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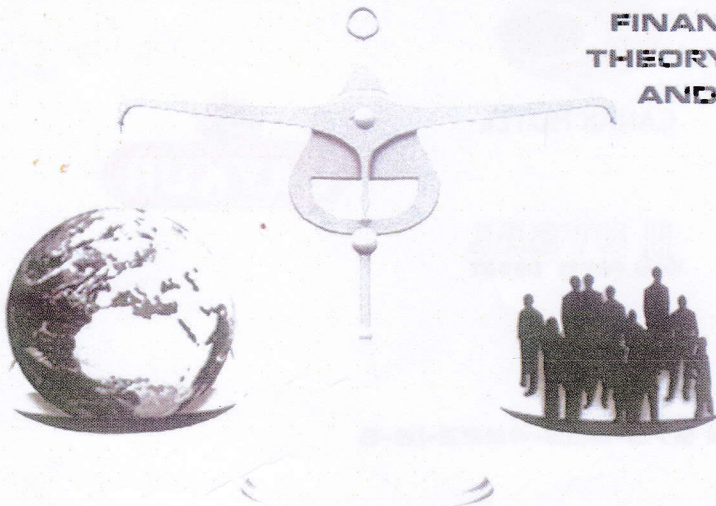
CANAKKALE ONSEKİZ MART
UNIVERSITY



SILESIA UNIVERSITY IN OPAVA
SCHOOL OF BUSINESS
ADMINISTRATION IN KARVINA

7th INTERNATIONAL SYMPOSIUM on BUSINESS ADMINISTRATION

CREATING A CARING ECONOMICS
AFTER THE GLOBAL ECONOMIC
FINANCIAL CRISIS
THEORY, RESEARCH,
AND PRACTICE



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**CANAKKALE ONSEKİZ MART
UNIVERSITY**
BIGA FACULTY OF ECONOMICS
and ADMINISTRATIVE SCIENCES



SILESIA UNIVERSITY
SCHOOL of BUSINESS
ADMINISTRATION in KATOWICE

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May 2012, Çanakkale Turkey

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FOREWORDS

Preface

"International Symposium on Business Administration" has been organized in corporation between Canakkale Onsekiz Mart University and Silesian University since 1998. It has given us tremendous honour to host this valuable symposium which will be organized for seventh time, in our university for this year.

I would like to mention the importance of this symposium in various perspectives. Firstly, symposiums' being organized both in Silesian University and our university reciprocally paves the way to strength not only academic relations between two effective and dynamic universities, but also boost to social and cultural interactions between two countries. Additionally, the rooted characteristics of this symposium would provide to maintain of main values of symposium strongly year by year. Furthermore, this symposium has crucial scientific contributions to the field of Business Administration in terms of bringing in current practical problems and solutions of businesses in light of theoretical concepts.

This year the theme of the conference is "Caring Economics" which draws attention to the fundamental role of caring in both human development and economic success for wealth of nations. Our joint symposium is intended to make a contribution to the understanding of "Caring Economics" through multilayered perspectives including macro/national, meso/organisational and micro/individual levels. Within this respect, it aims to promote new insights in understanding main theoretical and practical issues about responsibilities of nations, organizations and individuals towards establishing new economic system called "Caring Economics" more comprehensively.

As it is known, organizing a symposium of this nature requires a strong team effort. Within this regard, I would like to express my deepest thank to the member of advisory board and peer review committee for helping to this symposium with their ideas and meaningful thoughts; organizing committee, the support committee and the secretariat of the conference for spending valuable time to make this symposium occur. Hereby, I wish a successful and effective Symposium and hope to its contributing to the World Scientific Community through raising new insights on the concepts furthermore.

Prof. Dr. Sedat LAÇİNER
Rector of Canakkale Onsekiz Mart University

Preface

Dear symposium participants, dear readers of the symposium proceedings,

It is a great pleasure for me to address all of you in this foreword. The proceedings book you hold in your hands is one of many tangible products of a long-time cooperation between Çanakkale Onsekiz Mart University and Silesian University in Opava. I am very proud of the fact that our universities became one of the very first international partners to each other very soon after the universities were founded. Sometimes the best friends we have are from the childhood. I am sure that this is and also will be the case of friendship between our universities.

I am even more proud of the level and quality of the mutual cooperation that have considerably expanded and intensified since 1998 when the first agreement on cooperation was signed by the Vice Rector of the Çanakkale Onsekiz Mart University Prof. Dr. Husnu Ezber Bodur and the Dean of the School of Business Administration in Karviná Prof. Dr. Stanislav Polouček. Nowadays, many students regularly go to study at the partner university within the Erasmus and other exchange programmes. Similarly, professors and other faculty members deliver lectures and visit the partner institution for scientific and research purposes. The biennial International Symposium on Business Administration can be considered as the flagship of mutual cooperation. I am very glad that the new administration of the Çanakkale Onsekiz Mart University and the Biga Faculty of Economics and Administrative Sciences are dedicated to continuation of the collaboration as well as organizing of the symposium. The first international symposium was held in 2000 and since that time it has gained a reputation of an elite-class scientific event that serves as a forum for presentation and discussion of research results and sharing of scientific ideas.

This year, the symposium is, by the main theme, focused on caring economics as an alternative economic constitution and framework in the post-crisis times. In the run-up to the United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro in 1992, and during the two decades following it, there was much discussion on the links between economics, nature and society and on the need to join up thinking on social, ecological, political, cultural and economic issues in order to make a good life possible for everyone. But fast forward twenty years and we see that global trends have not improved, but rather deteriorated: poverty and the destruction of natural livelihoods have not been consigned to history, nor are they declining worldwide. The economic, financial, climate, energy and food crises are merely a few core elements of the current multiple crises.

Hence, I wish the 7th International Symposium on Business Administration substantially contributed to discussion on these serious problems and questions. I also wish the symposium was the platform at which many interesting papers were presented and many inspirational and stimulating thoughts and ideas were pronounced. If my wishes will come true, the conference proceedings book will not be hidden in a bookshelf covered with dust but used repeatedly as a source for future research as well as policy actions. I would consider this as a sign of successful symposium.

In Opava, 24 April 2012

Prof. PhDr. Rudolf Žáček, Dr.
Rector of the Silesian University in Opava

Preface

A Valuable Academic Partnership

Canakkale Onsekiz Mart University, especially the Biga Faculty of Economics and Administrative Sciences has long-established relations with Silesian University, the Karvina School of Business Administration in particular.

Every year, many students from Silesian University come to our University to study as Erasmus students and go back with great pleasure. Many Canakkale Onsekiz Mart University students go to the Silesian University and we well know that they come back with great pleasure too. Similarly, every semester, many academics from both sides go and come to do teaching or joint researches.

What is the significant is that the relations have not only comprised the exchange of students and academics, but also the organizations of joint academic researches, seminars and meetings. In this regard, one of the significant aspects of these relations is the International Symposium on Business Administration jointly organized biannually by the two universities.

It has been regularly organized since 1998. And the Symposium is held in Canakkale and Karvina in turn in every two years. So far, significant issues have been the themes of the Symposium such as the "Challenges for Business Administrators in the New Millennium", "Social Responsibility", "Global Economic Crisis and Changes".

This year, we have the excitement of organizing the Symposium seventh time. This year's theme is "Creating a Caring Economics after the Global Economic and Financial Crises". It certainly touches on a significant issue of our time as the world economies need to be more sensitive to humanitarian issues more than ever.

I would like to thank those who have contributed a lot to the organization of the Symposium, especially Assist. Prof. Dr. Umut Eroglu as the head of the Organizing Committee here at our Faculty. We owe a special thanks to the Rectors of both Universities; Prof. Sedat Laçiner and Prof. Rudolf Žáček, Dean of the School of Business Administration in Karvina, Assist. Prof. Dr. Bohumil FIALA, for their determination to continue such a valuable academic cooperation and the well-established Symposium.

Prof. Dr. Yücel ACER

Dean of the Biga Faculty of Economics and Administrative Sciences

Preface

I would like to welcome you all to the 7th International Symposium on Business Administration, which will be held in Canakkale Onsekiz Mart University. This year is the seventh time that Joint International Symposium on Business Administration will take place. It is great pleasure and proud to maintain to organize this symposium for 14 years for both universities.

This year, the theme for the symposium is "Creating a Caring Economics after the Economic and Financial Crises: Theory, Research and Practice" an important topic around which full papers, research-in-progress, and special session papers will be presented. We are proud to present some 30 papers that reflect scholarly and managerially-oriented contributions to the theme.

This conference could not have been realized without tremendous contributions of several individuals. First of all, I would like to say my sincere thanks to Rector of Canakkale Onsekiz Mart University, Prof. Sedat LACINER, and Rector of Silesian University, Prof. Rudolf ZADECK, for developing successful corporation between two universities. Their seminal efforts on this symposium will always be remembered in the future.

Secondly, the Dean of Biga Faculty of Economics and Administrative Sciences, Prof. Dr. Yucel ACER, whose valuable contributions helped us to lead this organization effectively. We are most thankful to him for supporting each step of this organization with his vision and deep insights.

Thirdly, I would like to express my appreciation to the Head of Department of Business Administration, Assoc. Dr. Mikail EROL, who provided positive work environment and established a connection among organizing and scientific committee.

I am highly indebted to the all members of organization and scientific committees of both universities. Symposium organizers, paper contributors and paper reviewers have all worked very hard to develop a high quality symposium program and proceedings. I would like to express my sincere thanks to Assoc. Dr. Nazan YELKIKALAN, Assist. Dr. Gulgun ERKAN, Assist. Dr. Erdal AYDIN, Dr. Yener PAZARCIK, Dr. Kahraman Ramazan UYGUN, Ing. Dagmar Labudkova, Miroslava Anopkova, Ing. Radmila Ůnuckova, as well as members of support committee, Cagla YAVUZ, Rukiye SONMEZ, Hale CELIKKAN, SECIL OZTURK, Abdullah KIRAY, Onur OZTURK and Gungor HACIOGLU for their extensive and heartfelt contributions.

In particular, I would like to thank to Filiz EROGLU and Alena RUSINOVA for ensuring that the dialogue between two universities and for making this conference a success. Additionally, financial supports of sponsors were valuable for success of this organization. Last but not least, on the behalf of organizing committee, I extend my deepest gratitude to everyone involved and, especially participants.

I hope that the conference, by highlighting the Caring Economics will be an interesting platform to advance the debate on this important topic.

Assist. Prof. Dr. Umut Eroglu
Chair Person

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THE ORTHODOX ECONOMICS AND ITS IDEOLOGY

İlkben AKANSEL
Artvin Coruh University, Turkey

ABSTRACT

The main object of this paper makes the relationship between the orthodox economics and its ideology out. Throughout the development of economics history, the dominant ideology of economics was the orthodox economics. The orthodox economics was determined thought of how a country would be enriched, how it would be welfare, how it would be prospered etc. questions. Whichever economics thought would be applied, it has always a view would be put into effect behind it. Actually, every view endures an ideology. So, we are not able to distinct economics and ideology. In this study we aim to investigate the connection between the orthodox economics and ideology. The main purpose of doing this is to explore what we should understand on saying 'the orthodox economics' and 'ideology' and find out the relationship between two of them. Firstly, we will give some descriptions about 'the orthodox economics' and 'ideology'. Secondly, mentioning about ideology we should especially look the ideas of two important philosophers ideas: Louis Althusser-ideology and Antonio Gramsci-hegemony. If we understand the orthodox economics and its ideology lies behind down, we will understand that why today's crisis has not been a solution for economics for a long time. And if we can say about a different economics thought, it will submit some different solutions to solve the economics problem what almost all countries are involved in. Consequently, revealing the connection between the orthodox economics and ideology, whether there is a different point of view of crisis to be overcome or not, will be enlightened.

Keywords: The orthodox economics, ideology, Althusser, Gramsci, hegemony

INTRODUCTION

It has not been giving some solutions to economics crisis for a long time. It has been known that until 2008, the world has been involved in a huge crisis and any solutions has not been find to solve the problems completely yet. If we live in a world existing crisis and it would not be beaten, so we should ask this question: 'shall we change our minds about what we know about economics?' In this sense, we should reveal what we will understand economics. Today, on saying economics majority understand neo-classic economics and the orthodox economics use as synonym. So, the methods of this paper are firstly, what we should understand when saying the orthodox economics. Secondly, we will generally look what its formulas are to improve the economics. Thirdly, what we should understand from ideology and doing this Louis Althusser's ideology and Antonio Gramsci's hegemony concepts must be investigated. Fourthly, we will investigate the relationship between the orthodox economics and the ideology. And as a consequent we will try to give some new ideas if we change our minds about the orthodox economics and its ideology.

From starting of point of view the definitions of what the orthodox economics is and what the heterodox economics is. Rest of the paper when we say the orthodox economics we should understand neo-classical economics. We can give a brief descriptions about the orthodox economics and the heterodox economics:

"Orthodox Economics: It is the name of giving neo-classical economics apprehension, because of it has a hegemonic way which is expected whole economics education, institutions and politics and all other thoughts. Neo-classical economics has a widespread superiority. Since 1970's Keynesian economics didn't produce to solutions to solve the problems of economics in praxis and as a result of this in theory it have been argued. Neo-classical theory has been gained a superiority." (Emiroğlu, 2006: 661, 662).

"Heterodox Economics: Economists who think determining economics only orthodox economics claim that this political approach has a disadvantageous and has political opinion have been come together underneath an opinion called 'heterodox economics'." We can call the heterodox economics like these sections: Austrian Economics, Behaviorist Economics, Black Politics Economics, Ecological Economics, Evolutionist Economics, Feminist Economics, Historian Economics, Georgist Economics, Institutional Economics, Marxist Economics, Post-Keynesian Economics, Post-modern Economics, Post-colonial Economics, Rethoric Economics, Social Economics, Sraffa Economics (Emiroğlu, 2006: 346).

We need new ideas for looking in a different view to economics so pioneering economics thought divides many sections. All heterodox thoughts have different ideas to solve the economics crisis. But, common sense of them make the economics world better to live. For example, feminist economists against to at some points to neo-classical economics. 1)

The subject of economics 2) The method of economics 3) The modelized of economics 4) The education of economics (Serdaroğlu, 2010: 8).

When looking at this four classifications we can see the superiority of neo-classical economics. The subject of economics is covered by neo-classical economics, the methods which are applied all problems are neo-classics' methods, it tries to put everything in a model and of course all of things are given the students all economics scientific areas.

"Since its intellectual inception, the development of economics has been accompanied by divergence of thought. Through the years, particularly in the latter half of the twentieth century, a fissure emerged within the discipline, dividing conventional thought from the dissention of heterodox economics." (Wrenn, 2007: 97).

If one can try to understand why all economics thoughts arised after the latter half of the twentieth century, the best answer is the unsolution recipes of neo-classic economics formulas. So, we should give an exact definition of what it is and how it deal with the problems etc.

"The economics thought advocating supply-sided economics with the opinion of 'laissez faire-laissez passer' and producing micro-economics theories with marginal comprehension in static equilibrium." Neo-classical economics, in a narrow broad sence, started to against the classical economics since 1870 till Keynesian Economics launched in 1920. After 1970's Neo-classical economics made an appearance until today. It generally argues that market economics which based on the equilibrium of demand and supply and it becomes a dominant view until today again. Classical economics philosophers aim to understand whole economics life of all society when they lived at the first place of capitalism. They benefits from the objective value theory understanding of market. Marx produced labour-value theory after that value theory explaining value with respect to nominative way and bases on subjective labour and utility instead of time-labour view constitute the marginalism and neo-classical thought. Classical economists take into consideration of whole society and three-class structure on the contrary neo-classical economists see the economics which is formed by the total of individuals. In this structure neo-classical economics claim that make an economics scientific by the mediation of abstraction of the social and the historical system. And they improve their claims via using mathematics, static analysis and deductive methods (by the mediation of majority). They argued that economics dicipline which uses engineering sciences methods such as using mathematics and especially input-output analysis becoming widespread improved instead of a social sciences methods. The main problem of neo-classical economics is when total factor supply and the technique of production are given, the efficiency of source distribution. In neo-classic opinion, meeting of supply and demand take place in free market, the main principles of them are the utility in terms of consumer, profit maximization and they investigate the distribution of sources with respect to the utility and profit maximization. Neo-classic economics see the society as a whole consisting of firms and individuals and it divides capitalist from enrepreneur and interest from profit." (Emiroğlu, 2006: 629, 630).

The problems of neo-classical theory starts from their methods. However, lied behind down the idea of using these methods is related with ideology. Thus, the relationship between neo-classic economics and ideology must be explored.

THE EFFECT OF IDEOLOGY TO THE ECONOMICS VISION

The progressing of economics started until 1800's. In its progress has many different facts such as, cultural, religious, social, political etc. Whichever fact we discusses or whatever circumstance affects our lives etc. has endure an idea. The progress of this economical life's idea base on gaining, in a short saying, profit. In this sence, every attempt to improve the economics relationships mostly take gaining 'something' into consideration primarily. However, no one can blame this idea. Because, every idea which wants to be make itself primary, it would constitute its dominance enduring an idea. Throughout the ideology history we are not able to give an exact explanaiton about 'ideology'. We can give some ideas closing the 'ideology concept'. So, shortly we can say that ideology is a human war history whoever want to be gained the 'power' to govern people.

Although we are not able to give an exact describing what the ideology is, but we can give some clues about what it implies. What this imply benefiting for us in order to understand the orthodox economics and its domination which it represents, two important philosophers' thoughts are very important with respect to our subject.

"Antonio Gramsci is one of the leading scientist of Marxist thought. [...] He indicates that Marx did not emphasize about strategical poltics need in class struggle. Because maintaining the capitalist relationships government has huge activity. The power of the dominant class is not being sourced by not only it power but also, it serves to be gained power in politics and cultural area. [...] Government surronds all non-government areas. The government is an tools which helps to achieve to the power of dominant group (Portelli, 1982). The key concept about culture and ideology of Gramsci's is 'hegemony'. This concept is connected with culture, power and ideology. The main curiosity of Gramsci's is how an elite group can be govern, the rest of the society (numerical majority) and how the majority group can be accept to be governed. How an elite minority can be govern majority without not be apply force? Gramsci finds this answer in 'hegemony' concept. [...] Because, this minority has the government and its organs and mass communication tools which are the main institution of the country. Thanks to these tools, it is controlled by the majority. Gramsci mainly understood from the concept of hegemony ideological and cultural controlling upon the other parts of the society. Thus, administrator part of the society can diffuse the non-government society. The dominant group spreads the system which has the main tendency supporting the benefits of dominants, bliefs, moral-rules and the whole value systems in all society which is wanted by minority by the mediation of affecting to family, schools, unions, churches. Easily, hegemony can be described by the thoughts of dominant class directed

to the society. [...] The thoughts of dominant group adopts to starts perceived as common sense by the widely parts of the society. The dominant group in order to protect and sustain and permanent the prosperity and occupied position in the society will attribute its own philosophy, science, cultural and moral values to the society (Gramsci, 1997). They hide the classified and make them common character of these values and thoughts judgement of the society. They make all other judgement and all other philosophy which can be removed and make the dominant ideology unrivaled. [...] According to Gramsci the dominant group makes its power either using strength or providing people's consent or using both of it. It is necessary like military, policeman, judge and prison institution in order to govern with strength. In this manner, people get using physical power to indulged. However, in Gramsci's opinion no dominant structure can be governed not only using strength. According to Gramsci, convenience is to be accepted the dominant class's worldview and thinking by the members of the society. The institutions school, church (religion), media are the institutions which are produced and re-produced by humans' thought. By the mediation of these kind of institutions the dominant group spreads its own the way of thinking and its own view. If people face to any social problem they will appraise the events as how they have been learnt by the view of dominant class. This point of view seems to them as if it was natural and common sense. Common sense describes the events as how everyone knows it. [...] Structured as social is not natural, it exists consistently. By this way, after describing social structures and social relations people do not feel necessity to change them. Thus, it seems that natural some people are rich and some people are poor. Because, there is no equality in nature any more. [...] But, Gramsci emphasizes the struggle. In his opinion, 'common sense' does not a thing which is not constant and immobile, in fact it always undergoes transformation. Convenience always must be gained and must be re-produced. Because, people's social material experiences always remind them the disadvantages to be in dominance. And this situation causes a threat to dominant group." (Yaylagül, 2006: 96-100).

If we talk about neo-classic economics and its dominance in every field of economics life and treatments we can firstly glance what the means of hegemonic motif.

It will be make the ideology concept easier to understand that it has a hegemonic motif. Because, in this circumstance hegemony 'leadership' and 'represent' emphasis arises instead of only superiority. When hegemony concept wants be placed, two debates can be seen: The first one is "the importance and necessary struggle in order to structure of hegemonic meaning the compulsory ideological and the second one is emphasized that it is impossible to create a single-type hegemony (Çam, 2008: 233).

From the beginning of neo-classic economics history a minority group have volunteer to apply the solutions given neo-classic economics. For instance, when neo-classic economists think the profit maximization, they will think the economics in terms of supply-side. Meaning profit maximization, in narrow sense, minimizing other economics actors benefits. Because of holding all cultural and moral the tools in a minority group in economics area, they can affect whole society as economical. In spite of the majority of the society have power to be changed the unfair distribution of sources, they may not announce their voices. The reason of this, according to the Gramsci's hegemony approach, is the dominant group who also control the economics source distribution gain the majority of the society with 'convenience'. This convenience commits here saying to the majority that all adverse effects causing by the neo-classical economics practices, we will handle to beat the crisis. Because of they have places in the subject of economics, the method of economics, the modeled of economics and the education of economics, they are able to convince the majority that all adverse implementations the facts by the mediation of free market.

The subject of economics, in a narrow sense, free market practices the methods of economics using mathematical tools to show and to believe people how the system is going well, have people to believe via convenience. One of the main tools of this practice does not change the education of economics. As it is known the education of economics basis the neo-classic economics in faculties, especially in our country. For example, no one has not a volunteer to give classes relating about one of the heterodox economics thoughts which we were mentioned above. The other question must be asked by the neo-classic economics and its administrators, if there has a chance to alter the domination of neo-classic economics by the mediation of Gramsci's hegemony. In our opinion, Gramsci gave an explanation via his view to this problem. We can find the solution in 'traditional intellectuals' and 'organic intellectuals'.

"Domination usually indicates to be constituted and to be maintained of administration in politics, economics and cultural meaning, the emphasis of leadership indicates the dominant's politics, moral and intellectual pioneering but not to be excepted the alliances which are constituted in obvious boundaries." Gramsci makes an emphasis to pioneering role of hegemonic class and he gives a great importance to hegemonic structure by the mediation of the role of intellectuals. According to Gramsci, intellectuals have nearly a role creating an ideology. However, all intellectuals have not some qualifications. So it is divided two sections as 'traditional intellectuals' and 'organic intellectuals'. Organic intellectuals represents a determined historical meaning of an organic circumstance. Traditional intellectuals mean that depends on entirely the dominant block, a part of this block, belongs to former historical period, status quo and although they were organic intellectuals before, in living period they completely lose than their these features." (Çam, 2008: 236, 241).

Relating about our subjects, we can call the neo-classic economists as 'traditional intellectuals' and the heterodox economists (all ecologies which were written above) as 'organic intellectuals'. The reason of why we call the neo-classic economists as 'traditional intellectuals' is, the solutions given by them, especially the reason of trying to reduce the economics much more mathematical formulas, do not apply in today's economics problems. If this situation could be done, it would make the problem deeper than it has. If we accept the heterodox economists as 'organic intellectuals', we will see them the applier who do not submit the status quo praxis.

“Existing of ideologies needs to be produced themselves again, therefore dominant group needs the institutions carrying dominant ideology to the material life, because ideology exists in these institutions and praxis of these institutions, in other words ideology exists in these tools and in their praxis.” (Althusser, 2005: 121). To understand ideology and to resolve is possible by the mediation of material tools and its praxis. The main problem of ideological tools is reproduction, “government ideological tools provide reproduction of production relations only one condition that is actualized by their intervention.” (Althusser, 2003: 121). Reproduction obtained by ideological tools is the main existence condition of ideology. [...] Accepting the ideology which is submitted to the subjects and these subjects need to be reproduced to the subjects of whose carried the dominant ideology in every social praxis. Althusser is called these institutions as ‘government ideological tools.’ Using with tools the government obtains the reproduction of social system. Althusser affected by Gramsci’s civil society conception and Althusser divides two sections: government’s ideological tools and government’s oppressive tools. According to Althusser the institutions which constitute the ideological tools are either private or public ones not so important. Althusser emphasizes that government’s oppressive tool commits using ‘force’ despite that government’s ideological tool commits ‘ideology’. However, he warns in any case to be misunderstanding that every tool of a government commits both force and ideology, but it is important to determine the distinction which one of them’s role is the primary. [...] Ideologies sometimes visible or sometimes invisible have in an interaction and in somehow some leakages can be occurred one to another. The dominant ideology sometimes takes into consideration of against-hegemony’s ideology and the dominant ideology quotes from the against-ideology which will not give harm to itself, in that way, the dominant ideology take a guarantee its political, economical and ideological hegemony.” (Batus, 2006: 91, 95).

As it is known that government ideological tools commits themselves by the mediation of religion, family, mass media etc. Not only the implementations and education of neo-classical economics but also neo-classical economics soul were committed every cell of the majority of the society. So, as a part of ideology, the ideological tools mostly give advices about not questioning the system. The system is here neo-classic economics. Questionizing the system bring someone who interrogates the neo-classic economics to isolate from ‘the ideological tools’. For example, a scientist who submits her/his ideas from the point of the heterodox economics can be criticized densely. However, one can not forget that those critics were much more in the past with today’s problems this dense is getting to reduce more. Or if someone do not convinced by the ideological tools, ‘government’s oppressive tools’ become a part of an activity. As it is known the government’s oppressive tools are constituted by policeman, military etc. For example, the demonstration of unions can be scattered by the policemanforces.

According to Althusser’s theory practice of society and ideology are nested within each other. a) “If one can remember that ideology dispatches the thoughts which are related about irregular facts on the contrary, the real thoughts related about real facts.” b) Ideology has not a history. Ideology is a war of classes. c) “Ideology calls individuals as a subject and named them as a subject. [...] Ideology is the way to be turned individuals back as a subject by the mediation of naming. [...] In this ways, individuals play the roles which would be expected by them in the borders of being a subject.” (Kazanci, 2006: 10).

We should need to make these emphasizes below what ideology represents in terms of our topic:

- a) When the neo-classic economics’ practices applies whole economics life to affect all actors in the economy, the actors of economics see these practices in normal and as if it made their life better. But, actually the practices applied make some actors are reach and some actors are poor. And questionizing why this system is insisted like this seen an irregular fact in real it must be questionized.
- b) Human history is a war history. One of the most important reason of this war is based economics upon. In human history, human have always some classes. It may not be called as terms of ‘class’ but human-beings always face to discrimination in some degree. So, the conflictions between the orthodox economics and the heterodox economics endures which one of them give much more better economical life to whom.
- c) On calling economics life as ‘free market’ we give the all actors freedom in that system. Of course, freedom is desirable thing for everyone but, one can remember that the actor having power can all designs to the market, however it want to be. This sounds may be good. But, when individuals to be turned back as a subject by the mediation of naming, if someone who do not play their roles expecting them in order the borders of being a subject, the neo-classic economics have lackness to whoever will in charge instead of the actor who do not act its role as subject. For example, the neo-classic economics is expected the individuals play their roles as an ‘individual’. And here, from this actor would be expected the utilize analysis. Or the firms would be expected to gain the profit maximization. If they do not find any solutions because of the crisis conditions, what new solutions that could be applied by that firms then?

Those circumstances are only few examples to show the lackness sourcing the neo-classic economics ideology. Looked at neo-classic economics though either in terms of the point of view Gramsci’s hegemony or in terms of the point of view Althusser’s ideology if neo-classic economics had too many valuejudgement, it would apply its thoughts better. But, because of the hegemonic dominants of this approach’s supporter’s ideology, it couldn’t happen. So, should look at what we understand from normative economics and how we use it in non-valuejudgements.

Normative Economics: “It indicates the economics view which targets to change the world suggesting politics in order to increase the welfare. It is used to mean the opposite of positive economics targeting to describe to understand the world available situation but not chasing to create a better world. When positive economics becomes independent from value judgement, normative economics is interested in how economy will be organized which goods and services will be produced,

how the production will be organized and how can be the ownership of product factors and its sharing. The value judgement of the content of normative economics will carry differences with respect to the views of politics and thoughts. In capitalist system the criterias of value judgements find its meaning in liberalization." According to this thought, the output gained by goods and services and the productivity affecting people's welfare, making a free decision whose people decide what goods and services will be product by their own and making decision on social well-being via social welfare are the main criterias have not a domination of society's or government's opinion. Aiming to purify of politics value judgements and the structure of society and laws to become more mathematical in order that economics become a universal science removes it from 'economics politics' which was constitute in past first and improving the econometrics-it removes from philosophical-political rhetoric in economics analysis and the liberal/neo-liberal orthodoxy's domination which not leaves homo-economicus assumption (Emiroğlu, 2006: 643, 644).

Consequently, if neo-classic economics have too many valuejudgements, this adverse effect can beat with normative economics. Acheived that circumstance with using heterodox economics approach.

RESULTS

Every thought, every culture, every politic life etc. affecting human life from every areas constitutes from ideology and hegemony more or less. So, we can say ideology and hegemony covers everywhere. The problem in here how we could be affected by ideology and hegemony. Economics is a huge and maybe the most important part of our lives affecting us. Besides, when economics problems arises it will cover everything.

What we understand saying economics we should understand neo-classical economics. Starting from 1970's end of Keynesian economics, neo-classical economics started to arise arrive. In the beginning, all economics applications were going well, at some point things got worse. The main reason of this circumstance comes from both hegemony concept and ideology. Gramsci's hegemony concept says a society does not govern only with oppressive govern convience as well. Althusser's ideology says ideology covers everywhere and everything. Ideology commits both government's ideological tools and government's oppressive tools.

In this study why we want to investigate a connection between neo-classical economics and ideology is these two philosophers' opinions are able to explain the orthodox economics dominaiton and its problems are caused by its domination. As it is known that the orthodox economics called neo-classical economics. Because of its dominance every field of economics life like methods, modeled, subject, education. The main objection of hererodox economics which is called a group against the orthodox vision. The orthodox economics govern every field of economics life and by the mediation of government's ideological tools and by the mediation of convience. For example, how the beliefs of society could teach a baby, a child, a young, a person shortly as a subject, neo-classcial economics' dominate actors believe and apply whole society what they want to be known byu them. The orthodox economics hegemonic thought wants what the society to be known or what the students to be taught, it will give all of them. On the contrary, because of the most important problem of the neo-classical economics is to become too mathematical. Being too mathematical, modelizing everything, teaching only its thought but not rest of it leads the neo-classical economics to deal with many problems.

Briefly, we can say that every thought bears an ideology. And this ideology provide that thought to apply its hegemony. However, sometimes this ideology and its hegemonic way cause some problems especially, close its ears completely to other approaches. According to the neo-classical economics thought anly the most applicable economics is themselves. Slipping too mathematical drew the neo-classical ecoles closing their minds not see the economics problem. So, we can say because of the connection between the orthodox economics and its ideology turned it back too hegemonic.

If the neo-classical economics wants to remedy the economics problems, firstly, it will get too hegemonic concept causing from its mathematical way rid of. It should listen the other economics ecoles which are called as the heterodox economics and of course the heterodox approach should be taught at the economics faculties much more than today.

As a consequent, if neo-classic economics wants to be a cure for economics crisis today, it can listen the heterodox approach much more. Because, the heterodox economics has an ideology and it has a hegemonic way too, however, its ideological way is much more humanistic.

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