouse gases began to release in to the atmosphere and it causes the warming of the Earth faster than normal.

Industrial Revolution

Throughout the existing of human on the world, they are interaction with the nature. In other words, as long as people have existed on Earth, we have damaged to the environment. That damage happened in different form. For example, in some parts of the world, people were hunting animals and because of this hunting some animals became extinct. The other form of the damage to the environment was because of forest destruction to got fields for the agriculture, but the effect of people hunting and agricultural activities was not large enough to affect the climate of the world; they were only local actions.[5] On the other hand, the Industrial Revolution is the most important events for people and also for nature. Unquestionably, the Industrial Revolution was a turning point for the humanity. Industry has made life standards significantly higher than in the past, but it has a cost which we are now seeing. As a result of the industrial revolution, a significant amount of burning fossil fuels are released into the atmosphere, and because of that Earth is getting warm.

There are many types of pollution which affected the quality of life for all living creatures. Although many of them are as result of natural causes such as methane emission and toxic material from the volcanic activities, most pollution

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[4] Brian Fagan, The Little Ice Age: How Climate Made History 1300-1850, (New York: Basic Books, 2000), 91-105.
[5] Camilla Schreiner,"How are People Changing the Climate?" last modified February 24, 2006, http://www.atmosphere.mpg.de/enid/basics/1__Man-made_climate_change__1w4.html

is caused by human activities, and the most dangerous of them is industrial revolution. In other words, current environmental problems have been started by the industrial society as result of the industrial revolution. The industrial development created in the world- especially in Europe – presents two kind of problems. One of them is a new environmental problem and the other is an existing problem[6]. The fast urbanization process and use of coal in factories relieved the pressure on land because the using coal in the factories reduced demand for wood and contributed to increasing agricultural production. However, increasing of factory numbers and people who work in the factories and also black smog from burning coal increased socio-environmental problems such as infection, poisoning and workplace accidents.[7] While black smoke from coal burning coming from the many factory towns, spread in the homes and causing to the poisoning.

The black smog from the burning coal was a big problem for environment and people in the nineteenth century. However, by the development of technology people began the use different energy sources than the coal burning. Those alternative sources were gas and electricity. Those improvements were effective on the environment both negative and positive. In other words, the new industries led also different problems. The emergence of mass produced cars and its dependence on oil led the different environmental problems. Increasing car density produced different a kind of smog. [8] The development of railroads also increased that pollution. In addition, in the twentieth century, the development of chemical manufacturing increased that pollution such as dye, plastic and pharmaceuticals. Increasing consumption of chemicals led to the poisoning of the rivers.

As discussed above, some reasons behind global warming, which started in seventeenth century are natural reasons, such as changes of amount of sunlight which reaches to the world. However, the Industrial Revolution is located in the center of the global warming problem because evidence proves that the main reason of the increasing temperature is the Industrial development and its affect on the environment. Global warming affects to the world in many ways. One example of this effect is the Polar Regions. Why is global warming affecting the Polar Regions? The glaciers absorb some of the sun's energy and reflect the remains to space. Global warming causes to the temperature rise and, because

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[6] Sjur Kasa, "Industrial Revolution and Environmental Problems" accessed April 27, 2012, http://www.chicagomanualofstyle.org/tools_citationguide.html
[7] Harry Lee Smith," The Environment Since the Industrial Revolution" The Future of Freedom Foundation(1993) accessed April 27,2012, http://www.fff.org/freedom/0993d.asp
[8] Gavin Schmidt and Joshua Wolfe, Climate Change: Picturing the Science (New York: W.W. Norton, 2008), 27.

of this, the glaciers reflect less solar energy than before. Thus, Earth's land surfaces and oceans absorb more solar energy than before. This cause to extra energy for the glaciers and cause to melt glaciers[9].

Main effect of global warming on Polar Regions is that amount of the glaciers have reduced. Because of this effect, natural habitats in Polar Regions are getting lost. Thus, animal populations are getting reduced or endangered. Also, when glaciers are melting, it causes increasing of sea level. Thus, increasing sea levels trigger to increase in coastal erosion and the affects environment adversely. Glaciers regulate seasons. If glaciers melt, temperatures rapidly increase seasons change[10]. Due to this situation, farmers may be affected adversely and a food shortage might be caused**.**

Reducing Global Warming

Human's activities should be reduced such as minimizing electric consumption or choosing devices that work less electricity. Also, we should create a new way to reduce gas consumption in vehicles and even in cooking. Government should provide a program that reduces emission for industries. These are practical solutions to minimize global warming. The important thing is that public is informed by government through news, newspaper etc. about global warming.

Kyoto Protocol

Global warming causes polemic among leaders in the world, representatives for industry, and scientists. Although there is a strong agreement between scientists that the greenhouse affects environment, and that humans contribute to raise atmospheric concentrations of greenhouse gases, there are a lot of unknown situations for future. Thus, Kyoto Protocol was prepared on 11 December 1997.Its purpose to reduce greenhouses emissions' levels to their 1990's level. What greenhouse gases does the Kyoto Protocol purpose to reduce?

- Carbon dioxide (CO2),
- Methane (CH4),
- Hydro fluorocarbons (HFCs),
- Per fluorocarbons (PFCs),
- Sulphur hexafluoride (SF6)

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[9] Schmidt and Wolfe, Climate Change, 45-46.
[10] Schmidt and Wolfe, Climate Change, 48-51.

The Kyoto Protocol requires 55 developed countries to reduce their greenhouse gas emissions. Rate of the emissions cuts for countries in the world are not the same for this agreement. For instance, Europe Countries should reduce its emission to 8 per cent, Russia should be same rate. If these countries are not able to do, they can buy emission credits from countries that do not complete their greenhouse gas emissions level. According to Kyoto Protocol, Indiana and China are not responsible to reduce their emission[11]. Although every country almost signed this agreement without Australia and the USA, the signature was just symbolic because global warming is rising at the same rate nowadays.

Conclusion

Global warming is one of the biggest environmental problems of today. As result of the human action the world is getting warm faster than its normal process and it is getting dangerous for all living creatures. Normally, it takes thousand years for the world to warm until that limits but because of the industrial revolution, this warming process happened in two hundred years. To distinguish today's global warming from the past time natural causes like the ice age, medieval warm period and the little ice age, it is important to know the little ice age, how long it takes time and what kind of natural disaster happened in that time. For example, storm activity increased in the second half of the sixteenth century and also Irish potato famine happened in the little ice age. Then, because of the industrial revolution the climate began to warm. The reason of that fast warming is large amount of burning fossil fuel in factories. In other words, As a result of the industrial revolution significant amount of burning fossil fuels released into the atmosphere. The affect of the global warming is seeing clearly on the Polar Regions. In the Polar Regions, the glaciers have reduced. Because of this effect, natural habitats in Polar Regions are getting lost. Thus, animal populations are getting reduced or endangered.

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[11] Edward Page," Equity and the Kyoto Protocol", Politics 27(2007): 8-15.

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