A Socially Engaged Model of Sharing Platforms in Turkey: Design as a Blueprint of Practices and Local Cooperations

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Abstract

The growing importance of sharing economy brought criticism with it. Can a new emerging economy be more socially engaged? Given the emergence of local forms of sharing, the current study attempts to collide the authentic socially engaged forms of sharing in the form of platforms, services, and communities from Turkey. Despite intense public attention, there have been very few studies about landscapes of sharing and caring in Turkey. This gap needs to be addressed, as Turkey has great potential. Rapid urbanisation, accompanied by an increasingly young population, provides unique opportunities for scalable new services. In addition to this, there has been remarkable progress in Turkey's entrepreneurial ecosystem in recent years. To that end, this study carried out a critical review and a thematic categorisation of sharing and caring platforms in Turkey. Based on a social model of sharing, the authors show the ecological, local, and regional values of such platforms. Key findings from the initial thematical mapping indicate regional and cultural potentials. The diversity in the monetary aspects of different platforms and how they relate to the cultural components also show the importance of a variety of assets for defining the value of sharing economy in diverse cultures.

Keywords: Sharing, Caring, Local Platforms, Turkey

Introduction

Sharing as a form of social exchange existed long before the invention of online sharing platforms (Cook et al. 2013). Indeed, sharing is the form of traditional collaborative work in Turkey inherited from old civilizations in Anatolia (Akif Kara 2016). The first dictionary Divanü Lugati't-Türk from the 11th century, included the word image, the practice of collaboratively completing tasks in a village or village-like community (Akif Kara 2016). The historical existence of sharing was also mentioned under the framing of communal work in intangible cultural heritage reports (e.g., UNESCO 2019).

The sharing economy was the primary form of sharing introduced as business potential. Following a model of sharing idle capacities such as time, room, cars, this model has been fast-growing, mainly technology-centric, and technology-driven. Turkey is no exception. According to Timbro Sharing Economy Index, Turkey is at 94th place among 213 countries in the Sharing Economy Index (Bergh et al. 2018), and Turkey is one of the fastest-growing countries in the area of sharing economy (Beutin 2018), with the most prominent sectors for sharing economy in Turkey being media and entertainment (49%), retail and consumer goods (44%), automotive and transport sectors (40%) (Kalaycı Oflaz 2019). Turkey is firmly engaged in peer-to-peer and community sharing activities. A variety of classical platforms and services have recently been entered to support these and other concepts digitally. However, there is no documentation on the positive and negative impacts of these platforms in Turkey. The emerging legislation changes from EC, local news, and the establishment of more central groups indicate a growing interest in the topic. The current definitions of collaborative/sharing economy—as mentioned in Nesta documents or similar—have not yet recognised in governmental documents nor legislation.

The sharing economy as a new digitally enhanced practice has led to drastic changes in consumer behaviour. There has been a high tendency towards the sharing economy as a form of unregulated exchange of goods and services that allow people to make money from underutilized or idle assets. Many tangible assets are shared as services under this model. Many people are willing to try mobile apps that facilitate peer-to-peer business models, shared entrepreneurial enterprises, etc. Examples of the sharing economy are not limited to car-rentals or home rentals. People have a willingness for wide range of services provided by the sharing economy in tourism, automotive and transportation, labour, delivery, short-term loans, and retail and consumer goods. Sharing systems hold a promise to incorporate new ideas beyond existing financial and monetary platforms, such as creating micro-enterprises, collaborative currencies (Carroll and Bellotti 2015), valuing local neighbourhoods (Light and Miskelly 2015), and so on. However, this business innovation came with its limits. Recent studies on emerging peer-to-peer versions of sharing platforms also indicated to possible pitfalls of the emerging platforms at the humanistic side of systems such as discrimination of people of colour as entrepreneurs (e.g., as Airbnb flat hosts) (Edelman and Luca 2014), inequality, distrust, and safety concerns for disadvantaged populations (Dillahunt and Malone 2015), the insecurity and inequality created via on-demand work practices (Alkhatib et al. 2017; Dillahunt et al. 2018). The systematic literature review (Dillahunt et al. 2017) pointed to the importance of strengthening the connection of ecological aspects and environmental sustainability, engagement with pre-sharing economy sharing concepts, considering geographical diversity, holistic pro-social criteria for evaluating the quality of the services, more implications for policy, as well as diverse research practices.

In this chapter, to contribute to a more sustainable, care centred development of sharing cultures in Turkey, the authors turn to a more socially focused, geographically contextualized research of sharing. There has been a significant amount of work around the alternative versions of sharing, in addition to just repurposing idle capacities. In the Turkish context, Saf (2016) suggested the importance of social sharing via an example of cloth swapping to raise awareness of capitalistic consumption and its harm to workers and the environment. One idealized social perspective of the sharing related services is their relation to human's reciprocal capacity as untapped resources and its potential for social change (Bellotti et al. 2014). The collective, cooperative, and local aspects of sharing are essential and valuable potentials for the future of sharing platforms (e.g., Light and Miskelly 2015). The authors of this chapter set their work around the concept of relational assets in sharing, the social benefits that emerge over time from local sharing initiatives (Light and Miskelly 2015) rather than concentrating on the idle capacity and its reuse to form new monetary economies (see also Light and Miskelly 2019) to minimize the inequalities and build a more sustainable base.

In this work, the authors explicitly seek and discuss examples of sharing from Turkey that enhances the state-of-the-art of sharing as a social endeavour and as a care activity. In alignment with the work from Dillahunt et al. (2017) and Light and Miskelly (2019), the authors introduce the new and emerging forms of socially engaged sharing. The criteria are to either have a connection to environmental sustainability, or connection to pre-sharing economy sharing concepts such as rituals, or an emphasis on geographical diversity, or holistic pro-social criteria for evaluating the quality of the services (the worker conditions, transparency).

Definitions

This section introduces the most frequent words and word pairs used in association with social sharing practices and emerging sharing related services in Turkey.

Words or word pairs that define the sharing activity:

- *Takas* (swap) replacing one object directly with another, without involvement.
- *Değiş tokuş* (exchange) of money (TDK 2020).
- *Değişim*—synonym (TDK 2020).
- *Trampa*—synonym, from Romaic, not used frequently (TDK 2020).
- *Trok*—synonym, from French, not used often (TDK 2020).

Words or word pairs that define the collaborating activity:

- *Kolektif (*collective)—covering many people or objects, the result of a combination of many people and objects (TDK 2020). This word is usually used to define the collaborative nature of the diverse acts, such as in kolektif mimari (collective architecture) or kolektif yasam (collective life).
- *Dayanışma* (solidarity)—interconnection of those who form a community in emotions, thoughts, and common interests (TDK 2020).
- *Tesanüt*—synonym, Arabic, old, not used frequently (TDK 2020).

- *Imece*—many people gather and cooperate to give a hand to the work of a person or a community, thus finishing things in order altogether (TDK 2020).
- *Armagan ekonomisi*—is also used for some peer-to-peer exchange services, not included (gift economy) in the TDK dictionary yet.

Further, standard terms from English, such as "co-housing," "co-working," are used in English. These English terms can be used as a part of a Turkish sentence or take place in a Turkish advertisement as is.

The authors used the keywords mentioned above for the research of the platforms. The articles, news, and platform definitions were collected without pre-defined categories. Whenever a new term in Turkish occurs (e.g., translations such as Armagan Ekonomisi), it is added to the keywords pools. The authors collected 35 platforms (4 of them after the COVID-19 pandemic) initially by conducting desk research.

The examples in Table 1 are platforms and services from the categories of sharing: swapping, exchange, collectives, collective work, and the gift economy. For the decision upon inclusion of the platforms, the authors analysed these services, asking the following questions (created based on Dillahunt et al. 2017; Light and Miskelly 2019): how does the platform function, and who benefits from this? What monetary model does the platform use, and are there pro-social considerations? Which fundamental values define this platform? Is there a community behind it, and who is running the platform? Are there potential ecological benefits via this platform? Is the platform-based on a pre-sharing economy model? Is there something authentic about the platform about geography? Does the platform have the potential to create relational assets?

The authors excluded the platforms that would neither contribute to at least one of the directions as defined by previous work nor the lack of social sharing aspect of the platform, service, the community. The last column of the Table shows if the platform is included in the study (Y) or not (N).

Table 1. Platforms and Services Found in Turkey Based on Desk Research

No	Organization Name	Features	Relevant Aspects	Included
1	3 Boyutlu Destek 3-Dimensional Support	Volunteers with 3D printers provide medical parts, equipment for hospitals and pharmacies	Regional, COVID-19	Y
2	Acik Radyo listener support	Yearly crowdfunding campaigns that define if the radio goes for another year since 2004	Pre-sharing economy, community building, hybrid model offline and online	Y
3	Ağaçlar Trees	Seed and knowledge sharing blog	Sustainability, online	Y
4	Altın gunu Gold Days	Solidarity get-togethers in a smaller group, where gold is exchanged	Pre-sharing economy, ritual, still offline	Y

5	Askida (Pay-forward)	The general name to all on and offline pay-forward services	Pre-sharing economy, hybrid model, offline and online	Y
6	Askıda Fatura Pending Bill	Istanbul Municipality's post-COVID-19 solidarity platform for receipt payment	Municipality built version of no 5 for COVID-19, online only	Y
7	BBOM	A school managed by cooperation to reduce the cost of quality education	School system with a lot of voluntary organizational work	Y
8	Bookserf	Book sharing and donation platform	Online, based on the former offline versions, regional	Y
9	Bookshelves for the bus stops	Bookshelves for the bus stops	No sharing or community component found between humans	N
10	Book lease local bookshop	Lease system like a library	Makes books and education more accessible, regional	Y
11	CAK On Ayak CAK Seed Model	Seed system for a small dance company	Offline, reciprocal measures	Y
12	Çorbada Tuzun Olsun You should add salt to the soup	Volunteer support for homeless people	Offline, ritual driven	Y
13	Dayanışmanın 100ü Şiir Solidarity through Poetry	Post-COVID-19 theatre worker solidarity and support	Born with COVID-19	Y
14	Deliler ve Veliler Crazy and Saint	A coffee house where you can become a part of a community, independent of who you are	Regional, historical, offline	Y
15	Ekoharita	A platform for collective knowledge around ecological lives, including a map	Regional, community	Y
16	Ekofil	Society supported the publication model	Pro-social criteria	Y
17	Hayata Saril Lokantasi	Restaurant, serving to homeless in the evening	Pro-social, regional	Y
18	İhtiyaç Haritası Map of Necessities	Sharing and providing an oriented map, one can be a provider or a person/organization in need	A platform of scale, pro-social model	Y
19	Kadıköy Dayanışma Ağı Kadıköy Solidarity Network	Volunteer support for the neighbourhood works together with councils and municipality	Local	Y
20	Kara Kabare Theatre Group	A theatre group that uses gift economy	Pro-social criteria	Y
21	Kolektif House	Co-working space	Monetary oriented, no social sharing component	N

22	Misaffir	Short-term rental platform providing access to Airbnb	Regional, organizational	Y
23	ModaCruz	Second-hand luxury clothes, bags	Ecological aspect	Y
24	Ortak Araba Common Car	Car and journey sharing platform	Ecological aspect No specific novel contribution	N
25	Ortaktekne Shared boat	Luxury boat sharing platforms	Ecological and regional	Y
26	Sahibinden.com/takas	Swapping integrated into mainstream from owner site	Subcategory of user-created swapping in the monetary platform	N
27	Scotty	Motorcycle ride-sharing	Ecological and regional	Y
28	Sinek Sekiz Club Eight Publishers	Sustainable book, notebook, and product provider	Ecological, mainly online, monetary	N
29	Sinemia	Monthly pay for the movie house	Pro-social criteria	Y
30	Storyberry.me	Experimental location-based collective memory collection map	Pro-social criteria	Y
31	TatildeKirala	Airbnb like rental	Regional	Y
32	Tatuta villages	The connected platform of eco-villages for volunteer work and summer stays	Regional, pro-social	Y
33	Time vs service in the municipality	Book reading gives the child the opportunity for a bike ride	Pro-social	Y
34	Zumbara	Timebanking platform from 2010	The regional, pro-social platform of scale	Y
35	Zeynep Aksoy Yoga	Yoga courses with pay-as-you-wish model	Ecological, scalable	Y

Source: Shortlisted based on criteria from Dillahunt et al. (2017).

Later, the authors categorised unique examples according to their similar key characteristics and came up with the following groups:

- Localised global platforms, services, and communities are platforms, services, and communities that have significant similarities to the global sharing economy platforms, but with a focus on the local aspects of Turkey.

- Platforms, services, and communities started with a seasonal or regional emphasis are examples of the specifics that come with geography.

- Platforms, services, and communities based on the cultural sharing rituals or from local community practices are examples that have a direct connection to a cultural ritual or a local community in Turkey.

- (Generated later) Platforms from the above-given categories, with a specific focus on COVID-19, are examples with a particular emphasis on COVID-19 related collaborations. This last category is added in later stages to this work and aims to show how the authentic platforms were benefitted during the pandemic.

By this categorisation, the authors aim to answer the questions around the unique potentials in Turkey for the future of share and care platforms. Each of the categories above includes selected examples of sharing platforms from Turkey, including monetary and non-monetary examples. Examples include crowdfunding organizations, pay-forward actions, community building, services, and practices around sharing goods, time banking, and maps as more extensive service examples, governmental, regional examples.

Key Questions

The collection of practical examples and their categorisation in this article aim to answer the questions around the possible contributions of Turkey to the emerging local and sustainable sharing practices, such as:

- In which areas do people create and sustain sharing platforms, services, or ways of sharing in Turkey?

- What are the unique characteristics of sharing practices locally shaped or appropriated in Turkey?

- How can sharing practices from Turkey contribute to the broader literature in the area?

In the following part, the authors present platforms, services, and community examples in a thematically categorised way.

Examples

Each subsection shortly mentions the typical characteristics of different platforms, and if available, relations to the connection to environmental sustainability, connection to pre-sharing economy sharing concepts, emphasis on geographical diversity, holistic pro-social criteria for evaluating the quality of the services. The examples introduced here are in the given order: Localised global platforms, services, and communities; platforms, services, and communities started with a seasonal or regional emphasis; platforms, services, and communities based on the cultural sharing rituals or local community practices and platforms from above-given categories, with a specific focus on COVID-19. The four platforms introduced include examples both from monetary (e.g., resource sharing, paying less) as well as non-monetary cases from Turkey. The authors included both online and offline services and platforms. Instead of listing all the services, the authors present an overview of different models as case examples to the given categories. Each service is categorised either as monetary, where the users pay for the service, or semi-monetary, where money is involved, but the definition of exchange is not necessarily in standard terms, or non-monetary, where money is not used or mentioned.

Localised Global Platforms

Sharing economy driver platforms such as Airbnb are available in Turkey from the beginning (Summary available in Varol and Celik 2020, in Turkish). Additional to this, localised versions of the global platforms and other service platforms seem to emerge based on the local context. An example of a related service is Misafir, an operational solution app for house owners who rent flats over Airbnb (Yuksel 2018). The services

providing help to the owners can be essential for the future design and integration of pro-social environments to better support workers and related services in the neighbourhoods.

Misafir (monetary): Misafir is a service provider that offers digital and operational solutions to owners who want to rent their homes for short/medium-term or share with guests over Airbnb, Booking, TripAdvisor, etc. The company enables owners to reach potential customers by publishing their advertisements on platforms. In addition to this, Misafir provides a wide range of services, including cleaning, security, organizing home parties, and professional management (Yuksel 2018).

A classic example of a non-monetary global platform is the oldest time bank system in Turkey Zumbara, established in 2011. The content and requests in the system could be engaging content for understanding time-specific exchanges in the Turkish context.

Zumbara (non-monetary): Zumbara is one of the earliest examples of time banking in Turkey. Zumbara is an alternative economic system platform that allows people to earn time in exchange for their service. For instance, after giving two hours of service, someone can either take 2 hours of service from one person or two different people as one hour from each. People use their know-how, experiences, and talents, support other people, and get supported. According to their statement, the Zumbara community uses the power of the technology and concepts of joining, sharing, contributing facilitated by the technology through their website (Zumbara 2020).

Some monetary sharing platforms have gained popularity in Turkey, with their potentials to make luxury goods more accessible to the public. Their way of sharing and co-owning also suggests less consumption and, therefore, can be considered as loosely connecting to ecological concerns. Two such examples are Modacruz (Modacruz 2020) and Ortak Tekne (Ortak Tekne (Shared Boat) 2019). Sinemia was a platform to improve the usage of movie theatres on idle hours or locations via collective usage (Reddit 2019).

ModaCruz (monetary): Second-hand luxury clothes, bags, etc., a brand-oriented second-hand shop. Modacruz is an alternative to low-cost textile consumption (Modacruz 2020).

Ortaktekne (monetary): It is the local version of luxury boat sharing platforms (Orta Tekne (Shared Boat) 2019).

Sinemia (monetary) Sinemia was a service design product from Turkey for watching movies in the movie house. On a monthly payment model as low as 8.99TL (around 1.2 EUR) per month, and with the help of location-based technologies, it directed the user to the nearest available movie theatre. The idea was to optimise the usage of the movie theatre and the use of the crowdfunding concept at the same time. The system was closed down in 2019 due to a law change (Reddit 2019).

Another example of localised global platforms can be the citizens organized maps for sharing information or idle capacities. This type of sharing has regional aspects integrated into classical platforms of mapping. Storyberry.me is an artistic example the authors selected to represent this category. Ihtiyac Haritasi is another platform where the needs are pinned to the map, and the match will be made to the people who can help.

Storyberry.me (non-monetary): An experimental location-based collective memory collection map. This website is designed by a storyteller artist to remember spaces collectively. It excludes stories that are homophobic, racist, or sexist (Çayır 2018).

Ihtiyac haritasi (Map of Necessities) (non-monetary): **"Map of Necessities"** is a non-profit social organization that aims to provide a space for people from all around Turkey to submit the needs around them to the map, that may be about health, education, or transportation, through the website of the organization (e.g., need for musical instruments in our local school). All the submitted needs are visible in detail through the map so that other people or organizations can be a volunteer to supply the demand. Any time, there are approximately 16,000 different needs submitted to the map. Ihtiyac Haritasi is a registered "social platform cooperative" at the Republic of Turkey Ministry of Customs and Trade Directorate-General of Cooperatives (Ihtiyac Haritasi (Map of Necessities) 2016).

Crowdsourcing and defining non-monetary means to support each other are other well-known practices of sharing globally. In Turkey, there are various creative examples of such support mechanisms. Here are three examples from cultural and artistic domains:

Acik Radyo listener support since 2004 (semi-monetary, self-defined): Acik Radyo is a radio station from Istanbul that actively supports open communication, peer-to-peer support systems, and ecological lives. The radio has run a yearly crowdfunding campaign since 2004. This campaign is organized by the audience (listeners) of the radio, who are also artists. Each artist/artist group runs a support program live during the crowdfunding week. The activities include talks on diverse topics, singing in the studio, as well as sharing histories about the Acik Radyo. During the live support programs, the famous presenters(artists) actively call for support and define the collective goal of the hour/day/week (e.g., "we want to close our session in 15 minutes, three supporters to go, please call:…"). The crowdfunding campaign of Acik radio is well-known for its capacity for audience building, acting as a social network, as well as co-owning a communication channel open to all sounds and cultures (Acik Radyo 2020).

Kara Kabare Theatre Group (semi-monetary): The group experimented with the gift economy concept for their tickets. Instead of selling tickets, they made a list of the things they may need and would like to have. It is also possible to pay for the theatre ticket on the pay-as-you-wish model via a tip box (Kara Kabare 2020).

CAK Barefoot Dance Company (CAK Seed Model) (semi-monetary): Cak is a dance and performance company in Istanbul. They use a seed system for the more significant monetary needs (such as repairs or construction of their stage) that will affect their artistic work afterwards. Though they have several financial and non-monetary compensation models, these are not formally defined, and the seed system is used both needs-based and regularly (Cak 2020).

Platforms With a Seasonal or Regional Emphasis

Several platforms and services developed out of the regional or seasonal components, such as motorbike ride-sharing, eco-villages coops, and seed exchange platforms.

Scotty (Monetary): Scotty is for Motorcycle ride-sharing. The drivers are selected after completing a security check on IDs. The idea is locally designed for the Istanbul context and competing with taxi and Uber-like systems (where at the peak, it is impossible to move in the city by car) (Scotty 2020). Younger generations prefer Scotty for several

reasons, such as the association to freedom, its perception as a secure system, and so on.

The ecological life movement and activities around sustaining green environments, seeds, and lives gave rise to many groups. Here are a few examples to them:

Ekoharita: Ekoharita is a map of ecological activities in Turkey (Ekoharita,2020). Turkey has a long tradition of eco-villages to sustain collective alternative lifecycles. Early examples who experimented with collective lives in the region were from famous poets and painters starting from the 1960s. This route—among other locations—gained importance in recent years, giving rise to collectives organized by groups and individuals majorly migrating from the Istanbul region (Demir and Sürme 2017; Doğan 2016).

Tatuta Villages (non-monetary): Tatuta is a similar organization concentrating on volunteer work opportunities in the eco-villages. The eco-villages registered here accepts volunteers who live together with other eco-village members for a collaboratively decided duration. Volunteers contribute to the daily work of sustaining the village (Tatuta 2020).

Permaculture-knowledge exchange/Tohum takas (Seed exchange) (non-monetary): A Facebook group with 1,741 members to discuss and develop sustainable permaculture (Permablitz 2011).

"Ağaçlar (Trees)" is a community blog that people all around Turkey can share and exchange their seeds and saplings. The blog has more than 1000 active users, and the users communicate through the blog with each other (Ağaçlar 2020).

Platforms and Practices Based on Cultural Rituals and Local Practices

Apart from seasonal and regional practices that gave rise to collaborative sharing platforms, some platforms and services came out of local practices or existing rituals. Examples of these are book lending platforms, collaborative work helping to cope with homelessness, gold day, and local pay-forward practices.

Equal access to education and freedom of publishing has long been an essential focus for solidarity in Turkey. Here are several services and platforms that are related.

Time vs service, organized as a gift for children who read books (non-monetary): Each child who sits and reads a book for 1 hour can use one of the bicycles for 1 hour. The municipality owns the bikes (1 saat oku 1 saat bisiklet 2016). This municipality-driven service was one of the earliest examples of the use of time banking to motivate children who do not have a bike to read more books.

Book lease (monetary): This is an older practice in some cities, regions in Turkey. Some bookshops offer a lease option of books for a week around 1/5th of the original price (price range defined locally). It is possible to buy the book after the week by topping up the amount. Online versions of the system are now available, especially for the preparation books for the state-hold countrywide exams such as university entry exams and high school entry exams. The cost of the exam-preparation books is not affordable for a low or middle-income family, and such systems can help to increase access to equal education (authors' local experience, not documented).

"Bookserf" provides a platform for book sharing. Users create a profile through the website and upload photos of some of the books that they are willing to share. When another user is interested in one of the books, two users meet and exchange the book

for two weeks. Bookshelf gives opportunities for discovering new books and new people, supporting the book circulation. Also, the community has a studio in the city centre of İstanbul, and members sometimes get together for socialization, conduct workshops, and share ideas (Bookserf 2020).

Ekofil (semi-monetary): "Ekofil" is an initiative where writers, illustrators, translators, editors, and readers come together to design, implement and develop a community-supported publishing model that cares about wellbeing of the planet and humanity (ekofil 2020).

BBOM: Baska bir okul mumkun is an alternative school system that runs on a cooperative model. The BBOM coops integrate several ways of sharing, such as accepting donations to balance the cost of quality education (BBOM 2020).

Community solidarity for the ones in need is not a new thing. The following services are offline community examples for community solidarity. The last one has an online version recently, and the variation of their model has also been used in COVID-19-specific services by some of the municipalities (see next subsection).

Çorbada Tuzun Olsun Organization: "Çorbada Tuzun Olsun" Organization consists of volunteers coming from different backgrounds, ages, education levels who want to raise awareness of people who are living on the streets. "Çorbada Tuzun Olsun" is a Turkish saying, which means you should have a small contribution such as salt in the preparation of the soup. They have been operating since 2017, and they work in two specific regions in İstanbul. They provide essential needs to homeless people and aim to reintegrate them into society. Their contributions are the distribution of food, helping homeless people to supply identification cards, and getting homeless people to adopt the habit of carrying their ID cards. In the Beyoğlu region, they deliver food each night of the week, and in the Besiktas region, they provide food once a week. Besides, they encourage, teach them to benefit from social services and health services that the government provides (Çorbada Tuzun Olsun 2020).

Gold days practice in Turkey (monetary): A gold day is an example of a cooperation ritual based on the circulation of gold or money among a group of people who know and trust each other. It is a familiar ritual among Turkish women and lately among different groups of people. It is an organized get together of a group of people in routine intervals where each participant will bring a pre-defined amount of gold. The host of the event collects the gold. Each month another participant becomes the host that receives the accumulated gold. This ritual acts as a social gathering where people socialize while economically supporting each other (Bilecen 2019).

Deliler ve Veliler Coffeehouse (Coffeehouse for the mad) (semi-monetary) is a non-profit organization that serves as a shop where people can share their food, clothes, or furniture and take what they want without paying money. The building is in one of the most disadvantaged neighbourhoods in İstanbul, and the organization mostly supports homeless people and families living in the Balat neighbourhood, as well as street animals. The organization has many volunteers from different backgrounds to sustain the operation of the organization. They also support the children of the neighbour by conducting art workshops for them or supporting their courses organized by the volunteers. Most of the activity takes place in the building of the organization, but they also use their website to share their stories. According to the information that their websites provide, so far, around 13,000 people have been supported with clothing, 700 children attended the workshops and courses of the organization (Deliler ve Veliler 2018).

Hayata Saril Lokantasi (Embrace Life Restaurant) is a restaurant with a social focus in Beyoglu. The restaurant aims to support underprivileged communities by helping them with food and hiring them as a workforce. The homeless, former sex workers, alcoholics are welcome to work there (Hayata Saril 2020).

Askida Ne Var? (semi-monetary) a system that allows users to buy theatres, concerts, etc., tickets for students. As the ones who buy tickets get nothing monetary in return, the model is slightly different from paying someone else's coffee. Local versions for buying bread or soup for a needy person exist (without digital systems) (Askida Ne Var? 2017).

COVID-19 Pandemic and Emerging Practices

During the emergence of the COVID-19 pandemic, the most acute health crisis with socio-economic side effects (UNDP 2020), Turkey integrated and transformed some of the existing sharing platforms or underlying ideas for creating community support and solidarity. The following examples show the diversity of social sharing during COVID-19.

"Askıda Fatura" (semi-monetary) is an İstanbul based initiative organized by the İstanbul municipality that aims to provide a space for people living in İstanbul to support each other during COVID-19 days. Through the official website that the city offers, people who may have a hard time paying their utility bills apply and submit their bills to the system so that someone else can pay their bills. The number of receipts that are shared and paid is available on the website, and it has been around 180,000 since the time the initiative has started (Askıda Fatura 2020).

3-Dimensional Support: This is a post-COVID solidarity platform established in 2020 where volunteers with 3D printers provide medical parts, equipment for hospitals and pharmacies by using 3D print technology. They produced more than 100,000 face shields. Their volunteers consist of people from different cities who have 3D printers, who can provide raw material, web designers, and people who can spread the word by using social media. More than 3000 people and organizations support this movement, and they found 4.522+ available 3D printers. Through the website or the mobile application, people can register as a volunteer or demand face shields. From GitHub or the website, volunteers download the 3D face shield prototype and start producing. Produced face shields sent for free to the hospitals and pharmacies (3 Boyutlu Destek 2020).

"Dayanışmanın 100 Şiir" (Solidarity through Poetry) is a solidarity network for theatre artists who cannot perform during the restriction due to COVID-19. The initiation aims to support the artists for their living expenses and therefore recommend the independent theatre in Turkey. Some of the well-known artists of Turkey volunteered to create the platform, and it consists of records of many artists reading poems of Turkish poets. People can use the platform to listen to poetry and donate to support the artists (Dayanışmanın 100 Şiir 2020).

One diverse example would be the sharing of Yoga practices as an online course with pay-as-you-wish model during COVID-19. Zeynep Aksoy Yoga Classes: Pay-as-you-wish. Zeynep Aksoy's teaching on mindfulness and yoga on the pay-as-you-wish model is one of its earliest examples of remote education that reached a broader audience with the model (Zeynep Aksoy 2020).

Context

In this work, the authors aimed to introduce the less explored aspects of the sharing practices in Turkey. The examples above illustrate the ecological, pro-social, and regional potentials of the existing and emerging sharing related services from Turkey. This work is helpful:

- To create case studies and to understand the potentials of new services in Turkey.

- To develop platforms to ensure communication across different services.

- To follow up with cross-cultural studies for the nuances of different geographies.

The authors aimed to give a broader picture of sharing practices in Turkey beyond the emerging global sharing and gig economy platforms.

Developments

In early 2020, the world paused in response to the COVID-19 outbreak. Since the global pandemic keeps people locked down at their homes, sharing and gig economy-based industries experience a stress test. They face severe challenges due to the COVID-19 outbreak, similar to previous work on the practices in gig economy models (Alkhatib et al. 2017). The pandemic changed lifestyles and attitudes. In particular, social distancing measures make people less use some sharing economy services.

On the other hand, solidarity and collaboration models became crucial to act fast during the outbreak. Neighbourhoods' practices, intergenerational help systems were all created and updated to ensure a healthy everyday life. The use of relational assets aligns well with the suggestion of Light and Miskelly (2019).

In this context, it would be interesting to investigate the social and local potentials of sharing in Turkey after the COVID-19 outbreak. Future studies should better examine how the learnings from the COVID-19 outbreak on collaboration and civic engagement can sustain and how sharing practices can include more vulnerable groups.

Issues

In this section, the authors give examples of lawsuits and new legislation that may affect sharing practices. A general secretary division is available to organize any cooperative activities in Turkey (Turkish Trade Ministry website 2019).

Digital trustworthiness is crucial for sharing economy platforms. Trust plays a vital role in security, privacy, and ethical business practices. In this context, policymakers need to establish a regulatory framework for sharing economy practices preventing fraudulent business transactions. In some countries, there are non-government organizations (for example, the UK short-term rental association) facilitating to protect the rights of hosts and guests. However, there have been no particular regulatory framework or guidance for sharing economy in Turkey. The sharing economy industries are deregulated with no control from authorities. Indeed, the regulatory framework should be adapted to allow sharing economy platforms and companies to operate legally, but this may raise several complicated issues. In recent years, there have been some cases that some sharing economy services were banned due to unfair

competition and business practices. The most well-known examples are Booking.com and Uber. Turkey's Travel Agencies Association (TURSAB) filed a lawsuit against Booking.com, citing unfair competition about Turkey's competition law. Further, Turkey's United Taxi Drivers Association has protested against Uber and claimed unfair business practices of Uber (Independent 2017; Economist 2018).

In June 2017, a legislation change came into the procedure that is known as the Airbnb ban among citizens. As a result, the wording of "For those who earn a monthly rental income of 500 YTL or more per housing" has been changed to "For those who earn a rental income of 500 TL or more per month for each house, regardless of the amount in weekly, daily, or similar short-term housing rentals" (Government announcement on income tax, 2017) (Law No. 7163). Amendments to The Law on Evaluation, Classification, and Promotion of Motion Pictures) included a section that restricts wholesale activity, promotion, or campaigns, which involves the movie ticket to ban the sharing of ticket prices between producer and theatre owner (Derinbay and Ulker 2019). This regulation affected any sharing activities that involve movie theatre tickets and was the motivator for Sinemia, the movie theatre monthly subscription system (Reddit 2019)

After COVID-19, Çorbada Tuzun Olsun Organization is temporarily suspended food distribution because of a legal notice. Yet, they collaborated with a private food company and started the "Askıda Yemek" project. Rather than distributing meals by hand, this project aims to distribute food by hanging on the specific places in the Beyoğlu region, ordered from the "Meal Box" by volunteers (Çorbada Tuzun Olsun 2020).

Other Major Players

Acikacik is an online platform that evaluates the transparency of different cooperative associations. They aim to assess non-governmental organizations and give transparent information about them to the public. 112 NGOs are registered (Acikacik 2020).

The social impact of the new and emerging cooperatives is of interest, and some university lead groups conduct applied research together with non-governmental organizations NGOs on the impact of cooperatives (KUSIF 2020).

The ecomap is an essential source for all sharing activities around ecological concerns (villages, seeds, consumption) (Ekoharita, 2020).

The most well-known needs match social cooperative is probably "İhtiyaç Haritası." The owners of the platform have a network that includes other cooperative activities such as around zero waste or crowdfunding for TV and theatre production (Ihtiyac Haritasi 2020).

An online newspaper (Yesilist), with a green (ecological) life focus, writes blog articles on sharing economy issues since 2012 under the tag "paylasimekonomisi" (Collection of the articles 2020). The newspaper is a crucial source for reaching out to other communities and for organizing collective announcements and events. They also co-organized and promoted the economy 2.0 events, an event on new economies such as sharing economy and circular economy (Gelecekhane 2020).

Dayanisma kooperatifleri (the solidarity cooperatives) that operate in different domains such as education, food, health does not have a central registration system.

Future Directions of Research

This study introduced 30 selected socially aware sharing platforms, services, and practices from Turkey and discussed the importance of regional, local, and pro-social perspectives for innovative social and collaborative sharing services.

The local interpretation of global concepts (Scotty, Tatilde, Ortaktekne) indicates the potentials of locality for new innovative peer-to-peer platforms. Beyond the technical service and innovative digital solution, the new ideas must take care of the local infrastructure, regulations, and unions' demands.

Season and regional facts can also play a role in growing a sharing platform. The ecological decisions, geographical restrictions, and daily issues such as the traffic jam in Istanbul can all be starting points for developing new collaborative sharing systems. Environmental sustainability, together with the geographical distance, was an inspiration to a variety of platforms in Turkey.

Rituals and local cooperatives call for many inspiring ideas. Developing systems to integrate them or to create communication across smaller local communities can become something more significant.

Pro-social perspectives of social sharing systems are underdeveloped and under-researched in Turkey. It is essential to integrate sustainable pro-social laws for the sustainable growth of the sharing economy.

Summary

The growing importance of sharing economy changed several practices around the globe. Despite intense public attention, there have been very few studies about landscapes of sharing and caring in Turkey. This work provided insights into the social aspects of sharing economy and its practices providing a better understanding of the sharing economy in Turkey. The advent of technology has given rise to changing business environments and innovative business models and also brought several conflicts with them. The critical review of sharing related platforms, services, and practices illustrated the diversity of future possibilities. Key findings from the initial thematical mapping of the existing and emerging sharing practices from Turkey indicate regional, ritualistic, local, and seasonal potentials. The diversity in the monetary aspects of different platforms and how they relate to the cultural components also shows the importance of a variety of assets for defining the value of sharing economy in distinct cultures.

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