

ISTANBUL GELISIM UNIVERSITY



SosyoCom

MONTHLY EVENTS AND NEWS BULLETIN

SEPTEMBER 2026 | NUMBER 69

Contents



Techno-Agenda

- 4 The "Friend" at the Other End of the Screen: AI Chat Applications and Our Mental Health

Economic Agenda

- 5 The Drives That Turn the Wheels: The Psychology of Consumption

Culture Art and Literature

- 6 Literature and Ecology: Ahmet Büke's Novel Deli İbrahim Divanı

Sosyocom Shelf

- 7 A Movie: Boundaries, Conscience, and Unraveling Ties: A Psychological Reading of A Separation
- 8 A Book: A Review of Is Mother Dead
- 9 A Series: Tuzlu Kahve: New Packaging, Old Flavor
- 10 Review of the Month: Dying Of Loneliness, Or Being Killed By It?
- 11 Academic Playlist

Education-Research

- 12 Another Way To Find Enjoyment: A Brief Look At The Concept Of Jomo

Entrepreneurship and Innovation

- 13 A New Academic Foundation For Cybersecurity

Contents



Political Agenda

- 14 Looking At The Russia-Ukraine War
Through The Clausewitzian Trinity

Health-Psychology

- 15 From Loneliness to Belonging: The
Healing Power of Social Support

Social Agenda

- 16 The Psychology of Inaction Regarding
Climate Change

Time to Socialize

- 17 Time to Socialize
18 September in Istanbul
19 IGU-Student
20 IGU-Graduate
21 Double Major
22 Erasmus + Diaries
23 Local Flavours

About Academic Life

- 24 Publications
25 Academic Staff Appointments /
Academic-Administrative Appointments /
Academic Staff Departees
26 IGU Alumni Tracking System

Masthead

- 27 Masthead

The “Friend” at the Other End of the Screen: AI Chat Applications and Our Mental Health

Asst. Prof. Nurhan NAZ
The Department of Psychology

One of the most widely discussed issues around artificial intelligence (AI) recently has been that AI is coming to the fore not only as a productivity tool but also as an “emotional companion.” Through chat modes or “therapy-like conversation” bots, AI applications have taken their place in the emotional lives of millions of people. Generation Z in particular is increasingly normalizing the idea of having a readily accessible “conversation partner” for the mounting problems of daily life. An assessment published by the American Psychological Association (APA) reported that “according to a survey of 1,242 psychologists, more than 75% of psychologists said their clients mentioned artificial intelligence during sessions, while 35% said their clients viewed chatbots as an additional mental health professional.”

So what does this development mean psychologically? According to a comprehensive study published by Zhang et al. (2026), which analyzed approximately four hundred sixty thousand messages from AI users, using AI as a primary source of social support lowers psychological well-being, particularly among people whose social circle has narrowed and whose perceived social support is low. What is interesting is that this negative effect grows stronger the more intensively the user engages with AI and the more emotionally they disclose. In other words, as closeness with the “artificial friend” increases, the risk also increases at the point where it begins to replace real-life bonds, and this gives rise to a vicious circle.

On the other hand, the picture is not entirely bleak. A study conducted with therapy-oriented chatbots shows that these tools genuinely work for mild anxiety and depressive symptoms when they are used for support and psychoeducation outside session times (He et al., 2023). Users engage with these applications at a far higher rate than with paper-and-pencil self-help resources. However, the same research draws a clear boundary. In moderate to severe symptoms, in crisis situations, and especially in the assessment of suicide risk, AI cannot take the place of a human therapist, because one of the most powerful variables in therapy, the “therapeutic alliance,” that is, the trust-based relationship between therapist and client, is not something that can be reproduced by machines.

In short, AI is neither an outright threat nor a miraculous solution in the field of mental health. Used correctly, as a complement and as a first point of contact, it can be beneficial, but the moment it begins to take the place of real human relationships and professional support, it turns into a tool that isolates rather than heals. In the period ahead, the real question facing both individuals and mental health professionals should be how to learn to draw a healthy boundary with AI rather than how to remove it from our lives.



THE DRIVES THAT TURN THE WHEELS: THE PSYCHOLOGY OF CONSUMPTION

Res. Asst. Mert Kuşluvan
The Department of Psychology

In economic news we are constantly confronted with macro concepts such as inflation rates, growth figures and consumer confidence indices. According to classical economic theory, the act of spending is the most fundamental element that turns the wheels of the economy. People generate demand, and the market keeps the system running by producing a supply that matches that demand. The workings of this great machine, however, rest on more than rational calculation alone. Human beings are not creatures who pursue the highest material utility at every step. Behind economic growth lie the complex inner worlds of individuals, their impulsive expenditures and their psychological needs, and these occupy a very large place indeed.

Looking at everyday life, one expects people to cut back their spending in periods when financial uncertainty or crisis intensifies. The reasonable course is to save until the difficult stretch has passed. In practice, however, it is quite possible to observe the opposite reflex. As their levels of stress and anxiety rise, individuals may turn toward luxury goods or status symbols they have no real need of, simply in order to soothe themselves. Such expenditures can be understood as a momentary defense mechanism erected against an external world that the individual cannot control and in the face of which they feel helpless. The sense of uncertainty aroused by economic fluctuation or by the relentless pace of life is thus held down by the feeling of power that the act of buying provides.

When impulsive spending is approached within a psychoanalytic framework, the dynamics at work in the background become still more visible. An object acquired beyond any need draws its force from the effort to fill a psychic void. Modern consumer culture makes skillful use of this void by holding out a perpetual promise of completion. The brief moment in which money is spent grants the person the illusion of omnipotence. Taking hold of the shopping bag or the delivery parcel, the individual feels for an instant cleansed of every trouble. The act of purchase serves as a temporary painkiller that numbs mental anxiety. At the counter the person is buying the satisfaction and the sense of wholeness that the object is imagined to confer, rather than the object itself.

In the end, the wheels of the economy keep turning at speed on this desire for completion. Consumption can revive the macroeconomic picture and give the markets room to breathe. In psychic terms, however, the satisfaction is remarkably short lived. Once the purchased object loses its shop window magic and settles into the ordinary, the familiar sense of emptiness swiftly returns. The defensive shield of the ego falls away, and the individual is compelled to set out after a different object with a fresh sense of lack. The modern economic system endures in large measure thanks to this unending cycle of searching in human psychology and to the insatiable psychic hunger that sustains it.



Literature and Ecology: Ahmet B ke's Novel *Deli İbrahim Divanı*

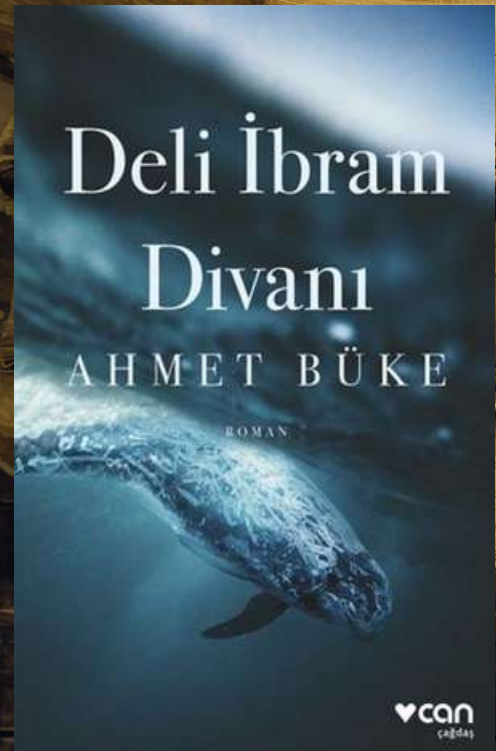
Culture
Art and
Literature

Res. Asst. Dilara Yıldız
The Department of Turkish Language and Literature

Ahmet B ke's novel *Deli İbrahim Divanı*, published in 2021, emphasizes the necessity of friendship and companionship between species as a virtue, the emotional inner workings of empathy, and conveying identification with different species through a mental experience, while offering a critique of the egocentrism of the Anthropocene epoch. The eco-critical approach against egocentrism -where nature is instrumentalized for human interests- focuses on restructuring the distinctions between human/non-human, nature/culture, subject/object, inside/outside, and uniting nature and human into a single "oneness". By conveying the story on K stence Island to readers like a lesson humanity needs to learn - highlighting that harm inflicted on any living organism, regardless of species, will return to humans tenfold- Ahmet B ke underscores that humans are creatures in need of establishing connections with all living species, laying bare the state of loneliness equivalent to death.

In *Deli İbrahim Divanı*, which can be considered an island narrative, the plot begins with ethical and conscience-driven questioning and unease arising from hunting dolphins -known for their intelligent and amiable traits- to build a factory. It progresses through economic losses, and ultimately evolves into humans losing their lives just like the dolphins. In the narrative depicting the transition to new hunting methods following bayoneting, where dolphins are slaughtered with rifles, the reader bears witness to a gun exploding in the hands of a child younger than seventeen, tearing open his abdomen. The deepening of narratives where the individual can empathize with the "other" through events happening not only to themselves or those close to them layers the cyclical justice stories in the text. The decision of Osman, one of the main characters, and his family to quit hunting the moment they realize they have killed a dolphin calf serves as a significant textual signifier in terms of representing the indistinguishability between a human child and the offspring of the marginalized class.

The third-person narrator of the novel also states that the creatures surrounding Osman, who finds himself among a pod of gray dolphins in his dreams, seek to protect the child whom they perceive as newly born and vulnerable to death. The exploitation of a rich ecosystem paves the way for the loss of biodiversity and life within it, causing a process of grief in the lives of people who are another part of nature, most notably women. In addition to living with guilt and a burden of conscience from witnessing the pain and slaughter of species other than one's own without being able to prevent what has been done, it fundamentally shakes a person's trust in their own species. In the novel, which reconstructs the historical and social structure of the Aegean in the 1950s, while the hunting culture is put forward under the pretext of encouraging women to join the workforce, it is observed that environmental awareness and ethics are primarily adopted by women. In this context, the story of Saruhan Hatun being swallowed by a dolphin- a transformation story that undermines the master-human concept establishing domination over nature- is added to the plot of the text. The novel, which deals with the irreparable dimensions of hunting that cause slaughter through chain disasters, provides an occasion to question ethical debates and ways of generating financial income. Meanwhile, the fictionalization of K stence's history by the character named *Deli İbrahim* reveals that spatial memory is produced and remembered not merely through human history, but through narratives of metamorphosis and identification.





Boundaries, Conscience, and Unraveling Ties: A Psychological Reading of A Separation

Res. Asst. İrem Uyar
The Department of Psychology

Directed in 2011, *A Separation* captures the socio-political zeitgeist of Tehran through human tragedies behind closed doors. The film reflects Iran's middle-class anxieties, the weight of theocratic pressures, and how economic uncertainty erodes family. From the perspective of Türkiye in 2026, we can clearly discern the universal resonances of economic hardship, the pursuit of justice, and the struggle to assert oneself as an individual.

On the surface, the story is a universal divorce: Simin wants to leave for her daughter Termeh's future, while Nader refuses to leave his father, who suffers from Alzheimer's. Yet Farhadi makes "separation" far more than a legal dissolution, weaving class differences, belief systems, and moral dilemmas around this axis. Even amid an alleged domestic violence incident, the director leaves the situation in shades of gray.

The subthemes touch modern society's sensitive nerves. The grandfather battling Alzheimer's symbolizes memory loss and the fading of traditional values. The caregiver imbalance exposes walls between piety-poverty and secularism-prosperity. Razieh's entrapment between dogma and survival portrays the lower class, while Nader and Simin reveal middle-class moral wear.

At the center lies the mirrored relationship between two nuclear families. Through these similar nuclear family structures consisting of a mother, a father, and a daughter, the film transcends class divisions and converges on a universal common ground of humanity. While fathers toss between anger and pride, the heaviest price is paid by daughters. Termeh and the young daughter serve as metaphors for innocence forced to grow up amidst adult lies and social pressure, becoming their parents' moral compasses.

The deep cultural affinity between Iranian and Turkish cultures makes these scenes feel far from unfamiliar to us. Collectivist codes, family honor, and social surveillance hold up a mirror to both. Divorce here is a collective trial involving the whole community.

Psychologically, *A Separation* is a masterclass in rationalization. Nader's insistence on logic to prove himself right, Razieh explaining moral conflicts through religious rules, and Simin tying escape to rational grounds are ways characters mask their fears. The film leaves the final question to the audience: What compromises can be made for the sake of children's future, and where does justice stand in a world where truth itself has been sacrificed? *A Separation* is a society losing its moral compass.



A REVIEW OF **IS MOTHER DEAD**

Res. Asst. R meysa Akbulut
The Department of Psychology

Is Mother Dead, the 2020 novel by Vigdis Hjorth, one of the leading voices in contemporary Norwegian literature, was published in Turkish in 2025 by Siren Yayınları, translated by Dilek Bařak. The book was also longlisted for the 2023 International Booker Prize.

The novel begins with a telephone call. Late one night, Johanna calls the mother she has not spoken to in thirty years; no one answers. Our protagonist is a woman who broke with her family over the choices she made, built a life abroad as a painter, and has now returned, years later, to the city where she was born. We follow her attempt to confront her family once more, but Hjorth narrates a mind rather than a situation. The tension of the book does not accumulate outside, in events; it accumulates within the sentences the narrator builds, dismantles and rebuilds for herself. What we read is less a plot than an inner monologue that circles the same matter, narrowing a little with every turn.

At its core, the book centres on a mother–daughter relationship. Its real concern, however, lies hidden in its title. "Is mother dead?" is not a genuine question; it does not ask for news of a death. What Johanna — and perhaps the author — really wants to ask is this: Is this bond still possible, is the person across from me standing somewhere she can see me, or is it over? The concept of ambiguous loss describes precisely this interval: the person who has been lost is physically present, breathing in the very same city, yet psychologically absent. In such a loss, mourning cannot begin, because there is no ending. Nor can it end, because the possibility of contact never fully closes. There is no funeral, no condolence, no recognition of the loss by others. Johanna's repetitions, her endless waiting, her rebuilding of the same scene over and over are the form this frozen grief takes. Beneath the question in the title lies something of this search for an answer; even news of a death would be a kind of reply, a kind of contact. Silence is more unresolvable than death.

The novel's second axis is the ethics of art. Johanna is a painter, and the tension between the source that feeds art and the privacy of a family is felt throughout the text. It is no coincidence that Hjorth chose this subject. Her best-known book, Will and Testament (2016), deals with abuse within a family and the silence surrounding it. In its wake, debates over "reality literature" began, drawing in the author's own family, and the question of whether fiction may take living people as its material was discussed at length. Her sister went so far as to publish a book of her own in response to Will and Testament, recounting events from her own perspective. Is Mother Dead can be read as both a continuation of that debate and an interrogation of it from within. Yet the questions raised by that debate find no answer in the book either: In telling her own life, does an artist not inevitably tell the lives of others as well? To whom does a shared event belong?



TUZLU KAHVE

NEW PACKAGING, OLD FLAVOR

Res. Asst. H. Dilan KAPLAN

The Department of Radio, Television and Cinema

Turkish mainstream television broadcasting claims to captivate the audience with "brand-new" narratives in every new season. Tuzlu Kahve is also promoted as a brand-new series promising a familiar warmth. So, what kind of novelty does this production actually offer the viewer?

The narrative framework drawn in the pilot episode relies on the interpersonal relationships of the children of upper-class families, and the collision of their internal anxieties and past hostilities. On one side stands a wealthy "groom's side" wanting to permanently tie Mehmet—who settled abroad due to past crises with his father—to the nest by putting him in charge of the company and marrying him off. On the other side is Derin, raised by her extended family, free of economic worries, and being hastily pushed into marriage out of the panic that her "marriageable age is passing." In the middle of this equation are Mehmet's brother Murat and Elit, with whom he is preparing to marry; the process of this duo lays the main groundwork for the fierce sister-in-law rivalries that will begin after the wedding.

The waterfront mansions and luxurious lifestyles that the audience is expected to watch with voyeuristic pleasure are marketed under the packaging of a "heartwarming family drama." However, behind this glossy package, neither the choice of location nor the established narrative line promises any novelty to the audience. On the contrary, the pilot episode prefers to swim in the safe waters of familiar formulas from beginning to end. This creative bottleneck and risk aversion strategy in the television sector manifests itself clearly not only in the script or locations but also in the creative team of the series and the performances of the cast, who repeat their previous roles.

Tuzlu Kahve is a production under the Poll Films umbrella, produced by Polat Yağcı, directed by Mustafa Kotan, and written by Aslı Zengin, Ece Yosmaoğlu, and Banu Zengin Tak. It is evident that the entire creative team of the series has previously produced work for television, and some of these names have collaborated on other projects. In short, the credits of the series turn into a concrete document of the television ecosystem's risk aversion and search for guarantees.

The cast serves to use the audience's coded memory as leverage, rather than providing performance depth. Nebahat Çehre appearing as Feryal İpekli, an extension of her iconic Firdevs Yöreoğlu character, and Binnur Kaya as Hatun, squeezed into the traditional mother mold, turn the narrative into a simulation lacking new nuances. Settar Tanrıöğen's authoritarian yet soft-hearted father figure Osman, Eda Ece's Derin Kutaygil as the aesthetic showcase of the capital class, and Buğra Gülsoy's Mehmet, brought to life through the "son returning from abroad" typology, create a quick sense of familiarity for the viewer. With this strategy leaning on familiar archetypes, the production team attempts to lift the series from its starting point and carry it safely upwards.

Consequently, Tuzlu Kahve, contrary to the promise of a "bitter surprise" and astonishment in its name, emerges as a completely predictable and optimized industrial design. The combination of this title, which is a traditional part of the Turkish marriage ritual, with a narrative that views men and women as mere commodities in the marriage market, reveals the ironic yet equally cynical face of the series. Rising on the triangle of aesthetics, marriage, and playing house, this narrative fails to go beyond being a reproduction of the sectoral bottleneck and the deepening content crisis, rather than saying anything fundamentally new.

“REVIEW OF ” THE MONTH

DYING OF LONELINESS, OR BEING KILLED BY IT?

Asst. Prof. Ünal Alpay
The Department of Psychology

Diha and Siyen... two elderly neighbours living in the damp basement flat of an old apartment building. Sometimes grumpy, sometimes cheerful and full of hope. The lives of these two women, companions to one another against loneliness, change one day with an announcement they hear on the radio, and an anxious wait begins...

One of Aziz Nesin's warm, familiar stories that make you think while they make you laugh, "Hadi Öldürsene Canikom" is a comedy written in 1970. The play runs in a single act for roughly seventy minutes. In it, we witness — through the language of humour — the ways these old women cope with their difficult feelings and with the lives they have lived. The love letters that arrive for Diha are one of them...

Each of them has a story she holds on to, one she tells herself over and over. Neither touches the other's story, neither disturbs that world; perhaps partly because they would like to believe in it themselves... This silent agreement is so tender that after a while they come to believe in it too. And yet those same stories, in a wounded moment, turn into the sharpest place they can press. Perhaps this is one of the play's most memorable aspects: that what a person needs most is also where they are most easily hurt.

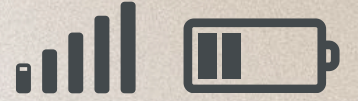
Hadi Öldürsene Canikom

Even as you are laughing out loud, you cannot help thinking about — questioning — loneliness, old age, longing, and the mischievous, childlike parts within us. Günay Karacaoğlu plays Siyen and Zeynep Kankonde plays Diha. In a production that also features Bülent Alkış, watching the work of a master writer performed by master actors is a pleasure in itself...

For many of us, thinking about loneliness and old age is considered dispiriting and may stir gloomy feelings — yet reflecting on these themes has never been this enjoyable. If you find yourself in need of thinking about love and loneliness, old age and human needs, and of doing so amid laughter, then this one comes recommended, dear reader...



ACADEMIC PLAYLIST



A SELECTION FOR SEPTEMBER

Res. Asst. Mustafa Nurkan BİTLİSLİ
The Department of Political Science and Public Administration

For this month's selection, rather than following a common thread in terms of genre or period, we have brought together songs that can accompany different moments during long hours of work. That is partly why Ane Brun, Jakuzi, mor ve ötesi, Nurettin Rençber, PJ Harvey, Işık Berfin, Mehmet Güreli, and Alpay find themselves on the same playlist. Some are for reading, some for writing, and others for taking a short break before getting back to work.

We wish you pleasant listening. Please [click](#) to access the selection.

232		Big in Japan Ane Brun	Changing of the Seasons
233		Koca Bir Saçmalık Jakuzi	Fantezi Müzik
234		We Are The People Empire Of The Sun	Walking On A Dream (10th Anniversary Edition)
235		Araf mor ve ötesi	Masumiyetin Zıyan Olmaz
236		Aç Kollarını Sar Beni Nurettin Rençber	Sehran
237		Ezo Nurettin Rençber	Eski Yara
238		Dear Darkness PJ Harvey	White Chalk
239		Dost Aşka Doğru Işık Berfin	Dost Aşka Doğru
240		Right Time Baby Mehmet Güreli	Yağmur
241		Kirpiklerin Ok Ok Eyle Alpay	Kirpiklerin Ok Ok Eyle





ANOTHER WAY TO FIND ENJOYMENT: A BRIEF LOOK AT THE CONCEPT OF JOMO

Asst. Prof. Sümeyye Yücel
The Department of Psychology

In his book **Love / Why it is so hard and how it can still work? Is it possible to study love?** (2011/2022), Wilhelm Schmid discusses the many demands on an individual's attention and emphasizes its special nature, stating, "Attention is also a movement of energy and the finest gift one can give under modern conditions." Reflecting on this statement naturally leads to asking: "To whom do I gift my attention?" or "Who gifts their attention to me?"

JOMO

(Noun)

Joy of Missing Out.

The sweet relief of saying no, skipping the noise, and choosing what truly brings you joy and peace.

Nowadays—perhaps precisely under the modern conditions described by Schmid—there are many situations where attention is voluntarily or involuntarily given, offered, or perhaps even squandered. Expectations, pressing tasks, the desire to keep up with current events, social media content, the ingrained notion that "if I'm not fast, I'll lose out," the frantic rush to catch up with things... so to speak, attention is being pulled in all these directions. For some, going offline—or being unaware of events for even a brief moment—is not a particularly pleasant experience (you can look up the concept of "Fear of Missing Out" or FoMO for more details). It would not be wrong to say that attention is waging a pitched battle against an abundance of stimuli. Yet, is missing out on certain events—or sometimes being left out of the loop—really such a bad thing?

The "Joy of Missing Out" (JoMO)—a contemporary concept—suggests that being unaware of or missing certain events and situations can actually bring us joy and happiness. In today's world, remaining uninformed, voluntarily reducing online interactions, or staying out of the loop may not be widely accepted practices; however, the fact that JoMO is positively associated with factors such as subjective well-being and life satisfaction (Gültekin et al., 2024) offers insight into its potential benefits.

Comprising three sub-dimensions—the pleasure of independence, the pleasure of being unreachable, and the pleasure of returning to one's true self—JoMO (Barry et al., 2023) serves as a reminder that humans can master their tools rather than being mastered by them; it reaffirms the right to be unreachable and highlights the opportunity to experience the real world rather than the virtual one. It appears significant for an individual to choose to step away from stimuli and forgo certain interactions—effectively declaring, "I choose to focus my attention on specific things rather than everything"—instead of being constantly exposed to more stimuli than their attention can handle or remaining open to every notification under any circumstance. Studies indicate that JoMO is associated with variables such as social media usage (Barry et al., 2023) and consumer behavior (Efendioğlu, 2025). Furthermore, JoMO plays a mediating role in the relationship between self-compassion and well-being (Kaya et al., 2026). This gives rise to new questions regarding the potential links between JoMO and a wide range of other factors.

JoMO (Efendioğlu, 2025)—which appears linked to digital mindfulness as well as digital detox—can strengthen an individual's connection to the present moment and remind them of their freedom of choice. It can show the individual that there is inherent power in not knowing certain things, and that this can bring them happiness.



A NEW ACADEMIC FOUNDATION FOR CYBERSECURITY

Res. Asst. Zehra Nur Kurtoğlu
The Department of Psychology

With the acceleration of digital transformation, cybersecurity has become one of the most critical fields not only in the technology sector but also in the future of the economy and the world of work. As nearly every sector—from national defense and banking to healthcare, commerce, energy, and public services—becomes increasingly dependent on digital infrastructures, cybersecurity continues to expand as a field, constantly evolving in response to emerging needs and challenges. Therefore, pursuing high-quality academic training in cybersecurity means not only addressing the needs of today but also preparing for the professions of the future.

A new model aimed at strengthening Türkiye's qualified human resources represents an important part of this transformation. Under the program announced by the Council of Higher Education (YÖK), 550 doctoral students will be selected through a centralized examination system. These young researchers will pursue their doctoral education at Türkiye's leading research universities while simultaneously being employed as research assistants. By bringing doctoral education, scientific research, and academic employment together within a single model, the program aims to strengthen Türkiye's long-term research workforce in strategically important fields.

This model transforms doctoral education, particularly in rapidly evolving fields such as cybersecurity where new needs and challenges are constantly emerging, from a purely academic specialization process into a comprehensive investment in future careers. By actively engaging in research environments throughout their doctoral training, students will have the opportunity to apply their theoretical knowledge to real-world problems and strengthen the connection between scientific knowledge and practical applications. In this way, they will be trained not merely as learners of existing knowledge, but as researchers who question what they learn, identify new problems, and develop applicable solutions to those problems.

Their active involvement in academic environments as research assistants will further enable students to learn research processes through direct experience, collaborate within research teams, and transform their ideas into tangible outcomes. This approach will make doctoral education more practice-oriented and production-focused, encouraging students to move beyond asking "What do I know?" and also ask, "What can I create with this knowledge?"

Researchers specializing in cybersecurity will therefore not be limited to conducting scientific research within universities. They will have opportunities to develop innovative solutions to security challenges across a wide range of sectors, including the defense industry, finance, banking, technology, e-commerce, telecommunications, and the public sector. The continuously evolving nature of cybersecurity, shaped by emerging threats and technologies, provides a broad space for developing new ideas and addressing problems that have yet to be solved.

Ultimately, this educational model has the potential to prepare doctoral students not only as the experts of the future, but also as potential entrepreneurs capable of developing new technologies, designing innovative products and services, and transforming research outcomes into patents or entrepreneurial ventures. Young researchers who invest in their expertise in this field and combine their academic knowledge with an entrepreneurial mindset will be better positioned to create innovative solutions in the future and to develop their own opportunities within the rapidly growing cybersecurity ecosystem.

LOOKING AT THE RUSSIA–UKRAINE WAR THROUGH THE CLAUSEWITZIAN TRINITY



Asst. Prof. Mehmet Osman Kurtkan Kapıcıoğlu
The Department of Psychology

The ongoing Russia–Ukraine War stands out as the most concrete and tragic proof in the twenty-first century of the principle emphasised by the Prussian general and military theorist Carl von Clausewitz in *On War*, published in 1831: that war is the continuation of politics by other means.

The initial aim of the war that began in 2022 presents itself as Russia's military move to bring about regime change in Ukraine by swiftly taking Kyiv — an extension of a direct strategic political objective. Yet Ukraine's military resistance and the political integration of the Western world demonstrated once again that military instruments do not always produce the political outcomes envisaged for them; on the contrary, politics and military force remain in constant interaction. Today, every gain or loss along the front line continues to be the fundamental element shaping the parties' diplomatic bargaining power in the international arena.

The "fog of war" and "friction," among Clausewitz's most important concepts, remain the principal factors determining the course of this war despite advanced artificial intelligence, unmanned aerial vehicles and satellite technologies. The command-and-control problems, disruptions along supply lines and intelligence failures experienced in the early stages of the war by a Russian army that enjoyed overwhelming logistical and numerical superiority on paper are a textbook example of Clausewitzian friction. Similarly, the dense minefields and defensive lines that Ukraine encountered in its counteroffensives proved that on the battlefield even the most perfect plans will meet unforeseen obstacles and operational slowdowns. Technological transparency has not been enough to eliminate the chaos created by military genius and the human factor.

The "Clausewitzian trinity" (government, army and people), which explains the dynamics of war, clearly reveals how an asymmetrical balance has been established in this conflict through a shift in emphasis. While decision-making processes on the Russian side are largely under the control of the government (reason), in Ukraine the people's will and passion to resist (emotion) have combined with the army's flexible command capability (chance and creativity) to form an enormous defensive power. The determination shown by the Ukrainian people and leadership in particular has demonstrated to the whole world that the "moral forces" Clausewitz emphasised, together with social will, cannot be overcome by material and military superiority alone. As the war has dragged on, the effort to maintain popular support has moved to the centre of strategy on both sides.

In conclusion, although the Russia–Ukraine War has a modern face in which tanks, trenches and cyberattacks are employed side by side, it is at its core being conducted entirely according to Clausewitzian rules. The reality that the war will be resolved not by an absolute military victory but at a negotiating table — where the parties have reached the limits of their capacity to endure attrition and where political objectives are redefined — vindicates Clausewitz's philosophy. This greatest conventional conflict of the twenty-first century proves once again that, however much military technologies may change, the nature of war and the human element are timeless. It seems we shall need to read *On War* once more.



FROM LONELINESS TO BELONGING: THE HEALING POWER OF SOCIAL SUPPORT

Asst. Prof. Ünal ALPAY
The Department of Psychology

One of the most fundamental psychological needs of human beings is the drive to belong. Individuals seeking to lead a meaningful existence strive to establish enduring bonds with others and maintain these relationships. Consequently, being cared about by others and perceiving oneself as a valued individual are matters of importance. Social support is defined as an individual's perception of being loved, cared for, and valued by others, as well as their sense of belonging to a social network characterized by mutual obligations, such as reciprocal assistance (Wills, 1991).

Social support manifests in various forms, ranging from providing information and offering companionship through mere presence to delivering instrumental support—such as taking a sick friend to the hospital—and providing emotional support by showing love, compassion, and care to someone under stress. It is well established that social support is a fundamental element in safeguarding an individual's physical and mental health, not only during crises or periods of stress but under all circumstances. Current research indicates that high-quality, meaningful social support has significant positive effects on longevity, perceived self-efficacy, life satisfaction, treatment adherence in chronic illnesses, and stress-coping skills (Brown et al., 2003; Ogden, 2023: 302-311; Okyayuz, 2013).

However, social support is not beneficial in every situation. For the positive impact of social support to be significant, the support provided must align with the individual's specific needs. For instance, if someone wishes to share their troubles and feelings with you, offering information or advice instead of emotional support fails to constitute functional social support. Similarly, merely trying to offer moral support to a cancer patient who requires concrete information about the course of the disease or treatment processes will not yield the expected benefit. What matters here is the alignment between the type of support provided and the individual's specific needs.

Furthermore, even when offered with good intentions, support that oversteps boundaries or goes to extremes can curtail an individual's autonomy, thereby undermining their sense of self-efficacy and self-confidence. It is known that the benefits of social support in reducing stress are enhanced when the support is provided unobtrusively; indeed, the mere thought of having relationships that offer potential support is effective in reducing stress (Okyayuz, 2013). As real-world social interactions increasingly shift toward virtual ones, social support is now provided within a technological context—through messages sent via computers and mobile phones, emails, and various social networking sites. Do the social support exchanged in the real world and the virtual world overlap? New research is needed to answer questions such as which form is more effective and under what conditions.

In summary, social support impacts many areas of our lives, ranging from academic success and life satisfaction to the prevention of physiological and psychological illnesses and adaptation to treatment processes. I hope this article encourages you to reflect on your social relationships and sources of support, as well as the social support you provide to those around you.

THE PSYCHOLOGY OF INACTION REGARDING CLIMATE CHANGE

**SOCIAL
AGENDA**

Asst. Prof. Berk Efe ALTINAL
The Department of Psychology

At first glance, global climate change may not appear to be a subject of psychology. The accumulation of greenhouse gases in the atmosphere, such as carbon dioxide, methane, and nitrous oxide, leads to the trapping of heat and the rise of global temperatures. Consequently, numerous changes occur, ranging from the melting of glaciers to extreme weather events. What brings this issue into the domain of psychology, however, is that these changes stem from human activities, and their resolution depends on human behavior and societal decisions.



Since the Industrial Revolution, the intensive use of fossil fuels, the proliferation of animal agriculture for food production, and the loss of forests due to agriculture, grazing, urbanization, and industrialization have increased greenhouse gas emissions. Mitigating climate change requires not only everyday modifications, such as choosing public transportation and shifting toward plant-based diets, but also supporting policies such as investments in renewable energy, carbon taxes, and forest conservation. Nevertheless, individual changes and policy support in this direction often remain limited.

Anthony Giddens's (2009) concept of the "climate change paradox" elucidates one dimension of this inaction. Although the threat is immense, it often appears distant, abstract, and contradictory to everyday experiences for most people. Changing habits or accepting new financial costs today for a catastrophe projected to occur in the future is difficult. The paradox is that while it becomes easier to take action once the impacts are visible, it may already be too late for effective mitigation.

Another barrier is the sense of helplessness. Constantly reiterating doomsday scenarios can make individuals feel powerless rather than motivating them to act. People may avoid climate-related information, trivialize the problem, or resort to denial. Therefore, alongside communicating the magnitude of the threat, it is crucial to demonstrate what individuals and communities can change (Feinberg & Willer, 2011). Social identities and social norms also influence pro-environmental behavior. For instance, public transportation may be avoided—even if economical—because it is perceived as an "indicator of poverty," whereas meat consumption may be perceived as indispensable due to its association with masculinity and social welfare. These culturally constructed meanings can conflict with individuals' desire to protect their social identities through eco-friendly behaviors.

When pro-environmental behaviors are perceived as moral judgments, individuals who adopt them may face ostracism or disparagement (Minson & Monin, 2012). These reactions can deter individuals, particularly those who place a high value on social conformity, from engaging in similar behaviors. Therefore, environmental choices should be normalized through role models and communicated not only through their environmental benefits but also through their economic and everyday advantages. For example, supplementing the message "You should use public transportation for the environment" with the economic benefits of this choice can be more effective. The lack of information is not the sole reason for inaction regarding climate change. Distant and abstract risks, feelings of helplessness, and the association of pro-environmental behaviors with specific social identities can hinder behavioral change. Lasting measures require both individual eco-friendly behaviors and widespread public support for environmental policies. Precisely for this reason, psychological findings can offer valuable insights into how climate communication should be structured.

Suggested Reading

Gözde Kırıl Uçar (Ed.) (2024). Psikoloji ve İklim Değişikliği: Çözüme Katkıları ve Yeni Kavramlar. Nobel Akademik Yayıncılık.

Time to Socialize

Res. Asst. Zehra MAKAR ÇELİK
Department of Business Administration (English)

Psychology Club

Psychology Club is a dynamic student organization dedicated to fostering academic awareness across various subfields of psychology through seminars, talks, and workshops. By supporting students' knowledge base with scientific events and encouraging interdisciplinary collaboration, the club offers a high-quality academic sharing platform on campus. All club activities and membership processes are open to all İGU students interested in the field of psychology.

Don't forget to follow the club's social media account for events and announcements:

Instagram: igupsikoloji



Agenda at İGU

With the arrival of September, falling yellow leaves, cooler weather, and the sweet hustle of new beginnings have entered our lives. After the warm days of summer, have you been able to adjust to the rhythm of autumn and get back into the groove of school and work? We hope this beautiful season—where we prepare to step into new goals with fresh energy—brings good luck, joy, and success to us all. ✨

Let's Socialize

Don't forget to stay social while enjoying your classes and campus life in the new term! By joining our student clubs, you can discover communities that match your interests, make new friends, and build unforgettable memories. We invite you to join our clubs for an active campus experience! 😊



October in İstanbul

We have compiled some of the prominent events in İstanbul in October for you.

Res. Asst. Asel ATAÖĞLU
The Department of Business Administration (English)

Event Type	Event Name	Venue	Date
Concert	Çilekeş	KüçükÇiftlik Park	October 10, Saturday
Theatre	Toz (Zerrin Tekindor)	Zorlu PSM	October 12, Monday
Theatre	Herkes Kocama Benziyor	Moda Sahnesi	October 13, Tuesday
Concert	Sertab Erener	KüçükÇiftlik Park	October 16, Friday
Concert	Şebnem Ferah	KüçükÇiftlik Park	October 17, Saturday
Concert	Bergüzar Korel: Hatırladıkça	Zorlu PSM	October 22, Thursday
Concert	Hayko Cepkin	KüçükÇiftlik Park	October 24, Saturday

Discovering Myself: Life as a Psychology Student

Ela Nur Sarak

A Student from the Department of Psychology

Hello, I'm Ela Nur Sarak. I remember the day I first stepped through the doors of Istanbul Gelişim University as if it were yesterday. With my phone in hand, trying to find the building on the map, I kept thinking to myself, "How am I going to connect with these people? How am I going to get through these classes?" I still vividly remember feeling lost in the crowd and pace of the campus, looking at everything around me with a slightly hesitant, somewhat unfamiliar gaze. But time flies by; I've left behind that intense awkwardness of the first year, the frantic search for direction, and the struggle to fit in. There were anxious moments during midterm and final exam weeks, staying up all night wondering, "Will I be able to succeed?", and there were also times when a small conversation in the campus cafes after class instantly brightened my day.

Over time, I've come to understand more clearly that every moment I've experienced is a silent and profound part of my personal growth. And now here I am; with all these experiences, I am now a second-year Psychology student at Istanbul Gelisim University. With the new academic year, we will move beyond the general and introductory atmosphere of the first year and begin to engage more deeply with the dynamics that truly make us "human," with the fascinating world of psychology. For me, classes are not just about memorizing information from books, engraving scientific definitions into my mind, or filling exam papers from memory. While studying human development and the stages of mind and emotion, I actually want to look back at my own childhood, my adolescence, and this young adulthood stage where I stand today. I want to look at my own disappointments, my joys, the questions I seek answers to, and the background of the expressions on the faces of my classmates sitting next to me in the lecture hall; above all, I want to truly understand humanity. Studying psychology holds up a transformative mirror to oneself. While trying to understand other minds, other lives, and behaviors, I constantly encounter my own inner reflection.

The most valuable realization that emerged in my mind as I left the first year behind was this: the door has opened to seeing a person not just "as they are in that moment," but also with the lived experiences, the past story, and the developmental process they have undergone. Now, as I move on to the second grade, my bag isn't just filled with lecture notes, pens, and notebooks; it's filled with dozens of profound questions waiting to be answered, a slight uncertainty about the future, but above all, a huge curiosity about growth, transformation, and learning. If you, too, are currently experiencing anxiety at any stage of your life, wondering, "Who exactly am I becoming, where am I going, where am I in this life?", know that you are not alone on this journey. We are all essentially reading different pages of the same vast journey of development, trying to find our way in our own unique stories.

May this new term bring us all beautiful days where we understand our inner worlds better!



Zeynep Kaya

A Graduate Student from the Department of Psychology

I graduated from Istanbul Gelişim University with a degree in Psychology (English) in 2023. Immediately after graduation, I started working at Büyükçekmece Municipality. Then, in September 2024, I started a Master's program in Psychology (with thesis) at Istanbul Gelişim University and successfully completed it in June 2026, continuing my professional life as a Specialist Psychologist. My university life coincided with the pandemic period, and although I was away from school for a long time, I continued to develop myself in every way. I gained internship experience to see and reinforce the knowledge I gained in school in real life, continuing to improve myself. Also, during my undergraduate education, I took advantage of the double major program opportunity at our university and successfully completed the Public Relations and Advertising undergraduate program, receiving my diploma. In my first two years at Büyükçekmece Municipality, I worked under the Public Relations Directorate.

During that time, although I was away from the field of psychology, I did not stop developing myself. Since I wanted to focus on my own field at my workplace, I worked as a Psychologist for nine months at the Children's Daycare Centers affiliated with the municipality. During this process, I had the opportunity to monitor children's development, observe their needs, and contribute to age-appropriate psychological support processes. By applying the theoretical knowledge I gained during my undergraduate and graduate studies, I improved my skills in communicating with families as well as children, and in conducting work addressing different needs. Currently, I am still working as a Specialist Psychologist at the Büyükçekmece Family Counseling and Education Center within the Büyükçekmece Municipality. Here, I continue my work in the areas of assessing the psychological needs of individuals, including children, adolescents, and adults, conducting counseling processes, and providing psychological support as needed.

I sincerely thank my valuable professors who shared their knowledge and experience with me and illuminated my path, and my school for giving me the opportunity to receive this education. Throughout my university life, I never limited the academic knowledge I gained to just lectures; I made an effort to experience, question, and develop what I learned in real life. Because I believe that the knowledge and experience gained in school are much more meaningful and valuable when they find their application in real life. My professional perspective and personal experience today are fundamentally rooted in the years I spent at university and the valuable influence my professors had on me. One day, being able to pass on the values and knowledge I gained to the next generation, becoming a part of this school's academic staff, and touching the lives of students who are educated here at a certain point in their lives is one of my biggest dreams for the future.



Merve AYAS

A Double-Major Student from the Department of Psychology

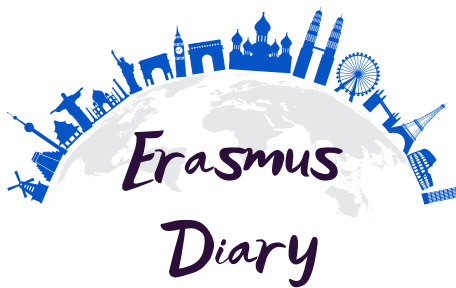
Hello, I'm Merve Ayas. I recently graduated from Istanbul Gelişim University with a degree in Psychology. I'm currently a final-year student in Nutrition and Dietetics.

My interest in psychology goes back to my high school years, to those years when I could only imagine myself working in this profession in the future. The human mind, the relationships it forms, and how these relationships evolve over time have always been more than just a curiosity for me. When I started university and my department, I understood even more clearly how accurate my feeling was and that my inability to imagine myself in any other field was not a coincidence. Therefore, the Double Major Program (DMP) wasn't a planned path for me from the beginning; I was already living my biggest dream.

During the pandemic, while staying at home, I observed that we formed the relationships we couldn't have in person through the kitchen, and that food actually has a different place in our mood. Therefore, I realized my interest in the field of nutrition in this way.

As a humanities student, stepping into a science program full of chemistry, biology, and laboratory courses was initially like finding myself in an unknown sea. Countless sleepless nights, relentless class schedules, and sacrifices made from social life became the most real parts of this journey for me. But precisely in my most challenging moments, I realized that my potential was far greater than I imagined, and that instead of giving up, I could find the strength to start again each time. When I started my double major, I never imagined that my perspective on psychology would also change. Psychology is already an endless field concerning the human soul and mind, but adding the biological and tangible aspects of nutrition to this depth broadened my horizons. As I delved into the classes, labs, and clinical knowledge, I realized how beneficial dietetics was for me, how it touched my soul. When these two fields met in my mind, I understood much better that the food on our plate is never just about calories or physical hunger. I see firsthand how much stress, emotion, and complex mental processes are hidden behind each bite. Body image, emotional eating, or eating disorders are no longer theoretical topics on exam papers for me. They were guiding lights that strengthened my hand when looking at a person's story, enabling me to look at them with much more compassion and from both perspectives. Understanding the barriers, fears, and motivations in someone's inner world when preparing a nutrition plan, or not ignoring the biochemistry of that body, what it is nourished by, and its physical exhaustion when listening to someone struggling emotionally, gives me a sense of wholeness that I can be satisfied with. This has been the most valuable gain I have acquired on this journey. As a result of all this, being able to stand exactly in the middle of the two areas, building the bridge where mind and body intersect, allows me to look at the person in front of me not as a "case" but as a whole life.

I would like to thank my professors who have contributed and supported me in both sections, for the theoretical knowledge they have provided as well as the broad perspective they have offered. I would also like to especially thank Professor Ünal Alpay, who has given me the opportunity to write these lines and whose support I have always felt.



A Visit to the University of Bari Aldo Moro in Southern Italy

Res. Asst. Zehra Nur Kurtoğlu
The Department of Psychology (English)

The University of Bari Aldo Moro is located in Bari, a city in southern Italy that, at first glance, resembles a small seaside town. With its long coastline and beaches overlooking the Adriatic Sea, Bari is a popular destination for tourists, particularly during the summer months. When I chose Bari for an academic mobility at the same time of year, I initially thought there would not be much to do at the university. However, I was quite mistaken. Despite the summer season, the University of Bari Aldo Moro, a long-established and prestigious institution with a history dating back many years, was full of academic activity. I was warmly and sincerely welcomed by Assoc. Prof. Tiziano Lanciano, who had invited me, and his research team. In fact, I found the warmth and hospitality I experienced there to be far beyond what I had previously heard about Italians. Throughout the five-day mobility, I spent my days working at the university from morning until evening, sharing offices with the research assistants and working together on the projects we had planned. I also had the opportunity to learn about their individual research and academic work, and I gave a presentation about my academic life and experiences in Istanbul. In the evenings, I spent wonderful time exploring Bari's Old Town, a fascinating area that often felt like an ancient and mysterious city, sometimes getting a little lost and sometimes discovering something new around every corner. We all know Italy for its magnificent cuisine, and it certainly deserves all the praise it receives. Yet, the most memorable part of this trip was not the food, beautiful as it was. What I will remember most fondly is the warmth, genuine interest, and kindness shown to me by the people I had the opportunity to work with in person for just five days.

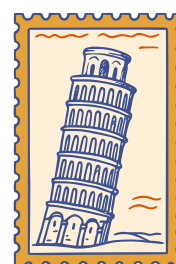
It was a short visit, but the connections I made and the hospitality I experienced will undoubtedly remain among the most beautiful memories of my time in Italy.

Five Days in Padua: An Academic and Cultural Experience

Res. Asst. İrem Uyar
The Department of Psychology (English)

The five days I spent at the University of Padua in May 2026 within the scope of the Erasmus+ Staff Training Mobility were filled with a comprehensive academic program ranging from seminars and club activities to sustainability-themed meetings and events where researchers from different countries presented their work. An important part of this program was presenting my master's thesis topic on orthorexia to Marco Tullio Liuzza. In my presentation, I approached orthorexia from a different framework, drawing on Liuzza's work on the Behavioral Immune System (BIS) and disgust.

The feedback I received and the suggestions regarding my academic future helped me re-evaluate my own work, while sharing thesis studies reciprocally with a doctoral student allowed me to establish a new academic bond. Attending the face-to-face meeting of the PSICOSTAT research group, which brings together academics and doctoral students from all over the world, was one of the key takeaways of the mobility. This connection, which I still maintain by participating in their online meetings, ensured that the experience extended well beyond those five days. Alongside the academic program, seeing the historic venues at Palazzo Bo where Galileo once lectured allowed me to closely feel Padua's deep-rooted university tradition. Combined with the atmosphere of a calm, small, local city intertwined with student life, this experience turned into a holistic gain for me in terms of academic development, cultural discovery, and new connections.





A FLAVOUR FROM BAYBURT: LOR DOLMASI

Res. Asst. R meysa Akbulut
The Department of Psychology

The culinary culture of Bayburt, one of Turkey's smallest provinces, is directly bound up with the geographical conditions of the region. The province's terrain is well suited to animal husbandry, and its extensive highland pastures have brought pasture-based livestock farming to the fore; consequently, dairy products such as lor cheese (a fresh whey cheese similar to ricotta), butter and clotted cream have long been widely produced in the area. One reflection of this productive tradition on the table is lor dolması. The dish's other essential component is the wild dock known locally as "evelik," which goes by different names in different parts of northern Anatolia. Gathered in the spring months, the leaves of this plant are among the dish's indispensable ingredients.

The preparation of lor dolması follows a simple sequence. Bulgur is boiled and left to cool, then lor cheese, clotted cream, spring onion and salt are added and the filling is kneaded together. Saut ed onion may also be added to the filling according to taste. Depending on the season, the filling is wrapped in evelik or beet leaves, arranged in a greased tray, covered with milk and baked for about forty minutes. Melted butter is drizzled over the dish before serving. As evelik becomes difficult to obtain after the spring, beet leaves are also favoured in the region. The dish is served with yoghurt.

Today lor dolması is regarded as more than a traditional dish: it stands as one of the representatives of Bayburt's gastronomic identity. Following an application by the Bayburt Women's Mutual Aid and Solidarity Association, "Bayburt Lor Dolması" was registered as a geographical indication by the Turkish Patent and Trademark Office on 25 December 2017. This registration became the province's first geographical indication. In the years since, work has been carried out through women's cooperatives established in the city to build the product into a brand and bring it to a wider market.





ABOUT ACADEMIC LIFE

PUBLICATIONS

Asst. Prof. Ifedolapo Olabisi Olanipekun's article titled "Migration and environmental sustainability: The mediating role of renewable energy and income" was published Energy and Environment.

Asst. Prof. Aybike Esra Şahin's article titled "An integrated BWM–THOR II–DEMATEL–QFD framework for scrap steel reverse logistics: linking strategy desirability with implementation feasibility in the Turkish automotive sector" was published Waste Management.

Asst. Prof. Öznur Çetinkaya's article titled "Understanding International Botanical Tourists' Travel Motivations: The Role of Plant Diversity and Landscape Attributes in Turkey" was published Tourism and Hospitality.



STAFF AGENDA

ACADEMIC-ADMINISTRATIVE APPOINTMENTS

Assoc. Prof. Dr. Hadiye KÜÇÜKKARAGÖZ has been appointed as an Associate Professor in the Psychology Department.

Asst. Prof. Mahsa ROUHI MALEKI has been appointed as an Assistant Professor in the Psychology (English) Department.



IGU
KARYON
Career Guidance
Application and Research Center



IGU
MMK
Meslek ve Meslepler
Kari Bilişim Merkezi

Dear IGU Alumni and Students,

A NEW ONLINE RECRUITMENT PLATFORM

that matches the skills of alumni with
qualities requested by employers has opened.
You can reach out and apply for open
positions by subscribing to the platform.

Please scan me for more
information and to application.



metsis.gelisim.edu.tr

IGU Alumni Tracking System

The Alumni Tracking System (Metsis) has been launched to determine and follow the current status of our graduates, such as their employment and higher education careers, and to generate statistical data. Moreover, Istanbul Gelisim University aims to strengthen its relations with its graduates and contribute to their employment process through the METSİS platform. IGU alumni can subscribe to the platform for free. (metsis.gelisim.edu.tr)

Our graduates who are members of the platform can update their profiles and follow job postings.

How to subscribe to the METSİS platform?

1. Enter the platform (metsis.gelisim.edu.tr) via internet-connected devices.
2. You can follow the job postings by clicking on the jobs.
3. You can create an account from the New Candidate section to apply.
4. After creating an account, you can see job postings from the jobs section on the top and apply for open positions.

M A S T H E A D

FACULTY OF ECONOMICS, ADMINISTRATIVE AND SOCIAL SCIENCES

Acting Dean

Prof. Dr. Kenan AYDIN

Vice Dean

Assoc. Prof. Emrah DOĞAN

Asst. Prof. Özlem Tuğçe KELEŞ

Coordinator

Res. Asst. Ahmet Can ŞENLİK

Content Editors

Department Chairman

Assist.Prof. MEHMET OSMAN KURTKAN KAPICIOĞLU

Res.Asisst. İrem UYAR

Res.Asisst. Mert KUŞLUVAN

Res.Asisst. Rümeyza AKBULUT

Res.Asisst. ZEHRA NUR KURTOĞLU

Translation Coordinator

Res. Asst. Tuğçe Gül BABACAN

Res. Asst. Remzi SOYTÜRK

Graphic Design

Nisa Ekiz

Res. Asst. Ahmet Can ŞENLİK

Redaction

Res. Asst. Çağlar KARAKURT

Res. Asst. Şeyma ÖZEKİNCİ



SosyoCom