IDENTITY AND COMMUNICATION IN CYBERSPACE
MUDs: GENDER AND VIRTUAL CULTURE

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

İDİL S. SOYSEÇKİN

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
THE DEPARTMENT OF THE MEDIA AND CULTURAL STUDIES

AUGUST 2006

Approval of the Graduate School of Social Sciences

Prof. Dr. Sencer AYATA
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

Prof. Dr. Raşit KAYA
Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

Assist. Prof. Dr. Mutlu F. Binark
Co-Supervisor

Prof. Dr. Raşit KAYA
Supervisor

Examining Committee Members

Prof. Dr. Raşit KAYA	(METU, MCS)	
Assist. Prof. Dr. Mutlu F. BİNARK	(BU, İF)	
Dr. Baris Cakmur	(METU, MCS)	
Assist. Prof. Dr. Mine Gencel BEK	(AU, ILEF)	
Assist. Prof. Dr. Funda Başaran	(AU, ILEF)	

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last name:

Signature:

ABSTRACT

IDENTITY AND COMMUNICATION IN CYBERSPACE
MUDs: GENDER AND VIRTUAL CULTURE

SOYSEÇKİN İdil, S.

M. Sc., Department of Media and Cultural Studies
Supervisor: Prof. Dr. Raşit KAYA
Co-supervisor: Assist. Prof. Dr. Mutlu F. BİNARK

August 2006, 161 pages

This thesis investigates if it is possible to speak about a virtual culture. If so, it seeks to answers to the following questions: Is it possible to mention a culture peculiar to cyberspace or virtual culture is just a mirror of real life culture? Where does the body position? How have been identities experienced? What does fluid and fragmented identity mean? Does it offer a space of opportunities? How has been gender formed on cyberspace? Is removal of gender barriers possible? Answers to all these questions have been explored through text-based virtual reality environments on the Internet called MUDs in which creating alternative identities is possible.

A survey and interviews as well as direct and participant observations for the exploration of MUD environments have been conducted. Mostly, MUDs called, LambdaMOO and Aardwolf, and then Cabülka Cabülsa have become central sites of observations and interviews.

The findings show that cyberspace has its rules and limitations which are not independent from the real world. Since gender is a key component indicating the society interacts, culture of cyberspace cannot stay aside. Despite possibility of gender switching, stereotypical gender performances continue to exist. However cyberspace

is a new and rich communication environment in respect of facilities it offers and its future structure and form largely depend on the users.

Keywords: Cyberspace, Internet, MUD, virtual culture, gender.

ÖZ

SİBERUZAMDA KİMLİK VE İLETİŞİM
MUDs: TOPLUMSAL CİNSİYET VE SANAL KÜLTÜR

SOYSEÇKİN İdil S.

Yüksek Lisans, Medya ve Kültürel Çalışmalar
Tez Yöneticisi: Prof. Dr. Raşit KAYA
Ortak Tez Yöneticisi: Doç. Dr. Mutlu F. BİNARK

Ağustos 2006, 161 sayfa

Bu tez sanal bir kültürden bahsetmenin mümkün olup olmadığını incelemektedir. Eğer öyleyse, çalışmanın cevap bulmaya çalıştığı sorular şunlar olmuştur: Bu kültür, çevrimdışı yaşadığımız kültüründen ne ölçüde farklıdır, ona bir alternatif midir yoksa onun sadece bir yansıması mıdır? Özellikleri nelerdir? Kimlik, özellikle toplumsal cinsiyet siberuzamda nasıl inşa edilmektedir? Bu medyum "kendi" kimliğinin oluşumunda nasıl bir sorgulamayı mümkün kılmaktadır? Toplumsal cinsiyetin yarattığı bariyerlerin ortadan kalkması mı söz konusudur? Bütün bu sorular İnternet üzerinde MUD olarak adlandırılan, alternatif kimlikler yaratma olanağı tanıyan metin tabanlı sanal gerçeklik ortamları vasıtasıyla araştırılmıştır.

MUD ortamlarının incelenmesinde anket ve mülakatlardan olduğu kadar doğrudan ve katılımcı gözlemlerden de yararlanılmıştır. Gözlemlerin ve mülakatlar çoğunlukla LambdaMOO ve Aardwolf ve takiben Cabülka Cabülsa diye adlandırılan MUDlarda gerçekleştirilmiştir.

Sonuçlar, siberuzamın gerçek dünyadan bağlantısını kopar(a)mamış ve kendi kuralları ve sınırlılıkları olduğunu göstermektedir. Toplumsal cinsiyet toplumun nasıl

etkileşimde bulunduğuna ilişkin anahtar bir unsur teşkil ettiğinden, siberuzam kültürü de bundan bağımsız kalamamaktadır. Bir cinsiyetten diğerine geçme olanağı verse de, stereotipleşmiş toplumsal cinsiyet edimleri varolmaya devam etmektedir. Yine de sunduğu olanaklar temelinde değerlendirildiğinde siberuzam yeni ve zengin bir iletişim ortamı olduğundan, geleceğinin hangi yönde şekilleneceği büyük oranda kullanıcılarına bağlı olacaktır.

Anahtar Sözcükler: Siberuzam, İnternet, MUD, sanal kültür, toplumsal cinsiyet.

to my mother, brother, all women
and
to the memory of my father

ACKNOWLEDGEMENT

I would like to first of all to express my deepest gratitude and appreciation to Associate Professor Mutlu Binark who contributed to this thesis by her criticisms, insights and suggestions. She accepted to be my advisor when I lost all my hope of finding a person would be interested in a subject which is not so “popular” in Turkey. Therefore without her, this thesis wouldn’t come about.

I am thankful to Prof. Dr. Raşit Kaya for his suggestions made me much more attentive throughout this study.

I also would like to thank my other examining committee members for their constructive dialogue.

I am grateful to Mustafa Bodur, Şevket Kürkçüoğlu and Yasin Ülkebay for their significant contribution to this thesis. If I hadn’t known them, I wouldn’t find my way on world of MUDs. I should also mention “Sint”, “Andoni” and other habitants of various MUDs for sparing their time to my interviews.

I have had invaluable help from Özgür Yılmaz in reaching informants for my case study. Furthermore, I owe so much to his productive opinions, his patience with my endless questions and to our talks and discussions. I am really grateful to him.

Without the support and patience of my family, this study would not be completed. Very sincere thanks go to Gonca Önder, Hatice Özlem Sarıyıldız and Can Ersen Fırat for their moral support through these hard times.

Last but not least, I would like to thank to beautiful women of Kadın Tiyatrosu who made me feel stronger with their existence.

TABLE OF CONTENTS

LIST OF TABLES

TABLES

CHAPTER I

INTRODUCTION

> The computer… goes from tool (an extension of the human) to machine (which works automatically and imposes its rhythm on man). One the one hand it is closer to a tool in that it does not work automatically, man provided the rhythm, on the other hand it is more independently active than a machine, since it works as a partner in a dialogue in which it raises questions itself… Of course we know that it is "intimate" that it is only a machine; nevertheless, in practice we act toward it as if it were living and thinking…
>
> Slavoj Zizek (2001:18)

In the first half of the nineteenth century electrical telegraph, in the second half telephone, and at the beginning of the twentieth century wireless communication were invented. And with computer technology, development in communication technology has gained great momentum (Özdemir, 2005). Year 1945, Vannevar Bush published his essay "As We May Think" in Atlantic Monthly. "Memex", the "thinking machine", was the first model of a device for individuals to store and easily access their books, records and communications (Packer & Jordan, 2001; Trend 2001). Early computers were designed as calculating machines. And the first fully electronic computer named ENIAC, which belonged to U.S military, was built during World War II. It was approximately 1.9 meters long and 910 centimeters wide. And Bush, before ENIAC completed, developed and introduced his ideas on personal computing. "Memex" was never built but idea behind had great influence on evolution on personal computers (Packer & Jordan, 2001). Haluk Geray (2005) mentions that production of modern computers was enabled by putting solid-states and microprocessors to commercial usage as a result of funds coming from Pentagon. To him, historically communication technologies are firstly used by military and then civil bureaurocracy and multinational companies follow (179-180).

Computers have become important part of our lives. Dream of Vannevar Bush has already been passed over. By the agency of Internet not only storing our books and records have become possible but also accessing and storing others'. But maybe,

the most fascinating development for Bush would be facilities of computer-mediated communication (CMC). CMC enables one-to one, one-to-many and many-to-many communicative practices (Jaffe & Lee 1995). Although there are possibilities of communicating via using sound, graphic and video images, CMC is primarily text-based (Lawley, 1994). If culture and communication is closely connected (Fornäs 1998; Lee, 2000; Strate et.al, 2003), practices via CMC will both affect existing cultural patterns in real life (RL) and also create new ones in virtual reality (VR). In human culture, communication is not limited to words but includes tones and nuances, styles of dress and handwriting, postures, gestures, etc. Words are meaningful with their presentation. And therefore because the fact that virtual environments are dominantly products of words, they will change way of our interactive communication (Reid, 1994).

We talk, shop, discuss, fall in love, play games, have friends, spend time with friends, experience emotional rise and falls etc. in real life. All are possible in virtual communities, except that we are not bound to take our mortal bodies with us (Kitchin, 1998; Rheingold, 2001). Beside this bodiless situation virtual communities stand on "placeless realm", they have their own collective sense, agency, ontology and power (Sørensen). The e-mail, bulletin boards, discussion groups, chat rooms and MUDs have created new types of human interaction (Mihalache, 2002). Without needing physical reality people construct new places, new roles and identities (Waskul & Douglass, 1997). What are the values of virtual culture? Are they speed, disappearance of distance, openness, quick response, individual freedom, and meritocracy? Or is it simply consisted of imported values of off-line cultures? (Macfadyen, 2004)

Cyberspace is mostly used interchangeably with virtual reality. However to some scholars there is difference between two that virtual reality implies thinking, feeling and sensing individually, cyberspace is way of communicating, participating and working together (Kitchin 1998; Cartwright 1994; Stone 1991). To Rob Kitchin (1998) virtual reality is one of the domains of cyberspace. Others are Internet and intranets. Like Internet, intranets allow the transfer of multimedia but they are private, closed networks. They link the offices, production sites and

distribution sites of a company around the world. Specific lines are used and there is no or limited public access to files.

Coiner of the term, cyberspace, is William Gibson who used the term in his science fiction novel *Neuromancer*, in 1984. To him, cyberspace is

> A consensual hallucination experienced daily by billions of legitimate operators in every nation… A graphic representation of data abstracted from the banks of every computer in the human system. Unthinkable complexity. Lines of light ranged in the nonspace of the mind, clusters and constellations of data. Like city lights, receding.
>
> (Gibson, quoted in Kollock and Smith, 1999:17)

According to Michael Benedikt (1991) usage term cyberspace in Neuromancer implies hegemony of corporations, urban decay, life in paranoia and pain. But to him, word "gives a name to a new stage, a new and irresistible development in the elaboration of human culture and business under the sign of technology" (1).

> Cyberspace is globally networked, computer-sustained, computer accessed, and computer-generated, multidimensional, artificial, or "virtual" reality. In this reality, to which every computer is a window, seen or heard objects are neither physical nor, necessarily, representations of physical objects but are, rather, in form, character and action, made up of data, of pure information. This information derives in part from the operations of natural, physical world, but for the most part it derives from the immense traffic of information that constitute human enterprise in science, art, business and culture.
>
> (Benedikt, 1991:122-123)

Howard Rheingold (2001) defines cyberspace as "the conceptual space where words, human relationships, data, wealth, and power are manifested by people using CMC technology" (76). To him wherever CMC technologies become available, people unavoidably build virtual communities. One of the reasons for this enthusiasm is people's need for building communities because the fact that disappearance of informal spaces in real-life. Other reason is CMC enables people to do new kinds of things together by using new ways.

From e-mails to discussion groups, cyberspace allows people to construct experiences, places, identities and relationships (Waskul & Douglass, 1997; Turkle, 1997). Communities in cyberspace both have their own cultural composition and have similarities with physical communities (Sørensen). Main aim of this study is attempting to understand features of culture of social and communicative spaces of the Internet. Is it possible to speak of a culture peculiar to cyberspace or cultural patterns of real life are merely reproduced?

Because the fact that main concern of this study is examining culture(s) of cyberspace, thinking on concept of culture is also important. Word of culture comes from Latin *coloere* and means to inhabit, to cultivate, to protect and to honor with worship. These meanings separated in the course of a time. To inhabit developed through *colonus*, to *colony*; honor with worship through *cultus*, to *cult*. *Cultura* took the meaning of cultivation or tending (Williams, 1976: 77). Cultivation explains development of human mind and behavior via learning (Williams, 1993: 8-9). While this term was widely used from 16th century to 19th century with this meaning, also begins to imply development of society. But with the rise of Romanticisms, culture was begun to be used reference to only spiritual improvement. In the late 19th century culture started to have properties of tradition and everyday life. This last usage which was supported by anthropologists and expanded to entire way of life that behavior patterns, arts, beliefs, institutions and all other products of people, group, or society. Today, this meaning is central to discipline of anthropology (Smith, P., 2001:1-2). Philip Smith narrates from anthropologists Kroeber and Kluckholn six main understandings of culture. *Descriptive definitions* include arts, morals, laws and activities acquired by a member of a society. *Historical definitions* saw culture as a heritage go through generation to generation. *Normative definitions* had two forms. One took culture as way of life with reference to action or behavior as shaping forces. And second stressed the role of values without mentioning action or behavior. *Psychological definitions* saw culture as a device for problem solving. With the help of culture people satisfies their material and emotional needs. *Structural definitions* took culture as an abstraction that was unlike concrete behavior. And *generic definitions* underscored ways of existence or continuity of culture, which implied human interaction (2-3) With arriving of cultural studies definitions on culture have changed. It has begun to be seen as more abstract than and more distinctive from everyday life. Emphasis has been made on "beliefs, values, symbols, signs and discourses", on autonomy of culture. That is to say explaining culture just as a reflection of underlying economic forces, or distributions of power has become insufficient. Art has lost its first place and study of culture has diffused all levels of society. Ideas of cultural superiority or inferiority have, also, lost its significance in

academic studies (4). Coming through Williams, Willis, Fiske and Hall, culture is understood as both a way of life and cultural practices, that is to say it includes ideas, attitudes, traditions, languages, institutions, structures of power, artistic forms, texts, architecture, etc. (Nelson et. al., 1992: 4-5). According to Fornäs and Cohen culture creates both similarity and difference. There is close relation between culture and communication that symbolic communication constitutes culture. When people communicate, they share with and transmit meanings to each other. In this sense culture has double effects that while it gathers certain people sharing similar meanings; also distance them from others. Individuals define themselves as both who they are and who they are not (Cohen, 1993; Fornäs, 1998). Culture forms a society's codes of manner, clothing, language, norms of behavior, and belief systems (Mutlu, 2004). According to O'Sullivan et. al. (1994) the term culture is "multi-discursive", meanly it not possible to used a fixed definition in every context. "What the term refers to is determined by the term itself in its discursive context, and not the other way around" (69). In cultural studies, now, the term is seen as determining part of social activity, not determined part (ibid.).

Study of online social environments, identity has a very popular place because people largely take advantage of opportunities of text-based environments about representing themselves different from their real life personae (Hine, 2000). Another important term for this study is identity, which is not easy to define. According to James Fearon (1999), historically, meaning of identity derives mostly from psychologist Erik Erikson's works in 1950 and was used by 1970 that one's feelings about one's self, character, goals and origins. Late 1980s identity had great importance from historians, anthropologists and many humanities scholars. The simplest answer to question that what is identity will be answers to "who are you?" Meanly, how person defines her/himself. Fearon (1999) uses identity in two linked senses, one is personal other is social identity. Personal identity is attributes, beliefs, desires and behaviors of a person. And social identity implies social categories like race, class, ethnicity, gender, sexuality and citizenship. Identity puts a person as a separate entity but not isolated, rather associated with others. There are two types of interaction between individual and society, direct and indirect. In

direct interaction means that an individual becomes part of wider structures not necessarily with awareness (Allen, 1994: 86). We make our identities but we can't choose conditions determine them. There are less than four forms of identity that are so powerful: race, class, nationality and sexuality (Alcoff, 1993: 3, 5).

Pierre Bourdieu's concept of habitus is worthy of mentioning because of its centrality in his analysis of social identity (Lawler, 2004). According to Deborah Reed-Danahay (2005) Bourdieu's use of habitus emphasizes feelings, thoughts, tastes and bodily postures, meanly dispositions. To Bourdieu, dispositions are socially produced. They are "internalized preconscious and largely determine the actions social agents take" (107). Because the fact that individuals unconsciously internalize their conditions, their tastes and practices are appropriate to those conditions. There is mutual connection between self and social relations that latter is constituted within the self and former is constitutive of social relations (Lawler, 2004). What constitutes society is dialectic interaction between practice and structure (King, 2000).

> The habitus is necessity internalized and converted into disposition that generates meaningful practices and meaning-giving perceptions; it is a general, transposable disposition which carries out a systematic, universal application-beyond the limits of what has been directly learnt-of the necessity inherent in the learning conditions. That is why an agent's whole set of practices (or those of a whole set of agents produced by similar conditions) are both systematic, inasmuch as they are the product of the application of identical (or interchangeable) schemes, and systematically distinct from the practices constituting another life-style.
>
> (Bourdieu, 1994:170)

Habitus enables people to have a common sense, which seems self-evident. There are available goods and services, and people choose ones suitable to their position. Certain practices and representations are perceived by certain agents who posses the code. Meanly, habitus both implies sense of one's place and others'. Agents choose different attributes according to their taste, which comes from classification that they implement (Bourdieu, 1989).

In this study, cultural patterns of virtual reality and identity construction will be examined through MUDs. A MUD is a text-based virtual environment called as "Multi-User Dungeon", or "Multi-User Domain", or sometimes "Multi-User Dimension". But "Multi-User Dungeon" has genealogy coming from Dungeons and Dragons, the fantasy role-playing game without a computer that became very

popular among high schools and collages, in the late 1970s and early 1980s (Turkle, 1997). A MUD is a software program consisting of a database of descriptions of rooms, exits and other objects that multiple users all over the world can connect via telephone lines or the Internet and interact with one another (Curtis & Parc, 1991; Reid 1999; Mortensen, 2002). A MUD is a kind of virtual reality, but not in common understanding of the phrase that computer stimulated three dimensional world of sight and sound that user can feel the position and orientation by wearing special hardware like gloves and electronic helmets. It is a meeting place in cyberspace. A MUD world is entirely text-based. It deals with nothing but words. Users type all commands; these commands and all feedbacks appear on the computer screens of users (Curtis & Parc, 1991). There are different kinds of software, MUSE (Multi User Stimulated Environment), MOO (MUD Object Oriented) and MUSH (Multi-User Shared Hack, Habitat, Holodeck, or Hallucination), but MUD will be used to refer all of them. MUD players are both creators and consumers of the media content. To Turkle, a MUD carries similarities with script writing, performance art, street theatre, improvisational theatre or even commedia dell'arte (Turkle, 1996). MUDs are not just games. They are also and widely used for education, research and general socialization.

In identity construction main importance will be given to gender, because gender is primary element in sorting and defining self and others, it determines how we construct our social reality and conduct interaction with others (O'Brien, 1999). Therefore studying gender will offer significant clues about virtual culture. Gender is socially constructed. Socialization of sex-roles begins with birth. "Women are made, not born…" (Martin-Alcoff, 1993: 3). In giving meaning to our social existence, gender is fundamental (Adam, 2001: 139). It is primary cultural distinction (O'Brien, 1999). "There is nothing about being "female" that naturally binds women. There is not even such a state as "being" female, itself a highly complex category constructed in contested sexual scientific discourses and other social practices" (Haraway, 2001: 31). Van Zoonen (2002) talks about three dimensions in understanding of gender in gender theory: social structures, meanings of being a man and woman as individual identities and experience, and symbolic organization of society. In 1970's as a result of women's movement,

interest of studies moved from sex to gender, meanly distinction between social and biological differences gained emphasis. Gender is consisted of set of social practices and a system of cultural meanings. It is both something we do and something we think with it (Rakow, 1986). In gendering process, a hierarchy is constituted between categories. One or more categories are privileged or devalued. In Western societies there are two divisions as men and women. And while men are associated with public life, women associated with domestic life (Beasley, 2005).

As Rheingold (online edition) stated MUDs are living laboratories for studies of first level effects of virtual communities. MUDs present very rich field for researches on, generally, identity and, specifically, gender issue. This is why I would like to examine gender construction on virtual culture through MUDs.

Since MUDs are rich fields for discussing gender, it is the issue that often discussed in researches not only on MUDs, but also on cyberspace. Then what is the reason(s)/significance of dealing with this subject when there are many studies exploring culture of cyberspace through examining gender on MUDs? First of all common conclusion of these researches is that cyberspace enables understanding "other" through playing with identities. Owing to research field is MUDs, playing with identity mostly means playing with gender. In this sense culture of cyberspace is seen as gender neutral (Curtis & Parc, 1991; Bruckman, 1993; Mazur, 1994; Reid, 1994; Mortensen, 2002; Turkle, 1997). This study is intended to examine what happens to gender as a primary cultural distinction. Has cyberspace a potential that conventional gender boundaries will be erased or they are reproduced in their current form? Being different from mentioned studies, the study will give main attention to adventure MUDs. Therefore, cultural patterns of cyberspace will tried to be read from point of, mostly, adventure MUDs. As it is recognized there are two types of MUDs as social and adventure depending on playing and communication styles of users. Detailed description of these types will take place in the Chapter three.

There are terms unique to CMC, like netiquette, flaming and newbie, which are important for understanding habitus of participants. Netiquette marks unwritten but

commonly applied rules appropriate behavior in CMC interaction. But these rules are not electronically distributed so new users called newbies have to learn rules by trial and error. Flaming is hostile or highly critical messages which may be send for criticizing users breaking norms of CMC or may be just for hostility (Lawley, 1994).

Examination of culture and identity, specifically gender identity, in this study will be through perspective of cultural studies that is very hard to draw clear-cut boundaries. But it does not mean that cultural studies include everything. Identity, which is one of the central issues of cultural studies, is seen as product of social relations and experience (Slack & Wise, 2002: 493). Main concerns of cultural studies are arts, beliefs, institutions and communicative practices of a society. Practitioners have significant place in cultural studies because they see themselves as politically engaged participants. Textual analysis, semiotics, deconstruction, ethnography, interviews, phonemic analysis, psychoanalysis, content analysis and survey can provide significant view and knowledge by one by or in combination (Nelson et. al. 1992: 4-5). Like methodology, theory is also interdisciplinary (Nelson et. al., 1992; van Zoonen 1994; Barker et. al., 2001; Stokes, 2003). As the name implies cultural studies is study of culture, specifically contemporary culture (During, 1993). Cultural studies explore culture in two ways; one is through its own specific mechanism and other is through aspects of a social formation like economic and political forces. Economic forces are cultural because they involve a set of meaningful practices, which include the social relations of production and consumption and also design and marketing problems (Barker et. al., 2001). Cultural studies is important because of increasing capability of a researcher to see thing in more complex manner and accept difference, thus avoiding reductionism becomes possible (Fornäs, 2002).

Gender, culture and media can be approached many different research methods and analysis techniques (van Zoonen, 1994). In this study feminist way of understanding was tried to be developed. According to Brenda Dervin (1987) gender is seen as primary societal organization by feminist scholarship. Female experience is main focus. Feminist scholarship aims giving women a voice in a

world that denies or suppresses them. Activism deriving from questioning vales of the system has a significant part. Feminist scholarship "is transformative in that it is concerned with helping the silent speak and is involved conscious rising" (109). A Cooperative, participatory, interdisciplinary, and nonhierarchical way is used for pursuing its aims. One of the central debates of feminist research is the power relations between researchers and researched. A feminist researcher has conscious of being women and researcher. Therefore researcher may avoid identify with the research subject, and unequal power between researcher and informant (van Zoonen, 1994).

In this study interview, direct and participant observations were methods used for examining both types of MUDs. According to Jane Stokes (2003) interview is typical method of studying audiences in media and cultural studies. Observation, focus groups and surveys are other methods used, mostly in combination. Observing audience behavior is called as ethnography, which is derived from anthropology, but while anthropology deals with the "exotic", ethnography looks the "ordinary". Interview is commonly used in combination with ethnographic methods. As Belkıs Kümbetoğlu (2005) mentions interview enables having detailed knowledge on meanings do not reflect to people's behaviors. By reason of users of online environments are from around the world, face-to-face interaction is not highly possible for doing interview. Actually as Hine (2000) states, there is no need to interact face-to-face because virtual ethnography is conducted *in*, *of* and *through* the virtual. Especially, coming face to face which is not a simple matter for not only MUDders but also other environments, necessitates high trust gained after considerable time of online interaction. Therefore, face-to-face open-ended interviews in this study were conducted only with two Turkish MUDders. Other interviews were done online on MUDs, LambdaMOO and Cabülka Cabülsa.

Participant and direct observations took place on Aardwolf and again on LambdaMOO because they were popular MUDs. MUD Magic and MUD Connector were the forums benefited for attaining MUDders' ideas on specific subjects.

Additionally, a survey was conducted for examining adventure MUDs. And other sources were transcripts of sessions on MUDs, e-mails sent to me by MUDders and ideas of MUDders displayed in MUD forums. While survey questions were formed Internet using practices, construction of identity in MUD environment, and distinctiveness and/or similarities between off-line and online worlds were aimed to measure. Questionnaire was composed of both closed and open-ended questions. Most of closed-ended questions, which were intended to measure Internet using practices and affinity of participants to computer mediated communication, were placed in the first part of the questionnaire. The second part included closed and open-ended questions in which sceneries similar to adventure MUDs were formed. These sceneries were constituted with the help and supervision of people who have played adventure MUDs for a long time. Friendship in MUDs and effects of MUDs on daily live were main concern of the third part. And the last part was consisted of demographic questions purposing to understand structure of participants. Before the questionnaire was conducted, it was given to 10 players and their answers and comments were taken into consideration for the last formation of it. Survey was conducted between October 2005 and January 2006. Announcement of the survey was made in a bulletin board system (BUCES) and an email address was left for whom may want to participate. After their response by email, survey was sent. And they sent their answered questionnaires back. Furthermore other announcements were made on MUD Magic[1] and MUD Connector[2] which were popular MUD forums. And URL of the survey was submitted for whom may want to answer the questionnaire, which was formed as a web survey in English[3]. And lastly, another announcement for Turkish version of the web form was made in Cabülka Cabülsa. 30 questionnaires sent by email and response rate was 93 %. There were 124 participants took part in the survey. 88 of them were males, 35 were females. Data were evaluated by using SPSS (Statistical Package for the Social Sciences) 13.0.

---

[1] www.mudmagic.com

[2] www.mud.connector.com

[3] http://www.mud.gen.tr/quest (recently unavailable).

The study is consisted of six parts. Because the fact that culture of cyberspace is not independent from its enabling developments and facilities like invention of computer technology, Internet and World Wide Web; second part includes history of computer-mediated communication beginning from invention of Internet. Due to virtual culture will be examined through MUDs; third part is devoted to detailed description of MUDs' environment, which will be explored separately as adventure and social MUDs. In the forth part, theoretical background on virtual culture and question of identity will be introduced. Methodology and case study will be explained in the fifth part. Reasons for conducting survey, depth interview and non-participant observation will be discussed. Description of variables, sampling, data collection, analysis procedures, and limitations will be displayed. Results of the survey, depth interview and non-participant observation also will be introduced in this part. And conclusion will take place in the last part.

CHAPTER II

HISTORY OF COMPUTER MEDIATED COMMUNICATION (CMC)

2.1. History of the Internet♠

The origin of Internet, the electronic network of networks, was based on a question: How could US authorities communicate and remotely control weapons in the event of a nuclear war? However networks were protected or armored, its switches and wires would be vulnerable to an atomic attack. Another immediate target would be any central authority, any network central. Solution came in 1964 from Paul Baran, RAND Corporation, America's the most important Cold War think thank. Network would not have any central authority. It would be based on simple principles. All the nodes would be equal in status to other nodes in the network. Each node would have its own authority to originate, pass and receive messages. Thus, if big pieces of the network had been blown away, separately addressed packets, those messages themselves divided into, would be found on survived nodes. Donald Davies, in UK, independently came to same conclusion with Baran. He described dividing messages into 'packets' for storage and forwarding using a process of 'packet switching'. During 1960s, this idea was discussed by RAND, MIT (Massachusetts Institute of Technology) and UCLA (University of California, Los Angeles). In 1968, in Great Britain, by The National Physical Laboratory set up the first test network of these principles. And shortly afterward, the Pentagon's Advanced Research Projects Agency decided to fund a larger project in USA. The first node of the network was installed at the Los Angeles campus of the University of California. Then, nodes were installed at the

♠ This part is based on texts of Bruce Sterling (1992), Funda Başaran (2005), Elizabeth Reid (1994), Rob Kitchin (1998), Paul DiMaggio & Eszter Hargittail & W. Russell Neuman & John P. Robinson (2001).

Santa Barbara campus of the same university, at the University of Utah, and at the Stanford Research Institute. This network consisted of 4 nodes was named as ARPANET. And when system was okay, it was left to these universities to use for research purposes. At the same time, other institutions were encouraged by DARPA (Department of Advanced Research Projects). E-mail services had first been used on the multi-access project of the mid 1960's. Users of a common machine could live message for each other and thus exchange information. In 1970, Ray Tomlinson at BBN wrote first program that allowed mail to be sent across a distributed network. The program was quickly circulated between all of the ARPANET sites and by 1971 the two most widely used applications were e-mail and remote login services. Thus, long distance personal computer-mediated communication was born. While number of nodes in ARPANET was 15 in 1971, by 1972 it rose to 37 nodes, which were in both universities and government research organizations. The most important period in the evolution of Internet was, in 1974, development of TCP/IP as different communication protocol. Before, the standard for communication was NCP (Network Control Protocol). TCP (Transmission Control Protocol) converts messages into stream of packets at the source, and then restores them back into messages at the destination IP (Internet Protocol). After this development, much more computers had begun to connect to the system. Network grew and demand of autonomy from the military was begun to be voiced by these institutions. In 1983 ARPANET was divided into two networks; one is for research use, ARPANET, other is for military use, MILNET. In 1984 the National Science Foundation got into the act, through its Office of Scientific Computing. The new NSFNET meant newer, faster and shinier supercomputers; faster, upgraded and expanded links. In 1986, 1988 and 1990, other government agencies -NASA, the National Institutes of Health, and the Department of Energy- participated in. In 1989, at the European Organization for Nuclear Research (CERN), development of World Wide Web is the other important advancement. Other nations also adopted the technology. Network continued to expand and, in 1990, was opened to commercial use. Personal computing has extended rapidly and thus potential number of the Internet users has increased. Furthermore, Internet has become more user-friendly and accessible to

people who are not professional as a result of helpful applications. In a year, network had approximately a million users. However main breakthrough came in 1992, when Tim Berners-Lee at CERN, Geneva, developed the World Wide Web. Here, text, image and sound could combine in a wide range of information. The documents created were also hypertext documents, allowing users to link directly to other relevant sites. In late 1993 a program called Mosaic was developed at the National Center for Super Computing at the University of Illinois. Mosaic, developed by the computer science students who would later create Netscape Communications, provided a graphical interface for the WWW. In 1995 the WWW became the service with the greatest traffic on the Internet. Today, in 2006, Internet population is 1.8 billion (Computer Industry Almanac).

2.2. BRIEF LOOKS

2.2.1. Electronic Mail and Discussion Lists

ARPANET was designed for making easy the use of remote computers; program and data sharing between these computers. But, by the second year of operation, what was recognized that most of the network users sharing information, not facilities. File transfer had bigger portion of network traffic and users spend most of their time by writing and reading electronic mail. When ARPANET became operational, mailing list was intended. It gave possibility to people in large groups to communicate easily. One of the earliest and most popular mailing lists was SF-LOVERS used by science fiction funs (Reid, 1994). The oldest and most popular form of interactions on the Internet is e-mail and discussion lists. An individual can send a message directly to another person via email. In an email discussion list, a message sent to group address is then copied and sent to all email addresses on the list. These lists are for discussion and distribution of information on various topics. As a result of writing new messages or replying old ones, a group discussion can be developed. A single person or a small group who owns email lists, are called as moderator. All messages those came to a list pass through a single point, which gives possibility to moderator(s) to control content of the message and people who wants to contribute to list. Thus, moderator(s) can censor content of messages or forbid people from joining list. There are open lists that

everybody can contribute but they can be controlled or closed by their moderator(s), if it is necessary. E-mail and discussion lists are asynchronous form of communication, which has several advantages. A group can interact without everyone gathering at a particular time. Although all members of group do not have same schedule or are in close time zones, they can still exchange messages and participate discussions (Kollock & Smith, 1999). But of course, it has some disadvantages too. Visitors should register which may be discouraging. High number of posting may be overwhelming to readers. Since everything posted reaches to all list members, people may be exposed to unwanted messages (Preece & Maloney-Krichmar, 2003)

2.2.2. The Bulletin Board System (BBS)

Bulletin Board Systems are also known as conferencing systems that are another form of asynchronous communication (Kollock & Smith, 1999) They allow participants to create groups based on topics; access news lists; use chat facilities; connect to and download information from other boards. BBSs are important because they were pioneers of general file sharing and public access services. And also people, who are not from academia, began to involve in computer-mediated communication (Kitchin, 1998).

The roots of BBS go back to 1977. Ward Christensen and Randy Suess created a program called MODEM for transferring files by telephone system between microcomputers. In 1978, they created Computer Bulletin Board System. And in 1979, they updated the program to XMODEM and went online public in Chicago. The conversation was limited to personal computing. After 1993, bulletin boards sprat throughout Japan, Europe, and Central and South America (Kitchin, R., 1998). There are a lot of BBSs. But the most well known are the Usenet, the Well and ECHO. Also commercial online services like American Online and Microsoft Network have popular bulletin board discussion groups (Kollock & Smith, 1999). But the Usenet is the largest conferencing system. It is a way of managing multiple public conversations about specific topics, conversations that are not located or controlled in a central site but spread throughout the system (Rheingold). Three students at the University of Carolina invented it, in 1979. Their purpose was

being able to disseminate information between multiple people than email and mailing list provided (Reid, 1994). It was originally designed for carrying local news between two universities in North Carolina. This is why Usenet groups are often referred to as newsgroups. USENET is worldwide-distributed discussion system. There is no one program or package can be called "the Usenet Software". There are different software packages enable people to read messages stored in a network and to add their own articles (which messages are called) to the database[5]. The Usenet has no central authority to control content or participants. No one owns the most Usenet groups. Everybody can read the contents of a Usenet newsgroup, create entirely new newsgroups, or contribute to one (Kollock & Smith, 1999). Usenet, in a similar way in email services, enables people to read and respond to specific conversations about specific topics. But because the fact Usenet postings are public, it allows many-to-many group communication (Rheingold). It is nearly impossible to answer Usenet's size, shape, structure and dynamics because everyday hundred of thousands of new messages are posted and there is no way to read them all (Smith, M. A. 1999). To Smith, Usenet is "huge, global, anarchic and rapidly growing" (195). In the Usenet, there is hierarchical arrangement of newsgroups. Each hierarchy varies according to number of groups it contains, number of messages received and number of people who contribute those messages. The first part of the name of the group shows the hierarchy. For example, the *news* hierarchy contains groups in which people discuss Usenet itself. The *talk* hierarchy is for debate. There are hundreds of different hierarchies, but only thirteen of them display general interest. These are shown in the following table:

Table 2.1: The 13 most important Usenet hierarchies[6]

Hierarchy	Description
alt	Wide variety of miscellaneous topics

[5] FAQ (http://www.faqs.org/faqs/usenet/what-is/part1/), http://www.harley.com/usenet/whatis-usenet.html , http://www.vancouver.wsu.edu/vis/online/html/what-i~1.htm

[6] http://www.harley.com/usenet/whatis-usenet.html

Table 2.1 (continued)

bionet	Biology
bit	Miscellaneous
biz	Business, marketing, advertising
comp	Computers
humanities	Literature, fine arts
k12	Kindergarten through high school
misc	Miscellaneous
News	Usenet itself
rec	Recreation, hobbies, arts
sci	Science and technology
soc	Social and cultural issues
talk	Debate, controversial topics

Hierarchy "alt" is the largest of all. It has 29% of all newsgroups, 22% of at the posting and 24% of Usenet participants (Smith, M. A, 1999).

2.2.3. Internet Relay Chat (IRC)

Jarkko Oikarinen in the Department of Information Processing Science at the University of Oulu, Finland developed IRC, in 1988. His purpose was adding real time discussions to OuluBox, a public bulletin board service (BBS). When Oikarinen began his project, OuluBox already had a program, Multi-User Talk (MUT) which had been developed by Jukka Phil, gave possibility to chat in real time. What MUT had lacked was channel facility of IRC. The channel feature facilitates users to join into specific discussions by connecting to a specific channel. In 1989 several friends of Oikarinen from other Finnish and Swedish universities, run the IRC server program on their computers, which were on the Finnish network. As a result of usage of IRC by other Finnish universities, program began to be heard. Jeff Trim from the University of Denver and David

Bleckmann and Todd Ferguson from the Oregon State University set up the first IRC servers outside of Scandinavia. Therefore, users in Denver and Oregon could start to chat with users in Finland and Sweden. In 1990, although 117,86 servers, there were only 41 users. But in January 1991, a boomed occurred and number of IRC users became 300, because during the Gulf War, people with PCs in Kuwait reported daily news from the occupation. In March 1991, for the first time, United States based IRC servers (69) became more than non-US based ones (61). Explosion had begun in 1991 continued to grow and, by April 1997, reached 30.000 visits to IRC servers per month (Hamman, 1993).

IRC is a synchronous form of communication that can be obstructed by speed of modem, typing abilities and/or knowledge of the system. There are various channels differ and take name according to content and context of communication. Everybody, in the system, has a nickname and each channel contains a list of nicknames within the channel. Anyone who wants to view and participate chat channels can do those, but there are also private channels for private communication. Private message can be sent and received without the importance of person's online location in the system (Waskul & Douglass, 1997).

IRC could be seen as a forerunner of MUD systems. Conversations taken place in channels resemble MUD-rooms, but there are no characters, no descriptions for channels and no interactive objects. (Serpentelli). Only way people to present themselves are creating nicknames, which take place of everything in the absence of physical presence.

2.2.4. Electronic Communication in Turkey

There are many factors in introduction of digital communication to Turkey. Geray (2005) mentions that although this new technology was presented as a great opportunity in the context of making development difference between our country and others; obtaining equality between poor and rich, rural and urban; and generating "information society", the most significant factor was push of new right economy policies, after 1980, for being linked to international economy, which required digital communication applications. Another factor was need of a digital network among all member nations of NATO. Besides, increase in allocation of

share to telecommunication sector created appropriate environment for applications of digital communication.

The first wide computer network was established and developed by universities. In 1987 TÜKAVA (Universities and Research Institutions Network of Turkey) developed first Internet technology was pioneered Ege University. However, it was not sufficient enough before technological developments. In early 1990s, Middle East Technical University (METU) began to a project supported by The Scientific and Technological Research Council of Turkey (TÜBİTAK). As a result of this project, in 1992, Internet connection of Turkey has been obtained. As it is all around the world, in Turkey, after an academic start Internet has expanded to other fields. In 1993 TÜBİTAK and METU formed TR-NET, an informal organization, and provided Internet connection for many institutions and enterprises in Turkey. In 1994, TR-NET and Turkish Telecom came together and began to negotiations for better infrastructure of the Internet. Negotiations led to a new project TURNET (National Internet Network), which was put in tender, and Sprint-Satko-METU consortium obtained the contract. However before signing the contract, METU and in 1997 Satko left the consortium. Therefore only an American communication company Sprint stayed. It has world wide leading role in privatization of communication institutions. As a result of many legal and financial problems, TURNET did not keep up with the demand. Consequently operation for a new infrastructure TTnet was started. A 35 millions dollar was put out the tender and Alcatel became preferred bidder. When TURNET was established, TÜBİTAK decided get out of business of directly supporting the Internet in Turkey. But it began to develop national education network. Thus, in 1996 National Institutional Network and Information Association (ULAKBIM) was created as a center of TÜBİTAK. ULAKBIM's notion is to give technical help for the national information system by creating connections between information centers. And shortly after ULAKBIM was found, National Academic Network (ULAKNET) was begun to be created. And in 1997, it came into use (Özdemir, 2005; Wolcott & Goodman, 2000). In meanwhile, in 1995, the first Internet version of a Turkish newspaper and magazine appeared. And Internet newspapers became very important for Turkish people who lived abroad. As a result, media companies had

recognized commercial potential of the Internet. However, usage of the Internet was not prevalent in general use. Thus, major media companies began to form partnerships with multinational companies (Dogan Media Group with Times Warner and Dogus Media Group with NBC). These partnerships resulted with strengthened infrastructure and new marketing campaigns. And advertisements became very effective to establish parallelism between the Internet and Turkish Culture. Advertisements' characters were chosen from the lower middle-income group and most popular actors of Turkish Cinema animated these characters[7] (Özcan, 2002).

According to Turkish Statistical Institute's ICT Usage Survey on Households and Individuals, 2005 8,66% of households has access to the Internet at home. All the individuals in 16-74 age group, proportion of computer use is 17.65 % and Internet use is 13.93 %. Those proportions are 23.16 % and 18.57 % for urban areas, 8.28 % and 6.05 % for rural areas respectively. Proportion of computer and Internet use by gender is 4,33% for females, 9,60% for males. Compared to other parts of the society, Internet use is common in universities. However, educational uses of Internet in Turkey are at the beginning of the road (Usun, 2003). Nevertheless use of Internet other than educational institutions is still worth to consideration. In this sense I would like to speak of three sites that play a part in their own fields: Kaos GL, Flying Broom (Uçan Süpürge), BIA (Bağımsız İletişim Ağı) and Karahaber[8].

Kaos GL is a group founded in 1994 to unite Turkey's homosexuals in the struggle against discrimination. Kaos GL has been publishing the journal Kaos GL since it was founded. The group owns the Kaos GL Cultural Center where many cultural activities, meetings and film shows are held. And in the center the first gay and lesbian library was built. Kaos GL website is prepared in two languages; Turkish

[7] Especially two advertisements have become successful. One (e-kolay.net) was directed by Sinan Çetin and starring was Kemal Sunal, famous comedian of Turkish Cinema. Characters varied from engineer to farmer in middle-income group and message was everybody could find something related to his/her areas of interest. Second advertisement (ixir.com) film was produced by Ali Taran Creative Studio and based on two street vendors. Although they were uneducated, because of using Internet they could read Financial Times daily and familiar with many terminologies in computer engineering and had close attendance to opera and classical music events (Özcan, 2002).

[8] http://www.kaosgl.com, http://www.ucansupurge.org/, http://www.bianet.org, http://www.karahaber.org

and English. Former is, naturally, more comprehensive. The website is so important because, like in many other countries, in Turkey homosexuality is not welcomed. In spite of the quarterly journal, a lot of people take advantage of online content that reading this journal is not easy issue. On the site there are various headings includes important information on like family, military, education, homophobia, law, media, psychiatry and psychology, health, non-governmental organizations and human rights. Also people have possibility to share their experiences, especially on process of recognizing their sexual preference and on how they have coped with reactions of their family and surroundings when they explained it. This website not only enables people to share their experiences and access important information but also unit them to take into action politically.

Flying Broom was found in 1996, in Ankara for being communication center between non-governmental women organizations and has begun to work for forming woman network. As a result of project on Local Women Reporters Network, accessing local news about women is possible through the website. Another important facility is database of women organizations. Besides, many subjects on human rights, education, working, media, and politics are available. Furthermore on the site, there are links of recent campaigns about girls and women. International Women's Film Festival enables people to watch "woman films" from around the world. Through the website, bring informed about the program of the festival and also participating is possible.

BIA (Independent Communications Network) is 'establishing a Countrywide Network in Turkey for Monitoring and Covering Media Freedom and Independent Journalism' project. 80% of the project's budget is met through a grant contract under a European Union program, European Initiative for Democracy and Human Rights (EIDHR). BIA brings together more than 130 local newspapers and radio and television stations. The network aims at promoting co-operation of the local media on a productive basis and establishes a new channel for honest journalism. It presents journalistic activities at its website. The editorial desk, comprising of four editors and a reporter, provides daily specialized coverage focusing on human

rights, children's rights, gender and minority issues, as well as reedited news and information from local media. The website also contains two sub-sites 'The Women's Window', focusing on women's rights and issues concerning women and 'News in English', a selected English version of daily bianet output. Furthermore BIA monitors and reports violations of freedom of expression, human, women and children's rights issues and provides free consultation and guidance to local media. Therefore accessing many news flowing from local sources that otherwise inaccessible in mainstream media.

Karahaber defines itself as a video-action workshop. It emphasizes/is based on an argument that making a film is not a privilege anymore as a result of video cameras. Therefore its main focus is contributing to social memory by recording various social struggles and/or social issues. In this sense Internet is the environment for sharing videos and texts. Thus people can watch and be informed about many events a day after. These videos are not raw materials but a kind of short films edited basically. And they are always there for reminding what happened in the past; showing what is happening today and giving an idea on what will happen in the future in Turkey. Karahaber is like an audio-visual version of bianet because it gives place to news that mainstream media ignore.

As mentioned before, although the Internet use is not widespread in Turkey, these kinds of examples above give hope on the existing part.

2.2.5. MUD History[♣]

The development of computer games goes back to 1949 that engineer Ralph Baer added a simple tennis type game to television set for succeeding his task given by Loral Company on building the best television set. But Loral Company rejected the idea and lost opportunity to patent the first video game. Same lost of chance happened again in 1958. Engineer William Higinbotham, while working at a nuclear research lab in US, Brookhaven National Laboratory, created a game

[♣] This part is based on texts of Richard Bartle (1990), Elizabeth Reid (1994, 1999), Amy S. Bruckman (1993, 1997), Noel Germundson (1994), Sherry Turkle (1997) and Torill Mortensen (2003).

called “Tennis for Two” by using technology developed to the track the trajectories of bombs.

Origin of MUDs is found in text-based adventure games. The first of such games was “ADVENT” which was written in 1967 by Will Crowther and Don Woods. It was an adventure game took place in “Tolkienesque” setting, based on fighting enemies, struggling obstacles and, at the end, discovering treasure. By the late 1970s, these kinds of games were single player games. When research institutes in the United States had joined ARPANET, networked, interactive and multi-user games had begun to flourish. In 1979, at Essex University, Roy Trubshaw and Richard Bartle put a multi-user text world on ARPANET and called it MUD (It is commonly referred as MUD1 to avoid confusion with the generic use of the term). At the beginning, the game could be only played by students at the university. But after a year or so, players from outside the university began to access from their homes by using dial up modems. Nearly at same time, Alan Kleitz independently made a similar program called “*E*M*P*I*R*E*”. After a time, people who played games based on MUD1, had begun to write their own MUAs (Multi User Adventure), mainly because the fact dial up ports on university machine was limited and game was only available late at night because of processing capacity. Following ten years, all MUDs developed were fantasy-style games. Players gained points by competing with each other, killing monsters, solving puzzles and finding treasure.

In 1987, Alan Cox who spent a lot of time playing MUD1, decided to design his own. He gave name of AberMUD that comes out town of Aberstwyth that Cox lived. This game is still played today. In 1989, an important change had occurred in MUD world. A graduate student at Carnegie Mellon University, James Aspnes, made the first, so-called, social MUD by removing the monsters and magic swords, combat-oriented commands. Also, while until that time extending virtual world was in the hands of either the owners of computer the game run on or players who dedicated their most of time playing and completing what is needed to succeed in winning; he let everyone to extend the virtual world. He called this software as TinyMUD. This approach attracts people who didn’t like scores points

or beating other players and liked to be equal. Their play focused on communication and world creation. But the capacity of creation was limited to only basic objects, rooms and exits. Complex actions couldn't be defined. Thus, programmers made other software with more powerful facilities on building like TinyMUCK and TinyMUSH. TinyMUSH has more liberal teleportation rules than TinyMUD. Players can come into existence in other players' creations without permission. For more "serious" purposes, AstroVR, a community amongst astrophysicists, has been developed by Pavel Curtis and Xerox Parc. Another project is MediaMOO, which is designed for developing professional community amongst media researchers. Beginning from 1990s, number of MUD programs increased quickly. Each program comes with its technical advantages and disadvantages in the means of computer hard disk space or memory run the program. While there are hundreds of different MUDs in operation, it can be talked about two general types: *Hack' n Slash* or adventure type MUDs which focus on combat and competition, and include LPMUD that one of the most popular combat MUDs, DikuMUDs that newer but similar to LPMUD, and so on. Social type MUDs focus on social interaction and building virtual world by creating one's own objects and architecture like TinyMUD and so on. Other than these, there are COOLMUDs, ColdMUDs, DUMs, MAGEs, MOOs, MUCKs, MUSEs, MUSHes, TeenyMUDs, UberMUDs, UnterMUDs, UriMUDs and YAMUDs (the latter being an acronym for 'yet another MUD'). During this development period, environment of MUDs has diversified. Although the fantasy worlds and science fiction worlds are still the most common, actual and historical places has been also added -like Moscow, Wild West, Ice Age, etc. This is why there are different denominations for abbreviation of MUD which represent not only the original program written by Richard Bartle and Roy Trubshaw but the entire program genre.

2.2.6. MUD in Turkey[♦]

MUD started in Turkey in 1993. First MUD was Narwhal 2000, and then Rorqual 4000, Nolta 2222 and Istakoz 4000 were opened in 1994. Middle East Technical University was an important place in the context of servers. Because the fact that

[♦] This part is based on expressions of Yelbüke from Cabülka Cabülsa, and Ripley from BUCES.

it spread in very short time and there were many players, computers in dormitory labs begun to be locked. In 1996, this situation was recognized by administration and playing MUD in labs was forbidden. Around 1997, MUDs started to disappear at METU. During 1994-1997 only two MUDs were opened and closed: Basking 6300 and Mako 9000. Therefore, until 2000-2001, a dead period begun in Turkey because there were few people having Linux based servers and these people either were not interested in MUDs or did not know how to use. In 2000-2001, Lost Legends (Kayıp Efsaneler) was set by Polish-Turkish man who was the first person initiated a project for setting a Turkish MUD. In 2002 Far Worlds (Uzak Diyarlar), in 2004 Cabülka Cabülsa was established.

Turkish MUD means that everything (areas, commands, vs.) is in Turkish. But all MUDs called as Turkish MUD do not carry this feature. They are, mostly, MUDs that only areas are translated to Turkish.

Today there are Kayıp Efsaneler, Cabülka Cabülsa, Showland, Nolta 2222 and Outlands.

CHAPTER III

EXPLORING MUD ENVIRONMENTS

> MUDs are living laboratories for studying the first-level impacts of virtual communities… Welcome to the wild side of cyberspace culture, where magic is real and identity is a fluid.
>
> (Howard Rheingold, online edition)

As mentioned before, MUD stands for Multi User Dungeon; text based virtual environments in computer databases that people use words and programming languages. There are two categories of MUDs; commonly referred by MUD users as "adventure" and "social" MUDs. Although particular MUD program belongs to either category, differentiation between them is not only dependent on programming difference but mostly on style of interaction they offer. Though there may be some MUDs consisting elements of "social" and "adventure" style, MUDders widely use them for making distinction between styles of social interaction (Reid, 1994). Adventure MUDs are sometimes called as Hack'N'Slash MUDs.

There are several ways to connect a MUD. Firstly one can use telnet after finding the MUD's network address and port number. However telnet is bad way to connect to most MUDs that it doesn't do text wrapping and while one is typing if someone says something, it makes a mess. This causes seeing what one is typing and following what is happening on the MUD to become hard. Therefore, people prefer to use client programs, which are other programs for connecting to a MUD. They provide useful things such as separating one's input line from the output lines and warps words after 80 columns.[9]

Each MUD player is represented by an "avatar" or "character" s/he creates. Avatar derives from Sanskrit *avatāra* means "descent". In Hinduism an avatar or avatara or avataram, is incarnation of an Immortal Being in human or animal being

[9] (http://www.mudconnect.com/mudfaq/mudfaq-p2.html).

(Wikipedia). Avatar and character are, mostly, used interchangeably. However Richard Bartle (2001) makes distinction between avatar and character that former is representative of a player and latter is representation. Avatar "is really just a puppet… It refers to itself as a separate entity and communicates with the player as such "I can't open the door". It is a mere convenience, a tool." But a character is extension of a player's self, it is a personality. Immersion of the player to the game is deeper. Reports on character are as if they happens to the player like "you can't go that way". Furthermore, researchers like Sherry Turkle and Alluquère Roseanne Stone use persona while referring beings created in MUDs (Mortensen, 2003). While avatar and character is steps to immersion, persona is the immersion. Player is that being (Bartle, 2001). To Bartle, when player and persona merges, people begin to live a MUD not play. All these three usage may betray how people interpret issue of identity on MUDs. Because the fact that character is most commonly used phrase both by players and researchers and under the light of Bartle's definition, in this study the term character will be used.

When a person first logs onto a MUD, she or he creates a character. This creation includes deciding character's name and gender in social MUDs; race, class and alignment are added in adventure ones. It can be said that there are few common styles for selecting names like from myths, fantasy or other literature; from real life, from names of concepts, animals, everyday objects etc. Players can rename themselves whenever they want. But names must be unique. It is possible for a character to be male of female regardless of the gender of the player. All players must determine gender of their character, and then pronouns used by the MUD program are set. In many MUDs, a character can also be neuter, plural, hermaphrodite and genders come from science fiction novels. After selecting gender, the person writes a description of what the character looks like. This description is marked by a number of properties representing weight, age, physical condition and so on. In MUDs there is perfect anonymity that nobody can discover each other's real-life identity. On some MUDs (like MOOSE Crossing or 8 Bit or Cabülka Cabülsa), players may have more than one character and may switch between them.

In this part I will try to describe MUD environments in detail for getting the picture that what kinds of "laboratories" MUDs are for attempting to understand culture of cyberspace. Because the fact that there are two types of MUDs, two styles of interaction, they will be explored separately as adventure and social. All examples on structure of an adventure MUD will be taken from Aardwolf[10], which has established in 1996 and become one of the most popular MUDs.[11] And LambdaMOO[12], which will be source of examples on social MUDs, is the one of the oldest continuously operating MUDs. It has established in 1990 by Pavel Curtis and Xerox PARC[13], is a MUD Object Oriented.

3.1 Adventure MUDs

Adventure MUDs are the LP (long play) families of MUDs, including DikiMUD and AberMUD, which are level based, have their own level system. Adventure MUD universes are dangerous. Risk and competition are the most fascinating features of them. There are monsters to kill, puzzles to solve, new skills and spells to learn, areas to explore, combats to fight, quests to be experienced and people to communicate.

3.1.1. Characters

Each player must create a character, which includes deciding a name, class, rage, alignment and gender. These are compulsory for beginning the game.

What be thy name, adventurer? aka

Is this the name you want to use, Aka [Y/N]: ? y

Welcome New Adventurer!

After deciding name of the character, one is guided through the new user creation process. First step is choosing class, which should be decided wisely because it

---

[10] Host name: 66.162.28.88, port: 23

[11] (http://www.topmudsites.com/)

[12] Telnet: telnet://lambda.moo.mud.org:8888/

[13] http://cobot.research.att.com/lambdaMOO.html

determines abilities of a character. Although classes are not completely identical in all adventure MUDs, there are slight differences in number of classes and description of them. Classes determine specific style of adventuring. Aardwolf classes are as comes next:

Mage : High powered spellcasting class. Many offensive spells but weak in unarmed and weapon based combat.

Warrior : Pure fighting machine. Warriors thrive on combat but cannot master the subtlety of thieves or the magical talents of mages.

Thief : Masters of poison and treachery the thieves are a secretive class. The thieves' mastery of darker magics makes them a deadly enemy.

Ranger : The protectors of the realm. Excellent fighters that can also draw magical powers from the forces of nature.

Psi : Mystical spellcasting class about which little is known. A psionicist's magical ability comes from within.

Paladin : Noble warriors that pride honor and justice above all else. Skilled in combat and holy magic but completely master neither.

Cleric : Spellcasting class more based upon defensive and healing magics. Combat skill more effective than mages but weaker combat spells.

Choose your character's class : thief

Deciding class leads race selection. There are nineteen races available in the Aardwolf (see Appendix A), and a player can choose whichever s/he wants. But depending on player’s choice of class three categories appear on the screen: suggested, difficult and other races. Because the fact that some races are more efficient at certain classes than others, getting experience is easier. Therefore selecting from suggested classes will be suitable for a new player. Others who want challenge can choose from difficult races. Every class/race combination offers unique playing experience. For a thief character suggested races are Drow, Halfling Quickling and Wolfen.

Select your mortal incarnation : drow

Following question is gender. In most of adventure MUDs, there are only two genders available, male and female.

```
What sex will you be? [Male/Female] : f
```

What comes as next is player's statistics (stats) roll. Stats which are the attributes define a player's abilities, are very important because determine the style of a character. Value of each stat is defined by the computer depending on race, and a player can keep them or take chance on better stats. Each race has different value of attributes. For example a giant can gain strength easily but gaining wisdom is harder, for an elf reverse is the case. There are six stats; strength (STR), dexterity (DEX), constitution (CON), intelligence (INT), wisdom (WIS) and Luck (LCK) (for brief description of what each stat does, see Appendix B). Every MUD has help files; therefore in each step it is possible to read brief explanations and to reduce probability of making mistake. It won't be exaggeration to say that for a new player playing is nearly impossible without these files. There are also players who carry helper flag near their characters' name. They can answer every kind of question about mechanism of the MUD. The best stats for each class are also can be found in help files, thus deciding on keeping or continuing to try stats roll will be easier. For example as a thief my character should focus firstly on dexterity and then luck comes, which is more important than for most classes. Then strength and constitution follow. Wisdom and intelligence are not too significant that they can go with defaults (see Appendix C for best stats for other classes). When a player starts the game, her/his character has standard stats based on his/her class. There is possibility of developing each stat by training. The value of any stat can range from 1 to 500. The maximum training depends on character's level. The higher the character's stats the more powerful the skills and spells become.

```
-[ PLAYER STATS ROLL ]------------------------------
Str  Int  Wis  Dex  Con  Luck   Practices  Trains  Hps
---  ---  ---  ---  ---  ----   ---        ------  ------  ---
 11   12   14   14       10     12         12          10      30        Keep these? : n
 11   15   13   18       10     14         12           5      40        Keep these? : y
```

Hps means hit points, which are the life-blood of a character. Losing hit points occurs when one hit by monsters, players, etc. If Hps reaches –10, character will die.

Alignment selection follows stats. Alignment determines how evil or good a character is. Also many spells and pieces of equipment can only be used by evil or good characters. Moreover, it determines which monsters are better for a character to kill. Monsters have also alignment thus killing a monster of same alignment brings much more experience points. There are 3 categories; good, neutral or evil.

You may be Good, Neutral, or Evil.

Which alignment? [G/N/E] : n

Welcome to Aardwolf. May your adventures be mystical, challenging and rewarding.

You feel your dagger skill increase. You have been equipped by Mota.

After these compulsory selections, character is ready to play. As soon as connecting a MUD, description of the MUD's virtual environment comes to scene. On Aardwolf, a character begins his/her life from Adventurers Guild (G):

You are in the first room of the legendary Mud School. To see your surroundings, type 'MAP'. You can also type 'HELP MAP' to see what the symbols on the map mean. Go North to begin your adventure.

In all MUDs, action and communication proceeds by commands. Mostly used commands are say, go, look, tell, recall and emote (see Appendix D for full list of commands). By using "say" command, player can communicate other players in the same area. Whatever one types by "say" command, it appears on screen of other players in the same area. If one wants to talk a player privately, "tell" command is available. "Page" command enables communicating with a character that is not in the same area. Communicating non-verbally is possible by "emote" command. "Emote," allows one to make statements about what s/he is doing. With "look" one can see his/her environment and other's descriptions. Moving is possible by mentioning directions such as north, up, southeast. Most of the commands have abbreviations like l for look, a colon (:) for emote, n for north etc.

When one enters the following:

say Hello there. I am new here

What sees on his/her screen should look like this:

You say, "Hello there. I am new here."

Everyone else sees:

Aka says, "Hello there. I am new here."

Typing emote smiles happily appears people's screen as

"Aka smiles happily"

When someone enters a room or announces that they are going to leave, it is common to use emote to wave at them, to welcome them or say goodbye respectively. Information on someone enters a room or leave is always active. There are many channels in MUDs. It is possible to turn on or off them. For example "advice" channel for advising newbies, "answer" channel for questions and answers, "ftalk" is for talking with friends, "race talk" is for talking one's own race only, "rp" is in character/role-play channel, "tech" channel is devoted to discussion of MUD or non-MUD related technical issues, "curse" for whom wants to swear (full list of channels is available in Appendix E).

When one starts to game texts begin to flow. Here is a typical session of an adventure MUD:

Elrast has arrived.

Elrast goes to sleep.

Terrible Tyrn flies in.

Orgasmic Shriek shrugs helplessly.

Advice: Your newbie guide will melt if you drop it. Read 'help keep' to learn how to avoid dropping it by mistake.

Advice: Use the 'visto' command to make yourself always visible to friends.

Someone enters into a golden chaos portal and disappears.

Caska has entered the realm of Aardwolf.

Kuj stops using a garbage can.

A White page SOLD to Wazoo for 1,050 gold.

A new day dawns in Midgaard, all appears fresh and clean.

Herk questions 'where is a good place to level at 136?'

Gathaldrium answers 'desert doom'

WARFARE: Caska has been slain by Cyris.

Characters grow; get hungry, thirsty and sleepy. They must find safe places to sleep and rest. Biological needs are important on most of adventure MUDs and characters are informed by messages from the game program that let them know they are hungry, thirsty and tired. If these needs are not satisfied, those characters will die.

You are thirsty.

You are hungry.

You question 'where can I find some water?'

Saelle tells you 'There's a fountain one pace south of recall, but you should drink milk -- it fills both hunger and thirst. :) There're milk fountains dw and nws of recall.'

You say ‘thank you’

There are places for buying some food or drink something, which will be explained in detail later. Finding a safe place for sleeping is vital otherwise those characters may be murdered in their sleep by monsters or another character. Before leaving the game, player should rent a room in one of the hotels for ensuring his/her character and possessions will be safe until s/he connects again. Or else, thieves generated by the MUD program may steal things from the character and s/he may be subject to attacks of monsters or other characters. However safety places do not protect characters from starving. Connecting at certain times is necessary for keeping the character alive. Therefore adventure MUDs require some level of dedication from players.

Raising a level becomes possible by gaining experience points comes from killing monsters. They are called mobiles abbreviated as mobs some of which are aggressive. When a character comes face-to-face an aggressive mob, should be

ready for immediate attack from it. On the contrary other mobs only attack in the case that character attacks. Before fighting a mob, ‘consider’ it is significant for understanding whether killing will be possible or not. Actually, depending on characters’ levels, there are certain areas, which will be explained later. Meanly, every user cannot explore in every area of a MUD. Therefore, in an area that a character can explore has killable mobs. Anyhow, there will be some mobs more powerful than others is the same area, and checking before attacking will diminish probability of being damaged, because finding less powerful mobs is always possible. By using map of MUD, one can see where mobs are.

There is a wimpy aggressive monster leashed here.

[44/44hp 100/100mn 138/150mv 473tnl] > kill monster

Your pierce scars the wimpy aggressive monster. [11]

The wimpy aggressive monster’s digestion bruises you. [3]

The wimpy aggressive monster exclaims 'Hey Aka, you can't kill me!'

The wimpy aggressive monster says 'You might as well flee and read the sign in the room outside.'

Your pierce grazes the wimpy aggressive monster. [8]

The wimpy aggressive monster has a few minor scratches.

The wimpy aggressive monster 's digestion misses you. [0]

Your pierce nicks the wimpy aggressive monster. [9]

The wimpy aggressive monster is slain by a final deadly stab!!

You receive 139 experience points.

You raise a level!!

You gain 11 hit points, 15 mana, 21 moves, 2 practices and 5 trains

The wimpy aggressive monster's leg is sliced from its dead body.

You get a pair of heavy boots from the perforated corpse of the wimpy aggressive monster.

You get a metal bracer from the perforated corpse of the wimpy aggressive monster.

You get 11 gold coins from the perforated corpse of the wimpy aggressive monster.

Mota gives you 1 gold coin for your perforated corpse of the wimpy aggressive monster.

As it is seen above, taking possessions from corps is possible. For taking benefit, character must wear them.

[44/44hp 100/100mn 150/150mv 367tnl] > wear boots

You wear a pair of heavy boots on your feet.

You feel your recall skill increase.

However, wearing or carrying too many things is not good because makes character heavier and prevent her/him moving. Thanks to "drop" command.

Killing one another is probable on some adventure MUDs. It is called as player killing (PK). And on many of them is heavily controlled. There are two ways of regulating player killing technically. A player who wants to player killing must set a "user killer flag" on his/her character. Only the characters carrying the flag are allowed to be attacked by the program. Secondly attacking is occurred only between characters that have close levels. Meanly a 10^{th} level character can only attack 10^{th} level and above except a combat. PK system is widely used by clans which are important part of adventure MUDs. For example in Aardwolf clans have many features like owning recall rooms, jails, donation rooms, bank accounts and hospitals. Also they build clan halls including all these features, thus defending the halls require PK. However this does not mean every clan PK, some do not. Here are the several examples of clans on Aardwolf:

Twinlobe: The clan dedicated to all-round mental development.

Dragon: The order of the White Dragon, a warrior based clan.

Bard: An ancient guild of travelers and storytellers.

Romani: Caravan of traveling nomads, based on the life of gypsies.

Every clan has rules its own and thus requirements change clan to clan. For applying a clan, a character must have all required attributes. For example for Twinlobe Clan:

Before you can apply, you must have reached at least level 50 in the mud, and must have completed a minimum number of quests two times the levels you gained while you didn't have the hunt skill, plus three times the number of levels with it. Once you fulfill these requirements, you will have to show your creativity, your knowledge and in what ways you make use of them.

There are also bots, which are programs, behave like players. They can map, react to keywords, take players its short-term memory and forget over time, like and dislike players, help and communicate with players.

The AardRok Cafe (G)

You are standing inside the small bakery.

Keebler the Baker looks at you calmly, wiping flour from his face.

Keebler the baker asks 'Good day, milady! How may I be of help today?'

Keebler the baker winks suggestively.

Managing and maintaining the game belongs to the immortals (Imms), which might be called also Gods or Admins. They have great control on the game. In the strict hierarchical structure on the top creator of the game stands, then other wizards follow him/her. That is to say, there is hierarchy also among wizards. While some of them deal with technical issues of the MUD, others take care of player's problems. When a new immortal is needed, the current immortals choose among the people they believe will make good. Aim of most of the players is being able to become a wizard one day.

3.1.2. Objects

MUDs are filled with objects. Actually characters and places are also objects. Every object has a name and description. Objects can serve different functions. They can perform useful functions like signs, plaques and maps. Signs and plaques are for warning or informing characters. And ever character needs to have map of the MUD to be able to know where s/he is at that moment, where specific places are, to see exits and mobs. Maps are given to characters by the program as soon as they start the game. "Look map" or "map" commands are enough for looking to a map. "Look sign/plaque" or "read sing/plaque" commands enable character to learn what is written on them.

There is a plaque on the wall (type 'look sign' to read it)

look plaque

```
 ____________________________________________________________________
 /                                                                    \
/                                                                      \
|  Important information, please remember....                         |
|                                                                      |
|  You may own as many characters as you wish, however...             |
|  When signing on another character, DON'T just close the window |
|  Use the 'quit' command.                                            |
|                                                                      |
|  OTHERWISE, YOU CAN AND WILL BE CHARGED WITH MULTIPLAYING.          |
|                                                                      |
|  For more information, read 'help policies2'                        |
\                                                                      /
 \____________________________________________________________________/
```

map

```
 -----------

      |[D] [#] [D]|

       ---     ---

          [!>

              ---

         |<*> [*]|

              ---

      |[!] .*> [!> [!]|

       ---     ---
```

Symbol # implies where one's character is at that moment, --- implies wall to the North/South, * is other players, | is wall to the East/West, ! is mobs, D is donate room, < is down exit and > is up exit.

Additionally, there are normal equipments and special quest equipments. Players may own them by getting from the copses that they killed, by purchasing, by bidding or by taking from donation rooms. As mentioned before, to gain the benefit of an object, one must “wear” it. “Wear all” command enables holding, wearing or wielding each suitable object in one’s inventory. If an object’s alignment does not match one’s alignment, or if it is heavy, or one is inexperienced to use it properly cannot hold, wear or wield that object. Some objects give skills or penalties.

You wear a pair of heavy boots on your feet.

You feel your recall skill increase.

Normal equipments may vary from roses, candles, and plates to swords and magical bracelets. Gold is used for purchasing these equipments. Getting gold is not difficult. Mobs, especially at higher levels, give a good amount of gold. But optimum level for gold is killing mobs that matched or slightly weaker than one. Because the fact that certain of a time a routine is run that program add gold all mobs in the game. Therefore it is possible to get more gold from mobs in less-used areas or kill same mobs again and again. Besides, there are weekly lotteries. Players buy tickets and choose 3 numbers in 1 to 50, or let numbers to be selected randomly. Who gets all 3 numbers rightly will win great price, who gets 2 numbers win secondary price. For participating lottery, one should got to lottery store and buy ticket. Each ticket costs 1000 golds. Amounts of prices depend on how many tickets are sold.

[Newbie] McBeth: LOTTERY: Current lottery jackpot is at 77,313,600 gold.

Quest points, not gold, can purchase special quest equipment, which is very powerful and often contains special powers such as permanent haste or sanctuary. Quest points are gained by completing quests, which consist killing monsters guilty of crimes within a certain period of time (real life time).

“Auction” command is used to put a new item up for a sale via Auction Inc. Normal equipment auction runs every time. One can put items on auction, block any time for others to bid on or bid on something one desire. Auction Inc. charge a

10% commission on all items sold. Also one can be taxed by her/his clan. Auction notifications appear during a session:

Kogitsune is auctioning translucent Robe (Level 13, Num 798). Current bid is 100

A potion of protection SOLD to Galaban for 105 gold.

Or by typing “bid list”, current list can be seen:

[Auction Inc. (tm) - Current List of Inventory]

Num	Seller	Item Description	Lvl	Last Bid	Time
820	KamLyn	A demon school backpack	158	100	41
819	Vivastar	Glasses of wisdom	198	100	34
818	Akiraso	The Amulet of Love	36	1,000	29

Special quest equipment only takes place when a superhero decides to auction some of her/his special equipment. This auction has its own unique channel. When a player reaches level 200 on Aardwolf, is known as hero. One step further is becoming a superhero or level 201. This costs 500,000 golds and 1000 quest points. A Superhero cannot gain levels but increase her/his power every 1000 exp. Exp is stands for experience is get from a kill which depends on several things: number of players in one’s groups, one’s level and alignment versus the monster’s level and alignment, and some random variation. Other than killing, improving in a skill and spell through use also mean gaining experience. Fleeing or recalling of combat cause lost of it.

[40/40hp 100/100mn 287/350mv 1000tnl] > x

You need 1000 xp to level. You have 1000 xp total.

Apart from auction, objects can be bought from and sold to a shopkeeper.

If one have an object that s/he no longer uses, can donate it thus others may use it. Donated objects go to the donation room. For taking those objects one must have enough level to use them. Donated objects cannot be auctioned or sold to shopkeepers. Some clans have their own donation room. When a member of a clan donates an object, it will automatically go there. But if s/he wants, can donate object to the global donation room.

Donation Room

(Glowing) Sophia's purse [73]

(Magical) a sachet of gentian [74]

(Magical) the head of Ivar [0]

(Magical) (Humming) Sacramental Carafe [1]

(Magical) Aura of Self-Improvement [41]

(Magical) 12 red roses [1]

When one looks to the other player with “look” command, can see what s/he is wearing.

<Used as light> (Magical) (Glowing) (Humming) a hallowed light

<Worn on eyes> (Magical) (Glowing) (Humming) Visor of Holy Guidance

<Worn on left ear> (Magical) (Glowing) (Humming) a Zirconium Stud

<Worn on right ear> (Magical) (Glowing) (Humming) a Zirconium Stud

<Secondary weapon> (Magical) (Glowing) (Humming) Dagger of Aardwolf

<Sleeping> (Magical) (Glowing) (Humming) V2 Trivia sleeping bag

3.1.3. Places

Setting is very important for an adventure MUD, because it is one of the significant factors for players to select a MUD. Well-written rooms and objects will positively affect new players (Bartle, 1990). World of MUDs is structured into different rooms and areas. On Aardwolf there are 16058 rooms and many areas. Each area has its own size, theme and monsters. Characters can explore areas only congruent to their levels.

From	To	Lock	Builder	Area Name
1	5		Diku	The Adventurers Guild
1	5		Mort	The Orchard
1	210		Valkur	Rivers, Streams & Creeks
15	30		Valkur	Kul Tiras
180	201	150	Trippitaka	The Astral Travels

Every room has a name, description and exits. “Look” command enables one to see description of a room and other characters in:

The Collegium (G)

Although appearing dilapidated from the outside, you are struck as soon as you walk through the door into this building. Tapestries and paintings reflecting many of the greatest deeds performed in history are tastefully placed upon the walls, no doubt there to inspire you to still greater things. As you walk around, you notice a number of different rooms, a gymnasium, in which you could attain the peak of physical fitness, a large library, to increase your knowledge and a debating chamber to enhance your wisdom. Overseeing all this is a man, grizzled of face but kind of spirit.

The sailor, Sinbad, welcomes you to the collegium, and hopes that here, you may find what it is you seek...

[Exits: north up]

Sinbad the Sailor is here, waiting to share his vast knowledge with you.

Bundle is here.

Kelp is here.

Building an area including mobs, rooms and objects belongs to builder players. There are several steps for becoming one of them on Aardwolf. An application process exists and it has certain times posted on Announce board. Firstly one should write an outline to an immortal. This outline consisted of idea/plan, level, range and size of the area. Accepted players are given information on how to connect to the Builder’s port. After connection, a short meeting is held on in which various rules are discussed and player’s character and area will be set up to be ready for building which is required spending a lot of time.

Art of Melody

Battles after battles, you're worn out by the tense situation and the constant need to be alert in case someone sneaks up and attack you. As you roam in the forest, Musical notes float transversely past you in all directions. The source is common, right up ahead. This may just be a new experience you ever will have. A musical world. What exactly lies ahead? You never know until you enter.

Added Jan 17, 2004.

There are banks for players to prevent their gold stolen by thieving mobs. It is possible to deposit or withdraw an amount of gold. When one gets hungry, should go to a shop, buy something and eat. But certain things are sold to players at certain level.

```
The AardRok Cafe (G)

You are standing inside the small bakery.  A sweet scent of Danish and fine bread fills
the room.  The bread and Danish are arranged in fine order on the shelves, and seem to
be of the finest quality.
You buy a blueberry danish for 2 gold.
You eat a blueberry danish.
You are no longer hungry.
```

For quenching thirsty, there are fountains of water and milk. Milk is advisable because it feeds at the same time.

There are many shops on Aardwolf:

Healer	[Heals and whatnot]
Baker	[Food]
Baker/delivery	[Deliver food to other players]
Armorer	[Armor levels 5, 10]
Questor	[Type help quest]
General Store	[Waterskins, lanterns]
Flower shop	[Deliver flowers to other players]
Weaponsmith	[Weapons levels 5, 10]
Magic Shop	[Wands, staves, potions]
Pet Shop	[Buy mudding friends (help pet)]
Boat Shop	[Boats]
Apothecary	[Expensive potions]
MAP SHOP	[Maps to areas in game]
Leather Shop	[Armor levels 0, 3]
Fido-Express	[Deliver items to other players]

As it is mentioned before, developing skills/spells and abilities are possible by training and practice, which take place in the MUD school. There are train and practice rooms. Number of sessions depends on one's score at that moment.

Train Room

This is the guild's training room, run by an adept of Valkur. It isn't extremely large, and is covered by tools that train physical and mental abilities. Like small everyday objects, to weight lifting systems.

[Exits: east]

(White Aura) An adept of Valkur is here, training young students.

Adept says 'Welcome, Aka! As a thief, you should focus on training your Dexterity and Luck.'

[40/40hp 100/100mn 344/350mv 1000tnl] >train dexterity

You spend 1 training sessions increasing your dexterity!

You now have 22 dexterity and 4 trains remaining.

Your next training session in dexterity will cost 1 trains.

Practice Room

(White Aura) The priest of Vladia is ready to help you practice.

Vladia's adept asks 'So Aka, you wish to become a wise adventurer?'

Vladia's adept says 'Let me teach what you need to survive the harsh world.'

[40/40hp 100/100mn 350/350mv 1000tnl] > practice dagger

You practice dagger.

Your new skill level in dagger is 72%.

Other than MUD school, there are many introductory level areas. After reaching 6th level, one cannot enter MUD school, should train and practice in other places match with her/his level.

Everything has rules as it is seen from the beginning of this chapter. I think the most interesting one is about graffiti, which means leaving a hidden message in a room that other players may find later. Adding graffiti in a room is possible if there is not already and it costs 2 trivia points. Also erasing someone else's graffiti is probable by 4 trivia points. It is not allowed to leave graffiti with swearing. If there is, they are cleared as soon as being recognized.

Lastly, MUD marriages are worth to be mentioned. Marriage, which is taken seriously, brings certain benefits. A spouse has their own channel that visible to

only each other. They can use each other's equipment and share their private place. They are informed about if their spouse is logged on or off. They can loot each other's corpses without needing consent. Players must be at least level 10. For proposing a marriage and accepting the proposal one must be in the Cathedral in Midgaard. After paying necessary fee that 1 quest point and 100 golds for level, couple is married. If they want to perform a ceremony, this should be done before accepting the proposal. A couple may choose to do their own ceremony by using automated marriage system or may have Imm-run one. If a marriage goes bad, divorcing is possible at any time. An immortal can divorce spouses and equipment is given to their respective owners. After divorce, one cannot marry again for 30 days. But by spending 10 trivia points, remarrying earlier becomes possible. If one of the spouses deletes, other is considered as widowed and can marry again immediately.

3.2. Social MUDs

The original social MUD is TinyMUD designed by Jim Apnes in 1989 (Coster, 2000) for escaping from competitive structure of adventure MUDs.

> Most adventure-style games and earlier MUDs had some sort of scoring system which translated into rank and often special privileges; I didn't want such a system not because of any strong egalitarian ideals (although I think that there are good egalitarian arguments against it) but because I wanted the game to be open-ended, and any scoring system would have the problem that eventually each player would hit the maximum rank or level of advancement and have to either abandon the game as finished or come up with new reasons to play it. This approach attracted people who liked everybody being equal and drove away people who didn't like a game where you didn't score points and beat out other players (I did put in a "score" command early on since almost everybody tried it, but most players soon realized that it was a joke). I think that this effect created a kind of natural selection which eventually led to the current egalitarian ideals. I like the egalitarianism, but it wasn't my original goal.
>
> (Apnes, quoted in Rheingold online edition)

Social interaction is first and user's creativity is second focuses of social MUDs. Reid (1999) mentions a survey of 583 users on LambdaMOO. They were asked how they spent their time on the MUD and result showed that 57.26% of user's time goes to socializing, 14,63% to exploring others' creations, 14,14% to building and 6,99% to competitive gaming and puzzle solving, and 6,98 to other activities.

3.2.1. Characters

When one connects to the LambdaMOO, being different from many social MUDs, s/he is allowed to move around as a guest character till his/her permanent character name is accepted by the administration of the MOO. S/he must give a unanimous e-mail address to the application process starts. It lasts few days one to have character her/his own. When a guest player does not select his/her character's gender, then it becomes neutral by the program. Because the fact that in social MUDs, choosing a class, race or alignment is not a necessity even they don't take place as selection categories, writing a description to the character is significant for differentiating players. On social MUDs, there are various gender alternatives. On the LambdaMOO available genders are neuter, male, female, either, Spivak (indeterminate), splat (a thing), plural, egotistical, royal, and 2nd-person. After deciding gender of a character, pronouns are set by the program. *She* for female, *he* for male, *e* for Spivak, *it* for neuter, *we* for royal, *they* for plural and so on.

As it is on adventure-style MUDs, on social MUDs communication and action are enabled by commands. Different from adventure style, there are whisper and page commands. Also commands for speaking, for non-verbal communication and for building are much more widely used on social types because communication and creation are main focuses. And since importance of communication, players stress on writing their characters' descriptions.

Whenever a character enters to or leave from the same room, information appears on the screen of all players in there. If people do not know each other, first thing they do is, mostly, using "look" command for having an idea.

Eli7 enters from the north

Look Eli7

Almost happy. Mostly gay. Definitely perverted. E proudly displays eli7's Official Helpful Person Badge. E is carrying a backpack with a Linux penguin. E has a M-16 rifle strapped over eir shoulder. E is awake and looks alert.

Carrying:

a cloud Proposal For A New ASCII MOO Cow

Ultimate Uber Geek Trophy

As it seen this example, gender of Eli7 is Spivak because of its pronouns is used by Eli7.

look legion

Legion (distracted)

A man of medium height and build. His saffron toga nicely complements

his reddish skin and glowing red eyes.

Legion (distracted) is wearing his Secret Ruler of the MOO badge.

He is awake, but has been staring off into space for 6 minutes.

Look Ricca

A lady who paints the sky with stars!

As she looks at you, her wide, expressive eyes sparkle in amusement and set off an exquisitely kissable mouth. Her tawny hair tumbles over her shoulders freely, wild and shining. An elegant silver locket hangs against her breast, shining in the light, suspended from a delicate chain. A Dress of Stars floats effortlessly on her, shining light from distant points in the universe. It outlines her shapely body, and captures her spirit. A pair of sheer black stockings cover his legs given them a smooth appearance.

When one looks another, latter is informed about that and thus recognizes someone pays attention on his/her.

Rosy_Guest looks at you.

Different from players of adventure MUDs, social MUD players don't have to regularly attend because there are no "biological" needs for survival of characters. They don't get hungry, thirsty or need for sleep. There are no monsters, combats, killing or dying. A player logs off without trying to find a safe place for his/her character to sleep. Actually on LambdaMOO when a player logs off when the character is in a room other than coat closet, housekeeper comes and carts the character off to bed. Communication and creation take place of competition. Here is a session from LambdaMOO:

Le teleports to The Entrance Hall.
Le enters from the north.
Le waves.
Le hugs lis warmly.
lis [to Le]: er i mean
lis [to Leg]: i need an opinion
The housekeeper arrives to cart eli7 (asleep) off to bed.
lis grins.
Le [to lis]: I don't like G. Bush
lis [to Le]: bangs good or bad
Le [to lis]: Ohhhhh
lis [to Le]: i havent had bangs since 4th grade so i am weirded out so far
Le [to lis]: I wasn't sure if you just wanted a random opinion
lis [to Le]: i like random opinions too
lis giggles.
Le [to lis]: I'm on dialup right now. It's a lot more stable than my neighborhood network wifi connection, but slower.
lis nods to Le.
Le [to lis]: Cute dachshund
lis [to Le]: where dachshund?
Le [to lis]: I've seen the older picture of you.
Le [to lis]: On your flickr page.
lis [to Le]: there is no dachshund silly
lis [to Le]: pippa isa sri lankin leopard hound and valentine is a minshep
lis throws her head back and cackles with insane glee!
lis says, "or in the real world pippa is a rottie pit mix and valentine is a shpherd beagle mix"
Le grins at lis.

The session above was taken place in the Entrance Hall, in a public space. While some people hang out, have a talk in some popular places like La Cantina de los, Mobro 4000 or Funkytown, others either create new things, which will be told in detail later, or have a talk with friends in their own places. Besides, players may build rooms open to every one. By using @users command, everybody can see online characters and where they are at that moment. And there are commands like “page” for remote talk or “join” for going immediately from one place to another, or “teleport” for moving objects but usage of these commands without consent of that person is not welcomed. Even, teleporting may mean abusing others (see Appendix F).

Social MUDs are maintained by Wizards/Gods/Admins. On LambdaMOO there is one “archwizard” who has great power and nine wizards. Fixing bugs, extending and improving the database, creating and registering new players, dealing with questions of them, maintaining connection between constructed areas and main house are responsibilities of them. Although there is not as strict hierarchy as it is on adventure MUDs, on most of the social MUDs, wizards have considerable power on resolving social problems. However LambdaMOO has distinctive place in the issue of power, which will be mentioned in more detail in the following chapter. But a small paragraph below from help database on the LambdaMOO on wizards will give a clear idea.

> PLEASE NOTE that the wizards are *not* the MOO equivalent of police officers; it is not our job to punish users that you find offensive or obnoxious or to try to prevent people from being that way. The responsibility for this lies with the general LambdaMOO populace.

This populace has many abilities for protecting itself. Gag command prevent one seeing disturbing nasty texts produced by another player. When someone comes to a player’s room without consent, that player has right to remove that person by eject command. Once gag command does not work (a person who disturbs may notice being gagged and may start to send a lot of email), refuse mail command solve the problem. Also refusing page, whisper or move are possible.

When users need help, wizards are always there but because the fact that existence of many users, dealing with every question and problems is nearly impossible for them. But there are plenty of other players who wish to help and are able to do. Typing the question end of the “page help” command enables volunteer users to see and help.

3.2.2. Objects

Objects are significant part of social MUDs, especially of object oriented ones. Everything, characters, rooms, exits and things are objects. Every object has a name, description and number. Except for characters whose names must be unique, others may have same names. However, each object has a unique number. Depending on their ability, every user has a power of creating. This is the most

important diverse between social and adventure MUDs. As Users display that their creations are harmonious with MUD universe, their power of creating things and places at great number and complexity increase. There are various things on the MUD environment. They are not composed of simply descriptions that one can see by typing look. Users can interact with things by learning ways of interaction through using examine command. What exists or not exists in real life, one can see on the MUD environment such as coach and lag meter.

If a user carries objects, they are added to her/his description.

Look Hy

A gentleman with a twinkle in his eyes. He wears a blue, white-striped dress shirt with white French cuffs and ainsley collar. You see he is wearing recently-pressed charcoal gray pants. He is awake and looks alert.

Carrying:

magic	natal chart
Tome II	salamanca named "Damascus"
note	vial of zanatheria essence
brown backpack	vial of zanatheria essence
staff named "st"	

Users may create objects and put them in public spaces. For instance in the Dining Room one can see:

Mastermind Board, Mastermind Instructions, Deck of Playing Cards, Automatic Poker Pot, zoologist, Acquire, Set Game, Quarto, Wooden Chest of Games, Number puzzle, Rog's solver for Frand's mind bender, 'nopoly bank, Game of Hearts, blackbox, PenteSet, Moonopoly Board, Frand's chessboard, Frand's backgammon board. Ghost game, UpWords board, Solitaire, Snap's connect-4 board, gess board, Frand's mind bender, an Iron Puzzle, a cheap plastic number puzzle, Crazy Eight Ball. Twister (tm), Rubik's Cube, go board, Frand's reversi board, and an old coin here.

Look cookbook

cookbook (aka #4240, cookbook, and book)

Owned by Aladdin.

MOO Cooking: All about Food in the MOO. By the editors of MOO Cuisine.

Obvious verbs:

r*ead cookbook

er*ase cookbook

wr*ite <anything> on cookbook

del*ete/rem*ove <anything> from cookbook

encrypt cookbook with <anything>

decrypt cookbook

mailme/@mailme cookbook

g*et/t*ake cookbook

d*rop/th*row cookbook

gi*ve/ha*nd cookbook to <anything>

read cookbook

MOO Cooking: All about Food in the MOO. By the editors of MOO Cuisine.

Contents:

1. What to do with food
2. How to make food objects
3. How to customize food objects
4. Other types of food that aren't "food"
5. Generic consumable objects

Even it is probable to be invited by a user to her/his room full of puppets that s/he designed. As it is seen above, another noticeable set of objects are various games from monopoly, jackpot to puzzles created by users. Although on most of social MUDs currency unit is gold, on LambdaMOO it is chip.

Automatic Poker Pot (aka #28509)

Owned by ghond.

Many colourful levers, buttons and dials adorn this bizarre-looking device. The

levers are labelled 'join', 'leave', 'bet', 'flush' and 'win'.

enter automatic

Joined. You have 100 chips.

bet 5 on automatic

You bet 5 chips, leaving you 95, and bringing the pot to 5.

win automatic

You take the pot, bringing you to 100.

3.2.3. Places

One connects to LambdaMOO, opens her/his eyes in the coat closet:

The linen closet is a dark, snug space, with barely enough room for one person in it. You notice what feel like towels, blankets, sheets, and spare pillows. One useful thing you've discovered is a metal doorknob set at waist level into what might be a door. Next to it is a spring lever labeled 'NOISY!' There is also a small button set into the wall.

When a player opens the door, s/he enters to living room and through many connections can begin to explore the world by using direction commands such as north, southeast, up, etc. On the MOO environment there are various streets, buildings, rooms, pools, lights, gardens, libraries and so on. And it is possible to interact all these staff. If there is a couch one can sit, in the library one can read books, solve puzzles and et cetera.

northeast

You wander out toward the street.

Street in front of LambdaHouse

A quiet east-west street that runs in front of LambdaHouse. There's a large tree, with a white painted trunk, in the middle of the road. On the south side of the street, a manhole leads down. There is a rope ladder here which leads up into a cardboard box at the top of the tree.

You see Road Construction Warning Sign and Dudly here.

A large orange sign with black stripes around it..

It reads:

CAUTION

Men Working

Women Working

Spivaks Working

Animals Working

Guest Working

CAUTION

No Construction Allowed!!!

Try as you might, you can't create blight. Lambda Street accepts no new building. Don't leave portable rooms around either.

As it is understood from the caution one should find a place in the MOO for building. And as I noted before, nobody can create whatever s/he wants/plans/imagines. Each player has a limit/quota of consuming database disk space. Objects are measured once a week and if a player is over quota after a measurement, there is no way for her/him to create any objects. However, because of ability of changing existing objects, one can escape from exceeding the limit. Also without waiting for periodic measurement, a player can measure her/his and other's objects. Quota mechanism is important for dealing with the database capacity program experienced in many MUDs. If a player want to have larger quota, must get in touch with the Architecture Review Board, they look what player has built by that time and decide. Significant criteria are that how much created objects fit LambdaMOO community and what would be the gain of building some more things.

Players have considerable control on their creations. It is possible to restrict the use of some objects. MOO is a place of creating and explorations of those creations. Because the fact that objects are movable, it is possible to teleport them other places. Therefore, locking is useful when a player does not want her/his object to move. Furthermore, preventing some players from using a particular exit is also possible.

Let's visit a few places belong to players on LambdaMOO, they are just 'ordinary' people not builders:

Yemen's Bachelor Pad

A small room with a bed and a couple couches. Posters depicting The Matrix and Cavs adorn the walls. Judging from the various objects strewn around the room, this is the home of a single college student. Old Couch is invitingly empty.

You see MOOajuana Leaves and Yemen's MP3 Want List here.

Ricca's shooting star

You are on the top of a small, white firey glittering shooting star. Looking out into space makes you feel very small. You peep out over the edge and see it a long way down into black space. Strangely the star seems to be being held up by a thin wire, coming from way above. Looking over the edge, you can see a rope inviting you to climb down, and a rainbow is trailing after the star. A path among the stars seems to lead to somewhere far and strange.

DomJuan's Place

Cozy and warm. A place to entertain friends and cuddle with the special ones. You see king size bed, comfy sofa, and roaring open fire in a large stone fireplace here.

3.3. Summary

MUDs are differentiated according to their style of interaction. Whatever its type is, common point in a MUD is role playing and exploring a virtual world. It offers a new type of interaction.

While on adventure MUDs fighting, competition, eating, drinking, sleeping, killing, dying are important part of the game world, on social MUDs communication, enriching the environment by creating new objects and exploration.

On adventure MUDs choices of class, race and alignment are significant for determining ability of characters. Although selecting a gender is a must before beginning to game, it does not have impact on attribute of a character. However, on social ones there are no categories as class, race or alignment. If a player does not define gender of his/her character among many alternatives, it becomes gender neutral automatically. But, except for guest characters (in the case of LambdaMOO), nearly all players set their character's gender. Besides, descriptions are distinguishing mark of players. By looking at descriptions, people have an idea about others that is considerable in communication.

There is a strict hierarchy on adventure MUDs that immortals/wizards have great control on game environment. Showing respect to their decisions is to the advantage of players. On social MUDs, hierarchy is not that strict. Although varying level of abilities, which depend on mostly to the person, every player has

chance to add something to the environment. This causes players to dedicate themselves to the community.

CHAPTER IV

BACKGROUND: VIRTUAL CULTURE AND QUESTION OF IDENTITY

4.1. Virtual Reality and Cyberspace

In the classical sense of virtual reality (VR) that electronic helmets and data gloves, there is similarity to photography, cinema and television in the context of perspective. Also in cinema and television perspective is set in the motion that both images and camera move. Difference of VR is enabling "viewer to control the placement and duration of each "shot" (Bolter, 2003: 131). Rob Kitchin (1998) narrates from Howard Reignhold that virtual reality goes back to Cinerama, 3D films and Sensorama. In 1930s, Fred Waller invented the Cinerama, three-camera/projector system. He built visual display for the first flight simulators for US Air Force. In 1950s, because the fact that television competed with cinema, three-dimensional movies began to appear on wide screens of Hollywood. Sensoroma created illusion of reality by enabling to hear in stereo and smell the sights. Virtual reality had not developed as fast as computer networking. Electronic minimization, computer simulation and computer graphics were needed to be developed. Movie Map was another step through VR, taken 1978. Instead of head-mounted displays, users sat in a room surrounded by a photographic representation, which is 2 dimensional. Pointing was enough for view to move that way. Also houses could be zoomed and even entered. Mid-1980s Thomas Zimmerman in NASA Ames Research Center invented the DataGlove, which was used in Jaron Lanier's visual programming language. US Air Force spend millions of dollars to VR technology for flight simulators. Only nearly after late 1980s, virtual reality development was interested by Japan and European researchers other than Americans. And first cheap, mass oriented, helmeted VR product was developed in UK, in 1988.

Main concern of this study is not technical sense of virtual reality consisted of electronic helmets and data gloves, but the reality consisted of text that people type, words appear on the screen (Timisi, 2005), the reality that is socially constructed (Waskul & Douglass 1997). Kitchin (1998) emphasizes 3 elements of virtual reality that is inclusive, interactive and interaction in real time. Virtual reality is one of the domains of cyberspace, as mentioned before. Cyberspace is combination of emerging computer mediated communications and virtual reality communications. To him, cyberspace "changes our traditional ideas on mass communication, transforms the way we produce and exchange knowledge" (12). Difference of cyberspace from traditional media is that former enables people to be producers. Distribution of products is easier, faster and cheaper. Written, oral and auditory modes of communication are possible in the same system. He talks about eight approaches to technology and society, which are valid for cyberspace because it is part of technology and society relation. *Utopianism and futurism* sees technology as solution for all problems of societies. In this sense cyberspace is going to be clear and simple answer. Social and economic circumstances are not taken into consideration. *Technological determinism* assumes technology and society as separate entities. With all aspects everyday life is determined by technology, which is independent and active while culture and identity dependent and reactive. Therefore, the most significant thing is finding ways to adopt and learn to live affects of cyberspace. For *social constructivism* technology is socially construct. They give importance to human agency and thus defining all effects of cyberspace is impossible because there are countless individuals. *Political economy* takes capitalist mode of production and dynamics of capitalism as the determinants of relation between society and technology. Therefore cyberspace should be understood by considering these determinants. In this sense cyberspace widens social divisions and creates information rich/information poor. *Postmodernism* sees technology as agent of change. Importance is on individuals who are not rational, autonomous and centered anymore. *Post-structuralism* focuses on society and cultural critique. Language is not only mediator between technology and society but also construct reality. To them, cyberspace does not challenge with modernity but strengthen existing hegemonic structures. To

feminist critique science and technology are dominated by men, especially white Western men. Because the fact that hardware engineers to software programmers are men, their desires and intentions are reflected in applications of technology. In this sense women are excluded in cyberspace. But some thinks cyberspace enables women to reconstruct their identities and challenge dominant ideas. Besides, cyberspace offers possibilities to not only women but also to marginalized and oppressed groups. Smith & Kollock (1999) present two popular effects of network. Utopian approach sees network as generator of a new places for employment, political participation, social contract and entertainment. But dystopian approaches consider net as a new forms of mystification and domination. Frank Webster (2002), also, mentions five definitions of an information society; technological, economic, occupational, spatial and cultural that he raises doubts about their notion of an information society. On the heart of the technological conceptions, innovations since 1970s like cable and satellite television, computer mediated communication, personal computers, new office technologies, word processors and CD Rom facilities lay. Technological conceptions see technology as the prime social dynamic. Technological innovation has three waves that agricultural revolution, industrial revolution and information revolution. Webster asks how possible to talk about an information society, although technologies distinguish features of a new society. How much ICT makes a society an information society? To him, there is problem of measurement for judging a society to have entered an information age. Thus, it is debatable that ICT has separate and supreme role in social change. According to economic definitions, economic activities are main determinant of an information society. He narrates from Marc Porat who distinguishes the primary and secondary information sectors of the economy. While former has market price (information goods and services), latter is harder to be priced (research and development sections of a business). For Webster the problem is answering how to construct categories and what to include and exclude from the information sector. Occupational approach suggests dominance of occupations in information work means information society is achieved. Rise of service sector is interpreted as loss of manual jobs. And because the fact that raw material of non-manual labor is information, then arrival of information society

can be announced. Informational labor implies creating and using information. In this sense, Webster questions this categorization that while, for instance, a railway worker deals with stock of knowledge about tracks and timetables, must communicate with other signal workers, station personnel and engine drivers, and have little need of physical strength; s/he is, doubtlessly, a manual worker of the industrial age. However, for example, a photocopy repairer may need considerable strength to move heavy machinery and replace damage parts, may work in uncomfortable circumstances, s/he is considered as information worker. Information networks have great effects on the organization of time and space according to spatial conceptions. Even individuals become capable of managing their affairs on a global scale. For business corporations systematic surveillance from afar is very easy by means of the Internet. This implies a revolutionary change on our social order. Webster agrees that information networks are important feature of contemporary societies, however he ask again that is it enough for calling societies as information societies. He thinks postal services like telegram and telephone are information networks and they have been round for a long time. Therefore, why do people discuss on information societies now? And lastly, to cultural conceptions there is a great increase in the information in social circulation. Life is about exchanging and receiving messages about others and us. Because the fact that explosion of signification, it is evaluated that it is time for information society. Also for others, explosion of information leads to death of the sign. Since signs come from so many directions, are so diverse and change very fast and since audiences are self-aware, creative and reflective, signs are approached by skepticism. They are self-referential. Webster's opposition is that how can measure symbolic interplay be possible? And also, what distinguishes this society from the earlier ones?

4.2. Dynamics of Online Community

> There is no race. There is no gender. There is no age. There are no infirmities. There are only minds. Utopia? No, Internet.
>
> (ad from MCI Worldcom quoted in Trend, 2001: 183)

Emergence and popularity of MUDs had led some commentators to argue that these virtual environments form new cultural spaces (Lawley 1994; Kitchin, 1998). Text on the screen is both a window and world's itself (Bolter, 2003). If we take term of community in its basic meaning that a group of people in a common space, shared social interaction and social ties (Ryan & Mcgovern), then online communities have many similarities with physical ones. To Preece and Maloney-Krichmar (2003) belonging a community is result of shared goals, interests, needs and activities. Members actively participated in activities and develop intense emotional relations with other participants. Context of social conventions and language is shared. Between members reciprocity of information, support and services is significant. In virtual communities people share certain works, tastes and ways of understandings. This is also true for pen friends or pop fans or book lovers. But to Johan Fornäs (1998), new technologies improve such older forms in faster, wider, more intense and effective means. Barry Wellman & Milena Gulia (1999) exhibit distinctiveness of virtual communities is that people provide information, support, and companionship to others whom they have never seen, meanly to strangers. But there is high tendency to trusting strangers. Feeling of closeness is not based on social characteristics like gender and race but on shared interests, values and goals. To them, homogeneity of interests increases level of empathy and mutual support. Virtual communities don't resemble contemporary Western communities but inorganic social constitutions. Trend of less contact with community has reversed as a result of easiness of connecting online. According to Rheingold (2001) it is true that cyberspace enables people to form binding and supporting communities but these communities are not alternative to real world ones. On the contrary virtual communities weaken communities in real world. And danger is probability of more polarization of society. To Wellman & et. al. (1999) virtual communities develop norms and structures of their own. As constitution of online communities, for Cameron Bailey (2001), first of all people need to access a

computer, modem and telephone line. And Internet access is mostly possible in elite institutions like a university or government department. Thirdly, cyberspace requires shared knowledge and language. He says these are barriers to membership as it is in other communities. These three barriers eliminate millions of people. He thinks that this elimination comes like returning of suburban ideal in virtual form: "Communication at a safe distance, community without contact" (341). Kitchin (1998) approaches these limitations in the context that time and spaces are still important in cyberspace. First of all connections and bandwidth are unequally distributed not only between Western countries and developing countries but also within them. Secondly, information free from time and space is only useful where physical body lives. And lastly, there is a spatial fixity for cyberspace because points of access and condition of wires affect speed of Net. However, he thinks, in cyberspace, traditional time and space relation is altered.

Because the fact that population of cyberspace is consisted of adolescent boys, to Bailey (2001) and Rheingold, their expression of emotions resulted coming adulthood shapes character of online communities. Nevertheless, cyberspace enables minorities and oppressed groups to communicate and to be organized. For example Usenet groups like soc.culture.african.american, soc.culture.asian.american or soc.culture.native provide space for African-Americans, Asian Americans and Aborigines to share their experiences, discuss problems, find solutions and establish emotional affinity. However on the other hand, pornography, perversion, anti-social behavior and crime have found a new and efficient space and also have grown everyday. In porn sites great attention spends to interracial contents like pictures of Asian women or African American porn. What's more, Pete Williams et. al. (2000) say pornography was motivating element behind the development of Internet. Lisa Nakamura (2001) looks issue of race through MOOs. Setting gender from several alternatives is obligatory but there is not such option for race. But, she says, players may choose to add race into their descriptions and these are very much worth to analyze for having an idea on race construction in social MUDs. In description of characters, race is not clearly stated; instead color of eye, hair and skin, build, age and pronouns implying gender are written. To her, blonde with blue eyes will be assumed to be white and in case

of no racial expression characters are thought to be white because it is a fact that most of Internet users are white, male, highly educated and middle class. Because Asian personas are commonly preferred non-white characters by players, she focuses on them. Most of male Asian characters are stereotypical that mainstream videogames, television, films and science fiction novels display: a sword in one hand, exotic and powerful samurais. She called this phenomenon as "identity tourism" which means temporarily passing racial boundaries. White males mostly play these Asian characters. This is very exciting and exotic like 'surfing'. Female Asian characters stand on the intersection of race and gender "linking them in a powerful mix which brings together virtual sex, Orientalist stereotyping and performance" (231). She gives examples of Asian names on LambdaMOO: AsianDoll, Bisexual_Asian_Guest, Geisha_Guest and Maiden Taiwan. To her, fetishization of Asian females is not only in MOOs but also on other parts of the Internet. As it is seen clearly, users bring their beliefs, practices, attitudes, behaviors and values to cyberspace and interact with the medium and others through them. In her study on ethnic chat rooms Mutlu Binark (2005), like Susan Herring (1994) and Jodi O'Brien (1999), concludes that however participants have chanced to construct new identities via words in computer mediated communication environment, they carry their "socio-cultural baggage" with them. These are used as guidance in exploring the new area. Kitchin (1998) thinks in the same way. To him, our bodies exit in front of the computer as they are in face-to-face communication. Though different windows emphasize fluid and fragmented identity, it is also situated. For Byron Burkhalter (1999) who reads race online through Usenets, race is relevant in online communication as it is in f2f (face to face) communication. Howsoever technology may be revolutionary, people brings ordinary ways of understanding of each other.

Although MUDs are text-based environments and thus lack of relying on conventions of gestures and nuances of tone, MUD players have developed ways to cover these senses. MUD environments are culturally rich and communication is often highly emotional. In the absence of physical presence, gestures are replaced by text (Reid, 1994). In this sense, emoticons have become significant in implying emotions. Emoticons invented by a bulletin board system user around 1980 in

order to not allowing misinterpretations of some messages in the lack of verbal and visual clues (Wolf, 2000). And also due to writing takes longer than speaking, abbreviations are widely used (Kitchin, 1998). Here are the some examples of emoticons, which are widely used in US and Europe (7) as much as in Turkey:

:-) regular smile

:^) happy

;-) wink

:-o wow

:-| grim

:-|| anger

:-(sad

:^(unhappy

.oO thinking

People can follow several conversations at the same time. In real life speech, while speaking others wait until one finishes his/her words, in chat rooms and MUDs speeches are open to interventions of everyone. Thus people type short messages before their thoughts lose significance.

Full command	**Abbreviation**
Say	**‘’**
Emote	**:**
Page	**p**
Look	**l**
If I may ask	**iima**
In my humble opinion	**imho**
LOL	**Laughs out loud**

Due to identities in MUDs are created by players only via words, players have full control over their self- presentation (Young). They are more careful while constructing themselves virtually (Kitchin, 1998). Guarantee of privacy provided by anonymity make players to give importance to self-presentation (Curtis & Parc, 1991). How you look like is not important, people are what they write. Identity is established in the borderlines of the language (Timisi, 2005).

> We reduce and encode our identities as words, decode and unpack the identities of others. The way we use these words... is what determines our identities in cyberspace. The physical world... is a place where identity and position of the people you communicate with are well known, fixed and highly visual. In cyberspace, everybody is in the dark. We can only exchange words with each other –no glances or shrugs or ironic smiles. Even the nuances of voice and intonation are stripped away.
>
> (Rheingold, online edition)

Identity changes through interaction with others. Self in cyberspace is not fixed to a body, place or time. Bailey (2001) sees cyberspace in parallelism with television, video games and written fiction that we leave our bodies and identify our selves with a character. But in cyberspace, we are responsible our characters which are not ready-mades. In mind/body dichotomy, as it is same other dichotomies, one side is desirable while other is undesirable. Body is vulnerable. It suffers, is exposed to racism or sexism, and is mortal. But is it really possible to leave our flesh and bone bodies behind? Howsoever we try to forget our bodies; we cannot change the fact of existence of a body in front of the screen, reading and writing. "[While] an individual may successfully pretend to be a different gender or age on the internet, she or he will always have to return to the embodied reality of the empty stomach, stiff neck, aching hands, sore back and gritty eyes caused by many hours in front of a computer terminal" (Lupton quoted in Bell, 2001: 141). In MUD world, virtual bodies age, get hungry, may die of thirsty, need sleep, and are killed etc. But all these bodies try to be immortal. Only then, they can taste being bodiless on the sky of cyberspace. Since concept of wining a game is not applicable to MUDs, players become immortals/wizards/gods. Reaching this stage takes time but worthwhile as it means an important social status among players and also enables make changes on structure of the community. They are like a system administrator in real-life (Curtis & Parc, 1991).

According to Sherry Turkle (1995), identities in MUDs are fluid and multiple. Some people play in several different MUDs at the same time and their presence distributed on windows on the screen. In real life we have social roles that we perform different times like being mother, daughter, wife, doctor, etc. For sure while a person perform as a doctor, her motherhood role won't disappear totally but main importance will be on being doctor. However in MUDs, different windows imply "decentered" and "multiplied" self. Many roles are played at the same time with 'equal' importance. To Turkle, in MUDs, people and machines establish a new relationship. She gives example from BOTs are programmed characters can communicate with other characters up to some extend. Their names come from robot. And recognizing there is not a real player behind them is not that easy every time.

Despite MUDs are identity workshops (Gerdmundson, 1994); many people don't take chance of playing their gender identities. Besides, players' chance to choose different gender from their own is easy only in technical sense. Amy Bruckman (1997) makes analogy between playing with identities and going to a costume party, because most of the participants prefer to be themselves. Although they have imaginary names and descriptions, primary subjects of their talking are issues of real world. There is ongoing argument on cross gendering that most of female characters are created by males. The reverse is not often the case (Reid, 1994). But it is not surprising because most of MUD players are male. This situation is closely associated to computer culture and Internet, and MUDs are product of these.

4.3. Gender and Technology

There is inseparable relation between experiences of women on the Internet and their experience in science and technology (Burkle & Gonzalez; Bergman & van Zoonen; Lawley 1993; Morahan-Martin 1998; Hafkin & Taggart 2001; Jakson et. al., 2001; van Zoonen 2002). Relation between gender and technology is a social, economical and cultural issue (van Zoonen, 1992; Weiser 2000; Hafkin & Taggart 2001; Leahy & Yermish 2003; Dholakia, et. al., 2003). One of the reasons of exclusion of women from technology is that they are educated for being good at intimate faces to face relations. Hence they stay fearful and timid towards

technology and its creative potential (Frissen, 1992). Besides, in the context of technology, while things done by men are labeled as technical, women's are defined as non-technical, nurturing or humane (Jansen, 1989). This assumption is not only accepted by men but by women who feel less qualified (Truoung, 1993). Why are women and men's experiences about technology different? When it is looked at expectations of society from men and women, the answer becomes clear. While knowing much about machines and tools; being rational, objective and distant from human emotions are ascribed to males, less rational, less objective and much more emotional creatures are females who are not expected to know or to be good at technical matters (Edwards, 1990; Benston 1988). In their case study, Sherry Turkle and Seymour Papert (1990) conclude that although computer medium supports "epistemological pluralism", computer culture does not. They associate their result with feminist critics that say putting distance between self and object of study culturally constructed as male, because male is constructed as distanced and objective.

Sherry Turkle (1998) in her article "Computational Reticence: Why Women Fear the Intimate Machine" tries to show reasons lying behind women's fear of computers. She takes her examples from the study consisted of interviews that she did with 25 Harvard and MIT women taking computer programming courses, were not afraid of computers but put a distance in a way that negatively affecting their creativity. To her, computers are not only machines but also representatives of culture. Thus, women's fear of computers is related to the culture they have grown up. She analyses hackerdom, which may gain significance while looking at men and women's attitudes towards computers. Risk-taking is important character of hacker's relationship with computers in the context of wining or losing. MIT hackers call this "sport death" means enforcing body and mind beyond their limits. And to most of the hackers, risk of "sport death" is safety when compared to social interactions, because the possibility of complete control over computer world and thus self confidence gives chance to suppose all the risks. Turkle talks about difference between men and women's reactions hackers' approach to machine and to risk taking. While men find it admirable and see themselves capable of it, women are cautious. She thinks difference in attitudes to risk taking is socially

constructed. Boys react to risks positively because they are taught to view them as an opportunity to expand their knowledge and skill. And also if they don't want to take risk, there is always 'risk' of being called girlish. However, girls are taught to keep away anything has possibility of causing trouble. She says risk taking is important learning strategy and women find it difficult. Turkle gives example from video games. To her, girls prefer to play 'easy' games, which mean that they want to understand rules before game beginning. But boys learn by playing. What is there in the bases of under-representation of women in technology? Explanation on cognitive abilities that women are good at verbal skills, while men are spatial skills is very common. And spatial ability is thought to be significant in mathematical performance, which is crucial in engineering. This explanation finds its seed in biological arguments that humans are still gatherer-hunter species. Men's superiority in spatial ability comes from activities on hunting and fighting and female's verbal superiority comes from caring activities, which includes provide children to acquire language. Thus, this difference between cognitive abilities is seen natural and unavoidable (Griffiths, 1985).

Apart from this 'natural' explanation, history of humanity makes basis of extinction of women from technology clear. Dot Griffiths (1985) and Eric Arnold & Wendy Faulkner (1985) display this history very openly. Before Industrial Revolution because the fact that families produce their own needs than today and manufacture was largely organized at home, women had more opportunities to gain technical skills. They helped to their fathers or husbands and widows had right to carry on their husbands' business after their death. Furthermore, for example, silk industry was under total control of women. Between 17th and 19th centuries, as manufacture moved to factories, home and paid work separated. Besides, machines began to appear in crafts works and new skills emerged. Separation of home and paid work which brought result of deny of women, inhibit them to gain these new skills and thus they fell outside of these new skilled trades like patternmaker, iron founder, turner, fitter, wheelwright, etc. Another result of moving of business activities to outside of home was changes in social roles. While needlework and piano playing was for girls, receiving an academic education was for boys. Women were also excluded from entrepreneurship. This

meant they could not access to education, and specifically to the theoretical grounding in mathematics and mechanics. In other words, contemporary inventions and innovations started to become distant. Although there were some exceptions like Marry Somerville, very distinguished mathematician, and Lady Lovelace for her early ideas on computer programming, history did not remember them. For intensifying the male discourse, women's contribution science and technology have been undermined and ignored (Burkle & Gonzalez). For example, despite the fact that Catherine L. Green invented cotton gin, since a woman's name on patent was not publicly acceptable, her employee Eli Whitney took the patent. Thus, she avoided loosing of her position in society. In technological development war industry has very important place. Features named as masculine like competition, assertion, aggression, dominance, control are institutionalized by war industry. Gendered definition of technology as an activity appropriate for men results women to be timid. Since they are mystified complexity of technical issues, they stay outside and become depended on men as the creators and constructors of technology.

As mentioned above, there are many factors that women are excluded from technology. According to many studies (Bergman & van Zoonen; Sherman et. al., 2000; Williams et. al., 2000; Hafkin & Taggart 2001; Leahy & Yermish 2003; Dholakia et. al., 2003; Serpentelli) education, income, social status, geographical situation and cultural norms affect experiences of women in technology. In the sense of computer technology because the fact that women earn less than men, they can spend less money on computers. Besides, women work in jobs that they have less access to computer technology than many men. Also for using computers, at least, a basic literacy is needed. Women are more likely than men to lack basic literacy and computer skills. Two-thirds of world's illiteracy population is consisted of women (Hafkin & Taggart 2001). Women's position in family (after job, caring children, doing housework etc.) decreases their time sparing to computers. Emphasize on computers as a "science", a male domain discourages women. And intensity of these factors grows in developing countries. As Simone Bergman and Lisbet van Zoonen remarked masculine values dominate design, production, distribution and marketing of information and communication

technologies. Masculine meanings in the context of production and design of computer technology rooted in military. Besides hackerdom, inseparable part of computer culture, equates computer technology to inhumanity and alienation.

Because the fact that online communication is dominated by text, for understanding online culture relation between language and culture should be examined. Individuals are active agents in construction of cultures and so cyberculture is not out of this (Mackfadyen, 2004). Gender differences in use of language should be taken into consideration in order to understand gendered communication. Since gender is a social construct, language has leading role in the creation of this social construction (Ferris & College, 1996). They narrate some differences between male and female language use from Cate Poynton who provided summary of empirical data on these differences. In mixed sex conversations, men interrupt women not vice versa. Women's topic choices may be rejected by men, but when men choose women talk on them. Men use many more commands than women. Declarative usages (I wonder if you would be so kind as to shut the door) preferred by women. Men use more slang than women and of course swearing belongs to men:

A chat exchange between females

* KikiDoe *huggers* beff to her death hahaah
<Beth_> :)
<Beth_> you guys are so great! *happy sobs*
<KikiDoe> beth dats cause we have you

A chat exchange among males

<wuzzy> any ladies wanna chat??
<[Snoopy]> fonz: she nice
<LiQuIdHeL> FUKCK YOU
<[Snoopy]> fuck you little boy
<LiQuIdHeL> NO FUCK YOU
<mature> snoopy u r ??????????????????
<[Snoopy]> its past your bedtime
<[Snoopy]> are you talking?

* LiQuIdHeL kicks [Snoopy] in the nuts causing them to dangle out your nose like fuzzy dice on a rear view mirror...;) have a nice day

(Source: Herring, 2001)

Women are more indirect. To Ferris and College these communication differences exist in online communication. As it is in face-to-face communication while men want to establish control, women want to maintain interaction. Also, Herring (1994, 2001) mentions these kinds of differences in her analysis on messages posted several discussion lists. While men in their messages criticize or ridicule other participants and often emphasize their own importance, women apologize; ask questions rather than make statements, reveals their thoughts and feelings. Here are examples of male and female styles messages (Herring, 1994, 2001):

A male posting to a discussion group (responding to a male message)

>yes, they did...This is why we must be allowed to remain armed...
>who is going to help us if our government becomes a tyranny?
>no one will.

oh yes we *must* remain armed. anyone see day one last night abt
charlestown where everyone/s so scared of informing on murderers
the cops have given up ? where the reply to any offense is a public
killing ? knowing you/re not gonna be caught cause everyone/s to
afraid to be a witness ?
yeah, right, twerp.

> ----[Ron] "the Wise"----

what a joke.

A female posting to a discussion group (responding to a female message)

>Aileen,
>I just wanted to let you know that I have really enjoyed all your
>posts about Women's herstory. They have been extremely
>informative and I've learned alot about the women's movement.
>Thank you!
>-Erika

DITTO!!!! They are wonderful!

Did anyone else catch the first part of a Century of Women? I really enjoyed it. Of course, I didn't agree with everything they said....but it was really informative.

Roberta~~~~~~~~~~~~~~~~~~~~~~~~~

Even on women-centered topics men dominate discussions. As Williams et. al. (2000) mentioned their findings in 1993 that in the alt.feminism newsgroup a survey had received 303 responses and 83% were from men or in soc.women 78% of contributions were also from men. When women try to take equal chance in discussions, they are ignored or criticized by men. According to Michael Jaffe et. al. (1995) narrating Fred Strodtbeck and Richard Mann's investigation that males use more aggressive language than females. Van Zoonen (2002) also tells similar findings on masculine and feminine discourse. Men communicate more action-oriented, impersonal, argumentative and sometimes rude and aggressive. But women use apologetic, consensual and communicative language patterns. These differences in communication patterns are associated with stereotypical feminine and masculine behaviors. As David Gefen and Straub W. Detmar (1997), also Sussman and Tyson (2000) mentioned while women are stereotyped as considerate, gentle, talkative and aware of the feelings of others; men are aggressive, independent, unemotional, logical and competitive. Melanie Hills (2002) in her thesis displays that in the lack of physical cues; language enables predicting gender of participants through looking at use of adverbs, number of references to emotion, the number and use of questions, frequency of compliments.

There is differentiation between men and women in the case of Internet using purposes and length of use. Weiser (2000) narrates from surveys of Georgia Tech's GVU Center that women have more difficulty than men in finding information. Men are more comfortable while using Internet. Chat, newsgroups, doing research or more sophisticated skills like creating web pages, changing default preferences are much more in the field of men. Also they spend much more time for obtaining news and sport information; shopping, entertainment and just idling.

According to Reid (1994) and Bruckman (1993) behaviors towards female presenting players are different from male presenting players. They are often exposed to virtual forms of harassment and chivalry, which are signs of male dominated culture. Chivalry turns to 'advantage' for female presenting players. Especially newbies, because of not getting used to the commands and virtual terrain, needs help. And female characters more easily find help than male ones. Type of help is mostly money and other objects for survival. When these helps are about expensive swords or equipments that hard to get, something in return is expected like, at least, friendship and it may goes to having sex which is called Tinysex (Döring, 2000). According to her, cybersex may lead rejection of traditional gender roles as well as confirmation of them. When thought average age of players, expectations on having romantic and sexual exploration are not astonishing. And because the fact that virtual space enables this kind of exploration in a safety environment, young people are attracted. This is not only common activity, but, for many, it is main part of their online experience (Turkle, 1996). Therefore some of female-presenting males try to tempt male-presenting players into sexual discussions and interactions (Curtis & Parc, 1991). However, not always romantic attentions are welcome and in these cases they turn to sexual harassment. To Curtis and Parc (1991) apart from sexual harassment, female presenting players are frequently demanded to 'prove' that they are female in RL. However, male-presenting players rarely experience this kind of challenge. Thus, females prefer to play with male or gender neutral characters. Unfortunately, gender-neutral presenters still receive demands for revealing their real gender. Unclear genders are uncomfortable because knowing one's gender is so fundamental to human interactions (Bruckman, 1993), to be able to act with a reference. "…When a conventional mode of symbolic interaction is not available, rather then dismiss it as irrelevant, interactants may become obsessive about determining the "missing information" (O'Brien, 1999: 86). Gender in electronic communication is fundamental for people to introduce and represent themselves to others (Gerdmundson, 1994; Reid, 1994). This is why on BBS or on MUDs question that "are you male or female?" is frequently asked. It was abbreviated to "RUMorF" and there is not such kind of abbreviation for race, age, height, color of

hair, occupation, etc. Individuals with undefined genders are assumed to be hiding something (O'Brien, 1999). As it is seen while anonymity enables people to feel more safety and to establish close relations than it is in everyday life (Reid, 1994), also may turn into a negative fact. Judith Donath (1999) emphasizes importance of differentiating anonymity and pseudonymity. While pseudonymity gives an idea about the person behind, anonymity does not. It is arguable in virtual world. It ensures personal freedom and enables people to be evaluated only in respect of their ideas. On the other hand it may provide covering for criminals. Flaming is the most common result of anonymity (Reid 1994, Herring 1994). Moreover virtual rape is possible. The first publicly heard rape occurred in LambdaMOO in 1992. A character named Mr. Bungle, by creating a voodoo doll, took control of other characters and forced them to have sex with him, with each other and to do harsh things to their own bodies till he was captured. After hot discussions, Mr. Bungle ejected from LambdaMOO (Mackinnon, 1995; Turkle, 1995; Dibbell 2001). This event leaded changes of some rules and structure of LambdaMOO, which will be discussed later. Another virtual violence is documented by Reid (1999). JennyMUSH a virtual help center for people who have experienced sexual assault or abuse, was mostly only source of community support for users' trauma. Its administrator was psychology student and her university supported the project. But one day a single user changed "her" gender to male and named himself as Daddy. And then by using special shout command sent virtually assault messages to other users connected to the MUD. Because the fact that there was no wizard connected at that moment, this assault continued for half an hour. During the period many users logged off for escaping. At the end of half an hour one wizard connected to the system and intervened the situation. He took Daddy's ability to communicate, changed his name to Vermin and his description to "this is the lowest scum, the most pathetic dismal object which human being can become" (116). After this incident, like in LambdaMOO, something's changed. Shout command was deactivated; ways of escaping from unwanted messages were displayed (e.g. gag command), and for newcomers, a guarantee from an older user was stipulated. On the other hand, as Turkle displays some players think that virtual rape should be allowed, because it is only a part of the game like player killing and it is fun (1995:

252-253). Furthermore, netiquette norms tolerate uncensored hostility and even harassment (Morahan-Martin, 1998). Opening a parenthesis and talking about Laura Miller's (2001) ideas will be favorable. She thinks that complaints about the treatment of women online consolidate thoughts in RL that women have physically weaker bodies and lower status, which make them subject to violation by men. Also women's minds are more vulnerable to invasion and abuse. To her not gender differences on the Net should be examined but their potential blurring. She gives as example from journalist John Seabury that as a newbie was subject to flaming and felt himself like a victim and complained authorities. Miller asks if he was a female, would this incident be evidence of Internet sexism?

One of the words gaining new meaning in cyberspace, especially in newsgroups is troll a persona plays a game of identity deception without the consent of most of the players (Donath, 1999). The troll shares newsgroups' members' common interests and concerns and later sends provocative posts, steps aside and enjoys the following fight. According to Donath, trolls cause several negativities that interrupt the discussion, spread bad advice and damages the feeling of trust in the newsgroup. Besides, when a newsgroup becomes sensitive to trolls, members may suspect new users easily and may misinterpret their postings. Although it is not true, being branded as troll means bad reputation.

Is gender switching really possible? How acceptable is it? Jodi O'Brien (1999) thinks that every person has a fixed gender. She talks about an event that "victims" called "mind rape". A male psychiatrist had character Alex began to author character Joan when he recognized that women were more open to someone assumed to be female. Therefore, in a same virtual community Alex and Joan began to live together. Story of Joan was afflictive that she was a neurophysiologist severely disabled in a car accident that had killed her boyfriend. She was so considerate, thoughtful and gave good advice. Thus it was not surprising she had many online female friends and lovers. And these friends, who had affair with Alex in RL, shared their feelings and thoughts with Joan about him. After more than 2 years, it was discovered that Joan was a character created by Alex. Friends of Alex/Joan shocked and felt themselves as victims of a mind rape.

O'Brien says that gender switching is acceptable as long as it is for experiment not for deceiving. If a female character is looking for a "tinysex" with males, she is approached by suspicion whether she is really a woman or a man trying to seduce other men for having sex. Women prefer to male characters because otherwise either they are not taken seriously or treated with excessive helpfulness or sexual advances or all. And men sometimes presents female characters due to they are fascinated by amount of attention comes from men. To her gender continues to be one of the most dominant bases of discrimination and oppression in virtual culture. Possibility of mentally transgender and becoming gender neutral do not change institutionalized gender binary. On the contrary it may give an idea that it is there for exploration, jumping in for a while and after, leaving behind. Women are one of the oppressed groups. Prejudice towards them is permissible. As mentioned before, gender is socially constructed which is embedded construction. However, because the fact that it is considered as it has "biological" roots, gender is represented as the primary link between mind and body. Therefore it is not surprising the most likely victims of violent crimes in the U.S are trans-gendered persons. And generally offenders of beating or murdering are dismissed by the courts; because of gender deception is seen as justifiable ground for an assault.

Susanna Paasonen (2000) criticizes approaches of Sherry Turkle to Internet and, particularly, visual communities in the context of gender. What Paasonen doesn't agree that Turkle talks about possibility of playing of having different genders and different lives in virtual communities undergo a change in real life. To Paasonen this would be logical understanding if gender was something a person had, but it is constituted. Thus, jumping from one identity to another does not reflect reality.

4.4. Question of Power

Elizabeth Reid (1999) talks about social order and control in MUDs. Most of the control belongs to the person running the system. S/he has access to every computer file in the program and can modify any of them. MUDs are hierarchical. There is not equality between all users in having tools to shape a MUD world. This inequality has pragmatic reasons that allowing all people to access system files is a

big security risk, and limited amount of hard disk space requires limitation to enlarging MUD database.

The person who has the most control on MUDs is known as God that creates or destroys objects and areas. Users' characters may be protected or destroyed by her/him.

As I mentioned before, as a result of Daddy incident, "freedom to" transformed to "freedom from" on JennyMUSH. To Reid, this is an example that power is absolute on MUDs. Because the fact that gagging command only blocks seeing the violation but not stopping, it is not an efficient solution. This is why, there is need of special abilities that God and wizards have. Before ejecting, by ensuring public humiliation, causing offender not to log on again may be satisfying. But if it is not, deleting the character and prevent it connecting from specific computer is very easy for Gods. Looking through Foucault, Reid says in the lack of physical body, virtual body is the site of power, punishment. This is a return to the medieval in the context of public shaming and torture. However this absolute power sometimes questioned, especially when favoritism is occurred. Because the fact that wizards are created by God according their talent about MUD database, users try to show their ability. And sometimes God and wizards may show prejudice and injustice, although they should behave fairly.

Since adventure MUDs are dangerous universes, cooperation is significant for survival. But although it is not welcomed in netiquette, there is practice of "kill stealing" that sometimes monster is too powerful and after fighting a while, user needs to rest and healing before killing it. Meantime, monster is weakened and it is possible other user to come and easily kill monster. Furthermore some MUDs allow player killing. According to Reid since player killing increases risk of danger, players should be more careful and powerful and this makes them to identify more strongly with their virtual persona. As stated in chapter 3, there are limitations on player killing as a rule. But according to Reid, gives example from The Revenge of the End of the Line (EOTL), despite the fact there is laissez-faire ruling, player killing is rare because of social structure developed among users. If a user kills other user without a provocation, it will be hunted down by who would

like to preserve unspoken rule that EOTL users should live and let live. She compares adventure MUD universe with Darwinian rule of the survival of the fittest. Only the strongest and the most talented users will survive and develop. Fight is against forces of virtual world. Everything is matter of life and death.

On social MUDs, there are no threats waiting for users. This is universe of creation and communication. There is hierarchy but not as strict as it is on adventure MUDs. And this hierarchy is not based on competition and strength but on interaction and contribution. But social MUDs are not exempted favoritism like adventure ones. Reid called the system on social MUDs as meritocracy. Before a user creates greater number of objects, needs to access more complex commands and tools. And access is given only after user shows an ability to create environments harmonious with the existing game universe. She talks also alternate hierarchies developed among users independent of wizards and gods. There is "fellow-user", not "other-user" as it is on adventure MUDs. Opportunity to extend virtual world encourages cooperation. A user becomes popular when he/she creates environments found interesting by other users, or when spends too much time with chatting and offering advice. Even these people may be well known than wizards and gods. She says, on some MUDs, this social hierarchy turns to official status. She gives example from FurryMUCK that users maybe given an "Official Helper's Badge". Thus when users who need help about anything about the MUD, can ask these people. In FurryMUCK, there is a program allow users to see who carries "Official Helper's Badge". In this sense, to her while on social MUDs cooperation is based on hierarchy of popularity, on adventure MUDs, based on hierarchy of strength.

As it is seen in JennyMUSH case, power of administrators and their application is notable on social MUDs too. Anna Duval Smith (1999) says the first thing she learned about MUDs was application of power. She tells Peter Pan who was continuously punished because of his trivial announcements, usage of dirty language in public and harassing administrator. Punishments were varying from losing privilege of making announcements, to being enslaved (losing ability to communicate and move), to being arrested (being closed in a room without no

exits). However their power is not absolute or users have always potential to change social order of a MUD. Narrating from Julian Dibbel (2001) that what happened in LambdaMOO environment before and after Mr. Bungle incident will be exemplary to these potential. Four months before the Bungle incident, archwizard Haakoon announced that from that day wizards were pure technicians, they wouldn't make any decisions affecting the social life of the MOO; meanly, LambdaMOO would tackle its problems on its own. This was because both wizards were tired of it and general populace sometimes felt resentment to some decisions. But Mr. Bungle case needed wizards to ejecting him or in the future characters like him. And deciding ejection needed community itself would have to be defined. Therefore, deciding what to do about Mr. Bungle led significant steps about political future of the LambdaMOO. To some, Mr. Bungle could not be ejected because there was no rule against rape and such rules should be established sooner. To others, decision-making would have returned to wizards. It was time for "wizardocracy". There were others that Dibbell (2001) calls them "technolibertarians" who thought although rapists are "assholes", they are part of the system like noise on a phone line. Thus, instead of ejecting them, by using @gag command unwanted statements could be blocked on your screen. But in the cases like Mr. Bungle, blocking statements won't stop violation, just stop witnessing their own violation while others witness it. Three days after the occurrence, 30 LambdaMOO inhabitants gathered in the living room and fervent discussions took place. Many people thought Mr. Bungle committed a MOO crime and he should be punished according to MOO. But in this discussion, no 100% shared decision was made. But wizard JoeFeedback decided to act alone and implement most of MOOers wish. He ejected Mr. Bungle. And after Mr. Bungle's ejection, LambdaMOO has never been the same, although nothing's really changed. @boot command that ability to eject 'destructive' "guest" has become accessible to MOO inhabitants and gap between wishes of the players and ability of technicians closed somehow.

It is interesting that according to Smith, A. D. (1999) there has happened differentiation in ways of punishments on MUDs. Instead of public humiliations, there were explanations, requests, warnings or lectures in a director's office.

Although technical limitations were practiced on ability of virtual body, changing the description of a character was not the case. Besides, to her, since Internet has so many routes and host systems ejecting one's character and preventing player connecting from a specific computer won't be completely successful. Exiled player may return under the name of different character and continue to harass others. She thinks players have social and technical means resemble real life ways to protect themselves like locking doors and possessions, screening communications, ridiculing, excluding, negotiation and complaining to authorities. To her, depending on all inhabitants, MUDs may become more or less democratic. Comparison between LambdaMOO and JennyMUSH in the context of ways of struggling problems is explanatory. While LambdaMOO preferred to increase users' ability to deal with unpleasant situations by their own, JennyMUSH gave social control of the community to administration. MicroMUSE that she talks is another example of centralized power. Swagger, a character on MicroMUSE, created Orgasm Room filled with sex objects. He had online sex with females. When this was discovered by administration Swagger with his room and objects were removed from the database. But he connected as guest and announced the situation. Then a discussion began about governance and justice system. Many users complained about lack of meaningful system of justice, power abuse by directors, no possibility given to offender to defend her/himself, no trial by jury and lack of code of laws. Last one was not true because everyone after registration had list of rules by email. Swagger incident was not only one. There happened other conflicts also. Finally a reform had taken place on MicroMUSE. Firstly visitors' ability to communicate with other players was limited for protecting code and users from unpleasant behaviors of anonymous visitors. Secondly some steps were taken for defining boundaries of the community. For example new players are required support of two persons from administration for full membership. And this support comes only after a new player becomes aware of MicroMUSE's mission, accepts the rules and can handle the environment. This reform was intended for ensuring more homogenous community. And lastly a third-party was provided for solution of conflicts not by making decision but communicating and influencing.

As it is seen in three examples every community, depending on inhabitants' aims, values, meanings, interests, norms etc., finds its way to provide social order and solve problems.

4.5. Cyberspace and Economy

According to Kithcin (1998) questions of ownership, regulation and control should be asked for understanding if cyberspace breaks traditional polities.

Funda Başaran (2005, 2005a) looks Internet in the context of political economy that critical analysis of economical and political conditions in the birth of new information technologies, the role they played in the international power distribution, their entrance to developing countries and how they are used and by whom. Hence for her, while examining the Internet industrial structures leaded birth of the Internet and industrial structures created by the Internet is very important for understanding of it. Development of World Wide Web made the Internet ready for commercial use. Advertisements on the Internet are one part of the commercialization and transformation of users to meta because visitor counters determine advertisement allocation to websites. Moreover, e-commerce gives power to advertisements turn into immediate shopping. Especially improvements about more safety usage of credit cards made Internet harmonious with commerce. Başaran thinks because the fact that information flow has become dependent on market rules, Internet will completely transformed into a virtual market. Digital divide between and within developed and developing countries is significant. The most important problem is poverty that limits people accessing the Internet individually. Basic Internet literacy and English knowledge (68,3% of content of the Internet is English) other reasons that related poverty. Haluk Geray (2005) mentions that information traffic around the world flows from developed countries to developing countries. But direction of raw data is vice versa. There is cooperation among developed countries in the context of storage, processing and use of raw information. After processed, raw information returns to developing countries in exchange for money. However, there is no cooperation among these countries. According to Önder Özdemir (2005), organization of flow in cross-boarder information is very significant. Organization conditions are determined by

direction of communication, storage functions and geographical region that user exists. Like to Özdemir, according to Başaran (2005), reason for world Internet traffic is USA centered is DNS (domain name system), an Internet service that translates domain names into IP addresses, which is compulsory for all Internet access. Because of this structure, 10% of Internet traffic is used for domain name inquiry and because DNS's hierarchically top servers are in USA, domain name inquiry flows over USA. Besides, many countries, for accessing Internet, prefer to set rental data line. And also Internet serves of many countries use secondary domain names from USA instead of their own countries' high-level domain names. Another reason of USA domination is that the most accessible World Wide Web pages are in USA, which is determinative on whole history of the Internet. Even Canada, France and Sweden are dependent on USA.

Geray (2005) uses notion of "desktop colonialism" for denominating entire actions and policies of developed countries for marketing new productions of new accumulation system (colonialism produced via economical, political and cultural ways) as well as productions of information and communication technologies (hardware, software, services etc.) to periphery countries with the assistance of digital network (188). To him, most of the people fall into desktop colonialism by utilizing dot.com e-mail and web site addresses. Although email service is free to individual users; countries pay money for providing these services. Secondly, as Başaran (2005, 2005a) mentions, users are transformed into meta that advertisements and sponsorships are given to websites according to number of visitors. Geray speaks about Amazon.com as an example of tactics of new accumulation system. He begins to utilize Amozon.com for purchasing books. Because the fact that the site had recognizes he is regular costumer, it arranged customized campaigns and advertisements. Besides for getting preference of him, it had notified book lists. By reason of high postal expenditure, he finds a company in Europe; www.bookpages.com.uk. Amazon.com realizes this situation and starts to send many emails consisted of customized advertisement and opportunities. He doesn't care and one or two months later, emails stop. And he receives a packet including a key holder having Amazon.com emblem, a coffee cup and note saying

that Amazon.com purchased bookpages.com.uk and its address changed to www.amazon.co.uk (194).

Manuel Castells (2001) talks about informational economy that in today's world applied knowledge and information are very much essential. Historical modes of production have been surpassed. He gives Soviet economy as an example. Until 1971, in traditional sense, only capital, labor and national sources were given importance and Soviet economy grew. However this complexity required more advanced know-how. And because the fact that not being able to develop applied science and technology, growth of the economy stopped in 1980s. This is why *perestroika* was needed. He told that knowledge has always had significant role in economical growth. And as economy gets more complex, new knowledge and new applications of knowledge become necessary. To him, another characteristic of informational economy is that information-processing activities which are more important than transition from industry to services. Now service sector is very wide including information-processing activities. Another characteristic of informational economy is seen in organization of production. In this sense there are two changes. One is shift from mass production to flexible production and other is change from integrated large-scale organizations to disintegrated networked economic units. Although small and medium organization takes dynamic role, large corporations are still dominant agents. They are flexible and adaptable to changing conditions of market. Forth characteristic is that it is global. Capital, production, management, markets, labor, information and technology are not limited to national borders. But global economy does not mean nation-states are unessential. But now, economic strategies and references cannot be national economy. Competition is global. No matter size of corporations, they link directly or indirectly to world market. And period of these changes occur, to him, in a technological revolution, which is in information technologies. These technologies bring production and management flexibility and decentralization. According to Castells, source of the power is not anymore ownership of production instruments.

Funda Başaran (2005a) narrates from Oz Shy that in what sense products and services of market of informational economy is different from products and

services of other markets. There are several distinctive characteristics. One is that products and services are purchased as complementary, for instance CD players are nonsense without CDs. Compatibility is, also, required for producing complementary products. Externalities and critical mass are second characteristic that existence and amount of other users define value of a service in a network. Third characteristic is cost of change and dependence. For computer technology, learning how to use, for example, a system and becoming familiar with it takes time. Therefore people may be reluctant to pass another system. Change cost is consisted of contracts, education, data convert, research and dependence (238-241).

Kollock (1999) names economy of cyberspace as gift economy. He makes differentiation between gift and commodity. He uses exchange for gifts, transaction for commodities. A gift is tied to the giver meanly it is unique. On the contrary, commodities are not unique and have not special value depending on a person acquired. And gifts are exchanged between individuals who are in ongoing relationship, whereas individuals are independent actors in commodity transaction. To him, act of sharing information and advice on Internet is examples of gifts but this is different from traditional gift exchange. Individuals are unknown to each other and there is not much possibility for them to meet. Also there is not a particular person as a recipient but a whole group. Therefore giver's help expectation in the future about similar situation is from someone else in the group. He calls gifts as digital goods that perfect copies can be produced in an infinite number. One of the motivations of a person to contribute valuable information to group is her/his expectation of useful help or introduction in return. He names it as anticipated reciprocity. Stable identities are also important because contributions are based on reciprocity. And well-defined group boundaries enable population to stay stable, thus ones don't come, take advantage of sharing and leave. Another motivation of a person is reputation. Quality and quantity of helping others increase one's prestige in the community. Another motivation is feeling of efficacy. And also motivation may be just one's self-interest. A project combined all these motivations, was Linux project that began in 1991. Programmers all over the world worked voluntarily. The most important motivation was source code of

the program was open to everyone. Thus a programmer would have access to others' contributions and so her/his. Being able to contribute to this much great project was satisfying. Ability of programmers was closely related to their prestigious. Open source enabled constructive criticisms between them.

4.6. A Space for Disadvantageous Groups

> When spider webs unite, they can tie up a lion.
>
> (An Ethiopian proverb, quoted in Tunç 2005)

Online communication is promising because it has power of mobilizing people has shared values, interest and goals. Cyberspace provides a space for disadvantaged groups (Gurak, 1999; Mele, 1999). Laura Gurak makes comparison with television. Although it reaches great number of people, cannot be interacted with. Also it is impossible for most people to purchase a television station. Because the fact that communication cost is minimum on the Internet, production of public good is easier (Kollock 1999). To Gurak, structure of Internet enables people to communicate without needing certain positions or ranks. But there is danger that speed may take place of accuracy. People may believe and act without questioning whether coming information is true or not. Also this cumulative feature of the online communities may cause people, on the margins, to stay out and not to express themselves. Therefore she thinks all technologies bring both promise and perils. Christopher Mele (1999) thinks likewise. To him, although online communication offers disadvantaged groups to access the sources of detailed information and to act, it does not change social inequalities. Moreover, computer mediated communication creates new patterns of inequality and forms of division like, as it is mentioned before, access to Internet and computer literacy. Aslı Tunç (2005), too, talks about double side of this technology that while it promises freedom, on the hand brings control. In this sense she thinks the Internet is far from bring democracy by its own, but is just a tool for disseminating ideals of democracy. Speed and decentralized structure of the Internet are significant features for activists. Also it provides storing communication; its digital content enables flexible usage and manipulation, and its technical capacity that removes barriers in front of the information flow. On the contrary, pessimist approaches

questions the Internet, especially, in the context of reliability and accuracy of the information on the Net. Besides, to pessimists, this much information may causes damage on process of participation and making decision. Also, to Tunç, according to some theoreticians very small groups will mess cyberspace with their narrow agenda. As it is mentioned similarly in Mele (1999), gap between information haves and information have-nots is in contradiction with ideals of democracy. Another idea is that because the fact that virtual communities never supersede "real" communities, a civil society in a global scale always will be restricted. Besides without experiences shared in face-to-face relations, collective soul won't be able to be occurred (Gurak, 1999). However, in the recent history there are many examples about collective actions started on the Internet and resulted positive changes. Actions against Multilateral Agreement on Investment (MAI) in 1997 were one of those examples. Groundwork of the agreement began in 1995 and estimated to be completed in 2 years. It was very comprehensive agreement that contained all economical sectors. But unexpected development popped up and Council of Canadians, a NGO, copied confidential plan of MAI secretly and put it on the Net. Then non-governmental organizations and activists began to interfere the agreement negotiations. These interferences blocked the negotiations. French government, who had objections to the agreement from the beginning, withdrew from the negotiations. As a result, OECD froze MAI for an indefinite period of time. This was an important example of success of the Internet. But, mostly known example is anti-globalization movements have started against World Trade Organization (WTO) Conference in Seattle, in 1999. Multiple and variable, even contradictory trends took part in the movements by the agency of the Internet. Action plans, protest calls in many different languages, necessary information for being organized were transmitted all over the world via Net. Independent Media Center which has had very much significance during the action and thereafter, provide information flow on http://www.indymedia.org. A group named "electro-hippies" made 'virtual sit down strike' by hacking website of WTO. Also through web cams located in different parts of the city, people could watch live what was happening via http://www.globalizetis.org/live-cams.html. It was possible to listen sessions, interviews, and news from the streets by dint of radio programs

broadcasted on the Internet. Bangkok, Melbourne, Prague, Nice, Geneva followed Seattle. Tunç, gives other examples of effective role of the Internet like Free Burma Coalition and Zapatista Rebellion in Chiapas, Mexico. In former, human right violations in Burma began to be reflected to the world. Aim of this movement was providing American and European companies to cut commercial relations with Burma because democratic election results were counted invalid and most of selected candidates were murdered by the junta. Although as a result of great human rights campaign, many companies stopped their trading with Burma, neither oil companies left the country nor USA made decision of embargo. However, this process both leaded deportee Burmanians to get closer each other and NGOs could come together for a movement, which did not include violence. Recently prohibitions to Internet usage in Burma displays fear of power of the Net. And lastly, Tunç mentions Zapatista rebellions against centralized and corrupt Mexican economic and political system. Mexican state tried to restrict the uprising in Chiapas, through both military repression and the limitation of press coverage. But by the agency of computer-mediated communication Zapatistas broke state's isolation and reached others with their ideas and their program for economic and political revolution. They had worldwide support from all over the world. As a result Mexican government have begun to reforms and become more sensitive about human rights.

The Net does not only mean information exchange. Electronic support groups help for social, physical and mental problems. They also lead social change and sense of collective being (Wellman & Gulia, 1999). But always there is possibility of misleading of information that most people posting messages not because they have something to offer but just because they can. This situation especially criticized by heath professionals due to false information and bad advice. And since the Internet means speed and great amount of people, spread of (mis)information is more effective. To them people help others online because strong attachment to a community increases likelihood to participation and assist. Because the fact all members of a community know that assistance, reciprocity rises.

On the other hand, CMC has benefits to women as well as oppressed groups. Without depending on physical distance, women have opportunity to communicate one another. This communication may lead them to establish online communities that they share experiences. Also information about heath issues, reproductive rights, family law etcetera is accessible at any time from a personal computer (Ferris & College, 1996; Burkle & Gonzalez). By the agency of online activism, women's issues like violence against women, political oppression and economical inequalities have had worldwide support (Morahan-Martin, 2000). Besides to her, anonymity enables women to express themselves in a way that it might not be possible in face-to-face relations. Silberman (2001) talks about same fact for teen queers. When they come to recognize their difference, by agency of queer virtual communities they meet others, have chance to be themselves in a safe place, learn to struggle problems in RL and follow queer activists worldwide. There are other benefits that exclusion from Internet participation will make these benefits inaccessible. For instance, job opportunities and organizational information have been announced on Internet. Information rich get richer. Internet access has becoming important for students because of online courses, researches and institutional information (Morahan-Martin, 1998).

Haluk Geray (2005) draws attention that anti-globalization or anti-imperialist institutions or individuals make mistakes like ordinary consumers by establishing their own network centers, e-mails and discussion lists through dot.com companies. Therefore they contribute "desktop colonialism" by reproducing it, whereas there is no obstruction for people to prefer using domain names of their own countries. The only country that does not use domain name of its own is USA, because it is the first establishing the system. There is dot.com instead of a country code. As Özdemir (2005) narrates from OECD statistics in 1997, amount of domain names in USA (.com, .net, .org, .edu) is 60,8% of amount of domain names all over the world.

CHAPTER V

CASE STUDY ON TEXT BASED COMMUNICATION SPACE

As stated in the first chapter, field study of my thesis consisted of a survey, interviews and direct and participants observations. Furthermore, texts on MUD forums written by MUD players about certain issues and answers sent via email to my questions were complementary elements of this study.

According to Andrew Milner (2002), despite the fact that other definitions, there are four which are outstanding. One is cultural studies in Center for Contemporary Cultural Studies at the University of Birmingham that was understood as an interdisciplinary postgraduate research field. Second conception sees cultural studies as a kind of political intervention. To third one, cultural studies is an entirely new discipline, which is study of popular culture. Fourth option is defined in terms of new paradigm, connects study of popular to the study of the 'literary'. It breaks the boundaries between elite and popular cultures. Appearance of cultural studies as a field of study is in the 1950s. Leavisism, a form of literary studies after F. R. Leavis, was primary source of it. Richard Hoggart and Raymond Williams were who developed cultural studies out of Leavisism (During, 1993). Beginning of cultural studies is with the publication of Hoggart's *The Uses of Literacy* and Williams' *Culture and Society 1780-1950* (Turner, 1990). Leavis' equation of culture with high culture was challenged. Williams interested in relations between works of art and popular culture (Burns, 1995). Hoggart was the founder of Center for Contemporary Cultural Studies. Beginning of cultural studies stands on debate between socialist humanism of Williams, Thompson and Hoggart and traditional Marxist, literary and historical approaches to contemporary life and politics. Former argued for importance of the creative human actor, of human experience and of the determining power of cultural production itself. They challenged economic reductionism of the Marxists (Grossberg, 1993). They connected the personal, the political and the academics to each other and this connectedness is

still a characteristic of today's cultural studies (Brantlinger, 1990). From the early 1970s, concept 'hegemony' became important in analysis of culture. In the 1970s, structuralism was effectual for cultural studies (During, 1993; Grossberg 1993). Debate between structuralism and cultural studies led a theory that refuses to assimilate all practices to culture. Individuals and socials groups are the producers of the history by struggling for making the best they can out of their lives under determinate conditions (Grossberg, 1993). In the late 1970s, French theorists like Pierre Bourdieu, Michel de Certeau and Michel Foucault began to be influential. Absorption of French theory led cultural studies to culture of difference. Emergence of new right, the discipline became internationalized. Analyses of racism, sexism and the culture industry had much attraction than analysis of British working-class culture. (During, 1993). Other than Britain, many countries have their own history and meaning of concept culture and cultural studies. For example in Germany development of cultural studies came from the Frankfurt School. Theodor Adorno and Max Horkheimer's *Dialektik der Aufklärung* became very influential in the 1960s although it was published in 1944 in America. Their ideas helped shape the thinking of the West German Students. Adorno and Horkheimer chose to use culture industry instead of mass culture. Word industry represented the standardization and rationalization of methods of and not actual process of cultural production. Their analysis was in the opposite direction to culturalism of Raymond Williams (Burns, 1995). There are three major identities articulated in French culture: nation, class and gender. They are cumulative, recursive and interactive. These features cause cultural identities to have a slippery dialectic character. Their dominant mode is change. Therefore always, new identities will exist (Forbes & Kelly, 1995). Entrance of the term *studi culturali* to Italian academic debate was by translations and discussions of some influential British work on popular music, social rituals and subcultures. There is no terminological equivalence. Identification of culture with education, literacy and high arts was so little shaken by anti-fascist struggles and demands for widespread social change. Even, after 1968 this link continued to persist. In 1975, when Alberto Asor Rosa published an article different concepts of culture started to emerge in the academy but lack of discussion of mass cultural forms like cinema, radio, music or sport

continued to exist. Gramsci's and De Martino's works became influential on change of traditional concept in the period of studies of popular culture after the war. Pioneers of study of the mass media were Ivano Cipriani and Umberto Eco. Study of culture in Italy has been very much conditioned by politics (Forgacs & Lumley, 1995). Today, cultural studies turn to ethnography in particular with a desire of moving beyond theoretical discourses. Qualitative researches give room to voices other than theorist's own (During 1993).

Analysis of audiences is one of the major areas of media and cultural studies (Stokes, 2003). Because the fact that in the context of computer-mediated communication audience is both producer and consumer of the content, audience's analysis corresponds focus of this study. As stated before, to Jane Stokes (2003) interview is typical method of studying audiences in media and cultural studies. Along with interview, observation, focus groups and surveys are methods used, mostly in combination. Distinction between direct and participant observation is dependent on whether observed ones are aware of observer or not. While conducting participant observation, there is risk of people to change their behavior because they know they are observed. Besides putting a distance for analysis is sometimes very hard. Direct observation avoids these risks but it is thought to be non-ethical for falling outside of consent of observed people (Kümbetoğlu, 2005). Interview is commonly used in combination with ethnographic methods. Therefore having detailed knowledge by asking on people's behavior becomes possible. Especially in-depth interview enables analysis of meanings does not reflect to behaviors (Kümbetoğlu, 2005; Stokes, 2003).

Because the fact that there is no right or wrong way to conduct a audience research, research question is the determinant in finding the right method (Stokes, 2003). I would like to add that research filed is another determining factor. Since research field of this study is cyberspace and main concern understanding culture of cyberspace, mostly through, gender identity constructions, MUDs are fruitful environments. Therefore, in this study, survey was conducted as one of the methods of gathering data on players and culture of adventure MUDs. As Priscilla Salant and Don A. Dillman (1994) suggest designing survey, handling of sample

lists, collecting and processing data are easier by agency of developments in computers and telecommunications. But the most important question is whether conducting a survey is eligible method for this research field. Survey, which is one of the common ways asking people about their opinions and attitudes, has significant power of ability to estimate the distribution of a characteristic in a defined population (Dillman & Bowker, 2001). In this sense, figuring out a general profile of MUD players and grasping their general approach to gender issue was only possible by conducting a survey because the fact Internet, by its nature, includes different people from all over the world. Besides, problem of access to Internet and/or computer illiteracy is not the case for a survey aimed at MUD players because without connecting to the Net via computer, playing on a MUD is impossible. However, fundamental risk is result of anonymous identities there is no certain way to know a person answers the questionnaire more than once. Although every participant's IP number was showed up on the web version of the survey, there was no way to know if a person answered questionnaire many times by connecting through different computers. Besides, I had to believe informants had same sex that they declared. Since main concern of the study on gender issue, uncertainty about informants' sexes is important problem for the validity of the findings. However, as stated in the Chapter four, language-using practices reflect gender of people. Therefore, when I was reading answers I did not doubt the honesty of informants about their gender. Needless to say that MUDs are role-playing games and some informants of the survey might play the opposite gender very well. But since percentage of men and women in the survey is consistent with statistics that most of the Internet users are men, this probability does not affect findings.

Although new communication technologies have made surveys to be more practical, easy and economical, they are not exempt from four traditional sources of survey errors –sampling, coverage, measurement and non-response errors (Zimitat & Crebert, 1992; Salant & Dillman, 1994; Dillman 1998). In coverage errors, representation of population is problem. Sampling errors means surveying a sample of population instead of entire population. In my survey, research population was MUD players. Since a player can play on different MUDs or on a

same MUD in different characters there is no possibility to know the exact number of players. Besides, because the fact that announcement of the survey was made on certain forums, players who were not member of those might be excluded. Measurement errors include poor questionnaire/screen design or survey mode effects. The survey that I conducted took its last formation after 10 experienced players answered and made comment. Thus risk of measurement error was tried to be minimized. Non-response error is result of low response rate because non-respondents may change the results. Since number of MUD players is unpredictable there is risk of non-response error. However, all of these errors may occur too while paper based surveys are conducted. Therefore, all kind of surveys should consider these errors.

Other than survey, open-ended interview, direct and participant observations were other methods used. According to Christine Hine (2000) ethnography interests "what people actually do". If cyberspace is a place that people do things, then studying what and why they do can be starting point. But online and offline ethnographical methods have differences. In real life setting an ethnographer spend long time for living and working in the field site. How could this be possible in online setting? On cyberspace, there is much more risk of being fooled by informants. Therefore, to Hine one should not seek for any relation to informants' offline lives. Opportunities of online communication eliminate need that an ethnographer and participants share the same time frame. However, as she quote from Elizabeth Reid, on MUDs printouts of interactions read after the event lose experience of participating. Thus, visible and active ethnographer in the field will gain a deeper understanding. However there are important ethical problems should be highlighted. For example messages posted to newsgroups or MUDs are open to public or need author's permission is a debate. So like it is in real life setting, on online environment changing informants' names are important for not to give any harm. Issue of informed consent is another problem while studying cyberspace. Because the fact that identities are not stable and presence of people may be temporary, conventional notions of informed consent become problem. Despite the fact that there is distinction between direct and participant observation, it is not easy to differentiate them while doing "virtual ethnography". Hine (2000) suggests

that a virtual ethnographer is also a participant in using cyberspace. Therefore for being able to observe players, one should connect to a MUD and create a character. In this sense, only difference between direct and participant observation may be in the context of communicating with other players or not. As it is mentioned above, direct observation is not found as ethical but it enables observed people not to behave differently. However since virtual environment requires participation, recognition of existence of a researcher by players is impossible. About question of ethics, I think cyberspace provides ample scope because there is no way to know real life identities in virtual environments. Thus as long as not putting informants' online names in research paper, nobody can know who is who and no harm occurs. In a sense, observation may mean text analysis because MUDs are text-based spaces. According to van Zoonen (1994) doing participant observation in mixed gender setting carry some difficulties like sexual harassment and gender stereotyping that women researchers have to cope with. Thus, there is always problem of continuing search for the benefit of results or to oppose them.

Consequently transcripts of sessions on MUDs formed major pivot of observations. Additionally e-mails sent to me by MUDders and ideas of MUDders displayed in MUD forums were collateral for the study. Text analysis not only provides an understanding experience, feelings, opinions of people but also a form of a social action they engage in (van Zoonen, 1994). However, text analysis has risk of being affected by researcher's personal history, feelings, thoughts, attitudes, beliefs etc.

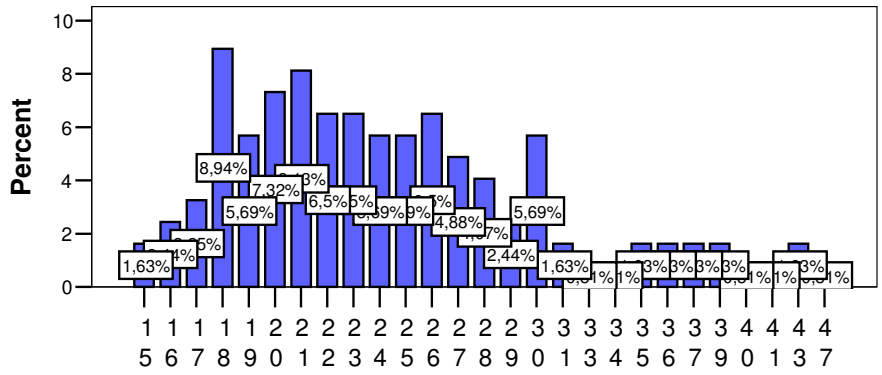
Following part will display demographical structure of the participants and their Internet using practices. Then all findings coming from various sources that I mentioned above will be analyzed in the context of research questions of the study.

Findings of this study can only be generalized to this sampling and others that carry same conditions.

5.1. Demographical Structure of Participants and Their Internet Using Practices

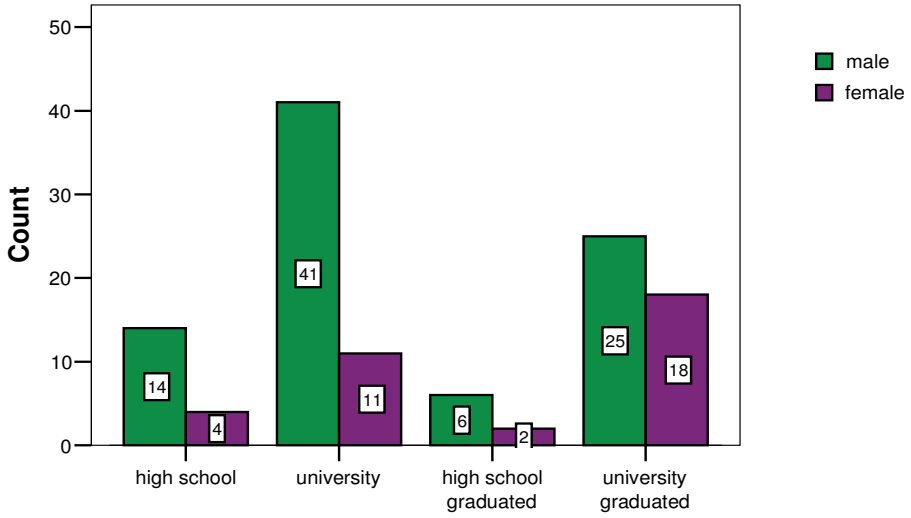
There were 124 participants took part in the survey. 88 of them were males, 35 were females. Mean age of participants was 24,5 years. Age scale was very wide. 16.26% of participants were between age of 15-18; 27.64% were between 18-22; 24.38% were between 23-26; 17.08% were between 27-30 and 13.83% were above 30. Mean age of female participants was 28,7; of male participants was 22,8. Allocation of participants according to age is given in the Table 5.1.

Table 5.1 Range of Participants According to Age



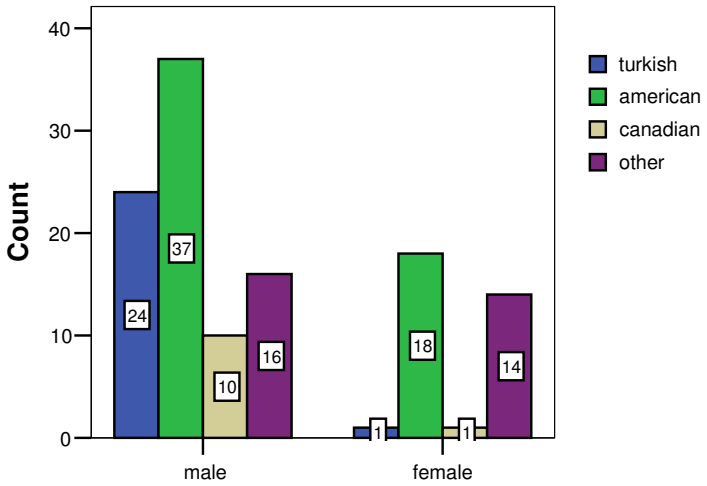
14,8% of participants was studying in high school, 42,6% of them was at university; 6,6% of them was high school graduated and 36,1% of them was university graduated. As it is shown in Table 1.3; 18 of females and 25 of males were university graduated, 2 of females and 6 of males were high school graduated; 4 females and 14 males were studying in high school and 11 females and 41 males were studying at university. While 46,2% of all participants was student, 39,5% was working and 13,4% was both studying and working. This demographical structure may display that MUDs are played by not only children and teenagers but also by people from different parts of society. However when we look to educational status of participants, we see being student at university and university graduation were very extensive among participants. Thus, it may not be wrong to say that roots of MUDding have still continued to exist at universities.

Table 5.2 Range of Education According Sex



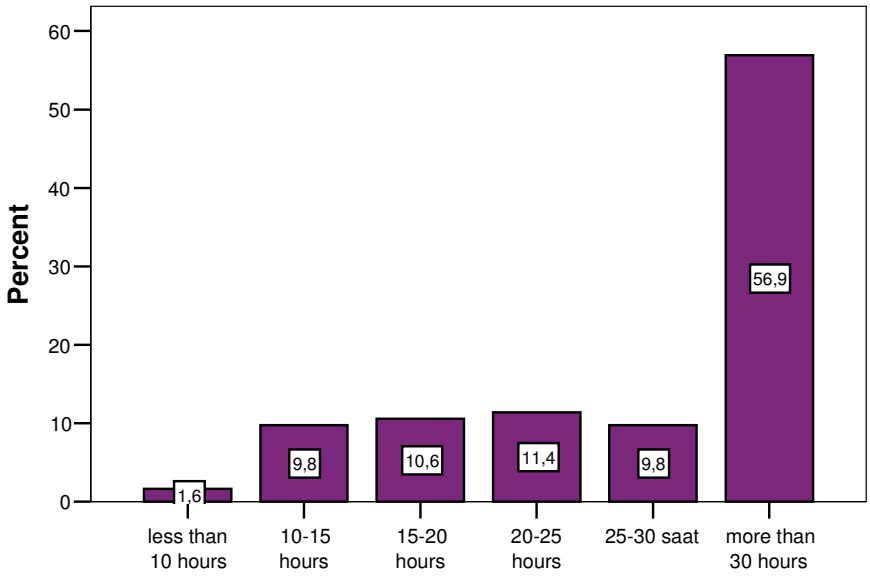
There were 25 participants who defined themselves as Turkish, 56 participants as American, 11 participants as Canadian and 30 participants defined as other consisted of Bosnian, Romanian, Israeli, Asian, British, Australian, Chinese, Swedish, European, Bonanza, Caucasian, German, Hispanic, Irish, New Zealander, Filipino, Dutch and Malaysian. Table 1.4 shows allocation of nationality according to sex.

Table 5.3 Nationality According to Sex



Participants had used Internet for an average 9,8 years. Although there was not a significant difference between male and female participants in the average year of usage, 2 females participant were the oldest users of Internet with 20 years. Despite the fact that mean of weekly use of Internet was 4.8 hours, 70 (58,9%) of all participants spend more than 30 hours in a course of a week on Internet.

Table 5.4 Usage of Internet During the Course of a Week



All participants had their PCs at their home. Additionally 30,6% of participants had PCs at their workplace and 24, 2% at school. 87 participants had ADSL (Asymmetric Digital Subscriber Line). Most of participants had access the Internet from home. School came secondly and followed by work. Internet was mostly used for playing games (95,2%) and then seeking information (83,1%), email (80,6%), surfing (65,3), chat (54,0), bulletin board system (51,6), discussion (42,7) and shopping (27,4) came. There was not considerable differentiation between female and male participants in using practices.

Tables 5.5 and 5.6 show for how many years that participants play on a MUD and how many hours they spend on a course of a week:

Table 5.5 Playing on a Multi-User Dungeon (MUD)

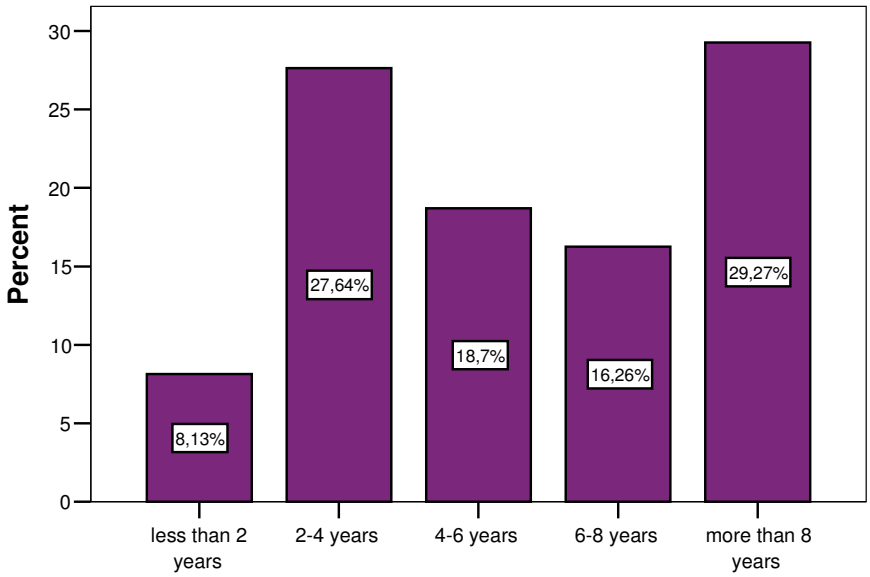
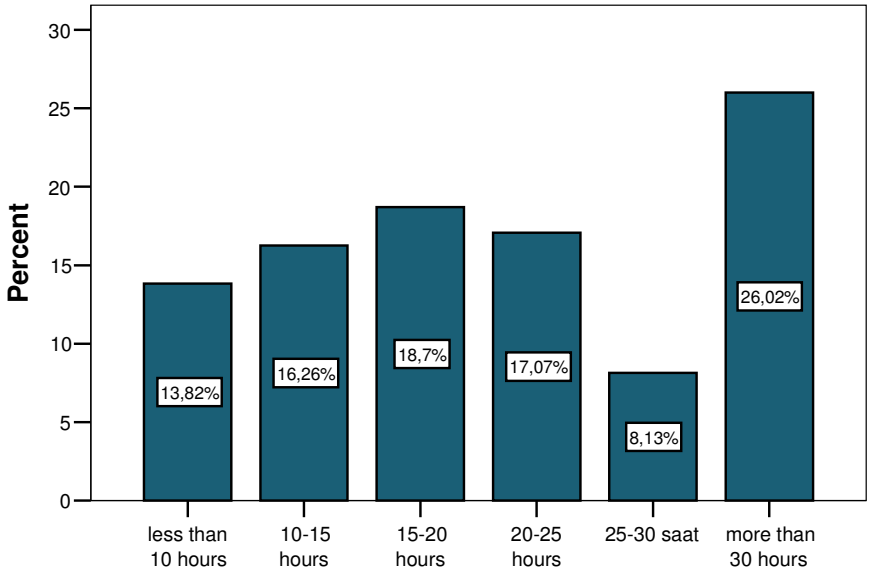


Table 5.6 Playing a MUD on a Course of a Week



5.2. Analysis of MUD Environments Through Findings

As noted before, 88 of 124 participants were males and 35 were females. Finding female players was a lucky situation as female participant *29* said, "I am of that rare group of women who play MUDs", or male participant *64* expressed "Do women actually mud? hehe...I have the impression that there is a grossly disproportional amount of men that MUD compared to women". When relation between gender and technology is thought this disproportion between men and women becomes no surprise. As nationalities of participants according to sex are considered, it is seen that there is no female participant from Turkey. Familiarity and usage of information and communication technologies of women in developing countries explain reason of this absence.

As it is stated in the Chapter three, in adventure MUDs, characters carry very important role. Playing style depends on features of characters created by players. Since there is a wide range of alternatives in creating a character, chooses of players may give some clues about MUDders and their understanding of MUD world. In this sense, in the questionnaire, 3 characters -Thardon, Garen and Aelendel- were created and questions 10-20 were based on these characters.

	Alignment	Class	Race	Sex	Level
GAREN	Neutral	Ranger	Half-elf	Female	7
THARDON	Neutral	Thief	Halfling	Male	8
AELENDEL	Neutral	Monk	Human	Neutral	8

Thardon, Garen and Aelendel were created for being able to evaluate participants' attitudes to gender issue. Thus classes, races and alignments of characters were decided intended for enabling participants to make comparison according to gender. Questions between 10-20 included sceneries mimicking situations in adventure MUDs. They were, also, targeted to evaluate participants' attitudes to gender in MUDs. But, these questions also gave clues about what kind of cultural patterns are valid in this virtual environment. Sceneries were based on ways of

helping to characters that were stuck in hard situations (for questions see Appendix G).

In the 10th question of the survey participants were required to make a chose between Garen and Thardon for joining a 12 level traveling party. There was equality in preferences that 61 participants choose to play with Garen, 62 with Thardon. However when answers were analyzed according to gender, results showed that 30 females (85,7%) preferred to play as Garen, 55 males (63,2%) chose Thardon. Choices were mainly based on character's sex. Participants preferred to play characters that are of their own gender because they found playing opposite sex was very difficult and uncomfortable. As participant *47* said "I've tried to play females before and it's a big difficult for me", or as participant *50* expressed "I'd prefer Thardon, but cannot play male characters", or as participant *64* told "I dislike playing female characters. Their treatment is starkly different and unsettling as a male". Furthermore, preference of nearly 40% of males to play female character Garen may support the argument that male-to-female cross gendering is common. Another result worth to consideration was about classes. Although males and females equally expressed that they liked playing rangers, thief was preferred mainly by males. When this difference is analyzed, impacts of cultural construction of gender identity on choices may be seen. As noted before, there is differentiation between men and women in attitudes to risk taking. In this sense rangers are defensive and they are most powerful in the jungle, which is their home. They protect jungle and vice versa. However, thieves can keep with every environment. Planning and strategy brief their understanding of life. By using their intellect, they can overcome more powerful others. Therefore, everybody winces thieves but at the same time trusts. Being a thief means risk. Thieves are homeless but rangers have always a wood in secure. Thieves are brave and being emotional is not for them. Loyalty and mercy are important characteristics of rangers; however these features are irrelevant to thieves. Thus, it is not surprising that reason of male participants to choice playing Thardon is for he is a thief. Additionally, two-third majority of females preferred Garen because she is female; reason of one-third was she is ranger. It won't be a forced argument that there may be a relation between how girls are brought up as

staying away anything has possibility of causing trouble and their love of ranger. In 20th question of the survey, 20 features were given and participants asked to match them with one of the characters. Since these features which aimed at evaluating gender, were chosen among ones ascribed to males and ones to females. However, what findings showed that preferences of participants did not depend on gender of the characters but on their classes. Thinking related to 10th question, when Thardon and Garen are compared, indifferent, creative, barbarian, anxious and cruel were Thardon; merciful, self-sacrificing, calm and emotional were Garen.

As stated several times, immortals, especially in adventure MUDs, have very significant role and status. Administrating game and solving player's problems by listening preys or complaints and punishing or rewarding them whenever it is necessary are their responsibilities. Unfortunately, gender of person behind an immortal character may affect attitudes of players to her. According to explanations of Jai and Sint whom I made in-depth interview, on Far Worlds (Uzak Diyarlar) there was a female immortal. After her gender was started to be known by players, she was in difficulty of communicating with them who did not follow her advice. When compared to male immortals, she was not taken into consideration by players. Therefore she had to behave roughly. Besides there are differences between responsibilities of male and female immortals that formers stay behind, meanly they are mostly invisible. However females are like queens who are expected to be dressy/ornate attractive and effulgent that is to say they are visible. While female immortals mostly deal with problems of players, male ones strive programming stuff. Jai thinks this difference might be related that women are emotional and social, and men are better at mathematics.

Another case should be highlighted is while class is preferred as thief or vampire, gender may be settled as female because it enables much more benefiting from their attributes or avoiding those features of same class. For example a female vampire has charming potion serves as using others like a puppet. What remarkable is that this facility is offered by game program. To me, femininity in MUD environment is both stereotypical and dumpy. Being female is like only

having ability to seducing others. Here is an example of two RL males are role-playing a love scene as Orkide is female and Elendil is male. In the mean time, they know each other's RL gender that both are males:

Orkide ' well… Elendil could you make me a favor?

Elendil 'tell me honey'

Orkide's eyes shine in joy and excitement…

Orkide 'I would like to have an armor'

Orkide 'but, monster is too powerful."

Orkide 'could you help me to have?'

Elendil "I don't know'

Orkide holds down by timidity.

Orkide 'I see, thank you'

Elendil 'what you want? I don't want to hurt a beautiful girl.'

…

Elendil 'It may cost… I am planning big business for the future'

Orkide 'such as?'

Elendil ' I want you to be with me whatsoever situations will be'

Elendil 'you are dangerous as much as you are beautiful'

Orkide 'Elendil, I would like to confess something'

Elendil listens in a puzzle

Orkide 'I am in love with you'

…

Elendil 'I was afraid of it.'

Orkide 'Whyyyy?'

Orkide 'I am not beautiful?'

Elendil 'I have enemies'

Orkide 'Elendil, wherever and whenever you need, I am ready to help'

…

Elendil 'but, don't think that I am a merchant. I don't want to buy you'

Orkide 'I give my whole life to your few nice words and a affectionate look.'

…

Elendil takes Orkide in his arms with love

Because of happiness two tears drop from Orkide's eyes and Orkide wipes them with her backhand.

As it is noted before, there are three reasons that males to play female characters is seen as cheating, because they do it for getting special privileges. Secondly, many

feel this is kind of lying and thus unethical Messages posted by Cyre and Kallekins to Mud Connector forum on July 28, 2004 lays out reasons behind gender crossing:

> Males playing females will generally do either one of two things. First, they will simply play their character as though they were a male regardless. They make little to no effort to make their gender RP a prominent part of their character simply because it doesn't usually matter to them. They play as a female for benefits other than the RP, such as gaining access to gender-restricted guilds or, and this is the exception to their lack of RP, to gain more attention from the numerous testosterone-charged males willing and eager to play knight in shining armor.
>
> …women can admit to weakness without embarrassment, while men like to always seem capable and in control. So when a newbie, you get a lot more help if you are cute, vulnerable, mildly flirtatious and female, without having to resort to going ooc (*out of character*- my addition) to ask for help. Also we have so many more options for clothing.

Gender crossing is not discussed only in academy but also among MUDders. There are ongoing debates on players shouldn't play the opposite gender because of harassments. Spazmatic wrote on February 24, 2003:

> Female players playing male characters to avoid harassment I support fully... Being harassed is never a good thing. Male characters playing female characters specifically to reap benefits I do not, as that's... just wrong. I play female characters, but not for reasons like that. It's somewhat disturbing to me, really. But, it's really personal taste there, I guess… the ones that do it well do it great, and I see no reason why they shouldn't. As long as players realize it's going to be a challenging role to play, and one they'll have to be careful with, I see no issues at all.

Adalei posted on February 25, 2003 told through why she had often played male characters about playing opposite gender should not be forbidden: "I'm one of the chicks who plays a guy in H&S to avoid the stereotyping and the annoying come-ons. As far as I'm concerned, its worth potentially surprising someone to avoid that harassment".

Ldy wrote on February 27, 2003 that he forbids transgender role-playing in his game because he thinks problem is average age of MUDders and before allowing transgender players should learn responsibility of role-playing:

> The problem lies in the age group of most mudders, as well as their rl gender. Speaking from my experience, as jaded as it might be heh, I have seen 14 and 15 yr old boys crushed by finding out that the person they are romantically involved with on the mud isn't a girl at all but a man old enough to be their father. If you run an adult oriented mud, fine, allow what you will concerning rape, lesbians, transgender roleplay. But as admins on muds open to any and all I think it is our responsibility to take care of the younger kiddos playing the game. They take it much more seriously than adults. Kiddos think they find a girl who is interested in their high school life, their soon to be first car, their homework and perhaps rl girlfriends, then something slips, something gets out as it always does and they feel like they were raped. It is even more disheartening to see the innocence of a hug, the shy person behind the character opening up to a grown man, rather than the young girl he thinks it is...

19th question of the survey, too, shows participants' opinions on gender swapping and gender issue, generally. The question was on thoughts about how Garen would behave when she entered in an inn and saw a known powerful mage. Reasons for answering as she will smile and will giggle deserve to be considered. Male participant *7* says "I don't know but I like it when a girl giggles at me", participant *54*: "It's probably a guy trying to get free stuff", participant *114* "Because I'm a drunk old mage, and she's probably looking for MUD-sex", female participant *77* "Who wouldn't giggle at a mud strange enough to play modern music", again female participant *53* "Because all the girls giggle. It's annoying", male participant *11* "she is female and girls love power", participant *87* "I'm hot", participant 96 "Girls are good at hiding their feelings to make us hot for them", female participant *29*:

> Unfortunately, most female characters flirt their way up to the top or for equipment. Now I said most not all, and of these female characters running around a lot of them are not played by female characters. This is unfortunate because it gives female characters on a whole a bad reputation. It is a proven and well-associated fact that male characters usually give more freely to female characters than to other males. And many female characters take advantage of it.

Questions between 21-27 were intended for evaluating difference between male and female players and characters. 80,6% of participants played with a gender different from their selves. While %68 of males lived this experience, %88 of females. 65 participants reported their playing style changed and 40 participants reported no changes. Changes expressed were advantages of femininity were used for equipment; female characters were emotional, fragile and more flirtatious; and male characters were brave and competitive. Here are the some examples that how participants' playing style changed: Male participant *9*: "Simply character's manner of speaking changes, you speak less scurrilous and more polite."

No matter sex of a player or awareness of gender issues, stereotypical approaches to gender continue to exist. Male participant *20*:

> When I played as a man, I often took on the common characteristics of the archetype "man", such as brute, studly, and bold. As a woman, I was gentler, made swifter decisions, and chose whether to like people or not on first impressions (I do not mean to be sexist in this answer, it is simply how I chose to Role-Play it).

Female participant *26*:

> As a female, I used my charm to seduce the equipment right off of higher level males. Gold became easier to obtain and prices seemed to mysteriously vanish. The life of a female character can be easier if role-played correctly.

Whatever the race, class, gender or role of the character is, gender affects playing style, always, in the same way. Male participant *27*:

> The role-playing style is actually a combination of various factors: race, class, gender and goals. The differences between my male characters and female ones are that mostly my female characters have a sense of intuition, vulnerability, grace, unique perspective, and are usually more laid back, whereas the male characters would be more blunt, more risk-taking and more likely to follow what the group wants to do, or be a leader but yet have a mindset similar to his allies.

Male participant *31*:

> I think, a female thief can be more effectual than a male thief. She can use her attractiveness instead of strength.

Male participant *44*:

> I try to adapt to the sex of the character, being more brash or direct with male, and less rational (more emotional) with female characters.

Unchangeable fact of an adventure MUD is femininity means ability of seducing/manipulating, mostly for support and free equipment. Male participant *69*:

> There are fewer women than men, as a woman, there are more opportunities for manipulation. Great for an evil aligned character.

Male participant *91*:

> I don't giggle, curtsey, or use more feminine emotes when im on male.

Female participant *87*:

> I tend to be a slut as a female, and loud. As a male, I tend to be a bit more reserved.

Male participant *102*:

> Sometimes play female just to get free equipment.

Male characters are heroes of the MUD world, they take risks, fight, kill, protect weak thus being arrogant is right of them. Male participant *125*:

> Male is more dominative and brave, also more anxious and strong and arrogant.

Male participant *80*:

> I tend to be more confident when playing as a male character, yet more shy around female characters.

Male participant *126*:

> Depends on Character but female Chars are usually less competitive.

As it is mentioned in Chapter 4, gender is fundamental to human interaction. Therefore, unclear genders are uncomfortable because knowing one's gender is necessary for being able to act with a reference. Since Aelendel was a gender-neutral character, there was differentiation in forms of addressing it. Although it is hard to show a tendency concerning pronouns implying Aelendel because either

participants did not use any or preferred saying Aelendel, 20 of them enable us to recognize that people need to put beings in known descriptions for being able to know what kind of manners they should develop. 14 participants called Aelendel, as “he”, and males and females were equal in number. While 4 male participants used “she”, 2 females used “it”.

Sometimes how will of understanding one’s gender may turn into harassment can be seen in the example of my own experience. When in first times on LambdaMOO, I was logged as a guest (Plaid_Guest) and set my gender as neuter for making observation without disturbing or being disturbed. But in a very short time I understood how I made a mistake. Following conversation displays people’s behaviors towards an uncertain gender. During this conversation I could say nearly nothing, because first of all I was puzzled and annoyed, secondly since not being familiar to commands and couldn’t type without mistake, I was very slow. Also I didn’t know how to correct my typing mistakes because of using telnet as a client. In January 16, 2006 I entered to Entrance Hall, just said hello. And then:

A [to Plaid_Guest]: hi

A [to Plaid_Guest]: r u sexy chats?

C says, "B they all bow down to the sacred cunt"

B picks up B_Guest and tosses it into its mouth.

B belches after eating B_Guest

B picks you up and tosses you into its mouth!

Plaid_Guest falls in with a wet smack, apparently having just been eaten.

B elches after eating you

A [to Plaid_Guest]: a/s/l?

A says, "Plaid type faster please"

A [to Plaid_Guest]: r u m or f?

A [to Plaid_Guest]: in your pants i here a penis or a vagina?

B intones, "A keenly stated"

A says, "B thanks"

You say, " i don't know meanings of thetat "why it is important_?"

A says, "you don't know if you have a penis or a vagina?"

A says, "Men perhaps this guest should take some time off the “internet chats to find out"

B intones, "Plaid a penis is the better way"

A says, "B well said!"

B intones, "A thanks!"

B intones, "Plaid check whether you have a front hole or not"

You say, "and what is your problem?"

A says, "Plaid here's a good way to check. Do you pee standing up o sitting down?"

B intones, "A some boys pee sitting down"

A says, "B indeed" "Plaid when you rub your special pee ace does it grow larger?"

A says, "B the clit can grow larger"

A says, "Plaid never mind, just bend over so I can put my pee pee into your bottom"

B intones, "A not as large as a dickie"

A says, "B perhaps as large as a cantiner's dickie"

B intones, "Plaid have you ever had a boy's pee pee inside your bottom?"

B intones, "B keenly observed"

A says, "Plaid let's chat!"

A says, "B Plaid's bottom has my pee pee in it"

B intones, "Plaid the main point is inside your bottom"

A says, "Plaid I want to put my pee pee into yoru holes so I require a full inventory of said holes"

B intones, "Plaid the salient question is whether you possess a vagina hole"

A says**,** "B well said"

B intones, "A thanks"

A says, "Plaid count your holes that are capable of accomodating a penile member. Do you find 2, or 3?"

B intones, "Plaid count carefully"

My mouth wide open, I left the entrance room but one of the players teleported me back. Thus as a last solution, I logged off. And I stayed in front of the screen with an empty look, shaking hands and full of anger. Although it was my research field, connecting again took me several days. In other words, my first experience with virtual masculinity was really frightening. This was clearly harassment and although addressee was genderless Plaid_Guest, since questions took aim at my RL gender it was a sexual harassment[•] which includes verbal abuse, visual signals, gestures, or messages alongside physical contact.

[•] Definition of this conception changes from culture to culture. For example concept of sexual harassment appeared in Turkish Criminal Code (TCK) for the first time on 2005. In the Chapter 6 "Offences to Sexual Immunity" is arranged in Articles 102-105. Sexual assault is defined as violation of body immunity and requires complaint. Although sexual harassment is put as a separate article, it does not have a clear definition. However, it is completely about body and physicality (for

When economic structure is explored gift economy that Kollock (1999) mentioned seems much more "realistic" in adventure MUDs, because cooperation is significant element for survival. Users are expected to help each other in the means of fighting monsters, sharing experience points and food, guarding the possessions, which had belonged to a fallen character. Findings of scenery questions showed that participants' choices of reasons for helping to Thardon, Garen or Aelendel were not associated with sex of them, but were centered on acquaintance, having neutral alignment, thought of probability of needing help someday and prestige in the community. As participant *87*'s answer to reason of saving Thardon:" He\'s probably going to be higher lvl than me, soon, and I GUARENTEE thaI\'m going to eventually need his help". Participant *97* says "I don\'t mind helping, but don\'t want to be stuck in the same situation". Although few participants think since it is only a bunch of text, a game, risking their life is not important, majority tends to help but not die. As participant 10 says "friendship is good but in a way", participant 38 tells "i\'ll help, as long as it isnt\' dangerous for me. I see no reason not to", participant 76 says "because i always help friends if possible but going in there and getting myself killed kind of defeats the purpose". Participant 64's reason of choice of helping Garen is "I\'m a big fan of the \"rescue mission\" in the MUD. Live or die, but make lasting impressions on people", participant 82 "adventure is always more fun in a group. And if I don\'t take my friends who would be there to witness my heroic dead?" If the issue is combating, participants did not refrain from fighting but like avoiding, dying when matter is equipment behaviors changed. If items are in inventory, it means they are not useful at that moment; if players wear them they are quite valuable. As stated in the Chapter three, gold is abundant on adventure MUDs, but obtaining equipment is hard

---

whole code, see http://www.hukuki.net/kanun/5237.15.text.asp) To U.S.A civil rights, sexual harassment is one of the major offences and defined very clearly and detailed. Verbally, physically, by gestures and visually sexual harassment may occur. Even sexual discrimination is considered as sexual harassment. Some examples from verbal behaviors are "*sexual slurs, sexual innuendos, and other comments about a person's clothing, body, and/or sexual activities; offensive and persistent "risqué" jokes or "jesting" and "kidding" about sex or gender-specific traits; comments of a sexual nature about weight, body shape, size, or figure; pseudo-medical advice such as "you might be feeling bad because you didn't get enough" or "A little Tender Loving Care (TLC) will cure your ailments"* (see http://www.mith2.umd.edu/WomensStudies/GenderIssues/SexualHarassment/UMDManual/definition).

depending on value of it. Participants, mostly (50), gave their items in their inventory to Aelendel who lost all his equipment in a combat. While 36 of them gave some gold, 26 participants told Aelendel to take the things they left in the donation room as participant *40* said, "it's better than nothing, but I can't weaken myself by giving away my equipment". However merely 3 participants chose to give their magical bracelet. Participant 4 cried out "IN THIS WORLD EQUIPMENT IS EVERYTHING… GOLD IS COVERED BUT EQUIPMENT NEVER". But answer of participant 8 displays mentality in integrity:

> Arcana - Conclave God Riallus always tells a good mage is an alive one. When I'm stronger my friends are too. So no sharing of my own stuff, and well he/she died of her own, not my fault, so not caring about that either. Balance in life, survival of the fittest. I simply feel like helping him out a bit, donation room is a start, and some money may come in handy to give a little boost after death. That's more then enough for a ranger to get back into the game.

As it is seen in the examples, in the context of gift economy help is important but because the fact that the rule is "survival of the fittest", people always protect their own interest. An adventure MUD environment makes cooperation necessary as much as it necessitates competition. Cooperation is, mostly, settled between same classes or sometimes races. Otherwise, it is not easy, let's say not advisable, to trust everybody's help cry or offer. Kharaen, on January 18, 2006, tells an anecdotal:

> My thief char hated mages and made an oath destroying them. One day, a mage asked me to help and by saying I would help, took him to a lonely spot. Then I told him that I forgot something and wanted his potions (only way for him to return back). After he gave all, I pushed him to a deep hole had no way out. And said him "Never trust a thief". He said, "I didn't" and drank last potion that he kept, thus returned back. Result was catastrophe. He had informed his friends and 3 men beaten me.

Most of the players that I interviewed from Cabulca Cabulsa see MUD world as an escape or taking a break from real world. The most fascinating facility is ability to create characters which are mostly very powerful, wise, intelligent and nimble. MUD world dangerous as necessitating those attributes. It is also amusing as *Drahsian* said, "When you wander in the woods you may come across a golden haired elf or in a pub a scurrilous dwarf". Real world seems boring and ordinary. Exigencies, rules, concerns, limits, difficulties disappear in swirling mist for 2-3 hours. *Khaean* becomes a formless light depend on world mentally, has knowledge of whole world. *Drahsian* is kind of Angel of Death holds his own decisions. *Rikaen* is a skilled mage in a half eagle half human body. Even though it is

different from real world, principles of comity still exist. In 19th question of the survey, majority of participants (42,3 %) agreed Garen would greet because greeting is normal reaction as it is in RL. Participant *34* said, "That's what you do when you meet someone that you know" or participant *68* "That's the realistic social norm." In social MUDs, same thing was observed. When entering to a room saying hello and waving, or when leaving saying goodbye are common. Because the fact that players spare their time mostly to chat, existence of this "social norm" is not surprising. However, first motivation of large majority of players I interviewed on LambdaMOO was cybersex. But these people have almost for 8 years on LambdaMOO and their motivation when 13-14 years old may be seen as "natural". After time goes by and they have developed familiar acquaintances like having friends and building, their motivation transforms. Although there are few who want to keep separate their MUD life and real life, majority have friends meet in RL. Main concern of the questions between 28-34 was friendship in MUDs and effects of MUDs on daily live. 87 participants have made real life friend(s) from players they have met face to face. Number of friends of 53 of these 87 was less than their other friends and while 26 participants had friends in equal amount, 8 had more than their other friends. 53 participants had best friends among their friends from MUDs. Other than having new friends, impact of playing MUDs on daily life was listed as talking with friends about MUD characters, continuing to think with commands and being less time offline. Therefore, it is hard to speak of considerable effects.

5.3. Discussion

I interviewed with *Domjuan* on LambdaMOO on cybersex and problems of gender swapping, his arguments were worth to consideration:

> Sometimes it seems humantiy is not ready for this new frontier. we have to stop thinking of this place as anything resembling reality. we are completely malleable here and can define ourselves anyway we want. that's the real power of this place if I start flirting with a lady and have a great time with her and it turns out it was a guy I'd be very impressed that he was so in character that he fooled me. this place is interesting because you discover things about people you never would otherwise. but we all have our limits. let me tell you a quick story. there was a period I was heavily into BDSM and found a willing female. things were going nicely but then she asked me to beat her and.. be violent. I found I wasn't able to do it. even though it's only text. so we all carry our inner limitations with us. that's our problem not the medium's.

How can be a medium innocent? Is it possible to exclude social, cultural, economical and political situations from a medium? I don't think so, at least for cyberspace. As a result of rapes or sexual harassments, changing facilities on MUD environment are significant examples in this sense. Additionally, structure of game reinforcing meaning and practices of femininity and masculinity in traditional ways constitutes precedence. It is for sure that MUDs are only one part of cyberspace and for developing a holist understanding; many different sites should be studied like web pages, IRC, video conferences, newsgroups, stock markets, software developers, etc. (Hine, 2000). However examination of MUD environment displays that cyberspace has its rules and limitations which are not and cannot be independent from real world. It is true that a MUD enables identity exploration in a relatively safer place, but as long as there is real human behind characters it seems like they won't be much more than simply "cross-dressing".

As it is on LambdaMOO, intention behind many genders is enabling people to escape from RL gendering (Bell, 2001). Nevertheless howsoever a person tries no to allow stereotypical gender performances to imposed on her/himself, gender is a key component to how to society interacts. In this sense Bourdieu's concept of habitus becomes meaningful that gender identity is socio-culturally constructed and unconsciously internalized. Therefore although cyberspace gives possibility of playing identities, these identities can't escape constituted boundaries. Sexism and oppression are maintained and carried on. Actually, gender switching is practiced by only small number of participants. As seen before, many players think it as unethical. People stay timid to this area of opportunities.

The majority of MUD users are still from male-biased computer science field. However everyday much more women connected to the Internet. As the survey displayed although inequality between amount of men and women, their practices of Internet and time they spend show similarities. Educational level and nationality of female participants explain reason of this. Eric Weiser (2000) narrates from NetSmart, 58% of the new Internet users in the United States are women and they will surpass men in the near future. Despite the fact that women are, mostly, targeted as online shoppers (Paasonen), they have not only possibility of having

access to information that they may be not have had before on health, rights about reproduction, family, etc. but also of sharing experiences and developing policy about their problems. Rise in amount of online women may lead, in the future, break of male-biased computer culture. With reference to van Zoonen (2002) how telephone has obtained social meaning by the agency of usage of women, cyberspace may transform to a site of freedom and equality. But today, although screen gives idea of fluid and fragmented identity, people have communicate through their fixed identities in front of the screen (Kitchin, 1998).

In the context of communities there are two sides. Danger of withdrawal from RL is one side, establishing meaningful social relations supporting RL is another. Many people, who feel comfortable in their relation to cyberspace, find what is not available in offline. They establish more durable and deep friendships. Therefore in the time remaining mandatory responsibilities, they spend whole time on online communities. From the point of MUDs, communities seem like remedy to loneliness. Also ability of controlling their environments and creating personalities give feeling of escaping from being passive consumers. In addition, cybersex enables experiencing new sexual encounter (Rheingold). On the other hand, sharing information, discussing on interests, expressing opinions on similar problems and coming into solutions affects participants' offline lives in a positive way. Moreover, especially, excluded/disadvantageous groups has found a place both for supporting each other emotionally and being organized for becoming agents of their problems in RL. However, per contra, online communities may be considered as exclusive because of inequality in accessing the Internet around the world. Furthermore because the fact that most online communities still run in English, non-native English speaking participants may be mostly "naturally" but sometimes "intestinally" excluded. Moreover, to Herbert Schiller (2001) Anglo-American ideas, values and cultural products have been diffused since English has been privileged. In this sense MUD world has been affected by these values. But in spite of these exclusions, as it is seen in anti globalization movements or Zapatista rebellion some effective results about RL problems may be obtained.

All these discussions display that cyberspace is a new and rich environment in the context of facilities it has offered. Understanding what cyberspace is very hard, maybe impossible task because of including many fields from web pages, programs used for web designing, newsgroups to MUDs which should be analyzed by one by and in relation. Alongside theories, methodological tools play very significant role (Bell, 2001) as much as practicing for deeply understanding of these fields. Because the fact that cyberspace is meaningful with people and they are not only passive consumers but active users, also it a new medium, culture of cyberspace will be in continuous transformation. As Rheingold (online edition) said, “What happens next is largely up to us”. Therefore it is important to look closely and think on existing and future opportunities for benefit what cyberspace offers in the context of political participation, removal of gender barriers and creating a world that not only targeting maximizing profit.

CHAPTER VI

CONCLUSION

This study has been an attempt to comprehend identity and communication in cyberspace. Social and communicative practices of the Internet and patterns forming virtual culture were tried to be examined through Multi-User Dungeons (MUDs), text based games, by studying gender issue.

In today's world, computers have very important place in our lives. Although usage of PCs (personal computer) is limited around the world and also in Turkey, we have to come into contact with computers. Idea of personal computers goes back to 1945. Vannevar Bush published his essay "As We May Think" in Atlanic Monthly. "Memex", the "thinking machine", was the first model of a device for individuals to store and easily access their books, records and communications (Packer & Jordan, 2001; Trend 2001). By the agency of Internet not only storing our books and records have become possible but also accessing and storing others'. But maybe, the most fascinating development for Bush would be facilities of computer-mediated communication (CMC), because it enables one-to one, one-to-many and many-to-many communicative practices (Jaffe & Lee 1995).

According to Howard Rheingold (2001) wherever CMC technologies become available, people unavoidably build virtual communities. One of the reasons for this enthusiasm is people's need for building communities because the fact that disappearance of informal spaces in real-life. Other reason is CMC enables people to do new kinds of things together by using new ways.

It can be said that history of the Internet has started 25 years ago. But, it has begun to become widespread, meanly get commercialized, 15 years ago. There have been many studies on the Internet in the field of communication. However, because the fact that it is new, that not enough time has passed for understanding its impacts and that every day a new facility has been added, developing a general

understanding can't be possible. But basically two ways of understanding of the Internet can be talked about. One is utopian and other is dystopian. Utopian approach sees network as generator of a new places for employment, political participation, social contract and entertainment. But dystopian approaches consider net as a new forms of mystification and domination (Smith & Kollock, 1999). In this context, I have attempted to answer questions intended for figuring out features of culture of social and communicative spaces of the Internet without falling to one of the concerned parties and deriving advantage from both in the context of critiques for developing a general view. Since the Internet is in the period of crawling, every study will constitute data for coming at a comprehension.

Why I would like to look at identity is because cyberspace claims a communication without body. The question is that if bodiless communication is possible then how identity is constituted. Since gender is primary element in sorting and defining self and others, it determines how we construct our social reality and conduct interaction with others (O'Brien, 1999); studying gender will offer significant clues about virtual culture.

As Rheingold (online edition) stated MUDs are living laboratories for studies of first level effects of virtual communities. MUDs present very rich field for researches on, generally, identity and, specifically, gender issue. This is why I would like to examine gender construction on virtual culture through MUDs.

In communication studies on the Internet, there are not many researches on MUDs but most of the existing ones examine MUD and gender relation. Thus what is the significance of my study? Firstly, almost all of them come to conclusion that since MUDs enable gender switching, understanding the "other" becomes possible. And moving from this point they say cyberspace will remove gender barriers. I believed this conclusion should be questioned. Secondly, most of these studies focus on social MUDs. Although I, too, examined social MUDs, my main focus was on the adventure type. Therefore, for further studies, benefiting both types will be possible in understanding MUD world. Furthermore, in Turkey mostly adventure MUDs are known and played because they offer risk, excitement and entertainment.

During the study questions that I tried to find answers were whether it is possible to mention a culture peculiar to cyberspace or virtual culture is just a mirror of real life culture; where the body positions; how identities have been experienced; what fluid and fragmented identity means; whether it offers a space of opportunities; how gender has been formed on cyberspace; whether removal of gender barriers is possible.

Field study of my thesis consisted of a survey, interviews and direct and participants observations. Furthermore, texts on MUD forums written by Mud player about certain issues and answers sent via email to my questions were complementary elements of this study. Survey was conducted for figuring out a general profile of MUD players and grasping their general approach to gender issue.

Since it was impossible to contact MUD players in Turkey, only two of the interviews were had face to face. Therefore, except for those two persons all interviews were had on the Net while I was on the game. Direct and participant observation consisted of experiences that I had as a player.

Now I would like to talk about the point I came at after my field study and literature review.

Similar characteristics that virtual and real communities carry are shared aims, meanings, needs and activities. However, information, support and companionship are among people, who have never seen each other. Virtual communities resemble inorganic societies (Wellman, et. al., 1999). But basic enabling technologies like computer, modem and telephone line exclude great many people. Therefore online communities may be seen as elite communities (Bailey, 2001). Because the fact that population of the Internet is consisted of young and educated white men, culture of cyberspace is mostly shaped by them. Although it is claimed that class, gender or race are not important in cyberspace, there are many Usenet groups or chat rooms that ethnicity originated. On the other side, pornography has grown everyday and interracial contents have drawn great attention. Besides, especially on MOOs Orientalist stereotyping descriptions created by white, male players (Nakamura, 2001). Alongside perils, Internet has become an important tool and

space for disadvantageous groups. Electronic support groups about social, physical and mental problems enables people to share their experiences and finding solutions. Additionally, electronic communication may turn important facility for oppressed groups like women or queers to "come together", sharing experiences and making policies on their problems. For example Gaynet[14] provides social service, public policy, educational and cultural/recreational programs for gay, lesbian, bisexual and transgender people, and it also combat homophobia and stereotyping of gays in the media; LambdaIstanbul[15] is a non-governmental organization for gay, bisexual and transsexual people to solve their problems, to organize solidarity and to struggle homophobia in Turkey; Queer Resources Directory[16] is an electronic library with news clippings, political contact information, newsletters, essays, images, hyperlinks, and every other kind of information resource of interest to the GLBO community. Afghan Women's Network[17] (AWN) is a non-partisan Network of women and women's NGOs working to empower Afghan women and ensure their equal participation in Afghan society. Jagori[18] is a women's training, documentation, communication and resource center which aims Consciousness raising and awareness building amongst women in rural and urban areas regarding their legal rights, health issues, and other issues central to women's empowerment, such as livelihood, women's education, rights of the girl child and so on; production and distribution of creative material including publications and communication packages on various issues for different groups; Establishment of a documentation and resource center on issues related to women's rights, to meet the information and analysis needs of other women's groups, NGOs and the development sector and Contribute to the Indian women's movement by adding to existing bodies of knowledge on women's status in India.

---

[14] http://www.gaynet.com

[15] http://www.lambdaistanbul.org

[16] http://www.qrd.org/qrd/

[17] http://www.afghanwomensnetwork.org

[18] http://www.jagori.org/

Although MUDs enable identity exploration, because the fact that they don't change the fact that there are 'real' humans behind those identities, experience of identity remains just a cross-dressing (Bruckman, 1993). Fluid and fragmented identity means having different identities on every window on the screen and switching between them easily. Although it seems like a big opportunity many people do not use take that chance. Gender switching does not perceived as ethical because men use it for seducing other players for having cybersex or/and obtaining equipment. Furthermore since gender is process of social construction, not a thing that can be acquired, jumping from an identity to other does not seem to be realistic.

Despite the fact that body does not exist in theoretical sense, descriptions players create display how they focus the body. This emphasis enables making sense of gender and race of the players. Most of descriptions indicating race and gender contain stereotype race and gender definitions.

Since there are no gestures, mimics or intonations text has taken place of them. Gender differences in language practices can be observed on cyberspace also. There can be seen reflections of roles ascribed to men and women. As it is in face-to-face communication while men want control, women consolidate interaction. Masculine usage of language, especially, in online discussion groups causes women to stay timid. Besides interruption of topics in mixed sex conversations by males or ignorance of women who try to take equal chance are other difficulties that women experienced. Sexual harassment, even rape are problems that keep women away from online communication. Or as a solution, they preferred to choose gender-neutral characters, however unfortunately it, mostly, does not work. Uncertain genders disturb people, because they cannot decide how they should behave.

Because the fact that gender is key element for society to communicate, howsoever a medium offers opportunities for surmounting; gender barriers don't seem possible to be removed. But, generally marginalized groups, specifically women look like they have found a relatively safer place for expressing themselves.

Economy of cyberspace may be named as gift economy (Kollock, 1999). Sharing information and advice are example of gifts. What gift economy makes special is that individuals are unknown to each other and recipient is whole group. Therefore reciprocity may be expected from all members. Fluid identities are not suitable to this economy otherwise reciprocity cannot be possible. Additionally defining boundaries of communities provide stable population. Reputation and feeling of efficacy are also significant motivations for gift exchanging.

Although in changing levels, hierarchy exists on MUDs. On adventure types, immortals and gods have great power. Players have little or no chance of intervention. But on social MUDs, there is possibility that players solve their problems depending on structure of MUD and characteristic of the problem.

To sum up, despite the fact that culture of cyberspace has specific values, seeing powers that shape people's real lives is possible here. It is certain that since this study examined cyberspace through MUDs, findings cannot be generalized to whole medium. The study at hand has provided a brief review on culture of cyberspace through gender identity construction and on methods of analyzing the subject. For being able to develop a comprehensive understanding all parts of the cyberspace should be examined not only theoretically but also and especially practically. But, discussions in the literature exhibit that cyberspace is a rich and, still, new medium. Because the fact that cyberspace is meaningful with people and that they are, relatively, active users not passive consumers; culture of cyberspace will be continuous process of transformation. Therefore looking closer and considering existing and future opportunities is very important. Everyday more people become online. However uses of opportunities the medium offers determine that in which direction its potential will flow. If we don't want to cyberspace to be completely the medium of commerce and entertainment, we should know that this depends on how we use it. Thus future of the cyberspace is on our hands. It will be scary as well as mind-blowing experience.

REFERENCES

Alcoff-Martin. L. (1993) "Introduction. Identities: Modern and Postmodern", Linda Martin Alcoff and Eduardo Mendieta (eds.), *Identities*, Oxford: Blackwell Publishing.

Allen S. (1994) "Race, Ethnicity and nationality: Some Questions of Identity", Haleh Afshar and Marry Maynard (eds.), *The Dynamics of Race and gender: Some Feminist Inventions*, London: Taylor & Francis.

Arnold, E. and Faulkner W. (1985) "Smothered by Invention: The masculinity of Technology" in Wendy Faulkner and Erik Arnold (eds.) *Technology in Women's Lives: Smothered by Invention*, London and Sydney: Pluto Press.

Barker, C. & Galasinki, D. (2001) *Cultural Studies and Discourse Analysis*, London: Sage Publications.

Bailey, Cameron (2001) "Virtual Skin: Articulating Race in Cyberspace", David Trend (ed.), *Reading Digital Culture*, Oxford: Blackwell Publishing.

Barker, C. & Galasinki, D. (2001) *Cultural Studies and Discourse Analysis*, London: Sage Publications, pp. 1-27.

Bartle, R. (1990) "Interactive Multi-User Computer Games" at ftp://ftp.lambda.moo.mud.org/pub/MOO/papers/mudreport.txt, last viewed on 15 May 2006.

Bartle, R. (2001) "Avatar, Character, Persona; Immerse Yourself" at http://www.mud.co.uk/richard/acp.htm, last viewed on 15 May 2006.

Başaran, F. (2005) "İnternetin Ekonomi Politiği", Mutlu Binark and Barış Kılıçbay (eds.), *Toplum, Kültür*, Ankara: Epos Yayınları.

Başaran, F. (2005a) "Ağ Ekonomisi ve İnternet", Funda Başaran and Haluk Geray (eds.), *İletişim Ağlarının Ekonomisi: Telekomünikasyon, Kitle İletişimi, Yazılım ve İnternet*, Ankara: Siyasal Kitabevi.

Beasley, C. (2005) *Gender and Sexuality: Critical Theories, Critical Thinkers*, London and New Delhi: Sage Publications.

Bell, D. (2001) *An Introduction to Cybercultures*, London: Routledge.

Benedikt, M. (1991) *Cyberspace: First Steps*, Cambridge, London: The MIT Press.

Benston, M. L. (1988) "Women's Voices: Technology as Language", Cheris Kramare (ed.) *Technology and Women's Voices*, New York and London: Routledge and Kegan Paul.

Bergman, S. & van Zoonen, L. "Fishing with false teeth Women, gender and the Internet" at

http://www.cem.itesm.mx/dacs/publicaciones/logos/anteriores/n9/cities2.htm, last viewed May15 2006.

Binark, M. (2005) "Kimlik(lenme), Dipnotsuz İletişim ve Etnik Laflama Odaları" Mutlu Binark and Barış Kılıçbay (eds.), *Internet*, *Toplum, Kültür*, Ankara: Epos Yayınları.

Bolter, J. D (2003) "Virtual Reality and the Redefinition of Self" in Communication and Cyberculture: Social Interaction, L. Strate, R. L. Jakobson and S. B. Gibson (eds.) *Electronic Environment*, New Jersey: Hapton Press.

Bourdieu, P. (1989) "Social Space and Symbolic Power", *Sociological Theory*, Volume 7(1).

Bourdieu, P. (1994) *Distinction: A Social Critique of the Judgment of Taste*, Cambridge Massachusetts: Harvard University Press.

Brantlinger, P. (1990) *Crusoe's Footprints: Cultural Studies in Britain and America*, London and New York: Routledge.

Bruckman, A. S. (1993) "Gender Swapping On The Internet" at http://ftp.mudmagic.com/text/research/gender-swapping.txt, last viewed 15 May 2006.

Bruckman, A. S. (1997) 'MOOSE Crossing: Construction, Community, and Learning in a Networked Virtual World for Kids', A thesis submitted in partial fulfillment of the degree of Doctor of Arts at The Massachusetts Institute Of Technology.

Burkhalter, B. (1999) "Reading Race Online: Discovering Racial Identity in Usenet Discussions", Marc A. Smith and Peter Kollock (eds.), *Communities in Cyberspace*, London: Routledge

Burkle, M. & Gonzalez, E. "Women And The Internet: Experiences For A Democratic Approach To The Use Of The Internet" at http://www.pucrs.br/famecos/iamcr/textos/burkle.pdf, last viewed 15 May 2006.

Burns, R. (1995) "Introduction", Rob Burns (ed.), *German Cultural Studies: An Introduction*, Oxford: Oxford University Press.

Cartwright, G. F. (1994) "Virtual or Real? The Mind in Cyberspace", T*he Futurist*, March-April.

Castells, M. (2001) "The Informational Economy", David Trend (ed.), *Reading Digital Culture*, Oxford: Blackwell Publishing.

Cohen, A. P. (1993) Culture as Identity: An Anthropologist's View, *New Literary History* 24(1).

Computer Industry Almanac http://www.c-i-a.com/

Curtis, P. & Parc, X. (1991) "Mudding: Social Phenomena in Text-Based Virtual Realities" at http://liquidnarrative.csc.ncsu.edu:16080/classes/csc582/papers/curtis.pdf, last viewed 15 May 2006.

Dervin, B. (1987) The Potential Contribution of Feminist Scholarship to the Field of Communication, *Journal of Communication*, Volume 37(4).

Dholakia, R. R & Dholakia, N. & Kshetri, N. (2003) "Gender And Internet Usage", Hossein Bid (ed.) prepared for *The Internet Encyclopedia*, Wiley: New York.

Dibbell, J. (2001) "A Rape in Cyberspace; or How an Evil Clown, a Haitian Trickster Spirit, Two Wizards, and a Cast of Dozen Turned a Database into a Society", David Trend (ed.), *Reading Digital Culture*, Oxford: Blackwell Publishing.

Dillman, D. A. (1998) "Mail and Other Self-Administrated Surveys in the 21st Century: The Beginning of the New Era" at http://survey.sesrc.wsu.edu/dillman/papers/svys21st.pdf, last viewed 15 May 2006.

Dillman, D. A & Bowker, D. K. (2001) "The Web Questionnaire Challenge to Survey Methodologists" at http://survey.sesrc.wsu.edu/dillman/zuma_paper_dillman_bowker.pdf, last viewed 9 August 2006.

Dimaggio, P. & Hargittai, E. & Neuman, W. R. and Robinson, J. P. (2001) "Social Implications of The Internet", *Annu. Rev. Sociol*. 27: 307–306.

Domjuan, online interview, on LambdaMOO, 15 March, 2006.

Donath, J. S. "Being Real" at http://smg.media.mit.edu/papers/Donath/BeingReal/BeingReal.html, last viewed 15 May 2006.

Döring, N. (2000) "Feminist Views of Cybersex: Victimization, Liberation, and Empowerment", *Cyberpsychology & Behavior* Volume 3 (5).

Drahsian, online interview, on Cabülca Cabülsa, 18 January 2006.

During, S. (1993) "Introduction", Simon During (ed.) *The Cultural Studies Reader*, London and New York: Routledge.

Edwards, P. (1990) "The Army and Microworld: Computers and The Politics of Gender Identity", *Signs: Journal of Women in Culture and Society*, 16(1): 102-127.

Fearon J. D. (1999) "What Is Identity (As We now Use The Word)?" Draft in Department of Political Science, Stanford University.

Ferris, S. P. (1996) "Women On-Line: Cultural And Relational Aspects Of Women S Communication In On-Line Discussion Groups", *Interpersonal Computing and Technology: Electronic Journal for 21st Century*, Volume 4(3-4), pp. 29-40.

Forbes J. & Kelly, M. (1995) "Introduction: French Cultural Identities", Jill Forbes and Michael Kelly (eds.), *French Cultural Studies: An Introduction*, Oxford: Oxford University Press.

Forgacs, D. & Lumley, R. (1995) "Introduction: Approaches to Culture in Italy", David Forgacs and Robert Lumley (eds.), *Italian Cultural Studies: An Introduction*, Oxford: Oxford University Press.

Fornäs, J. (1998) "Digital Borderlands Identity and Interactivity in Culture, Media and Communications", *Nordicom Review*, Volume 19(1).

Frissen, V. (1992) "Trapped in Electronic Cages? Gender and New Information Technologies in the Public and Private Domain: An Overview of Research", *Media, Culture and Society,* Volume 14: 31-49.

Gefen, D. and Straub, D. (1997) "Gender Difference in the Perception and Use of E-Mail: An Extension to the Technology Acceptance Model", *MIS Quarterly,* Volume 21(4): 389-400.

Geray, H. (2005) "İletişim Ağları ve Masaüstü Sömürgecilik", Funda Başaran and Haluk Geray (eds.), *İletişim Ağlarının Ekonomisi: Telekomünikasyon, Kitle İletişimi, Yazılım ve İnternet*, Ankara: Siyasal Kitabevi.

Germundson, N. (1994) "The Social and Educational Aspects of MUD's" at http://ftp.mudmagic.com/text/research/mud.paper, last viewed 17 May 2006.

Griffiths, D. (1985) "The Exclusion of Women From Technology", Wendy Faulkner and Erik Arnold (eds.), *Smothered by Invention: Technology in Women's Lives*, London: Pluto.

Grossberg, L. (1993) "The Formations of Cultural Studies", Valda Blundell, John Shepherd and Ian Taylor (eds.), *Relocating Cultural Studies*, London and New York: Routledge.

Gurak, L. J. (1999) "The Premise and the Peril of Social Action in Cyberspace: *Ethos*, delivery, and the Protests Over Marketplace and the Clipper Chip", Marc A. Smith and Peter Kollock (eds.), *Communities in Cyberspace*, London: Routledge.

Hafkin, N. & Taggart, N. (2001) "Gender, Information Technology, and Developing Countries: An Analytic Study", for the Office of Women in Development Bureau for Global Programs, Field Support and Research United States Agency for International Development.

Hamman, R. "History of the Internet (1993) WWW, IRC, and MUDs" at http://www.socio.demon.co.uk/history.html, last viewed 17 May 2006.

Haraway, D. (2001) "A Manifesto for Cyborgs: Science, Technology and Socialist Feminism in the 1980s", David Trend (ed.), *Reading Digital Culture,* Oxford: Blackwell Publishing.

Herring, S. (1994) "Gender Differences In Computer-Mediated Communication: Bringing Familiar Baggage To The New Frontier", paper presented at the Convention of the American Library Association, Miami, FL at http://www.cpsr.org/issues/womenintech/herring2, last viewed 19 May 2006.

Herring, S. C. (2001). "Gender And Power In Online Communication", Center for Social Informatics Working Papers at http://rkcsi.indiana.edu/archive/CSI/WP/WP01-05B.html, last viewed 17 May 2006.

Hills, M. (2000) "You Are What You Type: Language And Gender Deception On The Internet", a thesis submitted in partial fulfillment of the degree of Bachelor of Arts with Honors at the University of Otago.

Hine, C. (2000) *Virtual Ethnography*, London: Thousand Oaks, California: SAGE.

Jackson, L. A & Ervin, K. S. & Gardner, P. D. & Schmitt, N. (2001) "Gender and the Internet: Women Communicating and Men Searching", *Sex Roles*, Volume 44(5-6).

Jaffe, M. J. & Lee Y. & Huang, L. & Oshagan H. (1995) "Gender, Pseudonyms, and CMC: Masking Identities and Baring Souls", paper submitted for presentation to the 45th Annual Conference of the International Communication Association, Albuquerque, New Mexico, USA.

Sint, online interview, on Cabülca Cabülsa, 5 January 2006.

Jansen, S. C. (1989) "Gender and Information Society: A Socially Structured Silence", *Journal of Communication* 39 (3): 196-215.

Kheraen, online interview, on Cabülca Cabülsa, 18 January 2006.

King, A. (2000) "Thinking with Bourdieu Against Bourdieu: A 'Practical' Critique of the Habitus", *Sociological Theory*, Volume 18(3): 417-433.

Kitchin, R. (1998) *Cyberspace*, West Sussex: Wiley.

Kılıçbay, B. (2005) "Bir Teknoloji Söyleminden Parçalar: Enformasyon ve İletişim Teknolojileri Kuramlarına Tarihsel Bir Bakış", Mutlu Binark and Barış Kılıçbay (eds.), *İnternet, Toplum, Kültür,* Ankara: Epos Yayınları.

Kollock, P. & Smith M. A. (1999) "Communities in Cyberspace", Marc A. Smith and Peter Kollock (eds.), *Communities in Cyberspace*, London and New York: Routledge.

Kollock, P. (1999) "The Economies of Online Cooperation: Gifts and Public Goods in Cyberspace", Marc A. Smith and Peter Kollock (eds.) *Communities in Cyberspace*, London and New York: Routledge.

Kümbetoğlu, B. (2005) *Sosyolojide ve Antroplojide Niteliksel Yöntem ve Araştırma*, Ankara: Bağlam.

Lawler, S. (2004) "Rules of Engagement: Habitus, Power and Resistance", *Sociological Review*, 52(2).

Lawley, E. L. (1993) "Computers and the Communication of Gender" at http://www.itcs.com/elawley/gender.html, last viewed May 17 2006.

Lawley E. L. (1994) The Sociology of Culture in Computer-Mediated Communication: An Initial Exploration, submitted in partial fulfillment of the requirements for LS695 Seminar in Research Design.

Leahy, K. B. & Yermish, I. (2003) "Information and Communication Technology: Gender Issues in Developing Nations", *Informing Science Journal Special Series on Community Informatics*, Volume 6.

Lee, K. M. (2000) "MUD and Self Efficacy", Educational Media International, Volume 37, Number 3.

Libram, online interview, on Cabülca Cabülsa, 19 January 2006.

Macfadyen, L. P. (2004) "The Culture(s) of Cyberspace" at http://homepage.mac.com/leahmac/LM/Docs/C63Macfadyen.pdf, last viewed May 17 2006.

Mackinnon, R. C. (1995) "The Social Construction Of Rape In Virtual Reality" at http://www.fragment.nl/mirror/various/MacKinnon_R.1995.The_social_construction_of_rape_in_virtual_reality.txt, last viewed May 17 2006.

Mazur, T. (1994) "Working Out the Cyberbody: Sex and Gender Constructions in Text-Based Virtual Space" at http://www.well.com/user/tmazur/research/sexgen.html, last viewed January 10 2006.

Mele, C. (1999) "Cyberspace and Disadvantaged Communities: The Internet as Tool for Collective Action", Marc A. Smith and Peter Kollock (eds.), *Communities in Cyberspace*, London: Routledge.

Michalache, A. (2002) "The Cyber Space–Time Continuum: Meaning and Metaphor", *The Information Society*, Volume 18: 293-301.

Miller, L. (2001) "Women and Children First: Gender and the Settling of the Electronic Frontier", David Trend (ed.), *Reading Digital Culture*, Oxford: Blackwell Publishing.

Milner, A. (2002) *Re-imagining Cultural Studies: The Promise of Cultural Materialism*, London: Sage Publications.

Morahan-Martin, J. (1998) "Women and Girls Last: Females and the Internet", International Conference: 25-27 March, Bristol.

Morahan-Martin, J. (2000) 'Women and the Internet: Promise and Perils', *Cyberpsychology & Behavior,* Volume 3(5).

Mortensen, T. (2002) "Playing With Players: Potential Methodologies for MUDs", The International Journal Of Computer Game Research Volume 2(1).

Mortensen, T. E. (2003) Pleasures of the Player: Flow and Control in Online Games, Doctoral Thesis Department of Humanistic Informatics, University of Bergen, Faculty of Media and Journalism.

Mutlu, E. (2004) *İletişim Sözlüğü*, Ankara: Bilim ve Sanat Yayınları.

Nakamura L. (2001) "Race In/For Cyberspace: Identity Tourism and Racial Passing on the Internet", David Trend (ed.), *Reading Digital Culture*, Oxford: Blackwell Publishing.

Nelson, C. & Treichler, P. A. & Grossberg, L. (1992) "Cultural Studies: An Introduction", Lawrance Grossberg, Cary Nelson and Paula A. Treichler (eds.), *Cultural Studies*, London and New York: Routledge.

O'Bien, J. (1999) "Writing in the Body: Gender (Re)production in Online Interaction", Marc A. Smith and Peter Kollock (eds.), *Communities in Cyberspace*, London and New York: Routledge.

O'Sullivan, T. & Hartley, J. & Saunders, D. & Montgomery, M. & Fiske, J. (1994), *Key Concepts in Communication and Cultural Studies*, London and New York: Routledge.

Özcan, O. (2002) "An Example to the Role of Culture in Advertisements: Turkish Internet Experience in 1994-2001", Unpublished Analyses, Yıldız Technical University, Department of Interactive Media Design.

Özdemir, Ö. (2005) "İnternetin Ticarileşmesi ve Uluslararası Veri Akışları", Funda Başaran and Haluk Geray (eds.), *İletişim Ağlarının Ekonomisi: Telekomünikasyon, Kitle İletişimi, Yazılım ve İnternet*, Ankara: Siyasal Kitabevi.

Paasonen, S. "The Women Question: Addressing Women as Internet Users" at http://www.translocal.net/Question.htm, last viewed 16 May 2006.

Paasonen, S. (2000) "Identities Unlimited? Internet and Gendered Agency" at http://www.translocal.net/susanna/identity.html, last viewed 16 May 2006.

Packer, R. & Jordan K. (2001) "Overture", Randall Packer and Ken Jordan (eds.), *Multimedia: From Wagner to Virtual Reality*, New York: Norton.

Preece, J. & Maloney-Krichmar, D. (2003) "Online Communities: Focusing on Sociability and Usability", J. Jacko and A. Sears, A. (eds.), *Handbook of Human-Computer Interaction*, New Jersey: Lawrence Erlbaum Associates Inc. Publishers.

Rakow, L. F. (1986) "Rethinking Gender Research in Communication", *Journal of Communication*, Volume 36(4).

Reed-Danahay, D. (2005) "Locating Bourdieu", *New Anthropologies of Europe Series*, Bloomington: Indiana University Press at http://www.h-net.org/reviews/showpdf.cgi?path=265591139933128 (last viewed August 9, 2006).

Reid, E. (1994) "Cultural Formations in Text-Based Virtual Realities", a thesis submitted in fulfillment of the requirements for the degree of Master of Arts. Cultural Studies Program Department of English University of Melbourne.

Reid, E. (1999) "Hierarchy and Power: Social Control in Cyberspace", Marc A. Smith and Peter Kollock (eds.), *Communities in Cyberspace*, London and New York: Routledge.

Rheingold, H. *The Virtual Community: Homesteading on the Electronic Frontier*, online edition at http://www.rheingold.com/vc/book/1.html, last viewed 16 May 2006.

Rheingold, H. (2001) "The Virtual Community", David Trend (ed.), *Reading Digital Culture*, Oxford: Blackwell Publishing.

Rikaen, online interview, on Cabülca Cabülsa, 18 January 2006.

Ryan, C. & McGovern, J. "Next Generation Virtual Communities" at http://www.telecommunications.crc.org.au/docs/Proj%201.2/ATRCRPaperCommunity.pdf, last viewed 16 May 2006.

Salant, P. & Dillman, D. A. (1994) *How to Conduct Your Own Survey*, Toronto: John Wiley & Sons, Inc.

Serpentelli, J. "Conversational Structure and Personality Correlates of Electronic Communication" at http://www.zacha.net/articles/serpentelli.html, last viewed 16 May 2006.

Schiller, H. I. (2001) "The Global Information Highway: Project for an Ungovernable World", David Trend (ed.), *Reading Digital Culture*, Oxford: Blackwell Publishing.

Sherman, R. C & End, C. & Kraan, E. & Cole, A. & Campell, J.& Birchmeier, Z.& Klausner, J. (2000) "The Internet Gender Gap Among College Students: Forgotten But Not Gone?", *Cyberpsychology & Behavior,* Volume 3(5).

Sint, face to face interview, in Izmir, 5 January 2006.

Silbermann, S. (2001) "We're Teen, We're Queer, and We've Got E-mail", David Trend (ed.), *Reading Digital Culture*, Oxford: Blackwell Publishing.

Slack, J. D. & Wise, M. J. (2002) "Cultural Studies and Technology", Leah Lievrouw and Sonia Livingstone (eds.), *The Hand Book of New Media,* London: Sage Publications.

Smith, A. D. (1999) "Problems of Conflict Management in Virtual Communities", Marc A. Smith and Peter Kollock (eds.), *Communities in Cyberspace*, London: Routledge.

Smith P. (2001) *Cultural Theory: An Introduction*, Massachusetts: Blackwell Publishers.

Sørensen, A. S. "Approaches to the Internet and the Genre of Chatting – Community, Identity And Discourse" at http://www.cyborgs.sdu.dk/workingpaper1.pdf, last viewed 16 May 2006.

Sterling, B. (1993) "A Short History of the Internet", *The Magazine Of Fantasy and Science Fiction*, February.

Stokes, Jane (2003) *How to Do Media and Cultural Studies*, London: Sage Publications.

Stone, A. R. (1991) "Will the Real Body Please Stand up?", http://www.molodiez.org/net/real_body2.html , last viewed 18 May 2006.

Strate, L. & Jakobson R. L. & Gibson S. B. (2003) *Communication and Cyberculture: Social Interaction in an Electronic Environment*, New Jersey: Hapton Press.

Sussman, N. M. & Tyson, D. H. (2000) "Sex And Power: Gender Differences In Computer-Mediated Interactions", *Computers in Human Behavior*, Volume16: 381-394.

Timisi, N. (2005) "Sanallığın Gerçekliği:İnternetin Kimlik ve Topluluk Alanlarına Girişi", Mutlu Binark and Barış Kılıçbay (eds.), *Internet, Toplum, Kültür,* Ankara: Epos Yayınları.

Trend, D. (2001) "Introduction", David Trend (ed.), *Reading Digital Culture*, Oxford: Blackwell Publishing.

Truoung, H. (1993) "Gender Issues in Online Communications", talk given at Community Networking: the International Free-Net Conference, Carleton University, Ottawa, Canada.

Tunç, A. (2005) "Yurttaşlık Hareket, Bir Klik Ötede mi?: Küresel Direnç Platformu Olarak İnternet", Mutlu Binark and Barış Kılıçbay (eds.) *Internet, Toplum, Kültür*, Ankara: Epos Yayınları.

Turkle, S. (1988) "Computational Reticence: Why Women Fear the Intimate Machine", Cheris Kramarae (ed.), *Technology and Women's Voices: Keeping in Touch*, New York & London: Routledge & Kegan Paul.

Turkle, S., Papert, S. (1990) "Epistemological Pluralism: Styles and Voices Within the Computer Culture", *Sings: Journal of Women in Culture and Society* 16 (11): 128-157.

Turkle, S. (1995) *Life on the Screen: Identity in the Age of Internet*, London: Phoenix.

Turkle, S. (1996) "Who am We?", *Wired*, Issue 4.01 at http://www.wired.com/wired/archive/4.01/turkle_pr.html

Turkle, S. (1997) "Constructions and Reconstructions of Self in Virtual Reality: Playing in the MUDs" at http://web.mit.edu/sturkle/www/constructions.html, last viewed 16 May 2006.

Turner, G. (1990) *British Cultural Studies: An Introduction*, London and New York: Routledge.

Usun, S. (2003) "Educational Uses Of Internet In The World and Turkey (A Comparative Review)", *Turkish Online Journal of Distance Education*, Volume 4(3).

van Zoonen, L. (1992) "Feminist Theory and Information Technology", *Media, Culture and Society*, Volume 14: 9-29.

van Zoonen, Lisbet (1994) *Feminist Media Studies*, London: Sage Publications.

van Zoonen, L. (2002) "Gendering the Internet: Claims, Controversies and Cultures", *European Journal of Communication*, Volume 17(1): 5–23.

Waskul, D. & Douglass, M. (1997) "Cyberself: The Emergence of Self in Online-Chat", *The Information Society*, Volume 13: 375-397.

Webster, Frank (2002) *Theories of the Information Society*, London: Routledge.

Weiser E. B. (2000) "Gender Differences in Internet Use Patterns and Internet Application Preferences: A Two-Sample Comparison", *Cyberpsychology & Behavior,* Volume 3(2).

Wellman B. & Gulia M. (1999) "Virtual Communities as Communities: Net Surfers Don't Ride Alone" Marc A. Smith and Peter Kollock (eds.), *Communities in Cyberspace*, London: Routledge.

Wikipedia http://www.wikipedia.org/

Williams, P. & Huntington, P. & Nicholas, D. (2000) "Women on the Web: Why The Internet May Still Be A Male Dominated Information System" at http://www.aslib.co.uk/notes/2000/nov/women/index.html, last viewed 16 May 2006.

Williams, R. (1993) *Kültür*, Ankara: İmge Kitabevi.

Williams, R. (1976) Keywords: A Vocabulary of Culture and Society, Croom Helm: Fontana.

Wolcott, P. and S. Goodman (2000) The Internet in Turkey and Pakistan: A Comparative Analysis, an Unpublished Report of the Center for International Security and Cooperation (CISAC), Stanford University.

Wolf, A. (2000) "Emotional Expression Online: Gender Differences in Emoticon Use", *Cyberpsychology & Behavior*, Volume 3(5).

Yelbüke (Sint), face to face interview, in Izmir, 5 January 2006.

Young, J. R. "Textuality In Cyberspace: MUDs and Written Experience" at http://www.eff.org/Net_culture/MOO_MUD_IRC/textuality_in_cyberspace.article , last viewed 16 May 2006.

Zimitat, C. & Crebert, G (2002) "Conducting Online Research and Evaluation" at http://www.ecu.edu.au/conferences/herdsa/main/papers/ref/pdf/Zimitat.pdf, last viewed 16 May 2006.

Zizek, S. (2001) "From Virtual Reality to the Virtualization of Reality", David trend (ed.), *Reading Digital Culture*, Oxford: Blackwell Publishing.

APPENDICES

APPENDIX A

RACES

Human

Size: Medium
Abilities: None

Humans are the most common race in the world, and make up the majority of adventurers. Although they have no special talents like the other races, they are more versatile, being skilled in all seven classes. Humans have no special skills, immunities or resistances but also have no vulnerabilities.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	13	13	13	13	13	13
Training Mods:	0	0	0	0	0	0

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Dwarf

Size: Medium
Abilities: Infrared, Berserk

Dwarves are short, stocky demi-humans, known for foul temper and great stamina. Dwarves have high strength and constitution, but poor dexterity. They are not as smart as humans, but are usually wiser due to their long life spans. Dwarves make excellent fighters and clerics, but are very poor mages or thieves. Dwarves are resistant to magic, poison and disease, but cannot swim, and so are very vulnerable to drowning. They can also see in the dark with infravision.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	13	13	13	13	14	12

Training Mods:	-1	0	-1	+2	0	0

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Elf

Size: Medium
Abilities: Hide, Sneak, Infrared

Elves are slightly taller than humans, but have a much lighter build. They lack the strength and stamina of the other races, but are far more agile, both in body and mind. Elves are superb mages and thieves, but have at best fair talent as warriors or priests. Elves resist charm spells most effectively, due to their magical nature. They may see in the dark with infravision.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	13	13	13	14	13	14
Training Mods:	+1	-1	-1	0	+1	0

Giant

Size: Giant
Abilities: Bash, Fast Healing

Giants are the largest of the races, ranging from 9-12 feet in height. They are stronger than any other race, and almost as durable as the dwarves. They aren't too bright, however, and their huge size makes them more clumsy than the other races. Giants make the best warriors of any race, but are ill-suited for any other profession. Giants resist heat and cold with nary a mark, due to their huge mass. However, their slow minds make them extremely vulnerable to mental attacks.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	16	11	12	12	14	10
Training Mods:	-1	+1	+1	0	-1	0

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Halfling

Size: Small
Abilities: Detect Hidden

Halflings are relatives of Dwarves. They are a short, agile folk who love nothing better then to sit in front of a warm hearth in their warrens. Mind you, this does not make them lazy, they are in fact hard working and take quite well to the adventuring life. They can be very sneaky and quick fingered when the need arises and thus make good thieves. Due to their closeness in relation to Dwarves they have trouble with magic much like the dwarves do. Halflings, with their keen eyesight, can often detect hidden things quite easily.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	12	13	14	14	14	17
Training Mods:	+1	+1	0	-1	0	-1

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Troll

Size: Huge
Abilities: Regeneration, Detect Hidden, Bash, Kick

Trolls are 5-10 feet tall humanoids with brownish green scaly skin. They are natural warriors and rangers due to their massive strength, but tend to have difficulty with the magical classes. Trolls have the remarkable ability to regenerate and heal wounds much faster than any other race. This ability does not work against fire and acid based attacks, thus trolls fear most magic users.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	15	11	11	13	15	12
Training Mods:	-1	0	+1	+1	-1	0

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Sprite

Size: Tiny
Abilities: Flying, Invisibility, Hide

Sprites are a member of the Faerie Folk, and are only about 1-2 feet tall. Sprites are able to fly and their natural state is invisible. They are excellent users of magic but due to their small size are challenged in physical combat. Sprites despise poison of any type and thus make poor thieves. Sprites have the use of the commands 'INVIS' and 'VIS' to become invisible/visible as they wish.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	10	15	14	15	11	17
Training Mods:	+1	-1	+1	-1	+1	-1

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Quickling

Size: Tiny
Abilities: Haste, Hide

Quicklings are a freakish outcast of the faerie Folk and are treated as mutants by all faeries due to their strange ability to move at an exaggerated rate. No one knows how quicklings came to existence. They are average at most classes, but their small size still limits them in combat. However, their natural speed enables them to attack more often than other races. Quicklings have the use of the commands 'HASTE' and 'SLOW' to become hastened/normal as they wish.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	11	12	12	15	13	19
Training Mods:	+1	-1	+1	-1	+1	-1

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Half-Griffon

Size: Medium
Abilities: Fly

Half-Griffons are a strange magical race created by a mad wizard. This wizard loved griffons and had many as pets but he was not able to teach them anything since they were too wild to be tamed so he decided to make them more human-like. Half-Griffons are very rare, often taking up the adventuring road to survive. Half-griffons are swift, agile, and quite intelligent thus being able to handle just about any class with ease. They do however tend to be the best psionics due to their strange creation.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	13	14	13	14	13	15
Training Mods:	0	-1	+1	-1	+1	0

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Dark Elf

Size: Medium
Abilities: Dark Vision, Detect Magic, Infrared

Drow are the most feared of all the elves. They live underground in great cities and practice the darker side of magic and combat. Drow are very magical in nature and thus tend to be very intelligent, but due to their weak constitution they are vulnerable to disease. Since the drow spend most of their lives beneath the surface they are very vulnerable to bright lights, so much that a candle hurts their eyes and the sun can almost blind them. Because of this only the few drow that are able to withstand the burning rays of the sun chose to venture to the surface world.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	12	14	13	14	12	13
Training Mods:	+1	0	-1	-1	+1	0

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Centaur

Size: Large
Abilities: Kick

Centaurs are half-horse half-human with the lower body of a horse and the upper part of a human. They make excellent rangers and warriors and are average at all other classes except thieves mainly due to their large bodies and low agility.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	14	13	14	11	13	14
Training Mods:	0	+1	-1	+1	-1	0

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Vampire

Size: Medium
Abilities: Detect Invis, Dark Vision, Fly, Consume

Vampires are a well known legend in other worlds but, in Aardwolf they are very real and very dangerous creatures of the shadows. Vampires are extremely vulnerable to fire and holy based attacks but due to their supreme mental powers they are resistant to mental and negative attacks. A vampire will heal much faster in darkness but will have a hard time healing outside during sunlight hours. While vampires start out relatively weak their ability to grow is generally higher than most races and they can become formidable entities in any profession. Vampires are able to strike fear into the hearts of most creatures, can consume the corpses of their victims for regeneration, and do not suffer from thirst.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	13	11	11	12	11	15
Training Mods:	-1	-1	+1	0	0	+1

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Wolfen

Size: Large
Abilities: Detect Invis, Dark Vision, Sneak, Hunt

Raised in the wastes to the far north, these proud, fierce beings possess the strength, honor and loyalty of the wolf as well as the intelligence and cunning of humans. Standing upright at almost seven feet in height, they are covered all over in coarse, dark fur. The feral look in their eyes coupled with a fang-filled maw, and a howl to chill the bravest of hearts make these noble beings a force to be reckoned with. The Wolfen are natural hunters, and their dexterity is among the best of any creature found within the realm. Adapting well to all climes, Wolfen make natural rangers, thieves and warriors although their aptitude for change finds them equally at home with the workings of enchantment....

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	14	11	13	13	15	13
Training Mods:	0	+1	+2	-1	-1	0

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Ratling

Size: Medium
Abilities: Forage, Cure Poison

Ratlings are enormous rat-like creatures standing just over 5 feet tall that walk on their hind legs with intelligence nearly equal to that of humans. Ratlings have good natural strength but have not quite yet mastered the use of their upper limbs and thus have low dexterity. Ratlings are most comfortable in the wild and are highly resistant to diseases and poisons and are able to forage for food.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	14	14	13	10	15	12
Training Mods:	0	-1	0	+1	-1	0

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Diva

Size: Medium
Abilities: Detect Good, Detect Evil, Tame

Although few know the true origins of the Diva, no one can deny the highly enchanted power of these expressions of nature. Created by the Earth Mother from the elements and essence of nature, Diva come in a variety of shapes and sizes, from the strength and magnificence of the Oak Diva, to the slender suppleness of the willow. They seek to protect and nurture the natural world, and react with wrath upon those who would desecrate it. Because of their close ties with nature, the Diva have the ability to sense the alignment of those they encounter, the ability to tame most wild animals and have extremely high constitution - a diva of any class can gain the maximum possible constitution.

	STR	INT	WIS	DEX	CON	LUCK

Starting Stats:	11	15	12	14	15	19
Training Mods:	0	0	+1	+1	-1	-1

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Shadow

Size: Medium
Abilities: Fly, Pass Door, Shadow Form

Little is known of the Ethereal race that roams Aardwolf, hence they are collectively known as 'shadows'. Shadows have a natural gift for magical arts and possess very high intelligence and wisdom. On the other hand since their ethereal form makes them particularly weak when matched against other races their constitution is limited. Although shadows are more naturally suited to pure spell casting classes, their ability to pass all non-warded doors and their low utilization of energy while exploring makes them very competent thieves.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	10	15	16	14	12	17
Training Mods:	+1	0	-1	0	+1	-1

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Triton

Size: Large
Abilities: Underwater Breathing, Swimming, Enhanced Healing in Water

It is rumored tritons used to be humans that, after many generations inhabiting underground lakes and caverns, evolved into fish-like warriors of the underworld. Tritons have a bluish skin and large gills on the side of their torso making them completely at home in underwater environments, so much so that Tritons will actually heal faster when submerged. Tritons have no need for a boat to cross lakes and oceans. Tritons have a natural resistance to cold which allows them to survive in often freezing waters but because of their natural moisture electricity is particularly lethal to this race. Tritons tend to make better fighters than magic users as their intelligence is somewhat limited.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	15	11	11	14	15	14
Training Mods:	-1	+1	+1	-1	0	0

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Lizard

Size: Small
Abilities: Detect Hidden, Envenom Weapons

The lizard people are a mutant reptilian/humanoid crossbreed race. Standing just over 4 feet tall, the majority of their height is a long scaly torso with short human-like arms and legs. While lizard people have lost the aquatic abilities of their ancestors, they have retained a natural resistance to poison and the ability to inject poisoned venom into their weapons.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	14	13	13	11	14	10
Training Mods:	-1	0	-1	+1	0	+1

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

Eldar

Size: Medium
Abilities: Lore, Meditation

Eldars are an ancient magical group that originally consisted of other races. In times of old the most intelligent of each race applied to the Eldar council for membership and were put through extensive mental training in order to develop their abilities as masters of spell craft. Over the years the Eldars have adopted a standard form similar to that of the elf. Eldars have superior intelligence over all races but make poor fighters. An Eldar's intuition enables them to know the background and history of any equipment they find, regardless of which profession they choose.

	STR	INT	WIS	DEX	CON	LUCK
Starting Stats:	11	15	15	12	12	11
Training Mods:	0	-1	-1	0	0	+1

Positive training mods mean the stat is more expensive to train.
Negative training modifiers mean the stat is cheaper to train.

APPENDIX B

EXPLANATION OF STATISTICS

Strength (Str)

---

* Determines how hard your character will hit and how much damage skills will do. Increasing STR will help your weapon combat and warrior/thief/ranger attack skills.

* Determines how much weight you can carry.

* Adds damroll and hitroll.

Dexterity (Dex)

---

* Determines how easily you can avoid hits. A character with higher dexterity can dodge more frequently and avoid many attacks.

* Helps increase the effectiveness of many skills, particularly those used by thieves.

* Determines how many times in a round you will hit.

Constitution (Con)

---

* Determines how much damage you take. A character with very high constitution will take less damage in combat due to a higher armor class.

* Constitution helps with many ranger, thief and warrior skills.

Intelligence (Int)

---

* Combat spells rely very heavily in the caster's intelligence - a caster with high intelligence will do much more damage than those without.

* Intelligence determines how much you will increase a skill or spell percentage when you practice.

* Intelligence helps a character avoid the harmful effects of spells such as poison, blindness, plague, etc.

Wisdom (Wis)

---

* Wisdom is the main stat determining the damage of cleric spells and plays a big part in psionic spells.

* Wisdom determines how many practices you gain each level.

* Higher wisdom increases the amount healed by various spells and partly determines the effectiveness of protections such as sanctuary.

Luck (Lck)

---

* Luck is a general purpose stat affecting virtually everything in the game, but to a lesser extent. For example, most thief skills or mage spells can be made more effective with higher luck, but DEX/INT are still the main stats.

* Luck helps determine how many stats you gain when you level.

* Luck helps determine how easily you avoid hits using various 'dodge' type skills.

will slightly increase the damage of the spells you do. Every skill/spell has multipliers based on stats. Limits on how high you may train stats etc are in the MAXTRAINS helpfile.

APPENDIX C

The Best Statistics To Focus On For Each Class

Warrior

---

* Strength should be most important, to increase the damage your skills do.

* Dexterity and Constitution should be next, Dexterity to increase the number of hits you get per round and constitution to help reduce the amount of damage that you take. After Strength, Con and Dex are also the main stats that determine your skill effectiveness.

* Luck is always useful, it helps in many areas.

* Unless you are a remort spellcaster with lots of trains to spare, you have little use for wisdom and intelligence. If you can get Wisdom high it will help your healing potions and sanctuary/protection spells, otherwise just go with the defaults. Warrior skills are cheaper to

Thief

---

* Dexterity is critical for thieves, ALWAYS max dexterity wherever possible. It is the primary stat determining how much damage your thief attacks will do and how many hits you will get.

* Luck is also very important for thieves - more important than for most classes.

* After Dexterity and Luck, you should focus on stength then constitution.

You will notice that the secondary affect for thief spells is spread fairly evenly between Strength and Constitution. You can fairly easily make it through the levels focusing on just one of these.

Mage

---

* Intelligence is by far the most important stat for a mage to focus on.

Int will allow the mage to do far more damage with their combat spells.

* Wisdom is also important for a mage, along with luck it helps spells damage and will help protect the mage from offensive spells.

Spellcasters will need to heal more and need better protection than

[Enter key for more or 'q' to stop]

Cleric

------

* Wisdom is the most important stat for a cleric. Wisdom is the main stat affecting combat spells AND protective spells that a cleric can use. A cleric should always max wisdom before anything else.

* Intelligence and luck also affect the damage of most cleric spells.

* Even for a spellcaster, melee combat is important in Aardwolf. Try to keep your constitution, dexterity and strength as high as possible to get good use from your weapons. A spellcaster that takes the extra time to get more trains will be a formidable opponent.

Psionicist

----

* In some ways, Psi has a tough break compared to mage and cleric because a

PSI needs to try to keep both int and wis as high as possible in order to get the most benefit from their spells. Psi has the widest range of attack spells and bonus spells however.

* Luck is important for psis as the next main stat that affects the damage of their attack spells.

* Dex, Con and Str should be kept at moderate levels for hand to hand combat.

Ranger

---

* The primary stat for rangers is constitution, it allows the rangers to survive in the wild and affects most of the ranger combat spells.

* Rangers are a mix of spellcasting and combat - they get most of the weapon melee skills but also have attack spells. Because of this ranger are more suited to a balanced range of stats. Human is a good race for ranger because of the balanced stat costs.

* Rangers can get good use of a spell just by concentrating on combat stats (str/dex/con) or magical stats (int/wis). A ranger with both at a high level will be powerful indeed.

Paladin

---

* Paladins require a combination of constitution and intelligence to work correctly.

* Wisdom is also important for a paladin to enhance their prayers and bonus spells.

* All paladins spells and skills are affected by their alignment - they can have extreme evil align or extreme good align, but their align MUST be at one end of the of the scale or another to be effective.

APPENDIX D

LIST OF THE COMMANDS IN AARDWOLF

Affects Areas Alias Autolist
Autoassist Autoexit Autogold Autoloot
Autosac Autosplit Autoaffect Autotick
Autorecall Afk Auction Account
Assault Assassinate Appraise Attributes
Afkmsg Areakills Areadeaths Aim
Allspells Atone Accept Autonosummon
Ask Align Autodesc Anoint
Activate Aggrandize Allowbeep Awareness
Automap Automap Buy Bid
Bug Board Brief Brandish
Backstab Bash Berserk Butcher
Bashdoor Brew Burnt marbu Black root
Balor spittle Bond Bounty Battlespam
Battlecry Bprompt Brotherhood Balance
Bodycheck Battlefaith Blackrose Blockexit
Blackjack Bj Bias Cast
Clantalk Consider Channels Commands
Compare Count Credits Compact
Close Color Colour Camp
Chameleon power Call warhorse Circle Cobra

Cannibalize Combat Claninfo Clanadmin
Clist Clandonate Clanqpdonate Cleave
Corrupt Clantrans Contents Calliope
Colorset Consume Consent Cls
Catchtells Craft Compress Charge
Campaign Cp Comprehension Config
Challenge Clanallies Clear Checkname
Clandestine Chi Choreography Down
Drink Drop Description Delete
Deaf Dirt Disarm Deposit
Donate Dual wield Divining Dragongate
Deceive Dragonlance Delerium Dice
Decline Decoy Domains Duel
Damage Daes Demonform Double
Disband Destroy Dtell Defend
Dispensation East Enter Exits
Equipment Examine Emote Eat
Envenom Echo Exlist Email
Evict Exp Explored Extension
Exprate Exalt Equilibrium Espresso
Fill Flee Follow Findowned
Findcorpse Fire Forage Forge
Finger Friend Freeze Fly
From Forget Fate Get
Group Go Give Gain
Gamestat Gtrivia Grab Green death

Gquest Global Groupspam Graffiti

Gdonate Gulp Gold Gouge

Gokaden Gloom Gift Help

Heal Hold Hide Heel

Haste Hunt Heighten senses Hydra blood

Herbal remedy Home Headbutt Hammer

Houyou Inventory Info Intimidate

Invite Identify Index Invade

Insight Ignore Inspiration Imbue

Intervention Ivoted Jukebox Kill

Kick Kobold stench Keep Kflag

Kspray Keyloot Look List

Lock Listen Lore Lay hands

Learned Lottery Lasertag Lstat

Land Lifechant Level Lastkills

Map Motd Mwhere Mobdeaths

Mist form Mobkills Mlist Marbu

Mandrake Myrank Maptags Mstatus

North Nofollow Noloot Nosummon

Note Nochannels Newwhere Nowar

Noinfo Nospam Nostatus Noexp

Nofido Nocancel Nohelp Nonewbie

Nopretitles Noweather Nopeek Nopassdoor

Nochallenge Noobjlevels Noechodeaths Noprivacy

Nowarinfo Nirvana Notify Nocurse

Open Order Outfit Ownedwhere

Online Olist Output Oath

Ownedcarry P Put Practice

Password Prompt Pose Pick

Pour Play Push Poultice

Page Paradox Pretitle Propose

Promptflag Pcheck Prophecy Pkstats

Ptell Pride Preserve Quest

Quaff Quit Quest Qi

Remove Run Rest Read

Report Rules Reply Replay

Recite Retreat Recall Research

Reinforce Raven scourge Reunion Ring

Resurrect Rauction Raceinfo Recon

Roster Rbid Reown Rankings

Recreate Rlist Random Rsocial

Room Rebuild Raidstats Rage

Raidparty Retell Rlook Redemption

Resists South Score Scan

Scalp Sneak Stand Stun

Sleep Sit Skills Socials

Spells Story Scroll Say

Sell Send Sacrifice Save

Split Steal Stat Slow

Showskill Scribe Second Shadow form

Skin Sharpen Spunch Sap

Slit Startwar Setwanted Seek

Spiral Sweep Strangle Spirit

Setweight Sanctify Study Spy

Survey Scout Smote Savetells

Silence Subscribe Swho Shroud

Saffects Shoot Setflags Shelp

Stomp Sluagh Stupor Shortflags

Showdesc Sumadji Suicide Stats

Skipnextloot Stabilize Suspend Tell

Time Typo Title Take

Trip Train Trace Treasure

Treat wounds Tame Trophy Tpspend

Transmute Translocate Think Tickinfo

Tierstats Transcend Topspells Trickery

Taunt Tpenchant Up Unlock

Unkeep Unalias Unoutcast Use

Uppercut Uncurse Value Visible

Vortex Visto Velvet Vendetta

Vote West Wear Wield

Weather Who Whois Wizlist

Worth Wimpy Wake Where

Withdraw Warcry Warstatus Wflag

Wset Wayfind Warsituation Whisper

Wtype Warinfo Wish Wishstats

Www Web Winds X

Xochimiqui Yell Yesnewbie Zap

APPENDIX E

CHANNELS

Advice	ON	Newbie advice - read only.
Answer	ON	Question / Answer channel.
Auction	ON	Auction channel for Ivar Auctions Inc (Tm)
Barter	OFF	Buying and selling items - discuss here.
Cant	ON	Thief class channel.
Curse	ON	Keeping foul/abusive language out of public forums.
Ftalk	ON	Friend channel - see 'help friend'.
Gametalk	OFF	Game (non-mud) related topics, discussion of trivia.
Gratz	OFF	Congratulate other players on their achievements.
Gtell	ON	Group Channel
Lasertag	ON	Lasertag game information.
Music	OFF	Music and Jukebox channel.
Newbie	ON	Channel for new players to Aardwolf.
Pokerinfo	ON	Poker game information.
Question	ON	Question / Answer channel.
Quote	OFF	Misc quotes and other fun stuff.
Racetalk	ON	Racetalk - your own race only.
Rauction	OFF	Remort auction channel.
Rp	OFF	In character / roleplay channel.
Tech	OFF	Discussion of technical issues, mud or non-mud related.
Wangrp	OFF	Find a grouping partner.

APPENDIX F

ABUSE

==== DON'T ABUSE OTHER PLAYERS =====

The MOO is a fun place to socialize, program, and play as long as people are polite to each other. Rudeness and harassment make LambdaMOO less pleasant for everyone. Do not harass or abuse other players, using any tactic including:

* Spamming (filling their screen with unwanted text)

* Teleporting them or their objects without consent

* Emoted violence or obscenities

* Shouting (sending a message to all connected players)

Don't shout unless you have something everyone needs to hear. This basically means emergency system messages from wizards.

* Spoofing (causing messages to appear that are not attributed to your character)

Spoofs can be funny and expressive when used with forethought. If you spoof, use a polite version than announces itself as a spoof promptly, and use it sparingly.

* Spying. Don't create or use spying devices. If you reset your teleport message, make sure it is set to something, so that you don't teleport silently. Besides having a disorienting effect on people, silent teleportation is a form of spying.

* Sexual harassment (particularly involving unsolicited acts which simulate rape against unwilling participants) Such behavior is not tolerated by the LambdaMOO community. A single incidence of such an act may, as a consequence of due process, result in permanent explusion from LambdaMOO.

* Hate speech in the public areas.

This is generally frowned upon though not forbidden (see the paragraph headed "General"). LambdaMOOers are generally very tolerant of all races, religions, sexual orientations, and just about whatever else you can think of. They do not tend to tolerate hatred based on such distinctions.

* Try to respect other players' privacy and their right to control their own objects, including the right to decide who may enter or remain in their rooms.

* Respect other players' sensibilities. MOO inhabitants and visitors come from a wide range of cultural backgrounds both in the U.S. and abroad, and have varying ideas of what constitutes offensive speech or descriptions. Please keep text that other players can casually run across as free of potentially-offensive material as you can. If you want to build objects or areas that are likely to offend some segment of the community, please give sufficient warning to casual explorers so that they can choose to avoid those objects or areas.

* Outing (publicizing information about a player's offline identity without the player's consent). Players value the ability to remain anonymous. The breach of a player's anonymity without the player's consent can have serious offline consequences, some of which could potentially endanger the player and/or the functioning of the moo.

Therefore, any grave incident of outing may be considered the worst form of unmannerly behavior and may result in swift, permanent expulsion from

LambdaMOO. (For more information about expulsion (toading) and toadable offenses, see 'help toading'.)

*Intolerance, LambdaMOO citizens will not tolerate the use of LambdaMOO to enable, encourage or cause Real Life harassment or harm of other human beings.

* General:

Although it is not technically against MOO law to harass people, it is suggest ed that you do not. The advice here is intended to make the MOO a better place for everyone, not to limit freedom of expression. However, the legal system on the MOO is evolving at this time, and it is not well understood just how some laws from the real world might apply. If you commit an act that could be considered a transgression against these manners it is possible you will be punished by anything up to and including permanent banishment from LambdaMOO. There is some disagreement in the LambdaMOO community about how much protection for free speech rights should be provided. This document, while not favoring censorship, encourages you to think about what you say and do.

APPENDIX G

QUESTIONNAIRE

This questionnaire is for master thesis of a student of Dungeon of Media and Cultural Studies, Middle Earth Technical University (METU), searching relation between Internet and gender through analyzing Multi User Dungeon (MUD). Please fill in full. Thank you very much for your contribution.

(*Please indicate your responses to each question on the "Answers" part.*)

1) How long you have been using Internet?

ANSWER:.....

2) Do you have your own Personal Computer(s) (PC)?
(If *your answer is NO, please go to question 5*)

A) YES
B) NO

ANSWER:.....

3) The place(s) you have your own PC(s):
(*You can write more than one choice*)

A) AT HOME
B) AT WORK
C) IN SCHOOL
D) OTHER (please specify):……...

ANSWER:……..

4) Does your PC have ADSL (Asymmetric Digital Subscriber Line)?

A) YES
B) NO

ANSWER:.....

5) From where do you access to Internet?
(*You can write more than one choice*)

A) SCHOOL
B) INTERNET CAFÉS
C) PUBLIC LIBRARIES
D) WORK
E) HOME
F) OTHER (please specify):
……
……

ANSWER:.....……

6) How often do you use Internet during the course of a week?

A) LESS THAN 10 HOURS
B) 10-15 HOURS
C) 15-20 HOURS
D) 20-25 HOURS
E) 25-30 HOURS
F) MORE THAN 30 HOURS

ANSWER:.....

7) For what purpose(s) do you mostly use Internet?
(*You can write more than one choice*)

A) E-MAIL
B) CHAT
C) BULLETIN BOARDS
D) DISCUSSION GROUPS
E) PLAYING GAME
F) SURFING
G) SEEKING INFORMATION
H) SHOPPING
I) OTHER (*please specify*):
…….....
.....
.....
.....……

ANSWER:.....

8) How long have you [been playing/played] on a Multi-User Dungeon (MUD)?

A) LESS THAN 2 YEAR
B) 2-4 YEARS
C) 4-6 YEARS
D) 6-8 YEARS
E) MORE THAN 8 YEARS

ANSWER:.....

9) How often do/did you play a MUD during the course of a week?

A) LESS THAN 10 HOURS
B) 10-15 HOURS
C) 15-20 HOURS
D) 20-25 HOURS
E) 25-30 HOURS
F) MORE THAN 30 HOURS

ANSWER:.....

	Alignment	Class	Race	Sex	Level
GAREN	Neutral	Ranger	Half-elf	Female	7
THARDON	Neutral	Thief	Halfling	Male	8
AELENDEL	Neutral	Monk	Human	Neutral	8

Please answer the *questions 10-20* considering sentences above.

10) There is a traveling party consisted of average 12 levels characters. You would like to join this party and your game character could be Garen or Thardon. Which one would you prefer?

A) GAREN
B) THARDON

ANSWER:.....

11) Please specify reason of your choice:

.....
.....
.....
.....
.....
.....
.....
.....

12) ***Garen*** **is stuck in a cursed dungeon. There are aggressive mobs in front of the dungeon's door, which is locked. In deep darkness, she feels something moving around her. Damn! It happens to be a 4-legged snake. She tells you "help me!" You are a 25th level true-neutral cleric and you know each other. What would you do?**

A) IGNORE
B) INFORM SOMEBODY ELSE THAT I KNOW IN THE ZONE
C) TELL HER FIGHTING TACTICS
D) GATHER MY FRIENDS AND TO RESQUE HER
E) COMBAT MOBS ALONE

ANSWER:……..

13) Please specify reason of your choice:

……
……
……
……
……
……
……

14) ***Thardon*** **is badly wounded in a combat in a perilous jungle. He doesn't have transportation potion. There is a rumor that dreadful and bloodthirts evil lives in the jungle. You have got wounds but not that bad. He tells you "help me!" You are a 15th level warrior and your alignment is neutral. You know him. What would you do?**

A) GO BACK TO TEMPLE FOR HEALING MY WOUNDS
B) GIVE HEAL POTION
C) ASSIST BUT, IN CASE OF NECESSITY I ESCAPE
D) ENTER COMBAT
E) TAKE A BEATING INSTEAD OF HIM (RESCUE THARDON)

ANSWER:.....

15) Please specify reason of your choice:

……
……
……
……
……
……
……
……
……

16) The weather is perfect. The sun shines brightly, birds chirp, and the wind carries a pleasant smell. You walk on the street and come across *Aelendel* whose raiment is in pieces. You ask her "What happened to you?" *Aelendel* tells you "I lost all my equipment in a combat". You are a 12th level ranger and your alignment is neutral. In some situations you don't carry powerful items. Also, you know Aelendel. What would you do?

A) TELL "SORRY FOR YOU" AND KEEP ON WALKING
B) TELL HIM TO TAKE THINGS THOSE I LEFT TO DONATION ROOM
C) GIVE SOME GOLD
D) GIVE ITEMS IN MY INVENTORY
E) THERE ARE NO GOOD ITEMS IN MY INVENTORY. I GIVE MY MAGICAL BRACELET

ANSWER:.....

17) Please specify reason of your choice:

……
……
……
……
……
……
……

18) You are a known powerful mage and are drinking ale at a local inn. King Crimson's *Moonchild* plays on the background. *"…. To the trees of the cobweb strange… sleeping on the steps of a fountain… waving silver wands to the night-bird's song… waiting for the sun on the mountain…"* **"This must be a gift from the Gods", you think to yourself. Suddenly, *Garen* appears at door. You look at her. She sees you, too. What do you think she will do?**

A) IGNORE
B) SMILE
C) GIGGLE
D) WINK
E) GIVE YOU A CURTSEY
F) GREET

ANSWER:.....

19) Please specify reason of your choice:

……
……
……
……
……
……...

20) *Thardon*, *Aelendel* and *Garen* are here. Which of the following features match best with which character?

(*On the answer section, please write down the first letter of the name matching each feature.*)

T) THARDON
A) AELENDEL
G) GAREN

ANSWER

1) Helpful…….
2) Merciful…….....
3) Calm……
4) Indifferent……
5) Leader…….....
6) Thoughtful……...
7) Arrogant…….....
8) Self-scarify…….....
9) Brave……...
10) Frank…….....
11) Creative……...
12) Informative…….....
13) Self-confident……..
14) Barbarian……
15) Anxious…….....
16) Weak……
17) Sentimental……..
18) Lout……
19) Wise…….
20) Cruel……

21) Have you ever played a character with a *gender different* from yourself or have you ever played a *gender-neutral* character?

(*If your answer is NO, please skip question 22, 23*)

A) YES
B) NO

ANSWER:.....

22) Did/Does your role-playing style change depending on the gender of your game character?

(*If your answer is NO, please skip question 23*)

A) YES
B) NO

ANSWER:.....

23) Please specify how your role-playing style changed:

……
……
……
……
……

24) Do you think the *gender of a player* affects how well a player portrays a character on a MUD?

(*If your answer is NO, please skip question 25*)

A) YES
B) NO

ANSWER:.....

25) Please specify how one *gender* makes for a better player:

……
……
……
……
……

26) Which of the following statements you agree with:

(P*lease think gender of players*):

A) IN MUDs, MEN ARE BETTER AT PLAYING THAN WOMEN
B) IN MUDs, WOMEN ARE BETTER AT PLAYING THAN MEN
C) THERE IS NO DIFFERENCE BETWEEN THEM
D) NO IDEA

ANSWER:.....……..

27) Please rank the following statements:

(*In the answer section, please indicate your sentiment for each statement.*)

ANSWER

A) In MUDs *female players* are as good as *male players* at playing……...

B) In MUDs *female or gender-neutral game characters* are mostly created by *female players*…….....……...

C) In MUDs *female game characters* get more assistance than *male game characters* get from other players……..……..

D) In MUDs I prefer to create *male or gender-neutral game character*, because *female game characters* may exposed to sexual harassment…..……

1) STRONGLY DISAGREE
2) MILDLY DISAGREE
3) NEITHER AGREE NOR DISAGREE
4) MILDLY AGREE
5) STRONGLY AGREE

28) Do you think the character(s) you created in MUD games influence/affect your daily life?

(*If your answer is NO, please skip question 29*)

A) YES
B) NO

ANSWER:……..

29) Please specify how the characters you created in MUD games influence/affect your daily life?

……
……
……
……
……
…….

30) Through MUDs, have you ever made Real-Life (RL) friend(s) from players you've met face-to-face?

(If your answer is NO, please skip questions 31, 32, 33, 34)

A) YES
B) NO

ANSWER:.....

31) What can you say about the quantity (NUMBER) of MUD friends that you've met face-to- face?

A) THEY ARE MORE THAN MY OTHER FRIENDS
B) THEY ARE LESS THAN MY OTHER FRIENDS
C) EQUAL

ANSWER:.....

32) Do you have best friend(s) amongst your friends from MUDs?

A) YES
B) NO ANSWER:……

33) How do your friends from MUDs call you when you meet face to face?

A) MY REAL NAME
B) MY CHARACTER NAME
C) BOTH

ANSWER:.....

34) Which name you would like your friends from MUDs to use when you meet face to face?

A) MY REAL NAME
B) MY CHARACTER NAME
C) IT DOESN'T MATTER

ANSWER:.....

35) Your Age: **Occupation:**

Educational Status:

Sex: **Nationality:**

END OF QUESTIONS

If you have any trouble about questions, please feel free to contact me.
Email: punalainen@yahoo.com

Your comments are welcome here:

THANK YOU VERY MUCH FOR YOUR CONTRIBUTION