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## Providing of the State of Serenity for Academicians

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### Akademisyenler İçin Sükûnet Hâli Nasıl Temin Edilebilir?

The basic question of this study was: “How can serenity be ensured for academicians?” This research seeks the answer of this question with the example of Turkey. In depth interviews were held with 12 academicians with various titles serving in different units of Suleyman Demirel University for this purpose by using the qualitative research design. Questions were asked to the academicians in the interviews about what kind of study system they had, whether they needed serenity, what the effects of lack of serenity on them, their family, profession and social surrounding are, and how serenity can be ensured for academicians. The interviews were turned in to written documents and analyzed by using the thematic coding method. The analysis process of the study is under way and at the end of it, it is anticipated that proposals will be revealed about how serenity of academicians working in universities can be ensured and how this situation will reflect on their lives.

**Key Words:** Academicians, Academic Serenity, Mental Transquillity

#### Genişletilmiş Özet

Modern çalışma hayatı geleneksel tarzdan birçok yönüyle farklılaşmaktadır. Modernlik öncesi zamanlarda insanlar daha az insanla muhatap olarak, daha az işi daha çok zamanda yapmak durumundaydılar. Günümüz insanı ise zaman baskısı, iş yoğunluğu, hızlı çalışma temposu, daha çok insanla karşılaşma, çalışma stresi benzeri meselelerle yüz yüzedir. Sayar'ın (2012) ifadesiyle disipline dayalı çağdaş iş yaşamı, insanları bir örnekleştirdiği gibi narsistik bir kafese de mahkûm eder. Bu kafes içinde aşırı çalışma, çabuk iletişim (e-mail gibi), mahremiyetin azalması gibi modern tetikleyiciler ve körüklenmiş yükselme arzusu, içten içe yalnızlaşmayı besleyen bir sürece dönüşür. Modern insanı kendi ürettiği teknolojik aletlerin dizayn ettiği, yaptığı işlerde dışsal birtakım müdahalelere maruz kalan, diğer insanlarla bir yarış halinde olan, dış etkilerin karşısında kendi iç âlemine dönme fırsatı bulamayan, doğumundan ölümüne kadar dur durak bilmeden koşan ve netice itibarıyla hayatını anlamlandırmadan bu dünyayı terk eden bir varlık olarak tasvir edebiliriz. Nasr (1996) bu durumu, modern insanın kim olduğunu unutmuş bir halde, kendi varlığının kenarında yaşayıp gitmesi

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olarak tanımlamıştır. Nasr'a (1996) göre, modern insanı bu soyut hayata götüren sebep, kendi haricindeki dünya hakkında niteliği suni, niceliği ise sersemletici bilgiler ile donanmış olmasıdır.

Üniversiteler ve buralarda görev yapan akademisyenler de bu modern insan tasvirinden bağımsız değildir. Türkiye örneği üzerinden düşünülecek olursa, akademiye adım atılan ilk aşama olan araştırma görevliliğinden akademik kariyerin son basamağı olan profesörlüğe, profesör unvanı aldıktan emekliliğe kadar akademisyenler çok yoğun bir çalışma temposu ile karşı karşıyadırlar. Tez, bilimsel araştırma, proje, öğrenci, ders, makale, kitap, kongre, konferans gibi konular bir akademisyenin dünyasında akademik bir iş olarak yer etmektedir. Mesai kavramı olmadan tatil günlerinde de çalışan akademisyenlerin çoğunluğunun akademik işler dışında kendilerine, ailelerine ve çevresine zaman ayıramadıkları bir realitedir. Bu durum, hayat dengesinin bozulmasına sebep olabileceği gibi akademisyenlerin hayatı derinlemesine sorgulama, bilgelik ve hikmete ulaşma, orijinal bilgi üretme gibi işleriyle ilgili derinliği yakalamasını zorlaştırmaktadır. Denge, Ebu Eymen'in (1987) ifadesiyle, her işte temel ölçüdür ve o işin sağlam ve mükemmel olmasının mihengi durumundadır. Resmedilen tabloda ise, dengenin şaştığı görülmektedir. Bu denge problemi, yalnız sosyal hayatı değil, iş hayatını da olumsuz etkileyebilmektedir. Fromm (1998), bireylerin iç dünyalarındaki zenginliği ortaya çıkarabilmeleri için yalnız kalabilmeleri gerektiğini söylemiş, bu görüşü doğrular nitelikte bir yaklaşım olarak Carrel (1999) da "*bilim adamları ihtiyacını duyacakları oranda yalnız kalabilmelidir*" demiştir. Tercihini bir yalnızlığın ya da bir sükûnet halinin korkulacak bir halden öte, besleyici bir süreç olduğu aşıkârdır (Özodaşık, 2001).

Bu çerçeveden hareketle, hazırlanan bu çalışmanın temel sorusu şudur: "Akademisyenler için sükûnet hâli nasıl temin edilebilir?" Bu amaçla nitel araştırma deseni kullanılarak Süleyman Demirel Üniversitesinin farklı birimlerinde görev yapan farklı unvanlardan 12 akademisyenle derinlemesine görüşmeler yapılmıştır. Görüşmelerde akademisyenlere nasıl bir çalışma sistemine sahip oldukları, sükûnet ihtiyacı duyup duymadıkları, sükûnet halinin temin edememenin kişinin kendisine, ailesine, mesleğine ve sosyal çevresine olan etkilerinin nasıl olduğu ve akademisyenler için sükûnet halinin nasıl temin edilebileceğine dair sorular sorulmuştur.

Akademisyenlerin araştırdıkları, öğrendikleri, yaptıklarını öğrettikleri ve bunları idari görevler etrafında topladıkları görülmektedir. Bu süreçte özel hayat ve iş hayatı iç içe geçtiği için iş hayatının aile hayatını ve sosyal hayatı etkilediği ifade edilmiştir. Akademisyenler çalışma yoğunluklarını "*dipsiz kuyu*", "*gece gündüz çalışma*", "*olağanüstü*", "*otobanda maksimum hızda giden otomobil*" ve "*bir saat mekanizması gibi sürekli işleyen*" gibi metaforlarla ifade etmişlerdir.

Çalışma hayatlarını bu şekilde ifade eden akademisyenler, sosyal hayattan soyutlanma gibi sonuçlarının yanında, yaptıkları çalışmaların parçalı hale geldiğine, dolayısıyla çalışmalarının kalitesinin düştüğüne ve fiziksel olarak tükendiklerine dikkat çekmektedirler. Bu tür tanımlamalar ve şikâyetler, günümüz insanının hayatının ve hatta bedensel ve ruhsal sağlığının iş merkezli

şekillenmesini göstermektedir. Modern insanın böyle bir koşuşturma içinde yaşamını anlamlandırması, düşünüp yaşamın derinliğini kavraması olanaksız görünmektedir. Furedi'nin "Bütün Aydınlar Nereye Gitti?" başlıklı kitabında (2006) tartışmaya açılan konu tam da bu temel üzerine inşa edilmiştir.

Bu araştırmanın temel sorusuna yanıt vermek amacıyla akademisyenlerden gelen öneriler, yukarıda bahsedilen koşuşturma içinde akademisyenlerin nasıl dinginlik sağlayabilecekleri açısından önemlidir. Analizde dinginlik ihtiyacı, sistem ve birey düzeyinde gruplandırılmıştır.

Akademik ortamlarda sistem düzeyinde dinginliğin sağlanması için "araştırma geliştirmenin teşvik edilmesi", "zaman yönetimi konusunda akademisyenlerin yetiştirilmesi", "kalitenin ön planda tutulması", "insan odaklılık", "öğretmen-araştırmacı ayrımının yapılması", "öğretim elemanı sayısının artırılması", "müfredat yüklerinin azaltılması" ve "akademisyenliğin mesleğin özünüyle ilgisiz konulardan arındırılması" gibi önerilerde bulunulmuştur.

Araştırmanın sonuçları bağlamında akademisyenlerin bireysel olarak yaptıkları işleri sadeleştirmeleri, zamanı doğru yönetmeleri, hırstan uzaklaşmaları ve evlerini ofise dönüştürmemeleri dinginlik bulabilmeleri adına tavsiye edilebilir. Özel hayatın ertelenmesine son verilmesi ve işin hayatın merkezine yerleştirilmemesi önerisi, çalışma hayatından kaynaklanan bazı sorunlara işaret etmektedir. İnsan başarısı iş odaklı değerlendirilmemeli ve kişinin hayatın olağan akışı içinde kendisine, ailesine ve sosyal çevresine zaman ayırma gibi alanlarda bazı sorumlulukları yerine getirmesi beklenmelidir. Bu sayede hayatta bir denge kurulabilir ve insan için gerekli olan dinginlik sağlanabilir.

Akademisyenlerin arınma için önerdikleri "tekno-oruç" (cep telefonu, bilgisayar, TV ve benzeri teknolojik cihazlardan bir süreliğine uzaklaşmayı ifade eder) aynı zamanda hayatımız için darboğaz oluşturan unsurların giderilmesi adına da önemli bir konudur. Teknolojik cihazlar, günlük hayatta aklımıza takılan elektronik kelepçeler olarak tanımlanabilir. Yaptığımız tüm işler ve günlük hayatımızın seyri bu cihazlar sayesinde entegre hale gelmiştir. İç dünyamıza dönmek, tefekkür etmek ve zihnimizi esareten kurtarmak için zaman zaman bu döngüden çıkmak gerekir.

## 1. Introduction

The modern work life differs from the traditional one in various aspects. In pre-modern times, people used to do fewer jobs in much more time span by having had to with less people, whereas the people of today have faced with issues such as time pressure, work overload, speed working tempo by encountering more people, much work stress and so forth.

As stated by Sayar (2012), the contemporary working life based upon discipline confines people not only to a narcissistic cage but also stereotypes them accordingly. Within this cage, the modern triggers and the fostered promotion desire such as overworking, rapid communication (such as e-mail) and diminishing privacy have turned into a process that nourishes the inward

isolation. The modern human being can be portrayed as an entity, which is designed by the technologic tools he generated, exposed to some exterior interventions in his works performed and remains in a contest with other people, cannot deal with his inner-world in the face of external factors, is struggling relentlessly from the very beginning of his birth to death and leaves consequently the world without giving meaning to his own life.

Nasr (2002) describes this state – by having forgotten who the modern human being is – as living further on the edge of his self-identity. From the point view of Nasr, the reason leading the modern human being to this abstract life is that he has been equipped with pieces of information, of which quality is artificial and quantity is dizzying, about the world excluding himself.

The universities and academicians in correlation have not been excluded from this term modern human being as such. Proceeding from the example of Turkey, academicians are encountered by an extreme intensive working tempo from the very first step as research assistant to the ultimate step of their academic career as professorship and from this point on to the retirement. In a world of academician, the terms such as thesis, scientific research, project, student, lecture, essay, book, congress and conference have been placed as an academic occupation.

It is a fact that most of the academicians working off-hours included as well as in holidays cannot allocate time for their selves, families and connections excluding their academic affairs. This may cause not only to the breakdown of their lifecycle but also becloud the way for them to question their life in depth, to reach wisdom and profundity, and to generate original information. The composure, as indicated by Ebu Eymen (1987), is the basic scale in every work and yardstick for the robustness and precision of this work. However, in the picture illustrated, the composure has been at variance. This issue of composure may badly affect the social life as well as the working life.

Fromm (1969) points out that the individual is required to stay alone so as to release the richness within his inner-worlds and Carrel (1939) affirms this as ‘scientists may stay alone to the extent desired by themselves’. That a preferential isolation or a state of serenity is clear a nourishing process other than a frightening situation (Özodaşık, 2001).

From this framework on, the basic question of this paper is: “How can the state of serenity be ensured for academicians?” This paper seeks a respond to this issue in the example of Turkey. For this purpose, comprehensive interviews have been conducted with 12 different academicians with various titles and tasked in different units from Süleyman Demirel University by making use of the qualitative research pattern.

In the course of the interviews, academicians have been raised questions related to their working systems, their need for serenity, the effects to their selves, families, profession and social environment in the event of a failure in providing the state of serenity and to a possible facilitation of the state of serenity for

academicians. Interviews have been turned into written document and analysed by means of thematic codification. In the conclusion phase, suggestions have been introduced on how the university academicians can reach the state of serenity and this state be reflected to their life.

## 2. Research Design

The study used phenomenology as the methodology. Phenomenology was the approach employed in the investigation. Phenomenology is the study of social, cultural, and psychological events from the viewpoints of those involved. This includes collecting detailed and comprehensive data on how individuals perceive, describe, feel about, assess, recall, and converse about various occurrences (Cresswell, 2013).

Some details about the study design are provided in this section.

### 2.1. Purpose and Significance of the Research

The academic working environments, regarded as the places where mental activities are intense, have taken new shape through an increase in working load and a wide variety of things done simultaneously together with the modern life.

At this point, the need of academicians primarily for a mental as well as a physical serenity has been projected and the related working has been constructed to search out this projection and to specify in which way the probable providing of that need be ensured.

In relation to this purpose, the following questions have been posed to the participants;

1. *What type of working system do you have? Is your working life at the center or is it clearly separated from your private life?*
2. *How does your profession affect your social life? What kind of effects does it have on your family, friends, your spouse if available, and your children, concerning your relationships?*
3. *How would you describe the work intensity you are exposed to?*
4. *What kind of complaints do you have due to the intensity deriving from your profession? How does this intensity affect your productivity?*
5. *Do you feel a need for isolation and to grow distant from everything and even from everybody? In which cases is this feeling prevalent? How do you cope with this situation?*
6. *Could you please make remarks on how the academicians to provide themselves with the serenity in their life on the basis of system and individual?*

### 2.2. Working Group of the Survey

In the survey, the criteria modelling as one of the purposed modelling methods

has been utilised. Persons complying with the research criteria have been assigned via publication scan. The names designated for the survey have been contacted through email or phone call and the request for an interview has been made accordingly. In the end of the interviews, the participants have been asked to recommend a new interviewer conforming to the survey and survey topic, if any and the new names confirming an interview within the framework of the suggestions made by making use of the snowball technique have been included to the working group.

In the survey, 12 lecturers have been interviewed. Being employed at the Süleyman Demirel University has been designated as criteria. This figure has been regarded as sufficient following the repetition of data on the twelfth interview.

Data concerning the lecturers having participated in the survey are depicted at the Table 1.

**Table 1.** The Study Group of the Research

<b>Academic Title</b>	<b>The Names of Participants (Code Name)</b>	<b>Gender</b>	<b>Administrative Tasks</b>
Prof.Dr.	Serhat Bey	M	Yes
Prof. Dr.	Harun Bey	M	Yes
Prof. Dr.	Ertuğrul Bey	M	No
Assoc. Prof. Dr.	İshak Bey	M	No
Asst. Prof. Dr.	Erdoğan Bey	M	Yes
Asst. Prof. Dr.	Amine Hanım	F	Yes
Asst. Prof. Dr.	Beyza Hanım	F	No
Asst. Prof. Dr.	Zeynep Hanım	F	No
Research Asst.	Nuray Hanım	F	No
Research Asst.	Dilara Hanım	F	No
Research Asst.	Selvi Hanım	F	No
Lecturer	Zehra Hanım	F	Yes

### 2.3. Data Collection Technique

The survey has been conducted through in depth-interview technique. During the interviews, semi-structured interview form prepared by the surveyor has been utilised. In the interviews, data have been obtained – as to be given extensively in the following topics – through a voice record device based on the interviewers' permission or in the form of note-taking.

## 2.4. The Limitations of the Survey

This study is confined to the comprehensive interviews of the researcher conducted with 12 different academicians with various titles and tasked in different units from Süleyman Demirel University, to the semi-structured interview form, to the interview records and to the qualitative study and by its very nature to the academic capacity, experience and observations of the researcher.

## 3. Findings

The findings obtained from the interviews conducted during the survey process have been given on this chapter.

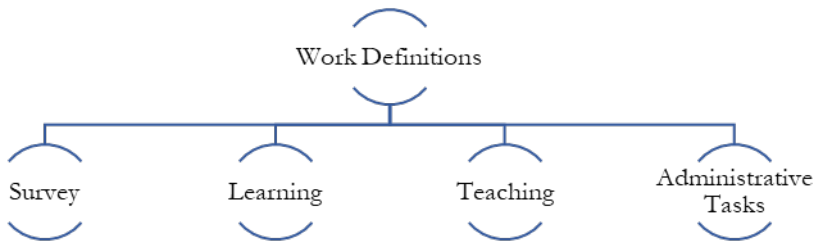
Upper themes intended for the findings have been specified in the form of work definitions, working-private life relationship, intensity, wishing for isolation and serenity providing and sub-themes of each theme and the codes forming the sub-themes have been given as follows:

### a. *Work Definitions of Academicians*

In the direction of the responses given by the participants to the interview questions, that the approach of the working life in academic organisations does not only consist of academic publication and suchlike processes has been observed.

Within this scope, the work definitions of participants have been accumulated under 4 themes. These are survey, learning, teaching and administrative tasks.

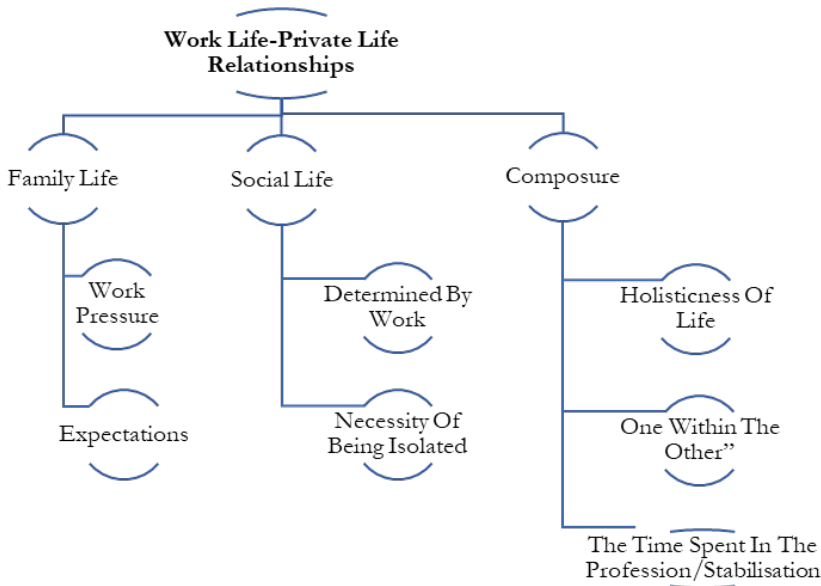
**Figure 1.** The Views of Academicians on Job Descriptions



### b. *Work Life-Private Life Relationships on Academicians*

The statements of the participants related to working life and private life have been evaluated in the upper themes as family life, social life and composure. While the sub-themes of “work pressure” and “expectations” are coming to the fore pertaining to the family life, “determined by work” and “necessity of being isolated” are appearing in the theme of social life. Whereas, the composure as the last theme has been assessed through the subthemes of “one within the other”, “holisticness of life” and “the time spent in the profession/stabilisation”.

**Figure 2.** The Views of Academicians on the Relationship Between Work and Private Life



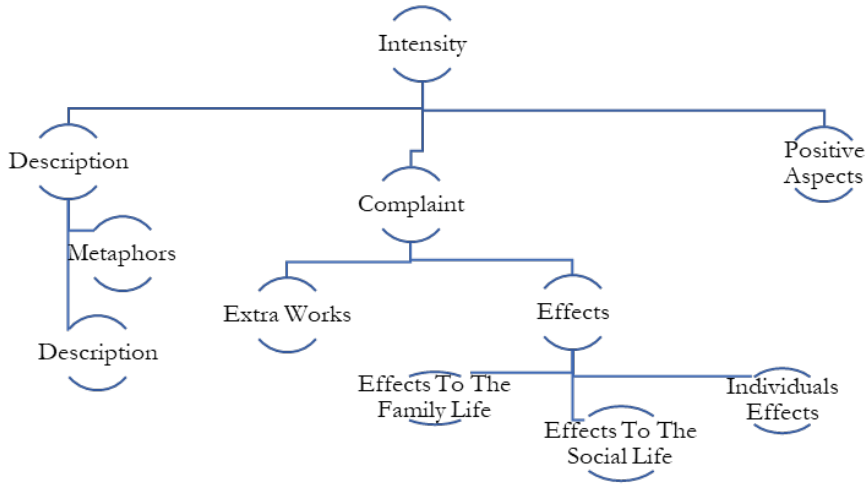
### *c. Intensity*

The theme of “intensity” specified by the participants as a part of their professions has been evaluated under the subthemes of “description”, “complaint” and “positive aspects”. The statements of the participants under the theme of description consist of metaphors such as “bottomless pit”, “working night and day”, “exceptional”, “an automobile with a maximum speed on the autobahn”, “continuous functioning like a clock mechanism” and descriptions such as “working as if immortal” and “an intensity that makes longing for the times as a student”.

In the “complaint” theme, however, the statement under “extra works” is considered as the basic factor boosting that intensity has become remarkable, whereas it has been mentioned in the subtheme of “effects to the working life” that the complaint has diminished the productivity and divided it into many pieces and declined the quality, has affected the family ties, has been a backbreaking one and has weakened the social life under the subtheme of “effects to the social life”. The “individuals effects” have come out around the codes such as head fatigue, making no time for himself, overtime working and physiological effects (fatigue etc.).

The theme of “positive aspects” has come out around the participants’ views that emphasize the “positive aspects” brought together with the intensity. The codes such as living life to the fullest, doing useful things, increasing the productivity and a fatigue that is fondly endured have constituted the content of the theme.



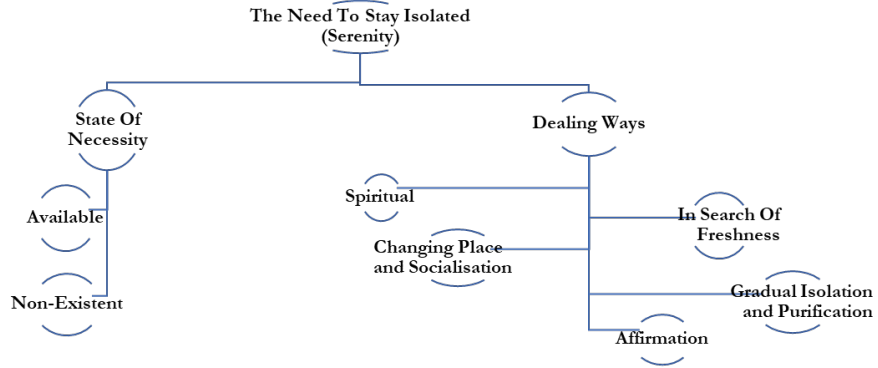
**Figure 3.** The Views of Academicians on Professional Intensity

#### ***d. The Need to Stay Isolated (Serenity)***

The responses as “state of necessity” and “dealing ways” given by the participants regarding their need to have serenity and related to the way they deal with a probable need for serenity have been evaluated with the upper themes. The assessments in this chapter cover the personal experiences of the participants.

The theme of “the state of necessity” has been evaluated under subthemes of “non-existent” comprised of the codes such as many, perpetual, during the undesired assignments, while generating work, works requiring isolatedness, in the events of occasional and physical fatigue, and in the direction of statements as a remedy for isolatedness such as yet already and “available”.

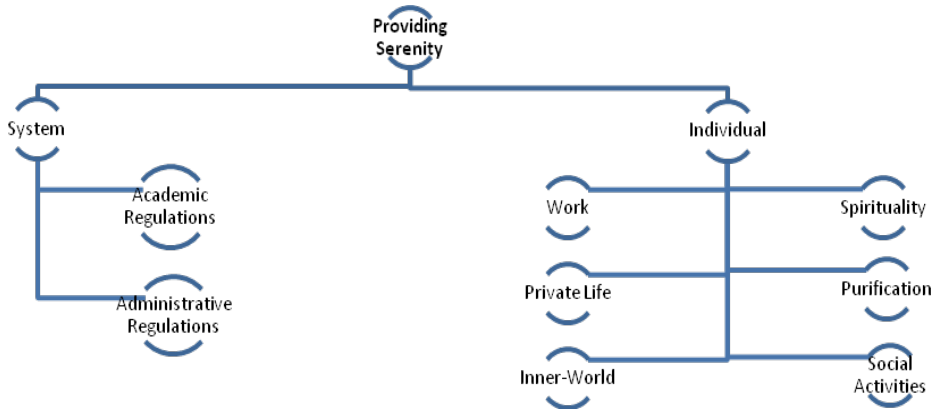
The theme of “the dealing ways”, however, has been evaluated under the subthemes covering the codes of “changing place” and “socialisation” comprised of waiting for death, worship, staying alone with God, journey, spending time with friends, changing place, going to cinema and listening to music and with the codes of “gradual isolation and purification” such as “in search of freshness”, “affirmation”, affirm it, positive thinking, learning new things, meeting new people, making use of night hours, withdrawal to serene places, mind resetting and growing distant from work.

**Figure 4.** The Views of Academicians on the Need to Stay Isolated/Serenity

### *e. Providing Serenity*

Following the approval that serenity is a necessity; the participants have been asked of their suggestions related to the to-dos for providing serenity on the basis of system and individual. The assessments indicated in this chapter have been classified on the basis of “to-dos” rather than personal experiences. The viewpoints of the participants have been examined under two main themes of “system” and “individual”. Under the theme of system, “academic regulations” and “administrative regulations” have been given. In the theme of academic regulations, the codes such as encouraging the research & development, training for time management, prioritising quality, people-orientedness, differentiating teacher-researcher, increasing the number of lecturer, reducing curriculum loads and purification of academicianship from irrelevant issues have appeared; in the theme of administrative regulations, the codes such as separation of administrative issues, review of the administrative tasking definitions and facilitation of peace and security have been available in the statements of the participants.

The viewpoints given in the theme of individual; work, private life, inner-world and spirituality have been evaluated under the subthemes of social activities and purification. Simplification, utilising time management, staying away from ambition and avoidance of home office have been evaluated under the subtheme of “work”; codes such as early marriage, fostering relations for family and centralising private life under the subtheme of “private life”; under the subtheme of inner-world, getting to knowing oneself, non-routine acting, making time for oneself and contradicting the notion that life consists of work only; under the subtheme of “social activities”, the codes such as quality time spending, cultural activities, journey, getting to know new places and meeting new people, sports, community activities, perseverance (sabbatical), changing places; under the subthemes of purification, the codes such as techno-fasting and under the subtheme of “spirituality”, the codes such as recalling mortality, making time for reflection, reciting the Holy Qur'an and questioning the life have been available.

**Figure 5.** The Views of Academicians on Providing Serenity

#### 4. Evaluation and Conclusion

In this study carried out with the academicians from Süleyman Demirel University considered as one of the largest universities in Turkey in terms of the number of students, the need for serenity within the framework of the intensive working tempo of academicians and their experiences during this process and the way of fulfilment of this requirement have been touched upon. By means of the qualitative research pattern, a semi-structured interview has been conducted with 12 academicians and the data obtained from this have been analysed with the method of codification.

Academicians are observed to have researched, learned, taught what they have done and have collected these around the administrative tasks. In this process, it has been stated that the work life has affected the family life and social life as the private life and work life have become intertwined to one another. Academicians have referred to their work intensity via metaphors such as “bottomless pit”, “working night and day”, “exceptional”, “an automobile with a maximum speed on the autobahn” and “continuous functioning like a clock mechanism”.

The academicians describing their works in this way point out the fact that the works done by them have become fragmented and thus the quality of their works have diminished and that they have become physically exhausted, besides the consequences such as isolation from the social life. Such kind of descriptions and complaints has demonstrated us the work-centric shaping of the life of today’s man. That the modern man’s signification of his life in such a hustle and bustle, that he contemplates and apprehends the depth in life seems impossible. The issue, which was brought up for discussion in Furedi’s book (2006) entitled as “*Where Have All the Intellectuals Gone?*”, has been exactly built on this ground.

The suggestions deriving from academicians with the purpose of giving a response to the basic question of this survey are crucial in the way that how academicians can provide with the serenity all along the course of this hustle and bustle mentioned above. In the thematic analysis, the need for serenity has been grouped on the level of system and individual.

For providing serenity on the system level in academic environments, some suggestions such as encouraging the research & development, training academicians for time management, prioritising quality, people-orientedness, differentiating teacher-researcher, increasing the number of lecturer, reducing curriculum loads and purification of academicianship from irrelevant issues have been prevalent.

Among other things, there are +30 students for every one lecturer in the average of Turkey according to the statistics (2020) shared by the Council of Higher Education of Turkey (YÖK), this ratio grows up to 60 at Süleyman Demirel University (2017). These figures, in fact, can be a sign of many problems related to the system. Additionally, although there is no accurate statistics accordingly, the weekly curriculum load of academicians is excessive. In the programs that have Evening Education, the lecturer can be weekly loaded up to 40 hours of courses by also considering “the fees awarded for instruction”. Since there is no differentiation foreseen for researcher-lecturer at the Turkish universities, academicians have become occupied with giving lectures only which constitutes an impediment for them to improve themselves intellectually, to immerse themselves in their field of specialisation, to generate original works and the long and short of it is that impede their longing for wisdom and profundity. In addition, that the academic progress system is based on quantity not on quality lead them to researches that generate findings rather than information. From this aspect on, the system is required to be reviewed for providing the academic serenity.

On the level of individual, however, academicians are recommended to simplify the works conducted, to manage time properly, and to grow distant to ambition and not to transform their home into an office – for the sake of serenity. The suggestion to stop postponing the private life and to stop positioning work into the center of life points at some problems emanating from the work life. The human success should not be work-centric evaluated and a person should be expected to fulfil some responsibilities in the fields such as making time for him, his family and social environment in the usual flow of the life. In this way, a balance in life can be established and the required serenity for a person be achieved.

The “techno-fasting” (referring to grow distant to mobile phone, computer, TV and suchlike technological devices for a while) suggested by academicians for purification is also a cardinal issue in the name of ridding of the elements constituting a bottleneck for our life. The technological devices can be defined as electronic handcuffs applied on our minds in the daily life. All of the works we have done and the course of our daily life have become integrated by means of these devices. In order to turn back to our inner-world, to contemplate and to free our minds from the captivity, it is necessary to go out of this cycle for time to time.

Academicians are required to know themselves better, to question their life course and thus to “go out of this routinised cycle” for the purpose of providing

serenity.

To go out of this routinised cycle means making a break for the intense tempo of work life and making time for off-the-job-activities. For this, to make time for some social and cultural activities (sportive activities, social responsibilities etc.) are also recommended, besides travelling. For drawing a lesson in general and in terms of the signification of life, a following suggestion has been made in Al-'Ankabut-20 of Qur'an as "*Travel through the land*". Moreover, the Holy Prophet Muhammad (Peace be upon Him) has emphasized in His Hadith the necessity of travelling as such; "*Go travelling to remain in good health*".

Every human has experienced that his mind gets refreshed at the time of travelling, that has widened his horizon and taken a chance to give meaning to his life. For the sake of academic serenity as well, it is crucial that academicians go different places, meet different cultures and new people from time to time.

The state of serenity indicates a purification and relaxation for our body, spirit and mind having been exhausted during many assignments we are daily faced with within our work-centric shaped life.

In this framework, we need to question the course of our life to give meaning to our lives and to make reflections on the cause of our genesis. For this reason and for the sake of facilitating serenity, academicians have recommended contemplating on mortality, making self reflexion on the inner-world, mentioning the name of Allah and reciting the Qur'an as the spiritual themes.

On a final note, it can be inferred that academicians have been under intensive work tempo and thus feel the need for serenity. Proceeding from the suggestions made by academicians, the academic serenity can be provided through the following ways;

- On system level;
  - Universities should attach importance to quality rather than quantity,
  - A people-oriented system should be established,
  - The teaching load on academicians should be diminished,
  - Academicians should be orientated to learning, researching and improvement besides the role of teaching,
  - The workload deemed irrelevant for academicianship should be eliminated,
  - The atmosphere of peace and security should be facilitated at the universities.
- On individual level;
  - Academicians should have proficiency in time management,
  - Balance between private life and work life should be established,

- Academicians should make time for themselves as well,
- They should go out of the routinised cycle occasionally,
- Time can be allocated for the off-the-job-activities as well,
- A journey can be made to explore new places and to meet new people,
- Changing place for time to time can be beneficial (perseverance-sabbatical),
- Occasionally, we can disburden our mind by means of techno-fasting,
- Reflexion is cardinal to have peace in mind and to reach serenity,
- It is necessary to questioning the life,
- To worship and mention the name of Allah relieve the human spiritually.

This study is a modest step to open up the issue for discussion. Subsequent to this, every suggestion made for the facilitation of academic serenity is required to be examined in depth.

For example, the question posed as “what does travelling bring to academicians materially and spiritually?” should be thoroughly discussed. The author of this study will keep conducting such surveys in the aftermath.

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