III. INTERNATIONAL SYMPOSIUM ON ANGLO-AMERICAN CULTURAL AND LITERARY STUDIES

December 22-23, 2024 / ANKARA, TÜRKİYE

EDITOR
Prof. Dr. Bülent Cercis TANRITANIR

ISBN: 978-625-378-119-4

III. INTERNATIONAL SYMPOSIUM ON ANGLO-AMERICAN CULTURAL AND LITERARY STUDIES

December 22-23, 2024 / Ankara, Türkiye

EDITOR

Prof. Dr. Bülent Cercis TANRITANIR

All rights of this book belong to

IKSAD Publishing House Authors are responsible both ethically and jurisdically

IKSAD Publications - 2024©

Issued: 30.12.2024

PROCEEDINGS BOOK

ISBN: 978-625-378-119-4

SYMPOSIUM ID

SYMPOSIUM TITLE

III. INTERNATIONAL SYMPOSIUM ON ANGLO-AMERICAN CULTURAL AND LITERARY STUDIES

DATE AND PLACE

December 22-23, 2024 / Ankara, Türkiye

ORGANIZATION

IKSAD INSTITUTE

VAN YÜZÜNCÜ YIL UNIVERSITY (VAN YYÜ) DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

EDITOR

Prof. Dr. Bülent Cercis TANRITANIR

COORDINATOR

Samet KUŞKIRAN

PARTICIPANTS COUNTRY (14 countries)

TÜRKİYE, ROMANIA, IRAN, VIETNAM, INDIA, PAKISTAN, MOLDOVA, UKRANIE, ALBANIA, KAZAKHSTAN, NIGERIA, UZBEKISTAN, OMAN, NIGERIA

Total Accepted Article: 50

Total Rejected Papers: 16

Accepted Article (Türkiye): 22

Accepted Article (Other Countries): 28

ISBN: 78-625-378-119-4

30.12.2024

REF: Akademik Teşvik

İlgili makama;

III. Uluslararası Anglo-Amerikan Kültür ve Edebiyat Araştırmaları Sempozyumu, 22-23 Aralık 2024 tarihleri arasında Ankara'da 14 farklı ülkenin (Türkiye 22 bildiri- Diğer ülkeler 28 bildiri) akademisyen/araştırmacılarının katılımıyla gerçekleşmiştir

Kongre 16 Ocak 2020 Akademik Teşvik Ödeneği Yönetmeliğine getirilen "Tebliğlerin sunulduğu yurt içinde veya yurt dışındaki etkinliğin uluslararası olarak nitelendirilebilmesi için Türkiye dışında en az beş farklı ülkeden sözlü tebliğ sunan konuşmacının katılım sağlaması ve tebliğlerin yarıdan fazlasının Türkiye dışından katılımcılar tarafından sunulması esastır." değişikliğine uygun düzenlenmiştir.

Bilgilerinize arz edilir,

Saygılarımla

Prof. Dr. Bülent Cercis TANRITANIR
Symposium President / Sempozyum Başkanı

Evrak Tarih ve Sayısı: 07.11.2024-607099

T.C.
VAN YÜZÜNCÜ YIL ÜNİVERSİTESİ REKTÖRLÜĞÜ
Edebiyat Fakültesi Dekanlığı

Sayı : E-71828577-903.07-607099 07.11.2024
Konu : Görevlendirme Talebi

İNGİLİZ DİLİ VE EDEBİYATI BÖLÜM BAŞKANLIĞINA

İlgi : 23.10.2024 tarihli, 90665092-900-601802 sayılı yazınız.

Bölümünüz öğretim elemanları ile Dil Bilimi Bölümü öğretim üyesi Doç.Dr. Gülşen TORUSDAĞ'ın, İngiliz Dili ve Edebiyatı ve İKSAD iş birliğiyle 22-23 Aralık 2024 tarihleri arasında Ankara'da düzenlenecek olan III. Uluslararası Anglo-Amerikan Kültür ve Edebiyat Araştırmaları Sempozyumu Düzenleme Kurulunda görevlendirilme talepleri aşağıda belirtildiği şekliyle Dekanlığımızca uygun görülmüştür.

Bilgilerinizi rica ederim.

Düzenleme Kurulu Üyeleri :
Prof. Dr. Bülent Cercis TANRITANIR
Prof. Dr. Aydın GÖRMEZ
Doç. Dr. M. Metin BARLIK
Doç. Dr. Gülşen TORUSDAĞ
Dr. Öğr. Üyesi Zeki EDİS
Dr. Öğr. Üyesi Ömer Aytaç AYKAÇ
Arş. Gör. Dr. Nevzat AĞÇAKAYA
Arş. Gör. Merve Betül GÖRMEZ
Arş. Gör. Fırat Kaplan

Dr. Öğr. Ü. Vural ÖNTÜRK
Dekan Yardımcısı

Bu belge, güvenli elektronik İmza ile imzalanmıştır.
Doğrulama Kodu :BSE0MH56B3 Pin Kodu :37532 Belge Takip Adresi : https://www.turkiye.gov.tr/vyy-ebys
Adres:Van Yüzüncü Yıl Üniversitesi Edebiyat Fakültesi Dekanlığı Zeve Kampüsü
65080 Tuşba / Van
Telefon No:+90 432 2251051 Faks No:+90 432 2251188
e-Posta:edbfak@yyu.edu.tr İnternet Adresi:http://www.yyu.edu.tr
Bilgi için: Gülyeter TOPRAK
Unvanı: Sağlık Teknisyeni Yardımcısı
Tel No: 3212

Bu belge, güvenli elektronik imza ile imzalanmıştır.

CONGRESS HONORARY PRESIDENTS

Prof. Dr. Bülent Cercis TANRITANIR

MEMBERS OF THE ORGANIZING COMMITTEE

Prof. Dr. Bülent Cercis TANRITANIR

Prof. Dr. Aydın GÖRMEZ

Doç. Dr. M. Metin BARLIK

Doç. Dr. Gülşen TORUSDAĞ

Doç. Dr. Gönül SAMEDOVA

Dr. Öğr. Üyesi Leyla ADIGÜZEL

Dr. Öğr. Üyesi Zeki EDİS

Dr. Öğr. Üyesi Mehmet Şirin DEMİR

Dr. Öğr. Üyesi Ömer Aytaç AYKAÇ

Arş. Gör. Dr. Nevzat AĞÇAKAYA

Arş. Gör. Merve Betül GÖRMEZ

Arş. Gör. Fırat KAPLAN

SCIENTIFIC AND ADVISORY BOARD

Prof. Dr. Hasan BOYNUKARA

Prof. Dr. Bülent Cercis TANRITANIR

Prof. Dr. Mehmet TAKKAÇ

Prof. Dr. Mukadder ERKAN

Prof. Dr. Gencer ERKILIÇ

Prof. Dr. Aydın GÖRMEZ

Prof. Dr. Mustafa Zeki ÇIRAKLI

Prof. Dr. Faruk KALAY
Doç. Dr. M. Metin BARLIK

Doç. Dr. Gülşen TORUSDAĞ

Doç. Dr. Süleyman KASAP

Doç. Dr. Emrullah ŞEKER

Dr. Zafer GÜLSAR

Dr. Öğr. Üyesi Leyla ADIGÜZEL

Dr. Öğr. Üyesi Zeki EDİS

Dr. Öğr. Üyesi Mehmet Şirin DEMİR

Dr. Öğr. Üyesi Deniz ARAS

Dr. Öğr. Üyesi Bülent ALAN

Dr. Öğr. Üyesi Ömer Aytaç AYKAÇ

Dr. Öğr. Üyesi. Esra Ünsal OCAK

Arş. Gör. Dr. Nevzat AĞÇAKAYA

Öğr. Gör. Dr. Mehmet ASLAN

Öğr. Gör. Dr. Ela Ocak YELTEKİN

Öğr. Gör. ÖZCAN AKŞAK

Öğr. Gör. Cihat ÖZTAY

Öğr. Gör. Murat ALKAN

Öğr. Gör. Deniz Bingöl SARĞIN

Arş. Gör. Merve Betül GÖRMEZ

Arş. Gör. Fırat KAPLAN

PHOTO GALLERY

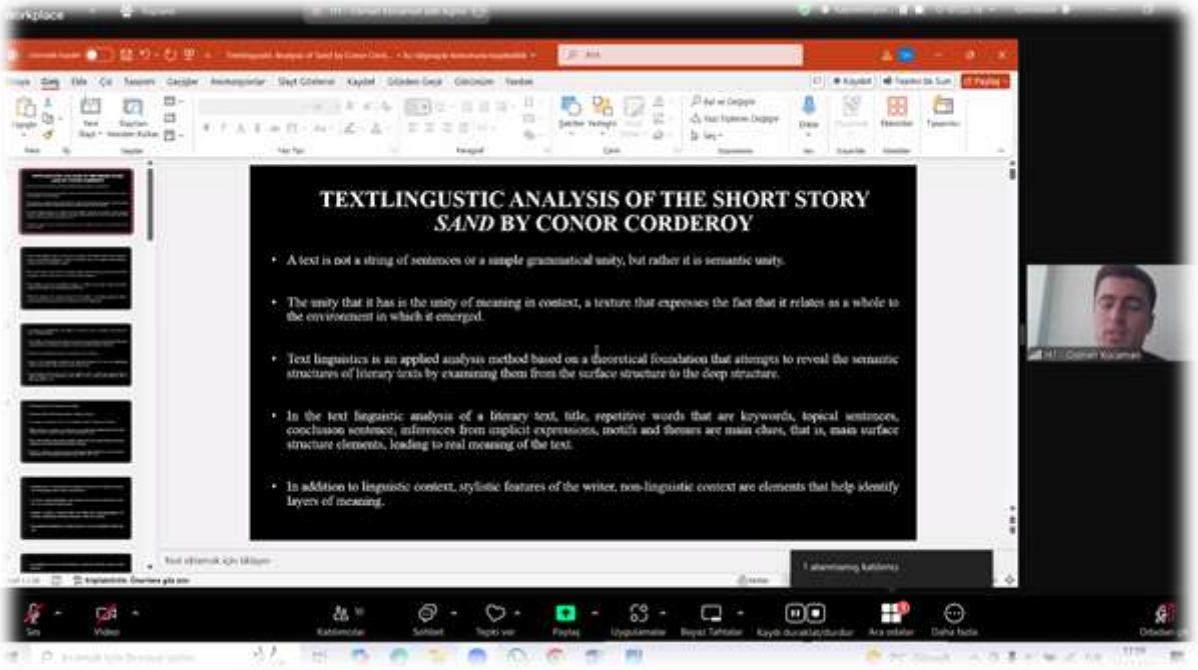


PHOTO GALLERY

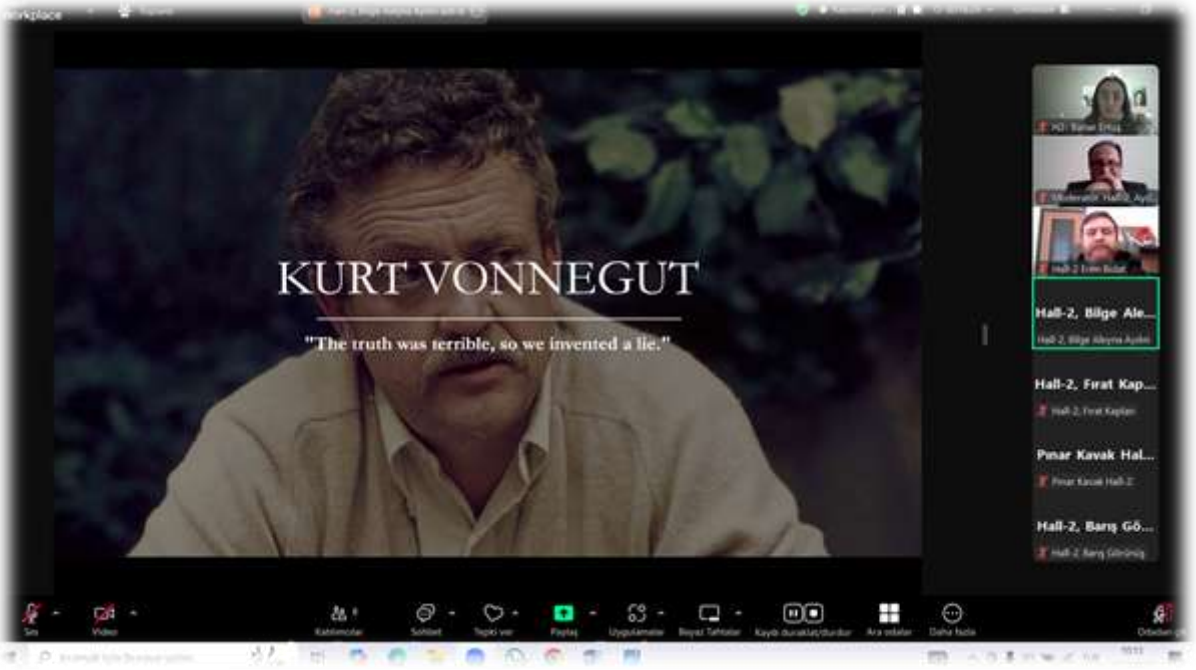
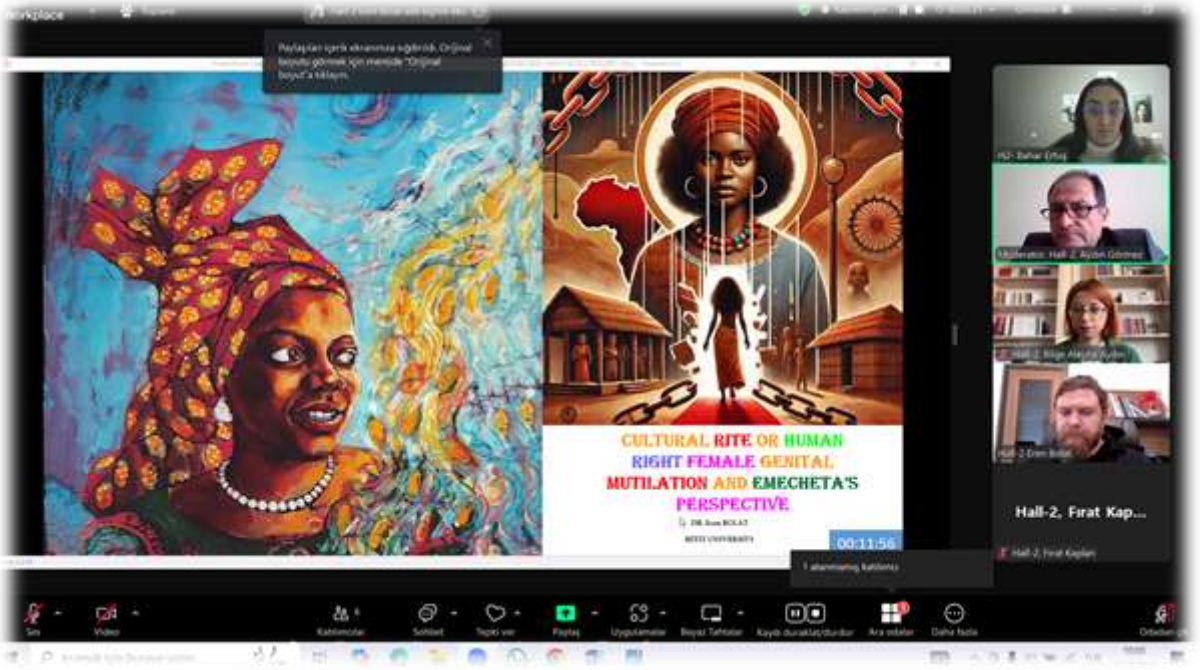


PHOTO GALLERY



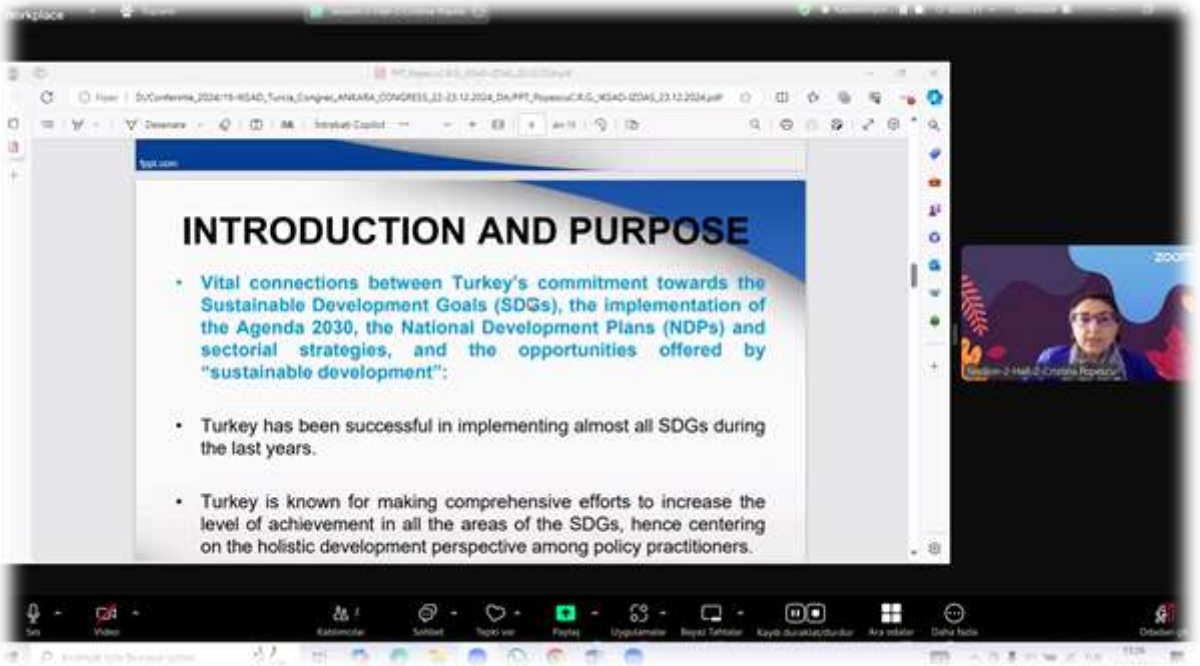
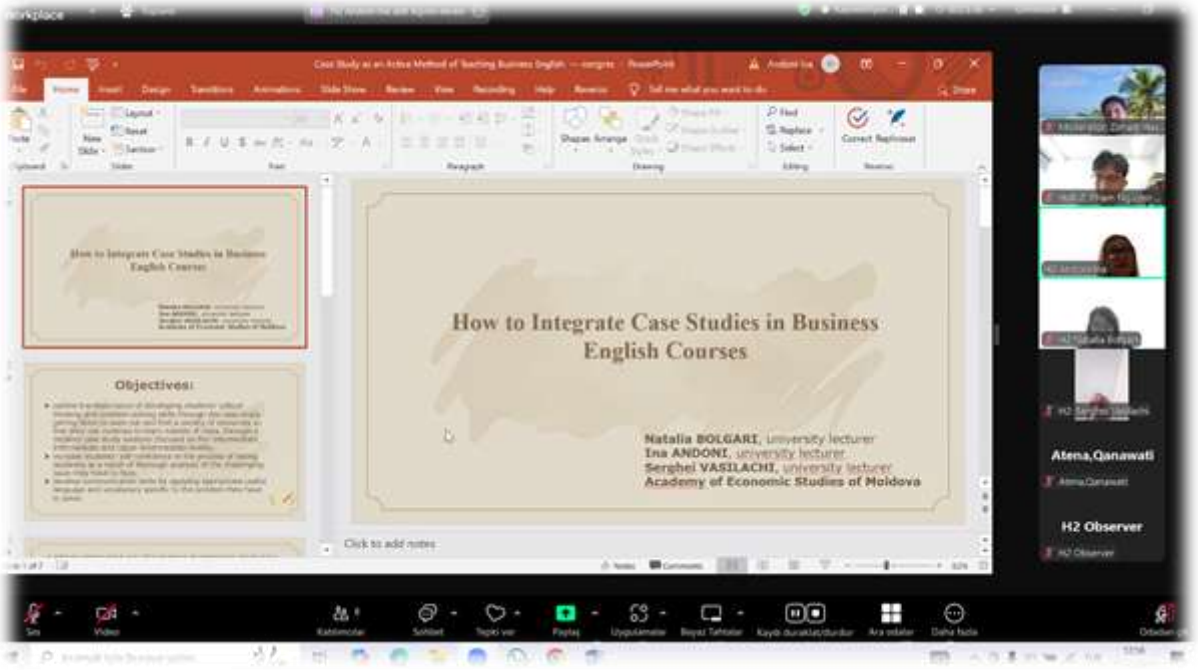


PHOTO GALLERY



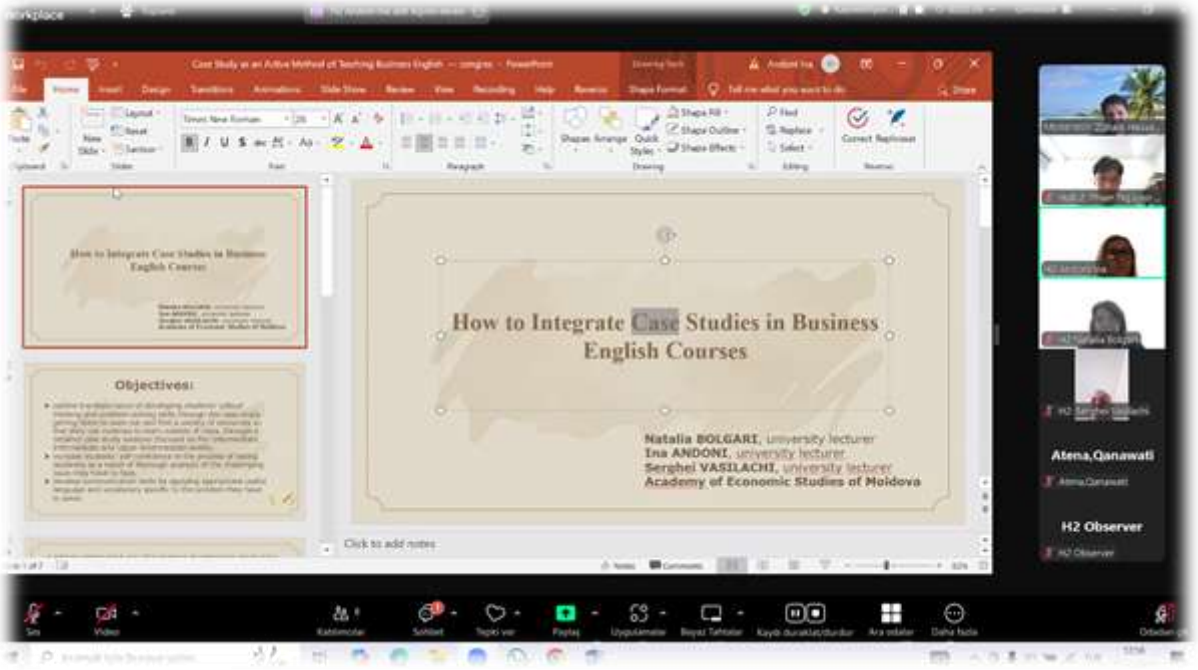


PHOTO GALLERY

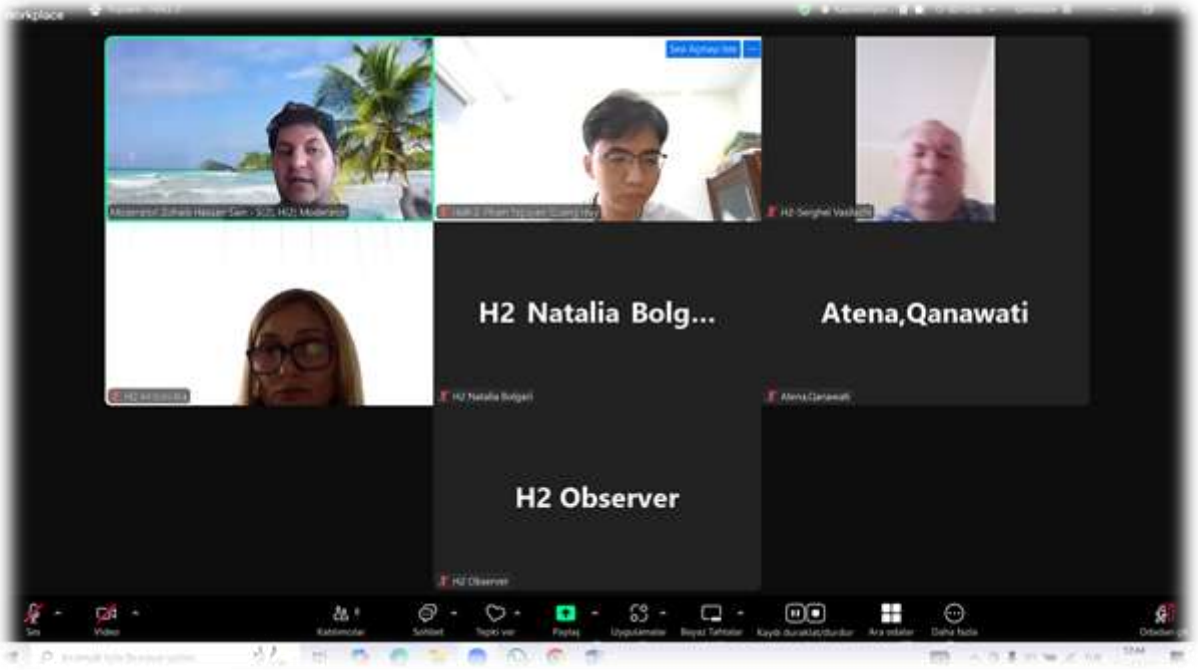
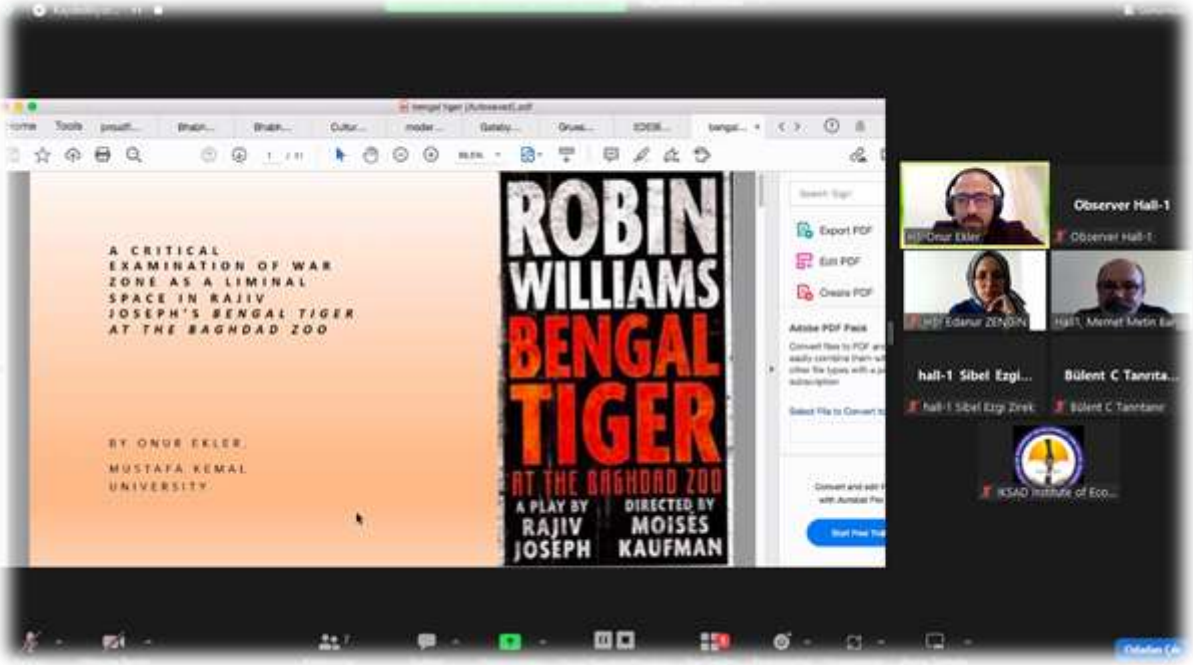


PHOTO GALLERY

PHOTO GALLERY



III. INTERNATIONAL SYMPOSIUM ON ANGLO-AMERICAN CULTURAL AND LITERARY STUDIES

December 22-23, 2024
Ankara, Türkiye

SYMPOSIUM PROGRAM

IMPORTANT, PLEASE READ CAREFULLY

- ✓ To be able to attend a meeting online, login via **https://zoom.us/join** site, enter ID "Meeting ID or Personal Link Name" and solidify the session.
- ✓ The Zoom application is free and no need to create an account.
- ✓ The Zoom application can be used without registration.
- ✓ The application works on tablets, phones and PCs.
- ✓ The participant must be connected to the session 15 minutes before the presentation time.
- ✓ All congress participants can connect live and listen to all sessions.
- ✓ Moderator is responsible for the presentation and scientific discussion (question-answer) section of the session.

Points to Take into Consideration - TECHNICAL INFORMATION

- ✓ Make sure your computer has a microphone and is working.
- ✓ You should be able to use screen sharing feature in Zoom.
- ✓ **Attendance certificates will be sent to you as pdf at the end of the congress.**
- ✓ Requests such as change of place and time will not be taken into consideration in the congress program.

Before you login to Zoom please indicate your name_surname and HALL number,
exp. Hall-1, Merve KIDIRYUZ

-OPENING CEREMONY-

Date: 23.12.2024
Time: 09:40-10:00

***

Prof. Dr. Bülent Cercis TANRITANIR
Van Yüzüncü Yıl University
HEAD OF SYMPOSIUM

Zoom Meeting ID: 862 1528 3413
Zoom Passcode: 123456

23.12.2024 / Session-1, Hall-1

Ankara Local Time: 10:00 – 12:00

Zoom Meeting ID: 862 1528 3413 / Zoom Passcode: 123456

Moderator: Assoc. Prof. Dr. Memet Metin BARLIK

Title	Author(s)	Affiliation
CONVERSION OF AMERICAN DREAM INTO AMERICAN NIGHTMARE THROUGH CHAOTIC WORLD IN CARPENTER'S GOTHIC BY WILLIAM GADDIS	Edanur ZENGİN Prof. Dr.Bülent Cercis TANRITANIR	Van Yüzüncü Yıl University TÜRKİYE
PARADISE: FROM RACIAL IDENTITY AND SEXUAL APARTHEID PERSPECTIVES	Edanur ZENGİN Prof. Dr. Aydın GÖRMEZ	Van Yüzüncü Yıl University TÜRKİYE
READING MARGARET WALKER'S FOR MY PEOPLE THROUGH LITERARY ACTIVISM AND EARLY ECHOES OF BLACK FEMINISM	Ayberkhan Mustafa AKYOL	Ankara University TÜRKİYE
GENDER-DISCRIMINATORY SAYINGS OF ANCESTORS: A COMPARATIVE ANALYSIS OF COMMON ANTIPROVERBS AGAINST WOMEN FROM TURKISH, KURDISH AND AMERICAN FOLKLORE	Assoc. Prof. Dr. Memet Metin BARLIK	Van Yüzüncü Yıl University TÜRKİYE
FEMINISM FROM PAST TO PRESENT	Osman KOCAMAN Prof. Dr. Aydın GÖRMEZ	Van Yüzüncü Yıl University TÜRKİYE
A GLIMPSE INTO AMERICAN RACISM THROUGH THE MURDERS FROM PERCIVAL EVERETT'S THE TREES	Sibel Ezgi ZİREK Prof. Dr. Bülent Cercis TANRITANIR	Van Yüzüncü Yıl University TÜRKİYE
A CRITICAL EXAMINATION OF WAR ZONE AS A LIMINAL SPACE IN RAJIV JOSEPH'S BENGAL TIGER AT THE BAGHDAD ZOO	Onur EKLER	Hatay Mustafa Kemal University TÜRKİYE

All participants must join the conference 10 minutes before the session time.
Every presentation should last not longer than 10-12 minutes.
Kindly keep your cameras on till the end of the session.

23.12.2024 / Session-1, Hall-2

Ankara Local Time: 10:00 – 12:00

Zoom Meeting ID: 862 1528 3413 / Zoom Passcode: 123456

Moderator: Prof. Dr. Aydın GÖRMEZ

Title	Author(s)	Affiliation
CULTURAL RITE OR HUMAN RIGHT: FEMALE GENITAL MUTILATION AND EMECHETA'S PERSPECTIVE	Assist. Prof. Dr. Eren BOLAT	Hitit University TÜRKİYE
BOKONONISM-THE FICTIONAL RELIGION- IN CAT'S CRADLE AND ITS REFLECTIONS ON HUMANITY'S SEARCH FOR MEANING	Bilge Aleyna AYDIN Prof. Dr. Bülent Cercis TANRITANIR	Van Yüzüncü Yıl University TÜRKİYE
TEXTLINGUSTIC ANALYSIS OF THE SHORT STORY SAND BY CONOR CORDEROY	Osman KOCAMAN Assoc. Prof. Dr. Gülşen TORUSDAĞ	Van Yüzüncü Yıl University TÜRKİYE
WARNING PROVERBS ABOUT NATURE'S CLIMATIC CURRICULUM: A COMPARATIVE STUDY OF TURKISH, KURDISH AND ENGLISH PROVERBS	Assoc. Prof. Dr. Memet Metin BARLIK Pınar KAVAK	Van Yüzüncü Yıl University TÜRKİYE
LAZINESS OR RESISTANCE? THE MEANING OF INDIVIDUAL ATTITUDES IN RIP VAN WINKLE AND BARTLEBY THE SCRIVENER	Assoc. Prof. Dr. Metin BARLIK Bahar ERTUŞ	Van Yüzüncü Yıl University TÜRKİYE
HAMLET AND FRANKENSTEIN: INDIVIDUAL CONFLICT AND SOCIAL REFLECTIONS IN THE DEPTHS OF MORAL DILEMMA	Bahar ERTUŞ Prof. Dr. Aydın GÖRMEZ	Van Yüzüncü Yıl University TÜRKİYE
POSITIVE PROVERBIAL CLAIMS ABOUT WOMEN: A COMPARATIVE ANALYSIS OF ENGLISH, TURKISH,AND KURDISH PROVERBS	Lect. Barış GÖRÜNÜŞ Assoc. Prof. Dr. Memet Metin BARLIK	Van Yüzüncü Yıl University TÜRKİYE
FEMINEN WORLD IN HOUSE MADE OF DAWN BY N. SCOTT MOMADAY	Assoc. Prof. Dr. Memet Metin BARLIK Sümeyye TİRPAN	Van Yüzüncü Yıl University TÜRKİYE

All participants must join the conference 10 minutes before the session time.
Every presentation should last not longer than 10-12 minutes.
Kindly keep your cameras on till the end of the session.

23.12.2024 / Session-1, Hall-3

Ankara Local Time: 10:00 – 12:00

Zoom Meeting ID: 862 1528 3413 / Zoom Passcode: 123456

Moderator: Pham Nguyen Quang Huy

Title	Author(s)	Affiliation
THE COMPLEXITY AND MULTIFACETED NATURE OF MOTIVATION IN MODERN PEDAGOGY: A THEORETICAL EXPLORATION	Oralbek Yeranat Zhumabekova Fatima Niyazbekovna	L. N. Gumilyov Eurasian National University KAZAKHSTAN Eurasian National University KAZAKHSTAN
THE IMPACT OF THEMATC PODCASTS ON VOCABULARY RETENTION IN IRANIAN EFL LEARNERS	Nezam Zarei Chamani Goodarz Shakibaei	Razi University IRAN Islamic Azad University IRAN
STUDENTS' PERSPECTIVES ON THE USE OF DIGITAL GAMES IN ENHANCING VOCABULARY LEARNING: A STUDY AT SAI GON UNIVERSITY	MA. Pham Nguyen Quang Huy	Sai Gon university VIETNAM
TWENTY-FIRST CENTURY PROFESSIONAL CAPACITY TRAINING NEEDS FOR EFFECTIVE TEACHING AND LEARNING AMONG SCIENCE TEACHERS IN NIGER EAST SENATORIAL ZONE, NIGER STATE. NIGERIA	Gana Elijah Dr. Yaki A. A Dr. Bello M. R.	Federal University of Technology Minna NIGERIA
THE SIGNIFICANCE OF APPLYING THE KAIZEN PRINCIPLE TO LANGUAGE LEARNING	U. Pushpalatha	KCG College of Technology INDIA
DEVELOPMENT OF AN ADAPTIVE LEARNING MODEL BASED ON COGNITIVE STYLES	Nazym Tekesbayeva Bukanova Asel Anuarbekova Gulzat Ayaulym Kami	Abai Kazakh National Pedagogical University KAZAKHSTAN International University KAZAKHSTAN

All participants must join the conference 10 minutes before the session time.
Every presentation should last not longer than 10-12 minutes.
Kindly keep your cameras on till the end of the session.

23.12.2024 / Session-1, Hall-4

Ankara Local Time: 10:00 – 12:00

Zoom Meeting ID: 862 1528 3413 / Zoom Passcode: 123456

Moderator: Karolina Bilous

Title	Author(s)	Affiliation
SPEAKING SKILLS IN BUSINESS COMMUNICATION	Mardieva Dilrabo	Samarkand State University UZBEKISTAN
STUDENT-TEACHER RELATIONSHIP AND CLASSROOM ENGAGEMENT AT UNDERGRADUATE LEVEL	Rabia Farooq Dr Yasira Waqar Dr Irfan Bashir Dr Afshan Naseem	Management and Technology University PAKISTAN
TEACHING CRPTOGRAPHY TO SCHOOL CHILDREN AS A PLAY GAME – AN EXAMPLE OF FENCE CIPHER TECHNIQUE	Afaq Ahmad Syed Samir Al Busaidi Mohamed Sirajuddin Yoosuf Chia Zargeh	Modern College of Business & Science OMAN Sultan Qaboos University OMAN
THE STRUCTURE AND ORIGIN OF BRITISH PARLIAMENT	Karolina Bilous	Oles Honchar Dnipro National University UKRANIE
THE EXPERIENCE OF EUROPEAN COUNTRIES OF PROTECTING FREEDOM OF THOUGHT AND EXPRESSION	Karolina Bilous	Oles Honchar Dnipro National University UKRANIE
ADOPTION OF CASSAVA PROCESSING TECHNOLOGIES AND INCOME OF PROCESSORS IN KWARA STATE, NIGERIA	Fatodu, P. A. Omotesho, K. F. Atanda, T.A	Ilorin University NIGERIA
THE IMPACT OF TEACHING APPROACHES AND SCHOOL-FAMILY COLLABORATION	Dr. Adriana Qafa Dr. Arbana Zhapaj	Barleti University ALBANIA Ismail Qemali University ALBANIA

All participants must join the conference 10 minutes before the session time.
Every presentation should last not longer than 10-12 minutes.
Kindly keep your cameras on till the end of the session.

23.12.2024 / Session-2, Hall-1

Ankara Local Time: 12:30 – 14:30

Zoom Meeting ID: 862 1528 3413 / Zoom Passcode: 123456

Moderator: Assoc. Prof. Dr. Gülşen TORUSDAĞ

Title	Author(s)	Affiliation
THE DILEMMA OF BEING A HUMAN IN THE WHAT IS MAN? BY MARK TWAIN	Assoc. Prof. Dr. M. Metin BARLIK Hatice İrem SEVİM	Van Yüzüncü Yıl University TÜRKİYE
NAVIGATING CRIME AND RESPECTABILITY: THE POSTMODERN COMPLEXITY OF COLSON WHITEHEAD'S HARLEM SHUFFLE	Sümeyye ÇİFTÇİ Prof. Dr.Bülent Cercis TANRITANIR	Van Yüzüncü Yıl University TÜRKİYE
THE OBSESSION OF AMERICAN DREAM: A COMPARATIVE ANALYSIS OF THE PROMISED LAND (1912) BY MARY ANTIN AND THE OLIVES IN THE APPLE TREE (1940) BY GUIDO D'AGOSTINO	Doç. Dr. Metin BARLIK Zeynep DURAN	Van Yüzüncü Yıl University TÜRKİYE
PRACTICAL CRITICISM AND CULTURAL THEORY: COMPARISON AND CONTRAST	Züleyha YILMAZ Aydın GÖRMEZ	Van Yüzüncü Yıl University TÜRKİYE
USTOPIA: CLEARING THE DICHTOMIES IN ORYX AND CRAKE	Buse Güner USTA	İstanbul Bilgi University TÜRKİYE
CHILDREN'S BOOKS AS A TOOL FOR TRANSMITTING GENDER ROLES	Nilay TOYGAR Assoc. Prof. Dr. Gülşen TORUSDAĞ	Van Yüzüncü Yıl University TÜRKİYE
FEMINISM AND QUEER THEORY: FROM MAINSTREAM TO MARGINALITY	Kübra YÖRÜK Prof. Dr. Aydın GÖRMEZ	Van Yüzüncü Yıl University TÜRKİYE

All participants must join the conference 10 minutes before the session time.
Every presentation should last not longer than 10-12 minutes.
Kindly keep your cameras on till the end of the session.

23.12.2024 / Session-2, Hall-2

Ankara Local Time: 12:30 – 14:30

Zoom Meeting ID: 862 1528 3413 / Zoom Passcode: 123456

Moderator: Zohaib Hassan Sain

Title	Author(s)	Affiliation
TURKEY'S SUSTAINABILITY TRANSFORMATION: ADOPTING CIRCULAR ECONOMY PRINCIPLES	Full-Professor PhD. Habil. Cristina Raluca Gh. Popescu	University of Bucharest ROMANIA
THE FEATURES OF ENGLISH IDIOMS THAT ENTERED INTO THE UZBEK LANGUAGE	Nurmamatov Feruzbek Faxriddin o'g'li	Uzbekistan State World Language University UZBEKISTAN
THEIMPACT OF GAMIFICATION IN MOBILE-ASSISTED LANGUAGE LEARNING (MALL) ON VOCABULARY RETENTION AMONG IRANIAN EFL LEARNERS	Nezam Zarei Chamani Atena Ganavati	Razi University IRAN
CHALLENGES FACED BY SECOND-YEAR ENGLISH MAJORS IN DEVELOPING SPEAKING SKILLS: A QUANTITATIVE STUDY AT SAI GON UNIVERSITY	Pham Nguyen Quang Huy	Sai Gon university VIETNAM
THE ROLE OF BRAIN IN LANGUAGE LEARNING	U. Pushpalatha	KCG College of Technology INDIA
EVALUATING THE IMPACT OF THE SINGLE NATIONAL CURICULUM ON EDUCATIONAL EQUALITY AND TEACHER PREPAREDNESS IN PAKISTAN	Zohaib Hassan Sain	Superior University PAKISTAN
HOW TO INTEGRATE CASE STUDIES IN BUSINESS ENGLISH COURSES	Natalia Bolgari Ina Andoni Serghei Vasilachi	Academy of Economic Studies of MOLDOVA
PECULIARITIES OF TRANSLATING POEMS IN THE GENRES OF SHI AND QI	Karolina Bilous	Oles Honchar Dnipro National University UKRANIE
PECULIARITIES OF NON-VERBAL COMMUNICATION IN GERMANY	Karolina Bilous	Oles Honchar Dnipro National University UKRANIE

All participants must join the conference 10 minutes before the session time.
Every presentation should last not longer than 10-12 minutes.
Kindly keep your cameras on till the end of the session.

23.12.2024 / Session-2, Hall-3

Ankara Local Time: 12:30 – 14:30

Zoom Meeting ID: 862 1528 3413 / Zoom Passcode: 123456

Moderator: Dr.Favour C. Uroko

Title	Author(s)	Affiliation
POLITICAL PARTICIPATION OF WOMEN IN PAKISTAN	Zainab khatoon	Ahlul bayt internTional University IRAN
'TRAIN UP A CHILD IN THE WAY HE SHOULD GO': ASSESSING THE EXPERIENCES OF CHILDREN IN THE STREET HAWKING BUSINESS IN OBOLLO-AFOR, ENUGU STATE, NIGERIA, AND ITS IMPLICATIONS FOR FAITH-BASED ORGANIZATIONS	Dr.Favour C. Uroko Dr. Chibuike Onah	Nigeria University NIGERIA
IMPACT OF MUSIC THERAPY ON EMOTIONAL WELL-BEING AMONG ELDERLY PEOPLE IN INDIA: A REVIEW	Dr. Priya Choudhary	MIER College INDIA
EXPLORING THE RELATIONSHIP BETWEEN INSPIRATIONAL LEADERSHIP AND STUDENT OUTCOMES: THE MEDIATING INFLUENCE OF TEACHERS' ENGAGEMENT & EFFICACY	Nawal Musa Mohammed	King Khalid University SAUDI ARABIA
IMPACT OF DISTANCE EDUCATION ON STUDENTS' PERFORMANCE: WITH SPECIAL REFERENCE TONPROFESSIONAL COURSES IN SRI LANKA	Salfiya, UMAC Mifaza MAF	South Eastern University SRI LANKA
TEACHING ENGLISH FOR BUSINESS PURPOSES TO SOPHOMORE STUDENTS IN THE REPUBLIC OF CONGO. CASE STUDY OF STUDENTS ENROLLED IN THE SECOND YEAR AT ESGAE	KIMBOUALA NKAYA	Marien NGOUABI University CONGO

All participants must join the conference 10 minutes before the session time.
Every presentation should last not longer than 10-12 minutes.
Kindly keep your cameras on till the end of the session.

CONTENTS

AUTHOR	TITLE	No
Barış Görünüş Memet Metin Barlık	POSITIVE PROVERBIAL CLAIMS ABOUT WOMEN: A COMPARATIVE ANALYSIS OF ENGLISH, TURKISH, AND KURDISH PROVERBS	1
Zohaib Hassan Sain	EVALUATING THE IMPACT OF THE SINGLE NATIONAL CURRICULUM ON EDUCATIONAL EQUALITY AND TEACHER PREPAREDNESS IN PAKISTAN	2
Memet Metin BARLIK	GENDER-DISCRIMINATORY SAYINGS OF ANCESTORS: A COMPARATIVE ANALYSIS OF COMMON ANTIPROVERBS AGAINST WOMEN FROM TURKISH, KURDISH AND AMERICAN FOLKLORE	3
Priya Choudhary	IMPACT OF MUSIC THERAPY ON EMOTIONAL WELL-BEING AMONG ELDERLY PEOPLE IN INDIA: A REVIEW	5
Buse Güner Usta	USTOPIA: CLEARING THE DICHTOMIES IN ORYX AND CRAKE	6
Onur Ekler	A CRITICAL EXAMINATION OF WAR ZONE AS A LIMINAL SPACE IN RAJIV JOSEPH'S BENGAL TIGER AT THE BAGHDAD ZOO	7
Salfiya, UMAC Mifaza MAF	IMPACT OF DISTANCE EDUCATION ON STUDENTS' PERFORMANCE: WITH SPECIAL REFERENCE TO PROFESSIONAL COURSES IN SRI LANKA	8
U. Pushpalatha	THE SIGNIFICANCE OF APPLYING THE KAIZEN PRINCIPLE TO LANGUAGE LEARNING	9
NAZYM TEKESBAYEVA BUKANOVA ASEL ANUARBEKOVA GULZAT AYAULYM KAMI	DEVELOPMENT OF AN ADAPTIVE LEARNING MODEL BASED ON COGNITIVE STYLES	10
Habil. Cristina Raluca Gh. Popescu	TURKEY'S SUSTAINABILITY TRANSFORMATION: ADOPTING CIRCULAR ECONOMY PRINCIPLES	16
U. Pushpalatha	THE ROLE OF BRAIN IN LANGUAGE LEARNING	17
Rabia Farooq Yasira Waqar Irfan Bashir Afshan Naseem	STUDENT-TEACHER RELATIONSHIP AND CLASSROOM ENGAGEMENT AT UNDERGRADUATE LEVEL	18
Fatodu, P. A. Omotesho K. F. Atanda, T.A	ADOPTION OF CASSAVA PROCESSING TECHNOLOGIES AND INCOME OF PROCESSORS IN KWARA STATE, NIGERIA	19
Metin BARLIK Zeynep DURAN	THE OBSESSION OF AMERICAN DREAM: A COMPARATIVE ANALYSIS OF THE PROMISED LAND (1912) BY MARY ANTIN AND THE OLIVES IN THE APPLE TREE (1940) BY GUIDO D'AGOSTINO	20
Bahar ERTUŞ Aydın GÖRMEZ	HAMLET AND FRANKENSTEIN: INDIVIDUAL CONFLICT AND SOCIAL REFLECTIONS IN THE DEPTHS OF MORAL DILEMMA	22

Bahar ERTUŞ Aydın GÖRMEZ	LAZINESS OR RESISTANCE? THE MEANING OF INDIVIDUAL ATTITUDES IN RIP VAN WINKLE AND BARTLEBY THE SCRIVENER	29
Bilge Aleyna Aydın Bülent Cercis Tanrıtanır	BOKONONISM-THE FICTIONAL RELIGION- IN CAT'S CRADLE AND ITS REFLECTIONS ON HUMANITY'S SEARCH FOR MEANING	31
Edanur ZENGİN Aydın GÖRMEZ	PARADISE: FROM RACIAL IDENTITY AND SEXUAL APARTHEID PERSPECTIVES	39
Gana Elijah Yaki A. A Bello M. R	TWENTY-FIRST CENTURY PROFESSIONAL CAPACITY TRAINING NEEDS FOR EFFECTIVE TEACHING AND LEARNING AMONG SCIENCE TEACHERS IN NIGER EAST SENATORIAL ZONE, NIGER STATE. NIGERIA	47
Edanur ZENGİN Bülent Cercis TANRITANIR	CONVERSION OF AMERICAN DREAM INTO AMERICAN NIGHTMARE THROUGH CHAOTIC WORLD IN CARPENTER'S GOTHIC BY WILLIAM GADDIS	48
Eren BOLAT	CULTURAL RITE OR HUMAN RIGHT: FEMALE GENITAL MUTILATION AND EMECHETA'S PERSPECTIVE	56
Mardieva Dilrabo	SPEAKING SKILLS IN BUSINESS COMMUNICATION	57
Memet Metin BARLIK Pınar KAVAK	WARNING PROVERBS ABOUT NATURE'S CLIMATIC CURRICULUM: A COMPARATIVE STUDY OF TURKISH, KURDISH AND ENGLISH PROVERBS	58
Adriana QAFA Arbana ZHAPAJ	"THE IMPACT OF TEACHING APPROACHES AND SCHOOL-FAMILY COLLABORATION"	59
Nawal Musa Mohammed	EXPLORING THE RELATIONSHIP BETWEEN INSPIRATIONAL LEADERSHIP AND STUDENT OUTCOMES: THE MEDIATING INFLUENCE OF TEACHERS' ENGAGEMENT & EFFICACY	66
Memet Metin BARLIK Sümeyye TİRPAN	FEMINEN WORLD IN HOUSE MADE OF DAWN BY N. SCOTT MOMADAY	67
Kübra Yörük Aydın GÖRMEZ	FEMINISM AND QUEER THEORY: FROM MAINSTREAM TO MARGINALITY	68
OSMAN KOCAMAN AYDIN GÖRMEZ	FEMINISM FROM PAST TO PRESENT	74
Nurmamatov Feruzbek Faxriddin o'g'li	THE FEATURES OF ENGLISH IDIOMS THAT ENTERED INTO THE UZBEK LANGUAGE	87
Pham Nguyen Quang Huy	CHALLENGES FACED BY SECOND-YEAR ENGLISH MAJORS IN DEVELOPING SPEAKING SKILLS: A QUANTITATIVE STUDY AT SAI GON UNIVERSITY	88
Pham Nguyen Quang Huy	STUDENTS' PERSPECTIVES ON THE USE OF DIGITAL GAMES IN ENHANCING VOCABULARY LEARNING: A STUDY AT SAI GON UNIVERSITY	92
Sümeyye ÇİFTÇİ .Bülent Cercis TANRITANIR	NAVIGATING CRIME AND RESPECTABILITY: THE POSTMODERN COMPLEXITY OF COLSON WHITEHEAD'S HARLEM SHUFFLE	97
Natalia BOLGARI Ina ANDONI Serghei VASILACHI	HOW TO INTEGRATE CASE STUDIES IN BUSINESS ENGLISH COURSES	102
Afaq Ahmad Syed Samir Al Busaidi Mohamed Sirajuddin Yoosuf Chia Zargeh	TEACHING CRPTOGRAPHY TO SCHOOL CHILDREN AS A PLAY GAME – AN EXAMPLE OF FENCE CIPHER TECHNIQUE	115

Ayberkhan Mustafa Akyol	READING MARGARET WALKER'S FOR MY PEOPLE THROUGH LITERARY ACTIVISM AND EARLY ECHOES OF BLACK FEMINISM	116
M. Metin BARLIK Hatice İrem SEVİM	THE DILEMMA OF BEING A HUMAN IN THE WHAT IS MAN? BY MARK TWAIN	118
Nilay TOYGAR Gülşen TORUSDAĞ	CHILDREN'S BOOKS AS A TOOL FOR TRANSMITTING GENDER ROLES	119
Oralbek Yeranat Zhumabekova Fatima Niyazbekovna	THE COMPLEXITY AND MULTIFACETED NATURE OF MOTIVATION IN MODERN PEDAGOGY: A THEORETICAL EXPLORATION	121
Zainab khatoon	POLITICAL PARTICIPATION OF WOMEN IN PAKISTAN	125
Sibel Ezgi ZİREK Bülent Cercis Tanrıtanır	A GLIMPSE INTO AMERICAN RACISM THROUGH THE MURDERS FROM PERCIVAL EVERETT'S THE TREES	126
KIMBOUALA NKAYA	TEACHING ENGLISH FOR BUSINESS PURPOSES TO SOPHOMORE STUDENTS IN THE REPUBLIC OF CONGO. CASE STUDY OF STUDENTS ENROLLED IN THE SECOND YEAR AT ESGAE	135
Osman Kocaman Gülşen Torusdağ	TEXTLINGUSTIC ANALYSIS OF THE SHORT STORY SAND BY CONOR CORDEROY	136
Nezam Zarei Chamani Atena Ganavati	THE IMPACT OF GAMIFICATION IN MOBILE-ASSISTED LANGUAGE LEARNING (MALL) ON VOCABULARY RETENTION AMONG IRANIAN EFL LEARNERS	137
Nezam Zarei Chamani Goodarz Shakibaei	THE IMPACT OF THEMATIC PODCASTS ON VOCABULARY RETENTION IN IRANIAN EFL LEARNERS	138
Karolina Bilous	PECULIARITIES OF TRANSLATING POEMS IN THE GENRES OF SHI AND QI	139
Karolina Bilous	THE EXPERIENCE OF EUROPEAN COUNTRIES OF PROTECTING FREEDOM OF THOUGHT AND EXPRESSION	143
Karolina Bilous	PECULIARITIES OF NON-VERBAL COMMUNICATION IN GERMANY	145
Karolina Bilous	THE STRUCTURE AND ORIGIN OF BRITISH PARLIAMENT	147
Züleyha YILMAZ Aydın GÖRMEZ	PRACTICAL CRITICISM AND CULTURAL THEORY: COMPARISON AND CONTRAST	151
Favour C. Uroko Chibuike Onah	'TRAIN UP A CHILD IN THE WAY HE SHOULD GO': ASSESSING THE EXPERIENCES OF CHILDREN IN THE STREET HAWKING BUSINESS IN OBOLLO-AFOR, ENUGU STATE, NIGERIA, AND ITS IMPLICATIONS FOR FAITH-BASED ORGANIZATIONS	156

POSITIVE PROVERBIAL CLAIMS ABOUT WOMEN: A COMPARATIVE ANALYSIS OF ENGLISH, TURKISH, AND KURDISH PROVERBS

KADINLAR HAKKINDA OLUMLU ATASÖZLERI: İNGİLİZCE, TÜRKÇE VE KÜRTÇE ATASÖZLERININ KARŞILAŞTIRMALI BIR ANALIZI

Öğr. Gör. Barış Görünüş
Doktora Öğrencisi, Van Yüzüncü Yıl Üniversitesi, İngiliz Dili ve Edebiyatı Bölümü

Doç. Dr. Memet Metin Barlık
Van Yüzüncü Yıl Üniversitesi, İngiliz Dili ve Edebiyatı Bölümü

ABSTRACT
As the cornerstones of the family and society, women play a crucial role in the creation, development, and sustenance of the original folklore of a society. As an important branch of folklore, proverbs are reviewed as cultural artifacts that reflect a society's indigenous values, moral principles, and aesthetical norms created by folk wisdom. The same archival folk wisdom contains ideas about positive or negative characteristics of women, passed on to the generations via oral tradition. This study examines the positive portrayals of women comparatively through the analysis of a group of common English, Turkish, and Kurdish proverbs, that emphasize women's roles as mothers, wives, brides-to-be, and daughters. The study finds considerable thematic similarities despite cultural differences. Focusing on the cultural and linguistic nuances, the study reveals shared themes that transcend cultural boundaries, highlighting women's universal importance in family and societal structures. Demonstrating their essential significance in the selected different cultures, it also emphasizes the role of women as equal contributors to social balance and family's well-being. Consequently, this comparative analysis illustrates that respect for women is a universal characteristic of different folklores created by folk wisdom throughout the world.
Keywords: proverbs, comparative analysis, women in folklore, cultural values, cross-cultural themes

ÖZET
Ailenin ve toplumun temel taşları olarak kadınlar, bir toplumun özgün folklorunun oluşturulması, geliştirilmesi ve devam ettirilmesinde hayati bir rol oynar. Folklorun önemli bir dalı olarak atasözleri, halk bilgeliği tarafından oluşturulan bir toplumun yerel değerlerini, ahlaki ilkelerini ve estetik normlarını yansıtan kültürel eserler olarak incelenir. Aynı arşivsel halk bilgeliği, kadınların olumlu ya da olumsuz özelliklerine dair fikirleri de içerir ve bu fikirler sözlü gelenek yoluyla nesillere aktarılır. Bu çalışma, İngilizce, Türkçe ve Kürtçe dillerinde kadınların anneler, eşler, gelin adayları ve kız çocukları olarak rollerine vurgu yapan bir grup ortak atasözünün analizi yoluyla kadınların olumlu tasvirlerini karşılaştırmalı olarak inceler. Çalışma, kültürel farklılıklara rağmen dikkate değer tematik benzerlikler bulur. Kültürel ve dilsel inceliklere odaklanarak, kültürel sınırları aşan ortak temaları ortaya koyar ve kadınların aile ve toplumsal yapılardaki evrensel önemini gösterir. Seçilen farklı kültürlerde kadınların temel önemini ortaya koyan bu analiz, aynı zamanda kadınların toplumsal denge ve ailenin refahına eşit katkı sağlayan bireyler olarak rollerini de vurgular. Sonuç olarak, bu karşılaştırmalı analiz, halk bilgeliği tarafından dünyanın dört bir yanında oluşturulan farklı folklorların evrensel bir özelliği olarak kadınlara duyulan saygıyı gözler önüne serer.
Anahtar Kelimeler: atasözleri, karşılaştırmalı analiz, folklorda kadınlar, kültürel değerler, kültürlerarası temalar

EVALUATING THE IMPACT OF THE SINGLE NATIONAL CURRICULUM ON EDUCATIONAL EQUALITY AND TEACHER PREPAREDNESS IN PAKISTAN

Zohaib Hassan Sain
Superior University, Pakistan

Abstract. This study explores the challenges and potential impacts of implementing the Single National Curriculum (SNC) in Pakistan's education system, particularly in Punjab. The purpose is to assess the SNC's effectiveness in addressing educational inequalities and improving the quality of education across public, private, and madrasa schools. A mixed-methods approach was employed, utilizing surveys, interviews, and thematic analysis to gather data from 100 teachers, 20 administrators, and 10 policymakers. Quantitative findings indicate that urban schools report tremendous SNC success (mean = 4.1) compared to rural schools (mean = 3.5), while qualitative analysis highlights the need for better teacher training and resources. The study concludes that while the SNC has potential, more support is needed for consistent implementation. Implications include the need for targeted policy reforms, improved teacher training, and resource allocation to ensure equitable education for all.

Keywords: educational reform; Pakistan education; single national curriculum; teacher training.

GENDER-DISCRIMINATORY SAYINGS OF ANCESTORS: A COMPARATIVE ANALYSIS OF COMMON ANTIPROVERBS AGAINST WOMEN FROM TURKISH, KURDISH AND AMERICAN FOLKLORE

ATALARIN CİNSİYET AYRIMCILIĞI İÇEREN SÖZLERİ: TÜRK, KÜRT VE AMERİKAN FOLKLORUNDA KADINLARA YÖNELİK YAYGIN ATASÖZLERİNİN KARŞILAŞTIRMALI ANALİZİ

Memet Metin BARLIK
Doç. Dr., Yüzüncü Yıl Üniversitesi Edebiyat Fakültesi İngiliz Dili ve Edebiyatı Bölümü,

ABSTRACT
Folklore can briefly be identified as 'an archival treasure of lore' which has a comprehensive content of beliefs, values, customs, and traditional practices of a people who expressed their cultural identity through myths, legends, stories, songs, riddles, rhymes, jokes, games, proverbs, sayings, dances, crafts, epitaphs, etc. This 'treasure' has been passed onto the generations mainly via oral tradition. Proverbs, as an essential branch of oral lore, are central to this study's discussion. Identified as the mirror of culture, proverbs express common sense and views created by folk wisdom. When examined closely, a folklore researcher cannot fail to observe that many proverbs on women reveal negative connotations of women's undesirable characteristics or oppressed situations. This paper discusses how ancient folk wisdom has discursively framed the gender characteristics in some common antiproverbs against women selected from Turkish, Kurdish, and American folklore. The central argument is that there are solid intercultural relations between the adverse proverbial claims related to women's characteristics, roles, statutes, and identities. The paper suggests that there is a parallel masculine mindset in the creation of antiproverbs against women in societies ruled by patriarchal dominancy, where women are identified as second-class individuals, complementary partners, and people with a lower capacity of reasoning who need the control of men.
Keywords: Turkish, Kurdish, American, antiproverbs, women

ÖZET
Folklor bilimi kısaca, mitler, efsaneler, hikayeler, şarkılar, bilmeceler, tekerlemeler, şakalar, oyunlar, atasözleri, deyişler, danslar, el sanatları, mezar yazıtları vb. aracılığıyla kültürel kimliklerini ifade eden bir halkın inançları, değerleri, gelenekleri ve geleneksel uygulamalarının kapsamlı bir içeriğine sahip olan ‘arşivsel bir irfan hazinesi’ olarak tanımlanabilir. Bu 'hazine' nesillere esas olarak sözlü gelenek yoluyla aktarılmıştır. Sözlü bilginin önemli bir dalı olan atasözleri, bu çalışmanın merkezi tartışmasında yer almaktadır. Kültürün aynası olarak tanımlanan atasözleri, halk bilgeliğinin yarattığı sağduyuyu ve görüşleri ifade eder. Yakından incelendiğinde bir folklor araştırmacısı, kadınlar hakkındaki önemli sayıda atasözünün kadınların istenmeyen özellikleri veya ezilen durumlarıyla ilgili olumsuz çağrışımlar ortaya koyduğunu gözlemlemekten kaçınamaz. Bu makale, eski halk bilgeliğinin, Türk, Kürt ve Amerikan folklorundan seçilen kadınlara karşı bazı yaygın karşıt atasözlerinde cinsiyet özelliklerini söylemsel olarak nasıl çerçevelediğini tartışmaktadır.

Başlıca argüman, kadınların özellikleri, rolleri, statüleri ve kimlikleriyle ilgili olumsuz atasözü iddiaları arasında güçlü kültürlerarası ilişkiler olduğudur. Makale, kadınların ikinci sınıf bireyler, tamamlayıcı eşler ve erkeklerin kontrolüne ihtiyaç duyan daha düşük akıl yürütme kapasitesine sahip kişiler olarak tanımlandığı ataerkil egemenlikle yönetilen toplumlarda kadınlara karşı karşıt atasözlerinin yaratılmasında paralel bir eril zihniyet olduğunu öne sürmektedir.
Anahtar kelimeler: Türk, Kürt, Amerikan, karşıt atasözleri, kadınlar

IMPACT OF MUSIC THERAPY ON EMOTIONAL WELL-BEING AMONG ELDERLY PEOPLE IN INDIA: A REVIEW

Dr. Priya Choudhary
Assistant professor MIER College of education Jammu

ABSTRACT

Music therapy has gained increasing recognition as a non-invasive intervention to enhance emotional well-being among elderly individuals. This review article examines the impact of music therapy on the emotional well-being of elderly people in India, considering the cultural relevance and diverse music traditions of the country. The methodology adopted for this study involved a comprehensive review of existing literature, including peer-reviewed journals, conference proceedings, and case studies published in the last two decades. Sources were identified using databases such as PubMed, PsycINFO, and Google Scholar with keywords like "music therapy," "emotional well-being," "elderly," and "India."

The review highlights that music therapy effectively reduces symptoms of depression, anxiety, and loneliness, which are prevalent among elderly populations. Studies show that listening to music, singing, and playing instruments stimulate emotional expression and cognitive functioning. Furthermore, Indian classical music and devotional songs have been found particularly impactful due to their cultural resonance and ability to evoke positive memories and emotions. Group music therapy sessions emerged as a significant factor in promoting social interaction and a sense of belonging among participants.

Despite promising findings, the review also identifies gaps in the literature, such as limited large-scale empirical studies and insufficient exploration of personalized music interventions tailored to individual preferences. Moreover, cultural variations within India present both opportunities and challenges for implementing music therapy programs effectively.

The article concludes that while music therapy holds great potential for improving the emotional well-being of elderly individuals in India, further research is necessary to establish standardized protocols and assess long-term outcomes. Integrating music therapy into geriatric care frameworks could significantly enhance the quality of life for the elderly, aligning with India's emphasis on holistic health and traditional healing practices.

Keywords: Music Therapy, Elderly Well-being, Emotional Engagement

USTOPIA: CLEARING THE DICHOTOMIES IN ORYX AND CRAKE

Buse Güner Usta
İstanbul Bilgi Üniversitesi

ABSTRACT
Climate fiction, often referred to as "cli-fi," is a literary genre that focuses on imaginative stories centred around global warming and catastrophic climate change scenarios. These stories often incorporate dystopian elements commonly found in science fiction. What distinguishes climate fiction is its emphasis on the harmful and disastrous consequences of human activities on the environment and natural elements in literary works. By doing so, climate fiction serves as a means to increase awareness and understanding of the severe environmental consequences caused by human activities. Works of climate fiction frequently adopt an ecocritical perspective. This study will examine Margaret Atwood's Oryx and Crake (2003), a novel set in a post-apocalyptic world and belonging to the climate fiction genre. Specifically, this study will employ the perspective of ecocriticism to interpret the text. This paper aims to use the eco-critic lens to analyse and deconstruct the fundamental binary oppositions prevalent in Western thought, such as male and female, nature and culture, and reason and emotions. These binary oppositions are deeply ingrained in the Western logocentric perspective and serve as a response to the traditional linear narrative of Western history and ideology. The primary objective of this study is to investigate how human activities impact ecological and natural resources. It aims to highlight the conflict and contradiction between humans and nature, as demonstrated by the destruction caused by human actions. Additionally, this study seeks to redefine the concept of human nature as a dynamic entity.
Key words: Orxy and Crake, eco-criticism, climate-fiction, dystopia, Margaret Atwood

A CRITICAL EXAMINATION OF WAR ZONE AS A LIMINAL SPACE IN RAJIV JOSEPH'S *BENGAL TIGER AT THE BAGHDAD ZOO*

Onur Ekler, PhD
Hatay Mustafa Kemal University

Rajiv Joseph's *Bengal Tiger at The Baghdad Zoo* features the war-torn country of Iraq as a liminal space, transgressing and de-stabilizing the imagined consciousness of the characters whose energy has been trapped in the traditional roles prefigured within the borders of the imagined communities. Using the war zone as a negotiation space at the nexus of magic and reality, Rajiv Joseph drives his characters into an existential quest for more profound insight into the nature of self free from preconceived ideas. To do so, Rajiv Joseph develops a different perspective on death. Death, for him, is a threshold that opens to a third space where characters can set loose their trapped energy, distance themselves from their old selves, and grasp the higher consciousness to forge new selves. When the trapped energy in the material body is released through the death of different characters, Rajiv Joseph embodies the free-flowing energy in the form of ghosts as displaced selves, which can transcend beyond the binaries and spatiotemporal context to foster new perspectives toward life. Situating the analysis of the play within Benedict Anderson and Homi K. Bhabbha's theoretical frameworks, this paper aims to show how the chaotic atmosphere of the war zone may potentially negotiate new perspectives for the Self-becoming.
Key Words: postcolonial, self, existential, war, Rajiv, Joseph

IMPACT OF DISTANCE EDUCATION ON STUDENTS' PERFORMANCE: WITH SPECIAL REFERENCE TO PROFESSIONAL COURSES IN SRI LANKA

Salfiya, UMAC
Mifaza MAF
South Eastern University SRI LANKA

Abstract
As a result of the globalization, distance education has also been becoming boom in the education sector specially in the professionally courses. Global pandemic like Covid – 19 as well as financial crisis in some countries significantly impacted various sectors, including the economy, businesses, and travel, tourism, and mainly education systems worldwide. The shift to digital platforms, notably the employment of Zoom Cloud Meeting as an e-learning tool, emerged as a pivotal strategy in addressing these challenges. The aim of this study is to comprehensively assess students' performance levels regarding the distance education including the usage of Zoom Cloud Meeting as an e-learning tool in professional educational institutes. The independent variables in the study were learner factors, course factors, instructor factors, design factors and environmental factors in distance learning mode. The dependent variable in this study was students; satisfaction. The total population of the study included students across twenty selected professional educational institutes in Sri Lanka where distance education mode is dominant mode to offer courses to the beneficiaries. The sample size of the study was 410 respondents. Data was collected through a structured questionnaire developed by the researcher based on study variables and sent to the respondents as a google form. This study provides a thorough analysis of the factors affecting students' performance on distance education including e-learning tool at the professional educational institutes in Sri Lanka. Through robust statistical techniques and a thorough literature review, the research identifies learner, course, instructor, design, and environmental factors as significant determinants of performance. The final conclusion of the study is the factors such as learner, course, instructor, design, and environmental factors as significant determinants of students; performance. Findings of this study will be beneficial to students, academics and policy makers in order to ensure the success of the distance education in future implementation over professional studies via distance education.
Key Words: Distance education, students' performance, professional courses

THE SIGNIFICANCE OF APPLYING THE KAIZEN PRINCIPLE TO LANGUAGE LEARNING

U. Pushpalatha
Assistant Professor-SG of English KCG College of Technology, Chennai Tamilnadu,India.

Abstract
This paper focuses on the Kaizen principle from Japan based philosophy for the betterment in any professional discipline. The meaning for Kaizen is “change for the better” or “continuous improvement”, which means continuous progress will bring changes. This can be incorporated in the language learning process to enhance one’s language knowledge. This Kaizen principle also focuses on embracing new ideas, gamification, to set new realistic goals and eulogize students for their commitment. This principle is simple to follow in any country and also for any socio-economic background students. This doesn’t cost any monetary support too. It is flexible, simple, and easy principle anyone can grasp and to follow. It also helps the learners to analyse and set realistic goals to shape their future career.
Keywords: Kaizen, Continuous Improvement, New Ideas**.**

DEVELOPMENT OF AN ADAPTIVE LEARNING MODEL BASED ON COGNITIVE STYLES

NAZYM TEKESBAYEVA
BUKANOVA ASEL
ANUARBEKOVA GULZAT
AYAULYM KAMI
Abai Kazakh National Pedagogical University, Almaty, Kazakhstan
International University of Information Technology, Almaty, Kazakhstan

Abstract
This article addresses the organization of personalized learning in the context of a digital educational environment at a higher educational institution. It presents the VARK learning style model by N. Fleming, based on individual psychological characteristics of cognitive structure and predispositions towards different methods of interaction with educational content. The methodology of J.Bruner is also explored, which supports the differentiation of learning according to the primary type of thinking, defining the individual approach to analytical-synthetic processing of educational information. Based on these theories, a model of adaptive programming education is proposed for students in the «Informatics» field. The proposed model takes into account the cognitive styles of students, allowing for a more effective organization of the learning process through the use of digital technologies and adaptive learning tools.

Keywords: personalized learning, VARK model, Bruner's model, cognitive styles, adaptive learning

In the context of the digitalization of education in Kazakhstan, the development of education and its widespread implementation in educational institutions allow for a transition to a new quality level of providing educational services. According to the state program "Digital Kazakhstan," one of the strategic tasks is the creation of guidelines for the constant updating of educational content, ensuring the quality of education [1].

Digitalization of the educational process provides a number of fundamental advantages, such as the ability to organize learning regardless of time and place, interactive interaction between students and educational content, as well as the adaptation of the learning process to the individual characteristics and learning styles of students. In this regard, educational tools and services are becoming increasingly popular and in demand.

According to the current legislation of the Republic of Kazakhstan in the field of education, organizations conducting educational activities have the right to implement e-learning in educational programs, which ensures diversity and flexibility in educational practices [2]. Regulatory acts also ensure the adaptability of the education system, which must meet the requirements for student preparation, taking into account their individual characteristics, abilities, and interests.

Adaptation in education is the process of adjusting the educational process to changing conditions, involving systemic forms, tools, and methods aimed at individualizing learning and considering the needs of each student. This approach ensures more effective and personalized learning, which becomes a successful educational practice.

The problem of adaptation in educational activities has been studied by scholars from various aspects (G.V. Abramyan, S.I. Arkhangelsky, etc.); principles of individually adaptive learning (A.C. Granitskaya, G.K. Selevko, V.D., etc.). For example, english researcher G. Pask believed that education should be individual, taking into account the abilities, inclinations, character, and periods of greatest physical activity of learners. The task, for example, is that learning should be adapted to the physical and psycho-emotional characteristics of learners in order to improve the effectiveness of the educational process. An important role in adaptive learning is played by the creation of automated learning tools that account for the psycho-physiological parameters of students, improving perception and the identification of information.

In the research by S.V. Tarkhov, conducted within the framework of education, a method of managing e-learning in higher educational institutions in Kazakhstan is applied. He describes methods for building educational systems and modules based on adaptive content, where flexibility and an individual approach play a key role in the adaptation process.

The development of education becomes possible through more effective provision of the adaptability of the educational process: providing technologies, structuring scientific materials, tracking each student's progress, and adapting methods of teaching depending on the results obtained. Adaptive learning represents a modern, advanced version of personalized learning, focused on analyzing individual students and their initial level of preparedness.

Based on a scientific analysis of works in the field of adaptive learning, several areas were identified that should be considered when developing algorithms for the evolutionary process: the initial level of a student's knowledge (Alekseev V.D., Ball G.A., Bespalko V.P.), learning speed, and the ability to process information of varying complexity (Abissova M.A., Pask G., Fokin R.R.), features of perceiving financial material (Abramyan G.V., Fleming N.), as well as age-related characteristics of learners (Vitlin Zh.L., Noskova T.N., Melanina T.V.).

One of the criteria for organizing the adaptation process is the learning style – a defined approach to developing mechanisms of assimilation, acquisition, and memorization of information in a student. According to N. Fleming's VARK model, the learning process is based on the individual psychological characteristics of the cognitive structure of the personality, the predisposition to use ways of interacting with educational content. Supporters of this learning style model suggest classifying students by channels of perception of educational information:

– Visual learners, who perceive most of the educational material through their eyes. For this psychotype, it is advisable to receive information through visual images; they need to see it in front of them to make it easier to remember or analyze.

– Aural learners, for whom sound is the main means of information transmission. Therefore, this psychotype tends to receive educational material through audio lectures. To better remember and assimilate the material, these students need to read aloud the material or listen to it in recordings.

– Read-write learners, who prefer educational information presented in the form of words or text. Their mode of perception is defined by reading and writing educational material in all its forms.

– Kinesthetic learners, who perceive educational material through the perceptual principle of applying experience and practice.

Each category corresponds to a preferred way of acquiring and processing educational material. The most suitable learning style in this model can be determined through a test consisting of 16 questions, each with 4 answer options presented as descriptions of various situations; the student is asked to choose the most appropriate one. The result of completing the test is a numerical coefficient that helps determine the predominant channel of information perception for the student and establish the corresponding learning strategy (Figure 1).

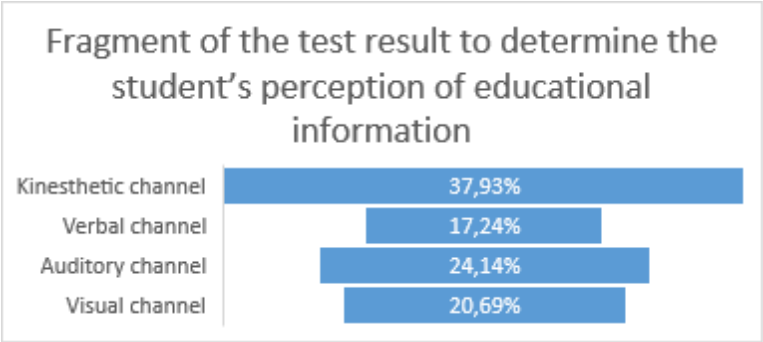


Figure 1.Test result

Within the educational process oriented towards the individual characteristics of learners, the Department of Informatics and Informatization of Education at Abai Kazakh National Pedagogical University developed an adaptive learning model for the "Programming" course using the methods of N. Fleming (VARK) and J. Bruner. This model is aimed at creating an effective educational environment that focuses on students' needs, learning preferences, and thinking patterns [3].

The adaptive learning model was built taking into account students' preferences identified using the VARK and J. Bruner methods:

– The VARK method (visual, auditory, reading/writing, and kinesthetic learning styles) helps determine the preferred way of perceiving educational information and, accordingly, construct an individualized educational trajectory [4].

– The J. Bruner method, aimed at identifying students' thinking styles, allows adapting the learning process depending on whether students predominantly use an analytical or intuitive approach to problem-solving. Students who undergo the Bruner method test receive numerical values that determine their predominant thinking style: convergent (focused on solving specific tasks with minimal errors) or divergent (focused on generating multiple ideas and hypotheses).

– The use of these methods allows:

– Individualizing the approach to learning based on students' information perception styles and thinking types.

– Adapting the learning process to effectively consider students' information perception types.

– Providing each student with the opportunity to develop their strengths and improve weak areas in learning.

The developed model helps not only increase the effectiveness of learning but also ensures deeper mastery of the material, as it takes into account the cognitive and psychological characteristics of each student. The application of adaptive learning methods contributes to the creation of an educational process that most closely aligns with the needs and abilities of learners.

The motivational-target component of the developed model is focused on achieving educational goals and objectives aimed at developing students' professional competencies in programming. An important element of this part is the creation of motivation for mastering the educational material, which facilitates deeper and more active student engagement in the learning process.

The content-technical component of the model emphasizes the effective development of professional competencies in the process of studying the "Programming" course.

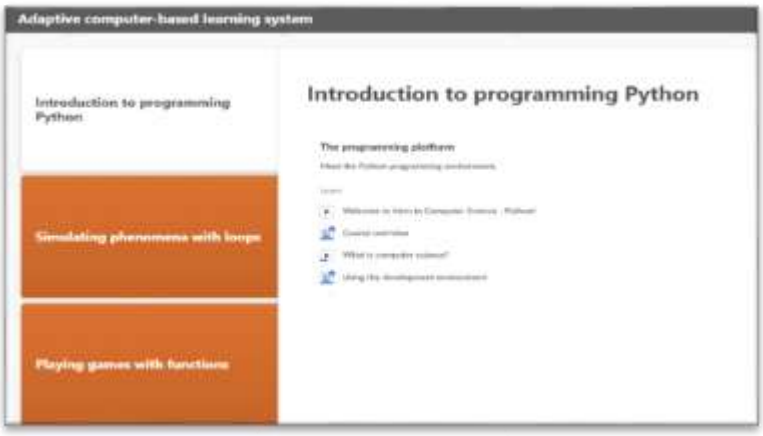


Figure 2 – A fragment of educational material in the form of text

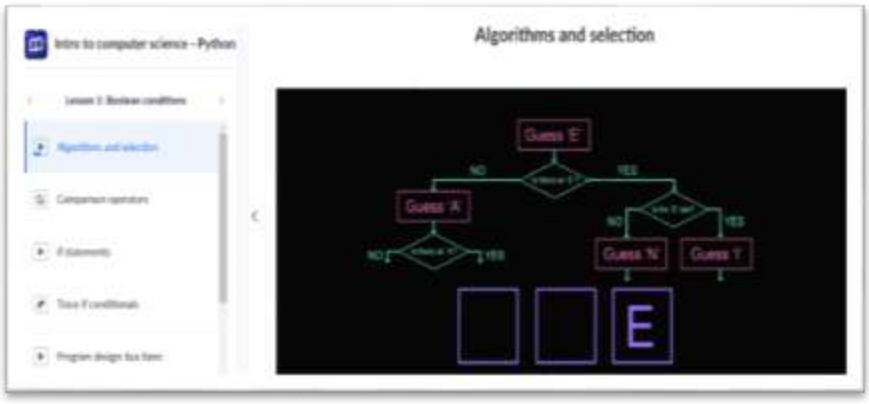


Figure 3 – A fragment of educational material in the form of diagrams and tables

The content of the electronic course plays a crucial role in the implementation of this part of the model. It includes various didactic elements, which are developed and presented in various formats:

1. Text descriptions – containing explanations and theoretical material necessary for learning programming.
2. Graphical representations – diagrams, graphs, and photographs that help visualize complex concepts and algorithms.
3. Videos – video lectures, practical video sessions, and webinars that provide learners with a deeper understanding of the material through visual explanations.
4. Audio – audio lectures, audio dictionaries, and audio references that provide accessibility to educational content for auditory learners and allow learning while on the go or during rest periods.
5. Interactive modules – for modeling educational situations where students can apply their knowledge and skills in real-life contexts.

Each information perception style (visual, auditory, kinesthetic, etc.) corresponds to an optimal way of presenting the material. Importantly, after identifying the student's predominant thinking style, they are provided with educational content adapted to their preferred style of information perception, ensuring more effective assimilation of the learning material.

The technological function of the adaptive learning model represents a key process that includes several important stages, ensuring personalized learning for students. The main adaptation

algorithm is based on the VARK and J. Bruner questionnaires, which help identify students' preferences regarding information perception styles and thinking types. As a result of the testing, an individual learner profile is created, allowing the determination of the optimal learning strategy and, based on that, the development of adaptive educational content that best suits each student.

The result-oriented assessment component of the model is responsible for diagnosing the level of professional competencies development in students in the field of programming, particularly Python. This component performs several functions:

1. Diagnostic – to assess the current level of knowledge and skills of students.
2. Corrective – to adjust the learning process based on identified difficulties.
3. Reflective – for students to self-assess their progress and recognize the results they have achieved.

For organizing experimental learning, an initial survey was conducted with 31 students using the VARK and J. Bruner questionnaires. According to the survey results, it was found that:

- 48.39% of students prefer a kinesthetic learning strategy.
- 19.35% prefer a verbal strategy.
- 19.35% prefer an auditory strategy.
- 12.91% prefer a visual strategy.

In addition, it was found that 16.13% of students have a pronounced preference for one channel of perception, while 22.58% of students have a multimodal learning style, meaning they use multiple perception channels for better assimilation of the material.

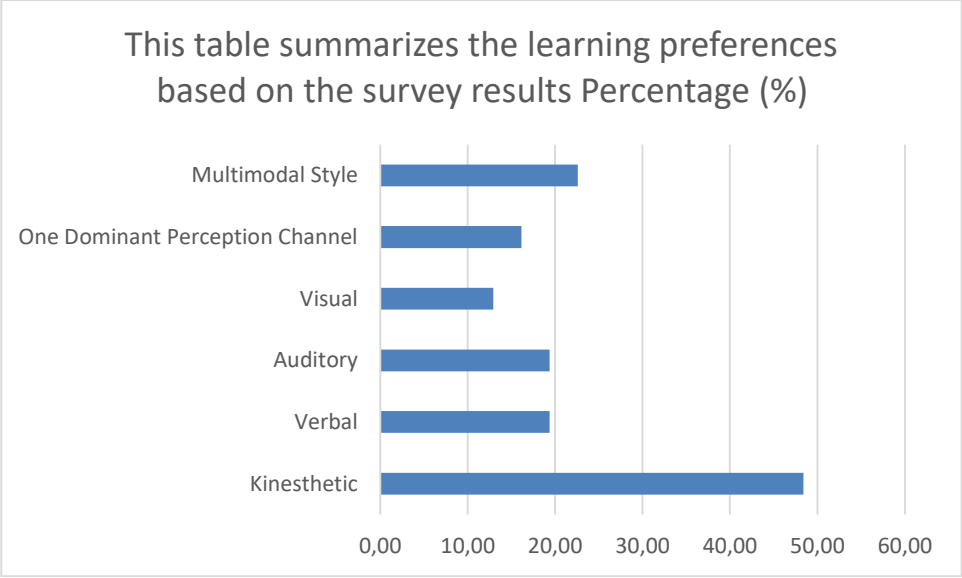


Figure 4 – Distribution of Learning Styles

The results of the control activities, as well as the diagnosis of students' professional training levels, confirmed the effectiveness of implementing the proposed adaptive learning model. This confirms that the approach described in the article contributes to the personalization of education and is an effective tool in the context of a digital educational environment. This approach can be recommended for widespread use in educational practice, especially in the context of e-learning, where flexibility and an individual approach to each student are crucial.

References

1. Abramyan G.V., Fokin R.R., Abissova M.A., Emelyanov A.A. Adaptation of Electronic Textbooks to Individual Student Characteristics in the Development of Computer Science

Learning Services.
2. Toktarova V.I., Panturova A.A. Pedagogical Design of Learning Scenarios in the Electronic Information and Educational Environment Based on Cognitive Styles // Higher Education Today. 2020. No. 3. pp. 92–96.
3. VARK: A Guide to Learning Preferences [Electronic resource].
4. Bruner J. The Psychology of Cognition: Beyond the Information Given. [Electronic resource].

TURKEY'S SUSTAINABILITY TRANSFORMATION: ADOPTING CIRCULAR ECONOMY PRINCIPLES

Full-Professor PhD. Habil. Cristina Raluca Gh. Popescu
University of Bucharest, Bucharest, Romania and The Bucharest University of Economic Studies, Bucharest, Romania.
ORCID ID: https://orcid.org/0000-0002-5876-0550

Abstract
Nowadays, it has become crucial to focus on the countries commitment to contribute to a sustainable world, especially since the adoption of the Agenda 2030. In this particular matter, recent studies have shown that Turkey plays a pivotal part in emphasizing and displaying the commitment towards the Sustainable Development Goals (SDGs) in every occasion. On the one hand, the current research study focuses on the way in which Turkey has managed to link the implementation of the Agenda 2030 with the National Development Plans (NDPs) and sectorial strategies, centering on the opportunities offered by "sustainable development" – a crucial concept successfully imbedded in the NDPs from 1996. On the other hand, the study tackles the new opportunities brought by the SDGs in Turkey, with a major accent on the accumulated experience of the country in terms of strong infrastructure and institutional mechanisms able to provide strong grounds towards adopting Circular Economy Principles. The practical approach and the originality of this paper are represented by: (a) displaying the way in which Turkey has made significant progress in all three dimensions of sustainable development, hence targeting the eradication of poverty, the reduction of inequalities, and the aid of the vulnerable; (b) showing how the human-centered approaches and environmentally-friendly entities helped Turkey achieve remarkable progress in providing better quality, while being keen on supporting well-being and health, strengthening human resources, improving research and development (R&D) as well as innovation ecosystems, enabling digital transformation, and centering on "competitive production and efficiency" and "living no one behind" principles; and (c) analyzing the Sustainability Index and the Organization for Economic Co-operation and Development (OECD) Better Life Index of Turkey.
Keywords: Sustainability Practices; Circular Economy; Sustainability Index; Organization for Economic Co-operation and Development (OECD) Better Life Index; Businesses; Human Resources; Sustainable Finance; Turkey.

THE ROLE OF BRAIN IN LANGUAGE LEARNING

U. Pushpalatha
Assistant Professor-SG of English KCG College of Technology, Chennai Tamilnadu, India.

Abstract
The brain is the most powerful organ in the human body, with capabilities beyond imagination. Scientists have revealed that humans do not utilize the brain's full potential. The brain plays a pivotal role in language learning, as this process stimulates and strengthens it. Learning a new language involves acquiring new sounds, vocabulary, grammatical structures, and meanings, all of which boost brain activity thanks to its remarkable plasticity.
Two essential regions of the brain, Broca's area and Wernicke's area, are crucial in language acquisition. Studies suggest that learning multiple languages not only enhances brain function but also contributes to greater personal and professional recognition. For example, Subramaniya Bharathiyar, a renowned Tamil poet from Tamil Nadu, was proficient in 7-8 languages, including a European language. Though his life was short, his poetic works remain influential and unique even today. This paper explores the significance of the brain in language learning, highlighting supporting ideas and emphasizing the benefits of learning multiple languages.
Keywords: Activate, Brain, Language learning, Plasticity

STUDENT-TEACHER RELATIONSHIP AND CLASSROOM ENGAGEMENT AT UNDERGRADUATE LEVEL

Rabia Farooq
Dr Yasira Waqar
Dr Irfan Bashir
Dr Afshan Naseem
Department of Education, University of Management and Technology, Lahore

Abstract
This research investigates the impact of student-teacher relationships on the classroom engagement of undergraduate students. It further reveals that the influence of these relationships varies considerably between public and private institutions. The study population includes all undergraduate students enrolled in public and private universities in Lahore (N=280,000). A sample of 500 students was selected using cluster sampling from four randomly chosen public and four private sector universities. Data collection was conducted through both Google Forms and in-person visits to the universities. The questionnaires utilized were adapted and demonstrated a reliability alpha greater than .82. A mild overall significant effect was found. This discrepancy highlights the need for more customized approaches in various educational environments. The findings emphasize the importance of positive student-teacher interactions in promoting active class participation. To improve student engagement, it is recommended that educational policymakers and institutions focus on professional development programs aimed at fostering effective student-teacher relationships.
Key Words: students-teacher relationship, university students, public and private sector, classroom engagement, gender comparison

ADOPTION OF CASSAVA PROCESSING TECHNOLOGIES AND INCOME OF PROCESSORS IN KWARA STATE, NIGERIA

Fatodu, P. A.
Omotesho
K. F.
Atanda, T.A
Department of Agricultural Extension and Rural Development, University of Ilorin, PMB 1515 Ilorin, Nigeria
ORCD: https://orcid.org/0000-0003-3339-7780

ABSTRACT
Technology adoption in cassava processing has the potential of enhancing income and driving growth among processors. This study analyzes the effect of adopting cassava processing technologies on processors' income in Kwara State, Nigeria. Specifically, the study examines the socio-economic characteristics of cassava processors, sources of information on technologies, determinant of adoption and income level of processors. A multi stage random sampling technique was used to select 153 cassava processors, data were collected through interviewer administered questionnaires and analyzed using descriptive and inferential statistics. Findings reveal that most processor (98.7%) were females, average age 43years, who practice cassava processing as primary occupation (80.4%) with processing experience of eight years and household size of six people. Processors sourced information on technologies mostly from relatives and friends; mechanized Cassava grater was the most adopted technology ($\bar{x}$=4.99); and the income level from Cassava processing was the highest ($\bar{x}$= ₦456,555.56) per annum. The study concluded that the level of adoption of cassava processing technologies were high, determined by age (β=-0.251), processing experience (β=-0.237); and positively correlates with income level of Cassava processors ($P<0.05$, r=0.385). This study recommends more extension visits to sustain adoption of processing technology and the use of Information Communication Technology in sourcing information on improved technologies.
Keywords: Adoption, Cassava, Processors and Income

AMERİKAN RÜYASI SAPLANTISI: VADEDİLMİŞ TOPRAK (1912) VE ELMA AĞACINDAKİ ZEYTİNLER (1940) ESERLERİNİN KARŞILAŞTIRMALI ANALİZİ

THE OBSESSION OF AMERICAN DREAM: A COMPARATIVE ANALYSIS OF THE PROMISED LAND (1912) BY MARY ANTIN AND THE OLIVES IN THE APPLE TREE (1940) BY GUIDO D'AGOSTINO

Doç. Dr. Metin BARLIK
Van Yüzüncü Yıl Üniversitesi, Edebiyat Fakültesi, İngiliz Dili Anabilim Dalı,

Zeynep DURAN
Yüksek Lisans Öğrencisi, Yüzüncü Yıl Üniversitesi, Edebiyat Fakültesi, İngiliz Dili Anabilim Dalı,
Orcid NO:0009-0000-8579-3182

ÖZET
Günümüzde giderek artan bireysel, ailevi ya da toplumsal göç, sosyal, tarihsel, coğrafi, iklimsel ve ekonomik koşulların zorunlu kıldığı bir eylemdir. İnsanların göç etmelerinin başlıca nedeni, göç ettikleri şehirler veya ülkelerde, kendileri ve aileleri için daha iyi yaşam koşulları sağlamayı umut etmeleridir. Bu anlamda özgürlükler ülkesi olarak tanımlanan Amerika, sunduğu sosyal ve ekonomik imkanlardan dolayı göç için tercih edilen bir ülke olmuştur. Birçok ülkeden Amerika'ya göç eden göçmenleri ümit ettiği 'Amerikan Rüyası' terimi ilk olarak James Truslow Adams'ın *Epic of America* (1931) kitabında geçer. Söz konusu Amerikan Rüyası hem göçmenler hem de Amerikalılar için, Amerika'nın fırsatlar ülkesi olduğu anlamına gelmektedir. Birçok edebi eserin ana teması olarak karşımıza çıkan bu kavram, incelenmeye değer önemli bir kavram haline gelmiştir. Örneğin, Oscar Hadlin'nin *Yerinden Edilmiş*, (*The Uprooted,*1951*)* William Clark'ın *Immigrants and American Dream* (2003), F. Scott Fitzgerald'ın *Muhteşem Gatspy* (1925), John Steinbeck'in *Fareler ve İnsanlar* (1937) ve Philip Roth'un *Pastoral Amerika* (1997) adlı eserleri Amerikan rüyasını ele alan önemli eserlerdir. Aynı şekilde Amerika'da bir dönem yaşamış olan göçmen yazarlar da Amerika'nın onlar için ne ifade ettiğini eserlerinde konu edinmişlerdir. Bu çalışmada Yahudi yazar Mary Antin'in *Vadedilmiş Toprak (Promised Land*,1912) ve Guido D'agostino'un *Elma Ağacındaki Zeytinler (Olives On The Apple Tree,*1940) adlı eserleri karşılaştırılarak incelendi ve Amerikan Rüyası kavramı iki farklı açıdan analiz edildi.
Anahtar Kelimeler: Amerika, Amerikan Rüyası, Göç, Mary Antin, Guido D'agostino

ABSTRACT
Today, individual, familial, or social migration, which is increasing, is an action necessitated by social, historical, geographical, climatic, and economic conditions. The main reason why people migrate is that they hope to ensure better living conditions for themselves and their families in the cities or countries they migrate to. In this sense, the United States of America, which is defined as a nation of freedom, has become a preferred country for migrants due to the social and economic opportunities it offers. The concept of the 'American Dream', which immigrants from many countries to the United States hoped for, first appeared by James

Truslow Adams in his 1931 work*, Epic of America*. The notion of the 'American Dream' means that the United States is perceived as a land of opportunity for both immigrants and Americans. This concept, which features as the main theme in numerous literary works, has become a worthy subject for analysis. Notable examples of works that handle the idea of the American Dream are Oscar Handlin's *The Uprooted* (1951), William Clark's *Immigrants and the American Dream*(2003), F. Scott Fitzgerald's *The Great Gatsby*(1925), John Steinbeck's *Of Mice and Men* (1937) and Philip Roth's *Pastoral America.* Similarly, immigrant writers who have resided in the United States for a period of time have also addressed the concept of what it means to be American in their literary works. Jewish writer Mary Antin's *Promised Land* (1912) and Guido D'agostino's *Olives On The Apple Tree* (1940) comparatively and illustrate the concept of the American Dream.

Keywords: America, American Dream, Immigration, Mary Antin, Guido D'agostino

HAMLET AND *FRANKENSTEIN*: INDIVIDUAL CONFLICT AND SOCIAL REFLECTIONS IN THE DEPTHS OF MORAL DILEMMA

HAMLET VE *FRANKENSTEIN*: AHLAKİ İKİLEMİN DERİNLİKLERİNDE BİREYSEL ÇATIŞMA VE TOPLUMSAL YANSIMALAR

MA Student Bahar ERTUŞ
Van Yüzüncü Yıl University, Institute of Social Sciences, Department of English Language and Literature,
Orcid ID: 0009-0008-9032-2658

Prof. Dr. Aydın GÖRMEZ
Van Yüzüncü Yıl University, Faculty of Letters, Department of English Language and Literature
Orcid ID: 0000-0001-7148-9630

ABSTRACT
This study analyses the social reflections of individual internal conflicts in Shakespeare's *Hamlet* and Mary Shelley's *Frankenstein.* Both works deal with the inner conflicts, wills, and moral dilemmas of the characters and question what the social consequences may be in line with the actions of individuals. In *Hamlet,* Hamlet, who wants to take revenge, is confronted with the murder of his uncle Claudius and is torn between his moral values and his personal desires. This situation causes him to experience an inner conflict and leads to a deep questioning of how the quest for revenge affects the social balance. Hamlet's quest for revenge, which individual guides will, not only shakes the social balance but also the inevitability of fate in the context of collective will plays an important role in the flow of events. Similarly, in *Frankenstein,* when Victor Frankenstein encounters the monster he created by pushing the limits of science, he is confronted with its isolation by society, which causes Victor to question his responsibilities and the social effects of the being he created. While Victor's free will, on the one hand, glorifies the human capacity to access knowledge and push the limits, on the other hand, the message that uncontrolled individual actions can threaten social order and moral values is analyzed from a different perspective. In terms of moral ethics, both works emphasize the repercussions of the consequences of individuals' decisions on themselves and society. One of the aims of the article is to understand the effects of the inner worlds of individuals on social structures and to reveal the social reflections of moral decisions.
Keywords: Morality, Will, Revenge, Individual, Society, Fate

ÖZET
Bu çalışma, Shakespeare'in *Hamlet* ve Mary Shelley'nin *Frankenstein* eserlerinde bireysel olarak iç çatışmaların toplumsal yansımalarını incelemektedir. Her iki eser de, karakterlerin içsel çatışmalarını, iradelerini ve ahlaki ikilemlerini ele alarak bireylerin eylemleri doğrultusunda toplumsal sonuçlarının neler olabileceğini sorgulamaktadır. *Hamlet'*te intikam almak isteyen Hamlet, amcası Claudius'un katil oluşuyla yüzleşirken, ahlaki değerleri ile kişisel arzuları arasında kalmaktadır. Bu durum onun içsel bir çatışma yaşamasına ve intikam arayışının toplumsal dengeyi nasıl etkilediğine dair derin bir sorgulamaya yol açmasına sebep olmaktadır. Hamlet'in bireysel iradenin yönlendirdiği intikam arayışı içerisinde olması

toplumsal dengeyi sardığı gibi külli irade bağlamında da kaderin kaçınılmazlığı, olayların akışında ayrıca önemli bir rol oynamaktadır. Benzer şekilde, *Frankenstein'*da Victor Frankenstein, bilimin sınırlarını zorlayarak yarattığı canavarla karşılaştığında, onun toplum tarafından izole edilmesiyle yüzleşmektedir ve bu da Victor'un sorumluluklarını ve yarattığı varlığın toplumsal etkilerini sorgulamasına neden olmaktadır. Victor'un cüzi iradesi, bir yandan insanın bilgiye ulaşma ve sınırları zorlama kapasitesini yüceltirken, diğer yandan bireysel eylemlerin kontrolsüz biçimde toplumsal düzeni ve ahlaki değerleri tehdit edebileceği mesajı farklı bir bakış açısıyla incelenmiştir. Ahlaki etik açıdan, her iki eser de bireylerin kararlarının sonuçlarının, kendileri ve toplum üzerindeki yansımalarını açıkça vurgulamaktadır. Makalenin amaçlarından biri de bireylerin içsel dünyalarının toplumsal yapılar üzerindeki etkilerini anlamayı amaçlamak ve ahlaki kararların toplumsal yansımalarını ortaya koymaktır.
Anahtar Kelimeler: Ahlak, İrade, İntikam, Birey, Toplum, Kader

INTRODUCTION

The word morality is of Arabic origin. It derives from the Arabic words hulk or huluk. These words mean creation, nature, character, or behavior. Over time, the word *morality* has become a concept that expresses the rules of behavior that are considered right or wrong in society and the behavior and actions of the individual following them. In this context, morality also refers to the balance and harmony between a person's internal characteristics and their externally reflected behavior. The concept of morality draws attention to the period in which people live. The understanding of morality differs according to the social, religious, and philosophical influences of the period. These differences are also reflected in the world of art and literature of nations with different ethnic origins. In English literature, morality has been the subject of many aspects. "They aimed to discuss various problems such as love, marriage, old age, youth, education, education, friendship, and journey with works written in the form of poetry, books, theatre, and essays, and in the meantime to inform the readers by giving moral and religious lessons" (Urgan, 2010, p. 123). Before Shakespeare, in the age of Elizabeth, the Catholic Church considered the theatre based on religious ceremonies as immoral and heretical. In environments where Puritan members were present, members banned theatre in public places because the theatre was not following the moral and religious framework they had determined. The moral understanding of Shakespeare's time created a tension area between the individual and society. Shakespeare drew attention to the complexity of human nature, the moral responsibilities of the individual, and the limits of social norms. In his works, he showed that morality is not only about religious or social rules, but is also shaped by the individual's inner struggle and conscience. "One of the most important elements of this insight is the free will of the individual" (Winston, 2010, p. 397). A person has the ability and freedom to choose what he/she sees as moral behavior and what he/she sees as immoral behavior. Shakespeare's works deeply reflect the moral insight of the period, critically revealing the conflicts in the inner world of the individual, society's expectations regarding morality, and their contrasts. In English literature, the Romantic Period is a period shaped by major social changes such as the Industrial Revolution and the French Revolution. During the Romantic period, morality was recontextualized to prioritize individual freedom, a reconnection with nature, and emotional profundity, marking a departure from the rigid structures and rationalist paradigms of preceding eras.

The purpose of the article is to express the social rflections of individual internal conflicts in William Shakespeare's *Hamlet* and Mary Shelley's *Frankenstein* and how individual decisions and actions affect social balances through the characters' internal conflicts, wills and moral dilemmas.

HAMLET

“Born in 1564, William Shakespeare is one of the leading writers of this period known as the Elizabethan Age” (Boone, 2019, p. 63). “The greatest poets of the Elizabethan Age, like Shakespeare or Marlowe, were those who showed their true genius as poets in theatrical plays” (Urgan, 2010, p. 150). Shakespeare is one of these writers. His works left deep traces of the human spirit of the period with an innovative perspective in both language and themes. The Renaissance was a period of great revival in science, art, and philosophy, in which belief in humanity and reason came to the fore. It was a period in which England achieved political stability, economic growth, and artistic production. It is also an era in which religious and moral debates continued with the effects of the Reformation, and individual freedom and reason were glorified. Shakespeare's works thoroughly address the cultural, philosophical, and moral issues. “The themes and characters in Shakespeare's works were so universal and resonated with everyone that his plays are still among the most performed works in the English language today” (Boone, 2019, p. 65).

Shakespeare's *Hamlet* was written during the Renaissance in England towards the end of the 16th century. *Hamlet* (1601) is considered a work belonging to the tragedy genre written by Shakespeare. However, beyond being an ordinary revenge story, it offers a comprehensive philosophical discussion on human nature, individual morality, social order, and existential questions. Shakespeare's *Hamlet* begins with the deep inner conflict and tragic chain of events that Prince Hamlet of Denmark experiences after the death of his father, King Hamlet. The story is set in the Kingdom of Denmark and begins with Queen Gertrude, widowed after the sudden death of King Hamlet, quickly marrying her husband's brother Claudius. Although Hamlet is suspicious of the situation, news arrives that the ghost of King Hamlet has appeared on the castle walls. The ghost informs Hamlet that Claudius poisoned him to death, unjustly took the throne, and married his mother to cover up the crime. The ghost wants Hamlet to take revenge but warns him not to harm his mother, Gertrude. Driven to deep anger and a moral dilemma by this information, Hamlet decides to devise a plan to prove Claudius' guilt. As part of his plan, Hamlet invites a theatre group to the palace and asks them to act out the story of his father's murder on stage. Meanwhile, he tries to discern whether Claudius is guilty by observing his reaction. In the theatre scene, Claudius leaves the play, as if giving himself away, and confirms Hamlet's suspicions. However, Hamlet hesitates to act; although he wants to kill Claudius, he misses the moment, thinking that killing him while he confesses might save Claudius's soul. Hamlet's indecision and constant questioning delay the process of revenge and cause tragedies around him. Hamlet's anger during this process reaches its climax in a quarrel with his mother, Gertrude. During this argument, Hamlet notices that someone is eavesdropping in the room, thinks that it is Claudius and attacks from behind the curtain. However, the man he kills is not Claudius, but Ophelia's father, Polonius. Polonius' death causes Hamlet's beloved Ophelia to go mad and die soon after, drowning in a river. After these events, Ophelia's brother Laertes swears revenge on Hamlet for the deaths of his father and sister. Claudius manipulates Laertes' anger and plots against Hamlet. The two plan a poisoned duel to kill Hamlet: Laertes' sword is poisoned and Hamlet's drink is poisoned. When the day of the duel arrives, Claudius' plan unexpectedly backfires. Laertes wounds Hamlet with the poisoned sword, but the sword changes hands, and Hamlet wounds Laertes likewise. Meanwhile, Queen Gertrude accidentally drinks the poisoned wine prepared for Hamlet and dies. Laertes, about to die, confesses to Claudius' plan. Hamlet, maddened with anger, kills Claudius in a last attempt to avenge his father, but he loses his life from the wounds that he received.

HAMLET'S MORAL DILEMMA

Hamlet thoroughly explores existential pain, moral questions, and people's desire for revenge in the cultural background. While Shakespeare reveals the complexity of the human soul through the character of Hamlet, he also questions universal themes such as life, death, crime, and justice with striking language. He presents Hamlet as a prince who questions himself in the face of certain events that shake his family and sense of justice and is stuck between feelings of revenge and mercy. While investigating the individual's place in society, the consequences of their actions, and the effect of power struggles on internal conflicts, this tragedy also aims to make the audience think about the social norms and human psychology of the period.

Hamlet's inner conflict is not only a reflection of his crisis but also of the Renaissance human efforts to find answers to questions like *Who am I?*, *What does it mean to be human?* and *What is my purpose on earth?* Through Hamlet's inner monologues, Shakespeare draws the audience into the character's mental world, which makes the work a platform for an in-depth examination of individual psychology and moral dilemmas. The increasing individualism of the Renaissance period allows the character of Hamlet to question his identity and ethical boundaries. In this sense, Shakespeare places his work on a universal ground of human inquiry. It shows that Hamlet is in an existential dilemma. Hamlet questions whether he should take revenge or live. It is a choice between taking action or remaining passive in the face of the meaning of life and suffering. Hamlet's words clarify the situation:

To be, or not to be: that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles
And by opposing end them? To die- to sleep...(Act 3, Scene 1)

When Hamlet's revenge is considered, the moral implications of his action show that he is not acting with the simple goal of taking revenge. Frankly, Hamlet is living a moral dilemma about whether to take revenge or not:

Now might I do it pat, now he is praying;
And now I'll do't. And so he goes to heaven;
And so am I reveng'd. That would be scann'd... (Act 3, Scene 3)

Hamlet's sense of morality can be seen in many different ways. When he accidentally kills Polonius, he experiences an inner dilemma. He questions how the murder of Polonius will affect his own actions and the lives of others. On the other hand;

I took thee for thy better. Take thy fortune.
Thou find'st to be too busy is some danger. (Act 3, Scene 4)

Hamlet criticizes Polonius's nature of always meddling in everything and wanting to know everything. Polonius's overly curious attitude eventually caused his death. With these words, Hamlet indicates that Polonius's overly intrusive attitude, in a sense, prepared his own end. These sentences seem to reassure Hamlet. He reveals the idea that Polonius's behavior is unethical. These lines refer to the complexity of human nature, the inevitable consequences of choices, and the social effects of individual actions. *Hamlet* carries a universal message in terms of understanding the transformations that individual will and moral decisions create

both in one's inner world and in one's environment. Hamlet's actions can be seen as an intense discussion of moral responsibility, fate, and the limits of individual will. This takes on a universal dimension in that it shows the devastating consequences of being caught in the middle, the dilemma between man's efforts to do what is right and his personal desires.

FRANKENSTEIN

Frankenstein, published in 1818, was written by English writer Mary Shelley in the early 19th century." (Shelley, 2023, s. 10) In a period when social and scientific changes accelerated with the Industrial Revolution, Shelley created a work that questions the power of human beings over nature. Since the late 18th century, the scientific developments brought about by the Age of Enlightenment in Europe and human interest in knowledge paved the way for the rapid development of industry and technology. Yet, these developments also raised the dangers of pushing the limits of nature and the question of whether the forces created by man could be controlled. In this context, Mary Shelley's *Frankenstein* deals with humans' passion for creation and desire to emulate God. Moreover, Frankenstein is a work in which Mary Shelley develops moral themes such as individual responsibility, ethical boundaries, and social isolation. The plot of the novel begins with Victor Frankenstein creating a human being, pushing the boundaries of science and discovering the secrets of life. However, when he sees the creature looking hideous and deformed, Victor runs away from it and abandons the creature. This is where Victor's first great moral failure begins with failing to fulfill his responsibility to the creature. While the creature faces isolation and loneliness, Victor's fear and indifference towards it causes the creature to resort to violence. The creature is continually rejected by society, and this exclusion pushes him to seek revenge. Although initially an optimistic and innocent creature, he develops feelings of anger and revenge due to the impact of isolation and the violence he experiences from humans. His actions are a result of his desire to find his own identity and be accepted. The creature offers Victor to create a mate for it, but Victor refuses by angering the creature. At this point, another of Victor's moral failings is revealed: when making a decision that will affect the lives of others, he considers only his fears and desires and ignores the human and emotional needs of his creation. Victor's rejection of the monster he created and his indifference to this creature is the most blatant example of the denial of moral responsibility. At the same time, Victor's conscious decision-making raises important questions about science and the ethical use of knowledge. Victor's constant flight from his creation symbolizes his inability to take responsibility for what he has done and his ethical indifference to how far the boundaries of science can be pushed. In the later parts of the novel, Victor's lost loved ones and his creature's acts of revenge reveal the morally destructive consequences of exclusion and abandonment. The fact that the creature kills Victor's brother William and blames an innocent man for it is a situation that calls into question the concepts of *evil* and *justice*. The creature only becomes an evil creature because it is ostracized by others, but this evil is due to social structures and Victor's negligence.

*FRANKENSTEIN'*S MORAL RESPONSIBILITY

Through the character of Dr. Frankenstein, Shelley exclusively examines the ethical problems brought about by man's desire to dominate nature through science and its individual and social consequences. Frankenstein is a significant warning that deals not only with the scientific advances of the time but also with the fear of facing the forces of one's creation and the destructive effects of social judgments on the individual. *Frankenstein* centers on Dr. Frankenstein, another striking character who seeks answers to Shelley's scientific and philosophical questions about human nature. While Dr. Frankenstein is forced to confront the creature of his creation, the work also poses a moral question about how far man should go in

the field of science and creativity. While Shelley's *Frankenstein* criticizes the individual's desire for control over nature, it also deeply examines the responsibility of scientific discoveries on human beings. Dr. Frankenstein's fear and guilt over his creation results in his disregard for his ethical responsibilities, which in turn introduces themes of alienation, exclusion, and lack of belonging in society. Through this character, Shelley also tries to convey to the reader the risks brought about by the rapidly advancing scientific developments in modern society. Victor's disregard for his ethical responsibilities in the creation process draws attention to the source of evil. By blending science beyond ethical boundaries, Victor challenges God to create something. By not accepting his responsibility towards the being he created, he endangers both his own life and the lives of those around him. The monster's words, *I am malicious because I am miserable* clearly reveal the source of evil: The negligence of society and its creator can lead a being to evil. As Terry Eagleton states in *On Evil:*

Using the word bad like a punch to the stomach is often a way to end a discussion. Like the concept of pleasure, which is thought to be uncontroversial, it is a punctuation, a closing statement, forbidding further questions. Human actions are either explainable, in which case they cannot be bad, or they are bad, in which case there is nothing more to be said about them (Eagleton, 2011, p. 7)

Within this framework, Shelley considers evil not only as an individual characteristic but also as a phenomenon shaped by social factors and irresponsible human behavior. In other words, evil in Frankenstein is not an innate quality but a result of environmental conditions and ethical negligence. The work presents a deep ethical question by associating evil not only with the actions of the individual but also with the moral failure of society as a whole.

THE FINDINGS OF MORAL DILLEMA IN BOTH WORKS

Hamlet and *Frankenstein* contain many similarities and differences in terms of moral dilemmas and social consequences. The internal conflicts experienced by both Hamlet and Victor Frankenstein have profound effects on individual responsibility and their relationship with society. However, the actions of each character lead to a different outcome. "Because each society's own lifestyles and their own moral principles and values that will determine these lives may differ" (Özen, 2017, p. 57). Hamlet's moral conflict confronts him with the question of whether to kill Claudius to avenge his father. While he clashes with religious and ethical values on this issue, he also asks questions about whether taking revenge will make him a murderer. Hamlet's hesitation reaches its peak, especially with the sentence *To be or not to be*. Therefore, Victor Frankenstein's moral dilemma is more about exceeding the limits of science and wanting to intervene in nature. Despite having scientific knowledge, Victor ignores the consequences of the being he creates and looks for ways to escape in order not to be responsible for it. The questioning of conscience in Hamlet and the scientific responsibility in Frankenstein cause social and individual destruction in both characters. However, while Hamlet's hesitation focuses more on a moral question, Victor's focuses on an ethical question arising from the irresponsible use of science. Hamlet's decision to take revenge leads to his death and the death of everyone around him. Hamlet's inaction and constant thinking lead to both psychological and social chaos. As a result, he causes the death of his family and loved ones and even his death. Victor Frankenstein's actions are similarly destructive; however, his evasion of responsibility and his intervention in nature lead to his creature being pushed into loneliness and violence. Victor's possession of scientific knowledge but his failure to consider the consequences of this power causes his creature's anger to increase and ultimately the

death of his loved ones. Both characters create permanent damage to society, but while the destruction in Hamlet focuses more on family relationships and personal grudges, the destruction in Frankenstein is about the irresponsible use of science and the violation of nature.

CONCLUSION

Hamlet and *Frankenstein* deal with both the individual's journey of self-knowledge and the individual's conflicts with humanity and nature with innovative perspectives for the period in which they were written. Shakespeare and Shelley invite the reader to a deep questioning of human nature by detailing the inner worlds of their characters and the social structure surrounding them. Although these two works were original at the time they were written, their themes and characters also appeal to the modern reader. The existential concerns and conflicts of the characters in *Hamlet* and *Frankenstein* contain universal messages that shed light on the depths of the human spirit in every era. Both works show the social and individual consequences of neglecting individual responsibility and ignoring moral values. Hamlet's questioning of conscience and Victor's scientific responsibilities lead both characters to lead society into disaster. However, in Hamlet these consequences are more related to personal relationships and family conflicts, while in Frankenstein the disruption of the balance between science and nature leads to wider social problems and ethical questions. In this context, both works question the dark sides of human nature, the effects of individual actions on society and emphasize the importance of moral responsibilities. While emphasizing the importance of moral responsibilities, they clearly show that they are always caught between thinking with doubt and moral dilemma. *Hamlet* and *Frankenstein* reveal how the moral decisions the individual takes deeply affect not only his/her own life but also the people and society around him/her. While *Hamlet* shows that internal conflict and ethical questioning can lead to individual tragedy and social chaos, *Frankenstein* discusses how exceeding the ethical limits of science and ignoring social responsibilities can lead to disasters. Both works are intended to serve as a universal and timeless warning about the importance of moral responsibility in evaluating the consequences of our actions. The inevitability of fate does not ignore the fact that the decisions a person makes are shaped by his own will. Accepting fate does not mean that the decisions made must be associated with fate. It can be argued that everything is determined by God's will but this should not lead to ignoring the role and responsibility of decisions made by the will of the individual.

WORKS CITED

Boone, B. (2019). *İngiliz Edebiyatı 101* (1. ed.). (Ö. Özarpacı, Trans.) İstanbul, Topkapı: Say.
Eagleton, T. (2011). *Kötülük Üzerine Bir Deneme.* (Ş. Bezci, Trans.) İstanbul: İletişim.
Özen, M. E. (2017). Machiavelli'nin Politik TeorisindekiHümanist Ahlak Anlayışı. *Akademik Felsefe Dergisi*, 57-58.
Shakespeare, W. (2023). *Hamlet.* İstanbul: MK.
Shelley, M. (2023). *Frankenstein* (14 b.). (O. Yılmaz, Çev.) İstanbul: İthaki.
Urgan, M. (2010). *İngiliz Edebiyatı Tarihi.* İstanbul: Yapı Kredi.
Urgan, M. (2010). *İngiliz Edebiyatı Tarihi.* İstanbul: YKY.
Winston, R. (2010). *İnsan İçgüdüsü.* (S. Köseoğlu, Trans.) İstanbul: Say.

LAZINESS OR RESISTANCE? THE MEANING OF INDIVIDUAL ATTITUDES IN *RIP VAN WINKLE* AND *BARTLEBY THE SCRIVENER*

TEMBELLİK Mİ, DİRENİŞ Mİ? RİP VAN WİNKLE VE KATİP BARTLEBY'DE BİREYSEL EYLEMLERİN ANLAMI

Assoc. Prof. Dr. Metin BARLIK
Van Yüzüncü Yıl University, Faculty of Letters, Department of English Language and Literature
Orcid ID: 0000-0002-3615-7240

MA Student Bahar ERTUŞ
Van Yüzüncü Yıl University, Institute of Social Sciences/ Department of English Language and Literature
Orcid ID: 0009-0008-9032-2658

ABSTRACT
This article focuses on Washington Irving's *Rip Van Winkle* (1819) and Herman Melville's *Bartleby, the Scrivener: A Story of Wall Street* (1853) and questions the meaning of the individual resistance exhibited by the main characters of these novels. The major argument of the study is to analyze the reasons behind the passive actions of the characters against the social expectations and to determine whether the underlying problem of their behaviors and attitudes exhibited is laziness or a conscious display of resistance. While Rip Van Winkle attempts to escape and seek freedom by neglecting his responsibilities and taking refuge in nature to stay away from social pressures, Bartleby shows an example of rebellion by refusing his tasks and taking a silent stance against cultural authority. The study aims to analyze comparatively the individual mind-set behind the passive resistance of both characters and explain the fine line between their preference of laziness and conscious individual stance. It has been observed that while Rip's social isolation liberates him from social responsibilities, Bartleby's habitual saying *I would rather not do it* is an action against the rigid order of the social system. Considering the attitudes exhibited by these two characters, it is determined that their individual behaviours can be interpreted as the challenge for freedom, self-expression, responsibility, and alienation.
Keywords: Individual, Society, Responsibility, Passive resistance, Laziness, Freedom

ÖZET
Bu makale Washington Irving'in *Rip Van Winkle* (1819) ve Herman Melville'in *Katip Bartleby, Bir Wall-Street Hikayesi* (1853) adlı romanlarına odaklanmakta ve bu romanların ana karakterleri tarafından sergilenen bireysel direnişin anlamını sorgulamaktadır. Çalışmanın temel argümanı, karakterlerin toplumsal beklentiler karşısındaki pasif eylemlerinin ardındaki nedenleri analiz etmek ve sergiledikleri davranış ve tutumların altında yatan sorunun tembellik mi yoksa bilinçli bir direniş gösterisi mi olduğunu tespit etmektir. Rip Van Winkle toplumsal baskılardan uzak durmak için sorumluluklarını ihmal edip doğaya sığınarak kaçış ve özgürlük arayışına girerken, Bartleby görevlerini reddederek ve kültürel otoriteye karşı sessiz bir duruş sergileyerek isyan örneği göstermektedir. Çalışma, her iki karakterin pasif direnişinin ardındaki bireysel zihin yapısını karşılaştırmalı olarak analiz etmeyi ve tembelliği tercih etmeleri ile bilinçli bireysel duruşları arasındaki ince çizgiyi açıklamayı amaçlamaktadır. Rip'in sosyal izolasyonu onu toplumsal sorumluluklardan özgürleştirirken,

Bartleby'nin alışkanlık haline getirdiği *yapmamayı tercih ederim* sözünün toplumsal sistemin katı düzenine karşı bir eylem olduğu gözlemlenmiştir. Bu iki karakterin sergiledikleri tutumlar göz önüne alındığında, bireysel davranışlarının özgürlük, kendini ifade etme, sorumluluk ve yabancılaşmaya meydan okuma olarak yorumlanabileceği tespit edilmiştir.
Anahtar Kelimeler: Birey, Toplum, Sorumluluk, Pasif direniş, Tembellik, Özgürlük

BOKONONISM-THE FICTIONAL RELIGION- IN *CAT'S CRADLE* and ITS REFLECTIONS ON HUMANITY'S SEARCH FOR MEANING

Bilge Aleyna Aydın
Van Yüzüncü Yıl University, Faculty of Letters, Department of English Language and Literature, Van, Turkey
ORCID ID: https://orcid.org/0009-0000-9153-6617

Prof. Dr. Bülent Cercis Tanrıtanır
Van Yüzüncü Yıl University, Faculty of Letters, Department of English Language and Literature, Van, Turkey
ORCID ID: https://orcid.org/0000-0002-3276-7922

Abstract

It is a known fact that human beings have been in a painful search for meaning since their existence, and this search has led to the need to believe in various religions, sciences, myths, and ideologies. This article profoundly examines the absurdity of man's centuries-long search for meaning and the reasons for this search in the novel *Cat's Cradle* by Kurt Vonnegut, whose atheist identity especially predominated after the Second World War and who was known for being more pessimistic and satirical in his novels. Vonnegut almost makes fun of people's self-directed search for meaning by using the religion called Bokononism, which is invented entirely in the novel, foma, the term of Bokononism, known as white lies, and karass, another term meaning the need to belong to a community. The article discusses how Vonnegut, who sees science and religion as two opposite poles, criticizes in an ironic and satirical manner the situation of people bringing their destruction by using science and trying to make sense of this process by using religion.

Keywords: Bokononism, Foma, Science, Religion, Karass, Meaning

Özet

İnsanoğlunun varoluşundan bu yana sancılı bir anlam arayışı içerisinde olduğu ve bu arayışın çeşitli dinlere, bilimlere, mitlere ve ideolojilere inanma ihtiyacını doğurduğu bilinen bir gerçektir. Bu makale, özellikle İkinci Dünya Savaşı'ndan sonra ateist kimliği ağır basan ve romanlarında daha çok karamsar ve hicivli olmasıyla tanınan Kurt Vonnegut'un Kedi Beşiği romanında insanın yüzyıllardır süren anlam arayışının saçmalığını ve bu arayışın nedenlerini derinlemesine incelemektedir. Vonnegut, tamamen romanda icat edilen Bokononizm adlı dini, Bokononizm'in beyaz yalanlar olarak bilinen terimi olan foma'yı ve bir topluluğa ait olma ihtiyacı anlamına gelen diğer bir terim olan karass'ı kullanarak insanların kendi kendilerine yöneldikleri anlam arayışlarıyla adeta dalga geçmektedir. Makale, bilim ve dini iki zıt kutup olarak gören Vonnegut'un, bilimi kullanarak kendi sonlarını getiren insanların durumunu ve bu süreci dini kullanarak anlamlandırmaya çalışmasını ironik ve hicivli bir şekilde nasıl eleştirdiğini ele almaktadır.

Anahtar Kelimeler: Bokononizm, Foma, Bilim, Din, Karass, Anlam

1. Introduction

Man is a greedy being and always tends to want more. He is always motivated to pursue a goal in his life. As each goal is fulfilled, a new one is replaced. A person who tries to fit his life into specific meanings must acquire various ideologies and beliefs. People have difficulty accepting that there is an end. Therefore, religious beliefs are an effective way to escape from this reality. Perceptions of life after death that religions offer to people, such as heaven-hell and reincarnation, push people to these beliefs. Being insatiable, human beings do not want to accept that their lives will end, and in this sense, the ideology of continuity of life offered by religions appears as a great choice, especially in the search for meaning. People who are constantly curious and questioning can find answers to many questions through religion.

Perhaps the question humanity has tried to answer most since the archaic period is "Why?" "Why was I born?" "Why am I alive?" "What's the point of life if I'm going to die eventually?" It is an undeniable fact that these critical questions cause people to search for meaning desperately. Explaining existence and non-existence based on sacred beliefs such as belief in the afterlife or reincarnation can solve people's crises in making sense of life. However, people in ancient times, the creation of the universe, the emergence of the Gods, the myths such as the destruction of the universe, and their efforts to make sense of their lives can be called concrete examples of this (Yüksel).

The feeling of giving meaning to something usually arises from pain. For instance, when a person loses a loved one, they do not want to accept the fact that they have entirely disappeared, and as a result, believing in some myths or religions becomes a more accessible option. The people we love do not disappear; they wait for us to be reunited in another dimension. This idea is very similar to the white lies, or foma, that people use to comfort themselves, mentioned in the novel *Cat's Cradle* by Kurt Vonnegut. In his book "Man's Search for Meaning", psychiatrist Victor E. Frank states that the meaning of life changes from person to person, from day to day, and from hour to hour, and emphasizes that the important thing in life is not to find a general meaning but to find one's unique meaning. The doctor states that instead of asking about the meaning of life, which challenges us in almost every situation, we should accept that life asks us questions and that we can only find answers to what life asks us by taking responsibility (Frankl). In this context, Doctor Frankl uses an approach that exactly coincides with Vonnegut's– responsibility-. Vonnegut criticizes with his sarcastic language the feeling of retreating into different beliefs, the most common of which is religion, to escape the sense of responsibility.

2. Contextual Analysis of Kurt Vonnegut and *Cat's Cradle*

Born in Indiana on November 11, 1922, the author comes from a family of essentially German origin. While studying chemistry and biology at university, he could not finish school and participated in the Second World War. Vonnegut, who wrote down his thoughts and the events that shaped his life in this process, later used his traumatic experiences during the war to become a writer. Being held as a prisoner of war in Germany and witnessing the bombing of Dresden firsthand is a significant factor in his questioning of society, humanity, and belief systems. The author, who closely observes the coincidence of death and the cruelty of people, focuses on these foundations in his works. Vonnegut, who uses comedy to describe social corruption, the meaninglessness of religious beliefs, and the destructive consequences of the immoral use of science, prefers to make his readers laugh while making them think. Vonnegut is a successful postmodernist science-fiction writer known for writing works ahead of his time. The author skillfully reflects on the postmodernism movement, which emerged against modernism after the Second World War, in his novel *Cat's Cradle and* many of his works.

Cat's Cradle was published in 1963. While Kurt Vonnegut wrote the novel, the world was going through difficult times, such as the nuclear bomb threat and the Cold War. The author, who was very traumatized during the Second World War also, was influenced by all these events while writing his novels. The world of the 1960s was when people questioned the meaning of life and experienced internal conflicts in many respects. The tensions between America and Russia, the Cold War, the nuclear bomb, and economic problems are the events that influenced Vonnegut while writing *Cat's Cradle* and shaped the general theme of the novel.

Thematically, in the novel, some important ideologies, such as religion and the misuse of science, are rejected. It is emphasized that the issues that have become a phenomenon of society are fundamentally personal, which are explained to the reader through irony and strong black humor. It reveals the distortions of human beings by making them laugh and think. These are typical expressions of postmodernism. In this context, Vonnegut blends social problems and black humor very well, and as a brilliant science-fiction writer, he provides his readers with an environment to feel postmodernism deeply. In *Cat's Cradle,* Vonnegut implicitly suggests that postmodern fiction is helpful because it shows us that literature is an artistic game constructed to fictionalize our apocalyptic world (Mohd Asif Bhat). Vonnegut criticizes the tragic events in the world he lives in in a satirical manner and presents them to his readers. While Kurt Vonnegut presents his readers with themes such as social problems, wars, immoralities in science and technology, and contradictions in people's search for meaning, he tends to do these with a humorous style and a postmodern approach. Although he is generally portrayed as a pessimistic writer due to his themes, he offers an exciting reading experience with the irony, humor, and comedy he applies in his works. In his novel *Cat's Cradle*, he cynically criticizes that human beings who think they are brilliant bring about their end with their own hands while simultaneously creating an environment of critical questioning for the reader. In addition, he criticizes the fact that people take refuge in religion and see it as a way of escape instead of accepting this dark truth.

Kurt Vonnegut often ridicules religion in his writings, stating that sacred beliefs are absurd in man's search for meaning and lead people to a worse situation. The author, who primarily defines himself as an atheist, finds it more reasonable to believe in science than in sacred beliefs. Despite this, he refers to the destructive consequences of science in many of his works because people misuse science, just like religion. All this reveals that the author has a hopeless attitude towards humankind and that the problem lies not in religion or science but in the inner self of humanity. In the book Conversations with Kurt Vonnegut, edited by William Rodney Allen, when asked whether he believes in any religion, Vonnegut states that his ancestors, who came to America just before the Civil War, are atheists. However, still, he is not against any organized religion. Also, in the same novel, Vonnegut is asked whether any organized religion can make people happier; he agrees with this idea and states that many comforting -lies- are told in the church (Rodney).

Additionally, it is known that Vonnegut's atheist identity becomes more dominant, especially after traumatic events such as the bombing of Dresden during the Second World War. Many traumas he experienced during the war caused him to lose hope in humanity, and his belief in God became increasingly blunt. The novel “And So It Goes Kurt Vonnegut: A Life by Charles J. Shields mentions an interview with Vonnegut. In this conversation, Vonnegut says: when I returned home after the Second World War, my uncle slapped me on the back and said, now you have become a man; I killed him there, not really, of course, but I felt like I did (Shields). This conversation clearly shows how Vonnegut is affected by war, chaos, and the traumas he experiences and how he adapts these to the themes and characters in his novels. In an interview, Vonnegut expresses his approach to his faith with the following sentences: “I might

be a Catholic. I would have a certain outlook. Or I might be a loser, or a Jew, or whatever, and I would have this religious heritage. I do have a religious heritage, and it is -freethinking" (Abádi-Nagy). This statement clearly shows that Vonnegut does not need any sacred belief and that he lives according to his free thought system and is happy with this situation.

His thoughts, shaped in this context, contributed to his becoming a writer beyond his time. He criticized many aspects of society using black humor and irony. The same satirical language is also seen in the novel *Cat's Cradle,* where people believe in Bokononism, a made-up religion.

3. Bokononism - the Comfort-zone-

In Kurt Vonnegut's novel *Cat's Cradle*, sacred beliefs such as religion are criticized satirically through Bokononism, a religion based entirely on lies. It is emphasized that people often escape from reality because of their efforts to find meaning in their lives. In chapter 81 of the novel, we read a Bokononist poem saying:

Tiger got to hunt,
Bird got to fly.
Man got to sit and wonder, "Why, why, why?"
Tiger got to sleep,
Bird got to land.
Man got to tell himself he understands (Vonnegut 204).

In this section, the absurdity of man's search for meaning is criticized by the fabricated religion they believe in. It is thought that it is wrong to escape from reality and believe in some dystopian phenomena that religion presents to people. Considering these, Bokononism is based on humans rather than a creator. Bokononism, which aims to comfort people by focusing on them, includes foma, defined as harmless lies. John, one of the main characters in the first chapter of the novel, says that he intends to write a book named "What Were Important Americans Doing on the Day the atomic bomb was dropped on Hiroshima?" He states that he intended it to be a Christian novel at that time, but now he is a Bokononist. John begins his adventure by trying to find more information about Dr. Felix Hoenikker -one of the so-called fathers of the atomic bomb. He starts by contacting Felix Hoenikker's children to learn more about him. Events continue with the letter from the doctor's youngest son, Newt, and John somehow finds himself on the island of San Lorenzo. Afterward, he meets an invented religion called Bokononism, which Bokonon created. John realizes that people on the island believe in religion to escape the chaotic life. As he learns about this fake religion, he figures out how people try to comfort themselves by escaping reality. Even though it is temporary to believe in these lies during life's difficulties, the feeling of this comfort zone makes this religion very attractive.

In Cat's Cradle, after H. Lowe and his friend Edward McCabe captured the island of San Lorenzo together, Lowe realized that the two men could not raise the living standards of the island's inhabitants and declared himself a prophet and invented Bokononism to enable the people to escape from this monotonous life. The prophet, now called Bokonon, also instructs his friend McCabe to ban Bokononism so the Lorenzo people can have a more exciting life. In the novel, Pope Monzano (The dictator of the Island) secretly continues the banning ritual.

Vonnegut criticizes all religions through this fictional religion, which emerged to provide solace to people. Bokonon first comforts people by convincing them to believe in this religion and then drags those who believe in the faith to death. In this context, Vonnegut emphasizes how much blood people have shed for the sacred things they believe in and how pathetic it is.

In his novel *Cat's Cradle,* Vonnegut uses quotes from the sacred writings of the Bokononist. Bokonon, the creator of the religion, writes these sacred volumes. Although these

texts contain mostly religious elements, they emphasize that everything depends on God's will. In this way, people can avoid feelings of guilt and responsibility (Kehoe). Vonnegut implies that believers escape from facts and responsibilities and exonerate themselves by blaming God. The understanding that everything happens by God's will and that people are not responsible for the evil that happens is a perfect escape for humans. Bokononism stands out as a religion that, rather than blaming humans, accepts them for all their mistakes and focuses on human beings.

In the novel, John asks Frank Hoenikker (the eldest son of Dr. Felix Hoenikker, the father of the atomic bomb) what is sacred to Bokononists, and Frank answers, “Man." (Vonnegut 232). In this part of the novel, Vonnegut sarcastically explains the importance of people focusing on themselves using his invented religion, Bokononism. Vonnegut adapted his philosophy of free thought to Bokononism. However, Vonnegut tries to make people realize that the "let's blame everything on God" principle is ultimately wrong with the novel’s apocalyptic ending. Vonnegut wants to show that people should stop blaming religions and God for the evil they create, accept that many disasters in the world result from their actions, and stop avoiding responsibility.

Vonnegut finds it absurd that people attribute everything to God and believe in fate. According to Vonnegut, if we only believe in fate and expect to live according to its rewards, it is evident that we will not find any meaning in our lives. In this context, the author often uses his famous phrase "as it was supposed to happen" in his novels. Here, by not saying, "It is as it is", he is sarcastically advising that people should not rely on fate but on their efforts and actions (Bender). In his novel, “Kurt Vonnegut”, critic Jerome Klinkowitz states that the events in the novel *Cat's Cradle* are deliberately absurd and close to impossible, thus shedding light on the irony of believing in fate (Klinkowitz).

Vonnegut, in an absurd language, deals with the fact that the advocates of Bokononsim, a wholly fabricated religion, are afraid of going out of their comfort zones and living by consoling themselves with foma, the most important philosophy of the religion, that is, harmless lies. The author, who is not satisfied with the point at which people have brought science by abusing their magnificent intelligence, focuses in the novel on how people cause their end by using both religion and science.

At the end of the novel, John asks Bokonon what he thinks. Bokonon states that he is thinking about the last sentences of the novel he wrote about the fake religion and says, "If I were younger, I would write the history of human stupidity; I would climb to the top of Mount McCabe and use Bokonon volumes as pillows; I would take the blue-white poison that turns people to stone and turn myself into a stone thumbing my nose at You Know Who.” (Vonnegut). In the last sentences, he wrote of his novel, Vonnegut almost makes fun of how human beings exhaust themselves in search of religion for most of their lives and describes this as the stupidity of human beings that has been going on since history (Vonnegut 310).

4. The terms of Bokononism (Foma and Karass)

The novel begins with Bokonon defining the false religion he created as foma, explaining the term as harmless lies that make people kind, courageous, healthy, and happy (Vonnegut 11). In his article, Hanuman states that Vonnegut makes fun of people's search for a purpose in everything and emphasizes that this search leads to various religious views. For centuries, people with religious beliefs have asked, "What is the reason for all this?" They have made life more complicated by seeking answers to the question. However, according to Bokonon, all these answers are foma, and life does not pursue any purpose (Hanuman).

Vonnegut states that only those who can comprehend how to understand a religion based on lies should read this novel. Otherwise, we should close the book immediately. Bokonon

warns: "All the truths I will tell you are brazenly fabricated lies (Vonnegut)." These words emphasize the temptation and danger of discovering lies. Bokonon aims to nourish the souls of the people on the island by keeping their imaginations alive and saving them from their miserable lives, thanks to the utopia he created. Bokonon constantly reminds his readers that what they read is a lie; in his novels, “Don't be stupid! Close this novel now! It's just foma!” It starts with the warning (Meryem Mengouchi). *Cat's Cradle* aims to expose the various belief systems we create, consciously or unconsciously, with lies to understand the world and our position. In this sense, Vonnegut examines normative ethical concepts such as right-wrong and good-bad and states that such lies are useful (Mosgren).

Vonnegut indicates that people comfort themselves with many lies and escape from the truth. When he says that lies make you braver, kinder, and healthier, he means vice versa. Lies don't make you more courageous; we become cowards by escaping the truth. No matter how harmless they are, there comes a point where lies cannot outweigh the truth. A person can only get rid of the troubles of the present day by saying, "Let me believe this and feel comfortable today, too." So, as Vonnegut states, lies -foma- are temporary. Instead of wasting today with lies, a person should try to enjoy the present moment. However, if we believe in Bokononism, most of what we believe in life will be foma, and our search for meaning in life will be futile. In his magnificent satirical style, Vonnegut criticizes people for missing life while searching for a purpose.

Karass, another important Bokononism term in the novel, describes people connected by invisible ties, unknowingly fulfilling God's wishes. Our main character, John, meets many people from his karass as he continues his adventure. The so-called bomb father, Dr. Felix Hoenikker's three children, are some examples from his karass. The term can be briefly called the "team". Man's urge to belong to a community can lead him to undesirable communities. People in the same karass pursue a goal without knowing what they are doing. They do it just because God wants them to. Vonnegut also criticizes the meaninglessness of genocides and wars carried out in the name of religion. In addition, the fact that people are connected with invisible bonds and strive for a goal without even knowing why reminds us of the novel’s title, *Cat's Cradle.* There is no cat or cradle, but there are ties. This means that man's struggle for meaning without knowing why represents the cat and the cradle, while the ropes represent invisible ties. In chapter 2 of the novel, the main character, John, quotes from The Novels of Bokonon and explains that a karass “ignores national, institutional, occupational, familial, and class boundaries.” (Vonnegut 21). While Christianity offers strict rules about how people should behave in their own country, work, family, and society, Bokononism states that these roles are entirely human-made and unimportant. These roles, presented through social pressure, emphasize that God cares about human desires and that doing good is a direct gift from God (Kehoe). Considering all this, Vonnegut emphasizes the wretchedness of human beings by using these terms. Humans often do not think about the consequences of their actions and resort to lies -foma- to comfort themselves. He then runs to people from his community -karass- to get confirmed and consoled by them.

5. Science, Morality and Human Downfall

In the novel *Cat's Cradle*, where science and catastrophes are presented in parallel, Vonnegut emphasizes that even if scientific developments occur with good intentions, they will cause disasters due to misuse in human hands. The author presents an invention called Ice-nine in the novel. In layperson's terms, Ice-nine was created to save the American army that fell into the mud and sank. When this substance interacts with any liquid, it can instantly become solid without needing a temperature change. In this way, soldiers stuck in mud could also be saved. Later, with this substance, the people on the island bring their end by turning

everything into stone. Vonnegut tried to show how people corrupt science and technology in this section. In addition, the author, who thinks that although man is a brilliant being, he is remarkably lacking in morality, states that a rare thing like science turns into a disaster as soon as it falls into human hands. They might appear cynical, but the satires of writers like the works of black humor writers of the 60s, such as Vonnegut, cannot be considered simply cynical and nihilistic despite their problems of focusing on their absurdity and lack of meaning. They may be seen as pessimistic, but the language of writers like Vonnegut sheds light on how we will live in this age of technology, where even nuclear weapons exist (Mosgren).

In this sense, Vonnegut, who sarcastically criticizes people's misuse of religion and science in *Cat's Cadle,* depicts in the novel what happens when Ice-nine is put in the wrong hands; it terminates almost all humanity on the island. It is stated that Felix Hoennikker's inventions, such as the atomic bomb and ice-nine, will end people if they are not used ethically. The novel advises that science and morality should not be separated and that people should take responsibility for the things they create (Mohammed Ghaffary). Vonnegut, who bases the subject of the novel on an actual event - the atomic bombing of Hiroshima - emphasizes how destructive the scientific developments of the 20th century were. One of the characters in the novel, Doctor Breed, says, "The more information and facts we have, the richer we become. " (Vonnegut). This metaphor makes us doubt how helpful science is because, as it turns out, science has become a commercial commodity. The following events prove that scientific findings, especially ice-nine, are being used as a commodity. While the Hoenikkers use the ice-nine for personal purposes, Papa Monzano uses it to end his life, (Fialho).

Vonnegut emphasizes how people corrupt science and wreak havoc on the world, even though scientific advances are made for beneficial purposes. Although science and technology provide many positive conveniences in our age, countless societies use them for shameful purposes. The communities that make the most progress in science become the most powerful and can use this on the weaker ones. Vonnegut reveals the devastating consequences of using science for miserable purposes in his work. The author, who initially seems to be creating a utopia for the island residents with the human-centered religion he invented, introduces people's selfishness and inner evil to the reader by turning that world into a dystopia by incorporating science. The author, who argues that a supreme power such as science should be used very carefully, reveals in his novel *Cat's Cradle* that this power can make people either victors or disgraced. In this context, Vonnegut, who argues that science is an inseparable part of ethics and morality, allows his readers to question this situation in depth with the dystopia he creates.

6. Conclusion

In conclusion, this article has examined man's search for meaning, which has lasted for thousands of years, through Bokononism in the novel *Cat's Cradle*. It has been found that it is futile for a person to constantly search for a purpose and meaning in this complex world, and in doing so, he harms himself even more by missing the present moment. *Cat's Cradle* questions man's search for meaning, which begins as soon as he opens his eyes to the world and the social arrangements it brings through Bokononism, a completely fabricated belief based on comforting lies. The fact that this fabricated religion consists entirely of comforting lies indicates that people deceive themselves by believing in religions, escaping from the truth by not taking responsibility for their immoral acts. The novel's disregard for scientific ethics emphasizes that the real problem is not in religions or development but in humans. Human beings tend to destroy many things presented to them at every opportunity. Vonnegut, who formed this opinion based on the emotions he experienced, especially during the war, reveals

that people never stop abusing religion or science and that the real issue lies in human beings who avoid taking responsibility. In addition, Vonnegut emphasized that in man's search for meaning, he sees religion as an illusion, meant to provide comfort, but ultimately a distraction from personal accountability, an attempt to escape the consequences of his evil ways and assign the responsibility to a more sacred being. In his novel *Cat's Cradle*, the author reveals that evil, immorality, and corruption are within humans, not in any belief system, ideology, or science.

Works Cited

Abádi-Nagy, Zoltán. ""Serenity", "Courage", "Wisdom": A Talk with Kurt Vonnegut"." *JSTOR* 1991: 23-37.
Bender, Kelly. "The Satirical Cat's Cradle." *The Aroostook Review* Summer 2006.
Fialho, Ruth. "Apocalyptic Collapse and the Absurd in Vonnegut's Cat's Cradle." *Caliban: French Journal of English Studies* 2020: 65-78.
Frankl, Viktor E. *Man's Search for Meaning*. Washington: Washington Square Press, 1985.
Hanuman, Dr. A.R.N. "Hope and Despair: A Carnivakesque Study Of Kurt Vonnegut's Cat's Cradle." *The Criterion: An International Journal in English* 2011.
Kehoe, Megan Joy. "Discovering "God Agmighty": An Exploration of Kuer Vonnegut's Mythmaking in Sirens of Titan, Cat's Cradle, and Slaughterhouse-five." *Masters Thesis* 2022.
Klinkowitz, Jerome. *Kurt Vonnegut*. Routledge, 1990.
Meryem Mengouchi, Wasila Hamza Reguig Mouro. "Bad Faith and the Theatre of the Absurd in Samuel Beckett's " Waiting for Godot" and Kurt's Vonnegut "Cat's Cradle"." *Algerian Scientific Journal Platform* 22 08 2021: 153-166.
Mohammed Ghaffary, Sara Karimi. "Nothing Worth Marking, Nothing Worth Knowing: A Deleuzeoguttarian Reading of Science and Morality in Kurt Vonnegut's Cat's Cradle." *Journal of Applied Linguistics and Applied Literature* Summer and Autumn 2024: 267-280.
Mohd Asif Bhat, R. Vijaya. "Apocalyptic Creativity in Kurt Vonnegut Jr's Cat's Cradle." *History Research Journal* Sempember-October 2019: 1048-1058.
Mosgren, Markus. "Kurt Vonnegut and the Postmodern Satire." *University of Agder* 2023.
Rodney, William. *Conversations with Kurt Vonnegut*. University Press of Mississippi, 1988.
Shields, Charles J. *Ans So It Goes Kurt Vonnegut: A life*. Henry Hol and Company, LLC, 2011.
Vonnegut, Kurt. *Cat's Cradle*. New York: Holt, Rinehart and Winston, 1963.
Yüksel, İbrahim. "The search of existential meaning and the effect of the holy." *Gab Academy* (2021): 65-88.

CENNET: IRKSAL KİMLİK VE CİNSİYET AYRIMCILIĞI AÇISINDAN

PARADISE: FROM RACIAL IDENTITY AND SEXUAL APARTHEID PERSPECTIVES

Edanur ZENGİN
Yüksek Lisans Öğrencisi, Yüzüncü Yıl Üniversitesi, Sosyal Bilimler Enstitüsü, İngiliz Dili ve Edebiyatı Anabilim Dalı

Aydın GÖRMEZ
Prof. Dr., Yüzüncü Yıl Üniversitesi, Edebiyat Fakültesi İngiliz Dili ve Edebiyatı Bölümü,

ÖZ
1949 yılında on beş aileden oluşan Ruby isimli kasaba, *Cennet* eserinin odak noktasını oluşturur. Oklahoma'daki kasabanın en önemli yanlarından biri, siyah adamın tarihini yansıtmasıdır. Bu açıdan, *Cennet*, Afrikalı Amerikalı toplumun tecrübelerini ve çabalarını konu almaktadır. Öte yandan, Amerika'nın iç savaş hareketleri sonrasındaki dönemi de aktarır ve birçok gizil politik eleştiriyi de yansıtır. Bu bağlamda, *Cennet*, özgürlüğünü elde etmeye ve korumaya çalışan siyah toplumu ele alması açısından ırkçılığı temele oturtmaktadır. Ancak, eserde tek bir ırkçılık türü bulunmaz. Siyah ve beyaz arasındaki ırkçılığın yanı sıra, kadın ve erkek arasındaki ırkçılık ile koyu tenli siyahlar ve açık tenli siyahlar arasındaki ırkçılık da vurgulanır. Bu açıdan, Toni Morrison'ın bu eseri birden fazla amaca hizmet etmektedir. *Cennet*, yalnızca ırksal kimlik sorununu değil, aynı zamanda cinsiyet ayrımcılığını da yansıtmaktadır. Böylelikle, ırksal kimliğin nasıl cinsiyetlendirildiği ve cinsiyet kimliğinin de nasıl ırksallaştırıldığı vurgulanır. Bu çalışmanın amacı, ırksal bölünmüşlüğün ve cinsiyet çatışmasının meydana getirdiği yıkımları yansıtmak ve her türlü ırkçı hiyerarşinin yıkıcı sonuçlarını vurgulamaktır. Irkçılığı ve cinsiyet ayrımcılığını ele alan bu çalışma içerisinde, Afrikalı Amerikalıların Amerika dünyasında yaşadığı birtakım zorluklar yansıtılmaktadır. Bununla birlikte, özellikle iç savaş dönemi ve sonrasında karşılaşılan ırkçılık, kimlik krizi, benlik karmaşası ve cinsiyet ayrımcılığı gibi bölücü birtakım fikir ve ideolojiler siyah perspektifi ile ele alınmakta ve incelenmektedir.
Anahtar Kelimeler: Toni Morrison, *Cennet*, Irkçılık, Cinsiyet Ayrımcılığı

ABSTRACT
Ruby, which was established by fifteen families in 1949, forms the basis of *Paradise*. One of the most essential aspects of the town in Oklahoma is that it reflects the history of the black man. In this respect, *Paradise* is about the experiences and struggles of African American society. On the other hand, it represents the period after the American Civil War movements and reflects numerous peripheral political criticisms. In this context, *Paradise* uses racism as base in terms of addressing the black society who are attempting to achieve and protect their freedom. However, there is no single type of racism in the work. In addition to racism between black and white, there is also the emphasis on racism between men and women, and racism between dark blacks and light-colored blacks. In this regard, Toni Morrison has multiple purposes for writing this work. *Paradise* reflects not only the problem of racial identity, but also sexual apartheid. In this way, it is emphasized how racial identity is

gendered and how gender identity is racialized as well. The purpose of this study is to depict the destructions caused by racial division and gender conflict, and to emphasise the devastating consequences of any racial hierarchy. Some difficulties that African Americans run into in the American world are reflected in this study, which handles racism and gender discrimination. Furthermore, some divisive ideas and ideologies such as racism, identity crisis, self-confusion and gender discrimination encountered especially during and after the civil war period are discussed and examined with a black perspective.
Keywords: Toni Morrison, *Paradise*, Racism, Sexual Apartheid

GİRİŞ

1997 yılında üçlü tragedyanın üçüncü bölümü olarak yayınlanan *Cennet* eserinin içerik kısmı, kendi içerisinde dokuz ayrı bölüme ayrılmaktadır. Alışılagelmiş bir olay akışının bulunmadığı romanda olaylar, yer ve tarih gibi özellikler karışık; ancak hikayeler birbiri ile bağlantılıdır. Kadın yaşantılarından oluşan bu hikayeler, erkeklerin baskısı, aile tarafından ötekileştirilme, toplumun zulmü gibi nedenlerden ötürü kaçan kadınların Ruby adlı kasabanın yakınında yer alan manastırda bir araya gelmelerini konu almaktadır. Bu açıdan, tek bir hikaye ile sınırlı kalmayıp iç içe geçmiş yan hikayeleri bünyesinde barındırarak, özellikle 1960lı yıllarda var olan kadın hakları arayışlarını ve çabalarını vurgulamaktadır.

Toplum ya da bireyler tarafından örselenen kadınlar, dayanışma içerisinde gettolaştırılmış kasabaları anımsatan Ruby kasabasında bir araya gelir ve herhangi bir erkeğe ihtiyaç duymaksızın bağımsızlık içerisinde yaşamaya başlarlar. Ancak, erkek egemenliğine dayalı olan Ruby için, bu durum oldukça tehlikelidir. Bu nedenle, kadınların bağımsızlığı kasabanın erkekleri tarafından 'yozlaşma' ve 'çürüme' olarak tanımlanmaktadır.

Köyde meydana gelen tüm problemlerin ana kaynağı, manastırlı kadınlar olarak görülmektedir. Çünkü kadınların bağımsız yaşayış tarzları ve özgür idealleri köydeki erkekler tarafından, köyün kişisel tarihine ve değerlerine yönelik bir hata, suç, saygısızlık ve günah olarak düşünülmektedir. Bu açıdan, *Cennet*, cinsiyet odaklı hiyerarşiyi de dile getirilmektedir.

Romanda dile getirilen tek ayrışma, kadın ve erkek arasındaki hiyerarşi değildir. Saf kan dokuz ailenin kurduğu Ruby kasabasında, değerli atfedilen bir diğer hiyerarşi ise, siyahların kendi aralarında kurmuş olduğu hiyerarşidir. Bu hiyerarşiye göre, siyahlar, koyu ten rengine sahip saf kan siyahlar ve açık ten rengine sahip siyahlar olarak ikiye ayrılmaktadır. Ve hiyerarşik piramidin tepesinde ise saf kan, yani koyu tenli siyahlar bulunmaktadır.

Siyahların kendi aralarında oluşturduğu hiyerarşik yapılandırma, siyah adamın bir türünün yine siyah adamın diğer türünü küçümsemesine ve aşağılamasına neden olmaktadır. Bu açıdan, siyahın beyaza karşı duyduğu kökleşmiş nefret, kendi türünden olan siyaha bulaşır.

Hem tensel hem de cinsiyetsel ayrımcılıktan doğan *Cennet* eseri, Toni Morrison tarafından yalnızca tek bir bölünmüşlüğe yapılan bir vurgu ya da anlatım değildir. Bu bağlamda, Morrison, ırkçılık ve ayrımcılığı yalnızca ten rengine ya da cinsiyete dayalı olarak ele almaz, bunun aksine iki kavramı da harmanlayarak inancı, değerleri, kuşaklar arası anlaşmazlıkları, gelenek-görenekleri, sosyal ve kültürel duyarlılıkları farklı bakış açıları ile ele almaktadır.

Farklı bakış açıları ve farklı yaşantı anlatımları ile aktarılan eser, aynı zamanda, gizil politik anlamları ve aktarımları da içermektedir. Eser boyunca verilen tarihler, tarihi gerçekliklerle uyuşmaktadır. Bu açıdan bakıldığında, *Cennet*, yalnızca kurgusal bir dünya barındırmaz, aynı zamanda gerçeklikleri ve tarihi de yansıtmaktadır.

Öte yandan, ten, din, dil, cinsiyet ayrımlarının tümüne vurgu yapan roman, aslında başlığına karşı bir tezatlık içermektedir. Romanın ilk kısmında irdelenen, 'Kim için cennet?' veyahut 'Gerçek bir cennet mi?' gibi sorular, cennetin erkekler için bir ütopya oluşturduğu esnada, hikaye devam ettikçe hem Ruby kasabasında hem de manastırda bulunan kadınlar açısından bir kabusa dönüştüğünü ayrımsarlar. Bu nedenle, kadının toplumsal rollerini sürekli olarak

vurgulayarak sahte bir cenneti yaratan roman, erkeği siyah ve beyaz ya da koyu tenli siyah ve açık tenli siyah olarak ayırırken; kadını siyah ya da beyaz olarak ayırmadan tek bir çatı altında toplar. Böylelikle, kadın, ten rengine dayalı olmadan ötekileştirilmektedir. Bu bağlamda, romandaki asıl anlatım kadınların ten rengine göre kutuplaştırılması değil, erkek ve kadın olarak iki ayrı kategoriye ayrılmasıdır.

Öte yandan bakıldığında, bir diğer amaç ise kitaptaki kadın karakterlerin beyaz ve siyah olarak ayrılmasına engel olmak ve karakterleri siyah-beyaz olarak sınıflandırmak yerine, bir birey olarak kabul ettirmektir. Bu nedenle, istisnalar dışında, kadın karakterlerin ten rengi hikaye boyunca doğrudan verilmemektedir. "'Bunu şu amaçla yapmıştım… İstedim ki okuyucular ırkın asıl mesele olmadığını anlayana kadar bu kadınların ırksal kimliklerini merak edip dursunlar'" (Gray, 1998).

Erkek hegemonyasına dayalı olan Ruby için önemli olan, kurulan ütopik dünyayı korumaktır. Bu nedenle, ne kasabadaki ne de manastırdaki kadınlar değerli görülmez. Bu noktada vurgulanan durum şudur ki: "Akademi, kilise ve aile gibi her bir kurum kadının erkeğe karşı ikinci konumda olduğunu haklı çıkarmakta ve bu durumu sağlamlaştırmaktadır" (Millett, 1977, s. 35). Kadınların varlık amacı, kendilerine verilmiş toplumsal rollere ve kurallara uymaktır. Bu yüzden, isyan eden kadın sesleri, yozlaşma olarak tanımlanır ve erkekler tarafından kurulan denetim mekanizmasını bozmaması için susturulmaktadır.

Ataerkil sistemin meydana getirdiği karışıklıklar ve anlaşmazlıklar, köleliğin paslı prangalarını akla getirmektedir. Öte yandan, siyahların kendileri beyazlardan üstün görerek beyazlara yönelik aşağılayıcı söylem ve davranışlarda bulunması ise sömürü dönemindeki beyaz üstünlüğünün bir taklidi olarak ortaya konulmaktadır.

Bu bağlamda, siyah erkeğin kurduğu ideal dünya modeli, bir reform olarak nitelendirilse bile, esasen kadınları, beyazları ve küçükleri sakatlayan ölü bir yaşantıdır. Bu durum, kontrolsüz gücün meydana getirdiği siyah erkek cennetinin kadınlar için cehenneme döndüğünü kanıtlar niteliktedir.

Toni Morrison'ın alışılagelmiş beyaz üstüncülüğüne karşın oluşturduğu siyah üstüncülüğü, siyah erkek üstüncülüğü ve koyu tenli siyah üstüncülüğü organize kötülüğün bir şeceresi olarak ırkçılığın her türlü boyutunu olumsuz bir görüş ile irdelemektedir. Bu açıdan, *Cennet*, aslında var olan ırkçı cehennemi vurgulamak ve yansıtmak amacıyla yazılır. Eserin son kısmı ise, farklı bir atmosfer yaratarak iki kadın karakterin huzura ulaştığını belirtir ve bunu asıl cennet olarak tanımlar. Kadın olmak, siyah olmak veyahut siyah bir kadın olmak kendi içerisinde baş edilmesi gereken bambaşka zemheriler oluşturmaktadır. "Morrison, kadınlık bağının karşılaşmış olduğu çeşitli zorlukları ön plana çıkarmakta ve kadınları ataerkil yapının tehlikeli gücüne karşı uyarmaktadır" (Ahmad, Mahmood, & Abbas, 2020, s. 327). Consolata'nın rehberliğinde yere uzanıp kendi fiziksel portrelerini çizdirmeleri ve bu esnada geçmişleri ile yüzleşmeleri ise cinsel bir şema oluşturmanın ötesinde, cinsiyetsel bir şema oluşturma amacındadır. "…her bir kadın, varlığı açısından daha büyük olanaklarla donatılmış bir kimliği (yeniden)inşa etmek amacıyla" (Michael, 2002, s. 656). ortak bir varlık sahası oluşturmaktadır.

Farklı olmanın güzellik sıfatıyla adlandırılması yerine büyük problemler ve yıkımlar doğurduğu *Cennet* romanını ele alan bu makalenin amacı, ırkçılığın yalnızca tek taraflı bir boyuta indirgenemeyeceğini vurgulamak, iktidar sevdasının hangi toplum tarafından başlatılırsa başlatılsın ölü bir yaşam doğuracağını yansıtmaktır. Bununla birlikte, ne ırksal kimliğin ne de cinsiyet ayrımcılığının ayrı birer kategori olarak düşünülemeyeceğini ifade etmektir. Bu nedenle, bu çalışmanın odak noktası ırkçılık ve cinsiyetçilik olmak üzere iki tema olacak, ancak bu temalar ayrı ayrı değil bütün halinde ele alınacaktır.

IRKSAL KİMLİK VE CİNSİYET AYRIMCILIĞI

"Önce beyaz kızı vurdular. Diğerleri için ağırdan alabilirler. Burada acele etmeye hiç gerek yok" (Morrison, 1999, s. 3). Irkçı bir bakış açısını içeren bu cümleden anlaşılacağı üzere, vurulmaya veyahut yok edilmeye çalışılan şey yalnızca bir beden imgesi değil, başlı başına bir ideolojidir. Beyaz ideolojisi olarak tanımlanan bu düşünce sistemi, aynı zamanda sömürünün başlattığı beyaz ütopyasına yapılan bir göndermedir.

Özellikle Amerika'nın iç savaş dönemlerine ve sonrasına gönderim yapan beyaz kızın vurulma olayı, siyahın beyazı taklidi ile de açıklanabilir. Siyah toplum, beyazın yüzyıllar boyunca devam ettirdiği beyaz ütopyasına karşı kendi siyah ütopyasını oluşturarak karşılık verir. Ancak, bu durum katliamlardan sonra masumluğunu kaybeden, cellat pozisyonundaki bir siyah ideolojisi yaratmaktadır. "Acının doruğunda, umutsuzluk batağında bedbaht bir zenci için yapılacak tek bir şey vardır: başkalarına, kendinden başka herkese beyazlığını ispata çalışmak" (Fanon, 1988, s. 265). Bu nedenle, siyah, kurduğu hakimiyet çemberinde beyazların yanı sıra, ne kadına ne de gençlere ve çocuklara bir alan verilmektedir.

Ruby kasabasında, siyah ten hakimiyeti, varlığını sürdürür, ancak en az siyah ırk kadar önemli olan başka bir ayrımcılık türü daha bulunmaktadır. Bu da kadın ve erkeği ayıran cinsiyet ırkçılığıdır. Bu durumun anlaşılabilmesi için, *Cennet* eserindeki katliam sonrasına bakmak faydalı olacaktır. Önce beyaz kadını vuran siyah erkekler, manastırdaki diğer kadınları da herhangi bir renk ayrımı olmaksızın öldürmeye devam eder. Bu durumdan anlaşılacağı üzere, Ruby kasabasındaki erkekler için önemli olan değerlerden biri siyah olmak iken, bir diğeri ise erkek olmaktır. Bu nedenle, kadınlar siyah veyahut beyaz olarak kutuplaştırılmadan ölümün kollarına doğru itilmektedir.

Toplumsal bir itilim olan siyah erkeğin zulmü ise on beş aile tarafından kurulan Ruby kasabasının değerlerini açığa çıkarmaktadır. Ruby kasabası için, kurulan insanlık piramidinde siyah beyazdan önce gelmektedir. Hiyerarşik pramidin en üstünde siyah erkekler yer alırken, hemen altında siyah kadınlar ve onun da aşağısında beyaz kadınlar bulunmaktadır. Bu nedenle, öldürülen ilk beden beyaz bir kadına aittir. Ancak bu durumun yalnızca tensel ırkçılık ile ilgili olmadığını vurgulamak için, sonrasında siyah kadınlar da öldürülür.

Siyah adamın kurduğu ideolojiye göre, dünyayı erkekler var etmekte ve ütopyalaştırmaktadır. Bu nedenle, *Cennet*'te, sık sık ataerkilliğin oluşturduğu kurallar dile getirilir. Bu kurallara göre, kadınlar erkeklere itaat etmelidir. Bu durumdan anlaşılacağı üzere, hikayenin birçok bölümünde tensel ırkçılıktan ziyade, cinsiyetsel ayrıştırmadan bahsedilmektedir. "Kasabadaki tek bir kadının dahi gevşediği veyahut düzenden ayrıldığı kesinlikle görülmemişti" (Morrison, 1999, s. 8). Kadın kimliğini tiye alan patriarkal düzene göre, kadın yalnızca erkeği hoşnut etmek ve erkeğin koyduğu kurallara uymak için vardır. Kadının görevini ve kurallarını sınırlandırarak hayatına tel bir örgü ören erkek egemenliği, kuralların sorgulanmasını bile hoş görmez. Erkeğin işe gidip geldiği ve kadının erkeğine hizmet ederek sürdürüldüğü sistem, başlarda kadınlar tarafından da sorgulanmaz. "İşten eve dönen bir erkeğin yemesi için bir şeyler hazırlarken, ondan bebeklere bakmasını bekleyemezsin" (Morrison, 1999, s. 23). Manastıra sığınan kadınlardan biri olan Mavis tarafından dile getirilen bu ifadeden anlaşılacağı üzere, cinsiyet, hayatın seyrini etkileyen önemli bir etkendir. Buna göre, "…toplumsal cinsiyet sistemleri doğanın bir mirası değil, güç mücadelesinin bir mirasıdır" (Alcoff, 1996, s. 21). Bu nedenle, *Cennet* eserinde kurulan ataerkil dünya da güç arayışının meydana getirdiği sahte bir cennetin sembolüdür.

Cennet'te cinsiyet sınırlandırmasının yanında sunulan bir diğer unsur ise beyaz ve siyah arasındaki güç arayışıdır. Beyazın kurduğu sömürü sisteminin bir taklidi olarak yazılan eserdeki ütopyanın başkahramanı bu defa siyahtır. Siyahın beyaza karşı kurduğu siyah ideolojisi, yüzyıllarca sürdürülen aşağılanmalardan sonra ortaya çıkmakta ve bu defa aşağılayan siyah iken aşağılanan beyaz olmaktadır.

Ruby kasabası, siyah erkekler tarafından kurulan bir alandır ve bu yönüyle ne beyaza ne de kadına saygı duyulmaz. Amerikan Rüyasının yeniden şekillendirilmesi olarak da düşünülebilecek bu sisteme göre, kurulan siyah ideolojisi bin bir zorlukla meydana getirilmiştir ve bu nedenle korunması gerekmektedir. Bu durumun daha iyi anlaşılması için, beyaz bedeni ve siyah bedeni iki ayrı kategoriye sıkıştıran ve beyazı lanetli bir imge olarak gösteren şu ifadeye bakılmalıdır: "Soane durup düşünseydi, bütün eksiklere rağmen, parçaların tamamının siyah olmasına şükrederdi" (Morrison, 1999, s. 112). Doktorlar ve tıp öğrencilerinin yalnızca siyahın verdiği emirler doğrultusunda değil, aynı zamanda siyah adama ve köklerine karşı duydukları saygıdan dolayı, siyah bir kafanın herhangi beyaz bir organ tarafından bütünleştirilmemesi adına gösterdikleri çaba, beyaz adamın siyah tarafından ne derece aşağılandığını göstermektedir. Toni Morrison'ın böyle bir ütopya yaratmasının amacı ise siyahı yüceltmek değil, geçmiş yıllarda siyaha karşı yapılan hakaret içerici davranış ve söylemlere gönderme yapmaktır. Kısacası, Morrison'ın *Cennet* eserini siyah ütopyası paralelliğinde kurmasının amacı, "beyazlara siyah aynalardan nasıl göründüklerini göstermektir" (Storace, 1998, s. 69). Amerikan tarihine siyah bir bakış açısı kazandıran yazar, siyahı yücelterek sömürünün ve ırkçılığın hiçbir türünün kabul edilemez olduğunu ifade etmektedir.

Siyahların sebebi ne olursa olsun hastanelere bile kabul edilmediği beyaz dünyayı da eser içerisinde vererek, Ruby adlı kasabanın amacını anlamlı bir biçimde ortaya koymayı ve diğer bir yandan sorgulatmayı amaçlamaktadır. Bununla birlikte, beyaz adam, romanda sözel ifadelerle sürekli olarak aşağılanmaktadır. "Doğuştan kayıplar. Bütün dünyaya hakimler, ancak hala kayıplar" (Morrison, 1999, s. 123). Beyazın hor görüldüğü ve alaya maruz bırakıldığı rencide edici bu ifade, hem okuyucular tarafından hem de eserdeki bir rahip tarafından sorgulanır. "Tanrının insanı tektir" (Morrison, 1999, s. 123). Bu ifadeden anlaşılacağı üzere, Morrison ırkçılığın bütün çeşitlerini hata olarak irdelemekte ve ne kadının erkekten, ne erkeğin kadından, ne beyazın siyahtan, ne de siyahın beyazdan üstün olmadığını vurgulamaktadır.

Kendinden olmayanı ötekileştiren, farklı olanı kimliksiz kılan ırkçılığın yansıtılan bir diğer türü ise siyahların kendi aralarında kurduğu hiyerarşidir. Bu hiyerarşiye göre siyahlar da açık tenli ve koyu tenli olmak üzere iki ayrı kategoriye ayrılmaktadır. Bu ayrışmaya göre, hiyerarşinin en üstünde koyu tenli siyahlar yer alır, çünkü piramidin en üst halkasında olmak için 'zifiri siyah' olarak tanımlanan saf kandan olmak gerekir. Beyazın ari kan olma üstünlüğüne gönderme yapan bu ırkçılık türü, aynı zamanda melezliğin aşağılandığı beyaz ideolojisine de gönderme yapmaktadır. "Beyaz adamı aştıklarını zannediyorlar, ancak aslında onu yalnızca taklit ediyorlar" (Morrison, 1999, s. 306). Beyaz düşüncesinin siyahlara bulaştırdığı ırkçılık, siyahların kendi aralarında bile sınıflara ayrılmasına neden olmaktadır.

Dışardan olmak ve düşman olmak ise aynı şeydir. Bu nedenle açık tenli siyah olmak, kadın olmak, beyaz bir kadın olmak küçümsenir. Morrison'un amacına ulaşmak için bizatihi kendi tarafından dile getirilen eser hakkındaki yorumuna bakmak faydalı olacaktır.

...bu sözünü ettiklerim bile, 20. yüzyılda siyahların (artık köle olmadıkları halde) gerçekte nasıl bir tehlikeyle karşı karşıya olduklarını göstermeye yetecektir diye düşünüyorum. İşte bu yüzden siyahlar 'özgür' topraklara kaçarlar ve bu topraklarda kendi renk hiyerarşilerini kurup en koyu siyahı, 'zifiri siyahı' meşruluk ölçeğinin en üst noktası olarak benimserler. (Morrison, 2019, s. 71)

Toni Morrison, bu şekilde distopik bir eser yaratarak, 'zifiri siyah' olarak tanımlanan saf ırka ulaşma amaçlarını ve bozulma tehlikesi ile karşı karşıya kalındığında varılacak düşünceleri dile getirmektedir.

Ten, din, dil ve cinsiyet ayırmaksızın her birini hem kendi içerisinde hem de bütünleştirerek ırkçılığın yıpratıcı ve yıkıcı sonuçlarını yansıtmaktadır. Bunu yaparken dini ırkçılık ve tensel ırkçılığın yanı sıra, cinsiyet ırkçılığını da ön plana atmaktadır.

Bu yönüyle, Ruby köyü, siyahların egemenliğine dayanan bir köy olmanın yanında, aynı zamanda erkek egemenliğine dayanan bir dünya sunmaktadır. Bu dünyaya yakın bir manastıra, gerek toplumsal baskılar gerek erkek zulümleri nedeni ile sığınan kadınlar ise eserde bütünleştirilen diğer konulardandır. Bu açıdan, *Cennet* ten ırkçılığından çok daha büyük bir ırkçılık türü barındırır: cinsiyetsel ayrımcılık. Geleneksel anlayışı anımsatan cinsiyet ırkçılığına göre, kadınlar yalnızca erkeğin çizdiği yörüngede yaşamını sürdürmelidir. Bir erkeğin sözüne başkaldırmak kabul edilebilecek bir durum değildir. Ancak, Mavis, Grace, Seneca, Divine, Patricia, Consolata adlı kadınlar, erkeğin çizdiği kurallara uyumsuz hareket etmektedir. Bu nedenle, zamanla Ruby içerisinde çıkan ve git gide artan aile çatışmaları, cinsel suçlar ve çeşitli hatalar manastırlı kadınların günahı olarak kabullenilmektedir.

Günahkar olarak nitelendirilen kadınların kasabalarından uzaklaşmasını isteyen köyün dokuz erkeği, bir gece ansızın manastıra baskın düzenlerler. Bu baskın, bir kez daha kadının kimliksizleştirilmesine neden olmaktadır. Özgürlüğün ve bağımsızlığın yalnızca erkeğe ve hatta siyah erkeğe layık olduğu Ruby kasabasının değerlerini korumak için, manastırlı kadınlar büyük bir vahşet içerisinde öldürülürler.

Vahşet öncesinde kadınların bir araya gelerek sözlü bir şekilde kendileri ile ve geçmişleri ile yüzleşmesi bir arınma süreci olarak gösterilir. Ancak, arınmalarına rağmen, erkeklerin arzu ettikleri sondan kurtulamazlar. Köyün erkeklerini durdurmak için gelen Rubyli kadınlar ise bu vahşetle yüzleştikten sonra, hem kendi içsel dünyalarında hem de kendi aralarında bir çatışma içerisine girerler. Manastırlı kadınların ölmeden önceki amaçları kasabada bir dengesizlik yaratmak veyahut siyah erkek egemenliğine karşı uyumsuz eylemler oluşturmak değildir. "Özgür olmanın yanı sıra, kasaba zihniyetine göre vahşi olan kadınlar, aslında düşüncelerini sömürgesizleştirme süreci içerisindeler" (Schur, 2004, s. 290).

Tüm bu perspektiflerden bakıldığı zaman, başlarda masum olan siyahın zamanla korktuğu ve kaçtığı dünyaya dönüştüğü görülmektedir. "Bu kadar berrak ve kutsanmış bir amaç, nasıl kendi kendini yok eder ve kaçtıkları dünyaya dönüşür?" (Morrison, 1999, s. 292). Morrison'ın sorgulatmayı amaçladığı bu durum, şiddete şiddetle karşılık veren bir dünyanın en az tek taraflı şiddet kadar korkutucu olduğunu belirtmektedir. Bununla birlikte, ırkçılığın beyaz-siyah, kadın-erkek ayırmadan, hangi açıdan bakılırsa bakılsın, kabul edilemez insanlık problemleri ve travmalar içerdiği vurgulanmaktadır.

Bütün eserlerinde ırkçılığı temel alan Morrison, *Cennet*'te de ırkçılığı temel almaktadır, ancak tek bir boyutta ya da perspektifte değil. Din ırkçılığı, bölge ırkçılığı, cinsiyet ırkçılığı ve ten ırkçılığı olmak üzere farklı açılardan sorgulanması mümkün olan eser, Ruby ve manastır adlı iki ayrı bölge ve erkek egemenliği ile kadın bağımsızlığını yaratarak ırkçılığa bütünleşik bir bakış açısı kazandırmaktadır. Bu makale, ayrımcılığı hem kadın kimliği hem de renksel kimlik açısından inceleyerek ırkçılığın barbarlığını vurgulamaktadır.

SONUÇ

Siyah edebiyatının önemli yazarlarından biri olan Toni Morrison tarafından yazılan *Cennet*, Amerikan Rüyasının siyah adamın penceresinde yeniden şekillendirilmesidir. Afrikalılaştırılan cennet, her ne kadar siyah için bir ütopya olsa da beyaz adam için bir distopyaya dönüşmektedir. Bu açıdan, sömürü dönemiyle birlikte günümüze dek sömürü sonrası yeni adlar alan ırkçılık ve kölelik sistemi, siyahın beyazı taklidi ile bambaşka bir anlam kazanmaktadır. Bu anlam, siyah için mantıklı, görünse de beyaz için oldukça absürttür. Morrison, bu şekilde Amerikalılığın gizil yönlerini ve beyaz düşüncenin barbarlığını sunmaktadır.

Büyük bir değişim barındıran *Cennet* eserinde, Morrison, aslında siyahın güzelliğini vurgulamaz, aksine ırkçılığı meydana getiren oluşumun beyaz-siyah, kadın-erkek olarak kategorileştirilmemesini sağlamlaştırır ve bu sayede öldürülen ya da yok edilen değerlerin beyaz mı siyah mı olduğuna bakılmaması gerektiğini yansıtmaktadır. Çünkü eserde önemli görülen şey karakterlerin ırklarına göre değil, birer birey olarak kişisel dünyalarına göre incelenmesidir. "Irkı eş zamanlı olarak hem alaşağı etmeyi hem de ön plana çıkarmayı arzuluyor, böylece ırk dediğimiz inşanın ne kadar anlamsız bir zemin üzerinde yükseldiğini ve ne kadar anlamsız olduğunu göstermeyi umuyordum" (Morrison, 2019, s. 73). Friedrich Nietzsche tarafından dile getirilen "Bir hamam böceğini öldürürsen kahramansın, bir kelebeği öldürürsen şeytansın. Ahlakın estetik standartları vardır." ifadesine taban tabana zıt olan bu eser, aslında kelebeğin de hamam böceğinin de toplumdan topluma değişebileceğini ve her bireyin kendi toplumunun güzellik standartlarını yerine getirdiğini belirtmektedir. Bu açıdan bakıldığında, ırkçılığın her türüne karşı olan *Cennet*, bireylerin ayrıştırılmasını değil, bütünleştirilmesini dile getirmektedir.

Irksal kimlik ve cinsiyetsel ayrımcılık olmak üzere iki farklı temayı bütünleştirerek yaratılan eserin incelenmesini sağlayan bu makale, tıpkı Morrison gibi, ırkçılık, cinsiyetçilik ve kölelik gibi kavramların etkilerinden kaçışın çok da basit bir süreç olmadığını da ifade etmektedir. Öte yandan, kitabın başlığına ters olacak şekilde cennetin de cehenneminde farklı bakış açılarına göre değişebileceği ve bu nedenle dünyadaki hiçbir oluşuma tek bir pencereden bakılmaması gerektiği benimsetilir. Empatik bir düşünce sistemi ile okunması gereken roman, sömürünün gerçek dünyada özellikle kadınlar ve siyahlar üzerinde var ettiği yıkıcı sonuçları tarihi olaylarla bağlantılı olacak şekilde yansıtmaktadır.

Bu bağlamda, insanlık piramidinin yalnızca en üst halkasını değil, aynı zamanda en alt halkasını da reddeden bu çalışma, Amerikan iç savaşı sonrası dönemlerin politik dünyasını eleştirel bir gözle siyah penceresinden sunmayı amaçlayarak, bu sayede, beyazın siyaha karşı empatik bir şekilde yaklaşması sağlamaya çalışmaktadır.

Bu çalışmada, ırkçılığın cinsiyetleştirildiği ve cinsiyetçiliğin ise ırksallaştırıldığı yansıtılmaktadır. Bu sayede, renk, din, dil ayrımı olmaksızın her bireyin eşit ve bütün kabul edilmesi gerektiği düşüncesine varılmaktadır. "Kadın kültürünü, kadının duygusal varoluşunu… kadının gücünü sunmakta ve takdir etmektedir. Erkek ve kadın fark etmeksizin tüm insanların hayatta kalması bütünlüğe bağlıdır. Ayrılıkçılığa değil" (Walker, 1985, s. xi-xii). Alice Walker'ın *Cennet* adlı esere yönelik belirttiği bu söyleme bakmak, insanlığın bütüncül bir şekilde var olunabileceğinin kavranması açısından önemli bir noktadadır.

KAYNAKÇA

Ahmad, S., Mahmood, M. I., & Abbas, S. (2020). A Study of Alienation in Toni Morrison's Sula: Passive Patriarchy, Marriage and Female Friendship. *Research Journal of Social Sciences and Economics Review*, 322-328.

Alcoff, L. M. (1996). Feminist Theory and Social Science. N. Duncan içinde, *Bodyspace: Destabilizing Geographies of Gender and Sexuality* (s. 13-27). London: Routledge.

Fanon, F. (1988). *Siyah Deri Beyaz Maske.* İstanbul: Seçkin Yayıncılık.

Gray, P. (1998, 1 19). *Paradise Found*. Time: https://content.time.com/time/subscriber/article/0,33009,987690-5,00.html adresinden alındı

Michael, M. C. (2002). Re-Imagining Agency: Toni Morrison's "Paradise". *African American Review, 36*(4), 643-661. 07 27, 2024 tarihinde https://www.jstor.org/stable/1512423 adresinden alındı

Millett, K. (1977). *Sexual Politics.* London: Virago.

Morrison, T. (1999). *Paradise.* London: Vintage.

Morrison, T. (2019). *Ötekilerin Kökeni.* İstanbul: Sel Yayıncılık.

Schur, R. L. (2004). Locating 'Paradise' in the Post-Civil Rights Era: Toni Morrison and Critical Race Theory. *The University of Wisconsin Press Journals Division*, 276-299.
Storace, P. (1998, 06 11). The Scripture of Utopia. *The New York Review of Books*, s. 64-69.
Walker, A. (1985). *In Search of Our Mothers' Gardens: Womanist Prose*. London: The Women's Press.

TWENTY-FIRST CENTURY PROFESSIONAL CAPACITY TRAINING NEEDS FOR EFFECTIVE TEACHING AND LEARNING AMONG SCIENCE TEACHERS IN NIGER EAST SENATORIAL ZONE, NIGER STATE. NIGERIA

Gana Elijah
Dr. Yaki A. A
Dr. Bello M. R
Science Education Department, Federal Universityof Technology Minna, Niger State. Nigeria

Abstract
The 21st-century educational landscape is shaped by rapid technological advancements, evolving pedagogical theories, and a growing emphasis on 21st-century skills. This study investigates the professional capacity training needs of science teachers in Niger East Senatorial Zone, Niger State, Nigeria, to enhance effective teaching and learning. A descriptive survey research design was employed, with a sample of 288 science teachers (159 male, 129 female) randomly selected from local schools. The study utilized a 34-item questionnaire titled *Twenty-First Century Science Teachers' Professional Capacity Training Needs Questionnaire (TCSTPCTN)*. Validation was conducted by experts from the Federal University of Technology, Minna, and the Niger State Teacher Professional Development Institute. The instrument demonstrated strong reliability with a Cronbach Alpha coefficient of 0.84. Descriptive statistics, including mean and standard deviation, were used to analyze research questions using statistical Package for social sciences SPSS Version 26 while the hypotheses were test using Mann-Whitney U-test at 0.05 level of significant. Findings revealed that science teachers in the Niger East Senatorial Zone require training in pedagogy and classroom management and organization skills, Assessment and feedback strategies to improve teaching effectiveness. The study recommends that secondary schools should implement professional development programs combining 21st-century pedagogical skills and classroom management and organization skills, Assessment and feedback strategies. These programs should emphasize the connection between effective teaching practices and fostering a productive classroom environment.
Keywords: Science Teachers, Educational landscape, technological advancements, pedagogical theories.

CONVERSION OF AMERICAN DREAM INTO AMERICAN NIGHTMARE THROUGH CHAOTIC WORLD IN *CARPENTER'S GOTHIC* BY WILLIAM GADDIS

WİLLİAM GADDİS'İN MARANGOZ GOTİĞİ ESERİNDE AMERİKAN RÜYASININ KAOTİK DÜNYA ARACILIĞIYLA BİR KABUSA DÖNÜŞMESİ

Edanur ZENGİN
Yüksek Lisans Öğrencisi, Yüzüncü Yıl Üniversitesi, Sosyal Bilimler Enstitüsü, İngiliz Dili ve Edebiyatı Anabilim Dalı

Bülent Cercis TANRITANIR
Prof. Dr., Yüzüncü Yıl Üniversitesi, Edebiyat Fakültesi İngiliz Dili ve Edebiyatı Bölümü,

ABSTRACT
William Gaddis, who is one of the most effective author in 20th century, handles some themes as forgery, violence, identity, capitalism, imitation, alienation, racism, chaotic world by a critical language. These themes, which discussed by the author, are at a very significant point for comprehending the concepts such as sadness, grief, economic loss, psychological depression and the pursuit for prosperity, especially in striking periods of history such as the American Dream and the Great Depression. On the other hand, the concepts that Gaddis presents to the society through his works also contain a great deal of reality. In fact, these themes, which he handled in his works, submitted some historical section to the reader. "Carpenter's Gothic" which include several references is also known as one of the masterpiece of the author and includes several substantial themes. The events take place in a single Victorian style house with a high tower that is ostentatious and extraordinary on the outside but qoph with consisting deception on the inside. Several essential constituents of this work which handled religious, political deception, and some benefits with affectionless emerge at the end of the novel. Moreover, it carries the reader to a place in the active and provides to use his or her brain as a parallel processor. Thus, it becomes easier and more qualified to analyse the relationship between epochal events and thought systems that added great turmoil to history and continues to have an impact in today's world. One of the author's aims is to handle the themes of meaning, reality, and authenticity and to react against imitation and duplicity in this novel that explained Great Depression periods. In this study, a merciless, pseudo family's troubles will be analysed in terms of themes such as chaotic world, religious, violence, discrimination and money. It will deduce that American Dream is not only a dream, yet it turns into a nightmare. The aim of this study is to convey the items used in the *Carpenter Gothic* as symbols of the period and to emphasize the contrasting meaning of these symbols with the American Dream.
Keywords: Religion, Money, Violence, Chaotic World, American Dream, Great Depression.

ÖZ
20. yüzyılın en etkileyici yazarlarından biri olan William Gaddis eserlerinde sahtecilik, şiddet, kimlik, kapitalizm, taklit, yabancılaşma, ırkçılık, kaotik dünya gibi temaları eleştirel bir dille ele almaktadır. Yazarın ele aldığı bu temalar özellikle Amerikan Rüyası ve Büyük Buhran gibi tarihin çarpıcı dönemlerinde meydana gelen hüzün, keder, ekonomik kayıp, psikolojik

bunalım ve refah arayışı gibi kavramları anlayabilmek için oldukça önemli bir noktada bulunmaktadır. Öte yandan, Gaddis'in eserleri aracılığıyla topluma sunduğu bu kavramlar büyük bir gerçeklik de içermektedir. Bizatihi eserlerinde ele aldığı bu temalar okuyucuya bazı tarihsel kesitler de sunmaktadır. Birçok gönderme içeren "*Marangoz Gotiği*" de yazarın başyapıtlarından biri olarak bilinir ve önemli birçok temayı içerir. Olaylar Viktoryen tarzı yüksek kuleli dışı gösterişli ve olağanüstü ancak içi aldatmacadan oluşan kof tek bir evde geçer. Dini, siyasi aldatmacalar ve sevgiden yoksun bazı çıkarları ele alan bu eserin önemli birçok unsuru romanın sonunda ortaya çıkar. Ayrıca, okuyucuyu aktif bir konuma taşır ve beynini paralel bir işlemci olarak kullanmasını sağlar. Bu sayede tarihe büyük çalkantılar katan ve günümüz dünyasında etkisini sürdüren çağ olaylarının ve düşünce sistemlerinin arasındaki ilişkiyi çözümleyebilmek daha kolay ve nitelikli bir hal almaktadır. Büyük Buhran dönemlerini anlatan bu romanda yazarın amaçlarından biri anlamı, hakikati ve kendine özgülük temalarını ele almak ve taklit ve hileye karşı tepki geliştirmektir. Bu çalışmada merhametten yoksun, sözde bir ailenin sorunları kaotik dünya, din, şiddet, sınıfsal ayrım ve para gibi temalar açısından incelenecektir. Amerikan Rüyasının bir rüya değil, bir kabusa dönüştüğü sonucuna varılacaktır. Bu çalışmanın amacı *Marangoz Gotiğinin* içerisinde kullanılan eşyaları dönemin birer simgesi ve sembolü olarak aktarmak ve bu sembollerin Amerikan Rüyası ile arasındaki karşıt anlamı vurgulamaktır.
Anahtar Kelimeler: Din, Para, Şiddet, Kaotik Dünya, Amerikan Rüyası, Büyük Buhran.

INTRODUCTION

William Thomas Gaddis (1922-1998) is recognized as a key post-modern author in America. Gaddis got into Harvard University in 1941, but he could not complete his education because of some political reasons. He was a fact checker in the New Yorker Magazine after the incomplete education. He affects some authors who are substantial for literature such as Thomas Pynchon and Don DeLillo. Jonathan Franzen calls Gaddis as "an old literary hero of mine" in the New Yorker. Gaddis is known with his satirical thinking style and political references to the time conditions. William Thomas uses irony, allegory and parody in his works by using some themes about the chaotic world in America declaratively "what America's all about" (Gaddis, 1993, p. 27). Furthermore, he goes over American Dream with a fine tooth comb thanks to some themes which are in the real world such as capitalism, fraud, complexities, injustice, corruption, economic collapse, disorder, judicial system in particular. That is a clear tip for comprehending his works that include some pursuit of judicious world order. This is the reason of Gaddis's works that criticise the unfair world order. As John Steinbeck's quotation: "...if what they upheld was the law, people would endure it. But it's not the law. These are destroying our souls. They want us to writhe and crawl like whipped dogs" (Steinbeck, 2015, p. 342). He writes several works such as *The Recognitions* which is known as his masterpiece and first novel and about a period between two wars; *JR* which is his second novel about "a chaos of disconnections, a blizzard of noise" (Stave, 2007, p. 77).

William Gaddis wins National Book Award in 1975 thanks to *Carpenter's Gothic* that is about political deception, and some benefits without confession. Furthermore, Gaddis wins the same award with his third novel by writing his critical thinking style ; *A Frolic of His Own* which is in relation to the pursuit of justice and the contradiction between justice and law; and *Agape Agape* which is his last work and about the distance of ideal self and true self.

Carpenter's Gothic, which was written in 1985 by William Gaddis, is about a pseudo family who live an architecture house with a Victorian style. This is the description of gothic elements. "...a way of writing of a world so made of plots and conspiracies that the individual is swamped by external systems and discourses" (Bradbury, 1985). It is shorter and most accessible novel of Gaddis and explains a married couple's dialogues about their personal lives and troubles with the telluric conspiracy in a desolation house. There are some symbolic

characters in this work such as Liz. Liz is the heir of a rich family and attempts to dissociate herself from all of these marital discords, money, family's sins, economic units and politic units. Her husband, whose name is Paul, is assigned himself as a media consultant for Reverend Ude and Paul is a phlegmatic person who can do everything for the money. He attempts to convert the salvation of a drowning boy to a miracle event for earning some money. At the end of the novel Liz passes away and after her death Paul states that "I've got a copy of the will only God damn question is when his half goes into her estate with this delivery delayed, you ... He went first didn't he? ...what the hell do you mean her mother's claim…" (Gaddis, 1999, p. 132).

The American Dream is the pursuit of a better life standard. Freedom, independence and self-sufficiency are among its essential aims. In this work, many actions occur as a contrast vision to the American Dream. On the other hand, this work is the depiction of the American Dream is not been achieved to the extent desired, and that all ideals turns into a nightmare with the Great Depression.

The Great Depression, in which is caused by wrong economic policies and capitalism, is about the economic hardships that come into existence after the First World War. It is known that there is a decrease in consumption in consequence of banks not lending and bankruptcy. Unemployment and poverty have increased considerably. *Carpenter's Gothic* reflects all these difficulties by giving some references to those times. The Great Depression causes some troubles such as chaotic world and class discrimination.

Chaotic describes that it is a contradiction between the different thoughts, feelings, reactions, behaviours, events or situations in which they are independent of each other. Chaotic world suggests a complex society that has some features. These features come back to haunt society. There are many emphases about chaotic world's scary description with a pessimistic view. Some problems occur as an assassination with exploiting religious in particular. "Peace is a weapon… by peace destroy many whole God damn religious awakening across the land see that?" (Gaddis, 1999, p. 112). It is explained that peace is a tool for a war in fact and the peace will destroy the religious thoughts as well. Furthermore, the war, weapon, chaos is necessary ecclesiastically. It is known that there are many different reasons that are caused a chaotic world such as violence, religion, social discrimination, and money. In this novel, these reasons are emphasized.

What is violence? Is it only about physical violence? Violence includes despiser, distantness, marital discords, utilitarianism, and dissimulation types. It is deduced from the work that there are many essential examples of violence in this work. The novel begins with a description of a severe and chaotic world.

The bird, a pigeon was it? Or a dove flew through the air… a kind of battered shuttlecock moulting in a flurry at each blow, hit into the yellow dead end sign on the corner opposite the house where they'd end up that time of day. (Gaddis, 1999, p. 2)

Religion is known with some different meanings, but it can be explained that it is a belief in a God, Gods or any creator and pray for him or them with depending in general view. Yet, religion is not only a belief, but also a tool to materialize of some personal opinion in policy most especially. Some societies depend on religion excessively and religion is used only as a bridge to arrive to the dreams by the world of politics from the media. The belief of these societies is that anyone can prove their claim by citing any holy scripture, such as the Bible. "Tell them what, tell who… I've been there, show them the fossil record and they reach for Genesis, show them war being jammed down their throats and they read you Revelation" (Gaddis, Carpenter's Gothic, 1999, p. 123). The only necessary document to take anything for gospel is the Bible.

On the other hand, one of the most significant symbol and theme of this novel is money. Money is the symbol of reality. Money is implicit in the kitchen drawer under the place mat

and realities are implicit in the American dream. Money is the only aim for the characters in this work instead of health, love, peace, or religious. “Because is always money!” (Gaddis, 1999, p. 53). They approve to save their life and protect their economic standard.

AMERICAN DREAM AND GREAT DEPRESSION

The American Dream, which claims that people will be successful and prosperous by working hard, is a common thought. It is in line with its belief that everyone can achieve their own success in society. It defends freedom and equality; it opposes the class discrimination and accepts that it does not matter where people were born, what class or religion they belong to, and what colour they are. The American Dream offers a life that is simpler, more peaceful, and more dignified, rather than being showy. Furthermore, it motivates one to make their own decisions, strive for better things, and achieve them. Nonetheless, it states that achieving all of these things requires hard work and hope.

It will be fair to say that the American Dream is in relation to the class mobility. It states that even if people's financial situation is bad and they live in poverty, it is possible that they can get rid of this bad living condition by working hard and inherit a better lifestyle to their children. However, according to the American Dream, external factors are not mentioned. If the life standard that a person wants is not came true; it is completely related to the inadequacy of that person. This expression is an attempt to make people feel inadequate for some people.

There are some American Dream symbols such as the Statue of Liberty, family structure, automotive industry, consumption. For a better comprehending of this work, it will be appropriate to refer to these symbols. The most significant symbol of the American Dream is the Statue of Liberty. According to this statue, no dream is futile and everyone has a chance to make their dreams come true where there is hope. Each piece of the Statue of Liberty represents a dream. The Crown represents seven continents and the sea, the Torch represents enlightenment for a freedom life, and the Tablet represents the Declaration of Independence. The family structure for the American Dream consists of parents, two children and one dog. It is claimed that each family lives in detached houses will make them happy. While fathers go to work in the suburb, mothers take charge about the house. On the other hand, this situation cause to the creation of some products such as washing machines, dishwashers, and dryers. Automobiles are among one of the symbols of wealth, and their price is not trouble for people. It is believed that these automobiles bring happiness, and this is one of the factors that turn the American Dream into a nightmare. Consumption is another symbol that was increasing day by day because of the increase in consumption is thought as an ideal for freedom. However, as people consumed, their debts increased and this caused them to move away from the ideal of freedom. For this reason, American Dream only stays on the minds as a dream. As Victor Lebow states that:

Our enormously productive economy demands that we make consumption our way of life, that we convert the buying and use of goods into rituals, that we seek our spiritual satisfaction and our ego satisfaction in consumption. We need things consumed, burned up, worn out, replaced and discarded at an ever-increasing rate. (Lebow, 1955, p. 3)

Contrary to American Dream, people strove to acquire material possessions rather than a better life. Feelings such as happiness and peace have begun to depend only on matter. Because of this, many people have gotten more than they need and have become wasteful beings. This extravagance and consumption frenzy is also known as one of the causes of the Great Depression.

The Great Depression is the worst economic collapse to occur between 1929 and 1939. Due to this depression, many people become unemployed, have to sleep on the streets, and all hopes of the people are lost. There are also many reasons that cause the Great Depression such as

the stock market crash, collapse of world trade, politics, bank failures, mismanagement of the economy, collapse of consumer supply, and worries. These problems cause some problems such as unemployment and poverty. People spill out into the streets because they cannot find a job for surviving, and so they lose all their hopes. “How can you scare a person who can feel hunger not only in his own stomach, but also in the bellies of his children? You can't scare... that man has now known the fears beyond all fears” (Steinbeck, 2015, p. 291). This novel is about all these problems and hopelessness.

CONVERSION INTO AMERICAN NIGHTMARE

Chaotic World

It is known that there are many reasons that cause to the chaotic world such as technology, violence, religion, class discrimination, economic collapse, different languages, racism, sexual discrimination, different world viewpoints, and quarrel with artificial intelligence, diseases, power hunger and levels of leadership. Briefly, goals of these reasons are about human nature for the will power. William Gaddis tries to explain his thought about the life order in America and American Dream with some themes as economic power in this work.

On the other hand, some discrepancies are recognized in this work. It is a huge contradiction and does not make the grade. Unemployment, destituteness, and unsoundness increase consistently in this work. Liz is the daughter of a wealthy family, yet she does not have any job. Furthermore, Liz is at home which is a full of gothic elements all day long and she only should pick up the telephone from her husband’s friends or cooperation; and should wait her husband to cook for him; should answer his questions about the phone calling and should affirm whatever he states. It causes some trouble in her mind and it is a type of chaos in the brain and soul. Paul is a media consultant and has an itching palm. He does not mention anything except of money. Liz goes to the hospital almost every day for the indemnity and for her health because she is sick and has dizziness. It is not a problem for Paul; everybody has some dizziness and it is a normal situation for him. For this reason, this event is etched on her memory and creates some chaotic thoughts in her mind. She loves Paul; but she knows that Paul does not love her, he is next her for money and an ease lifestyle. Because of this apathy of her husband, she cheats on her husband with McCandless who is mystic Landlord. It is not comprehended whether McCandless is a lover who comes to house for filling Paul’s shoes or a lady killer who taking the occasion. Therefore, these events create some chaotic atmosphere.

Conversion into a nightmare of American Dream takes place in some small print such as benefit of the United States. “We must face up at last to this conspiracy casting the shadow of evil over the face of mankind, preserve the nation's honour, pledge ourselves unflinchingly to defend the vital interests of the United States…” (Gaddis, 1999, p. 122). People should fight for benefit of their country even if they are killed, their families are killed, or their lives are destroyed. The only essential thing is to exist for the country’s benefit. It is a contradiction to American Dream. For, it claims the people’s power, benefit, and equality. When people discover this condition, they create a chaotic atmosphere to reach their personal dreams such as this work. Paul tries to achieve his personal dreams like being a wealthy man, yet politic world and media put salt on Paul’s tail; and this becomes the beginning of the chaotic world thoughts.

America is a multilingual and multicultural country and these multilingualism and multiculturalism disorder the society system. “Gaddis’s portrayal of gothic America openly ridicules such nostalgic modes of thinking. Instead, he breaks down mythic perceptions of America by presenting it as a cacophonic and sometimes merciless gothic land” (Jameson, 2009, p. 314). It creates some chaotic atmosphere and the author reflects these complexities to his novel. Liz hires a Maid and this woman is French. They communicate with each other in both of languages. Liz attempts to explain that she asks to the Maid is coming in the next

week, but the Maid does not catch her drift and this situation constitute miscommunication. They have difficulty in understanding each other because of their different mother tongue. This is also a factor for chaos.

Violence is not only a physical mark on the body, but also a psychological barrier on the soul. The biggest psychological barriers are seen in the family life. Family life is known as a communicational world between the warm-hearted people. It is seen that there are not any communication or an addiction between Paul and Liz who are a married couple. Therefore, it is a big violence for Liz in particular. For, she has a try to communicate with her husband, but he only asks some questions about the phone calling. He does not listen to his wife, and also accuses her for not listening and punishes her. Liz feels herself as a depressed and worthless person. Liz goes all out for making him happy and value. She explains her brother, whose name is Billy, how she is happy with Paul who loves and cares her. Liz refers Paul as a power and successful person in his job. Her brother does not believe her and indicates this feeling roughly. He tries to convince her to escape and to get rid of him. For all that, she waits Paul. This case is like American Dream, because both of them assure an independent, free, successful, equal, peaceful, and power world. Moreover, both of them are disappointed.

The addiction and loyalty of Liz does not take long. In the beginning of novel, Liz believe that something will be better when their economic condition changes, but she is tired of waiting and has intercourse with their landlord, McCandless. And it is seen as a symbol of American Dream's destructive and indicates the forgery. For this reason, it can be found out that violence is an important reason for destructive of anything.

Racism is another type of violence in this novel. Discrimination of people with their colours or religions is seen in the novel. For instance, Paul explains his racist opinions with this sentence "He gets it he's got as much chance to win as the tar baby" (Gaddis, 1999, p. 44). Tar baby is a racist word that is used for humiliating a black person. Paul describes the person as an insignificant, ineffective and invisible person. It is about colour racism.

In the novel, people are discriminated as their religious such as Buddhism. "Your brother and his greasy buddhists same God damn thing" (Gaddis, Carpenter's Gothic, 1999, p. 54). Paul describes that the only religious, which is worth adoring, is Christianity. All of the other religions in the world are a fallacy but it is only a way for reaching his dreams about economic conditions.

There are many different religious in the world and everybody is free to live their religion. Yet, people are not freedom because of some problems that exist in the society. Some people in the society try to impose on the norms of their own and they do not accept the other's values and do force to change. These values are changeable from one society to another society. Buddhists are also an atheist belief. People in this novel do not respect to Buddhists.

For in his infinite wisdom and mercy he had taken up little Wayne in a pure unblemished state, uncorrupted by the filth that abounds in our libraries and motion picture houses, the atheist doctrine of evolution that has transformed our classrooms into altars of secular humanism, and the slaughter of a million and a half innocent unborn children in our abortion hospitals throughout the land. (Gaddis, 1999, p. 45)

In the novel, Paul indicates to religion's ineffectiveness when he converse with Liz about Reverend Ude's report. "Nobody knows where in hell the last nickel went, why Ude says it's God's money in the ad he can't…" (Gaddis, 1999, p. 107). Money is the property of individuals, not God.

Different religions, languages are constituent of world at unity. Disrespectful words and behaviours against different languages and religions are used in this novel to reveal William Gaddis's thoughts and some reference to American society and norms.

Money is a vital need for economic power. Everybody depends on money that is a vital tool for surviving. In this novel, money is essential not as a tool but as an aim. Paul is a symbol for

economic greed; he exploits his wife for money, for economic power, for being wealthy. He asks Liz why she uses the money, hires a Maid, and gives her money to her brother. She does not deserve to spent her money, Paul decided how much money she spends, and he tells that she should wait for the right time to arrive to a better economic condition. He uses her healthy problems as a chance of and tells she should see a doctor, show purple spot on her shoulder and qualify half millions dollar without any question about general state of health.

In fact, Paul is married Liz for her money, and this is remarked in the novel by her brother with these words: "He married you for money and makes you feel guilty for having it so he blows it…" (Gaddis, 1999, p. 50). Liz is not a dignified woman for Paul. He do not know how a man cares a woman, he only has an itching palm. He loves everyone who has money. It is clearly seen in the beginning and ending of the novel. Paul tells Liz that he has always been crazy about the back of her neck in the beginning of the novel and he dictates the same sentence to Edie, who is Liz's wealthy friend, after Liz's death in the end of the novel.

AMERICAN DREAM AND CONVERSION INTO A NIGHTMARE

Many of the life styles that were ensured in the American Dream are described differently in the *Carpenter's Gothic*. This novel is a yearning for the American Dream and a critique for the Great Depression. For instance, some essential themes such as freedom and independence in the Statue of Liberty, which is also important for the American Dream, are depicted in this novel with a more pessimistic way. Liz is not a free woman and she has to do some responsibilities, which were given by her husband, such as the cooking, answering the phones, communicating with the visitors and informing her husband about all of these events, and particularly discussing some topics that her husband wants to talk about. Paul is not also a free man, because the media is the world over. The media affects his efforts. Media, as an external factor, is also a contradiction to the American Dream. According to the American Dream, there are no external factors in the world and the failure is only because of the person's own inadequacy.

Class discrimination also appears as the racism in the novel. This racism is depicted as religious or chromatic. Paul often tells some bad words to the blacks or Buddhists while communicating with Liz. Although Liz tries to prevent this situation, she cannot be successful. This symbolizes the failure of the American Dream in society.

Contrary to the family structure in the American Dream, this novel only has Liz and Paul as a family. Yet, this is not suitable for the family structure of American Dream that consist of parents, 2 kids, and a dog. She has a sexual intercourse with McCandless and it is also a betrayal of the happy family structure that the American Dream portrays. The mansion, which they live in as a tenant, is a contradiction as well. It is depicted as a dark, dusty and gothic house in a secluded place, instead of the white fenced houses of the American Dream.

Unlike the stylish cars of the American Dream ideal, it is used the broken, without air-conditioned pickup trucks in the novel. There is not any conversation about buying a more expensive car. Because, this novel is a work which is donated the full of economic inadequacies. Paul constantly criticizes Eddie's car and her lifestyle. For, he does not have the economic power to take it. It is a symbol to deduce the troubles of poverty.

Consumption is one of the most essential elements in the novel. According to the American Dream, freedom is to buy what you want; there are no new items that are received in this work. All piece of furniture in the house are the owner's, the clothes are old, and the kitchen utensils are not enough. It is also clear that the furniture is not given importance. The only purpose is to survive. Towards the end of the work, the television in the bedroom is also stolen. This is another version of the nightmare. Although Liz realizes this case, she does not stop it. This indicates that the nightmare cannot be prevented. Almost every event symbolizes the economic collapse. Pickup trucks are broken, cannot be repaired; the house is in ruins, but

they have to live there; the rooms are dirty, but they cannot hire a good cleaner. They do not buy any dish they desire and they only buy some foods in which they are cheaper. Liz often burns these while cooking; but they do not throw it away. For, they cannot choose but eat them.

Unwashed dishes and laundry are other symbols. Washing machines and dishwashers were used to alleviate women's workload in the American Dream, but the word of 'machine' is not mentioned in this work. Liz does not even think about washing the dirty laundry in the bathroom. This case does not discomfort her. All of these themes are the effects of the Great Depression and about the turning a nightmare of the American Dream. The characters are symbols that are used to describe how the American Dream is turning to a nightmare.

CONCLUSION

In the *Carpenter's Gothic*, which is written by William Gaddis, is based on the lifestyle of a married couple, and it is reflected how the American Dream has turned into a nightmare thanks to this work. Almost every element that pledged in the American Dream has been critically mentioned. The cliff between the American Dream and *Carpenter's Gothic* is considerably clear. Moreover, The Great Depression is also described in the chaotic world in the novel in terms of some themes such as religion, violence, monetary pressure and class discrimination through the work. *Carpenter's Gothic* that was written with regard to the American dream is a criticism that reflects all the wishes and hopelessness of the society.

In a way, the new Carpenter's Gothic is a Hegelian synthesis of the earlier books- the golden abundant narrativity of The Recognitions vitalized by the acerbic agonic vernacular of JR. Carpenter's Gothic is a book of bothness- for America has never understood alternatives, Kierkegaard, the Flood. America is a Both/And kind of place, never and Either/ Or- our fondest dream is to be everyone. A book? A book is an everything, a totum, a final analysis, monument, seed, both leagues, world series, nothing left out. A book is Noah's Ark, and two by two they come aboard- word and gesture, cliché and profundity, the ear and the mind. (Kelly, 1985, p. 239)

In this respect, this research expresses William Gaddis's criticism of all these issues. All the characters in the novel are symbols that are used for these criticisms. William Gaddis emphasizes what the people's consumerism resulted throughout the novel. *Carpenter's Gothic* is a work that is created to comprehend both the American Dream and the Great Depression.

WORKS CITED

Bradbury, M. (1985, 07 07). *The House That Gaddis Built.* Retrieved 01 01, 2024, from The Washington Post: https://www.washingtonpost.com/archive/entertainment/books/1985/07/07/the-house-that-gaddis-built/a913f401-bc69-4153-8da9-8a99b3614107/

Gaddis, W. (1993). *JR.* New York: Penguin .

Gaddis, W. (1999). *Carpenter's Gothic.* New York: Penguin Classics.

Jameson, M. L. (2009). The Hounted House of American Fiction: William Gaddis's Carpenter's Gothic. *Roman Çalışmaları*, 314-329.

Kelly, R. (1985). Carpenter's Gothic by William Gaddis. *Conjunctions*, 238-242.

Lebow, V. (1955). Price Competition in 1955. *Journal of Retailing*, 3.

Stave, G. (2007). *Literature, Moderns, Monsters, Popsters and Us.* Italy: Pari Publishing.

Steinbeck, J. (2015). *Gazap Üzümleri.* İstanbul: Sel Yayıncılık.

CULTURAL RITE OR HUMAN RIGHT: FEMALE GENITAL MUTILATION AND EMECHETA'S PERSPECTIVE

Asst. Prof. Dr. Eren BOLAT
Hitit University, School of Foreign Languages

Colonialism, a historical phenomenon characterised by the systematic domination and exploitation of African societies by foreign powers, had a profound and persistent impact on the continent. This colonial period has caused to myriad of social, religious, cultural, and economic challenges that continue to shape the continent today. While the negative consequences of colonialism have been felt by all members of African societies, African women have often endured disproportionate impacts. One particular challenge faced by African women, particularly those constrained by traditional gender roles, is the practice of female genital mutilation (FGM). In many African countries, FGM has long been practised as part of their culture. For African societies, circumcision is a passage and is often considered a prerequisite for marriage. On the other hand, the issue of FGM, which has a serious cultural significance for the local community, has often been characterised as barbaric and inhumane by Westerners. However, Nigerian writer Buchi Emecheta, the focus of this study, approaches this issue from a divergent viewpoint. She regards it as an element of their culture and believes that women should have the autonomy to choose whether or not to practice this tradition, free from coercion or societal pressures. With a neutral and even partially supportive attitude, she conveys this perspective to the reader in her works *Double Yoke* (1982) and *The Rape of Shavi* (1983). Accordingly, this study aims to examine Buchi Emecheta's perspective on FGM with reference to the aforementioned works by harmonising it with secondary sources on FGM.

Keywords: Female Genital Mutilation, African Women, Human Rights

SPEAKING SKILLS IN BUSINESS COMMUNICATION

Mardieva Dilrabo
Samarkand State University of Architecture and Civil Engineering, Department of Uzbek Language and Literature. Samarkand, Uzbekistan
ORCID ID: https://orcid.org/ 0009-0003-4821-7145

ABSTRACT

Abstract: The article is about the need to teach language forms of business communication, the need to improve the linguistic competence of persons entering into social and legal relations, guiding people's actions, as linguistic competence becomes an indispensable component of general professional training of managers, municipal employees, assistants, managers of all levels in market conditions. Business communication is the most widespread type of social communication. It is the sphere of commercial and administrative-legal, economic-legal and diplomatic relations.

The ability to successfully conduct business negotiations, correctly compose the text of a document, and work with documents are the most important components of a decision-maker's professional culture.

Low speech culture is directly related to the low efficiency of meetings, negotiations, and the paralysis of laws, which are often formulated in such a way that they simply cannot be implemented.

Speech culture is an economic category. Highspeech culture and a developed economy in advanced countries are inseparable and interrelated. Conversely, the low speech culture of a society determines the appropriate level of development and efficiency of the economy.

The specificity of business communication lies in the fact that the collision, interaction of economic interests and social regulation is carried out within the legal framework. Most often, people enter into business relationships in order to legally formalize their interaction in a particular area. The ideal result of interaction and legal registration of relations is partnership relations built on the basis of mutual respect and trust.

Oral and written business speech differ to a greater extent: both forms of speech represent systematically different types of the Russian literary language. If business written speech is an official business style of speech, then oral business speech is different forms of hybrid style formations.

Key Words: Business communications, productive thinking, quote, anticipation, summary, aspect, adjustment.

DOĞANIN İKLİMSEL MÜFREDATI İLE İLGİLİ UYARICI ATASÖZLERİ: TÜRKÇE KÜRTÇE VE İNGİLİZCE ATASÖZLERİNDEN KARŞILAŞTIRMALI BİR İNCELEME

WARNING PROVERBS ABOUT NATURE'S CLIMATIC CURRICULUM: A COMPARATIVE STUDY OF TURKISH, KURDISH AND ENGLISH PROVERBS

Doç. Dr. Memet Metin BARLIK
Van Yüzüncü Yıl Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili ve Edebiyatı Ana Bilim Dalı

Pınar KAVAK
Yüksek Lisans Öğrencisi Van Yüzüncü Yıl Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili ve Edebiyatı Ana Bilim Dalı

ÖZ
Tabiatın iklimsel müfredatı günümüzde yaşayan toplumlar kadar eski toplumları da etkilemiş olmalı ki uzun soluklu deneyimlerden yola çıkılarak söz konusu müfredat ile ilgili veciz sözler (atasözleri) söylenmiş, böylece takip eden nesillere didaktik bilgiler miras bırakılmıştır. İklimle ilgili atasözleri bu arşivsel folklor dağarcığının içinde yer almaktadır. Nesilden nesile , modern dünyaya kadar ulaşan iklim içerikli atasözleri bugün bile bizlere yol göstermektedir. Bu çalışmanın amacı Türkçe, Kürtçe ve İngilizce atasözleri dağarcığından seçilen iklim içerikli atasözlerini karşılaştırmak, aralarındaki farklılık ve benzerlikleri inceleyerek farklı toplumların iklim ile ilgili uyarı ve mesajlarını belirlemektir. Sonuç olarak, ortak atasözlerinden hareketle, farklı toplumların iklimsel döngü ile ilgili ne gibi ortak kaygılarının olduğu ve aktarılan uyarıcı ve didaktik mesajlardan, ne gibi tedbirlerin alınması gerektiğinin örneklendirilmesi hedeflenmektedir.
Anahtar Kelimeler: İklim, atasözleri, Türkçe, Kürtçe ,İngilizce

ABSTRACT
The climatic curriculum of nature must have influenced ancient societies as well as contemporary ones,and long-lasting experiences have led to creation of proverbs about climatic curriculum; thus bequeathing didactic knowledge to succeeding generations. Proverbs about climate are part of above mentioned repertoire of archival folklore. The proverbs about climate, which have been passed down from generation to generation to the modern world, guide us even today. This study aims to compare climate-related ancient sayings of folk-wisdom selected from the Turkish, Kurdish and English proverbs, and to identify the climate-related warnings and messages of different societies by examining the differences and similarities between them. As a result, examining the common proverbs on climate from different societies, it is aimed to analyze and exemplify the common concerns of people about the climatic cycle and the recommended precautions that should be taken depending on from the warning and didactic messages conveyed via proverbs.
Keywords: Climate, proverbs, Turkish, Kurdish ,English

"THE IMPACT OF TEACHING APPROACHES AND SCHOOL-FAMILY COLLABORATION"

Dr. Adriana QAFA
"Barleti", University, Tiranë,
Orcid Id: 0009-0006-1783-4249

Dr. Arbana ZHAPAJ
"Ismail Qemali", University, Vlorë
Orcid Id: 0009-0000-3766-1257

Abstract
This research explores the impact of teaching approaches and school-family collaboration on improving students' academic performance and overall development. Contemporary teaching methods, including collaborative and project-based learning, offer innovative alternatives to traditional models, promoting a more engaging and inclusive learning environment. In this context, the partnership between educators and families plays a crucial role in addressing students' individual needs and ensuring consistent educational support.
The research underscores the importance of effective communication between parents and teachers in building strong, sustainable partnerships. Activities such as parent-teacher conferences, informational seminars, and engagement in extracurricular activities are identified as key strategies for enhancing academic outcomes, reducing behavioral issues, and boosting students' self-esteem. Active parental involvement is also emphasized as essential in fostering a holistic approach to education.
Furthermore, the study explores challenges to collaboration, such as time constraints, cultural and social barriers, and limited financial resources. Strategies to overcome these challenges include using technology for improved communication and organizing training sessions for parents to increase their participation in their children's education.
The findings indicate that a strong and enduring school-family partnership significantly contributes to improved student engagement and academic success. To achieve sustainable and inclusive growth, it is necessary to strengthen these relationships through transparent, coordinated, and collaborative approaches that address the needs and expectations of all stakeholders involved.
Key words: teaching approaches, school-family collaboration, parental involvement, academic performance, holistic development

Introduction

The relationship between teaching approaches and school-family collaboration has become a focal point in contemporary educational research. In a rapidly changing world, traditional teaching methods are increasingly being supplemented by innovative, student-centered practices that encourage active learning and greater student involvement. These approaches, such as project-based learning (PBL) and collaborative learning, promote critical thinking, creativity, and teamwork. At the same time, effective collaboration between schools and families is crucial for maximizing student success, as both parties play complementary roles in the educational process. This paper aims to explore how modern teaching strategies and strong school-family partnerships influence academic achievement, behavioral development, and student well-being.

Study Aims and Objectives

The primary aim of this research is to explore the impact of various teaching methods—especially collaborative and project-based learning—on students' academic performance. Additionally, the study investigates how school-family collaboration supports these teaching approaches and contributes to students' overall development. The research focuses on identifying strategies that foster strong relationships between educators and parents, as well as the challenges that may prevent effective collaboration.

Literature Review

Innovative Teaching Approaches

Modern teaching methods, particularly those that emphasize student collaboration and active engagement, have gained significant attention in educational circles. ***Project-based learning (PBL)*** stands out as one of the most effective approaches for engaging students in real-world problems. This hands-on learning method encourages students to work together on complex projects, thereby developing problem-solving and critical-thinking skills (Thomas, 2000). In contrast to traditional lectures, PBL allows students to explore concepts in depth, ask questions, and contribute their own perspectives. As a result, students become more motivated and invested in their learning.

Similarly, ***collaborative learning*** focuses on students working together in groups to complete assignments or solve problems, which fosters teamwork and communication skills. By engaging in collaborative tasks, students can learn from one another, develop empathy, and gain insights that may not arise in solitary learning environments (Johnson & Johnson, 1994). These approaches, in combination, have shown to improve student performance across various disciplines, particularly those that require creativity and analysis.

The Role of School-Family Collaboration

The involvement of families in the educational process is a well-documented factor in students' academic success. Epstein's (2001) work on school-family-community partnerships highlights the critical role that parents play in supporting their children's education. She identifies six types of parental involvement, including parenting, communication, volunteering, learning at home, decision-making, and collaborating with the community. When parents are involved, students tend to perform better academically, exhibit fewer behavioral issues, and experience greater psychological well-being.

Moreover, research by Hoover-Dempsey and Sandler (1995) indicates that parental engagement is most effective when parents understand how they can support their children's learning, whether through attending school meetings, providing a conducive home environment, or being actively involved in school activities. Strong partnerships between parents and teachers also help create a consistent support system for students, ensuring that they receive guidance both at home and at school.

Methodology

Research Design

This study adopts a qualitative research design to explore how teaching approaches and school-family collaboration affect student outcomes. Data collection involved ***semi-structured interviews*** with 20 teachers, 15 parents, and 10 school administrators from schools where project-based learning and collaborative learning techniques were being implemented. Additionally, the researchers conducted ***classroom observations*** in five different schools to assess the actual use of these teaching methods and to observe how school-family collaboration unfolded in practice.

Data Collection

The interviews aimed to gather insights into the experiences of both teachers and parents with teaching strategies and school-family collaboration. Key areas of focus included:

- The impact of teaching strategies like PBL and collaborative learning on student engagement and performance
- The role of parents in supporting students' learning
- Effective methods for fostering communication between schools and families
- Barriers to school-family collaboration

Classroom observations provided contextual data on how collaborative learning was implemented and how teachers interacted with students and parents during conferences or school events.

Data Analysis

The data were analyzed using ***thematic analysis*** to identify recurring patterns and themes related to teaching approaches, parental involvement, and school-family collaboration. Key themes were categorized, and connections between these themes were explored to better understand how each element influenced student outcomes.

Results and Discussion

Impact of Teaching Approaches

The results from both interviews and observations revealed that students exposed to collaborative learning and PBL approaches were more engaged and showed greater academic achievement. Teachers reported that these methods encouraged active participation, fostered teamwork, and helped students develop critical thinking skills. Students enjoyed the hands-on nature of these approaches, which made learning more relevant and applicable to their lives. They were also more motivated to work on projects and solve real-world problems collaboratively.

Teachers observed that these innovative teaching methods promoted an environment where students could take ownership of their learning. In contrast, students in more traditional classrooms, where lectures dominated, appeared less engaged and less motivated. These findings align with research suggesting that student-centered approaches lead to better academic outcomes and increased student satisfaction (Thomas, 2000).

Role of School-Family Collaboration

Parental involvement emerged as a crucial factor in enhancing academic outcomes. Parents who actively participated in school events and maintained regular communication with teachers were better able to support their children’s academic progress. Teachers highlighted that parent-teacher conferences, in particular, provided an opportunity to align on academic goals and address any challenges the students might be facing. This open communication between home and school helped foster a consistent, supportive environment for students.

However, barriers to effective collaboration were also identified. Time constraints were a major challenge, with many parents unable to attend meetings or school events due to work commitments. Furthermore, cultural and language differences created additional hurdles in communication. Despite these challenges, many parents expressed a desire to be more involved, and schools that used digital communication platforms to keep parents informed saw higher engagement levels.

Overcoming Barriers to Collaboration

To address these challenges, several strategies were suggested. Schools that employed technology, such as parent portals or email newsletters, enabled parents to stay informed about their children's progress without having to attend in-person meetings. Additionally, offering training sessions for parents on how to support their children's learning at home was effective in empowering parents to take a more active role in their children's education. Multilingual resources and interpreters were also found to be crucial in improving communication between schools and non-English-speaking families.

Findings on the impact of teaching approaches and school-family collaboration:

1. Enhanced Student Engagement through Collaborative and Project-Based Learning

- ***Student Motivation:*** Students in classrooms that employed collaborative learning and project-based learning (PBL) showed higher levels of motivation and engagement. These methods encouraged students to take ownership of their learning, as they worked on real-world problems and engaged in active problem-solving with peers. This was in contrast to traditional lecture-based instruction, where students reported feeling less engaged.
- ***Active Participation:*** Teachers noted that students were more likely to participate in discussions, ask questions, and seek out solutions when learning was based on collaboration and projects. This active involvement not only improved their understanding of the material but also boosted their confidence.

2. Improved Academic Performance in PBL and Collaborative Learning Environments

- ***Critical Thinking and Problem-Solving Skills***: In both PBL and collaborative learning environments, students demonstrated stronger critical thinking and problem-solving skills. Teachers observed that students developed a deeper understanding of academic concepts by applying their learning in hands-on projects and group activities.
- ***Academic Achievement:*** Students participating in these innovative teaching strategies performed better on assessments and assignments compared to those in traditional learning settings. For example, students who worked on projects that connected classroom concepts to real-world scenarios showed improved test scores and assignment outcomes.

3. Strong School-Family Partnerships Enhance Academic Success

- ***Parental Involvement***: Active parental involvement, such as regular communication between teachers and parents, was identified as a key factor in students' academic success. When parents participated in school activities, such as parent-teacher conferences and volunteering, students showed improved academic outcomes.
- ***Holistic Support***: Parents who engaged in supporting their children's education at home—by helping with homework, fostering a conducive study environment, and reinforcing positive attitudes toward learning—helped to build a consistent support system that positively influenced academic performance and behavior.

4. Positive Impact on Student Behavior and Self-Esteem

- ***Reduction in Behavioral Issues:*** Teachers reported that students whose families were actively engaged in school-related activities exhibited fewer behavioral issues in class. This was particularly evident in schools where strong communication between home and school was established, ensuring that students had a consistent approach to learning both at home and in school.
- ***Boost in Self-Esteem:*** Both teachers and parents observed that students who had their cultural identities and personal experiences reflected in the curriculum (through PBL or

culturally responsive methods) felt more valued. This led to higher self-esteem and a greater sense of belonging in the classroom.

5. Challenges to Effective School-Family Collaboration

- ***Time and Availability***: One of the major challenges identified was the lack of time for both parents and teachers to engage effectively due to work commitments, which made scheduling regular meetings difficult. This hindered the formation of meaningful relationships between teachers and parents.
- ***Cultural and Language Barriers***: In schools with diverse populations, cultural and language differences created additional barriers to communication. Parents from non-English speaking backgrounds often faced challenges in understanding school communications and participating in events.
- ***Financial Constraints***: Limited financial resources in some schools were also identified as a barrier to creating programs or events that would foster stronger parent involvement, particularly for low-income families who struggled to attend events that required transportation or additional costs.

6. Technology as a Bridge to Overcome Collaboration Barriers

- ***Digital Communication Tools***: Schools that adopted technology, such as parent portals, email updates, and online meeting platforms, found that it helped bridge the communication gap between parents and teachers. Digital tools allowed parents to stay informed about their children's progress and engage with teachers without requiring in-person meetings, which improved the frequency and quality of communication.
- ***Increased Parent Engagement:*** The use of technology also enabled parents to actively engage with their child's education, even if they were unable to attend meetings in person. This included accessing assignments, grades, and teacher feedback through online systems.

7. Empowerment Through Parental Education and Training

- ***Parent Training Programs***: Many schools found that offering training sessions for parents on how to support their children's learning, both at home and in the classroom, was an effective strategy. Parents who received guidance on how to assist with homework, foster critical thinking at home, and create a positive learning environment were better equipped to contribute to their children's academic success.
- ***Multilingual Resources***: Schools that provided multilingual resources and translators noted an increase in parent participation, particularly among non-English-speaking families. This enabled them to better understand the curriculum and contribute to their children's education more effectively.

8. Sustainability and Long-Term Impact

- ***Enduring School-Family Relationships***: The study indicated that sustained and well-coordinated collaboration between schools and families led to long-term benefits, including ongoing academic success and behavioral improvements. These relationships, built on trust and open communication, were critical in ensuring continuous support for students, even as they advanced through their academic careers.
- ***Inclusive Growth:*** Schools that adopted coordinated, transparent, and inclusive strategies for school-family collaboration saw better overall development in students, as they were supported both in school and at home. This holistic approach promoted academic achievement, emotional well-being, and social development.

Conclusion

The findings of this study highlight the transformative impact of collaborative and project-based learning on student engagement and academic achievement. When combined with strong school-family partnerships, these teaching approaches foster a more inclusive, supportive learning environment. Active parental involvement significantly enhances student performance, while overcoming barriers such as time, cultural differences, and financial constraints through technology and training can further strengthen these relationships. Ultimately, a coordinated approach between innovative teaching methods and robust school-family collaboration is essential for promoting sustainable academic success and holistic student development.

Acknowledgements

I would like to express my sincere gratitude to all those who contributed to the completion of this research paper.

First and foremost, I extend my deepest appreciation to the educators, parents, and school administrators who participated in this study. Without their willingness to share their experiences and insights, this research would not have been possible. Their commitment to fostering positive educational environments and their dedication to student success were invaluable in shaping the findings of this paper.

A special thank you to the research participants who provided their time and thoughts for interviews and observations. Their contributions helped to ensure the accuracy and depth of the findings.

Finally, I am grateful to my family and friends for their constant support and understanding. Their belief in my work and their patience during the course of this project provided me with the strength and motivation to complete this paper.

Thank you all for your invaluable support in making this research possible.

Conclusion

This study demonstrates that innovative teaching strategies, such as collaborative learning and project-based learning, can significantly enhance student engagement and academic success. Equally important is the collaboration between schools and families, which plays a critical role in supporting students' development. Open, consistent communication between parents and teachers ensures that students receive the guidance and support they need to succeed. Although challenges such as time constraints and cultural differences exist, strategies like utilizing technology and offering parent training can mitigate these barriers and foster stronger partnerships. For sustainable academic success and holistic student development, it is essential to prioritize both effective teaching methods and robust school-family collaboration.

References

1. Bryk, A. S., & Schneider, B. (2002). *Trust in schools: A core resource for improvement*. Russell Sage Foundation.
2. Castro, A. J., & Alonzo, D. (2017). Exploring the role of culturally responsive teaching practices in increasing student engagement. *Journal of Teacher Education*, 68(4), 451-463. https://doi.org/10.1177/0022487117713935
3. Epstein, J. L. (2011). *School, family, and community partnerships: Preparing educators and improving schools* (2nd ed.). Westview Press.
4. Garcia, S. B., & Guerra, P. L. (2004). *Deconstructing deficit language: A framework for understanding the cultural context of parent-teacher partnerships*. Journal of Educational Psychology, 96(3), 531-544.

5. Henderson, A. T., & Mapp, K. L. (2002). *A new wave of evidence: The impact of school, family, and community connections on student achievement*. Southwest Educational Development Laboratory.
6. Ladson-Billings, G. (1994). The dream keepers: Successful teachers of African American children. *Jossey-Bass.*
7. Mapp, K. L. (2003). Having their say: Parents describe why and how they are engaged in their children's learning. *School Community Journal*, 13(1), 35-64.
8. Miller, S. S., & Endo, H. (2011). Exploring project-based learning: A case study in K–12 classrooms. *International Journal of Educational Research*, 50(6), 412-421.
9. Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
10. Hoover-Dempsey, K. V., & Sandler, H. M. (1995). Parental involvement in children's education: Why does it make a difference? *Teachers College Record*, 97(2), 310-331.
11. Johnson, D. W., & Johnson, F. P. (1994). *Joining together: Group theory and group skills* (5th ed.). Prentice Hall.
12. Thomas, J. W. (2000). *A review of research on project-based learning*. Autodesk Foundation. Retrieved from https://www.bie.org

EXPLORING THE RELATIONSHIP BETWEEN INSPIRATIONAL LEADERSHIP AND STUDENT OUTCOMES: THE MEDIATING INFLUENCE OF TEACHERS' ENGAGEMENT & EFFICACY

Nawal Musa Mohammed
King Khalid University- English Department

Abstract
The main aim of the current study was to identify the relationship between inspirational leadership and student outcomes in secondary schools in the Kingdom of Saudi Arabia through the mediating role of teacher engagement and efficacy. To achieve the objectives of the study, the researcher used the descriptive approach based on a questionnaire as the main instrument for collecting data from the study sample. A random sample was chosen from school teachers and leaders working in secondary schools in the Kingdom of Saudi Arabia. The obtained data were analyzed using IBM Amos V.28 to identify the relationships between independent, dependent, and mediating variables.

FEMINEN WORLD IN *HOUSE MADE OF DAWN* BY N. SCOTT MOMADAY

Doç. Dr. Memet Metin BARLIK
Van Yüzüncü Yıl Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili ve Edebiyatı Ana Bilim Dalı

Sümeyye TİRPAN
Yüksek Lisans Öğrencisi Van Yüzüncü Yıl Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili ve Edebiyatı Ana Bilim Dalı

Abstract
House Made By Dawn is a novel which was written in 1968 and was awarded with the Pulitzer Prize. In this novel, the story of a native boy, Abel, who returns from WWII and his struggle in adopting his environment is depicted. There are many symbols representing social and political issues at that time in America. First of all a short political and social background of the period and society along with a short summary of the book will be given to understand the context better. The challenges Abel faces in fitting into society, his past and present are influential examples of the problems seen during the time among American society. This study aims to examine the feminine world around Abel, the relations he built with female characters, especially Milly, Angela and Francesca. It is also aimed to discuss what these three women may represent in Abel's life. Although it is written mostly from the male perspective, thanks to the female characters, Abel's character and his relation with feminine world can be examined from a female perspective.
Keywords: feminen world, Momaday, identity crisis, alienation

Öz
House Made By Dawn 1968 yılında yazılmış ve Pulitzer Ödülü'ne layık görülmüş bir romandır. Bu romanda, İkinci Dünya Savaşı'ndan dönen Abel adında bir yerlinin çevresine uyum sağlama çabası ve kimlik bunalımı anlatılmaktadır. Roman, Amerika'nın o dönemdeki sosyal ve politik meselelerini temsil eden birçok sembol içermektedir. Öncelikle dönemin ve toplumun kısa bir siyasi ve sosyal arka planı ve bağlamın daha iyi anlaşılması için kitabın kısa bir özeti verilecektir. Abel'ın topluma uyum sağlamada karşılaştığı zorluklar, geçmişi ve bugünü, Amerikan toplumunda o dönemde görülen sorunların etkili örnekleridir. Bu çalışma, Abel'ın çevresindeki feminen dünyayı, kadın karakterlerle, özellikle Milly, Angela ve Francesca ile kurduğu ilişkilerini incelemeyi amaçlamaktadır. Ayrıca bu üç kadının Abel'in hayatında neleri temsil edebileceğinin tartışılması amaçlanmaktadır. Çoğunlukla erkek bakış açısıyla yazılmış olmasına rağmen, kadın karakterler sayesinde Abel'in karakteri ve feminen dünyayla ilişkisi kadın bakış açısıyla incelenebilmektedir.
Anahtar kelimeler: feminen dünya, Momaday, kimlik bunalımı, yabancılaşma

FEMINISM AND QUEER THEORY: FROM MAINSTREAM TO MARGINALITY

Kübra Yörük
Van Yüzüncü Yıl Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili ve Edebiyatı Anabilim Dalı ORCID: 0009-0007-0527-3373

Aydın GÖRMEZ
Van Yüzüncü Yıl Üniversitesi Edebiyat Fakültesi İngiliz Dili ve Edebiyatı Bölümü
ORCID: 0000-0001-7148-9630

ABSTRACT
Feminism is an interdisciplinary study that emerged in the 1960s. Its origin dates back to ancient times. It follows a woman-oriented thought system. In a male-dominated world, the journey that began with advocating for equal status and rights between women and men has evolved into efforts for gender equality. Feminism has expanded to include efforts to achieve comprehensive gender equality, remove patriarchal systems that perpetuate discrimination, and address systemic oppression. Queer theory, which emerged after and out of feminism, is a resistant thought system against heteronormative structures. Feminism advocates women's rights against gender inequality while queer theory takes gender orientations into consideration and asks for the floor in the basis of gender equality. It makes an effort to change the societal impact of gender perception and sexual orientations that develop afterward. Similar points between feminism and Queer theory emerge by aiming at social changes. The main purpose of this study is to explain in detail the relationship between the two theories. Thus, an attempt is made to express the interaction between the two theories. In addition, this study attempts to explain the gendered structures and heteronormative situations of societies before the emergence of theories, as well as their contributions to societal changes following the theories.
Keywords: feminism, queer theory, heteronormative, patriarchy

ÖZET
Feminizm 1960'lı yıllarda ortaya çıkmış bir disiplinler arası çalışmadır. Kökeni daha eskilere dayanmaktadır. Kadın odaklı bir düşünce sistemi izlemektedir. Erkek egemen dünyada kadın ve erkek arasında eşit statü, hak savunuculuğuyla başlayan yolculuk toplumsal cinsiyet eşitliği çabasına ulaşmıştır. Queer teoride feminizm sonrası ortaya çıkmış heteronormatif yapıya karşı direnişsel düşünce sistemidir. Feminizm toplumsal cinsiyet eşitsizliğine karşı gelen kadın hakları savunuculuğunu yapmaktadır. Feminizm, kapsamlı toplumsal cinsiyet eşitliğini sağlama, ayrımcılığı sürdüren ataerkil sistemleri ortadan kaldırma ve sistemsel baskıyı ele alma çabalarını da içerecek şekilde genişledi. Queer ise cinsiyet yönelimlerini göz önünde bulundurur ve toplumsa cinsiyet eşitliğinde söz hakkı ister. Toplumsal cinsiyet algısını ve cinsel yönelim sonrası gelişen cinsel kimliklerin toplumsal üzerindeki etkisinin değiştirilmesi üzerine çalışma sarf eder. Feminizm ve Queer teori arasında ki benzer noktalar toplumsal değişmeler hedeflenerek ortaya çıkar. Bu çalışmanın temel amacı, iki kuramın birbiriyle olan ilişkisini detaylandırarak anlatmaktır. İki kuramın birbiriyle olan etkileşimi böylelikle ifade edilmeye çalışılmıştır. Bu çalışmada kuramlar meydana çıkmadan önce toplumların cinsiyetçi

yapıları ve heteronormatif durumları ve kuramlar sonrasında toplumsal değişimlere olan katkıları açıklanmaya çalışılmıştır.
Anahtar kelimeler: feminizm, queer teori, heteronormatif, ataerkillik

INTRODUCTION

Queer theory developed in parallel with the growth of feminism in the 1980s. It focused on encompassing a broader range of gender and sexual identities. Conventional wisdom is challenged by queer theory, which also encourages acceptance and inclusion of diverse gender identities and sexual orientations. Scholars and cultural leaders have contributed to the growth of this movement.

Queer theory and feminism share common goals of challenging oppressive systems and advocating for equality. The specific methodologies and focuses of both theories differ. Queer theory leads to a more inclusive understanding of identity and expression, but feminism primarily addresses the systemic inequalities women face. This encompasses a broader range of gender and sexual identities. The historical foundations of both movements highlight how social justice advocacy has evolved over time and how they are interconnected.

Queer theory and feminism challenge authoritarian regulations. Queer theory supports a more inclusive concept of identity and expression by accepting a wider range of gender and sexual identities. At the same time, when it comes to feminism, we only focus on the systemic injustices that women experience.

In this study, it is attempted to explain the sexist structures and heteronormative situations of societies before the emergence of feminism and queer theories and their contributions to social changes after the theories.

FEMINISM

The word feminism, etymologically derived from the Latin word “femine”, meaning woman, emerged in the 1960s. It is a movement created by women who, in the changing world after the war, seek to break free from the pressures brought by a patriarchal society, aiming for freedom of rights and the benefits of a democratic structure. It has been a movement of women who initially gained the right to vote and gradually, advocated for their presence in various aspects of life similar to men. Thus, feminism has begun to penetrate every part of the human being. After the first step in politics, it is possible to encounter women in fields such as literature, healthcare, commerce, and others. Feminism, which developed in waves, then divided into types and showed developments in the struggle for women's rights expressing different views. The emergence of the word feminism in the 1960s does not imply that women were not advocating for their rights before that time. When looking at the written works of the Ancient Greeks, written by Euripides is one of the most important works in terms of feminist criticism.

A herb most bruised is woman. We must pay
Our store of gold, hoarded for that one day,
To buy us some man's love; and lo, they bring
A master of our flesh! There comes the sting
Of the whole shame. And then the jeopardy,
For good or ill, what shall that master be;
Reject she cannot: (Euripides 15).

These lines express the experiences, sufferings, oppressions, and hardships endured by women during that period. The consequences of gender inequality, the objectification of women by society, and the perpetuation of women as "something" a man should possess. Medea says that 'women have to spend a fortune to buy a man's love' and demonstrates that

women need to survive to adapt to social norms. More importantly, Medea implies that women do not own their bodies and that external force will control them. This emphasizes that women are subjected to control and sexual abuse. Medea, written centuries ago, is important for feminist criticism because it reflects women's experiences and their position in society. Considering feminism as a movement, the first wave is generally acknowledged to have occurred from the late 1900s to the early 2000s, so the works written during that period are regarded as the earliest feminist works. One of the first examples is *A Vindication of the Rights of Woman*. From the first civilizations to the present day, it has been thought that women should have equal rights and be free from oppression and in this context, women who have come to light under the name of feminism and have achieved many successes have moved forward by taking the torch of equality into their hands. Feminism appears as a perception in England with Mary Wollstonecraft's work "*A Vindication of the Rights of Women*". Feminism talks about an internal war when addressing inequality between men and women in the social context. It is an undeniable fact that the misogynist approach continues today in the works written in the Middle Ages when inequality between men and women was prevalent. Is it seen as the cruelty that Shakespeare inflicts on the character Katherine in Taming of the Shrew and Katherine's acceptance of social pressure?

KATHERINA.
The more my wrong, the more his spite appears
What, did he marry me to famish me?
Beggars that come unto my father's door
Upon entreaty have a present alms;
If not, elsewhere they meet with charity;
But I, who never knew how to entreat,
Nor never needed that I should entreat,
Am starv'd for meat, (William 163)

Is Shakespeare a misogynist? Although it is not known exactly whether these lines are social criticism or social criticism, there is a section of the church that debates whether women are even human or not, both before and after the emergence of feminism. Some believed women to be witches and thought that burning them would bring peace to the world, including certain religious figures. In Yücel Aksan's work titled *1450-1750 Yillari Arasinda Avrupa'da Cadilik*, the expressions "destroying pests" or "drying them to the roots" were frequently used among the views supporting that women were enemies because of witches. He has pointed out the marginalization of women as 'enemy,' 'evil,' and 'in need of eradication,' as well as the violent methods applied to women. From these perspectives, it is evident that feminism has brought a new breath to the sociocultural context and contributed to civilization. In the article titled *Feminizm Üzerine Genel Bir Değerlendirme: Kavramsal Analizi, Tarihsel Süreçleri Ve Dönüşümler*, it is defined that feminism as a social movement that was born in England in the eighteenth century and tries to ensure equality between the sexes by expanding women's rights; It is defined as a political approach focused on aiming to change the power relationship. Although a simple statement can be made by saying that the main purpose is to create a world where men are not superior to women in the developing world, it is a fact that human beings have not consisted of two genders since their existence. In this situation "Sex is biological. Gender is cultural." is clearly stated. Thus, feminism has shed light on finding equality for other sexual identities. (Eugenides 489).

QUEER THEORY

The emergence of queer theory took place in the 1980s. Its main purpose is to take into account the academic and socio-cultural approach at points where traditional gender norms and sexual orientations are under social pressure and the government does not care, and to express this in society, as well as the hetero identity, as well as other sexual identities and orientations. Thus, it is possible to state that feminism and queer theory are very similar. Feminism advocates for women, while queer theory extends its focus to include all genders and sexual orientations. Although queer theory initially originated in academia, the cultural context played an important role in its emergence. Activist groups opposing the government's silence against the AIDS epidemic directly influenced the development of Queer theory in the 1980s. In 1991, Teresa de Lauretis used queer for the first time in her study Queer Theory: Lesbian and Gay Sexualities. This study was published in the feminist cultural studies journal. While it was discussed queer formation and concepts, it expresses the phenomenon of gender and sexuality by basing the theory on important names such as Michel Foucault and Judith Butler, the founders of the theory. Sexuality has been at the center of politics and religion throughout history. Women started the feminist movement by saying that they were different from men. During the Victorian era, attempts to curb prostitution through political repression proved ineffective. In a study about the Victorian era on the WordPress site, it is mentioned that sexuality became a taboo. It has been published that prostitution is 1/3 of the prevalence in England. The Middle Ages provide an illustrative example of the discrepancy between the explicit discussions of sexuality in sermons delivered by priests and nuns, and their failure to uphold their vows to God despite their professions of chastity. Certain passages within Decameron of Boccaccio offer insight into this phenomenon. ‘“Alas!” said the other, what is’t thou sayst? Knowest thou not that we have vowed our virginity to God?” “Oh,” rejoined the first think but how many vows and made to Him all day long, and never a one performed..’ (Boccaccio 159). When these historical formations are examined, one may argue that they resemble feminism in that they have a historical foundation but a more contemporary theoretical identity. Terminologically, the use of gay was divided into lesbian and gay due to women feeling the difference, and it is claimed that European countries are for homosexuality added as a medical expression (inflected in the feminine). "... both sexual specifity and relevant questions of gender as well as the stigma still carried by the word homosexual, which many identify as a "medical" term. In Europe and Latin, the use of the term homosexual (inflected in the feminine) instead of lesbian has other histories and other problems.” (De Lauretisis 4). Queer can be expressed as the sum of intellectual interactions that gather all these genres under a social and social roof. To better understand the bond between Feminism and Queer, it may be the right option to go into its deep details and subheadings.

QUEER AND FEMINISM

Queer is associated with gender norms, and here it is in common with feminism to the extent expected. Feminism is an ideology that focuses on advocating for women's rights by challenging traditional gender norms; however, in recent years, it has evolved into a broader framework that includes various elements of gender activism. Feminism has expanded its framework to include areas such as gender, LGBTQ+ rights, and gender liberation. It is searched for its emergence story, Queer theory, like feminism, includes criticism of oppression and hierarchical structuring. It is possible to say that while it serves the sub-headings of feminism, it benefited from them in its formation. It is also possible to understand that the two theories came together to give birth to queer feminism. "Queer theory and feminism challenge one another and extend their potential, but together queer feminism provides the framework for a broader and therefore more inclusive deconstruction of all harmful constructions of identity relating to gender, sexuality, class, and race" (Coombs 61).

Thus, Queer theory and feminism are theories that play a major role in criticizing gender identity and heteronormative identity structure. In its initial stages, feminism followed a woman-oriented way, but in recent times, it has diversified into various branches, such as queer feminism, becoming a comprehensive movement advocating for rights across all gender identities. Queer theory emerged around the approximate time of feminism's third wave, aiming for a broader call to action. It emerged not based solely on women but aimed at destroying heteronormative perceptions across all sexual orientations and advocating for the rights of individuals with different sexual orientations, much like feminism. It is possible to say that the point where both movements meet is definitely social-based justice practice, equality and freedom structure. "…constructionist understandings of homosexuality lend themselves to progressive or even radical strategies." (Jagose 9). As Jagose pointed out, queer theory is engaged in a serious struggle on a radical level to bring about fundamental changes in societal perceptions of gender.

CONCLUSION

As time passes it is hoped that the oppression suffered by women for centuries would one day end with equality. However, it is also clear that new requests concerning gender issues increase more and more each time. No matter how much critics have evaluated it positively or negatively, events need to be viewed from a simpler and unbiased perspective. Although the times when women were called witches and burned, and the years when the kingdom and the church were dominant, when they were silenced for prostitution, seem far away, it is possible to feel their effects through literature. Feminism is seen to develop further and strengthen its place in the male-dominated world and never falls off the agenda around the World. Only when women reach human-like living standards all around the world will it be a better choice to turn the compass to other areas.

On the other hand, queer collaboration with feminism seems to enable queer people to achieve the perception they want more quickly. Heteronormative societies may be positioned to respect different sexual orientations. Queer theory, which contradicts religious and traditional social norms in Middle Eastern societies, is in serious conflict in these lands. Although queer people try to defend gender roles and sexual orientation freedom, they come into conflict with the accepted norms.

Hermaphrodite births or homosexuality were conditions that existed in different periods and cultures throughout human history. It is an undeniable fact that homosexuality is as old as humanity but it simply gets through a new orientation recently. Like feminists queer people seem to shout as loud as possible with new opportunities at an international scale. "Gender diversity has been introduced into the public sphere. Women have been given the right to study, have a passport, travel and work without permission from a male guardian" (Sallon 1). Under the light of past events and conflicts, it is not difficult to predict that various theories stemming from feminism will continue to show up demanding rights that the society may not adopt easily.

WORKS CITED

Coşkun, Bezen Balamir and Zeynepnaz Coşkun. "Barbie the Movie: Hot Pink Feminism." *Dış Politikada Kadınlar* (2023): 4.

De Lauretisis, Teresa. 1991. 06 04 2024 <https://cpb-us-e1.wpmucdn.com/wordpressua.uark.edu/dist/e/218/files/2019/05/DeLauretis.QueerTheory1991.pdf>.

Eugenides, Jeffrey. *Middlesex*. Trans. Solmaz KAMURAN. 10 vols. New York: Bloomsbury, 2015.
Boccaccio, Giovenni. *Decameron*. Trans. Nevin YENİ. 2 vols. London: London : Privately printed, 2007.
Coombs, Courtney. "Queer feminism, intersectionality and awkward conversations." *Contemporary Art* (2017): 57-61.
Euripides. *Medea*. MÖ 431.
Jagose, Annamarie. *Queer Theory*. New York: NYU Press, 1997.
Sallon, Hélène. "The great leap forward for women in Saudi Arabia." *Newspaper*. Paris: Le Monde, 19 04 2023.
Taş, Gün. "Femİnİzm Üzerİne Genel Bİr Değerlendİrme: Kavramsal Analİzİ, Tarİhsel Süreçlerİ Ve Dönüşümler." *The Academic Elegance* (2016): 163-175.
William, Shakespeare. *Taming oh the Shrew*. 1594.

FEMINISM FROM PAST TO PRESENT

OSMAN KOCAMAN
Van Yüzüncü Yıl Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili Ve Edebiyatı
Orcid No: 0009-0005-0163-6718

Prof. Dr. AYDIN GÖRMEZ
Van Yüzüncü Yıl Üniversitesi İngiliz Dili Ve Edebiyatı Bölümü
Orcid No: 0000-0001-7148-9630

Öz
Toplumsal, siyasal, sosyal, hukuki ve idari gibi birçok alanda eşitsizlik ve haksızlıklar geçmişte olduğu gibi günümüzde de yapılmaktadır. Bu tür durumlarda, tarihin belirli dönemlerinde başkaldırı mahiyetinde girişimler görülebilmektedir. Başlangıcı 18. yüzyıla dayanan feminizm de, bilhassa Aydınlanma dönemi sonrası, kadınların söz konusu alanlarda yaşamış olduğu haksızlık ve eşitsizliklere karşı çıkarak toplum içinde sahip olduğu rollerini sorgulama konusunda ortaya çıkmış devrim niteliğindeki akımlardan bir tanesidir. Feminizm, toplumun hemen hemen her alanında kadınların maruz kaldığı baskı ve şiddetin ortadan kalkmasını savunan ve kadınların meşru haklarını elde etme konusunda gayret gösteren bir yaklaşımdır. Tarihsel süreci üç dalgadan oluşan feminizm akımında, kadınlar toplumsal ve bireysel açıdan sahip oldukları hakları savunmak için mücadele etmişlerdir. Bunu yaparken de eylemsel ve fikir açısından farklı ideoloji ve anlayışlara sahip olduklarından çeşitli feminist yaklaşımlar ortaya çıkmıştır. Bu çalışmada, feminizm akımının ortaya çıkışı, tarihsel gelişimi ve zaman içinde geçirdiği değişim ve gelişmeler ele alınacaktır. Bununla birlikte, söz konusu akım ve teorinin tarih içinde yaşadığı dalgalar ve kendi içinde farklı türlere ayrılması ile birlikte günümüzde geçerli olup olmadığı da kapsamlı bir şekilde incelecenektir.
Anahtar kelimeler: Feminizm, kadın, eşitsizlik, haksızlık.

Abstract
Inequalities and injustices occur in many areas including social, political, judicial and governmental, today as in the past. In such situations, attempts at rebellion may be seen in certain periods of history. Feminism, which traces back to the 18th century, is one of the revolutionary movements that emerged, especially after the Enlightenment period, in questioning the roles women have in society by opposing the injustice and inequalities they experience in these areas. Feminism is an approach that supports the elimination of oppression and violence that women are exposed to in almost every aspect of society and strives for women to attain their legitimate rights. In the feminism movement, whose historical process consists of three waves, women have struggled to defend their social and individual rights. While doing this, various feminist approaches have emerged since they have different ideologies and understandings in terms of action and ideas. In this study, the emergence of the feminism movement, its historical development and the changes and developments it has undergone over time will be discussed. In addition, the waves that the theory and movement in question has experienced throughout history and its division into different types will be examined comprehensively, as well as whether it is valid today.
Key words: Feminism, women, inequality, injustice.

Giriş

Bu çalışmada; feminizmin ortaya çıkışı, tarihsel süreçteki gelişimi ve buna bağlı olarak geçirdiği değişimler başta olmak üzere bahsi geçen teoriyi savunan kişilerin farklı ideoloji ve fikirlerinden kaynaklı kendi içinde farklı türlere ayrılması ele alınacaktır. Kökeni 18. yüzyıla uzanan feminizm; başta toplumsal, siyasal, sosyal, hukuki ve idari olmak üzere diğer birçok alanda kadınların karşı karşıya kaldığı baskı, şiddet, haksızlık, eşitsizlik konularına bir tepki olarak ortaya çıkmıştır. Söz konusu teori, kadınların yalnızca günlük yaşamında değil aynı zamanda çalışma ve sosyal hayatlarında da önemli kısıtlamalar ile karşılaştıklarını ifade etmekle birlikte temelde cinsiyet farklılığı konusundaki ayrımcılığa karşı çıkmakta ve kadınların erkeklerle eşit statü ve özgürlük gibi haklara sahip olması gerektiğini savunmaktadır. Ataerkil toplumun sergilediği baskı ve şiddetten kurtulmayı ve tamamen özgürleşmeyi savunup bu bağlamda bir kalkınma niteliğinde olan feminizm, 1960'lı yıllardan bugüne kayda değer değişimler geçirmiştir. Bunların birer neticesi olarak, feminizm üç dalga şeklinde gelişmiş ve zamanla çeşitli nedenlerden ötürü kendi içinde farklı alanlara ayrılmıştır. Söz konusu akımın üç dalgadan oluşmasında dönemin şartları ve yazın dünyası ile beraber savunucuların ve edebiyat dünyasının rolü önemlidir. Nitekim; toplumsal, sosyal, ekonomik şartlar her dönemde benzerlik gösterememektedir ve bundan dolayı her dönemin aynı şartları sunduğunu söylemek mümkün değildir. Benzer şekilde, edebiyat dünyasında yazılan eserler toplumun birer aynası mahiyetinde olduğundan ötürü bu konuda çeşitli eserlerin yazılması da önem arz etmektedir. 19. yüzyıldan 21. yüzyıla kadar uzanan üç dalga, tarihsel olarak hem toplumsal hem de edebi açıdan karşılaştırıldığında, bu farklılıklara tanık olmak mümkündür. Toplumsal ve edebi açıdan tarihsel olarak farklı şartların mevcut olması, feminizmde de dönemin ihtiyaçlarına bağlı olarak grupların ortaya çıkmasına neden olmuştur. Bu bağlamda, feminizmin tarihsel süreçte gelişimi ve kendi içinde ayrıldığı türler detaylı bir şekilde bu çalışmada ele alınacak olup söz konusu teorinin günümüzde geçerli olup olmadığı tartışılacaktır.

Feminizm Kavramı

Her ne kadar çeşitli kaynaklarda farklı şekilde tanımlansa da feminizm kelimesi Latince'de kadın anlamına gelen "femina" sözcüğünden gelmektedir ve söz konusu sözcüğü ilk olarak 19. yüzyılın başlarında sosyalist ve filozof Charles Fourier kullanmıştır. Cinsiyetlerin sosyal, ekonomik ve politik eşitliğine dair bir inanç olarak tasvir edilen feminizm, aynı zamanda Cambridge sözlükte; kadınlara erkeklerle aynı haklara, güce ve fırsatlara sahip olunması ve aynı şekilde davranılması gerektiği inancı veya bu duruma ulaşmayı amaçlayan faaliyetler dizisi olarak da tanımlanmaktadır (Cambridge Dictionary, 1995). Bununla birlikte, söz konusu terim daha çok kadınların yanı sıra erkekler için de eşit hak ve özgürlükleri amaçlayan kültürel, siyasi ve ekonomik bir akım veya teoriyi tanımlamak için kullanılmaktadır. Ancak, feminizm ve feminist terimlerinin toplum içinde yaygın kullanımı 1970'li yılları bulmuştur.

Temelde erkek kadın eşitsizliği ile ilgili sosyolojik ve politik teorilere sahip olan feminizm, aynı zamanda bir fikir akımı olarak sorunların tanımlanma şeklini ve bu tür konularda ne tür soruların sorulması gerektiğini de belirtir. Örnek vermek gerekirse; Amerikalı yazar ve kadın hakları savunucusu Bell Hooks, *Feminism is for Everybody: Passionate Politics* adlı eserinin giriş bölümünde feminizmi cinsiyetçiliği veya cinsiyetçi istismar ve baskıyı ortadan kaldırmayı amaç edinen bir hareket olarak tasvir eder (Hooks, 2000). Bu tanıma bakıldığında, ünlü yazar cinsiyetçilik kavramının ortaya çıkışını bir sorun olarak ifade etmekte ve söz konusu kavramı toplumsal düzeyde cinsiyetler arasında problemlere neden olduğunu dile getirmektedir. Öte yandan; Türk siyaset bilimci, akademisyen ve yazar Fatmagül Berkay, söz konusu kavramı tanımlarken; feminizm, kadınların cinsiyetleri itibariyle karşılaştıkları sınırlamalara, güçlüklere ve baskılara karşı, bu baskı ve haksızlıkların ortadan kaldırılmasına yönelik reformlar ve toplumsal talepler kapsamında mücadele etme ve direnme güdüsünü

ifade etmekle birlikte bu direniş toplumun entelektüel ve maddi öğelerini de kapsayan geniş bir ölçeğe sahiptir (Berkay, 2013).

Feminizm, insanların biyolojik özelliklerine bakılmaksızın toplumsal alanda ister kadın olsun ister erkek olsun herkesin aynı statü bağlamında görülmesi gerektiğine inanıp hayatın her alanında eşitlik kavramına son derece önem vermektedir. Nitekim, kadın hakları konusunda çalışmalar yapan ünlü yazar ve profesör H. Leslie Steeves; feminist teriminin tanımını yaparken, kadınların erkekler nazarında geleneksel olarak değersizleştirilmesi gerçeğinin, bu durumun değiştirilmesi gerektiği varsayımıyla teorik olarak kabul edilmesinin gerekli olduğunu vurgular (Steeves, 1994, s. 107).

Pek çok yaklaşım ve teori, feminizm kavramını tanımlarken farklı söyleyemlerde bulunmaktadır. Benzer şekilde, söz konusu kavrama yönelik tanım yaparken yazarlar, araştırmacılar ve akademisyenlerin de bir fikir birliği içinde olmadığı görülmektedir. Sonuç olarak, feminizm kavramına dair net veya ortak bir tanım yapmak son derece zordur. Ancak; feminizm için genel olarak bir tanım yapmak gerekirse, Fransız sosyolog Andrée Michel'in ifade ettiği üzere; söz konusu kavram, kadınların kendi aralarında birlik oluşturarak erkek egemen dünyanın normlarına, değer yargılarına ve cinsiyetçi politikalarına karşı başlattıkları bir mücadele olarak tanımlanabilir (Michel, 1979, s. 6 - 7).

Feminizmin Tarihsel Arka Planı

İngiltere ve Fransa; kadınların ilk kez eşitlik, eğitim ve diğer toplumsal alanlar konusunda hak arayışı içinde bulunup buna dair girişimlere başladıkları ülkelerin başında gelmektedir. Fransız yazar ve femisint filozof Simone de Beauvoir'ın ifade ettiği üzere; "Bir kadının cinsiyetini savunmak için kalemini eline aldığını ilk kez 15. yüzyılda Christine de Pizan'ın *Aşk Tanrısına Mektup* adlı çalışmasında görülmektedir" (Aydınalp, 2020). Bununla birlikte, kadınların toplumda değişim yaratmaya başlaması ancak 19. yüzyılın başlarını bulmuştur ve en çok ilgi görenler arasında *Kadın Haklarının Korunması* kitabının yazarı Mary Wollstonecraft görülmektedir. Arianne Chernock'un *Men and the Making of Modern British Feminism* adlı kitabında ifade ettiği üzere, "Wollstonecraft, o zamana kadar insan ırkının büyük ölçüde sessiz bir kesimi olan şey adına oldukça yüksek sesle konuşan" bir kadın olmuştur (Chernock, 2009). Mary Wollstonecraft, günümüzde bile İngiliz feminizminin kurucu annesi olarak görülmeye devam etmektedir. Aynı zamanda, Wollstencraft'ın *Kadın Haklarının Korunması* adlı eseri ilk net feminist çalışması olarak değerlendirilebilir.

Buna ek olarak, 19. yüzyılın başlarındaki başlıca sosyal reformculardan biri de kadınların "erkeklerin tüm potansiyeline sahip olduğunu ancak fırsatların hiçbirine sahip olmadığı" (Nightingale, 1994) düşüncesini destekleyen Florence Nightingale'di. Nightingale, hemşirelik okullarının önemine öncülük etmekle beraber aynı zamanda kadınlar adına daha iyi bir eğitim anlayışını da savunmuştur.

Öte yandan, her iki cinsiyet için eşit fırsatlar sağlamaya çalışmak konusunda sadece kadınlar çalışmakla kalmamış, sayıları çok fazla olmamakla birlikte aynı zamanda feminist erkekler de kadınların özgürleşmesinin ilerletilmesi konusunda gayret göstermişlerdir. Bunlardan birisi de, eşi kadın hakları savunucusu Harriet Taylor Mill'den ilham alan İngiliz filozof, politik iktisatçı ve feminist John Stuart Mill olmuştur. Mill bir keresinde şunları ifade etmiştir: "İki cinsiyet arasındaki mevcut toplumsal ilişkileri düzenleyen ilkenin (bir cinsiyetin diğerine yasal olarak tabi kılınması) kendisi yanlıştır ve şimdi insanlığın gelişmesinin önündeki başlıca engellerden biridir; ve bu ilkenin, bir tarafta hiçbir güce veya ayrıcalığa, diğer tarafta ise herhangi bir engele izin vermeyen mükemmel bir eşitlik ilkesiyle değiştirilmesi gerekmektedir" (Pankhurst, 1913, s. 121). Mill aynı zamanda kadınların oy kullanmasını isteyen bir yasa tasarısını sunan ilk İngiliz Parlamento Üyesi olmuştur.

Feminizm Dalgaları

Feminist akımının savunucuları, söz konusu hareketi üç ayrı dalgaya ayırmışlardır ve dalgaların her biri hareketin farklı hedeflere ulaşması açısından önem taşımaktadır.

Birinci Dalga

İlk dalga, esas olarak 19. yüzyılda ve 20. yüzyılın başlarında Birleşik Krallık ve Amerika Birleşik Devletleri'nde kadınların oy kullanma hakkı kazanmasına dikkat çekmektedir. Başlangıçta ilk dalga, kadınlar için eşitliğin ve mülkiyete dair haklarının desteklenmesine, menkul evliliklere ve evli kadınların eşleri tarafından sahiplenilmesine karşı çıkmaya odaklı bir tutum sergilemiştir. Margaret Waters'ın *Feminism: A Very Short Introduction* adlı kitabında iddia ettiği gibi, "Evli bir kadın için, evi bir hapishaneye dönüşür. Evin kendisi ve içindeki her şey kocasına aittir ve tüm bunlar arasında en düşük seviyede olanı da onun üreme makinesi olan karısıdır. Evli kadınlar aslında köledir ve durumları Batı Hint Adaları'ndaki zencilerinkinden daha iyi değildir" (Walters, 2005, s. 44).

İlk dalganın hakim olduğu mevcut dönemde kadınlara neredeyse hiçbir hakkı ve mülkiyeti olmayan hizmetçiler gibi davranılıyordu. Marion Reid, Wollstonecraft'ın *Kadın Haklarının Korunması* kitabından bu yana bir kadın tarafından yazılan en kapsamlı ve etkili açıklama olarak nitelendirilen *A Plea for Women* adlı makalesinde şu sözleri dile getirmektedir: "Eğer kadınların hakları erkeklerin hakları ile aynı değilse, ne olur?'' Reid, bir bakıma, "kadın erkek için yaratılmıştır, ancak bir başka ve daha yüksek düzeyde kendisi için de yaratılmıştır" (Walters, 2005, s. 42) şeklinde bir söylemde de bulunur. Reid, her iki eşin de çıkarına olsun, kadınların neden sadece ev hayatıyla sınırlı olmaması gerektiğinin ve ev ve çocuk bakımıyla ilgilenmenin gerekli olduğuna dair nedenlere dikkat çeker.

Bununla birlikte, kadınların eğitim durumunu, ev dışında çalışma fırsatlarını, evli kadınları etkileyen kanunlarda reformu iyileştirmek amacıyla kadın haklarına yönelik organize kampanyalar, kulüpler ve hareketlerin ortaya çıkması 19. yüzyılın ikinci yarısını bulmuştur. İlk kadın gruplarından biri olan Langham Sarayı Hanımları ismini toplanma yerlerinden almakta ve hareket Barbara Leigh Smith tarafından yönetilmekteydi. Söz konusu grup, halihazırda açıkça tanımlanmış olan kadınların daha iyi eğitime ve artan istihdam olanaklarının yanı sıra evli kadınların hukuki durumunun iyileştirilmesine olan acil ihtiyaç gibi konular etrafında birçok kampanya başlatmıştır. Smith, aynı zamanda evlilik anlaşmalarındaki sorunlara dikkat çekmekteydi, nitekim o zamana kadar kadınlar evlendikleri zaman tüm mal varlıklarını kaybetmektelerdi.

Aktivizm öncelikle siyasi güç kazanma, özellikle de 19. yüzyılın sonlarına doğru kadınların oy kullanma hakkını elde etmesi konusunda uğraşlar vermiştir. Britanya'da Suffragistler kadınların oy hakkına sahip oldukları ve bu haklarının kendilerine tanınması adına kampanya yürütmüşlerdir. Oy kullanma hakkı, mevcut dönemde, yalnızca kadının toplumda kabul edilmesi açısından değil, aynı zamanda kadınların yaşamlarının iyileştirilmesi açısından da önemli görülüyordu. Dolayısıyla, 19. yüzyılın sonları boyunca kadınlara oy hakkı verilmesi konusunda pek çok girişimde bulunuldu; Ancak, bu girişimler büyük ölçüde bertaraf edilmiştir. Bununla beraber, 19. yüzyılın sonu ve 20. yüzyılın başlarında süfrajetler pek fazla zafer elde edemeseler de bu konudaki ısrarlarını çeşitli şekillerde sürdürdürmüşlerdir.

İkinci Dalga

İkinci Dünya Savaşı sonrasında ortaya çıkan feminizmin ikinci dalgası, kadınların hukuki ve toplumsal eşitliğini sağlamaya ve en önemlisi ayrımcılığı sona erdirmeye odaklanan kadın özgürlük hareketi olarak nitelendirilebilir. Bu dönem aynı zamanda feminizmin ilk dalgasının devamı olarak da düşünülebilir, nitekim birinci dalga teriminin ortaya çıkması ikinci dalganın ortaya çıkmasından sonra olmuştur. Söz konusu dalganın hedefleri öncekinden farklı olduğundan yeni bir döneme ihtiyaç duyulmaktaydı.

İkinci Cinsiyet adlı eserin yazarı ve *"kadın doğulmaz, kadın olunur"* (Beauvoir, 1973, s. 301) sözünün sahibi olan Simone de Beauvoir 20. yüzyılın en etkili feministlerinin başında gelmektedir. De Beauvoir cinsiyet ve kimlik kavramlarını birbirinden farklı olarak ele almakta ve cinsiyetin, *"kimliğin yavaş yavaş edinilen bir yönü"* olduğunu öne sürmektedir. De Beauvoir; toplumsal cinsiyetin, bedenin edindiği kültürel anlam ve biçim olduğunu ve o bedenin kültürleşmesinin değişken biçimleri olduğunu belirtmektedir (Butler, 1986, s. 35-49).
İkinci dalga döneminde, güvenli doğuma olanak sağlayan teknolojinin mevcut olması ile birlikte kadınların buna erişimi zordu. Dolayısıyla; feminizm, ikinci dalgada, spesifik olarak bir grup kadın için değil bir bütün olarak tüm kadınlar için mücadele vermekteydi. Bu durum, kadınların toplumdaki çeşitli alanlardaki farklı düşünce ve algıları konusunda kendilerini tanımaya başladıklarını gösteriyordu. Sonuç olarak, bu durum kadınlar arasında kız kardeşlik kavramını beraberinde getirmiştir. Bunla beraber, ikinci dalga döneminde toplumsal olarak dönüşümü amaçlayan radikal ve reformcu kararlar dile getirilmiştir.
Feministler söz konusu dönemde bilim, kültür, siyaset, özel yaşam ve diğer birçok alanda verdikleri mücadeleyi sürdürmüşlerdir. Bu süreç esnasında, çok sayıda örgütlenmenin yanı sıra eylemler de yapılmıştır. Yapılan bu mücadelenin ana gayesi ise ataerkil yapılanmayı toplumun tüm alanlarında ortadan kaldırmaktı. Ancak, bu dönemde feminizm çatısı altında birleşen kadınlar farklı ideoloji, düşünce ve dünya görüşüne sahip olduklarından dolayı bazı konularda ister istemez ayrılığa da düşmüşlerdir.

Üçüncü Dalga

Birinci ve ikinci dalgalara benzer şekilde, feminist hareketin üçüncü dalgasının da tam olarak ne zaman başladığını belirlemek zor olmakla birlikte genel olarak 1990'lı yılların başında ortaya çıktığı kabul edilmektedir. İkinci dalgaya bir tepki olarak ortaya çıkan feminizmin üçüncü dalgası bir önceki dönemin aksine yalnızca beyaz kadınların ön planda olmasına karşı çıkarak kadın hareketlerinin geniş bir düzlemde bir bütün olarak yayılmasını hedef edinmiştir. Benzer şekilde, ikinci dalga döneminde hüküm süren ve yalnızca beyaz kadınlara yönelik olan algıyı kırmayı amaçlayan üçüncü dalga hareketi kadınlara dair toplumsal, siyasal, hukuki ve diğer birçok alanda süregelen sorunların yalnızca beyaz kadınlara yönelik olmadığını ve buna dair kadın hakları konusundaki çalışmaların evrensel olarak bireysel benlik niteliğinde olması gerektiğine dikkat çekmiştir.
Zaman zaman post-feminizm olarak da adlandırılan üçüncü dalga feminizm, ikinci dalga feminizmin farkedilen başarısızlıklarına vurgu yapmış ve önceki dalgalarda olduğu gibi benzer inançlar uğruna mücadeleye devam etmiştir. Ancak, bu dönemde hareketin odak noktasında biraz değişim olmuştur. Söz konusu dönemde siyasi süreçlere ve yasalara daha az ilgi gösterilmiş ve bundan ziyade daha çok bireysel benliğe yönelim gerçekleşmiştir. Ayrıca; birinci ve ikinci dalga feministler çoğunlukla Batılı, orta sınıf, beyaz kadınlardan oluşurken, üçüncü dalga feministler farklı etnik kökenlerden, renklerden, dinlerden ve sosyal kökenlerden gelen kadınlardan oluşmaktaydı.
1990'lı yıllardan bu yana kadınlar, yalnızca Britanya'da değil aynı zamanda dünyanın genelinde toplusal düzeyde daha fazla tanınır hale gelmiştir. Britanya'da kadınlara erkeklerle aynı eğitim ve aynı mesleği icra etme fırsatları tanınmıştır. Üstelik, daha da önemlisi kadınların görüşlerine değer verilmeye ve saygı duyulmaya başlanmıştır.
Birkaç on yıl boyunca feminist hareket kadınların kendi ayakları üzerinde durmalarına ve tanınmalarına destek olmuştur. Ancak, günümüzde feminizmi tanımlamak artık kolay bir durum olmaktan çıkmıştır. Nitekim, günümüzde feminizim ilk başlardaki kadar açık olmamakla birlikte bazı kadınlar tarafından hâlâ katı ve modası geçmiş bir hareket olarak algılanmaktadır. Bununla birlikte, Eylül 2014'te Birleşmiş Milletler, İngiliz aktris Emma Watson öncülüğünde *HeForShe* adında yeni bir kampanya başlatmıştır. *HeForShe*

kampanyası, *"sadece kadınların meselesi değil aynı zamanda insan hakları meselesi olan"* toplumsal cinsiyet eşitliğine vurgu yapmaktadır (HeForShe, 2024).
Söz konusu kampanyanın amaçlarından biri de sadece kadınların değil, erkeklerin de kendi haklarını savunmalarını teşvik etmek olmuştur. Bu durum, söz konusu kampanyanın erkeklerin de kendilerini feminist olarak adlandırma konusunda rahat olmalarını sağlamayı amaçlamasından dolayı son derece önem arz etmektedir. Her ne kadar kampanya sadece kadınlar tarafından yürütülüyor diye eleştirilse de, feminist konuya yönelik ilgi yavaş yavaş kamuoyuna yansımaya başlamıştır.

Feminizm Türleri
Tarihsel açıdan üç dalgadan oluşan feminizm, zaman içinde çeşitli nedenlerden dolayı kendi içinde türlere ayrılmıştır. Bu türler ortak zeminde birbirini destekler gibi gözükse de, aslında birbirlerine ters düştüğü noktalar da bulunmaktadır. Dolayısıyla, dönemin şartlarına bağlı olarak feminizme dair türler ortaya çıkmış ve devamında da birbirlerine tepki olarak bu türler çeşitlilik göstermiştir.

Liberal Feminizm
Liberalizm, bireysel bağımsızlığı, fırsat eşitliğini ve bireysel hakların korunmasını vurgulayan politik ve ekonomik bir ilke veya felsefi görüş olarak ortaya çıkmıştır. Bu bağlamda, hukukun üstünlüğünü, sivil hakları ve insan haklarını, laikliği, demokrasiyi, ifade özgürlüğünü, basını, dini ve mülkiyeti destekler. Amerikalı tarihçi, gazeteci, yazar, medya eleştirmeni, blog yazarı ve eğitimci Eric Alterman'a göre liberalizm, özellikle siyasi ve ekonomik alanlarda özgürlüklerin gelişimini teşvik eder (Alterman, 2008). Öte yandan İngiliz toplumbilimci Anthony Giddens, liberalizmin *"cinsiyet eşitsizliğinin kadınların sivil haklara erişiminin, eğitim ve istihdam gibi sosyal kaynakların tahsisinin kısıtlanmasıyla ortaya çıktığına inanan feminist bir teori"* olduğunu ifade etmektedir (Giddens, 2001).
Liberal feminizm ilk olarak 17. ve 18. yüzyıllar arasında batı ülkelerinde kadınları liberal fikirlerle eğitmek amacıyla ortaya çıkmış, daha sonra dünyanın diğer bölgelerine yayılmıştır. Son olarak, 19. yüzyılda feministler, kadınların mülkiyet sahibi olma ve oy kullanma konusunda kanunlar önünde eşit haklara sahip olması yönündeki argümanlarını güçlendirdiler. Liberal feminizm, feministler arasında en yaygın kabul gören sosyal ve politik felsefedir. Liberal feminizm, feminizm hareketlerini beslemek için teorik bir arka plan olarak ortaya çıkmıştır (Herouach, 2019). Liberal feminizm, aynı zamanda toplumda cinsiyet eşitliğini sağlamaya çalışan çağdaş feminizmin ana dalıdır (Maynard, 1995).
Liberal feminizm, Fransız Devrimi'nden ilham alan liberal siyaset teorisinden gelmektedir ve esas olarak eşitlik ilkesine vurgu yapmaktadır. Söz konusu tür, özerklik, evrensel haklar, eşit vatandaşlık ve demokrasi gibi temel fikirleri içeren liberal siyaset felsefesinden ortaya çıkmıştır. Liberal feministlere göre toplum, kadınların doğası gereği entelektüel ve fiziksel olarak erkeklerden daha az yetenekli olduğuna dair yanlış bir inanca sahiptir (Tong, 2009, s. 2). Benzer şekilde, tüm insanların herhangi bir işi yapma konusunda eşit derecede rasyonel olduğuna ve kadınların ikincilleştirilmesinin bazı modası geçmiş inançlardan kaynaklandığına inanırlar. Bu konuda Amerikalı feminist Alison Jaggar'a göre, erkekler meziyetlerine göre değerlendirilirken kadınların yetenekleri cinsiyetlerine göre değerlendirilir (Jaggar, 1983). Dolayısıyla; liberal feministler, erkeklerin ve kadınların eşit haklara sahip olması gerektiğini ve kadınların da erkeklerle eşit fırsatlara sahip olması gerektiği konusuna vurgu yapmaktadırlar.

Marksist Feminizm
İki büyük Alman filozof Karl Marx ve Friedrich Engels tarafından ilham alınarak ortaya çıkarılan ve genel olarak tarihin ekonomik teorisi olarak anılan marksizm, solcuların önderlik

ettiği politik bir felsefedir. Hukuk, din, ırk, üretim kaynakları gibi çerçeveler kullanılarak elit sınıfın uyguladığı baskı zincirlerini serbest bırakmayı amaçlayan siyasi bir kuram olarak da tanımlanabilir.

Kadınlar ve erkekler cinsiyet, sosyal statü, ırk veya diğer faktörlere bakılmaksızın eşit haklara sahip olduğunu ileri süren marksist feminizm, kadınların aynı zamanda kendi yaşam hedeflerini belirleme bağımsızlığına sahip olduğunu da ifade etmektedir. Marksist feminizme göre kadına yönelik baskı ve sömürünün kaynağı ailedir. Nitekim, kadından ev dışında çalıştığında da temizlik, çocuk bakımı gibi ev işlerini yapması beklenilmektedir. Dolayısıyla, kadınlar erkeklerden iki kat daha fazla çalışıyor olmaktadırlar ancak yine de ücret konusunda kayda değer eşitsizlikler ile karşı karşıya kalmaktalar ve üstelik evden çalışırken ücret dahi alamamaktadırlar.

Marksist feministler, kapitalizme bağlı ekonomik, sosyal ve politik yapılarla kadınların ikincil baskısına işaret etmektedir. Kendi konumlarını desteklemek için ev içi emeğin yanı sıra ücretli çalışmaya da vurgu yapmaktadırlar. Dolayısıyla, ekonomik hanehalkına sağlanan katkının kadınlara ailede daha iyi bir konum kazandırabileceğine fikrini savunmaktadırlar. Ancak, bununla birlikte kadınlara yönelik baskının sadece erkeklerden değil aynı zamanda kadınlardan da kaynaklandığı da net bir şekilde görülmektedir (Barrett, 1980). Marksist feministlere göre toplumdaki sınıf ayrımları işçi sınıfın birliğiyle aşılabilirse ancak o zaman kadın özgür olabilir, ve bunun için de ev işlerine devlet ve toplum tarafından değer verilmelidir. Ayrıca Marksist feministler, kadınların ezilen sınıfın burjuvaziye karşı birliğinde aktif rol alması gerektiğini de ileri sürmektedirler. Marksist feminizme göre bu birliğe giden yol tamamen farkındalık yaratmaktan geçer (Engels, 1884).

Sosyalist Feminizm

1960'ların sonlarında kadınlara yönelik baskının köklerine ilişkin tartışmaların yaratıcı bir sentezini üretmek için ortaya çıkan sosyalist feminizm, Marksizm'den esinlenmiştir ve liberal feminizme tepki olarak ortaya çıkmıştır.

Sosyalist feministler kadınların kapitalist ve ataerkil olmak üzere ikili bir sistem tarafından sömürüldüğüne inanmaktadırlar. Benzer şekilde, ataerkilliğin cinsiyet eşitsizliğinin temelindeki tek sistem olduğu yönündeki radikal feminizm fikrine de karşı çıkmaktadırkar (Hansen, 1990). Söz konusu türü savunan feministler aynı zamanda sınıf ve sınıf mücadelesinin, tarihin ve ekonomik kalkınmanın yegâne tanımlayıcı faktörüleri olduğunu savunan Marksist düşünceyi de reddetmektedirler. Evin sadece tüketim değil aynı zamanda üretim yeri olduğuna inanan sosyalist feministler, hem kapitalizmin kadınlara yönelik baskının kaynağı olduğu Marksist feminizmin, hem de ataerkilliğin kadınlara yönelik baskının kaynağı olduğu radikal feminizmin temel önermeleriyle aynı fikri savunmaktadırlar (Buchanan, 2011).

Radikal Feminizm

Ataerkilliğin kadınlara karşı ayrımcılık ve baskının temel nedeni olduğu fikrine dayanan Radikal feminizm, 1960'larda başta New York ve Boston olmak üzere sivil haklar ve savaş önleyici eylemlere katılım gösteren kadınlar tarafından kurulan ve daha sonra ABD ve Avrupa'nın geri kalanına yayılan bir akımdır. Söz konusu türe göre, ataerkil ve cinsiyetçilik kadınlara yönelik ayrımcılık ve baskının en temel etkenleri arasında yer almaktadır.

Radikal feminizm ayrıca erkekler tarafından tecavüz, cinsel taciz, çocuklara yönelik cinsel saldırı, aile içi şiddet, kadınlara, çocuklara yönelik istismar ve ataerkillikteki savunmasız erkekler yoluyla yapılan şiddet ve baskıya da dikkat çekmektedir (Robert, 2021). Kadınların sömürülmesinden, kadınların ikincilleştirilmesinden yararlanan erkekleri sorumlu tutan radikal feminizm, kadınların erkekler tarafından ezildiğini ileri sürmektedir. Radikal feminizmin ana savunucuları Amerikalı feminist yazar, eğitimci, sanatçı ve aktivist Kate

Millet ile Avustralyalı yazar ve kamusal entelektüel Germane Greer, Kadınların ev hanımı, anne ve seks partneri olarak sömürülmesine karşı çıkmışlar ve ayrıca evliliği kadınlara yönelik zulmün resmileştirilmesi olarak görmektedirler (Tong, 2009).

Ekofeminizm

Kadına yönelik baskı ve doğaya tahakküm birbiriyle bağlantılıdır ve karşılıklı olarak güçlenmektedir. 20. yüzyılın sonlarında ekofeminizm, kadınların güçlendirilmesi ve sürdürülebilir çevre için verilen mücadelenin desteğiyle ortaya çıkmıştır.

Ekofeminizm, *"çevresel bozulmayla en açık şekilde ilgilenen feminist konum"* olarak tanımlanır (Charkiewicz , Hausler, & Wieringa, 1994). Doğası gereği politik veya teorik olmaktan çok daha manevi olan ekofeminizm, ekoloji ve kadın olmak üzere iki ana bileşenden oluşmaktadır. Söz konusu feminizm türü, kadınların içgüdüsel olarak doğayı anlayıp sevdiğine ve ataerkillik altında kadınların baskısına ve doğaya yönelik saldırganlığa karşı çıktığı görüşünü desteklemektedir (Zhang, 2021).

Kültürel Feminizm

Kültürel feminizm esas olarak, kadınsı karaktere atfedilen nitelikleri yeniden değerlendirmeye ve yeniden tanımlamaya çalışan kadın doğası veya kadın özü gibi terimler üzerinde yoğunlaşmaktadır. Kültürel feminizm, üreme kapasitesindeki biyolojik farklılıklara dayanarak kadın ve erkek arasındaki farklılıkları bulmaya çalışır. Ataerkil bir toplumda sistematik olarak küçümsenen kadınsı nitelikleri ön plana çıkarmayı amaçlayan kültürel feminizm, aynı zamanda kadınlar ve erkekler arasındaki çatışmayı da vurgulamaktadır. Ancak, bunu yaparken de biyolojik olarak doğuştan gelen farklılıklardan ziyade kültürel olarak ortaya çıkan farklılıkları yansıtmaya çalışmaktadır.

Bununla birlikte, 1972'de sosyalist feminist Elizabeth Diggs, cinsiyet farklılıklarını en aza indirmek amacıyla radikal feminizme karşılık "kültürel feminizm" etiketini kullanmıştır. Öte yandan, 1975 yılında ise radikal feminist eleştirmen Brooke Williams, ilk kez radikal feminizmin depolitizasyonunu tanımlamak için "kültürel feminizm" terimini ortaya atmıştır (Taylor & Rupp, 1993).

Kültürel feminizm, erkeklerin ve kadınların etraflarındaki dünyaya karşı farklı tutumlara sahip olduğu ve kadınların dünyaya yaklaşım biçimine daha fazla değer verilmesi gerektiği felsefesini ifade eder. Üstelik, bazı durumlarda kadının dünyaya bakış açısı aslında erkeklerinkinden daha üstündür (Alcoff, 1997). Kadınların olumlu yönlerini öven kültürel feminizmin amacı, yeni, ataerkillikten arınmış bilinçli bir toplum oluşturmak ve radikal biçimde farklı toplumsal yaşam biçimleri oluşturmak için kadın kitapçıları, sanat, spor salonları veya sağlık kulüpleri, süreli yayınlar gibi yalnızca kadınlara yönelik alanların olmasına zemin hazırlamaktır.

Siyah Feminizm

Siyah kadınların yaşamış olduğu deneyimlere dayanan entelektüel, sanatsal, felsefi ve aktivist bir uygulama mahiyetinde olan siyah feminizm, 1970'lerde söz konusu kadınların maruz kaldığı baskıya karşı toplumsal düşünce üretmek amacıyla ortaya çıkmıştır.

Siyah feminizm başta ABD olmak üzere diğer tüm ülkelerde siyah ailelerin oluşumunda ve istikrarında önemli bir rol oynamaktadır. Söz konusu teori, Beyaz olmayan kadınlara yönelik baskının ana nedeni olan ırkçılık konusuna vurgu yapmakta ve siyah kadınların, ırkçı ve cinsiyetçi olan farklı baskı biçimleriyle karşı karşıya kaldığını ifade etmektedir (Désiré, 2016).

Postmodern Feminizm

Postmodern feminizm, post-yapısalcılık, postmodernizm ve evrensel kadın öznesini reddeden Fransız feminizminin bir karışımı olarak ortaya çıkmıştır. Postmodern feminizmin genel

hedefi, toplumsal cinsiyet eşitsizliğine yol açan toplumda yerleşik ataerkil normları istikrarsızlaştırma eğilimidir. Postmodern feministler, tüm kadınların aynı olmadığını göstermek için kadınlar arasında var olan farklılıkları benimsemek adına özcülüğe, felsefeye ve evrensel gerçeklere karşı çıkarak bu hedefe ulaşmaya gayret etmişlerdir. Bu ideolojiler postmodern feministler tarafından reddediliyor, nitekim evrensel bir gerçeğin toplumdaki tüm kadınlara uygulanması durumunda bireysel deneyimi en aza indireceğine inanılmaktadır.
Bu anlamda, postmodern feministler ortak bir feminist konumu reddederler ve bilmeye ilişkin özcülük, felsefe ve evrensel gerçekler gibi çoğulcu bakış açılarını desteklerler (Hawkesworth, 1989). Bilginin her zaman geçici, açık uçlu ve ilişkisel olduğuna ve her kadının gerçeği farklı şekilde yakalayabileceğine inanırlar (Wallin, 2001). Dolayısıyla, toplumda cinsiyet eşitsizliğine yol açan her türlü kavramı analiz etmeye çalışmışlardır. Bunu yaparken de, merkezciliği eleştirerek, çoklu söylemleri destekleyerek, metinleri yapısöküme uğratarak ve öznelliği ön plana çıkarmaya çalışarak cinsiyet eşitliğini teşvik etmeye gayret gösterirler. Postmodern feministler toplumdaki ikiliklere dikkat çekme ve dilin cinsiyetlere yönelik muameledeki farklılığı nasıl etkilediğini gösterme konusunda itibarlıdır.
Postmodern teorinin feminist teoriye dahil edilmesi tüm feministler tarafından kolayca kabul edilmemektedir. Nitekim, feministlerin bir kısmı postmodern düşüncenin feminist teorinin yaratmaya çalıştığı saldırıları baltaladığına inanırken, diğer feministler bu birliktelikten yana tavır göstermektedirler.

Feminizm Günümüzde Geçerli Midir?
Kadın hakları için mücadele etme girişiminde bulunan bir hareket olarak ortaya çıkan feminizm, zamanla ideolojileri farklı dalgalar biçiminde değişmiştir. Mevcut döneme, kültüre ve ülkeye bağlı olarak feminizmin dünya çapında farklı gerekçeleri, hedefleri ve varoluş nedenleri vardır. Feminizmin ilk dalgası, 19. yüzyılda ve 20. yüzyılın başlarında, esas olarak kadınların oy kullanma hakkını teşvik etmiştir. Bununla beraber, söz konusu ilk dalgaya mensup feministler eğitim, evlilik, kariyer ve yasal konularda da erkekler ile eşit haklara sahip olma yolunda çalışmalar göstermiştir. Bu durum hemen hemen dünyanın her yanında görülmekteydi; fakat, bunların yanında asıl şaşırtıcı olan şey, talep edilen bu hak ve eşitlikler yalnızca beyaz kadınlar için geçerliydi. Diğer bir ifadeyle, söz konusu hak ve eşitliliklerin aranması siyah kadınları kapsamamaktaydı. Dolayısıyla, tüm kadınların eşit olduğuna ve bu konuda kendilerinin temel hakları için mücadele vermesi gerektiği düşüncesini taşıyan feminizmin ilk dalgasında siyah kadınlara yönelik bir ayrımcılık görülmektedir.
1960'larda ortaya çıkan ikinci dalga, söz konusu tartışmayı cinsellik, aile, işyeri, üreme hakları, aile içi şiddet, evlilik içi tecavüz sorunları ve yasal eşitsizlikler gibi konuları da kapsayarak daha geniş bir yelpazeye taşımıştır. O dönemde bir kadının hayatı, aile hayatından işyerine kadar her alanda hâlâ çok sınırlıydı. Kadınların hâlâ genç yaşta evlenmeleri, bir aile kurmaları ve hayatlarını kocalarına ve ev işlerine adamaları bekleniyordu. Artık kadınlar sadece oy vermeye hakkı için savaşmıyor, aynı zamanda kadınların gerçek yaşamlarında hukukun ötesinde eşitlik talep etmeye de odaklanmışlardı. Bununla beraber, tıpkı birinci dalgada olduğu gibi aranan bu hak ve eşitlikler konusunda yine beyaz kadınlar ön planda olup siyah kadınlar büyük ölçüde dışlanmıştır. Mevcut dönemde, siyah kadınlar ile beyaz kadınlar cinsiyetçilik konusunu farklı şekillerde deneyimliyorlardı. Dolayısıyla, her iki grup arasında önemli ayrışmalar yaşanmış olup bunun sonucunda da ikinci hareket pek çok alanda tartışma konusu olmuştur. Zaman geçtikçe ve ele alınan konuların yelpazesi genişledikçe feminizmin tanımı belirsizleşmeye başladı ve feminist kadınlar ile erkekler arasındaki çizgiler daha da yoğunlaştı. Bu durum, erkekler ile eşit haklara sahip olma düşüncesini taşıyan ve onlarla aynı hak ve özgürlüklere sahip olmayı amaçlayan feminizmin eşitlik ilkesine ters düşmekteydi. Sonuç olarak, ikinci dalga döneminde de akımın kendi içerisinde zıt kutuplar ve zıt düşünceler yer almaktaydı.

Üçüncü dalga feminizm, feminist faaliyetin çeşitli türlerini ifade eder ve ikinci dalga feminizmin yarattığı girişimler ve hareketlerden dallanan çalışmaları kapsar. Politikadan uzaklaşıp feministlerin yalnızca onlara tanınan yasal hakları değil, nasıl yaşaması ve davranması gerektiğini de içeren kültür yaşamına da müdahil olmaya başlamıştır. Örneğin, üçüncü dalga feminizme yönelik popüler yaklaşımlar genellikle giyim tarzına, görünüşe, kadın ve erkeklerin davranış tarzlarına, eskiden görgü olarak adlandırılan şeylere göndermeler içermiş ve sıklıkla cinsiyet rolü beklentilerini ve stereotipleri ortadan kaldırmaya çalışmıştır. Amaçları ve genel olarak savunduğu şeyler konusunda feminizm o kadar belirsiz ve bölünmüş bir hale geldi ki, hiç kimse feminizmin ortak bir tanımını ve tam olarak ne için mücadele ettiğini belirleyememekteydi, Dolayısıyla, bu da feminist hareketin kendisine karşı ciddi bir tepki oluşmasına neden olmuştur.

Feminizmin üç dalgasına bakıldığında; her ne kadar genel olarak ilk başlarda kadınlara yönelik eşitlik için mücadele veren bir akım veya teori gibi gözükse de, aslında ilk ortaya çıktığı zamandan günümüze kadar birçok alanda hem kendi içinde hem de toplum içinde çeşitli çatışmalar yaşamıştır. Nitekim, ilk iki dalgada özelllikle siyahi kadınların dışlanmasından kaynaklı feministler kendi içinde fikir ayrılığına düşmüşlerdir ve bu durum savundukları şey ile bağdaşmamaktadır. Benzer şekilde, üçüncü dalga döneminde de asıl amacının dışına çıkan akım toplumsal açıdan da büyük tepki almıştır.

Temel olarak üç dalgadan oluşan feminizm, zaman içinde birçok türe ayrılmıştır. Bunların başında liberal feminizm, marksist feminizm, sosyalist feminizm, radikal feminizm, ekofeminizm, siyah feminizm, kültürel feminizm ve postmodern feminizm gelmektedir. Söz konusu feminizm türleri farklı dönemlerin farklı şartlarından kaynaklı ortaya çıkmakla birlikte, savundukları düşünceler konusunda da fikir ayrılığı içerisinde olmuşlardır. Nitekim, her bir tür bir önceki türe tepki olarak ortaya çıkmış ve önceki türün savunduğu düşünceleri reddetmiştir. Bu durum, başlarda belli ve net bir amaç taşımayı hedefleyen söz konusu akım ve teoride önemli çelişkilerin mevcut olduğunu göstermektedir. Dolayısıyla, feminizm tepkilerin odağında olmaktan kendini alıkoyamamıştır.

Herkese Eşitlik

Her ne kadar feminizm sıklıkla cinsiyetlerin sosyal, ekonomik ve politik eşitliği olarak anılsa da, pek çok insan bunu bu şekilde görmemektedir. Feminizm, aslında eşitlik getirmeyen bir harekettir ve feministler kendilerini erkeklerin üstünde konumlandırmaktadır. Bu durumu şu sözlerle ifade etmek yerinde olacaktır: ‘’Eşitlik, üstünlüğe eşit değildir’’. Ayrıca feminizm, kadınların daha fazla hak sahibi olmasına olanak tanır.

Feminizme göre, kadınların erkeklerden daha fazla hak sahibi olması gerekir ve bu bakımdan söz konusu durumu eşitlik çerçevesinde değerlendirmek zordur. Nitekim, feminizm akımını savunanlar zamanla söz konusu akımın savunduğu eski görüşten ayrılıp yalnızca kadın haklarına odaklanmaktadır. Bunu yaparken de, kadınları bir bütün olarak ele almamakta ve özellikle siyah kadınlara karşı ayrımcılık sergilemektedirler. Oysa, eşitlik ilkesinin özünde herhangi bir cinsiyete bağlı kalmaksızın her insan için aynı şartlar ve hakların sağlanması yatmaktadır.

İngiliz kültür kuramcısı, feminist ve yorumcu Angela McRobbie bile *Post-feminizm ve Popüler Kültür* başlıklı makalesinde kadınların artık feminizmi benimseme ihtiyacı hissetmediğini çünkü toplumsal cinsiyet eşitliği noktasına ulaştığımızı öne sürmektedir (McRobbie, 2004). Bu fikir aslında "post-feminizm" terimine ya da günümüz toplumunda feminizme artık ihtiyaç duyulmadığı görüşüne dayanmaktadır. Post-feministler genellikle kadınları ve kız çocuklarını üçüncü dalga feminizmin orijinal ilkelerini, fikirlerini, inançlarını ve taahhütlerini terk etme konusunda teşvik ederler. Nitekim, kadınların feminist bir grubun parçası olmadan da anlamlı bir özgürlük ve bağımsızlık elde edebileceklerini savunurlar.

Dolayısıyla, feminizm artık geride kalmış bir hareket olarak görevini tam anlamıyla yerine getirememektedir.

Anne ve Eş Olmanın Tadını Çıkarmak

Feminizm akımı ve savunucularına göre; insanların gözünde feminist olmak ve geleneksel kadın beklentilerine karşı mücadele edebilmek için mutlu bir evlilik ve çocuk sahibi olma fikrini reddetmek gerekir. Bu anlayış göz önüne bulundurulduğunda; feminizm, geleneksel kadın rollerini küçümsemekle birlikte özgürlük ve kendi ayaklarının üzerinde durabilme fikri altında gündelik hayatta çok daha ağır şartlar halinde yaşam sürmelerini teşvik etmektedir. Feminizm, kadınları ev kadını konumundan çıkarıp güçlü ve bağımsız çalışan kadınlara dönüştürme eylemiyle çok yakından bağlantılıdır. Öte yandan, birçok kadın bu tür bir yaşam tarzına inanmamakta ya da istememektedir. Dolayısıyla, hem aile sahibi olup hem de feminizmle özdeşleşemeyeceklerine inanarak feminizmin temsil ettiklerini reddeden kadınların sayısı da kayda değer ölçüde yüksektir. Sonuç olarak, feminizm anneliğin ve evliliğin reddiyle doğrudan ilişkilendirildikçe, kadınlar bu kimlikten daha fazla uzaklaşacaktır.

Feminizm Sadece Kadınlar içindir ve Erkeklerden Nefret Eder

"Feminizm sadece kadınlar için mücadele eden bir harekettir ve erkeklerden nefret eder." Bu iddianın içinde çok belirgin bir argüman mevcuttur. Bu argüman, tüm feministlerin kadın düşmanlığı ya da erkeklerden gerçek anlamda nefret etmekle bağlantılı olduğu yönündeki çok popüler görüştür. Feminizmle ilişki kurmaya çalışan pek çok kişi, onun erkeklere karşı bir grup ya da erkeklerden nefret eden bir kitle olduğu fikrini aşamamakta ve genellikle onun bir parçası olmak istememektedir. *Feminists Say the Darndest Things* kitabının yazarı anti-feminist Mike Adams; *"feministlerin gezegendeki en nefret dolu yaratıklar arasında yer aldığını, gerçekten eşitlik istemediklerini ve sadece erkeklerden değil, kadınlardan da nefret ettiklerini"* iddia etmektedir. (Adams, 2007).

Feminen Olmanın Tadını Çıkarmak

İronik bir şekilde, feminist olmak kadınsı olmanıza ya da kızsı şeylerden hoşlanmanıza izin verilmediği anlamına gelmektedir. Yıllar içinde feminist kadın karikatürü, sütyen yakan, pembeden nefret eden bir protestocu olarak zihinlerde yer edinmiştir. Bu nedenle kadınlar, kendilerini bu farklı karakterle etiketleme ya da feminizmle ilişkilendirme fikrinden, bunun bir hakaret olduğunu düşünerek soğumaktadır. Feministler, bir kişinin feminist olarak kabul edilebilmesi için topuklu ayakkabı giymek ve yemek pişirmek gibi kadınsı hiçbir şey yapmaması gerektiğine inanırlar. Bu düşünce son derece büyük bir yanılgıdır ve bu nedenle kadınlar feminist olmak için belirli bir 'görünüm' veya 'tavır' olması gerektiğine inanarak kendilerini bu kavram ve düşünceden uzak tutma eğilimindedir. Sonuç olarak, feminizm özünde kadın olmanın karşısında durmaktadır.

Sonuç

Kadınların siyasi, ekonomik ve kültürel eşitliğine yönelik bir inanç olarak ortaya çıkan feminizmin kökleri 18. yüzyıla kadar uzanmaktadır. Feminizm terimi, kadınlar için eşit haklar ve yasal koruma sağlamayı amaçlayan siyasi, kültürel veya ekonomik bir hareketi tanımlamak için kullanılabilir. Feminizm, cinsiyet farklılığı konularıyla ilgilenen siyasi ve sosyolojik teori ve felsefelerin yanı sıra kadınlar için cinsiyet eşitliğini savunan ve kadın hakları ve çıkarları için kampanya yürüten bir hareketi de kapsar. Her ne kadar çok daha öncesine dayansa da, "feminizm" ve "feminist" terimleri 1970'lere kadar yaygın bir kullanım kazanmamıştır.

Temel olarak üç dalgadan oluşan feminizmin ilk dalgası, esas olarak 19. yüzyılın başlarında ortaya çıkmış olup temelde siyasal anlamda kadınlar için oy kullanma, mülkiyet ve eğitim hakkı gibi konular üzerinde yoğunlaşmıştır. Öte yandan; 1960'lı yıllarda ortaya çıkan ikinci

dalga feminizm, cinsel özgürlük başlığı altında kadınların cinselliği ve doğurganlığı gibi konuları gündeme getirmiş ve toplumsal cinsiyet rollerinin yıkılması gerektiğini savunmuştur. Bununla beraber; söz konusu dönemin feministleri, kadın veya erkek olarak hiçbir cinsiyetin diğerinden üstün olmadığı fikrini savunmuştur. Nihayetinde; 1990'lı yıllarda ortaya çıkan feminizmin üçüncü dalgasında ise, bu döneme ait feministler bir önceki döneme dair feministler ile fikir ayrılığına düşerek çeşitli konularda farklı düşüncelere varmışlardır. Bu dönemdeki temel düşünce, kimlik üzerine olup ırkından, yaşam tarzından veya cinsel yöneliminden ötürü dışlanan bütün kadınlara destek olma yönünde olmuştur.

Genel olarak üç dalga şeklinde tasvir edilen feminizm, aynı zamanda süreç içerisinde çeşitli türlere de ayrılmıştır. Bu türleri de; liberal feminizm, marksist feminizm, sosyalist feminizm, radikal feminizm, ekofeminizm, siyah feminizm, kültürel feminizm ve postmodern feminizm olarak sıralamak mümkündür. Söz konusu türlerin savundukları düşünceler farklı olmakla beraber her bir tür bir önceki türe bir tepki olarak ortaya çıkmıştır.

Söz konusu teoriye dair üç dalga ayrı ayrı ve bir bütün olarak iki türlü ele alındığında, hem kendi içinde hem de devamında gelen diğer dönemler ile içinde bulundukları tezatlıkları görmek mümkündür. Nitekim, her dalga bir önceki dalgaya tepki olarak ortaya çıkmış ve her dalganın savunduğu düşünceler yalnızca teoride kalmıştır. Kadınlara yönelik eşitlik, adalet, mülkiyet, eğitim gibi hakları savunulurken ötekileştirme hareketleri meydana gelmiştir. Örnek olarak; beyaz kadınlar, siyah kadınlardan birçok alanda üstün görülmüş olup aranan haklar konusunda siyah kadınlara yönelik ayrımcılık yapılmıştır.

Feminizme dair türler ele alındığında, tekrar ikilemler ve çelişkiler görülmektedir. Her bir türün savunduğu konular farklı olmakla birlikte kendisinden önceki türün savunduğu düşünceler karşı çıkılmıştır. Aslında, birçok türün ortaya çıkması ve bu türlerin savundukları görüşlerin birbirinden farklı olması, söz konusu teorinin geçerlilik konusunda büyük tepki almasına neden olmuştur. Nitekim, ilk başlarda kadınlara yönelik savunulan düşünceler zaman içinde farklı noktalara evrilleştirilmiştir. Örnek olarak, kadınlara yönelik aranan eşitlik konusunda, zaman içinde kadınların erkeklerden daha üstün olduğu düşüncesi benimsenmiştir. Benzer şekilde, söz konusu teorinin savunduğu haklar yalnızca kadınların bir kısmına yönelik olmuştur ve bu haklar aranırken de erkeklere karşı nefret duygusunun gelişmesine neden olmuştur. Ayrıca; söz konusu teori ve savunucuları, sözde kadın haklarını savunurken ve bu yolda mücadele verirken aynı zamanda kadınsı şeylere de karşı çıkmaktadır. Nitekim, söz konusu teoriyi savunanlara göre bir kişinin feminist olabilmesi için yemek pişirme, anne olma, çocuk bakma gibi normalde kadınlara yönelik olan şeylerden uzak durması gerekir. Dolayısıyla, kendi içinde tezatlıklar içeren bir teorinin günümüzde geçerli olduğunu kabul etmek son derece zordur.

Sonuç olarak; bu çalışmada feminizmin ortaya çıkışı, tarihsel arka planı, dalgaları ve türleri ele alınmıştır. Bahsi geçen konulara yönelik detaylı bilgi verilerek, söz konusu teorinin günümüzde geçerli olup olmadığı çeşitli kaynaklara bağlı olarak ifade edilmiştir.

Kaynakça

Adams, M. (2007). *Feminists say the darndest things: A politically incorrect professor confronts "women" on campus.* New York: Sentinel .

Alcoff, L. M. (1997). The Politics of Postmodern Feminism, Revisited. *Cultural Critique*, 5-27.

Alterman, E. (2008). *Why We"re Liberals: A Political Handbook for Post-Bush America.* New York: Viking Press.

Aydınalp, E. (2020). Woman in the Context of Existentialist Freedom: Simone de Beauvoir and The Second Sex.

Barrett, M. (1980). *Women"s Oppression Today: the Marxist Feminist Encounter.* Londra : Verso.

Beauvoir, S. (1973). *The Second Sex.* New York: Vintage Books .
Berkay, F. (2013, Mart 28). Feminist Teoride Yeni Açılımlar. https://demokratikmodernite.org/feminist-teoride-yeni-acilimlar/ adresinden alındı
Buchanan, I. (2011). *Socialist Feminism: A Dictionary of Critical Theory.* Oxford: Oxford University Press.
Butler, J. (1986). Sex and Gender in Simone de Beauvoir's Second Sex. J. Butler içinde, *Yale French Studies* (s. 35-49). Yale University Press .
Cambridge Dictionary. (1995). Cambridge : Cambridge University Press.
Charkiewicz , E., Hausler, S., & Wieringa, S. (1994). *Women, the Environment and Sustainable Development: Towards a Theoretical Synthesis.* Londra: Zed Books.
Chernock, A. (2009). *Men and the Making of Modern British Feminism.*
Désiré, K. Y. (2016). Black Feminism in the Family Circle: A Reading of Toni. *IOSR Journal of Humanities and Social Science*, 11-18.
Engels, F. (1884). *The Origin of the Family, Private Property and the State.* Londra: Resistance Books.
Giddens, A. (2001). *Sociology.* Cambridge: Polity Press.
Hansen, K. (1990). *Women, Class, and the Feminist Imagination:*. Philadelphia: Temple University Press.
Hawkesworth, M. (1989). Knowers, Knowing, Known: Feminist Theory and Claims of Truth. *Journal of Women in Culture and Society*, 533-557.
HeForShe. (2024). HeForShe: https://www.heforshe.org/en adresinden alındı
Herouach, S. (2019). Liberal Feminism Impact on Moroccan Educated Women: Faculty of Letters and Human Sciences, FLDM, as a Field Study. *Open Political Science*, 128-152.
Hooks, B. (2000). *Feminism is for Everybody: Passionate Politics.*
Jaggar, A. (1983). *Feminist Politics and Human Nature.* Harvester Press.
Maynard, M. (1995). Beyond the 'Big Three': the development of feminist theory into the 1990s. *Women's History Review*, 259-281.
McRobbie, A. (2004). Post-feminism and popular culture. *Feminist Media Studies*, 255-264.
Michel, A. (1979). *Feminizm.* Presses Universitaires de France.
Nightingale, F. (1994). *Suggestions for Thought.*
Pankhurst, E. (1913). *Freedom or Death.*
Robert, J. (2021). Getting Radical: Feminism, Patriarchy, and the Sexual-Exploitation Industries. *Dignity: A Journal of Analysis of Exploitation and Violence*. https://digitalcommons.uri.edu/dignity/vol6/iss2/6/ adresinden alındı
Steeves, H. L. (1994). *Feminist Teoriler ve Medya Çalışmaları.*
Taylor, V., & Rupp, L. (1993). Women's Culture and Lesbian Feminist Activism: A Reconsideration of Cultural Feminism. *Journal of Women in Culture and Society*, 32-61.
Tong, R. (2009). *Feminist Thought: A More Comprehensive Introduction.* Charlotte: West View Press.
Wallin, D. (2001). Postmodern Feminism and Educational Policy Development. *McGill Journal of Education*, 27-44.
Walters, M. (2005). *Feminism: A Very Short Introduction.*
Zhang, J. (2021). Viewing Environmental Issues from Ecofeminism: Ecofeminism Views in "The Story of One Hour". *Proceedings of the 2021 6th International Conference on Social Sciences and Economic Development.* Paris: Atlantis Press.

THE FEATURES OF ENGLISH IDIOMS THAT ENTERED INTO THE UZBEK LANGUAGE

Nurmamatov Feruzbek Faxriddin o'g'li
Uzbekistan State World Language University

Abstract
This article deals with the role of English borrowings in the development of Uzbek vocabulary. It explores the penetration history of English borrowings into Uzbek on the basis of written sources and explains the development dynamics of borrowings. Also, the article gives information about the assimilation of English borrowings in the Uzbek language. After our country gained independence, diplomatic, political, economic, and cultural relations were established with different countries of the world. This, in turn, created the basis for the development of interlinguistic relations. During this period, the introduction of English idioms (anglicisms) into the Uzbek language accelerated. It is a word or a fixed combination of the English language that is used in foreign language texts with the preservation of its original form or according to the internal laws of the receiving language. The entry of English words into the Uzbek language is connected with the entry of Tsarist Russia into Central Asia at the end of the 19th century. This factor leads to the conclusion that the first English acquisitions entered the Uzbek language through Russian. Of course, the amount of English words acquired through the Russian language in the vocabulary of the Uzbek language is significant.
Keywords: vocabulary, assimilation, written sources, English, Uzbek, adaptation.

CHALLENGES FACED BY SECOND-YEAR ENGLISH MAJORS IN DEVELOPING SPEAKING SKILLS: A QUANTITATIVE STUDY AT SAI GON UNIVERSITY

Pham Nguyen Quang Huy
Department of Foreign Languages, Sai Gon university

Abstract
Speaking skills are essential for second-year English majors, but many students face challenges in improving them. This study examines the main difficulties they encounter, focusing on the curriculum or syllabus, and teaching methods. A survey using a Likert-scale format was completed by 34 students to collect data. The results reveal that irregular speaking assessments and a lack of speaking activities in textbooks were the main reasons that hinder students' progress. Concerns were also raised regarding lecturers' limited feedback and infrequency in giving speaking activities. The study suggests incorporating more interactive speaking activities and providing regular feedback to improve students' speaking abilities. These findings offer practical recommendations for teachers to enhance their teaching methods and course design, ensuring better support for students' speaking skill development.
Key words: Challenges, second-year English majors, speaking skills, quantitative study, Sai Gon university.

Introduction

Speaking is an important skill in language learning because it not only helps students communicate in everyday situations but also improves their academic performance. However, many students face challenges in improving their speaking skills, especially English majors. These challenges are often due to a lack of speaking practice, limited activities in textbooks, and not enough feedback on speaking tasks. As a result, students struggle with speaking fluently, confidently, and accurately.

While some studies have highlighted the importance of speaking practice and interactive activities, there were still gaps in understanding how these factors affected students' speaking in different classroom settings (Brown, 2001). Especially, this issue has not been investigated for English majors at Sai Gon university.

This research aims to fill the gap by looking at English-majored students' views on the challenges they face in improving their speaking skills, especially in relation to the curriculum and lecturers' teaching methods. The main research questions are:

1. What are the students' perspectives on the challenges related to school curriculum in speaking development?
2. What are the students' perspectives on the challenges related to lecturers' teaching methods in speaking development?

Literature review

Speaking skills are important for communication and language learning. Richards (2008) stated that speaking helped students express their ideas and interact with others, while Ellis (2009) noted that speaking practice improved fluency and accuracy. Thus, regular speaking activities are essential for building confidence and communication in speaking skills.

However, students face challenges in developing speaking skills. One issue is the lack of speaking practice and interactive activities in textbooks. Richards and Rodgers (2014) argued

that textbooks often did not include enough speaking tasks, limiting chances for real communication. Also, students often did get enough feedback on their speaking, which could slow their improvement (Ellis, 2009).

Studies show that task-based activities can help improve speaking skills by giving students real communication tasks. Feedback from peers and teachers also helped students fix their mistakes and improve their speaking (Lyster & Saito, 2010). Using these methods in teaching can support students in becoming better speakers.

Methodology

The study involves second-year English majors, including 9 males and 25 females. Participants were selected using convenience sampling as they were enrolled in a listening-speaking course taught by the researcher. A quantitative questionnaire was administered, and informed consent was obtained from all participants.

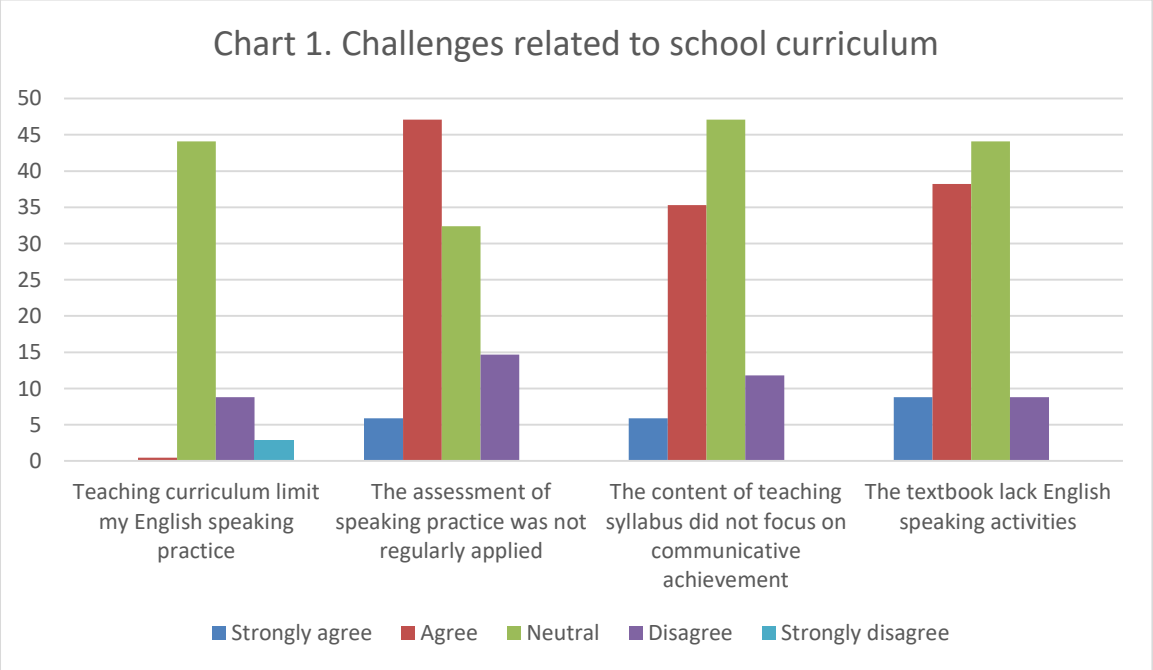
The study adopted a quantitative approach, utilizing a survey questionnaire to provide an in-depth understanding of the research topic (Creswell & Plano Clark, 2018). Based on Quyen et al. (2018), the questionnaire included 8 Likert-scale items divided into two categories. Validation was conducted by two experienced lecturers in the field, and a pilot survey confirmed its reliability with a Cronbach's Alpha score exceeding 0.86.

Table 1: Reliability Analysis of Questionnaire Items

Group	**Number of items**	**Cronbach's Alpha**
Challenges related to teaching school curriculum	4	.938
Challenges related to lecturers' teaching methods	4	.860

Findings and discussions

Challenges related to school curriculum

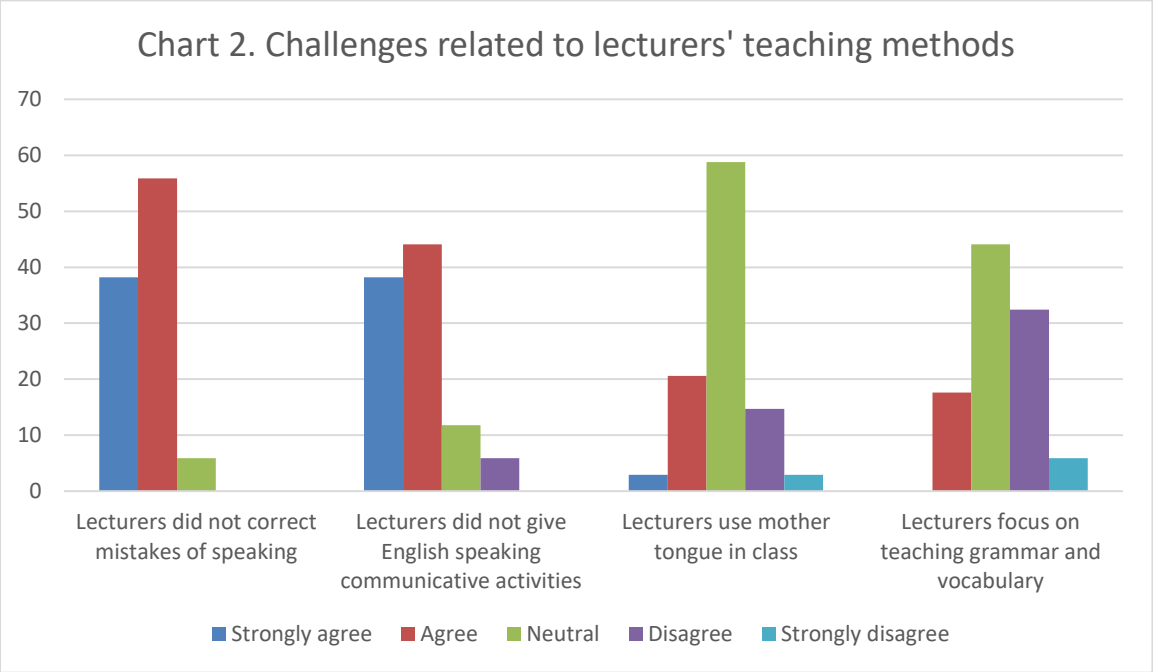


The chart shows students' views on challenges related to the curriculum in developing their speaking skills. A significant number of participants agreed and strongly agreed about the irregular use of speaking assessment and the lack of speaking activities in textbooks. 53% thought that the evaluation of speaking practice was inadequate, while 47% admitted the shortage of speaking activities in textbooks. However, the percentage of students who

strongly disagreed and disagreed with these issues was small, showing some differences in opinions.

The figures suggest that the main concerns for students are the lack of speaking assessment and activities in textbooks. The concern about insufficient speaking tasks matches Richards (2017), who noted that the lack of speaking tasks in textbooks and irregular assessments could limit learners' communicative competence. Similarly, Brown (2001) highlighted that regular speaking practice and task-based activities were essential for improving fluency.

Challenges related to lecturers' teaching methods



The findings show that a large percentage of students reported that their lecturers ignored their speaking mistakes (94.1%) and did not provide enough speaking activities (82.3%). These were the most common concerns among participants. In contrast, the percentages of students who were neutral about lecturers' use of the first language (58.8%) and their focus on grammar and vocabulary (44.1%) were relatively high.

These results suggest that ignoring mistakes might prevent students from improving accuracy and lead to repeated errors (Ellis, 2009). Providing timely feedback is key to helping students improve their speaking skills. The lack of communicative activities also matches the views of Richards and Rodgers (2014), who argued that interactive tasks were crucial for building fluency and confidence. Without feedback and enough practice, students may find it hard to develop strong speaking skills.

Limitations and recommendations

One limitation of this study is that the research relied on self-reported data, which can be affected by personal biases. Students may have overestimated or underestimated certain issues, like the amount of speaking practice or the usefulness of textbook activities, based on their own views or experiences. Another limitation is the small sample size, as this study only include students from one class, which makes it harder to apply the findings to other student groups or settings.

To address the limitations identified in this study, researchers could combine additional data collection methods, such as classroom observations or interviews, to validate self-reported data and reduce the impact of personal biases (Richards, 2017). These methods would provide a more comprehensive view of students' speaking practice and the effectiveness of

textbook activities. Furthermore, future studies should aim to include a larger and more diverse sample size to improve the generalizability of the findings (Ellis, 2009). By expanding the scope to multiple classes or institutions, researchers can better identify patterns and develop recommendations applicable to broader contexts.

Conclusion

In conclusion, this research discovered the key issues that students faced in developing their speaking skills related to school curriculum and lecturers' teaching methods. The findings show that these issues affect students' ability to improve their speaking and communicative skills. To address the research challenges, it is important to incorporate more collection methods as well as conducting it on a larger sample size. Future research could investigate ways of applying these solutions in different educational settings to help students develop their speaking abilities.

References

Brown, H. D. (2001). *Teaching by principles: An interactive approach to language pedagogy* (2nd ed.). Pearson Education.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.

Creswell, J. W., & Plano Clark, V. L. (2018). *Designing and conducting mixed methods research* (3rd ed.). Sage Publications.

Ellis, R. (2009). *The differential effects of corrective feedback on the learning of different types of L2 language items*. *In S. M. Gass & E. Mackey (Eds.), Feedback in second language acquisition: A critical review*. Routledge.

Lyster, R., & Saito, K. (2010). *Oral corrective feedback in second language classrooms*. *Language Teaching Research, 14*(3), 276-305.

Richards, J. C. (2008). *Teaching listening and speaking: From theory to practice*. Cambridge University Press.

Richards, J. C. (2017). *The role of textbooks in teaching speaking skills*. *Language Teaching Research*, 21(3), 413-431.

Richards, J. C., & Rodgers, T. S. (2014). *Approaches and methods in language teaching* (3rd ed.). Cambridge University Press.

Quyen, V. P., Nga, P. T. M., & Nguyen, H. T. (2018). Challenges to speaking skills encountered by English-majored students: A story of one Vietnamese university in the Mekong Delta. *Journal of Education and Natural Sciences, 54*(5), 38-44. https://doi.org/10.22144/ctu.jen.2018.022

STUDENTS' PERSPECTIVES ON THE USE OF DIGITAL GAMES IN ENHANCING VOCABULARY LEARNING: A STUDY AT SAI GON UNIVERSITY

Pham Nguyen Quang Huy
Department of Foreign Languages, Sai Gon university, Vietnam

Abstract
Digital technology plays an important role in language learning, and using digital games to improve vocabulary is becoming increasingly common. This study investigates students' perspectives at Sai Gon University on using digital games for vocabulary learning. A quantitative approach was employed, with a survey questionnaire completed by 37 second-year English majors. The survey primarily focused on the benefits and challenges of using digital games for vocabulary acquisition. The results show that students find digital games enjoyable and more effective to remember than only reading words from textbooks. However, challenges such as time limits and the mismatch between games and learning contents were also mentioned. The findings suggest that digital games can be a useful tool alongside traditional learning methods to enhance vocabulary. Therefore, this study offers suggestions for integrating digital games into English teaching to help students achieve vocabulary acquisition.
Key words: students' perspectives, digital games, enhancing, vocabulary learning, Sai Gon University.

Introduction

In recent years, the integration of technology in language education has gained widespread popularity. Digital games are among the technological tools recognized for their potential to enhance students' lexical knowledge through engaging and interactive activities. The benefits of using digital games have been well-documented, including their ability to boost students' motivation, engagement, and learning intentions (Clark, 2010). However, challenges such as time consumption, device incompatibility, and content mismatch were also reported (Li & Tsai, 2013). Despite the growing interest, there remains a lack of studies focusing on English majors at Sai Gon University, who are required to learn subjects in English and deal with a substantial amount of specialized vocabulary.

This study aims to contribute to the existing body of research and provide valuable insights for curriculum designers to effectively integrate technology into language education. Specifically, the study investigates students' perceptions of using digital games for vocabulary learning, focusing on both benefits and challenges. The research is constructed by the following questions:

1. What are the benefits of using digital games for vocabulary learning?
2. What challenges do students face when using digital games for vocabulary learning?

Literature review

Definition of Digital Games

Digital games, also called online games, are interactive technologies used for learning. Gee (2003) called them "serious games" because they are designed for specific educational purposes. These games were engaging because of game mechanics like rewards, challenges, and feedback loops, which help motivate learners (Prensky, 2001).

Benefits and Challenges of Digital Games

Using games in language learning has many benefits. First, games gave students a chance to make mistakes and learn through trial and error, helping them remember new vocabulary (Gee, 2003). Additionally, students become more active in learning, as shown by Steinkuehler and Duncan (2008), who found that students received immediate feedback to correct mistakes. Finally, digital games encouraged teamwork, allowing students to share ideas and solve problems together (Gee, 2003).

However, there are also challenges. One issue is the amount of time needed to play games, which can interfere with other responsibilities. Also, some devices could not access online games due to outdated technology, limited internet access, or lack of support (Chao & Chen, 2016). Another concern is that some games did not match the required curriculum or vocabulary level (Clark, 2010).

Existing Studies on Digital Games in Education

Many studies have investigated how digital games can help improve vocabulary. Anderson and Dill (2000) found that while games were motivating, they could also distract students or lead to passive learning if not properly used in the curriculum. Squire (2011) noted that digital games could be helpful in informal learning settings, but their use in formal education was often limited by institutional resistance and difficulty fitting them into the curriculum. Surendeleg et al. (2017) found that educational games increased student engagement and helped them retain vocabulary, especially when rewards motivated the students.

Methodology

The participants in this study were English majors at Sai Gon University, consisting of 23 females and 14 males. They were selected through convenience sampling, as they were enrolled in the listening-speaking course during the first semester of the academic year, and informed consent was obtained from all participants.

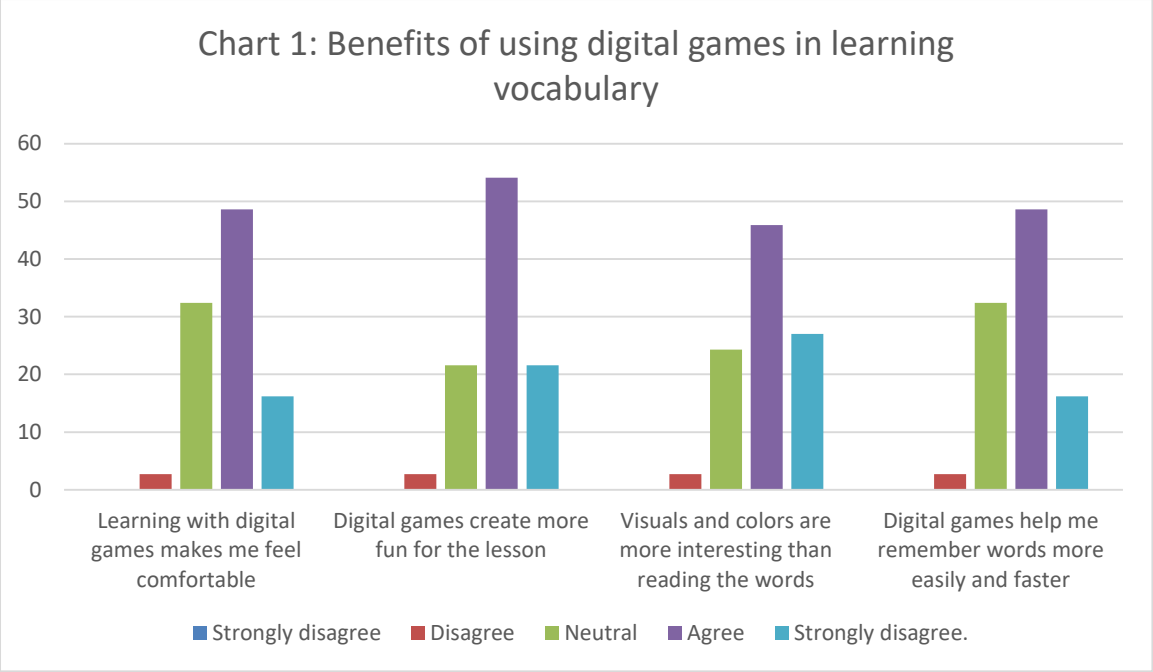
The study employed a quantitative approach using a survey questionnaire, which helps provide a comprehensive understanding of the research topic (Creswell & Plano Clark, 2018). The questionnaire was adopted from Trinh et al. (2022), consisting of 8 Likert-scale questions categorized into two groups. The questionnaire was validated by two experienced lecturers in the field and demonstrated a high Cronbach's Alpha reliability above 0.80 after conducting a pilot survey.

Table 1: Reliability Analysis of Questionnaire Items

Group	Number of items	Cronbach's Alpha
The positives of using digital games in learning vocabulary	4	0.853
The challenges in using digital games in learning vocabulary	4	0.826

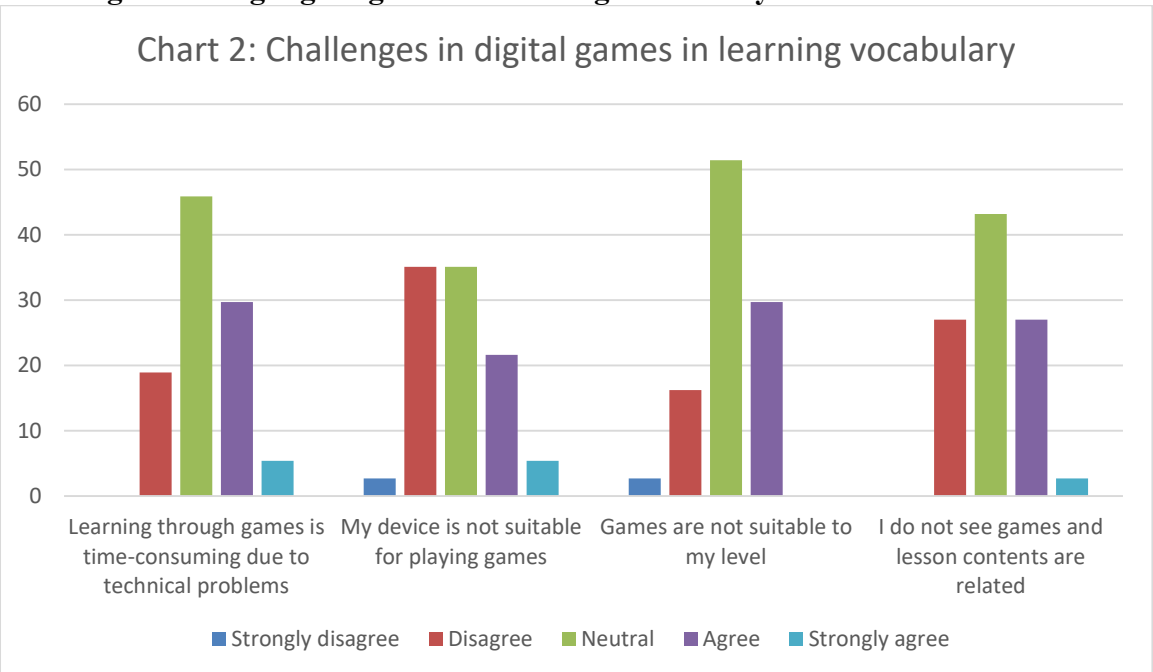
Findings and discussions

Positives of using digital games in learning vocabulary



The chart indicates that most students hold positive views about using digital games for vocabulary learning. A significant majority of participants (75.7%) agreed and strongly agreed that digital games made lessons more enjoyable, followed by 72.9% who found digital games more engaging than reading words. Additionally, 64.8% of respondents believed that digital games enhance their comfort level and aid in vocabulary retention by making learning easier and faster. Notably, the percentage of respondents who strongly disagreed and disagreed with these benefits was very small, at just about 2.7%, suggesting that a minimal number of students found digital games ineffective for these purposes. The findings align with what Gee (2003) suggested that digital games were beneficial and could increase learners' motivation and engagement in education.

Challenges in using digital games in learning vocabulary



The chart highlights students' varying responses regarding challenges in using digital games for vocabulary learning. A considerable percentage of students (33.3%) agreed and strongly agreed that digital games were time-consuming, while only 18.9% disagreed. Device

incompatibility was reported by 27% of students, which was equal to the percentage of students who remained neutral. Additionally, 29.7% of participants agreed that there is a mismatch between the games and learning content, a figure slightly higher than those who disagreed (27%). Meanwhile, a significant proportion of students (51.4%) remained neutral on the irrelevant content of game to their level, but the proportion of students who agreed (29.7%) was also considerable. These findings suggest that, aside from device compatibility issues, other challenges—such as time constraints and content misalignment—may hinder vocabulary development. This is consistent with previous studies, which emphasized that insufficient time and a lack of content alignment could negatively impact learning performance (Clark, 2010).

Limitations and recommendations

This study has a few limitations that should be addressed. First, the sample size is relatively small, which limits the generalizability of the findings. Second, the study relies solely on a quantitative approach, which does not provide in-depth insights into students' perspectives and experiences regarding the challenges.

For these limitations, some methods should be applied to address the issues. First, the sample size is small, which limits how well the findings can apply to a larger population, so a bigger sample would make the results more reliable (Creswell, 2014). Second, the study uses only quantitative approach, which may not fully capture students' ideas and experiences. As Bryman (2015) suggested, adding qualitative methods, like interviews or group discussions, could provide deeper insights into the challenges of using digital games for vocabulary learning.

Conclusion

In conclusion, this study highlights the positive views of students towards digital games in terms of making learning fun, comfortable, and easier for reading and remembering words. However, it also reflects some problems related to time consumption, level suitability, and discrepancies with learning content. Despite these issues, the overall findings suggest that digital games can be a valuable tool for vocabulary learning. Future research should expand the sample size and include qualitative methods to address the limitations of this study.

References

Anderson, C. A., & Dill, K. E. (2000). Video games and aggressive thoughts, feelings, and behavior in the laboratory and in life. *Journal of Personality and Social Psychology, 78*(4), 772–790. https://doi.org/10.1037/0022-3514.78.4.772

Bryman, A. (2015). *Social research methods* (5th ed.). Oxford University Press.

Chao, C. M., & Chen, W. C. (2016). Factors affecting the adoption of mobile learning. *Educational Technology & Society, 19*(3), 110-124.

Clark, D. (2010). Games for learning: A review of the literature. *Educational Technology Research and Development, 58*(2), 129-141. https://doi.org/10.1007/s11423-009-9122-4

Clark, D. (2010). Games and learning: A primer. *Journal of Educational Technology, 48*(4), 219-235.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.

Gee, J. P. (2003). What video games have to teach us about learning and literacy. *Computers in Entertainment (CIE), 1*(1), 20-20. https://doi.org/10.1145/950566.950578

Li, M. C., & Tsai, C. C. (2013). Game-based learning in science education: A review of relevant research. *Journal of Science Education and Technology, 22*(6), 877-898. https://doi.org/10.1007/s10956-013-9441-9

Steinkuehler, C., & Duncan, S. (2008). Scientific habits of mind in virtual worlds. In J. M. Spector, M. D. Merrill, J. Elen, & M. J. Bishop (Eds.), *Handbook of research on educational communications and technology* (pp. 481-492). Springer.
Squire, K. D. (2011). *Video games and learning: Teaching and participatory culture in the digital age*. Teachers College Press.
Surendeleg, G., Park, J. H., & Yoon, H. K. (2017). A study on the effectiveness of educational games for vocabulary acquisition. *Journal of Educational Technology & Society, 20*(3), 48-59.
Trinh, T. H., Ngoc, N. M., & Huong, T. T. T. (2022). Teachers and students' perceptions of using digital games in improving vocabulary at non-English-majored classes. *Journal of Educational Technology & Society, 25*(3), 56-70. https://doi.org/10.1234/56789

NAVIGATING CRIME AND RESPECTABILITY: THE POSTMODERN COMPLEXITY OF COLSON WHITEHEAD'S *HARLEM SHUFFLE*

Sümeyye ÇİFTÇİ
Van Yüzüncü Yıl Üniversitesi, Edebiyat Fakültesi İngiliz Dili ve Edebiyatı Anabilim Dalı, Van, Türkiye

Prof.Dr.Bülent Cercis TANRITANIR
Prof.Dr. Van Yüzüncü Yıl Üniversitesi, Edebiyat Fakültesi, İngiliz Dili ve Edebiyatı Anabilim Dalı, Van, Türkiye

ABSTRACT
Colson Whitehead's *Harlem Shuffle* (2021) offers a sophisticated postmodern reimagining of crime fiction, blending noir conventions with historical commentary on Harlem's transformation in the 1960s. The novel follows Ray Carney, a furniture salesman caught between the worlds of legal respectability and criminality. Set against the backdrop of Harlem's changing social and economic landscape, Whitehead uses Carney's moral struggles as a lens through which to explore the broader forces of racial inequality, corruption, and the allure of the American Dream. This article delves into how *Harlem Shuffle* employs a fragmented narrative and episodic structure to reflect the complexities of identity, power, and survival in a racially divided urban space. By intertwining noir elements with a critical examination of the neighborhood's cultural and historical shifts, Whitehead subverts traditional crime fiction tropes, allowing the genre to serve as both a vehicle for suspense and a platform for social commentary. The novel's intertextual references to historical events, as well as its metafictional engagement with the past, illustrate Whitehead's mastery in reshaping the boundaries of genre and narrative form. The novel stands as a postmodern critique of both the myth of upward mobility and the persistent inequalities that shape American society, offering a nuanced exploration of individual versus systemic morality. Positioning itself within the broader context of contemporary American literature, it contributes to ongoing discussions about race, identity, and the limits of genre in addressing social realities.
Keywords: Postmodernism, Noir Fiction, 1960s Harlem, Colson Whitehead

Introduction

Colson Whitehead is an acclaimed American author renowned for his literary versatility and incisive exploration of historical and contemporary themes. Born on November 6, 1969, in New York City, Whitehead is a graduate of Harvard University, where he earned a degree in English. His literary career is marked by a distinctive ability to blend historical fiction with elements of satire, science fiction, and social commentary. Whitehead's works often grapple with issues of race, identity, and the American experience, making him a significant voice in contemporary American literature. His *Harlem Shuffle* is a narrative that intertwines crime, morality, and social dynamics in 1960s Harlem, exploring the lives of its characters against the backdrop of an ever-shifting urban landscape. Whitehead, renowned for his genre-defying works such as *The Underground Railroad* and *The Nickel Boys*, presents in *Harlem Shuffle* a novel that is as much a heist story as it is a meditation on respectability, identity, and the multifaceted complexities of life within a vibrant but troubled community. This novel presents his postmodern approach to storytelling and merging historical context with genre

conventions in ways that challenge readers' expectations. Deep reflection on societal constructs also is provoked by him.

Ray Carney, the protagonist, embodies the paradoxes of his environment. He is a furniture salesman and he dabbles in fencing stolen goods, as his working position, Carney straddles the line between the respectable and the illicit, navigating his dual roles with a mix of pragmatism and ambition. Through Carney's journey, Whitehead probes the notion of respectability—a term often laden with cultural and racial implications—and examines how it is negotiated within the constraints of systemic inequality and the lure of upward mobility. Carney's dual existence underscores the fluidity of morality in a world where survival often necessitates compromise, and where the definitions of crime and virtue are perpetually in flux. Whitehead's portrayal of Harlem itself serves as both a character and a canvas in the novel. The neighborhood is vividly rendered, pulsating with life, energy, and contradiction. It is a place of dreams and despair, resilience and corruption, where the pursuit of the American Dream is fraught with obstacles uniquely shaped by race, class, and history. Against this dynamic setting, the novel unfolds a rich tapestry of interconnected stories that highlight the intricate relationships between individuals, their aspirations, and the socio-political structures that define their realities. Through detailed descriptions and a keen sense of atmosphere, Whitehead captures the essence of Harlem, making it an integral component of the narrative's postmodern complexity. A hallmark of postmodern literature is its resistance to singular interpretations and its embrace of multiplicity. *Harlem Shuffle* exemplifies this by blending genres, its non-linear structure, and its exploration of themes such as crime, respectability, and systemic oppression. Whitehead's use of irony and intertextuality invites readers to question conventional narratives about morality and success, particularly within the context of African American experiences in mid-20th-century America.

The novel's heist elements, reminiscent of classic crime fiction, are subverted by Whitehead's nuanced character development and thematic depth, transforming a seemingly straightforward tale of criminal enterprise into a profound exploration of human complexity. By delving into the intersections of crime and respectability, Whitehead challenges readers to reconsider their preconceptions about right and wrong, success and failure, and the societal forces that shape individual choices. The novel's postmodern framework, combined with its richly drawn characters and evocative setting, positions *Harlem Shuffle* as a compelling and thought-provoking contribution to contemporary literature.

Ray Carney and Duality

Ray Carney is at the heart of *Harlem Shuffle* whose dual existence reflects the complex interplay between ambition and morality. A furniture salesman striving for upward mobility, Carney becomes an unwitting participant in the Harlem underworld through his cousin Freddie. This duality is central to the novel's exploration of respectability concept deeply intertwined with race and class. Carney's attempts to maintain a veneer of legitimacy while engaging in illicit activities underscore the compromises often required for survival and success in a racially stratified society. As Carney navigates Harlem's social dynamics, the novel presents him as a character who seeks to distance himself from the criminal elements in his community, yet he is continuously pulled back into them. This dual existence exemplifies the contradictions within the larger societal framework, where racial and class barriers influence the opportunities available to Carney, forcing him into morally ambiguous situations. In the novel this talking to his invoice can explain his feelings:

"There were not many white people who addressed him this way. At least not in the city center. On his first trip to Radio Row for work, the white clerks ignored Carney, going straight past him into the store to deal with white amateurs. Despite clearing his throat and making hand gestures, he faced the usual humiliations, treated as though he were invisible in

every store he entered. But finally, when he climbed the black iron steps of Aronowitz & Sons, he was greeted by the shop owner with, *'Can I help you, sir?'* He had used it in the sense of *'May I assist you,'* but to Carney, the words meant, *'What are you doing here?*' Over the years, Ray Carney had learned the difference between the two." (Whitehead, 2021: p.13)
Critics have underlined the depth of Carney's character as one of the novel's strengths, in an article for *The New Yorker*, Doreen St. Félix describes Carney as "a symbol of the tension between aspiration and morality" emphasizing how his internal conflict mirrors the societal pressures faced by African Americans in mid-century America. (St. Félix, 2021: p. 23)

Harlem as a Character

Harlem in *Harlem Shuffle* is more than a setting; it is a living, breathing entity that shapes and is shaped by its inhabitants. Whitehead's meticulous depiction of Harlem captures the vibrancy and contradictions of a neighborhood marked by both cultural richness and systemic challenges. The novel brings to life the bustling streets, thriving businesses, and underground networks that define the community, painting a vivid picture of a place where dreams and despair coexist.
One salient example of Harlem's significance in *Harlem Shuffle* lies in Whitehead's depiction of the neighborhood's streets and local businesses. Ray Carney operates a furniture store, which he perceives as a means of attaining respectability and upward mobility. Situated in the heart of Harlem, the store serves as a focal point for exploring the tension between Carney's aspirations and the harsh realities of his environment. Whitehead utilizes the store to underscore the contradictions inherent in Carney's pursuit of a legitimate livelihood. While Carney views his business as a symbol of respectability, it is also inextricably linked to the more illicit aspects of Harlem's social fabric. This duality is exemplified through Carney's associations with local criminals, particularly his cousin Freddie, who introduces him to the world of heists. (Whitehead, 2021)
The Atlantic notes how Whitehead uses Harlem not just as a backdrop but as a "microcosm of larger societal dynamics" reflecting the systemic barriers and opportunities within African American communities of the era (*The Atlantic*, 2021). The characters' efforts to achieve success—whether through legitimate means or criminal activity—are shaped by the social and economic barriers that exist in their environment. The neighborhood is not only a setting for the story but also a reflection of the larger societal forces at play, including racial discrimination, economic inequality, and the pursuit of the American Dream. For example, Carney's desire to distance himself from the criminal elements of Harlem is constantly challenged by the limited opportunities available to Black men in the neighborhood. His navigation of these pressures underscores the novel's broader commentary on the difficulties of achieving upward mobility in a system that often denies Black Americans equal chances. (Whitehead, 2021)

Postmodern Complexity

Whitehead's narrative structure and stylistic choices place *Harlem Shuffle* firmly within the realm of postmodern literature. The novel's episodic format, which spans three distinct time periods, allows for a multifaceted exploration of its themes. This structure also reflects the fluidity and unpredictability of Carney's journey, reinforcing the novel's commentary on the complexities of morality and identity.
The use of irony and intertextuality further underscores the novel's postmodern sensibilities. By blending elements of crime fiction with literary and historical commentary, Whitehead challenges traditional genre boundaries. As NPR aptly describes, the novel "marries the suspense of a heist story with the depth of a social novel". It creates a work that is as entertaining as it is thought-provoking. (NPR, 2021). The suspense and tension of the heist

plot, particularly during the well-executed robbery scenes, are engaging on a surface level, yet these moments are imbued with deeper reflections on the consequences of crime, the limitations of the American Dream, and the inescapability of race and class. The heist sequences, such as when Carney's cousin Freddie convinces him to participate in a robbery of a casino, are filled with tension and suspense. However, these moments are also vehicles for exploring Carney's inner conflict and the systemic injustices that underlie his choices. As Carney navigates the criminal underworld, he also grapples with his desire for respectability, raising the question of whether moral integrity can truly coexist with the compromises required for success in a society that often rewards unethical behavior. (Whitehead, 2021).

Themes of Crime and Respectability

One of the central themes in *Harlem Shuffle* is the interplay between crime and respectability. The novel challenges conventional notions of morality, suggesting that these concepts are often contingent upon socio-economic and racial contexts. Carney's foray into the criminal underworld is not merely a deviation from the norm but a reflection of the systemic barriers that limit legitimate opportunities for African Americans.

In a review for *The Guardian*, Alexandra Harris observes that Whitehead as "brilliantly dissects the hypocrisies of a society that criminalizes some while rewarding others for essentially the same behavior" (Harris, 2021). This critique highlights the novel's relevance to contemporary discussions about systemic inequality and social justice. This critique also ties into broader cultural conversations, including the Black Lives Matter movement, which has brought issues of racial inequality, police brutality, and criminal justice reform to the forefront of public discourse. Whitehead's work serves as both a mirror and a critique of these ongoing struggles, urging readers to consider the deep-seated biases within institutions and their role in maintaining a system that disproportionately criminalizes certain behaviors based on race and class. His exploration of these themes highlights the urgent need for reform and for a more equitable society, making his novels particularly resonant in the current climate of social activism.

Harlem Shuffle has been widely praised for its innovative storytelling and incisive social commentary. The novel's ability to blend entertainment with profound thematic exploration has earned it a place among Whitehead's most celebrated works. *The New York Times* describes it as "a dazzling, genre-defying masterpiece" commending Whitehead's ability to seamlessly integrate humor, suspense, and pathos (The New York Times, 2021).

Conclusion

Colson Whitehead's *Harlem Shuffle* is a masterpiece for its exploration of the complexities of crime, morality, and respectability within the vibrant but fraught landscape of 1960s Harlem. Through the protagonist Ray Carney's journey and the richly depicted world he inhabits; Whitehead invites readers to reflect on the systemic forces that shape individual lives and the moral ambiguities inherent in striving for success. At its core, *Harlem Shuffle* examines the internal and external forces that shape individual identity. Whitehead deftly illustrates how Carney's choices are often dictated not just by his personal desires, but also by the systemic inequities of race and class that limit his options and opportunities.

Whitehead's postmodern narrative style adds a unique layer to the novel, as he weaves together elements of crime fiction, historical fiction, and social commentary. The novel's structure, which includes shifting perspectives, fragmented timelines, and the occasional use of noir tropes, creates a sense of unease and instability that mirrors the characters' inner turmoil and the unpredictable world they navigate. The novel's social critique is sharp and incisive, offering a commentary on the ways in which respectability politics and societal expectations collide with the lived realities of Black communities. Carney's attempts to

distance himself from crime and become part of the respectable middle class serve as a microcosm of the larger struggles faced by Black Americans during this time. The novel's postmodern narrative, combined with its sharp social critique and evocative storytelling, cements *Harlem Shuffle* as a landmark work in contemporary literature.

WORKS CITED

Collins, S. (2022). *Book review: Harlem Shuffle by Colson Whitehead*. Sarah Collins Bookworm. Retrieved from https://sarahcollinsbookworm.wordpress.com/2022/08/13/book-review-harlem-shuffle-by-colson-whitehead/

Doreen, St. F. (2021). *Colson Whitehead's American histories*. The New Yorker. Retrieved from https://www.newyorker.com

Harris, A. (2021). *Harlem Shuffle by Colson Whitehead review: A delicious heist novel*. The Guardian. Retrieved from https://www.theguardian.com/books/2021/sep/23/harlem-shuffle-by-colson-whitehead-review-a-delicious-heist-novel

Harvard Review. (2021). *Harlem Shuffle*. Retrieved from https://www.harvardreview.org/book-review/harlem-shuffle/

National Book Review. (2021). *Kim Fain on Colson Whitehead's Harlem Shuffle*. Retrieved from https://www.thenationalbookreview.com/features/2021/9/8/kim-fain-on-colson-whitehead

National Public Radio (NPR). (2021). *Colson Whitehead's "Harlem Shuffle" is a suspenseful crime thriller*. NPR Books. Retrieved from https://www.npr.org/2021/09/15/1037086900/harlem-shuffle-colson-whitehead-review

The Atlantic. (2021). *Harlem Shuffle and systemic barriers*. The Atlantic. Retrieved from https://www.theatlantic.com/magazine/archive/2021/10/colson-whitehead-harlem-shuffle

The New York Times. (2021). *Review: Harlem Shuffle by Colson Whitehead*. The New York Times. Retrieved from https://www.nytimes.com

Whitehead, C. (2021). *Harlem Shuffle*. Doubleday.

HOW TO INTEGRATE CASE STUDIES IN BUSINESS ENGLISH COURSES

Natalia BOLGARI
Department of Foreign Languages, ASEM
ORCID ID: 0000-0002-8258-5035

Ina ANDONI
Department of Foreign Languages, ASEM
ORCID ID: 0000-0001-8482-7299

Serghei VASILACHI
Department of Foreign Languages, ASEM
ORCID ID: 0000-0003-0703-1857

Abstract: The article deals with teaching Business English through real situations. The types of teaching methods, description of case study, and the steps in developing case studies are depicted in the paper. It contains three case studies on Business English from Market Leader, 3rd Edition, Intermediate, Upper-Intermediate and Advanced levels. Case studies show true, intricate situations based on real-life contexts, involving indecision, dispute, and issues on which stakeholders should agree or disagree. These active methods help students apply the acquired useful language and communication skills in analysing and solving real business case studies. When carefully planned, case studies challenge students' critical thinking and problem solving skills in a business learning environment.
Key words: problem-solving skills, academic skills, student-centred learning, critical thinking, case-study.

INTRODUCTION

The teaching-learning process should now take into account the changes that our modern society is undergoing. We are increasingly conscious of the need to give modern students the tools (skills, abilities) they will need to succeed in today's society, and we can only do this if we allow space in the curriculum for integrated courses that are focused on the practical side, like a Business English Course. The course should be built around tasks and projects that encourage discussion and problem-solving among students. In order for students to make better informed decisions regarding their future, there is a shift away from the conventional, fragmented techniques centred on distinct disciplines and towards a holistic strategy that exposes them to several fields of study.

Through a thorough case study analysis (focused on Intermediate Upper-Intermediate and Advanced levels), the paper's objectives are to highlight the significance of helping students develop their critical thinking and problem-solving skills, encourage them to look for and find a variety of resources so they can continue learning outside of the classroom, and boost their confidence in the decision-making process. The study for this article is based on analytical and comparative methodologies.

Education in the twenty-first century is built on more pragmatic methods that provide students more autonomy and enable them to improve their self-taught, teamwork, and critical thinking abilities. Why teach Business English to kids who are already enrolled in an economics school is a valid question. The solution is straightforward: because employee and citizen education are now integrated, general and occupational education are no longer at diametrically opposed ends of the educational spectrum. The ability to adapt to changing circumstances and embrace

ongoing learning is now a prerequisite for social integration, daily living, and improved work prospects in a variety of sectors.

Business English gives students greater opportunity to use logical thinking in scenarios that mirror business activities they may encounter after graduation by fusing entrepreneurial education with General English. In the society of the future, where individuals are more expected to think creatively instead of following instructions, skills like researching information, analysing data, making judgements, and successfully conveying conclusions using an international language will be helpful. The development of critical thinking and problem-solving abilities, decision-making in groups, initiative, flexibility, and curiosity will all be promoted in the classroom. In order for modern students to continue learning outside of the classroom, they must be motivated to look for and discover a range of materials.

It should be acknowledged that practically everything around us is connected to this broad subject of economics in some way, whether it be small and medium-sized businesses, banks, insurance, tourism, commerce, or any other part of daily life. Because of how important the business world is, many people choose to seek careers in it. This realisation often occurs in college and after graduation.

Students will gain more self-confidence as a result of developing their communication skills in professional settings, which will provide them a significant edge in job interviews and boost their opportunities for career advancement.

Business English instruction will assist students in using their cross-disciplinary abilities and preparing them for success, in addition to broadening the university's course offerings. By exposing them to the process of learning via experimentation, the activities and projects performed during the learning process will allow students not only to increase their vocabulary but also to grasp the corporate world. Instead of being taught for the sake of the language, skills and substance should be acquired via study and application in projects. Since the topic of economics is not often covered in a foreign language, teaching English for Business may be enlightening for both the instructor and the students as well as challenging for all parties involved.

Today's teachers have the responsibility of teaching their students the survival skills they will need to handle the unexpected. Having stated that, intercultural communication skills are regarded as the cornerstone of the needs for teaching methodology. The former shows that linguistic, communicative, and cultural elements are cohesive. As a result, in the context of language teaching, in addition to a few knowledge tasks, language components are also taught by making sure appropriate communicative behaviour in the nation of the language to be learnt and the cultural values of the interlocutor. Modern active learning techniques are applied in Business English lessons to help students reach this aim. Cooperative learning, design technology, student-centred instruction, distance learning, the tandem method, usage of language portfolios, and centres on learning for students are a few of these.

ACTIVE METHODS OF TEACHING BUSINESS ENGLISH

i) Cooperative learning

Cooperative learning occurs in groups of students with a range of academic abilities. In cooperative learning, the group's accomplishments rather than the individual accomplishments of its members are celebrated. John Dewey, who felt that experience and education were intimately related and that individuals needed substantial training in collaboration to operate well in groups, pioneered cooperative learning at the beginning of the 20th century.

Cooperative learning is commonly mistaken for "group work," although it varies from regular group work in a number of ways. Cooperative learning components include the following, according to studies by David Johnson (Professor of Educational Psychology) and Roger Johnson (Professor of Curriculum and Instruction):

- **Face-to-Face Interaction**

The key characteristic of face-to-face communication is being able to view the other party or parties during a conversation. Since the speaker and the listener can both see and understand body language and facial expressions, communication is improved. People don't have to be in the same physical location to communicate face to face. The advantages can also be attained through a casual video chat or a video conference call.

Advantages of person-to-person communication are as follows:

a) Effective communication
b) Instant feedback
c) Informal and direct
d) Confidential
e) Delicate situations
f) Useful for interviews

a) Effective communication

Face-to-face communication is effective as it also includes facial expressions.

b) Instant feedback

Face-to-face communication gives instant feedback. Doubts and misunderstandings are cleared on the spot. So, immediate feedback is required.

c) Informal and direct

Person-to-person interaction is simple, direct and informal. The impact of face-to-face communication increases because of participation and team spirit.

d) Confidential

In person-to-person interaction, secret and confidential matters are revealed to the trusted person privately.

e) Delicate situations

Face-to-face communication is very useful to handle delicate situations like strikes by employees, rivalries in groups, tensions in a family, etc.

f) Useful for interviews

Face-to-face communication is used to a good advantage in job interviews, general interviews of public figures, as well as in on-job-training.

- **Positive Interdependence**

Positive interdependence is the belief of anyone in the group that there is value in working together and that the results of both individual learning and working products would be better when they are done in collaboration.

- **Individual Accountability**

Individual accountability motivates each group member to actively engage in learning tasks, thus preventing “social loafing,” or one group member benefiting from the actions of others, and ensures each member of the group becomes stronger.

- **Group Processing**

Group processing in cooperative learning has several purposes: allow the group to improve its work together continuously over time; focus attention on group members' contributions in order to increase individual accountability; make the learning process simpler through streamlining.

- **Collaborative Skills**

Collaboration improves the way the team works together and problem solves. This leads to more innovation, efficient processes, increased success, and improved communication. Through listening to and learning from team members, one can help each other reach goals.

Design technology

Learning based on Design (DBL), sometimes referred to as design-based education, is a teaching style that involves students creating three-dimensional models to depict solutions to issues based on a set of criteria. DBL, like project-based learning and problem-based learning, is used to teach 21st-century skills like communication and cooperation while also encouraging deeper learning.

Students are fostering deeper learning when they create an artefact that requires comprehension and application of information. DBL activity promotes iteration as students create, evaluate, and update their work. Due to the complexity of the task, teamwork and specialised responsibilities are occasionally necessary, providing students with the chance to develop become "experts" in a particular sector. For design assignments, students must define objectives and constraints, come up with concepts, and create designs. Does creativity have a place in classroom discussions? was written by Ronald A. Beghetto. According to "Prospective Teachers' Response Preferences", creativity cannot be expressed without limitations. "Creativity also requires appropriateness and fit," he says. Within limitations, creativity can thrive and frequently must. In this way, the DBL technique supports the creative process.

Student-centred learning

The concept of student-centred learning (SCL), as the name suggests, involves students in making decisions about what, when, and how they study. SCL assists high schools in ensuring that students graduate with not just the academic knowledge necessary for success, but also with the abilities of self-direction, curiosity, creativity, and teamwork.

When what they are studying is relevant to them, students succeed. Students' interests drive instruction in a student-centered learning environment. Students have the choice of what they learn and how they learn it when instruction is student-centred. This idea is also known as personalised learning at times.

Distance learning

Distance learning is an educational process where students receive instruction through online classes, video recordings, video conferencing, or any other audio/visual technology medium. It enables people to receive education without having to be physically present in a classroom. Properly designed distance learning programs can be a very convenient and effective way to acquire more education.

Language portfolio

Language portfolio gives a detailed overview of the different abilities a student has achieved so far in the respective foreign language. This part of the portfolio offers students the chance to find out about their weaknesses and strengths when communicating in a foreign language.

In this regard, the "language portfolio" technology allows students to develop language skills and cross-cultural competencies.

The use of portfolio in teaching a foreign language in the framework of existing system of training allows to realize all functions of assessment; diagnostic, training, organizing, educating, systematizing, which ensures their optimal combination.

Tandem method

The tandem technique is a different approach to developing intercultural competence that is utilised in the teaching of English. One of the most successful and productive approaches is this one. Its major objective is to become familiar with the partner's language and culture in a real-world or online conversation environment. The fundamental tenets of this approach are individual liberty and reciprocity. It is anticipated that the tandem method-based organisation of learning in the bilingual setting would aid in the development of intercultural and language

abilities. The tandem technique boosts students' interest and mental activity, enhances knowledge quality, and helps them develop intercultural competence. Students have the chance to learn how to be more tolerant by comprehending certain cultural traits.

Computers and audio-visual technology

Multimedia-based education (MBE), often referred to as audio-visual education, is a style of instruction that emphasises the use of audio-visual or multimedia to communicate material in order to improve comprehension and retention.

The Webster dictionary describes audio-visual resources as "training or educational materials directed at both the senses of hearing and sight, films, recordings, photographs, etc. used in classroom instruction, library collections, or the like."

When audio-visual aids are used in the classroom, discipline is easy to maintain since every student is focused on studying. During this interactive session, the critical thinking and reasoning abilities that are essential to the teaching-learning process are also cultivated.

Teachers and students have the possibility to interact successfully while using audio-visual learning tools. For instance, a lack of enthusiasm, a lack of exposure to the target language, and a teacher who mispronounces phrases are some of the difficulties experienced by EFL learners, according to a research on EFL classrooms. By utilising audio as a communication tool and visual as a way of increased exposure, these difficulties may be solved. but this conversational exchange.

Learning happens when a subject stimulates and piques a student's attention. Traditional oral instructions may be tiresome for pupils. However, the use of audio-visual resources provides learners with intrinsic motivation by piqueing their curiosity and growing their interests in the subjects.

Case study

What is a good case study?

Most students pursuing a degree in economics or management are likely already aware with the case study methodology. Case studies are something that is not quite obvious to the others. Case studies are scenarios that put the ideas learnt in the classroom to use in actual-world situations. They are often told in narrative style and frequently include problem-solving. Generally speaking, case studies are more successful when they are given consecutively. This allows students to continue to analyse or critique the problem or circumstance while also receiving more information based on how the situation develops.

The following case study is recommended by professor Paul Lawrence as being helpful: "the vehicle via which a portion of reality is brought into the classroom to be worked with by the class and the instructor. A strong argument keeps the class debate rooted in some of the obstinate truths that must be confronted in practical settings. [Lawrence, 2010]

When used as a teaching strategy, case studies offer several advantages. They bridge the gap between theory and practise as well as between the workplace and higher education. They also allow pupils the chance to practise recognising the dimensions of an issue, identifying and expressing ideas, evaluating alternatives for action, and debating opposing viewpoints.

The case study approach to teaching communication that is professional in nature necessitates that both the teacher and the students have a variety of professionally developed communication skills. They are:

- ability to perceive and evaluate the information coming in both verbal and non-verbal forms;
- ability to carry out diagnostics and analysis of the problem;
- ability to formulate and logically construct a statement in compliance with the rules of language;
- ability to take part in a discussion;

- ability to participate in collective decision-making.

Depending on the case itself and the objectives of the teacher, case studies come in a variety of lengths and levels of information and can be utilized in a variety of ways.

An effective case study is one that, according to Davis (2003):

- tells a "real" and engaging story
- raises a thought-provoking issue
- has elements of conflict
- promotes empathy with the central characters
- lacks an obvious or clear-cut right answer
- encourages students to think and take a position
- portrays actors in moments of decision
- provides plenty of data about character, location, context, actions
- is relatively concise.(Davis, 2003)

Main steps of a successful case study

In spite of the fact that there are lots of variations in how case can be used, the following six steps provide a commonbasis for how to conduct the discussion.

The teacher provides the class adequate time to read and discuss the case as the first stage. If the case is lengthy, it could be assigned as a homework assignment along with some questions for a group to think about (e.g. What is the case's main argument? What are the alternatives of actions? What are the main obstacles the central character is facing?)

The teacher introduces the case in the second phase and provides guidance on how to approach it and think about the issue. (e.g. You are the members of an advertising campaign for one of the product or services. Present your campaign to the management concerned.) The instructor breaks down the stages he wants participants to take in developing the case. (e.g. First…., Secondly….., Finally) If the students are required to concentrate on certain information, it should be specified (e.g. I would like you to disregard the political stances of the various nations).

In the third stage the teacher forms groups and monitors them to be convinced that all the students are involved in discussion. Dividing the whole class into smaller groups, everyone should be encouraged to participate and interact with each other. Thus, it is a great idea to formulate the task of each group very precise. (e.g. The group is told that they will each be preparing a mini- presentation on one of the companies. They should also prepare to talk about the information in the analyst's report in their own words.) The teacher may also distribute the roles inside each small group (e.g. The student playing the role of any Hugo Whitman should chair the meeting. Another student should take notes about the discussion, and even there may be role cards for every student.) So, even very timid students could have an opportunity to participate in the decision-making process.

The teacher makes groups present their solutions in the fourth stage-: when students know they are in charge of producing a mini- presentation, they analyse their decisions, and involve in the discussion with greater sobriety. The teacher writes their conclusions on the board so that the learners can return to them in the discussion that follows.

The teacher clarifies points and raises the level of the conversation in the fifth phase. One of the most crucial things for a case-based discussion leader to do is to steer the conversation and gently prod for more in-depth examination. As the conversation progresses, the instructor poses questions that encourage the students to consider their own presumptions, support their arguments, offer examples, etc.

In the sixth stage the teacher synthesizes the issues raised. The teacher has to make sure to bring different strands of the discussion back together at the end of the lesson, thus students can see what they have learnt and so that they have some feedback. However, synthesizing needs not be assigned to the teacher; it may be delegated to one or more students. (http://www.cmu.edu)

Some variations on this basic approach include asking students to conduct independent research (individually or in groups) to add to the issue at hand and contrasting the results of a real-world conundrum with the answers proposed in class.
As specified above, the Case Study Method is largely applied in teaching Business English at the Academy of Economic Studies of Moldova, at the levels of B1, B2, and C1, according to **the *Common European* Framework of Reference for *Languages (CEFR)***.
Below are described three case studies from Market Leader 3rd edition, Business English Course Book, written by David Cotton David Falvey Simon Kent (Intermediate, Upper-Intermediate, Advanced levels).

The first case refers to the topic "Organization" (Market Leader Intermediate, 3rd Edition, Course book).The title of the case is "InStep's Relocation"

Brief description: A US-based shoe manufacturer must decide whether to relocate the head office of its European subsidiary, InStep, from Paris to a small industrial town 120 kilometers away.
Students make a decision about a company considering the relocation of its offices from the capital to a small town.

Specification of the case:
Three years ago, InStep moved its factory to Beauchamp, a small, industrial town in northern France. The plant is modern with new equipment. A large warehouse and distribution center were built near the factory. InStep is now considering moving staff from the Paris office to a purpose-built, six-storey building in the same town. Beauchamp has a population of 25,000 with a high proportion of young people. The relocation, if it goes ahead, will create employment opportunities for local inhabitants.
1) Students discuss the two questions in pairs and then, do it as a class:
How do you think staff will react to the proposed relocation?
What reasons might some staff have for opposing the relocation?
For example:
• Staff may react badly
• They may have to move their families and find new homes in Beauchamp
• They may not like the new area, etc.
2) In the paragraph **"A 'getting to know you' meeting"**, students go through the information and state the difference between 'parent company' and 'subsidiary'.
3) The representatives of both companies meet for social reasons in the Paris subsidiary's boardroom. The purpose of the meeting is to get to know each other better, creating a warm, friendly atmosphere.
The class is divided into fours and the roles are allocated as students A, B, C and D.
Student A: Vice· President, parent company
Student B: Senior Manager, Paris subsidiary
Student C: Senior Manager, Paris subsidiary
Student D: Management Consultant (an independent adviser)
Students have to introduce themselves to each other, and use some of the social English from the previous section. (Obviously, students B and C, as managers of the Paris subsidiary, already know each other.)
The teacher goes round the class and monitors the correct use of the language, bringing the class to order, praising good points and pointing out language that still needs work, getting individual students to say the right thing.
4) Students read the message from the Vice-President, parent company, and discuss the questions: "How do you think staff will react to this message? Do you think the benefits

described by the Vice-President will persuade staff to accept the relocation? Why?/Why not?"
5) Students listen to the four members of staff, discussing the proposed relocation and note down the worries some staff has about moving away from Paris. They compare their notes.
6) As members of the Management Committee of both companies, students have to hold the meeting, specifying advantages and disadvantages for relocating to Beauchamp, arguing in favour of or against the relocation, deciding whether or not to recommend relocation to InStep's Board of Directors. If necessary, they vote, the Vice-President having the deciding vote, in case they cannot reach agreement.
The class works in groups, taking one of the roles below:
Student A: Vice· President, parent company
Student B: Manager A
Student C: Manager B
Student D: Independent Management Consultant
The teacher's role is reduced to bringing the class to order, asking the chair of each group to report on what happened in their group and the recommendation that they made, praising some of the good language points and getting individual students to say the correct thing. If there is time and interest, have a general class discussion about the merits of each solution, encouraging students to talk about their own experiences of life.

In the end, the students are invited to watch an interview with a consultant, discussing the key issues raised by the case study (the case study commentary section (link: https://www.youtube.com/watch?v=19gdTmWSsYc), and compare with their own recommendations.

Home assignment: students have to write an e-mail summarising the discussion and making a recommendation about the relocation.

The second case refers to the topic "International Marketing" (Market Leader Upper-Intermediate, 3rd edition, Course book). The title of the case is "Henry-Claude Cosmetics – creating a global brand".

Brief description: A prosperous French cosmetics business intends to go global, by launching a men's fragrance.

Specification of the case:
Henri-Claude Cosmetics (HCC), a French cosmetics and personal-care company, has created a highly successful eau-de-cologne for men under the brand name Physique. This is the company's best-selling men's fragrance and the best-known brand in their product portfolio. HCC is now planning an international campaign for Physique early next year. It intends a high-profile launch in 10 countries, which will enable the brand to achieve international recognition. The theme of the campaign will be 'Physique for the Urban Man'. A global ambassador - a celebrity in the arts world - will be chosen to lead the campaign.

Key features of Physique:
- Physique's perfume is long-lasting, fresh and woodsy, containing redwood, cedar, citrus fragrance.
- Only a few senior managers are aware of its further five top-secret components.
- Women find the aroma to be highly alluring. Men who use Physique claim that it makes them feel handsome, self-assured, and cultured.
- The males aged 30 to 40 who are ambitious and career-minded are its target market in France.

This eau-de-cologne is considered an up-market product.

1) Students analyse the background of HCC and Key features of *Physique*. The teacher circulates and answers the b students' queries.
2) Students listen to a conversation between Carla Fernandez, Global Marketing Manager, and Pierre Martin, Chief Executive of HCC. They are talking about the results of research carried out in overseas markets concerning the international launch of Physique, making notes on the following aspects of the product:
• target audience (possible answers: change from older sophisticated, aspiring men to younger, masculine, adventurous, energetic men)
• brand image (possible answers: change in image required)
• name (possible answers: name change required)
• positioning (possible answers: no longer premium high-volume mass market)
• packaging (possible answers: create new look with universal appeal)
• slogan (possible answers: the marketing department must start thinking about one)
3) Students analyse the notes individually, monitored by the teacher who works on remaining difficulties.
4) The students, as members of the HCC Marketing Department, must arrange a meeting to generate ideas for the worldwide marketing strategy of Physique in order to get ready for the launch of the international marketing campaign after receiving the findings of research in a number of possible overseas markets.
Students are divided into small groups and are explained the purpose of the brainstorming session. Each group should have a note-taker. Then they get together as a group and choose a few of the top concepts for more research. Each group has to come up with a TV commercial for the international launch. Then, as one group, students choose the best commercial, bringing arguments in favour. If necessary, they should take a vote.
The teacher's role is reduced to bringing the class to order, praising the good language points and getting students to say the correct thing. If there is time and interest, have a general class discussion about the distinctive features of the product, encouraging students to talk.
In the end, the students are invited to watch the case study commentary (link: https://www.youtube.com/watch?v=-Axl34QVOLM), and compare with their own ideas.

Home assignment: Students are required to record the outcomes of the brainstorming session they participated as members of HCC's Marketing Department.
❖ The third case refers to the topic "Online Bisiness" (Market Leader Advanced, 3rd edition, Course book). The title of the case is "The fashion screen".

Brief description: An online tailored-clothing retailer wants to improve its business and brand reputation.

Specification of the case:
Zayna Meerza set up her tailoring business 10 years ago in Paris and she is now regarded as one of the leading figures in new tailoring. Meerza Tailoring Fashions has built a high-profile client base, mainly by word of mouth, and she recently won an award for Best Female Entrepreneur in France. Most of her long-term clients are senior executives, both men and women. A typical Meerza suit sells for around €750, which is not expensive by Parisian standards.

Zayna says her business relies on constant innovation and she has made a successful transition from having a 'bricks and mortar' studio to growing her online business. Clients' measurements are saved, so returning customers can easily order new suits online or update their own measurements after an initial face-to-face measuring session. Zayna also employs staff in London, Frankfurt and Brussels to facilitate

fabrication and delivery. She is now offering men's tailored shirts online - clients just need to enter their measurements.

However, cut-price online fashion sites are a threat. Competitors are taking advantage of viral marketing, including blogging and social networking, in place of more conventional marketing.

1) Students analyse the background of case study. The teacher elicits information from the students on the subheadings from the table below:

SUBHEADINGS	POSSIBLE ANSWERS
Company/founder	
Location	
Reputation/award	
Clientele	
Typical price for suit	
Business model	
Other outlets	
New service	
Threats	

SUBHEADINGS	POSSIBLE ANSWERS
	Meerza Tailoring Fashions (MTF)/ Zayna Meerza (ZM)
	Paris
	ZM one of leading figures in tailoring
	- Best Female Entrepreneur in France
	Leading executives - men and women
	€750
	From 'bricks-and-mortar' outlet to online. Clients' measurements saved for future ref/updating
	London, Frankfurt, Brussels, where suits are also made and from where they are delivered
	Shirts sold online - customers just enter measurements
	Cut-price fashion sites Competitors are using viral marketing, including blogging and social networking

2) Books open again, students are asked to look at the blog entries on page 103. The teacher explains any difficulties and asks students if they have ever contributed to blogs like these for products, travel, etc., bought online or signed an online petition.

3) Working in small groups, students have to address Task 1 to prioritize complaints. Students have to look at the home page of Meerza Tailoring Fashions below and the entries on a discussion blog on the opposite page. They have to answer the questions: Would you buy a Meerza suit or shirt online? Why? / Why not? What kind of complaints have they received? Which issues are the most urgent? How should they deal with them?

The teacher circulates, monitors and assists if necessary.

Possible answers:

There are several complaints about Meerza Tailoring Fashions, their garments and their website:

1. Lidia complains the pics (photos) on the site should be high resolution, as they are difficult

to see.
2. The entry posted by an 'unhappy customer' complains that her suit was a copy of one worn by a singer and wasn't original.
3. The navigation on the website may need improving, as Stevie says the self-measuring guide isn't easy to follow; also, his tailored shirt was a bad fit, so he sent it back and he's still waiting for a refund.
4. Aaron complains that the company claims the shirts are made in Paris, but his was made in Frankfurt.
5. The two entries posted by Bombay Chique-chick suggest that Zayna is not opposed to sweatshop labour, and therefore condones it.
6. Meerza Tailoring Fashions has only posted one entry to advertise its shirts, and its lack of presence on the blog is noted e.g. Meerza Tailoring Fashions and your Ill-fitting shirts - are you out there?

The most urgent issue is that Meerza Tailoring Fashions should improve its online communication with customers by replying more quickly to the entries on such blogs and dealing with both complaints and rumours more effectively. Secondly, the company seems to be making false advertising claims about where its clothes are made (item 4 above), and this should be clarified immediately. Thirdly, they could improve the online experience for customers by making their website more user-friendly, and providing clearer instructions for taking measurements, with easy-to-follow instructions and clearer, high-resolution photos.
4) Students listen to an online interview with Zayna at a fashion event. They have to answer the following questions: How does she cope with the interview? How would you have answered the questions?

Possible answers:
1) Zayna comes across fairly well in the first part of the j interview when she describes her business success, but then falters when she's asked about digital/social media, although it sounds as if she's considering taking on a social media manager.
2) The interviewer also asks her about the (false) advertising claim that the garments are made in Paris when they are actually made elsewhere. Zayna replies by saying it's a false accusation and that it depends on customer location, but the interviewer doesn't give Zayna the chance to explain further.
3) Zayna is then asked whether the company is experiencing financial difficulty. Zayna replies, *Those are just rumours. Meerza Tailoring Fashions is going from strength to strength.* It is not clear whether the company is actually experiencing financial difficulty, or whether these are only rumours.
4) The business owner is finally challenged about not signing the don't-shop-sweatshop campaign. Zayna says she's thinking about it, but the presenter puts words into her mouth, concluding, *Zayna Meerza is going to sign the petition.*
5) Working in pairs or groups of four. Zayna is considering taking on a social media manager to improve the customer online experience and manage the company's brand reputation. She asks two technology consultants to present their ideas on the way she could use social media in her business. Students have to look at the information from the role cards and prepare for the presentations:
Student A (consultant);
Student B (consultant);
Students C and D (company directors).

The teacher's role is reduced to bringing the class to order, praising the good language points and getting students to say the correct thing. In case the students are stuck, the teacher could give them the following suggestions:

- how to stay ahead of the competition, e.g. spot fashion trends and be innovative in online content;
- how to improve the online experience, e.g. help customers when taking their own measurements; maybe offer computer-generated image assessment which could recommend certain styles and.colours for customers according to their age, height, hair/eye colour, etc.;
- how to manage the face-to-face measuring sessions and help customers when taking their own measurements, e.g. employ more staff as measurers/ fitters across Europe?
- how to manage your brand reputation, e.g. incidents of 'flaming' (a sudden burst of anger that is usually short-lived); employ a social media manager or a social media team?
- how to retain control of website content, e.g. social media manager should check with you first in the event of an incident of 'flaming';
- outline where you want to be in two years' time, e.g. are you a quality tailor first, and an online business second? Or should you just concentrate on the online business?

The teacher circulates and notes good points of language use, as well as the points that need further work especially in relation to e-commerce, trying to draw some of the threads together from the various role plays, comparing and contrasting the discussions of each group.

Home assignment: Students have to write a summary of the discussion for improving the online experience and sales at Meerza Tailoring Fashions, saying which proposals were chosen and why.

CONCLUSIONS

It is important to note that the case-study approach gives students a great chance to creatively employ language elements based on their professional experience and enables them to adapt to actual and hypothetical scenarios. Additionally, the case study approach demonstrates how the educational challenges and opportunities students gain by acquiring and developing new knowledge and skills are advantageous for their professional field; gives students a superb opportunity to apply the language aspects creatively on the basis of their professional knowledge and enables them to adapt to real and potential situations; develops students' common sense; and expands on their self-critical and strategic thinking.

REFERENCES:

1. Mascull, Bill. "Market Leader Intermediate, 3rd edition, Teacher's Resource Book." Pearson Longman 2010, ISBN: 978 1 4082 4949 9
2. Mascull, Bill. "Market Leader Upper-Intermediate, 3rd edition, Teacher's Resource Book". Pearson Longman 2011, ISBN: 1408268035
3. Mascull, Bill. "Market Leader Advanced, 3rd edition, Teacher's Resource Book". Pearson Longman 2011, ISBN: 978-1-4082-6802-5
4. "Common European Framework of Reference for Languages (CEFR)", link: https://rm.coe.int/common-european-framework-of-reference-for-languages-learning-teaching/16809ea0d4
5. Cotton, D., Falvey, D. & Kent, S. "Intermediate Market Leader. Business English Course Book". (Third edition). Harlow, England: Pearson Longman. 2010, ISBN: 978-1-408-23695-6
6. Cotton, D., Falvey, D. & Kent, S. "Upper-Intermediate Market Leader. Business English Course Book". (Third edition). Harlow, England: Pearson Longman. 2011, ISBN: 978-1-4082-3709-0
7. Cotton, D., Falvey D., Kent, S. "Market Leader Intermediate Business English, Course Book. Longman". (2010). ISBN: 9781408236956
8. Cotton, D., Falvey, D. & Kent, S. "Intermediate Market Leader. Business English Course Book". (Third edition). Harlow, England: Pearson Longman. 2010,
9. Case Study Commentary: link: https://www.youtube.com/watch?v=19gdTmWSsYc

10. Cotton, D., Falvey, D. & Kent, S. "Upper-Intermediate Market Leader. Business English Course Book". (Third edition). Harlow, England: Pearson Longman. 2011, Case Study Commentary: link: https://www.youtube.com/watch?v=-Axl34QVOLM
11. Dunne, D. and Brooks, K. (2004) "*Teaching with Cases"* (Halifax, NS: Society for Teaching and Learning in Higher Education), ISBN 0-7703-8924-4
12. Davis, C., and Wilcock E., "Teaching materials using case studies". University of Liverpool: UK Centre for Materials Education. 2003.
13. Ellis, R. 2003. "Task-based language learning and teaching". Oxford: Oxford University Press.
14. Dubicka, I, O'keeffe, M, "Market Leader Advanced", 3rd edition, Business English Course Book. (Third edition). Pearson Longman 2011, ISBN: 978-1-408-23703-8
15. Rodgers, D. (2006). "Business Communications. International Case Studies in English". (sixth edition). Cambridge, England: Cambridge University Press.

TEACHING CRPTOGRAPHY TO SCHOOL CHILDREN AS A PLAY GAME – AN EXAMPLE OF FENCE CIPHER TECHNIQUE

Afaq Ahmad
Department of Mathematics and Computer Science, Modern College of Business & Science, Muscat, Oman
0000-0002-8592-1612

Syed Samir Al Busaidi
Department of Electrical and Computer Engineering, Sultan Qaboos University, Muscat, Oman

Mohamed Sirajuddin Yoosuf
Department of Mathematics and Computer Science, Modern College of Business & Science, Muscat, Oman

Chia Zargeh
Department of Mathematics and Computer Science, Modern College of Business & Science, Muscat, Oman

Abstract
Based on a rail fence type structure, the Fence Cipher, which is a kind of transposition-based encryption technique is also known as Rail Fence Cipher. is a classical transposition cipher that encrypts a message (plain text) by rearranging the positions of the characters in a zigzag pattern across multiple rows, forming a structure resembling a fence of rail system route. The Fence Cipher technique is with its simplicity and efficiency. However, the technique is relatively easier to break in comparison to the use of modern cryptanalysis methods. But applying STEM knowledge such as Graph theory, generating nodes and edges, creating twigs, links and trees, the technique will be more interesting and will become a topic of research exploration.
Through this paper the authors investigate the feasibility of developing the model for theoretical foundation of the Fence Cipher and its encryption and decryption processes as well. Also, the paper will pronounce the technique's historical background and significance in cryptography. In addition, the paper will highlight potential application of Fence cipher technique in scenarios where computational resources are limited or where stronger cryptographic methods are impractical. The paper also discusses variations and improvements made to the basic Fence Cipher to enhance security and explores its relevance in the context of contemporary cryptographic systems. The paper will also explain that the Fence cipher technique can be opted as child's play game in school curriculum.
Keywords: Cryptography, Encryption, Fence Cipher, Rail Fence, Classical Transposition Cipher, School Cyber Security Curriculam.

.
.

MARGARET WALKER'IN *FOR MY PEOPLE* ADLI ESERİNİ EDEBİ AKTİVİZM VE SİYAH FEMİNİZMİN ERKEN DÖNEM YANKILARI ÜZERİNDEN OKUMAK

READING MARGARET WALKER'S *FOR MY PEOPLE* THROUGH LITERARY ACTIVISM AND EARLY ECHOES OF BLACK FEMINISM

Ayberkhan Mustafa Akyol
Lisans Öğrencisi, Ankara Üniversitesi Dil – Tarih ve Coğrafya Fakültesi İngiliz Dili ve Edebiyatı,

ÖZET
Afro-Amerikalı yazar ve şair olan Margaret Walker, 1942 yılında *For My People* şiir koleksiyonuyla Yale Üniversitesi Yayınları'nın Yale Genç Şairler Serisi Ödülü'nü almıştır. Walker bu şiir koleksiyonunda etnik köken, cinsiyet, sosyal ve ekonomik statü gibi birbiriyle kesişen farklı konulara dair deneyimlerini aktarmıştır. Özellikle kitaba adını veren *For My People*, *Delta* ve *Lineage* adlı üç şiirinde siyahi kadınların toplumdaki yaşamlarına dikkat çekmiştir.
Diğer birçok yazar gibi Walker'ın eserleri de şüphesiz hem dönem tarafından şekillenmiş hem de toplumun şekillenmesinde önemli bir rol oynamıştır. Öyle ki şiir koleksiyonu, yayınlanmasından yıllar sonra gerçekleşecek olan ikinci ve üçüncü dalga feminizm hareketleri için kültürel bir ortam hazırladığı söylenebilir. Şiirlerinde, kölelik sırasında insandışılaştırma örneklerini ve köleliğin resmen sona ermesinden sonra siyah nüfusun, özellikle de kadınların sistematik olarak baskı altına alınmasını ve zorlu yaşam koşullarına maruz bırakılmasını ele almıştır. Bunun yanı sıra eğitim ve sağlık bakımından da yaşanan yoksunluğa dair izlenimlerini aktarmıştır. *Lineage* şiirinde Walker, büyükannelerinin yaşadığı ekonomik sömürüyü anlatırken *Delta* ve *For My People* şiirlerinde özgür Afro-Amerikalı kadınların yoksulluk süreçlerini gözler önüne sermiştir.
Eserleriyle yaşadığı dönemde de ilgi çekmeyi başarmış olan Walker, kendi insanlarının sorunlarına edebiyat üzerinden tanıklık edilmesini sağlayarak döneminin bilinç seviyesini arttırmıştır. Siyah Feminizm ile feminizmin genişleyen etki alanı toplumda cinsiyet ve etnik kökenle beraber kimlik anlayışını da geliştirmiştir. Walker, bu üç şiirinde siyahi kadınların kendilerini tanımlama mücadelesi verirken çektikleri zorlukları vurgulamıştır. Bu şiir koleksiyonu Afro-Amerikan kadın nüfusunun kimlik mücadelesinin Walker'ınki gibi zihinlerde çok daha önceden başladığını ve edebiyatta kendini gösterebildiği anlamına gelmektedir.
Anahtar Kelimeler: Margaret Walker, For My People, Poetry, Aktivizm, Siyah Feminizm, Cinsiyet, Irk, Kimlik

ABSTRACT
Margaret Walker, an African-American writer and poet, received the Yale University Press's Yale Young Poets Series Award in 1942 for her poetry collection *For My People*. In this collection of poems, Walker conveyed her experiences of intersecting issues of ethnicity, gender, social and economic status. In particular, she draws attention to the lives of black women in society in three poems, which give the book its title *For My People*, *Delta*, and *Lineage*.

Like many other writers, Walker's work was undoubtedly both shaped by the period and played an important role in shaping society. In fact, it can be said that her collection of poetry set the cultural stage for the second and third wave feminist movements that would take place years after its publication. Her poems addressed examples of dehumanization during slavery and the systematic oppression and harsh living conditions of the black population, especially women, after the official end of slavery. She also conveyed her impressions of the deprivation of education and health care. In *Lineage*, Walker describes the economic exploitation of her grandmothers, while in *Delta* and *For My People*, she reveals the poverty of free African-American women.

Walker, who managed to attract attention in her time with her works, increased the level of consciousness of her time by enabling the problems of her own people to be witnessed through literature. With Black Feminism, feminism's expanding sphere of influence developed the understanding of identity along with gender and ethnicity in society. In these three poems, Walker emphasized the difficulties of black women as they struggled to define themselves. This collection of poems shows that the struggle for identity of the African-American female population began much earlier in minds such as Walker's, and was able to manifest itself in literature.

Keywords: Margaret Walker, For My People, Poetry, Activism, Black Feminism, Gender, Race, Identity

MARK TWAIN'İN *İNSAN NEDİR?* ADLI ESERDE İNSAN OLMA DİLEMMASI

THE DILEMMA OF BEING A HUMAN IN THE *WHAT IS MAN?* BY MARK TWAIN

Doç. Dr. M. Metin BARLIK
Van Yüzüncü Yıl University, Faculty of Letters, Department of English Language and Literature

Hatice İrem SEVİM
Master student, Van Yüzüncü Yıl University, Institute of Social Sciences/ English Language and Literature

ÖZ:
Bu çalışmanın amacı, Mark Twain'in *İnsan Nedir?* (1906) adlı eserindeki yaşlı adam ve genç adam arasındaki insan olmanın getirdiği sorumlulukları incelemektir. Olası sorumluluklar ve söz konusu karakterlerin doğrudan ve dolaylı olarak oluşturduğu çelişkiler, aralarında geçen diyaloglar üzerinden analiz edilecektir. Mark Twain bu eserinde "insan" kavramını yorumlarken, "insan olabilme ve bunu sürdürebilme dilemmasının", psikoloji ve psikanaliz bilimlerinden faydalanarak araştırılmasını amaçlamıştır. Nitekim eserinde, psikoloji alanında sıkça karşılaşılan Sigmund Freud, Lev Semyonovich Vygotsky, Jean Piaget ve Erik Homburger Erikson gibi bilim insanlarının tezlerine ve savunmalarına yer verir. Twain, bu yazın tarzıyla, insanın psikolojik ve fizyolojik konumunu eşgüdümlü olarak çalışır; çevre, kalıtım, özgür irade, beyin, içsel ve dışsal faktörler ve insanı etkileyen diğer etkenleri tartışarak oluşturduğu edebi esere bilimsel açıdan bakılması sağlar. Yaşlı ve genç iki insanın, insan olma çabalarında yaşadıkları dilemmaları hem edebi hem de bilimsel olarak gözler önüne serer. Twain, bu eseriyle insan türünün yaptığı her eylemin aslında bilimsel açıdan bir sebebi olduğunu da okuyucularıyla paylaşır. Amerikalı yazar Mark Twain'in İnsan Nedir? adlı eserinde çizilen insan profili, edebiyat ile psikoloji biliminin sentezlenmesinden ilham alınarak üretilen bir çalışmadır.
Anahtar Kelimeler: insan, psikoloji, psikanaliz, ikilem, bilim, edebiyat

ABSTRACT:
The aim of this study is to examine the responsibilities associated with being human as depicted through the dialogue between the old man and the young man in Mark Twain's *What Is Man?* (1906). The possible responsibilities and the contradictions directly and indirectly created by the characters will be analyzed through their dialogues. In this work, Twain interprets the concept of "man" by exploring the "dilemma of being able to be human and maintaining it," drawing from the fields of psychology and psychoanalysis. Indeed, the work includes references to the theories and arguments of prominent psychologists such as Sigmund Freud, Lev Semyonovich Vygotsky, Jean Piaget, and Erik Erikson. Through this literary style, Twain explores the psychological and physiological state of humans in a coordinated manner; by discussing environmental, hereditary, free will, brain, internal and external factors, and other influences on humans, he enables a scientific perspective on his literary work. The dilemmas faced by the old and young individuals in their struggle to be human are presented both literarily and scientifically. With this work, Twain conveys to readers that every action of the human species has a scientific reason behind it. The depiction of humanity in *What Is Man?* is a work inspired by the synthesis of literature and psychology.
Keywords: human, psychology, psychoanalysis, dilemma, science, literature

CHILDREN'S BOOKS AS A TOOL FOR TRANSMITTING GENDER ROLES

TOPLUMSAL CİNSİYET ROLLERİNİN AKTARILMASINDA BİR ARAÇ OLARAK ÇOCUK KİTAPLARI

Nilay TOYGAR
Van Yüzüncü Yıl University, Social Sciences Institute, Department of English Language and Literature, Van, Turkey
ORCID ID: 0009-0000-7407-3083

Gülşen TORUSDAĞ
Van Yüzüncü Yıl University, Faculty of Letters, Department of Linguistics, Van, Turkey
ORCID ID: 0000-0002-4323-7097

ABSTRACT

Introduction and Purpose: In early childhood, environmental stimuli, family, peers and friends are effective in the child's development. The quality of the materials presented to the child is important in achieving the determined goal. Each material should be examined from many aspects, especially in terms of the messages it gives to the child. In early childhood education institutions, children often engage with and study printed materials. Hence educators must be careful and selective about the quality of the materials to be selected. Educational environments and the social messages presented to children in these environments are gaining importance. In this respect, the information given in the illustrated children's books that children encounter in early childhood institutions, the messages and themes covered are very important. The child, who is exposed to picture books appropriate to his age, development and interest in the early period, develops language, mental and emotions. Moreover, social development is also positively affected.

Materials and Method: This study aims to reveal how gender roles are reflected in children's books, *Max Kocht Spaghetti* and *Max Raumt Auf* by Christian Tielmann translated into Turkish as *Çağlar Makarna Pişiriyor* and *Çağlar Odasını Düzenliyor*, *Jill and the Dragon* by Lesley Barnes translated as *Jill ve Ejderha, The Man Cries* by Jonty Howley translated as *Erkek Adam Ağlar* and Turkish book *Kendi Yolumu Çiziyorum* (*I'm Charting My Own Way)* by Hatiye Garip. For this purpose, the research is designed with a case study, one of the qualitative research designs. The data obtained is collected by the document review method. The data obtained from the document review is analyzed and interpreted through content analysis.

Results: According to the findings, the responsibilities given to men and women and the personal characteristics have taken them out of the ongoing gender perception.

Discussion and Conclusion: Considering the characters, it is seen that there are no stereotypical gender roles, responsibilities are shared by male and female characters equally. Moreover, male characters are reflected as being emotional and weak, and the female character is the one who is strong. When the gender reflection of the pictures in the books is examined, it is concluded that the personal characteristics and responsibilities associated with gender are not supported by traditional gender roles.

Keywords: *Çağlar Makarna Pişiriyor* (*Max Kocht Spaghetti*), *Çağlar Odasını Düzenliyor* (*Max Raumt Auf*), *Jill ve Ejderha* (*Jill and the Dragon*), *Erkek Adam Ağlar* (*The Man Cries*), *Kendi Yolumu Çiziyorum*, stereotypical gender roles.

Öz

Giriş ve Amaç: Erken çocukluk döneminde çevresel uyaranlar, aile, akranlar ve arkadaşlar çocuğun gelişiminde etkilidir. Çocuğa sunulan materyallerin niteliği belirlenen hedefe ulaşmada önemlidir. Her materyal birçok açıdan, özellikle çocuğa verdiği mesajlar açısından incelenmelidir. Erken çocukluk eğitim kurumlarında çocuklar sıklıkla basılı materyallerle ilgilenir ve bunları incelerler. Bu nedenle eğitimciler seçilecek materyallerin niteliği konusunda dikkatli ve seçici olmalıdırlar. Eğitim ortamları ve bu ortamlarda çocuklara sunulan sosyal mesajlar önem kazanmaktadır. Bu açıdan erken çocukluk kurumlarında çocukların karşılaştığı resimli çocuk kitaplarında verilen bilgiler, işlenen mesajlar ve temalar çok önemlidir. Erken dönemde yaşına, gelişimine ve ilgisine uygun resimli kitaplarla karşılaşan çocuğun dil, zihinsel ve duygusal gelişimi gelişir. Ayrıca sosyal gelişimi de olumlu yönde etkilenir.

Materyaller ve Yöntem: Bu çalışma, Christian Tielmann'ın Türkçeye *Çağlar Makarna Pişiriyor* (*Max Kocht Spaghetti*) ve *Çağlar Odasını Düzenliyor* (*Max Raumt Auf*), Lesley Barnes'ın *Jill ve Ejderha* (*Jill and The Dragon*), Jonty Howley'in *Erkek Adam Ağlar* (*The Man Cries*) olarak çevrilen ve Hatiye Garip'in *Kendi Yolumu Çiziyorum,* adlı çocuk kitaplarında toplumsal cinsiyet rollerinin nasıl yansıtıldığını ortaya koymayı amaçlamaktadır. Bu amaçla araştırma nitel araştırma desenlerinden biri olan durum çalışması ile tasarlanmıştır. Elde edilen veriler doküman inceleme yöntemiyle toplanmıştır. Doküman incelemesinden elde edilen veriler içerik analizi yoluyla analiz edilip yorumlanmıştır.

Bulgular: Bulgulara göre, kadın ve erkeğe verilen sorumluluklar ve kişisel özellikler, onları süregelen toplumsal cinsiyet algısının dışına çıkarmıştır.

Tartışma ve Sonuç: Karakterlere bakıldığında kalıplaşmış cinsiyet rollerinin olmadığı, sorumlulukların kadın ve erkek karakterler tarafından eşit şekilde paylaşıldığı görülmektedir. Ayrıca erkek karakterler duygusal ve zayıf olarak yansıtılırken, kadın karakter ise güçlü olan karakter olarak yansıtılmaktadır. Kitaplardaki resimlerin cinsiyete yansıması incelendiğinde, cinsiyetle ilişkilendirilen kişisel özellik ve sorumlulukların geleneksel cinsiyet rolleri tarafından desteklenmediği sonucuna varılmıştır.

Anahtar Kelimeler: *Çağlar Makarna Pişiriyor, Çağlar Odasını Düzenliyor, Jill ve Ejderha, Erkek Adam Ağlar, Kendi Yolumu Çiziyorum,* kalıplaşmış cinsiyet rolleri.

THE COMPLEXITY AND MULTIFACETED NATURE OF MOTIVATION IN MODERN PEDAGOGY: A THEORETICAL EXPLORATION

Oralbek Yeranat
1st year doctoral student of specialty 8d01801-Social Pedagogy,
Faculty of Social Sciences, L. N. Gumilyov Eurasian National University

Zhumabekova Fatima Niyazbekovna
candidate of Pedagogical Sciences Scientific Supervisor professor of
L.N. Gumilyov Eurasian National University

Abstract: This article delves into the intricate and multifaceted nature of motivation within the context of modern pedagogy. Drawing from the insights of President Kassym-Jomart Tokayev, who emphasized the pivotal role of quality education in sustainable development, the study explores the fundamental concepts of motivation in psychology and pedagogy. The article examines various theoretical perspectives on motivation, including the works of B.G. Ananyev, S.L. Rubinstein, M. Argyle, V.G. Aseev, L.I. Bozhovich, K. Lewin, A.N. Leontiev, and Z. Freud, among others. It highlights the dynamic and semantic-semantic aspects of motivation, the complexity of the motivational system, and the hierarchical structures that define it. The article also discusses the role of needs, motives, interests, and other psychological factors in shaping human behavior and actions. The conclusion underscores the necessity of an integrated approach to studying motivation, considering the progressive ideas of various theories to form a holistic understanding.
Keywords: Motivation, Modern Pedagogy, Psychological Factors, Hierarchical Structures, Needs, Motives, Interests, Human Behavior, Integrated Approach, Sustainable Development.

President of the Republic of Kazakhstan Kassym-Jomart Tokayev, in his speech at the plenary session of the "Education and Science" conference on October 16, 2019, emphasized that "the rapid development of new technologies in the current globalization era has brought significant changes to our lives. The demands placed on human capital and the education sector have completely changed. Quality education has become a key condition for sustainable development." [1] Therefore, the importance of developing driving forces that ensure access to quality education is immense. The prerequisites for studying the motivation of learners begin with a deep understanding of the general concept of motivation.

Motivation is one of the fundamental issues in domestic and foreign psychology. Its significance in the development of modern pedagogy is associated with the analysis of the sources of learners' activity and the driving forces of their behavior and actions. The question of what drives a person to act, what the reasons are, and what purpose they pursue forms the basis for understanding their motivation. "When people interact with each other, the first question that arises is about motives, the motives that have driven them to establish such a connection with other people, as well as the goals they have set for themselves to a greater or lesser extent" [2]. In general, a motive is anything that drives a person to engage in an action defined by that motive, motivating and stimulating them.

The complexity and multifaceted nature of the motivation problem determine the need to understand its meaning, nature, structure, as well as the diversity of approaches to its study (B.G. Ananyev, S.L. Rubinstein, M. Argyle, V.G. Aseev, L.I. Bozhovich, K. Lewin, A.N. Leontiev, Z. Freud, etc.). The main methodological principle that defines the study of the motivational sphere in domestic and Russian pedagogy and psychology is the rule of the unity

of the dynamic (energetic) and semantic-semantic aspects of motivation. The active development of this principle is associated with the study of issues such as the system of human interaction (V.N. Myasishchev), the relationship between meaning and significance (A.N. Leontiev), the integration of motives and their semantic context (S.L. Rubinstein), the orientation and dynamics of personality (L.I. Bozhovich, V.E. Chudnovsky), and orientation, among others.

In the research of some scholars, motivation is considered as a complex multi-level regulator of human life, behavior, and actions. The highest level of this regulation is conscious will. Researchers note that "the human motivational system is much more complex than a simple set of given motivational constants. It is characterized by a very broad field that includes devices that are implemented automatically, current aspirations, and ideal fields that are not currently relevant but perform important functions for a person, providing the semantic perspective for further development of their impulses, while the current concerns of daily life lose their meaning" [3]. All this allows, on the one hand, to define motivation as a complex, heterogeneous, multi-level stimulating system that includes needs, motives, interests, ideals, aspirations, attitudes, emotions, norms, values, etc., and on the other hand, to talk about the poly-motivation of activity, the poly-motivation of human behavior, and the dominant motive in their structure.

Motivation, understood as the source of activity and, at the same time, as the driving system of any action, is studied in various aspects, which leads authors to different interpretations of the concept. Researchers define motivation as a certain motive, as a unified system of motives, and as a special field that includes needs, motives, goals, and interests in their complex interweaving and interaction.

The interpretation of "motive" connects this concept with need (drive) (J. Newton, A. Maslow) or with the experience of this need and its satisfaction (S.L. Rubinstein) or with the topic of need. Thus, in the context of A.N. Leontiev's activity theory, the term "motive" is used "not to express the experience of need, but in an objective sense, this need is concretized under these conditions and the action is directed towards it as a motivating factor" [4]. Understanding the motive as a "certain need" should be noted that it defines it as an internal motive included in the structure of the action.

The most comprehensive definition of the term "motive" was proposed by one of the leading researchers of this issue, L.I. Bozhovich. According to L.I. Bozhovich, motives can be external world objects, ideas, concepts, feelings, and experiences, in other words, everything that has been realized by need [5]. This definition of the motive eliminates many contradictions in its interpretation, where the energetic, dynamic, and meaningful aspects are combined. It is also worth noting that the term "motive" is already synonymous with the term "motivation," which "acts as a complex mechanism that determines the emergence, direction, and methods of realization of specific types of behavior of an individual personality under the influence of external and internal factors" [6].

The most studied area is the concept of the "motivational sphere," which includes the individual's affective and volitional sphere (L.S. Vygotsky), the experience of need satisfaction. In the general psychological context, motivation is a complex unity that represents the "alloy" of behavioral driving forces, such as needs, interests, inclinations, goals, ideals, which are open to the subject in the form of actions directly determining human behavior [7]. "...The concept of motivation in a person includes all types of motives: motives, needs, interests, aspirations, goals, attractions, motivational attitudes or dispositions, ideals, etc." [8]. Thus, despite the diversity of views, it can be said that many authors understand motivation as a set, a system of psychological heterogeneous factors that determine human behavior and actions.

Effective in the study of motivation (V.G. Aseev, J. Atkinson, L.I. Bozhovich, B.I. Dodonov, A. Maslow, E.I. Savonko) is the idea of motivation as a complex system that includes certain hierarchical structures. In this case, the structure is understood as the relatively stable unity of

the elements, their relationships, and the integrity of the object; as the invariant of the system. The analysis of the structure of motivation in the studies of V.G. Aseev made it possible to determine the unity of a) the procedural and discrete characteristics and b) the two-modal, i.e., the positive and negative bases of its components.

It is also important that researchers adhere to the idea that the structure of the motivational sphere is not static, but is developing, changing in the process of life.

The division of the structure of motivation into four structural components by B.I. Dodonov was significant for its study: the pleasure of the action itself, the importance for the individual of its immediate result, the "stimulating" force of reward for the action that exerts pressure on the individual [9]. The first structural component is conditionally called the "hedonic" component of motivation, the remaining three are its goal components. At the same time, the first and second are directed towards the action itself (its process and result), i.e., they are internal, while the third and fourth identify external (negative and positive in relation to the function) factors of influence. Moreover, the last two, defined as reward and avoidance of punishment, constitute the motivation for achievement according to J. Atkinson. It should be noted that the similar structural representation of motivational components in relation to the structure of the learning activity was very effective. The interpretation of motivation and its structural organization is also carried out from the point of view of the basic needs of a person (H. Murray, J. Atkinson, A. Maslow, etc.) [10].

The early work of one of the researchers of individual motivation (from the point of view of the needs of the individual personality) H. Murray (1938) is well known. The author divided many behavioral incentives into four main ones: the need for achievement, the need for dominance, the need for independence, the need for affiliation. These needs were considered in a broader context by M. Argyle (1967). He included the general structure of motivation:

1. Social needs that may cause social interaction (biological needs for water, food, money);
2. The need for dependence, especially on respected and powerful people, such as help, protection, acceptance of leadership;
3. The need for affiliation, i.e., the desire to be in the society of other people, to receive a friendly reaction, to be accepted into the group, to be friends;
4. The need for dominance, i.e., the acceptance of oneself as a leader who is allowed more time to speak, to make decisions, or to lead a group of others;
5. The need for sex - physical closeness with an attractive representative of the opposite sex, friendship, and close social interaction;
6. The need for aggression, i.e., to harm, physically or verbally;
7. The need for self-esteem, self-affirmation, i.e., to consider oneself important.

The needs for dependence, self-affirmation, and aggression may be of great interest in analyzing the behavior and personality of students.

From the point of view of considering the structure of the sphere of needs of a person, A. Maslow's "triangle of needs" attracts great interest, where, on the one hand, the social, interactive dependence of a person is clearly visible, and on the other hand, his cognitive, cognitive nature associated with self-awareness is clearly visible. A. Maslow's triangle of needs, when considering it, draws attention to itself, firstly, to the place and meaning that the needs of a person occupy, and secondly, the sphere of needs of a person is considered outside the structure of his actions - only in relation to his individual self, self-awareness, development, and comfortable living (in the understanding of J. Bruner) [11].

Conclusion

Thus, based on the results of the theoretical studies we have conducted, it can be concluded that the human motivational sphere is very complex and heterogeneous, based on the analysis of various theories of motivation research.

Modern pedagogy has many different theories at present, the methods of studying the motivation issue in them are so diverse that they can sometimes be called diametrically opposed. However, we did not set the task of making a qualitative analysis of individual theories, but tried to consider only the main directions in modern studies. In our opinion, the complexity of the concept, the multi-level organization of the human motivational sphere, the complexity of its structure and mechanisms open up wide opportunities for using all the theories we mentioned. That is, the statements of individual theories can be directed to different elements of the motivational structure and are most competent and suitable in these directions. A holistic picture can only develop with an integrated approach to studying the issue of motivation in the present stage of the development of psychological thought, taking into account the progressive ideas of various theories.

References

1. https://www.akorda.kz/kz/speeches/internal_political_affairs/in_speeches_and_addresses/memleket-basshysy-kasym-zhomart-tokaevtyn-bilim-jne-ylym-atty-tamyz-konferenciyasynyn-plenarlyk-otyrysynda-soilegen-sozi
2. Jakobson P.M. Communication of people as a socio-psychological problem. - M., 1973. - 12-13p.
3. Aseev V.G. The problem of motivation and personality // Theoretical problems of personality psychology. – M., 1974. – 122p.
4. Leontiev A.N. Problems of mental development. - M., 1989. – 225p.
5. Bozhovich L.I. The problem of the development of the motivational sphere of the child // The study of the motivation of the behavior of children and adolescents. – M., 1972. - 41-42p.
6. Djidaryan I.A. On the place of needs, emotions, and feelings in the motivation of personality // Theoretical problems of personality psychology - M., 1974.
7. Shorokhova E.V., Bobneva M.I. Psychological problems of social regulation of behavior. - M., 1976.
8. Aseev V.G. Motivation of behavior and formation of personality. – M., 1976.
9. Dodonov B.I. Emotions as a value - M., 1978.
10. Atkinson J.W. The theory of motivation development. – N., 1996.
11. Maslow A. Motivation and personality. - M., 1954.

POLITICAL PARTICIPATION OF WOMEN IN PAKISTAN

Zainab khatoon
Masters student of department of Persian literature.
Ahlul bayt internTional University of iran.

Abstract:
This abstract explores the political participation of women in Pakistan, highlighting the historical context, current challenges, and potential pathways for empowerment. Despite significant legal advancements, including the Constitution of Pakistan, which guarantees equal rights, women's political engagement remains limited due to socio-cultural barriers, economic disparities, and institutional obstacles. The underrepresentation of women in legislative bodies and decision-making positions reflects deep-rooted patriarchal norms and a lack of support systems that facilitate their active involvement in politics.
Recent initiatives, such as reserved seats for women in local and national assemblies, have aimed to enhance their representation. However, these measures often fall short of fostering genuine participation, as many women face intimidation, lack of resources, and limited access to political education. The role of civil society organizations in advocating for women's rights and promoting political awareness is crucial in addressing these challenges.
This abstract underscores the importance of fostering an inclusive political environment that empowers women to participate fully in the political process. By addressing systemic barriers and promoting gender-sensitive policies, Pakistan can enhance women's political participation, leading to more equitable governance and sustainable development. The study emphasizes the need for continued advocacy, education, and support mechanisms to ensure that women's voices are not only heard but also valued in the political landscape of Pakistan.
Keywords: Political participation,Women,Pakistan,Gender equality,Representation,Socio-cultural barriers,Empowerment,Legislative bodies,Civil society,Gender-sensitive policies, Advocacy,Political engagement,Decision-making,Sustainable development.

PERCIVAL EVERETT'İN *"AĞAÇLAR' INDAN* AMERİKAN IRKÇILIĞINA CİNAYETLER ÜZERİNDEN BİR BAKIŞ

A GLIMPSE INTO AMERICAN RACISM THROUGH THE MURDERS FROM PERCIVAL EVERETT'S *THE TREES*

Yüksek Lisans Öğrencisi Sibel Ezgi ZİREK
ORCID NO 0009-0004-8155-5709

Prof. Dr. Bülent Cercis Tanrıtanır
ORCID NO 0000-0002-3276-7922

ÖZ

Amerika'nın karanlık döneminin sadece güldürmekle kalmayıp birçok cinayete de tanık olduğu bir roman olan *Ağaçlar*, Percival Everett'in kara mizah ve gerilim içeren romanıdır. Kendisini anormal derecede ironik bir insan olarak tanımlayan yazarın eseri 2021 yılında yayımlanmıştır. Fiziksel ve metafiziksel unsurlar içeren eserde Mississippi'nin Money kasabasında pek çok cinayet işlenmektedir. Cinayetleri araştırmaya giden dedektifler, insanların vahşice öldürülmesi nedeniyle cinayetlerin normal cinayetler olmadığını anlar. Bu makalenin temel amacı, Amerika'da ırksal sorunların nasıl ortaya çıktığını ve insanlar üzerindeki etkilerini yirmi birinci yüzyılda yazılan eser aracılığıyla okuyucuya yansıtmaktır. Romanın tuhaf tarafı ise sadece siyahilerin bedenlerinin ortadan kaybolması. Hem polisiye kurgu hem de korku arasında pek çok geçişin yer aldığı kitap, beyazların da öldürülmesine rağmen siyahilerin daha çok işkenceye maruz kaldığını gösteriyor. Irkçı bir terörü konu alan bu eser, yazarın mizah gücüyle önceden var olan bir toplumsal sorunu gün yüzüne çıkarma fırsatı sunuyor.

Anahtar Kelimeler: mizah, Percival Everett, cinayet, siyahiler, beyazlar, ırkçılık, Ağaçlar

ABSTRACT

The Trees, a novel in which dark period America not only makes you laugh but also witnesses many murders, is Percival Everett's novel containing black humor and tension. The work of the author, who describes himself as an abnormally ironic person, was published in 2021. In the work, which contains physical and metaphysical elements, many murders take place in the town of Money, Mississippi. Detectives who go to investigate the murders realize that the murders are not normal murders because people were brutally killed. The main purpose of this article is to reflect to the reader how racial problems emerged in America and their effects on people through the work written in the twenty-first century. The strange part in the novel is that only the bodies of black people disappear. The book, which contains many transitions between both detective fiction and horror, shows that although white people are also killed, black people are tortured more. This work, which is a book of racial terror, provides the opportunity to bring to light a pre-existing social problem with the author's humorous power.

Keywords: humor, Percival Everett, murder, black people, white people, racism, The Trees

INTRODUCTION

American writer Percival Everett, one of the masters of American satire, reflects realism in his works in an extraordinary way. Everett, who idolizes Mark Twain, uses Twainian subtle humor in his books. The story begins with the introduction of Mississippi Town. In South Mississippi, illiteracy abounds, there are many small farms, and ordinary family gatherings are held. The town was governed by southern traditions, and since it was not possible to destroy this tradition, Southerners accepted the traditions as they were. The main theme of the story is that Black lives are important. The book reflects the general characteristics of people living in the 1800s. It takes place in a small town. Years had passed, but Granny C remembered the mistake she made to the little black boy like it was yesterday. Because it is written in the Bible that whatever you do, you will be rewarded accordingly. And the story begins. In the story, the murderers were not only killing, but also maiming (Feith, 2023, pp. 31-32). A white and a black corpse lie side by side and it is thought that it is impossible for the person who killed the white man to be black lying next to him. While detectives are trying to find out how the murder was committed, the black body disappears from the hands of the officers. Continually. Two detectives belonging to this place begin to investigate how the Black body disappeared. These two detectives named Ed and Jim have to work together. There is Dixie, the restaurant owner. Dixie seems to be hiding something. Her actual name is Gertrude. She has lived in this town for so long that she has control over almost everything. There is also Mama Z. Mama Z has a library where many records have been kept for many years. Thanks to her and the detectives, the truth of the events comes to light (Yenidünya, 2023, pp. 1359-1366).

It is seen that the term 'nigger' is used frequently in the book. Not a human, not a man, only 'nigger' is used. Instead, the expression 'black' can be used, but the use of the term 'nigger' highlights the main point. Sheriff Red Jetty was one of the detectives investigating another murder. Jetty hated murder so much that he had never hated anything more. According to him, murder can ruin a person's day. The coroner asked Jetty if dying sucked because it was a waste of life, but Jetty said it was because it was such a dirty job. The doctor hates black people so much that when a black man dies, he immediately declares him dead without touching him. He was just focusing on writing the report, not caring about the dead man's blood (Everett, The Trees, 2022, pp. 16-17). Jetty didn't think it made sense to put black men's bodies in a bag and sew them back together. The man who handles the funerals warns the Jetty that the families should decide whether the bodies will be stitched up or removed. According to Jetty, all black people looked alike, that is, no one was different from each other, so when he examined the corpse of a black man, he said that it was not much different from other corpses. The detectives went to lunch and when they came back they noticed that the bodies were not there. He went to the drawer with four cadavers and said that the black man was not there. Here the story began, the bodies were slowly starting to disappear. When the detectives went to the scene, they saw black corpses next to the white corpses, but what came to their mind was not that white men killed black people, but that black men committed suicide after killing white people. When the teams came after lunch, they could not find the cadavers in their places. Jetty cursed at the niggers' bodies and said their bodies were there about half an hour ago. They thought for a while and Jetty said that dead people can't get up and walk. "*Accordingly, he said that the only person who stood up and walked like this was our Lord Jesus Christ* " (Everett, The Trees, 2022, p. 18). [1]How their bodies disappeared was a bit of a mystery because the locks where they investigated were rusty and appeared to have never been opened before. In fact, as it turned out later, some kind of magic might have been

[1] Translations were made by me.

involved. According to Jetty, the disappearance of the bodies was the fault of the devil himself. Apparently, one of the missing bodies belonged to Junior Junior. Junior Junior had a wife named Daisy and was now a widow. Junior Junior was murdered by a black man in his own home. Daisy Junior saw Junior's dismembered body on the floor, and when she went into the room, she stated that there was another black man on the floor. Charlene asked if Junior Junior had killed the black man. Junior Junior's balls were cut off and pressed into the black man's palm. The rich man's face was so unrecognizable that even his mother couldn't recognize him anyway, what did it matter who he once was, because Junior Junior was dead, black didn't matter much to them. The news of Junior Junior's death spread throughout the town. And of course, the missing black body too. Jetty was such a racist that he didn't think it was newsworthy just because a black person died along with a white person. The verses continued to increase. A white man named Milam was killed in his home and his wife found him. There was also a black man's body at the scene. According to the detectives, it was not clear that the same person killed both of them, but it was stated that the testicles of the white man were cut off and squeezed into the palm of the black man. One of the things was that when the detectives saw the bodies of black men, they stated that it was the deadest person they had ever seen in their lives, meaning that they actually died more because they were black. As they enter the town of Money, detectives pass by the Money welcome sign. The sign says *"Welcome, worth seeing"*. (Everett, The Trees, 2022, p. 28) [2]Jim and Ed were private detectives and these private detectives were actually black. When Jim and Ed arrived on the scene, Jetty introduced them and said: Private detectives. *Jim, we are not special just because we are black*, this was true according to Jim. Ed and Jim went to dinner. There was a waitress there. According to Jim, she was a nice girl. Ed pointed out that this was Mississippi. They stated that there was some color in the place. The expression "a little color" was actually one of the words they used to describe people of different colors. Another murder: A rope was wrapped around the victim's throat and he was placed in a bathtub. He was also wrapped in barbed wire. The body looked just like Junior Junior's. The bodies were coming back one by one as they disappeared, but the detectives had no idea how these bodies reappeared. Jetty stated that he did not want a private detective in the town, and one of the missing bodies was found. They didn't check the pulse of the black man lying on the ground because they were afraid to touch his pulse. Jetty knelt down next to the bathtub and checked the black man's neck with his finger and the man was really cold. According to Delroy, they would know that a black man was dead when the man was not actually breathing. Doctor Priest Fondle came to the scene of the second murder and when he saw the black man in particular, he thought God had a plan. The doctor was a white-skinned person. The doctor thought that white people scare black people. According to him, is this a sign of God or the devil? According to the doctor, since white people were dying, he thought that God had taken the best people with him. One might think that there is also racism against black people here. Wheat and Junior Junior were also white people, which strengthened Fondle's statements. The doctor is a truly racist person because he hesitated to touch dead black people to decide whether they were dead or not, but he examined Wheat and Junior Junior by touching them. People's corpses were covered up to their heads out of respect for their families. The bodies of black people are not shown and the city can't even find any reason to cover them. Even though the black bodies are horribly deformed, there is still no reason to cover them. Grandma C was shocked to find her son brutally murdered and lying next to the body of a black man. Grandmother C was looking at the ceiling and constantly repeating something about her son. Did the black man next to her son kill him, or did he kill the black man? Did his son know him? And most importantly, why were his son's testicles in the black man's hand? (Everett, The Trees, 2022,

[2] Translations were made by me.

pp. 41-43). When Dr. Fondle examined black men, he sometimes said *"I examined Bla.."* [3]and did not prefer to use the rest of the word. He didn't like them at all. Here, the author expresses the brutality of black racism in a humorous way.

"What we gonna do?"
"We have to get everybody together," Morris repeated.
"You make it sound like we got numbers," Rupter said. "Far as I can see, we got us and two other people. Where's this war taking place? My boy's got Little League this week."
"Yeah," Fester said. "We is scattered all over the country. The very thing that makes the FBI afraid of us is our weakness." (Everett, The Trees, 2024, p. 265)

Detectives went to a crime scene again. Another body was bagged and again it belonged to one of those white bodies The black man was missing again. People began to be afraid when they saw black bodies next to white people at the crime scenes. There was a local named Jethro at the scene. According to Jethro, the people here were experiencing some kind of anxiety because there were no black men at the scene of the murder and the local people were very afraid of black people. In the opinion of the local people, there were black men everywhere, but these black men were not dead. Because only white people looked dead to them. In the book, supernatural events are encountered in the films of director Jordan Peele. The conflicts African Americans have with white people in daily life or how they are received by society are clearly stated. The author combines and synthesizes historical realism and extraordinary events. There are plenty of references to history. For example, 14-year-old Emmett Till, who was exposed to obscene remarks from a white woman, was lynched. Mississippi is a very real place. It's not a fantastic place. Emmett returns to avenge his lineage (Arnott, 2022).

In his novel, Everett criticizes ideological movements and alleviates violence by incorporating traditionalism into the work. Mama Z, a 105-year-old survivor of Money sheds light on the lynching culture of American history. The archive she has kept since 1913 includes people who have been lynched since then and the state's attitude towards this issue over the years, that is, everything written on this subject. With this book, American terrorism is clarified.

RACISM AGAINST AFRICAN-AMERICANS IN UNITED STATES

Racism in American society is not yet an over issue. The main reason for this is the American nationalist perspective. In fact, America, which contains many ethnic origins, is also trying to protect its national identity. American nationalism is a nation without foundations. This system first emerged during the colonial period. The colonies leaving England set out with hope. The understanding of finding a new world has instilled hope in people. What they wanted was to build a brand new world free of corrosion. The real source of American ideology is difference. In their opinion, American society was the chosen society. Christopher Columbus, who set out with the ideals of freedom, discovered the American continent. Americans were uneasy about the tax burdens imposed by the British. Americans, who were in the Enlightenment process, perceived these approaches of the British not only as economically or politically unfair, but also as an insult to the Enlightenment processes (Tatlısu, 2017, pp. 34-35). It is most closely tied to the American concept of whiteness,

[3] Translations were made by me.

especially in the Northern states. The practice of slavery against black people was common in the north. In fact, in these states, black people are not asked to be citizens. In fact, black people were not considered full citizens. The understanding of racism has been limited to the concept of whiteness depending on the periods. It has been observed that there has been racism against black people since the founding of the USA, and this racism has continued its effect since the colonial period. In America, where there are many ethnic origins, Americans from each community have encountered a different understanding of racism. America uses racism as a kind of defense mechanism. Thus, revealing its nationalist nature. Only then can you be an American if you are committed to American values. Apparently there is limited access to this nationality. Not everyone can be American. Black people living in America were at the basis of this idea. Americans defined other ethnicities as inferior and did not include them (Tatlısu, 2017, pp. 38-39).

Gertrude was a biracial waitress who went by the pseudonym Dixie. Mama Z was Gertrude's grandmother. Mama Z showed the detectives an archive of American history dating back to 1913. In this archive, records of black people who were lynched were kept. Mama Z's family also fell victim to this lynching. She was a woman interested in magic. Detectives claim that this muscle used magic to kill those white people. Detectives were getting closer and further away from solving the murder. In the story, local members of the Ku Klux Klan begin to prepare for a kind of race war. American rural terror becomes increasingly terrifying in this detective novel. There is almost a third entity. Because corpses are being moved from place to place (Yenidünya, 2023, pp. 1361-1362). The town's Coroner, Reverend Doctor Fondle, is deeply unnerved by these incidents as he rallies his fellow members of the local Ku Klux Klan.

"We got ourselves a situation, White brothers", Fondle said. "I'm afraid what we're lookin' at is a real nigger uprising. Two of our own brothers lay dead, and a killin' nigger is on the gawddamn loose. I seen him, seen him close up, scarred up by Satan himself. A nigger that's as good at fakin' death as anybody you will ever find. I seen him dead, and then he weren't." (Everett, The Trees, 2024, p. 108)

Jetty always said he hated dead people. He also stated that he hated dead people, especially black ones. Jim and Ed were aware of the child Emmet Till case because it was a case in American history. The murderers who killed the child were tried at the time, but they were found not guilty by a jury composed entirely of white people. A bartender at the bar where Jim and Ed were sitting said that his grandfather saw a black man hanging from a tree at the end of every row in 1910 (Everett, The Trees, 2022, p. 67). Reverend Doctor Fondle was gathered in a basement with ten white men. They had gathered to take an oath. He passed this stage after talking about a stage called Yellow Dog. He mentioned the Great Invisible Empire and stated that he was a member of this sect. He began to swear that white people were blessed by God and would protect them from other races. He swore to protect against Yellow, Black, Red, Jews or any other race. In America, terrorism was identified with the activities of the family tree concept and the Klan Klan Organization. Jetty had witnessed the cross burning. If you want to know who carried out these terrorist activities, these masked people were not known to anyone. If you are looking for Klan Klan members, stopping in front of the dry cleaning store will give you information (Keeble & Harrison, 2023, p. 7). Fondle recommended burning a large cross one night, year after year, based on the method that the ancestors of the KKK had previously used. He wanted a big fire, and he wanted to light it where all the Black Faces could see it. When Ed and Jim go to meet Gertrude, they tell her that they saw a black man who was badly beaten and walking around freely, and that this man was killing white children with an unclean past. The detectives suspected something

supernatural was going on, especially since they were very afraid of magical things, so they asked Gerthrud if there was anything else they needed to know about Mama Z, since Mama Z described herself as a magician. Gertrude was Mama Z's granddaughter. One day, while Ed and Jim are on their way to Money, they encounter FBI agent Hind. Hind start an argument between Jim and Ed. Hind asks them why are you at MBI? Ed says that this is Mississippi and Black people should keep an eye on White people here. Because White people still think they are in the year nineteen fifty. Jim corrects him and says one thousand eight hundred and fifty. It dates back to the 1850s, when the fugitive slave law was enacted. What is understood from racism was still effective in the 1950s, and reference is made here to the Montgomery Bus Protest. Rosa Parks is accused of violating Montgomery's segregation laws when she refuses to give up her seat on the bus to a white man. When Jim and Ed were asked why they became police officers, they stated that they chose this profession because they did not want White men to be the only armed people in the room. Afterwards, Jim starts singing. *I wish I was a Mississippi state trooper, that's all I want 'cause if I became a state trooper, I could legally shoot niggas.* (Everett, The Trees, 2022, p. 111)[4]

Gertrude and Damon get into the same car together and a conversation begins between them. Damon asks if he's ever been called nigger before. Gertrude says it wasn't said personally. Damon asks again, not understanding the personally part, and Gertrude focuses on the road, saying that if anyone is called a nigger, I'm called a nigger too. *She even adds that once you are Black, you die. Or, Death is the New Black.* (Everett, The Trees, 2022, p. 115) [5]When Gertrude and Damon go to Mama Z's house together, Gertrude tells Mama Z that Damon wrote a book. Mama Z asks Damon what he knows about lynching culture. Damon talks about the book he wrote on racism. Mama Z is very surprised by this incident because Damon wrote a three hundred and seventy page work on this subject and he did it without any anger. Damon expresses that he is offended by this situation as he approaches the incident impartially. Actually, Damon wasn't very impartial. Because in a balcony conversation between him and Mama Z, Mama Z asks him if he likes this color and Damon says "Black". When Mama Z asks if he likes it, he says it's hard to see in the dark. Mama Z sets out to show the records she kept. When Mama Z is asked whether she believes in the existence of God, she says that she can even believe in this issue, but she does not believe that the criminals will be punished. Mama Z said that almost none of the people who lynched were found guilty, and Teddy Roosevelt even said that the real reason for lynching was that Black men raped White women. Mama Z stated that the culture of fear is a sport among whites. They are not just afraid of Black people. White people are afraid of everything. A group of black people had killed two police officers. They were hanging from “trees” when other officers later found them. The body of the white man later found belonged to a farmer, Carl Winslow. Her daughter began telling the police that she saw a Black mob walking away. She said that those blacks killed her father and that they killed other people too. According to her, they are not people, they are just a bunch of smelly black people. When Mama Z is visited again by the detectives, Gertrude greets them. Detectives ask if Mama Z is behind the white deaths. Gertrude approves. At that moment, Mama Z is sitting with Damon in a room with a flickering light. Damon is typing the names of people who have been lynched so far... (Editors, 2024)

[4] Translations were made by me.
[5] Translations were made by me.

PERCIVAL EVERETT

Percival Leonard Everett II was born on December 22, 1956, to Percival Leonard Everett and Dorothy Stinson Everett at Fort Gordon, Georgia, where his father served as a sergeant in the United States Army. His father is a dentist and most of his family were doctors. For him, turning to a different field was like breaking the chain. Everett is a writer who thinks that he eliminates some stereotypes of the South. To a black man. According to him, he came from a luxurious life and lived in very good houses. He lived on a hill on Harden Street near the University of South Carolina. In 1973 A.C. He graduated from Flora High School at the age of sixteen and headed for Florida, never to live in South Carolina again. Everett wrote that his "entire relationship with the South was his family history" and his second novel, *Walk Me to the Distance*. More than a decade later, Everett published a short story titled "*The Appropriation of Cultures*" (1997) and *Damned If I Do It* (2004) (Maus, 2019, pp. 12-18). In 2001, Everett published Erasure, a novel about an esoteric fiction writer who was upset that African American writers like himself were ignored by the publishing industry. His works *Erasure* and *American Desert and A History of the African-American People* caused a great stir and were criticized by critics. In fact, after Author Sven Birkerts published a review in The New York Times Book Review stating that Everett was African American in the second sentence, Everett responded in a letter to the Times:

I feel confident in stating that the color of my skin has little to do with [American Desert]. I also feel confident in stating that I am sure that Birkerts in previous reviews has not found it necessary to identify other authors as European-American or white. (Tabor, 2024)

Percival Everett wrote approximately 30 books, including novels, poems and short stories. It can be said that all of these works are the most complex and interesting works of American literature. Americans encountered masterpieces of literary fiction written by a black man. Everett is a writer who tries to solve problems for all black people without relying solely on the Black Experience. Since the publication of his first novel, Suder, in 1983, he has published nineteen novels and novellas, three short story collections, three volumes of stories, poetry and a children's book. His fiction includes western content. Satires, crime dramas, classic mythology revisions and more. (2007) *The Water Cure* and *Assumption* (2011) are among his dramas. Everett, 2001's "*Why Am I'am From Texas?*" In his sketch, he tracks down his family and heads south. First he goes to Texas and Tennessee, then to the South Carolina, where he grew up (Stewart, 2014, pp. 188-193). Everett: "I'm not going to discuss South Carolina and the Confederate flag anymore because I'm sick of it," he said, adding, *"I haven't really thought about South Carolina since 1989, when I told the South Carolina State Legislature that I could not continue my speech because of the presence of such a blatant sign of exclusion."* (Stewart, 2014, pp. 188-193) But in the 21st century, Everett published the novel Telephone (2020), which was published in three separate editions and was selected as a finalist for the Pulitzer Prize. Following Telephone, *The Trees* (2021) was shortlisted for the Booker Prize and won the Anisfield-Wolf Book Prize.

Everett also draws attention in his satire on black racism, *Erasure*. In *Erasure*, Monk Ellison reacts to the racist aspects of publishing and writes a novel under the name My Pafology and later under the pseudonym Stagg Leigh, called Fuck, creating a dual identity. But Monk encounters something he never expected because both white and black readers liked his book very much because Everett used the language masterfully. It is actually *Erasure* Monk's diary and was written by Everett. (Tanrıtanır & Depçi, 2013, pp. 329-350)

CONCLUSION

The Trees are a monument dedicated to the dead. Two black detectives belonging to an investigation office try to uncover the mystery behind the deaths. An FBI agent joins them and they all go together. They were trying to figure out how the bodies of white bodies lying next to the many lynched black and Asian American corpses were killed. In fact, this is a historical crime. It is a method based on the ancient culture of lynching black people. It's not a mystery or a big thing, it's actually reality itself. While academic Damon Thruff was reading the archive that Mama Z kept, he noted how she did not get angry while keeping this archive. The archive consisted of three hundred and seven pages, and the woman explained it without any anger. When Thruff was done with these documents, Mama Z asked her to write the names on a piece of paper and set them free. That's why they can at least regain their freedom this way. Mama Z's father was also among those lynched. At that time, there were no interviews or interrogation of the criminals, they were just lynched. The identities of the criminals were not investigated, no one was arrested, and no one cared that the criminals were punished (Arnott, 2022). As the story progresses, the spirits of the black people who were previously lynched rise up and try to take revenge on the whites. The souls did not seek their rights, but they were able to have them after death. The story of *The Trees* raises the awareness that there is a reward for the evil done to people. No injustice will go unanswered. It is not possible to fit this South American gothic detective novel into a single mold. There is ambiguity in the story. At the last moment when the murderer is about to be found, the story goes to different places or a different body is found. Although the murderers of three white corpses were found, those responsible for many other murders were not found. At the end of the story, the detectives go back to the house of Mama Z, whom they always suspect, and see Damon and Mama Z together. Damon is typing something on the typewriter. Mama Z, who keeps a record of each lynched victim, has Damon write the names on paper one by one. Jim Crow laws, which separate public facilities used by whites and blacks and provide worse living conditions to blacks, are still effective even in the twenty-first century, and African Americans are still subjected to racism (Yenidünya, 2023, p. 1365).

REFERENCES

Arnott, J. (2022). *The Trees by Percival Everett review – potent satire of US racism*. (The Guardian)

Editors, H. (2024, January 22). *Jim Crow Laws.* Retrieved from History: https://www.history.com/topics/early-20th-century-us/jim-crow-laws

Everett, P. (2022). *The Trees.* İstanbul: Sia Kitap.

Everett, P. (2024). *The Trees.* Influx Press.

Feith, M. (2023). “The United States of Lyncherdom”: Humor and Outrage in Percival Everett’s The Trees. *Humanities*.

Keeble, A., & Harrison, S.-M. (2023). Intertextuality and Genre in Percival Everett’s The Trees. *Orbit A Journal of American Literature*.

Maus, D. C. (2019). An Overview of Everett’s Life and Career. *Jesting in Earnest: Percival Everett and Menippean Satire, University of South Carolina Press*.

Stewart, A. (2014). *About Percival Everett A Profile by Anthony Stewart.* Stewart, A. (2014). ABOUT PERCIVAL EVERETT. Ploughshares, 40(2/3), 188–193. http://www.jstor.org/stable/24624772 .

Tabor, N. (2024, April 17). *Percival Everett.* Encyclopedia Britannica: Tabor, N. (2024, April 17). Percival Everett. Encyclopedia Britannica. https://www.britannica.com/biography/Percival-Everett

Tanrıtanır, B. C., & Depçi, A. (2013, February). *Identity Erasure In Percival Everett's Erasure And I Am Not Sidney Poitier*. Retrieved from Depçi, A., & Tanrıtanır, B. C., (2013). Identity Erasure In Percival Everett's Erasure And I Am Not Sidney Poitier. The Journal of Academic Social Science Studies , vol.6, 329-350.

Tatlısu, I. M. (2017). Amerikan Milliyetçiliği İle Irkçılık Arasındaki İlişki: Etnik Ayrımcılığın Irkçı Boyutları.

Yenidünya, D. (2023, Şubat 21). *RumeliDE Dil ve Edebiyat Araştırmaları Dergisi.* Yenidünya, D. (2023). Black deaths matter in The Trees by Percival Everett. RumeliDE Dil Ve Edebiyat Araştırmaları Dergisi(32), 1359-1366. https://doi.org/10.29000/rumelide.1252910

TEACHING ENGLISH FOR BUSINESS PURPOSES TO SOPHOMORE STUDENTS IN THE REPUBLIC OF CONGO. CASE STUDY OF STUDENTS ENROLLED IN THE SECOND YEAR AT ESGAE

KIMBOUALA NKAYA
Marien NGOUABI University Republic of Congo

Abstract
This study investigates the teaching of English for Business Purposes (EBP) to sophomore students enrolled at the École Supérieure de Gestion et d'Administration des Entreprises (ESGAE) in the Republic of Congo. The research focuses on identifying the specific linguistic and professional needs of these students and the challenges they face in acquiring English skills for business contexts. The study employs a needs analysis framework and evaluates the effectiveness of current teaching methodologies in meeting these requirements. The findings highlight the need for a tailored curriculum that integrates practical business communication skills with contextualized English learning. Recommendations for enhancing EBP teaching practices are proposed to better prepare students for the demands of the global business environment.
Keywords: English for Specific Purposes, English for Business Purposes, Needs Analysis, Teaching Strategies, Republic of Congo

TEXTLINGUSTIC ANALYSIS OF THE SHORT STORY *SAND* BY CONOR CORDEROY

CONOR CORDEROY'UN *SAND* (*KUM*) ÖYKÜSÜNÜN METİN DİLBİLİMSEL ÇÖZÜMLEMESİ

Osman Kocaman
Gülşen Torusdağ
Van Yüzüncü Yıl University

Abstract
A text is not a string of sentences or a simple grammatical unity, but rather it is semantic unity. The unity that it has is the unity of meaning in context, a texture that expresses the fact that it relates as a whole to the environment in which it emerged. Text linguistics is an applied analysis method based on a theoretical foundation that attempts to reveal the semantic structures of literary texts by examining them from the surface structure to the deep structure. In the text linguistic analysis of a literary text, title, repetitive words that are keywords, topical sentences, conclusion sentence, inferences from implicit expressions, motifs and themes are main clues, that is, main surface structure elements, leading to real meaning of the text. In addition to linguistic context, stylistic features of the writer, non-linguistic context are elements that help identify layers of meaning. In this study, *Sand*, which is a short story written by the British writer Conor Corderoy from an ecocritical perspective, will be examined in terms of cohesion and coherence, which are basic text linguistic criteria. The central topics of the short story *Sand* include climate change, personal and familial struggles, and societal responses to environmental challenges. The melting of glaciers and global warming, as well as how these events will affect people in the future, are also discussed in the story. With this analysis, the messages placed by the author in the deep structure will be reached and the action he aims for with his text will be determined.
Keywords: Text linguistics, ecocriticism, *Sand*, Conor Corderoy.

Öz
Metin, bir tümce dizisi veya basit bir dilbilgisi birliği değil, anlamsal birliktir. Sahip olduğu birlik, bağlamdaki anlam birliğidir, ortaya çıktığı çevreyle bir bütün olarak ilişkili olduğunu ifade eden bir dokudur. Metin dilbilim, yazınsal metinlerin anlamsal yapılarını yüzey yapıdan derin yapıya doğru inceleyerek ortaya çıkarmaya çalışan, kuramsal bir temele dayanan uygulamalı bir çözümleme yöntemidir. Yazınsal bir metnin metin dilbilimsel çözümlenmesinde başlık, anahtar sözcükler olarak değerlendirilen en çok tekrarlanan sözcükler, konu tümceleri, sonuç tümcesi, örtük ifadelerden yapılan çıkarımlar, motifler ve temalar metnin gerçek anlamına götüren başlıca ipuçları, yani yüzey yapı ögeleridir. Dilsel bağlamın yanı sıra yazarın biçemsel özellikleri, dil dışı bağlam da anlam katmanlarını belirlemeye yardımcı olan ögelerdir. Bu çalışmada, İngiliz yazar Conor Corderoy'un ekoeleştirel bir bakış açısıyla yazdığı kısa öykü olan *Sand* (*Kum*), temel metin dilbilimsel ölçütler olan bağlaşıklık ve bağdaşıklık açısından incelenecektir. *Sand* adlı kısa öykünün temel konuları arasında iklim değişikliği, kişisel ve ailevi mücadeleler ve çevresel zorluklara karşı toplumsal tepkiler yer almaktadır. Buzulların erimesi ve küresel ısınma ile bu olayların gelecekte insanları nasıl etkileyeceği de öyküde tartışılmaktadır. Bu çözümlemeyle yazarın derin yapıya yerleştirdiği mesajlara ulaşılacak ve metniyle amaçladığı eylem belirlenecektir.
Anahtar kelimeler: Metin dilbilim, ekoeleştiri, *Sand* (*Kum*), Conor Corderoy.

THE IMPACT OF GAMIFICATION IN MOBILE-ASSISTED LANGUAGE LEARNING (MALL) ON VOCABULARY RETENTION AMONG IRANIAN EFL LEARNERS

Nezam Zarei Chamani
Razi University, Kermanshah, Iran

Atena Ganavati
English Teacher, Ahwaz, Iran

Abstract
This study investigates the impact of gamification in Mobile-Assisted Language Learning (MALL) on vocabulary retention among Iranian EFL learners. Gamification, which involves incorporating game-like elements such as rewards, leaderboards, and challenges, has emerged as a promising approach to enhance learner engagement and motivation. Drawing on a quasi-experimental design, this research examines how gamified language learning apps affect vocabulary acquisition and retention compared to traditional mobile learning tools. A total of 60 pre-intermediate EFL learners were divided into two groups: an experimental group using a gamified app and a control group using a non-gamified app. Participants completed pre-tests, post-tests, and delayed retention tests over a four-week period. Results revealed that learners in the gamified group demonstrated significantly higher vocabulary retention rates than their counterparts in the control group. Qualitative feedback highlighted enhanced motivation, engagement, and a sense of achievement among gamified app users. This study provides valuable insights into the potential of gamification to transform language learning experiences and offers practical implications for app developers and educators.
Key Words: Gamification. Mobile Assisted Language Learning, Vocabulary Retention, Iranian EFL learners, Engagement

THE IMPACT OF THEMATIC PODCASTS ON VOCABULARY RETENTION IN IRANIAN EFL LEARNERS

Nezam Zarei Chamani
Razi University, Kermanshah, Iran

Goodarz Shakibaei
Department of English, Faculty of Humanities, Ahvaz Branch, Islamic Azad University, Ahvaz, Iran

Abstract
This study examines the impact of thematic podcasts on vocabulary retention among Iranian EFL learners. With podcasts gaining popularity as a flexible and engaging language learning tool, their potential for improving vocabulary acquisition has become an area of interest. This research adopts a quasi-experimental design, involving 30 intermediate Iranian EFL learners who engaged with thematic podcasts over a six-week period. Each podcast episode centered on a specific theme, such as culture, technology, or daily life, and was accompanied by vocabulary-focused activities. Participants' vocabulary knowledge was assessed through pre-test, immediate post-test, and delayed post- test to measure both short-term learning and long-term retention. The results indicate that thematic podcasts significantly enhance vocabulary retention, particularly when learners are exposed to familiar or personally relevant themes. The study underscores the value of incorporating thematic podcasts into EFL instruction as a supplementary tool to foster vocabulary development and learner engagement.
Keywords: Thematic Podcasts, Vocabulary retention, Iranian EFL Learners, Language Acquisition, Technology-assisted Learning

PECULIARITIES OF TRANSLATING POEMS IN THE GENRES OF SHI AND QI

Karolina Bilous
Oles Honchar Dnipro National University, Faculty of Ukrainian and Foreign Philology and Arts, Dnipro, Ukraine
ORCID ID: https://orcid.org/0000-0002-3690-5608

ABSTRACT
Two poems in the shi and qi genres were chosen for analysis. Li Bai represents the shi genre with his poems: “静夜思“ (”Thoughts of a Quiet Night“), ‘送友人’ (”Farewell to a Friend"). The qi genre is represented by Li Qingzhao with such works as: a poem to a melody“点绛唇“ (蹴罢秋千) (”Pointing to the Purple Lips“), a poem to the tune of ‘一剪梅’ (紅藕香殘玉簟秋) (”Cut Branch of Mei"). These poems have been translated into English by Ezra Pound, Dongya Zhang, and Andrew Wong. Let's start with Li Bai and the first poem “静夜思”. It was translated by Ezra Pound.
KEYWORDS: poets, Tang dynasty, verses

Original
“静夜思”
床前明月光，疑是地上霜。
疑是地上霜。
举头望明月，望明月
低头思故乡.

Translated by Ezra Pound
“Calm Night Thought”
The moonlight is on the floor luminous,
I thought it was frost, it was so white.
Holding up head I look at mountain moon that makes me lower head,
lowering head think of old home alternate lines:
mountain looking up I find it to be the moon.

It should be noted that Ezra Pound was not a sinologist and did not actually know Chinese, but worked from the notes of the orientalist scholar Ernest Fenologza. Pound used primarily a guide to character pronunciation and literal translations along with grammatical explanations. It must be said that his own modern translation is an impressive feat (remembering his collection Cathay, published in London in 1915, where he translated ancient Chinese poetry only according to Ernest Fenoloza's treatise, we believe that his translations deserve attention. His translations can be called imagist, because he conveys the whole picture of the poem, preserving the symbols inherent in Chinese culture, and not just referentially (nominatively) referring to them. Nevertheless, his translation of the poem is adequate, because the translator has conveyed the symbol of the moon as a sadness for home. This is a modernist translation, and we can see that the length of the lines in the translation has increased. The translation reproduces the poem in a free form, which can make the text more accessible to an English-speaking audience. The translator interprets some phrases from his own understanding. For example, the phrase “Holding up head I look at mountain moon that makes me lower head” deviates slightly from the original, but retains the main idea. The translator retains some characters, such as “moon”, but adds the definition of the moon - mountain, and adds an alternative line (alternative meaning): “The mountain I am looking at turns out to be the

moon.” This translation may reflect the translator's individual understanding of the original, as Ezra Pound was not a synologist and had a different translation task.

The next is Li Bai's poem “送友人”. This poem was also translated by Ezra Pound in his collection Cathay (the title of the collection refers to the name of China used in the Middle Ages).

Original	Translation by Ezra Pound
“送友人”	“Taking Leave of A Friend”
青山横北郭，白水繞東城。	Blue mountains to the north of the walls, White river winding about them;
此地一為別，孤篷萬裡征。	Here we must make separation And go out through a thousand miles of dead grass.
浮雲游子意，落日故人情。	Mind like a floating wide cloud, Sunset like the parting of old acquaintances Who bow over their clasped hands at a distance.
揮手自茲去，蕭蕭班馬鳴。	Our horses neigh to each other as we are departing

Li Bai used stark imagery and natural elements to convey a sense of loss and departure. The “wide cloud” and the “farewell” of the sunset symbolize the separation between the poet and his companion or companions (we do not know exactly how many friends the lyrical hero said goodbye to). This poem is characteristic of Li Bai's style, which often explores themes of loneliness, friendship, and nature. In the context of its time, this poem reflects the cultural and literary traditions of the Tang Dynasty, known for its attention to nature, emotions, and the ephemerality of existence. Regarding the title of the poem, it is possible to assert that Ezra Pound freely translated it. Some translators, such as Xu Yuanchong, considered Ezra Pound's biggest mistake to be translating the title as “Taking leave of a friend” rather than, for example, “Seeing off a friend,” so the meaning of the poem lost a bit of its meaning in translation. Consider Li Qingzhao's poem to the tune of “Pointing to the Purple Lips” (“点绛唇”). It laconically paints a picture of life in the Chinese Middle Ages:

Original	Translation by Andrew Wong
“点绛唇”	“Touching Up the Red Lips”
蹴罢秋千，蹴罢秋千	Having had fun, she stepped off the swing, And rose to slowly stretch and flex her slender, tender hands.
起来慵整纤纤手。	Like dense dewdrops on thin flowers cram, Her sweat, though slight, still through her play clothes ran.
薄汗轻衣透。	On seeing someone coming in, Unshod, in socks, her golden hairpin slipped, Wearing a shy face, she fled.
见有人来，见有人来	Yet she leaned by the gateway, turned her head, Feigning, as if, she was sniffing green plums instead.
和羞走。	
倚门回首，倚门回首	
却把青梅嗅。	

By the way, this is one of the few poems by the poet where the narrative is not told in the first person and seems to have nothing to do with Li Qingzhao's personality. However, according

to contemporary Chinese scholar Xun Daquan, the poet writes about her youth in this work. The events in the poem take place in two stages: first, the lyrical heroine playfully swings on a swing, admiring the flowers (even sweating), and then, seeing a stranger, she shyly runs away to the house. Using artistic details (elements of the heroine's appearance, her actions, etc.), the poetess describes the girl's thoughts, behavior, and psychology. The contrast in this poem adds to the clarity and vividness of the image: the author skillfully contrasts the polyphony of the world (有声) outside the poem, that is, outside the poetic atmosphere, with its silence (无声) inside. In the poem, joy and laughter are contrasted with forced restraint and the obligation to live by the laws of society. The poet emphasizes the rigidity of the feudal norms that existed at the time, which oppressed and constrained the human personality. Thus, the girl, being a carefree child at heart, has to quickly suppress her freedom because she notices that "someone has come" (有人来), and it is not appropriate for an unmarried girl to stay in the yard with a stranger. The line 露浓花瘦 (dew is thick, flowers are falling off) adds to the sadness. In classical poetry, the image of "much dew" signified the emperor's mercy; it is very possible that the poet, using a traditional image in Chinese poetry, hints at the peaceful situation in the country at the time or at the sovereign's favor to the poem's lyrical heroine or to any of her family. The falling of flowers, which is mentioned in the same line, can symbolize the passage of time, which, however, did not destroy the girl's beauty (the beauty of 美, as well as the youth of the lyrical heroine, is symbolized by mei 梅 at the end of the poem). Here, the poet resorts to a pun based on the phenomenon of homonymy in the Chinese language, a technique that is extremely characteristic of both classical poetry and everyday communication. Let's move on to Li Qingzhao's next poem, "一剪梅" (紅藕香殘玉簟秋) ("The Cut Branch of Mei").

Original

"一剪梅"

红藕香残玉簟秋， 轻解罗裳， 轻解罗裳， 和软利裳， 和藕香残玉簟秋

轻解罗裳，独上兰舟。

云中谁寄锦书来？

雁字回时，月满西楼。

花自飘零水自流，零水自流，零水自流

一种相思，两处闲愁。

此情无计可消除，两处闲愁。

才下眉头，却上心头

Translation by Dongyi Zhang

"A Plum Blossom"

The lotus had withered and the fragrance had disappeared,
The cold and slippery bamboo mat had revealed a deep autumn.
Gently lifting my silk skirt, I boarded alone on a small boat made of magnolia.
Looking up at the sky where the white clouds were relaxing,
I wondered who would send me letters expressing missing feelings?
When the row of ren-shaped geese was returning to the south,
The moonlight was bright and shining on the pavilion to the west.
The flowers were drifting freely, and the water was flowing freely.
One lovesickness had caused sorrows in two places.
Well, it was impossible to cure lovesickness,
My sorrow had just disappeared from the frowning eyebrows,
But it had wrapped around my heart

It is believed that Li Qingzhao wrote this poem during a period of separation from her husband due to his work, and that it expresses her personal heartache over his absence. As in her other works, the poet uses images from the natural world (a wilting flower, flowing water) to convey the dynamics of human relationships. Grief and longing are explored through carefully crafted images of the outside world, personal questions about loneliness, and reflections on the effects of loss on the body and mind. The poem was written during the Northern Song period in response to the departure of Li's husband for work shortly after their marriage. It was commonly believed that wild geese were carriers of letters, especially love messages, because of their regular migrations from north to south and vice versa, so their image is an important detail in this poem. . The physical environment that Li Qingzhao describes contextualizes her loneliness and grief, serving as an entrance to her further reflections. In particular, Li Qingzhao uses floral imagery, references to seasonality, and descriptions of birds to validate her sense of loss. In these poems, Li Qingzhao's floral imagery focuses mainly on dying flowers, articulating her grieving experience. In “The Sorrow of Separation” Li Qingzhao describes how “the lotus has wilted, only a faint fragrance remains” (“红藕香残”) and how the plum blossom “flowers fall and fly away” (“花自飘零”). The verbs “fade,” “fall,” and “fly away” signal the change of seasons, a process that implies decline and abandonment of the fruitful present. The image of the wilted lotus (荷花) shows how deeply her personal growth has been lost: in the Buddhist tradition, the lotus symbolizes the Buddha's holy seat, a position of spiritual perfection and supremacy. Since the lotus grows out of dirt but is not contaminated, Li Qingzhao's reference to the lotus indicates the quality of pure, unadulterated virtue. Thus, when she mourns the withering of the lotus, she conveys her inability to find spiritual growth and satisfaction amidst the dirty reality of being separated from her loved one. Furthermore, in Li Qingzhao's description of the plum blossom (梅 花), the emphasis on how it falls and crumbles reflects the tumultuous changes in her life, manifested in the abrupt transition from recent marriage to physical separation and the constant expectation of her husband's return. The plum blossom, which does not die and continues to bloom throughout the winter, is a cipher for the strength and will of the human character.

THE EXPERIENCE OF EUROPEAN COUNTRIES OF PROTECTING FREEDOM OF THOUGHT AND EXPRESSION

Karolina Bilous
Oles Honchar Dnipro National University, Faculty of Ukrainian and Foreign Philology and Arts, Dnipro, Ukraine
ORCID ID: https://orcid.org/0000-0002-3690-5608

ABSTRACT
The human right to freedom of thought and speech, free expression of one's views and beliefs has always been and remains one of the fundamental human rights. To date, the issue of ensuring the realization of this right has been repeatedly raised. The purpose of this thesis is to highlight and outline the experience of European countries in realizing the right to freedom of thought and expression. The main methods of this study are descriptive, statistical, and comparative legal.
KEYWORDS: law, Constitution, rights, justice

Despite the fact that there are differences in the use of the legislative formula, this right is enshrined in the laws of all European countries. The variation of legal constructions is quite wide. Some countries that proclaim freedom of thought do not also separate freedom of speech or expression. These countries include Azerbaijan, Moldova, Turkey, and Croatia. Another part of the countries additionally enshrines the freedoms of conscience and religion. These countries include Armenia, Slovakia, and Bosnia and Herzegovina. However, among European states there are also those that enshrine the right to freedom of thought and speech and freedom of conscience and religion in one constitutional provision. For example, the Constitution of Georgia, in Part 1 of Article 19, states that everyone has the right to freedom of speech, thought, conscience, religion and belief. However, in the Constitution of Serbia, the right to freedom of thought is enshrined in two provisions, one next to the right to freedom of expression and the other next to the right to freedom of conscience and religion. Article 23 of the Monaco Constitution provides that freedom of religion, public worship and freedom of expression on all matters are guaranteed, with the exception of penalties for crimes committed in the direct exercise of these freedoms. The law in Belgium is similarly enshrined (Article 19). Article 16 of the Constitution of North Macedonia guarantees freedom of belief, conscience, opinion and public expression, as well as freedom of speech. Other states, such as Belarus, Estonia, Iceland, and Lithuania, have enshrined freedom of opinion and belief in their constitutions, but not freedom of thought. According to these articles, everyone is guaranteed the right to their views and beliefs, and no one can be forced to express or change them. The state, public associations, and individuals may not monopolize the media or censor expression. In addition, it is prohibited in Estonia to collect and store information about citizens' beliefs against their will. This is an important guarantee of freedom of opinion and belief. Comparative legal analysis of the constitutions of Ukraine and European countries in the context of the right to freedom of thought and speech, as well as to free expression of views and beliefs, makes it possible to classify the constitutions of European countries by the way this right is regulated as follows 1) with a positive approach (e.g., Albania, Belgium, Ukraine); 2) with a negative approach (e.g., the Netherlands, Malta). For example, part 1 of Article 22 of the Constitution of Albania guarantees the right to freedom of expression; part 1 of Article 7 of the Constitution of the Netherlands states that the publication of opinions in the press does not require prior permission, but everyone is responsible for their statements in

accordance with the law. In France, freedom of expression is protected by Article 11 of the Declaration of the Rights of Man and of the Citizen of 1789, which states that “the free communication of opinions and views is one of the most precious human rights: therefore, every citizen may freely speak, write, and print, being responsible only for the abuse of this freedom in cases provided for by law.” According to V. Shapoval, this Declaration became the first normative catalog of rights and freedoms in Europe that had the character of subjective rights and obliged the authorities to protect them.

To summarize, the above facts indicate that the right to freedom of opinion and expression, i.e. the right to freedom of expression of views and beliefs, is an inalienable right of a person and citizen. This right is regulated and enshrined in European constitutions. At the same time, its regulation can be positive or negative. There are negative and positive ways to regulate it.

PECULIARITIES OF NON-VERBAL COMMUNICATION IN GERMANY

Karolina Bilous
Oles Honchar Dnipro National University, Faculty of Ukrainian and Foreign Philology and Arts, Dnipro, Ukraine
ORCID ID: https://orcid.org/0000-0002-3690-5608

ABSTRACT
Gestures that you need to know first and foremost to understand Germans.
1. Waving your hand in front of your face = “You must think I'm an idiot”.
How to do it: When talking about something, wave your closed palm in front of your face, showing the other person how idiotic the idea or behavior in question is.
Example: “Only two weeks of paid vacation a year?” (waves hand)
Often the story and the gesture itself refer to a currently absent third party, but they can also refer to the interlocutor if they want to show them what they think of their behavior, etc., namely that it is not good.
Example: “Did you think you could just go out with other people like that?” (waves his hand)
So the gesture can also be used as a sign of direct confrontation. But before using it in this way, it is better to practice with third parties.
KEYWORDS: Germany, cross-culture, dialogue, traditions

“Imagine, she really dumped her boyfriend over WhatsApp!” (Waves her hand).
2. Draw back the eyelids = “This is sarcasm now”. How to do it: pull your eyelids back with your finger while speaking. It's incredible but true: Germans can detect sarcasm. If a German pulls back the eyelid of one of his eyes with his finger while talking, he wants to signal this: “I mean the opposite of what I'm saying now.” This gesture is important so that the other person understands that you are being sarcastic. Example: “Of course, nuclear energy (pulls back the eyelid with a finger) is a safe alternative to coal.” The specific moment and technique of the gesture are important, so beginners should not use it right away. If they do decide to try it, but it doesn't work out particularly well, all they can say is: nice try!
3. Pouting lips = “I'll think about it”. How to do it: stretch out your lips while nodding your head, possibly with your head slightly tilted to the side. Note: if the other person is stretching their lips, they don't know how to fully respond to what you've said. It looks like there is still a sip of wine in your mouth that you need to savor: is it good? No, not quite... I mean, the pouting lips mean skepticism, in any case, before reaching a final conclusion. Those who master this form of non-verbal communication can already be considered one of the Germans.
4. Look closely into the eyes.
How to do it: look the other person in the eye without looking away. No, he is not flirting or hypnotizing. He is just a German, and Germans stare at people. However, his facial expression remains emotionless. Interestingly, Germans maintain eye contact not only when they listen, but also when they speak. This skill requires practice. Foreigners who try to do this run the risk of losing the line of conversation. However, this is a wonderful quality. It is clear that the other person is really listening to you. And it's not so easy to look someone in the eye while expressing yourself clearly and lying or saying meaningless pleasantries. Conversation with eye contact is sincere and direct. And in the end, it can lead to a really deep look in the eye.

5. Blinking your eyes during a greeting.

How to do it: smile, slowly close your eyes and open them again, while nodding your head. In Germany, it is quite normal to greet in this manner in certain circumstances. For example, at business meetings: those who are already sitting at the negotiating table greet all colleagues entering the room with blinking eyes and nodding. They respond with the same facial expressions. This form of greeting is suitable for colleagues and acquaintances, but not for close friends - they are greeted with a handshake or, often, a hug.

6. Tapping on the forehead - “What an idiot!”.

How to do it: tap your finger on your forehead, indicating that the other person (or some other person) is an idiot. In English-speaking countries, the sign of “insanity” is twisting your finger around your ear. But this gesture is a bit old-fashioned and looks ridiculous nowadays. In contrast, the German tapping of the forehead is still considered an insult. Example: “You already know that John came up with this idea, don't you?” (Taps his forehead).

7. I'm very impressed = “Booooo!

How to do it: Say “Boo!” and roll your eyes upward, and tilt your head or upper body back slightly. All at the same time: the verbal expression, the surprise on the face, and the slight movement of the head back signal puzzlement. Or disappointment. Or respect. Or disgust. By the way, “Booooo!” can be used for a wide range of emotions that you want to emphasize. However, you should feel the difference: “Booooo!” means ‘I'm impressed,’ but ‘Boooooooooo!’ means that I'm absolutely shocked. You can also use voice modulation and lower tones. National culture of non-verbal communication in Germany. The Germans are characterized by hard work, diligence, punctuality, frugality, rationality, organization, pedantry, skepticism, seriousness, prudence, and a desire for orderliness. Business ties with German companies can be established by exchanging letters with a proposal for cooperation. To establish business relations, you can use the practice of cooperation through agency and intermediary firms, which is common in Germany. The time of a future meeting can be determined by phone. All promises made over the phone are usually fulfilled. German employees are quite strict about the choice of clothing. The main type of clothing is a strict suit. Light shoes should not be worn with any suit.

Negotiations are conducted with the participation of one or more partners. The introduction and meeting ceremony meets international standards: handshakes and exchange of business cards. Germans prefer negotiations in which they can clearly see the possibility of finding a solution. They prepare for negotiations very carefully and work out their position. During negotiations, they like to discuss issues one by one. But this gesture is a bit old-fashioned and looks ridiculous nowadays. In contrast, the German tapping of the forehead is still considered an insult. Example: “You already know that John came up with this idea, don't you?” (Taps his forehead). 7. I'm very impressed = “Booooo! How to do it: Say “Boo!” and roll your eyes upward, and tilt your head or upper body back slightly. All at the same time: the verbal expression, the surprise on the face, and the slight movement of the head back signal puzzlement. Or disappointment. Or respect. Or disgust.

THE STRUCTURE AND ORIGIN OF BRITISH PARLIAMENT

Karolina Bilous
Oles Honchar Dnipro National University, Faculty of Ukrainian and Foreign Philology and Arts, Dnipro, Ukraine
ORCID ID: https://orcid.org/0000-0002-3690-5608

ABSTRACT
First of all, I need to tell what is the British Parliament and which parts it consists of. Well, Parliament is the British legislative body. It's made up of three elements:
1. The monarch
2. The House of Lords
3. The House of Commons
The monarch's role, however, is mostly symbolic. While the king or queen is the official Head of State, and all laws are passed in his or her name, the monarch has no active role in Parliament, aside from presiding at its opening ceremonies each year.
The British Parliament, however, performs four primary duties:
1. It passes laws
2. It authorizes taxes and government budgets
3. It scrutinizes and investigates government administration
4. It debates current issues
The United Kingdom once consisted of several independent nations, including England, Scotland, and Wales. England has always been the most populous and powerful of these, and the British Parliament evolved from the national parliament of England. The English Parliament was founded in 1215 upon the signing of the Magna Carta. The purpose of this governmental body was to curb the power of the king. The creation of the parliament made England one of the first limited monarchies (a monarchy where the power of the monarch is limited by law) in the world.
After the Treaty of Union in 1707, the United Kingdom was formally established. While England had controlled Scotland, Wales, and Ireland for some time, these three countries were in large part governed as legally separate entities. After 1707, all parts of Great Britain and Ireland were formally merged into one cohesive state.
KEYWORDS: English culture, House of Lords, House of Commons, politics

This new union transformed the English Parliament into the British Parliament.
The British Parliament inherited the structure of the old English Parliament. In other words, it consisted of a House of Commons (the lower house) and the House of Lords (the upper house). The House of Lords consisted of men who held a hereditary title of nobility and a number of senior-ranking members of the clergy. The House of Commons, on the other hand, was made up of people without noble rank.
As time progressed, the House of Commons became more and more powerful, while the House of Lords gradually lost most of its political power. This process occurred side-by-side with the democratization of Britain and the gradual reduction in the power of the monarchy.
The parliamentary building is located in the Palace of Westminster, one of the world's most recognized buildings. The palace was completed in 1876 and contains an enormous clock known as Big Ben. The palace is situated in the city of Westminster, which is an independent community located entirely within the boundaries of the city of London.

THE STRUCTURE OF THE BRITISH PARLIAMENT

THE MONARCH

Great Britain is a monarchy, but the Queen or King of Great Britain is not absolute, but constitutional. Her/his powers are limited by Parliament. But the power is hereditary, and not elective. All the affairs of the state are conducted in the name of the Queen (or King), but really the Prime Minister is responsible for every measure submitted to Parliament.

The British monarch is also a part of the Parliament. They open and close parliaments and summon new ones. However, they have absolutely no power to affect legislation. Royal Assent of the Monarch is required for all Bills to become law, and certain delegated legislation must be made by the Monarch by Order in Council. The Crown also has executive powers which do not depend on Parliament, through prerogative powers, including the power to make treaties, declare war, award honours, and appoint officers and civil servants.

In practice these are always exercised by the monarch on the advice of the Prime Minister and the other ministers of HM Government. The Prime Minister and government are directly accountable to Parliament, through its control of public finances, and to the public, through the election of members of parliament.

The Monarch also appoints the Prime Minister, who then forms a government from members of the Houses of Parliament. This must be someone who could command a majority in a confidence vote in the House of Commons. In the past the monarch has occasionally had to make a judgement, as in the appointment of Alec Douglas-Home in 1963 when it was thought that the incumbent Prime Minister, Harold Macmillan, had become ill with terminal cancer. However, today the outgoing Prime Minister advises the monarch who should be offered the position.

THE HOUSE OF COMMONS

Now, let's talk more about the Houses.The House of Commons, Parliament's lower house, is made up of about 650 elected Members of Parliament (MPs), one for each region of England, Scotland, Wales and Northern Ireland. The MPs are elected by the popular vote of citizens age 18 and over. The Prime Minister is actually a member of the House of Commons, too. He holds frequent Cabinet meetings at his housebat number 10 Downing Street, which is very near the Houses of Parliament in Westminster. The power of the Cabinet, is, in turn, controlled by Parliament, for no bill which a minister prepares can become law until it is passed by an Act of Parliament. Let’s go on about a voting process in this House. Any member may, introduce a Bill, and ask permission to bring it to the notice of the House. When permission has been obtained, the Bill is brought before the House for the first reading. The first reading of a Bill is scarcely ever objected to, as there is no debate or amendment allowed at this stage; but a date is fixed for the second reading. When these various speeches have been made for and against the Bill, the Speaker will then ask whether the Bill is to pass the second reading, and to go on to the next stage, when it will be discussed in detail by a special committee. The House may be unanimous in favor of the Bill, or, on the other hand, some members may shout *Aye* and others *No.* The Speaker must then call for a division. The Members leave their seats, and pass into the lobbies throught different doors, to show which way they are voting.Two tellers, one on each side, count the votes as the Members go through. When the numbers have been taken the Members return to their seats, and the Speaker reads out the results of the voting. If the Bill has a majority of votes, that means that it has passed the second reading. It will be now fully discussed by commitees. After that, it will be read a third time, and then go before the House of Lords. The House of Commons was established in the second half of the 13th century, when representatives from towns and counties began showing up at Parliament with their grievances. They ended up forming their own House. The House of Commons used to be quite subordinate to the House of Lords, but today it is

actually more powerful. The House of Commons can override vetoes from the House of Lords! Almost all political power rests in the hands of the House of Commons. Members of the House of Commons usually serve five-year terms. The House of Lords, or the Upper House, consists of the whole body of English peers, a certain number of elected Irish and Scottish peers, and a certain number of the Bishops of the Church of England. The House of Lords may pass or reject a Bill, but it has no power to throw out a Bill relating to money. If the Lords agree to a Bill, it will be placed before the Queen/King for signature. When the Queen signs it, it becomes an Act of Parliament. Every person who has the right to vote can vote for a Member of Parliament, and no one else knows for whom he or she has voted. Voting is by ballot. On election day, having decided which candidate is in their opinion the best one, the voters go to polling-station and record their votes by placing a cross against their candidate's name on a printed slip of paper, which they place in ballot-box. All day long people are going to the poll to record their votes until the evening, when the election officials count the numbers of votes, and the Returning Officer announces the elected candidate. While the House of Commons has a defined number of members, the number of members in the House of Lords is not fixed. Currently, it has 787 sitting members. The House of Lords is the only upper house of any bicameral parliament in the world to be larger than its lower house, and is the second-largest legislative chamber in the world behind the Chinese National People's Congress. The King's Speech is delivered in the House of Lords during the State Opening of Parliament. In addition to its role as the upper house, until the establishment of the Supreme Court in 2009, the House of Lords, through the Law Lords, acted as the final court of appeal in the United Kingdom judicial system. The House of Lords also has a Church of England role, in that Church Measures must be tabled within the House by the Lords Spiritual. However, it's important to note that until 1958, all of the Lords were indeed aristocrats. But gradually the situation with hereditary peers radically changed. In 1999 The Lords Act reduced the number of hereditary peers in the House and stopped Lords passing their seat to their own family. So, nowadays everybody can become a Member of Parliament. The first English Parliament was convened in 1215, with the creation and signing of the Magna Carta, which established the rights of barons (wealthy landowners) to serve as consultants to the king on governmental matters in his Great Council. I must highlight that Magna Carta is a charter of feudal liberties signed by King John in 1215 because of a baronial revolt. It's considered by English historians to be the beginning of English constitutional law.As in the early Witans, these barons were not elected, but rather selected and appointed by the king. The Great Council was first referred to as "Parliament" in 1236. By 1254, the sheriffs of the various counties in England were instructed to send elected representatives of their districts (knowns as "knights of the shire") to consult with the king on issues related to taxation. Four years later, at the English university town of Oxford, the noblemen who served in Parliament at the time drafted the "Provisions of Oxford," which called for regular meetings of the legislative body, composed of representatives from each of the counties. What I must note, it's that Parliament wasn't something dreamed up by anyone. Its emergence was, in fact, directly related to the needs of the nobility of England. To understand this process, we need to remember the Magna Carta of 1215. This document was the first to limit the powers of the King of England, and it was the first to lay the foundations for British Common Law. Seeing the need to deepen control over the authoritarianism of King Henri III, the nobles drafted, in 1258, under the leadership of Baron Simon de Montfort, the so-called Statutes of Oxford (The Provisions of Oxford). The Oxford provisions called for the convening of regular parliamentary assemblies, with representatives from all the counties that made up the English kingdom in the medieval context. King Henry III did not readily accept the deepening limitation of his royal powers, causing an internal conflict in England between the nobles and the monarch. This 13th-century English parliament already had the so-called House of Lords

and House of Commons. However, it did not remain in continuous operation until the 21st century. After all, the English Parliament we know today was only instituted in the 17th century, after the so-called Glorious Revolution. In order to sum up, I'll say, first of all, about the structure and then the origin. It's important to remember that Parliament consists of three symbols: 1) the monarch 2) the House of Commons 3) the House of Lords. Don't forget about the monarch (Queen or King). Of course, the monarch has no real power in Parliament, but it's the head of the State and a symbol of Great Britain.Then, the House of Commons is the lower House of the Parliament. It has more power than the House of Lords, but, indeed, can't pass the Bill without their permission. Prime Minister is also a member of the House of Commons. He has his regular meetings at official Cabinet, and the House of Commons keep all the affairs there under control. The House of Lords is the upper House of the Parliament. They have no special power, except passing or rejecting Bills and give it to the Queen for the signature. Also State Opening Ceremonies very frequently are conducted in the House of Lords. Earlier the House of Lords concluded only peers and aristocrats, but due to The Lords Act in 1999, the situation have changed, and now everybody can be a member of that House, so, accordingly, the Member of Parliament.

There are a very prolonged processes of voting either in the House of Commons or in the House of Lords. But the House of Commons is quite subordinate to the House of Lords.

The origin of the British Parliament we'll find out, if we remember the Magna Carta – a charter, which was signed by King John during baronial revolt. It's the first time, when English constitutional law was conveyed.

You must keep in mind that the Great Council was first referred to as a "Parliament" only in 1236. So there were only parliamentary humble beginnings until 1236. It's connected with the Houses. The House of Commons and the House of Lords, however, weren't always joined, and had their earliest beginnings in the Anglo-Saxon council governments of the 8th century.

PRATİK ELEŞTİRİ VE KÜLTÜREL KURAMIN KARŞILAŞTIRILMASI

PRACTICAL CRITICISM AND CULTURAL THEORY: COMPARISON AND CONTRAST

Züleyha YILMAZ
Yüksek Lisans Öğrencisi, Van Yüzüncü Yıl Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili ve Edebiyatı Anabilim Dalı
ORCID No: 0009-0008-8261-9486

Aydın GÖRMEZ
Prof. Dr. Van Yüzüncü Yıl Üniversitesi Edebiyat Fakültesi İngiliz Dili ve Edebiyatı Bölümü,
ORCID No: 0000-0001-7148-9630

ÖZET
Bu çalışma bir edebiyat incelemesi olan pratik eleştiriyi ve kültürel teoriyi karşılaştırmayı amaçlamaktadır. Bu bağlamda yazarın, yazım tarihinin ve yerinin veya okuyucunun aydınlatıbileceği herhangi bir dış bağlamı dikkate almadan metnin incelenmesinin gerektiğini öne süren pratik eleştiri yanı sıra okuyucunun metni daha derinlemesine anlayabilmesi ve yorumlayabilmesi için metnin sosya-kültürel çerçeve içerisinde incelenmesi gerektiğini öne süren bir edebiyat teorisi olan kültürel teorinin detayları ele alınacaktır. Bir eserin incelenmesinde anlaşılmasında pratik eleştirinin daha güvenilir olduğunu savunan eseri incelerken daha objecktif bulgular elde eden ve sonuçlara varan bir eleştiri olan Pratik eleştiriyi ve bunun tam aksi olarak görülen bir eserin incelenmesinde ve anlaşılmasında metni sosyo-kültürel bağlamda ele alıp metni kültürüyle bir bütün olarak incelenmesinin daha doğru sonuçlar elde edileceğinin kanısına varan kültür teorisinin birbirlerine olan benzerlikleri ve farklılıkları belirtilmeye çalışılacaktır. Birbirlerine karşı birçok karşıtlık barındıran bu iki terimin ortaya çıkış nedenleri, nasıl ortaya çıktığı, nasıl geliştiği ve yazın hayatına nasıl etkilerde bulunduğuna açıklık getirecek bulgulara değinilecektir.
Anahtar kelimeler: pratik eleştiri, kültür teorisi, dil, edebiyat

Abstract
This study aims to examine in detail the practical criticism which suggests that the text should be discussed without considering the reader, the author, the time and place of writing or any external context that may inform the reader and cultural theory which suggests that the text should be examined within a socio-cultural framework in order for the reader to understand and interpret the text more deeply. Practical criticism, which argues that practical criticism is more reliable in examining and understanding a work, obtains more objective findings and reaches conclusions, and cultural theory, which is seen as the exact opposite of this, concludes that more accurate results will be obtained by considering the text in a socio-cultural context and examining the text as a whole with its culture in the examination and understanding of a work, will be clearly stated. Findings that will clarify the reasons for the emergence of these two theories, which contain many contradictions to each other, how they emerged, how they developed and how they affect literature will be discussed.
Key words: practical criticism, cultural theory, language, literature

GİRİŞ

İngiliz edebiyatının gelişmesine önemli katkılarda bulunmuş, Yeni Eleştiri'nin ortaya çıkmasına öncülük etmiş, okuyucu tepkisi eleştirisi biçimlerini etkilemiş ve yeni bir okuma biçiminin doğuşunda ve gelişiminde büyük etkileri olan, Pratik Eleştirinin kurucusu olarak bilinen İngiliz eleştirmen, şair ve öğretmen I. A. Richards tarafından geliştirilen Pratik Eleştirinin edebi kişiliği, katkıları, yazım tarzı, özellikleri ve gelişim süreci açıklanmaktadır.

Topluluk duygusuna önem veren eserlerinde bu duyguyu aktarmaya çalışır ve okuyucuya hissettirir. Kültürel kimliğin insanların kim olduğunu açıkladığını ve insanların aynı dil ve din kültürüne ait olması gerektiğini, herhangi bir ırka ait olmayan ancak belirli bir ırk grubuna hitap eden ve etnik bir gruptan gelen insanlardan oluşan bir insan grubunun olması gerektiğini ve bu topluluk duygusunun kimliği sabitlediğini düşünür. Kültür Teorisi'nin kurucusu olarak da bilinen Jamaikalı yazar ve eleştirmen Stuart Hall ve Kültür Teorisi'nin özellikleri ve gelişim süreci de anlatılır.

Pratik Eleştiri ile Kültürel Teori arasındaki benzerlik ve farklılıkları ayrıntılı bir biçimde incelemeyi ve açıklamayı amaçlayan bu çalışma, bu iki edebiyat çalışmasını yazar, tarih, dönem ve edebiyat dünyası ile ilişkilendirecektir.

Bu kitabı yazarken kendime üç hedef koydum. Birincisi, çağdaş kültürün durumuyla ilgilenenlere yeni bir tür belge sunmak... İkincisi, şiir (ve ilgili konular) hakkında ne düşündüklerini ve hissettiklerini ve şiiri neden sevmeleri veya sevmemeleri gerektiğini kendileri keşfetmek isteyenler için yeni bir teknik sağlamak. Üçüncüsü, ayrımcılığı ve duyduğumuz ve okuduğumuz şeyleri anlama gücünü geliştirmede şu anda kullandığımız yöntemlerden daha etkili eğitim yöntemlerinin yolunu hazırlamak.

Richards'ın Pratik Eleştiri adlı kitabından alınan alıntıya baktığımızda Richards'ın Pratik Eleştiri hakkındaki görüşlerinin açıkça ortaya konduğunu görürüz. Richards, herhangi bir metnin yazarla, kültürel köklerle, geçmişle ve edebi dünyadaki diğer metinlerle ilişkisinin şiirin kendi ilişkisi olmadığını, yalnızca bir uyarıcı olduğunu savunur. Eserin arka planı ve kültürel kökleri gibi bağlamsal bilgiler yalnızca bir uyarıcı olarak görülür. Okuyucunun zihninde bir şey yaratmasına yardımcı olur ve okuyucunun zihnini uyarmasına yardımcı olur. Bağlamsal bilgiler eserin okuyucunun zihninde bir deneyim yaratmasına yardımcı olurken, okuyucunun bu deneyimin bir parçası olmasına izin vermez. Eserin içsel anlamından, yani eserin tarihsel verilerinden ve biyografik bilgilerinden ziyade, eseri oluşturan kelimelerin eseri anlamada birimler olduğunu savunur.

PRATİK ELEŞTİRİ

Pratik Eleştiri tekniği ve bu tekniğin adı, kurucusu I. A. Richards'ın Pratik Eleştiri adlı kitabından gelmektedir. Kitabın amacı ise Pratik Eleştirinin ne olduğunu açıklamak ve nasıl yaratılacağını göstermektir. Bu kitap daha önce duymamış veya okumamış İngiliz Dili ve Edebiyatı lisans öğrencilerine verilmiş ve bu kitapları okuyup incelemeleri ve ifadelerine ilişkin yazılı geri bildirim vermeleri istenmiştir. Bu deneyden elde edilen geri bildirim I. A. Richards tarafından teorize edilmiştir. Richards'ın amacı metni iç dünyadan tamamen uzaklaştırmak, içsel ve zihinsel durumlara atıfta bulunmadan onu dışarıdan incelemek ve yapıtların uyaranlarının okuyucuları fizyolojik olarak nasıl etkilediğini analiz etmek ve bu sonuçları semantik ve biçimsel olarak analiz etmektir. Deneyin amacı, öğrencilerin daha önce hiçbir metin okumadan ve önceden edinilmiş bilgilere dayanmadan sadece sayfadaki kelimelerle bir fikir edinmeye çalışmalarını desteklemektir. Pratik Eleştiri, metni herhangi bir geçmişe dayandırmadan, metnin bağlamına derinlemesine girmeden, yalnızca yazarın metne aktardığı duygu, his, ton ve niyet bağlamında incelemeyi amaçlar. Bu eleştiri, eseri okuyup eserdeki dizelerin arka planına inmek yerine bağımsız bir okuma ve düşünme tekniği kullanmayı amaçlar.

Richards'ın bu eleştirisinin nedenleri genellikle edebi sınıf çerçevesini eleştirmektir. Richards, Pratik Eleştiri kitabında şu alıntıyı içerir: "Çoğu hayatın boş saatleri, basitçe kötü özel şiir olan rüyalarla doludur" (320). Bu alıntı, Richards'ın bir eseri okurken yazarın eserde iletmek istediklerine veya kelimelere hangi anlamları yüklemek istediğine odaklanmaması veya eserin gizli yeniden yaratımı için duvarlar örmemesi gerektiğini, bunun yerine okuyucunun okuduklarından ne çıkardığına odaklanması gerektiğini ve yeniden yaratıma açık herhangi bir bağlamı dikkate almaması gerektiğini savunur.

Pratik Eleştirinin Teorik Çerçevesi

Richards'a göre, Pratik Eleştirinin üç temel amacı vardır. Bunlar şunlardır:

1. Eleştirmenler ve psikologlar gibi çağdaş devlet kültürüyle ilgilenenler için yeni belgeler sağlamak.
2. Şiir hakkında ne düşünüldüğünü ve şiirin neden sevildiğini veya sevilmediğini keşfetmek isteyenler için yeni bir stil sağlamak.
3. Duyduğumuzu ve okuduğumuzu daha iyi anlamak için daha etkili eğitim yöntemlerinin önünü açmak.

Richards'ın Pratik Eleştiri çerçevesinin en önemli noktası, eser içinde kişisel bir deneyime sahip olma fikridir. Ayrıca Pratik Eleştiri, bir eleştiriden ziyade bir okuma tekniğidir. Richards'ın önceki eseri, Edebi Eleştirinin İlkeleri (1924), Pratik Eleştirinin okuma tekniği olarak kullanılmıştır. Pratik Eleştiri'de dört tür anlam vardır;

1.Duygu: Kelimelerin okuyucunun dikkatini çektiği durum.
2. Ton: Yazarın okuyucuya karşı tutumu.
3. Niyet: Yazarın kelimelerle yaratmaya çalıştığı etki.
4. His: Yazarın duyguları görme biçimi.

KÜLTÜR TEORİSİ

Jamaika doğumlu İngiliz sosyolog, kültür teorisyeni ve siyasi aktivist Stuart Hall, sosyolojiye yaptığı katkılar ve edebiyat üzerindeki büyük etkisiyle çokkültürlülüğün babası olarak bilinir. Ayrıca Kültürel Teori'nin kurucusu olarak da bilinir. Kültürel kimliğe vurgu yapan, kültürel kimliğin bir kişinin kim olduğunu gösterdiğini savunan, dil ve dinin kültüre bağlı olması gerektiğini savunan ve bir topluluk duygusuna inanan bir teorisyendir.

Hall'un kültürel modeli, iletişimdeki kültürel farklılıkları anlamak ve yönlendirmek için kullanılan bir araçtır. Bu farklılıklar tanınır ve bilinirse farklı kültürel geçmişlere sahip insanlarla iletişim kurabileceğimizi ve onları daha iyi anlayabileceğimizi vurgular. Bu fikri edebiyata ve edebi hayata aktardı ve Kültürel Teori edebi eserlerde işlendi.

Kültürel kuram, bir kültürün üyelerinin anlam yaratmak ve dünyayı anlamak ve açıklamak için dili kullandığına inanan bir kuram olarak görülmektedir.

Edebiyatta, bir eserin çözümlenmesinde satırlardaki her bir kelimenin bir arka plan anlamı olduğunu savunan ve arka plan bilgisinin bilinmesi gerektiğini ve bu arka plan bilgisi sayesinde eserin daha iyi anlaşılacağını öne süren kültürel kuram, eserin doğru anlaşılabilmesi ve doğru aktarılabilmesi için eserin yazarının, dönemin ve dönemin edebiyat dünyasının ürünlerinin bilinmesi gerektiğini vurgular. Adından da anlaşılacağı üzere Kültürel Kuram, kültürü ve kültürün unsurlarını içerir.

Kültürel Teori, edebiyat dünyasında yaygın olarak kullanılan ve hatta bilgilendirici bir yazı biçimi niteliğine sahip olan bir teori olarak da bilinmektedir. Bu teori, eserlerin toplumunu ve toplumun değerlerini vurgular ve bu değerlerin edebi yaşamda etkili bir şekilde kullanılması gerektiğini ileri sürer.

Kültürel Teori, edebiyat dünyasında edebiyat alanındaki birçok edebi eleştiri ve teoriden farklı bir şekilde gelişmiştir. Kültürü, yorumlayıcı bir mücadele alanı olarak hizmet eden bir hizmet sistemi olarak gören Stuart, eserlerinde bu fikre göndermelerde bulunmuştur. Kültürler

arasındaki etkileşim ve iletişim sırasında ortaya çıkan farklılıkları görmek ve anlamak için geliştirilen bir teori biçimi olarak da tanımlanabilir.
Edebi eleştiri olan Pratik Eleştiri ve edebi teori olan Kültürel Teori, birbirine zıt iki türdür. Pratik Eleştiri, eseri günümüz dünyasının dışından soyutlayarak eseri oluşturan kelimelerin alt tabanına girmeden doğrudan bir yorum yaparken, Kültürel Teori eseri oluşturan kelimelerin alt tabanına girerek daha fazla bilgiye ulaşmak ister. Pratik Eleştiri yalnızca o eserdeki sözcüklerin neyi başarmak istediğiyle ilgilenirken, Kültürel Teori eserde kullanılan sözcüklerin neye gönderme yaptığıyla ilgilenir. Pratik Eleştiri'nin kurucusu I. A. Richards, tüm duygu, his, niyet ve tonların o eserdeki anlamla ilişkilendirilmesi gerektiğini ve dış dünya ile bir bağlam kurulmaması gerektiğini ileri sürer. Ancak bu açıklamayı yaparken edebi eserin toplumsal karakterini reddetmediğini de belirtmek gerekir. Richards'a göre Pratik Eleştiri'deki bu tutumun amacı edebi bilgelik edinmek değil, kalıplardan soyutlanmak, önyargılardan kurtulmak ve edebi bir topluluğun üyesi olmak yerine eserle iletişim kurmaktır. Ayrıca I. A. Richards'a göre metnin yazara ve kültürel köklere bağımlılığı, metnin Pratik Eleştiri dışında incelenmesine yol açar. Aslında metnin köklere ve yazara bağımlılığı tamamen Kültürel Teori'nin kapsamına girer.

Today, Practical Criticism is used more than Cultural Theory in literary life. Practical Criticism is considered as an auxiliary skill rather than a critical method. Practical Criticism, which is used in all areas of literature, is also a guide to the close reading technique frequently used today.

SONUÇ

Bu makale, Pratik Eleştiri'nin kurucusu IA Richards ve bu eleştiri yönteminin günümüzde ortaya çıkışı, gelişimi ve kullanımı hakkında bilgi sağlar. Pratik Eleştirinin tam tersi olan Kültürel Teori ve kurucusu Stuart Hall, bu teorinin kullanılma ve geliştirilme biçimi ve edebiyat dünyasındaki yeri tartışılmaktadır.
Edebiyatta yaratılan eserlerde Pratik Eleştirinin yerini ve kullanımını açıklamış ve bu eleştirinin eserlerde neden görülmesi gerektiğini savunduğunu açıklamıştır. Pratik Eleştiri, eserlerdeki kelimelerin alt yapısına dalmadan, yalnızca eserdeki anlamlarıyla kelimeleri ele alan ve yorumlayan bir eleştiri yöntemidir.
Pratik Eleştirinin aksine, Kültürel Teori, eserdeki kelimelerin alt yapısına girerek, eserdeki kelimelerin ne anlama geldiğini anlayarak ve ne anlama geldiklerinin alt yapısına girerek eseri yorumlamaya çalışır. Kültürel Teori, analizini eserin ortaya çıkış nedenine, ortaya çıkışının kültürel köklerine, yazarına ve dönemine dayandırmayı amaçlamaktadır. Kültürel Teorinin ortaya çıkışı, gelişimi ve günümüzdeki kullanımı hakkında bilgi verilmekte ve kurucusu Stuart Hall'dan bahsedilmektedir.
Kültür Teorisi, adından da anlaşılacağı üzere, teorinin kültüre ve kültürel köklere bağlı kalınarak yazılması gerektiğini savunur. Okuyucunun eseri bu teori üzerinden incelemesi durumunda eserin daha iyi anlaşılacağını ve yorumlanacağını belirtir.
Bu çalışmada pratik eleştiri ve kültürel teori ayrıntılı olarak ele alınmıştır. Pratik eleştirinin nasıl ortaya çıktığı ve ortaya çıkış nedenleri olabildiğince dile getirilmiştir. Pratik eleştirinin öncülerinden örnekler verilmiştir. Ayrıca kültürel teori de etkili bir şekilde incelenmiştir.
Hem tanımı hem de işlevi belirtilmiştir. Pratik eleştiri ve kültürel teori birbirleriyle karşılaştırılmış ve farklı yönleri tartışılmıştır. Edebiyatta hem pratik eleştirinin hem de kültürel teorinin önemi belirtilmiştir. Bu eleştiri ve teori alıntılarla desteklenmiştir. Ve bu bağlamda önemli edebi şahsiyetler incelenmiştir. Pratik eleştiri ve kültürel teori arasındaki karşıtlıklara değinilmiştir. Pratik eleştiri ve kültürel teorinin edebi esere kattığı anlam da incelenmiştir. Kısacası bu makalede pratik eleştiri ve kültürel teori kapsamlı bir şekilde ele alınmış ve titizlikle incelenmeye çalışılmıştır.

Bu çalışma pratik eleştiri ve kültürel teoriyi tanımlamaya çalışsa da, bu ikisi arasındaki çelişkiyi de açıklamaya çalışmıştır. İkisi arasındaki benzerlikler ve farklılıklar belirlenmeye ve açıkça gösterilmeye çalışılmıştır. Kısacası, bu çalışma pratik eleştiri ve kültürel teoriyi farklı bakış açılarından incelemeyi amaçlamıştır.

KAYNAKLAR

1. Richards, I.A. Principles of Literary Criticism. Allied Publishers, 1967.
2. Lennard, John, Şiir El Kitabı: Şiiri Zevk ve Pratik Eleştiri İçin Okuma Rehberi (Oxford: Routledge, 1996)
3. Russo, Richard Paul, IA Richards: Hayatı ve Eserleri (Baltimore: Johns Hopkins University Press, 1989
4. Empson, William, Yedi Tür Belirsizlik (Londra: New Directions, 1930)
5. WK Wimsatt Jr. MC Beardsley, The Intentionally Fallacy Cilt 54, No. 3 (Temmuz - Eylül, 1946), s. 468-488 https://www.jstor.org/stable/i27537670
6. Hall Stuart."Cultural Identity and Diaspora." Identity: Community, Culture, Difference, edited by Jonathan Rutherford, Lawrence and Wishart, 1990, pp. 222-237.
7. Russo, Richard Paul, IA Richards: Hayatı ve Eserleri (Baltimore: Johns Hopkins University Press, 1989)
8. John Lennard, Şiir El Kitabı: Zevk ve Pratik Eleştiri İçin Şiir Okuma Rehberi (Oxford, 1996)
9. Christopher Ricks, Şiirin Gücü (Oxford, 1995) Chris Baldick, İngiliz Eleştirisinin Sosyal Misyonu 1848-1932 (Oxford, 1987)
10. "Dil Müfredatında Edebiyat", İngiliz Dili Öğretimi Dergisi. 28.6 (1993): 143-153.
11. Addison, Joseph; Continental (sources of criticism); Dennis, John; Dryden, John; Johnson, Samuel; Periodical Criticism; Shakespeare Criticism; Women Critics
12. Gelber, Michael Werth. 2002. The Just and The Lively : The Literary Criticism of John Dryden. Manchester: Manchester University Press.
13. Donoghue, Frank. 1996. The Fame Machine : Book Reviewing and Eighteenth-Century Literary Careers. Stanford: Stanford University Press.
14. Hanley, Brian J. 2001. Samuel Johnson as Book Reviewer : a Duty to Examine the Labors of the Learned. Newark: University of Delaware Press.
15. Johnson, Samuel,. 2010. The Lives of the Poets, edited by John H. Middendorf, vols. 21-23 of The Yale Edition of the Works of Samuel Johnson. New Haven: Yale University Press
16. Walsh, Marcus. 1997. Shakespeare, Milton and Eighteenth-Century Literary Editing : The Beginnings Of Interpretative Scholarship. Cambridge: Cambridge University Press
17. Atkins, G. Douglas, and Laura Morrow, editors. Contemporary Literary Theory. The
18. University of Massachusetts Press, 1989.
19. Barry, Peter, editor. Issues in Contemporary Critical Theory: A Selection of
20. Critical Essays. Macmillan, 1987.
21. Blamires, Harry. A History of Literary Criticism. Macmillan, 1990.
22. Eagleton Terry. Literary Theory: An Introduction. Basil Blackwell, 1985.
23. Lodge, David, editor. Twentieth Century Literary Theory: A Reader. Longman, 1972.
24. Newton, K.M. Twentieth Century Literary Theory: A Reader. Macmillan, 1997.
25. Ransom, John Crowe. The New Criticism. New Directions, 1941.
26. Richards, I.A. Practical Criticism: A Study of Literary Judgment.Read Books Limited,
27. 2013.

WEB BAĞLANTILARI

1. https://www.britannica.com/art/New-Criticism
2. https://www.poetryfoundation.org/learn/glossary-terms/new-criticism
3. https://www.britannica.com/biography/I-A-Richards
4. https://www.poetryfoundation.org/poets/i-a-richards
5. https://www.jstor.org/stable/27543909?seq=1#page_sc

‘TRAIN UP A CHILD IN THE WAY HE SHOULD GO’: ASSESSING THE EXPERIENCES OF CHILDREN IN THE STREET HAWKING BUSINESS IN OBOLLO-AFOR, ENUGU STATE, NIGERIA, AND ITS IMPLICATIONS FOR FAITH-BASED ORGANIZATIONS

Dr.Favour C. Uroko
Dr. Chibuike Onah
Department of Religoin and Cultural Studies Faculty of the Social Sciences,
University of Nigeria

Abstract

Children from the Old Testament perspectives are to be trained in a moral way for a better society; however, the increasing phenomenon of children hawking in the various streets in Obollo-Afor, Nigeria, This article provides an assessment of the experiences of children who are into street hawking in Obollo-Afor and its implications for faith-based organizations. There are various studies on street hawking in Nigeria; however, Obollo-Afor, where child street hawkers have received attention from the researchers, In this study, literature was extended into discovering their experiences and the impact of their experiences on themselves, their family, and the society at large. This study utilised a qualitative approach. The subjects of this study comprised child street hawkers in Obollo, spanning the period from 2023 to 2024. A purposeful sampling method was employed, with fifteen informants (n = 15) chosen for Key Informant Interviews (KII). The research utilised a semi-structured questionnaire. The findings were analysed using content analysis. The trustworthiness criteria established by Guba and Lincoln were satisfied to evaluate the quality of the findings. Emerged themes include: a) inability to afford school fees; b) conflict in home community; c) no background in literacy; d) long-term held beliefs and customs; e) physical and mental stress; f) sexual abuse; and g) child smoking. Recommendations are discussed.

Keywords: Children, Violence, Child hawkers, Obollo-Afor, Nigeria, Faith-based organisations.