LANGUAGE AND LITERATURE ACROSS BOUNDARIES

8TH INTERNATIONAL NALANS CONFERENCE

BOOK OF ABSTRACTS &
PROCEEDINGS
ISBN: 978-605-031-979-8

INTERNATIONAL CONFERENCE ON NARRATIVE AND LANGUAGE STUDIES

SECOND EDITION
2019 ©

KTU
OSMAN TURAN
CONVENTION
CENTRE

www.conference.nalans.org
2-3 MAY 2019
TRABZON/TURKEY
www.conference.nalans.com

NALANS

8th INTERNATIONAL CONFERENCE ON NARRATIVE AND LANGUAGE STUDIES

2-3 May 2019

Trabzon, Turkey

BOOK OF ABSTRACTS & PROCEEDING BOOK

ISBN: 978-605-031-979-8

Editors

Dr. Öznur YEMEZ

Assoc. Prof. Dr. Mustafa Zeki ÇIRAKLI

www.conference.nalans.org/

2019

Book of Abstracts & Proceedings (2nd Edition)

ISBN : 978-605-031-979-8

Published online under the auspices of

JOURNAL OF NARRATIVE AND LANGUAGE STUDIES

NALANS / ISSN 2148-4066

www.conference.nalans.org/

www.nalans.com

Book of Abstracts & Proceedings

Copyright 2019 © Mustafa Zeki ÇIRAKLI

ISBN 978-605-031-979-8 ® Öznur YEMEZ

An International Nalans event sponsored and conventionalised by

International Journal of Narrative and Language Studies (NALANS)

Nalans Conference, May 2019
Nalans Proceedings, December 2019
1ST Impression: 25 December 2019
2nd Edition: 30 December 2019
www.nalans.com (Journal Platform)
www.nalans.org (Event and Organisation Platform)
www.association.nalans.org
www.publishing.nalans.org
www.conference.nalans.org
www.institute.nalans.org
www.narratologynetwork.nalans.org
www.turkishnotes.com (Registered Trademark © in cooperation with KTU & National Research Centre)
www.ktulit.nalans.org (Registered Trademark © KTU Narrative and Literary Corpus Online DataBase)

2nd Edition: 30 December 2019
This document is available online at http://conference.nalans.org/

All right reserved. No part of this document may be reprinted or reproduced or utilized in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording or in any information storage or retrieval system, without permission in writing from the conference chair.

8th INTERNATIONAL *NALANS* CONFERENCE

Foreword

International NALANS Conference has grown into an international event acquiring strong and diverse conventions of its own. It has been gathering scholars and researchers from all over the world, from China to the United States, from Denmark to Morocco. The conference has welcomed many researchers and paved the way for numerous projects concerning Narrative and Language Studies. The event has been a doorway between disciplines and continents, wrapping diverse fields of research and survey into language, literature and culture. NALANS conference foregrounds a significant feature in that it has brought together various languages: Russian and Turkish besides English.

Since the first conference held in 2012 (it was a modest launching pad forward as a student conference then), our conferences have proved important summits and provided an academic platform for the researchers. Over the years, we have improved our projections and happily seen the flourishing of the NALANS conference, journal, association, publishing house and other branches.

We want to convey our kind regards and warm feelings to those who have supported us from the beginning, our keynote speakers, our presenters, our participants and students. Notably, we should like to thank our Keynote Speakers, whose abstracts and full-texts are available in the following pages. Without their noteworthy rejoice of language studies and remarkable interest in the sessions with keen insights, elevated excitement and enthusiastic motivation, the conference would be so colourless.

We should extend our gratitude to the Vice-Rector Prof. Dr. Hikmet Öksüz, Prof. Dr. Bayram Sevinç for their encouragement and support. Moreover, we have to underline the inspirational motivation and scientific ground provided by "International Journal of Narrative and Language Studies (NALANS) and Turkish Notes Project (T-Notes) Team, and we are grateful to Prof. Dr. John Pier, from European Narratology Network and appreciate Prof. Dr. Ülkü Eliuz for her honourable and persistent motivation.

We look forward to seeing you at the next conferences!
NALANS CONFERENCES
Studies in Narrative, Language, Literature, Education and Culture
Mustafa Zeki Çıraklı & Fehmi Turgut

ps. The present e-Book of Abstracts and Proceedings at hand brings together a variety of ideas concentrating on the issues discussed at 8th NALANS, 2019. Please keep in mind; this is the 2nd impression of the Book. In line with your suggestions for the corrections, spelling mistakes, missing names or sections, we revised the manuscript in the present edition. We hope that you will be highly stimulated and inspired by the abstracts and papers included in this volume of the Proceeding eBook as did with the previous ones.

www.conference.nalans.org
www.nalans.conferrence.org
www.nalans.com



Table of Contents



8th INTERNATIONAL *NALANS* CONFERENCE vi
Foreword vi
Table of Contents vii
Code-switching and Cultural Switching in Multilingual Communities 3
Culturally-Sensitive Language Pedagogy in the Digital Era –on Appropriation of Communicative Instruction in Technology– Rich Settings 4
From Disempowered to Empowered Women: Sophocles' *Antigone* and Caryl Churchill's *Top Girls* 5
Looking at the Linguistic Form for its Social and Cultural Effects: Experimenting with Poetry and Lyrics . 6
Abstracts & Full-Texts 7
The Global Structure of Iraqi Narratives 8
Preserving the Utopian Dream: Ernest Callenbach's *Ecotopia* 9
Comparative Analysis of Georgian and Chinese Translations 10
Historical Thinking Skill 11
Tertiary Level Turkish EFL Learners' Use of Pragmatic Markers as Evidenced in Native and Non-Native Corpora with a Special Focus to Their Overuse and Underuse Patterns 12
The Use of Adverbial Connectors in Academic Writings of Native and Non-native Speakers 13
Dilbilimsel Form ve Kültür İlişkisi: Şiir, İnternet Dili ve ve Emotikonları Açımlamak 23
Who is Speaking in İlhan Berk's *Logos* and *Poetika*? 26
A Target-Oriented Comparison of the Translated Phrases Associated with 'Storytelling' in Orhan Pamuk's *The Black Book* 27
The Role of Instructors at Teaching Turkish Centers in the Internationalization Process at Turkey 38
Student Engagement in EFL Classroom: Silence as a Form of Classroom Participation 39
The Perceptions of Pre-service Teachers Attending Teaching Turkish to Foreign Learners Certificate Program 40
Radical Feminist Echoes: Judith Thompson's *The Crackwalker* and *Lion in the Streets* 41
The Father-Son Dynamic in Simon Stephen's *Fatherland* 42
Self-image of Sabahattin Ali in his Letters and Poems 43
Developing Response in Language Education 44
Post-Apocalyptic Time Reversal and Human Psychology in *The Drowned World* by J.G. Ballard 45
Ethnicity and Language Boundaries - An Empirical Study based on Hui People in Huhhot, Inner Mongolia 51
On Angela Carter's Subversive Panorama: The Carteresque and Intertextuality 52

Gaps, Ambiguities and Inconsistencies in Julian Barnes' *The Sense of An Ending* 53

What does the Rhetoric of Emotion Say about Narrative Gaps? A Cognitive Reading of Andreï Makine's *The Life of an Unknown Man* (2009) 60

Semiotic Versions of the Concept "Homeland" in the Verbal Speech of Fereydanian Georgians 61

Le Moscovite d'Henri Troyat : enjeux identitaires 62

The Discrepancy in Turkish Translation of *Time Regulation Institute* 63

A Stylistic Keyword Analysis of Repetition in Samuel Beckett's *Come and Go* 65

Effects of Stop Motion Animated Music Videos on Vocabulary Development of EFL 73

Çekik Gözlü Masallardan Benzer Kalpler Yaratmak: Asyalı Amerikalı Çocuk Edebiyatı Üzerine Birkaç *Çekik Gözlü* Söz 74

The (Un)Changing Matters of Citizenship in Theatre and Cinema Adaptations of the Novel *Murtaza* 75

Semiotic and Stylistic Analysis of Words and Phrases Related to Clothing in Bharati Mukherjee's Selected Novels 86

What Does Sacred Narrative "Narrate"? -An Evaluation on Sacred Narrite's Existential Status- 87

Occidental Innocence, Oriental Monstrosity: A Critical Discourse Analysis of US Human Rights Report on Turkey for 2018 88

Pre-Teaching Vocabulary as a Pre-Listening Activity in L2 English: Does it Help Comprehension? 98

Exploring the Relationship Between Digital Citizenship Levels and Academic Achievements of Preservice Teachers 99

What If it was Grete Samsa's Metamorphosis? 105

Defense Mechanisms in *The Color Purple* 106

Language Policy of the Arab Countries as a Tool for Preserving National Identity (The Case of Egypt And Morocco) 112

The Symbolic Meaning of Numbers in the Kartvelian Proverbs 113

Daniel Martin: The Sense of Powerlessness 114

The Perceptions of Language Teachers on the Integration of Children's Literature in EFL Classes 115

Challenges of Drama Practitioners: Voices from English Language Teachers 116

Preservice Teachers' Reflections on Their Microteaching Experience During *Drama in Language Education* Course 117

A Kristevan Reading of Ian McEvan's *Atonement* 118

Dil ve Tıbbileştirme: Türkiye Beslenme Rehberi 2015 Üzerine Bir İnceleme 123

The Art of Narration and Artificial Narrative Intelligence 124

Translation between Internationalization and Localization (On the example of the terminological units related to the contemporary juridical-economic "transplants") 125

Perceived Parental Encouragement as Related to EFL Young Learners' Motivation for Language Learning 126

Memory and Trauma Narrative in Ngugi Wa Thiong'o's *A Grain of Wheat* 127

The "Implied Author" in *The Idle Man* 128

Depiction of Sensuous Beauty and Love in Marlowe's "Hero and Leander" 129
Linguo-stylistic Peculiarities of Argumentation in Sir Robert Peel's Speech on *Corn Law* 130
Magical Realism as a Social and Political Protest: A Comparative Study between *The House of the Spirits* and *Like Water for Chocolate* 144
Disillusionment, Estrangement and Identity Crisis in Andrea Levy's *Fruit of the Lemon* 145
Investigating the Profiles of Undergraduates Changing Career Goals After High School: A Case of Translation and Interpretation Department 146
Perceptions on the New Coursebooks at Turkish Primary Schools: A Comparison of the Opinions of EFL Teachers in Different Grades 153
Effective Teaching or Teaching Effectively: A Falling in Love Approach to English Language Teaching 154
Unease at Home: Displacemet in Caryl Phillips's Novel *A State of Independence* 155
Teaching and Learning of English as a Foreign/Second Language 156
The Emotional Function of the Figures in T.S. Eliot's Poetic Discourse 157
Hırçınlık (2018) Filminde Sınırda Kişilik Bozukluğu ile Retrospektif Bellek İlişkisi ve Anlatıcı-Odaklayıcı 164
Paradigm Shift in the Concept of Feminism in Henrik Ibsen's *A Doll's House* 165
The Role of Women in Plato's *Republic* 166
Keyword Analysis of Sassoon's Poetry Revealing for & against Perceptions of War 167
The Dilemma of the "Good" Woman Artist: *The Story of Avis* 168
Jesus Christ as the Hero of Pagans as Depicted in *the Dream of the Rood* 169
Theme of 'Education' in *Robinson Crusoe* by Daniel Defoe 178
(Re)constructing a Life: Narratorial Unreliability in Julian Barnes's *The Sense of an Ending* 179
A Self-determination Approach to Understanding EFL Students' motivation to Study English Language and Literature in Turkey 180
A Foreseeing American Author: Nathaniel Hawthorne's Vision on Relationship between Science and Humankind 181
A Case Study on Absenteeism at Tertiary Level: Why Are the Classes Empty and How Can We Make Them Student Magnet? 182
Social Media and the Expression of Feminine Identity: what kind of Self-narrative ? 190
Prolepses as the Bridge between the Narrative Worlds of *Not to Disturb* 191
The Standard Linguistic Features of Georgian and Megrelian Riddles 192
The Prevalence of Academic Procrastination among KTU DELL PREP Students 193
"I'm Un/Successful because …": The Achievement Attributions among KTUDELL Prep Students in Language Learning Process 201
A Jungian Archetypical Study of The Strange Case of Dr. Jekyll and Mr. Hyde 202
Identifying "Eros" and "Thanatos" in George Orwell's *1984* 208
Autobiographical Elements in Behn's *Oroonoko,* Shelley's *Frankenstein* and Woolf's *Orlando* 213

Academic Writing Experiences: A Case Study on Students' Self-perceptions, Challenges, and Coping Strategies 214
Avoiding Plagiarism: Time to Listen to Students 220
Impact of the Social Networks on English Language Vocabulary 226
Issues and Challenges of Integration of Middle-Level Non-Native Georgian Pupils into the Learning Process 227
Testing the Model of Teacher Collaboration among English Language Teachers at Secondary Schools .. 228
'Tbilisi - Moscow - Paris "-Identity of the cities according to Otar Chiladze's novel "Avelumi"(From totalitarian regime to independence) 229
Coinage of Computer Terms in Current English 230
Topraktaki Yaratma Gücünün Kutsal Dizgedeki Doğumu: Milli Ev/ Vatan 237
Kutsanan Sevgi: Anne/lik 246
Transactional ELF in Dubai/Sharjah 258
Student Demotivation for L2 Learning at Higher Education 259
Conference Schedule 266
F a r e w e l l ! 276

Keynote Speeches

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Code-switching and Cultural Switching in Multilingual Communities

Keynote Speech

Gina Aurora Necula
Dunarea de Jos University of Galati
Gina.Necula@ugal.ro

Abstract
The present study comprises conclusions of a Cross-border project funded by the Ministry of Foreign Affairs of Romania. The research has been carried out by a team of linguists from "Dunarea de Jos" University of Galati in the Autonomous Territorial Unit Gagauzia (UTA Gagauzia), Republic of Moldova. Having recognized three official languages: Gagauz- motivated by the ethnic majority; hence the close ties to Turkey on the strength of financial and educational support; Romanian- the state language of Moldova; therefore it is considered among the official languages mostly due to requirements imposed by the educational and/or administrative entities; and Russian - assumed as language of first use, continuing hegemony of Russian language can be explained by political and trade relations, UTA Gagauzia is known not only as a multilingual community, but also as a multicultural area waiting to be revealed. Our project started as an educational program meant to help teachers overcome ethnic inequalities within the educational system, in the attempt to ease their students' transition from school to work/higher education considering the fact that most of them regard multilingualism as a burden as they have to study three official languages (Gagauz, Romanian and Russian) plus one or two foreign languages (English, French or Spanish) while their linguistic environment outside school involves mostly Russian language. Interpreting the data obtained from the questionnaires applied in the project, we were able to conclude that they communicate using a mixture of languages rather than a certain language; therefore, we can rather see their linguistic performance as a mixing of codes rather than a switching of codes.

Keywords: Mixed language, code-switching, multilingualism.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Culturally-Sensitive Language Pedagogy in the Digital Era –on Appropriation of Communicative Instruction in Technology– Rich Settings

Keynote Speech

Jaroslaw Krajka
Maria Curie Sklodowska University
jarek.krajka@wp.pl

Bio
Jaroslaw Krajka is currently working as an associate professor of English and acting as the Head of the Division of Applied Linguistics, Maria Curie-Skłodowska University, Lublin, Poland.

Abstract
Almost forty years after the emergence of the Communicative Approach and more than twenty years after the establishment of Internet- and multimedia-based Computer-Assisted Language Learning, both teaching philosophies have become firmly established in the contemporary language teacher's mindset. It is difficult to imagine teaching in a way different from interaction-based communicative-oriented instruction. Even though it is not always admitted, most language teaching coursebooks nowadays follow the communicative paradigm at least to a considerable extent. Similarly, the use of computers, Internet, mobile devices and blended learning is taken for granted, with the same applications and uses used to assist learning. However, both seemingly universal instructional frameworks mentioned above encounter different implementation issues in various parts of the world. Appropriation of methodology is a solution that is advocated by researchers to reach global audiences respecting their local cultures of learning. The presentation will reflect on the phenomenon of appropriation of computer-assisted communicative instruction, taking as examples mobile-assisted language learning and Data-Driven Learning.

Keywords: Communicative Approach, Computer-Assisted Language Learning, Data-Driven Learning, mobile-assisted language learning

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

From Disempowered to Empowered Women: Sophocles' *Antigone* and Caryl Churchill's *Top Girls*

Keynote Speech

Mehmet Takkaç
Atatürk University
takkac@atauni.edu.tr

Abstract

In old Greek society women were reduced to absolute dependence. They had no right to decide for things directly concerning their lives. Their status in the family and society prevented them from leading their lives as active and free members. They were disempoweverd women directed by their fathers, brothers and husbands. Old Greek drama does not include scenes of purchases and expenditures by women. So is the case for *Antigone*, the third play of Sophocles' trilogy. The history of drama following *Antigone* was almost the same as regards women's position and status in the society for almost two thousand years. However, with the changes in all aspects of the society in the twentieth century, women started to gain positions, the female members of the previous societies could not even imagine. Caryl Churchill's *Top Girls* is a vivid example in modern British drama reflecting this change through a female character representing an empowevered woman in the last quarter of the twentieth century. In *Top Girls*, Churchill brings the sufferings of women to the stage through five examples from history, reflects the present status of women and calls attention to the price paid by women for this purpose.

Keywords: *Antigone*, *Top Girls*, women's position, empowevered women

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Looking at the Linguistic Form for its Social and Cultural Effects: Experimenting with Poetry and Lyrics

Keynote Speech

Arda Arıkan
Akdeniz University
ardari@gmail.com

Bio

Arda Arıkan received the title of associate professor in the field of English Language Education (2010) and became a full professor in 2016. He is currently employed at Akdeniz University, Faculty of Letters, Department of English Language and Literature.

Abstract

Analyzing linguistic form and its social effects in terms of how meaning is constructed by individuals in consideration of such linguistic forms, stylistics is known to be a direct descendant of rhetoric which problematized the issue of appropriate effect in literature and communication. Stylistic analyses can be completed either by presenting a systematic analysis of the text through interpreting linguistic forms in an aesthetically aware manner or by showing how this systematic language use differs from other language systems. In this presentation, I use a variety text types including caricatures, lyrics from popular songs, poetry in Turkish and English to exemplify how our understanding of linguistic forms change not only shape, but also meaning. While doing that, particular terms related with stylistics will be cited to show how such terms, thus stylistics by and large, can help us get a deeper understanding of literary as well as popular texts.

Keywords: stylistics, linguistic forms, social effect, meaning, communication

Abstracts & Full-Texts

(*in alphabetical order*)

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Global Structure of Iraqi Narratives

Abbas Sultan
University of Kufa

Weam Alkhafaji
University of Kufa
weamm.alkhafaji@uokufa.edu.iq

Bio:
Weam Alkhafaji currently works as a lecturer at Faculty of Education, University of Kufa.

Abstract

The aim of this paper is to explore the parameters and oppositions which come into play in the global linguistic structure of Iraqi narratives. The paper adopts Labov (1972), Labov and Waletzky (1967), and Fleischman (1990) models which have been proposed to describe the macro-organization of natural narratives. Accordingly, a fully developed narrative exhibits all or most of the following components: Abstract, Orientation, Complicating Action—in which the major events of the story are set forth, Peak, Evaluation, Result or Resolution, and Coda. Each of these components responds to a particular question:

a. Abstract: what was this about?

b. Orientation: who, what, when, where?

c. Complicating Action: then what happened?

d. Peak: what was the highpoint?

e. Evaluation: so what?

f. Resolution: what finally happened?

[g. Coda: what is the relation to the present context?]

It was observed that in principle only Complicating Action is essential to a narrative. The Abstract, Orientation, Resolution, and Evaluation answer questions that bear on the functions of effective narration: the first three clarify referential functions, Evaluation makes explicit why the story is told. The Coda does not answer but puts off a question: it signals that questions c, d, and f are no longer relevant, providing definitive closure. It was discovered that both Abstract and Coda refer to the time of the telling of the story and thus rely on tenses associated with the communication mode but Orientation, Complication, Peak, and Resolution refer to the time during which the events of the story are assumed to have taken place and rely on the tenses of the narrative mode.

Keywords: Iraqi narratives, narrative mode, functions of narrative, linguistic structure.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Preserving the Utopian Dream: Ernest Callenbach's *Ecotopia*

Ahmet Koç
Recep Tayyip Erdogan University
ahmet.koc25@gmail.com

Bio

Ahmet Koç received his MA from the Department of English Language and Literature, Kocaeli University. He is currently a PhD candidate at Erciyes University and working as a research assistant at RTE University, Rize. Among his research interests are utopias and contemporary American fiction.

Abstract

Originating with Thomas More's *Utopia* in 1516, literary utopias have a long history. These accounts of the 'images of desire' and 'figures of hope' are rooted in the "unfulfilled needs of groups and individuals in their unique historical contexts". Taking the form of a narrative by a traveler who describes what he explores in a 'non-existing' land, utopian writing has experienced major challenges and shifts since its birth. Especially in the twentieth century, together with the rise of conditions that led to the emergence of profound dystopias such as *1984* and *Brave New World*, utopias, the descriptions of the blueprints of 'better' or ideal societies, were assumed to be disappearing. At this point, coinciding with the period following the social upheavals of the 1960s, a major shift regarding literary utopia occurred with the writings of authors such as Ursula LeGuin, Joanna Russ and Marge Piercy. Falling into the category that is defined as 'critical utopias', these writings "negated the negation of utopia". While maintaining the subversive aspect of utopian imagination and the negativity of dystopian imagination, the systematizing dullness of the traditional utopia is destroyed by critical utopias. These texts "reject utopia as blueprint while preserving it as a dream" by focusing on the imperfection of utopian society itself and depict "more recognizable and dynamic alternatives". In his work, *Demand the Impossible* (1986), Tom Moylan coined the term critical utopia, and examined several important works. Although the author listed *Ecotopia* (1975) among critical utopias, he did not analyze it. This paper aims to fill the void and demonstrate why *Ecotopia* can be categorized as a critical utopia.

Keywords: utopia, critical utopia, Ecotopia, Tom Moylan

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Comparative Analysis of Georgian and Chinese Translations

Aleksandra Lataria
Georgian Technical University
sandralataria@gmail.com

Bio
Aleksandra Lataria currently works as a lecturer at Georgian Technical University.

Abstract

The People's Republic of China is the country which dynamically develops every day. Interest in this country never slow down, due to its colossal achievements. Specialists and non-specialists attract rich and unique Chinese culture, Chinese language and hieroglyphs, its historic and fabulous heritage. There are Economic, commercial and political relations between China and Georgia. For the deepening of these relations very important is the translation of various works from the Chinese language to Georgia language. Contribute to the strengthening of relations between Georgia and China, to give more opportunities for Georgians to get acquainted with Chinese literature, culture and art, this was my main goal to participate in the translation process. (Mo Yan "The Republic of Wine", Translation from Chinese language by Aleksandra Lataria and Anzor Abzhandadze, Mo Yan "Big Breasts & Wide Hips", Translation from Chinese language by Aleksandra Lataria and Guram Gogiashvili). All these novels are important for Georgian-Chinese literary and culture relations, because they were translated directly from the Chinese language (earlier, Chinese literature was translated into Georgian from Russian and English languages). The biggest problem is to translate "Chengyu", a type of traditional Chinese idiomatic expression, characteristic of the Chinese language and culture. Chéngyǔ are considered the collected wisdom of the Chinese culture, and contain moral concepts, the experiences and admonishments from previous generations. And so, it's very hard to translate chengyu in Georgian language and is quite complicated. The second problem is to translate toponyms and their own names, due to the influence of Russian translations, many toponyms are erroneous in Georgian. It should be noted that in Georgian we have 33 letters, and almost all sounds are identically pronounced as in Chinese.

Keywords: Chengyu, Toponyms, Relation

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Historical Thinking Skill

Amina Bouaziz
Larbi Tebessi University
aminabouaziz@hotmail.fr

Bio

Amina Bouaziz is permanent lecturer of American and British civilizations and cultures at the English Department (Tebessa University/Algeria), she is a lecturer of other modules such as Written Expression, Oral Expression, and Grammar (Tebessa University/ Algeria). She is a Doctoral student in American Civilization and History at Batna University/ Algeria.

Abstract

Teachers of history, or the study of past events, desire to excite and engage students in the learning of history. To enhance engagement and active learning of history, teachers have conceptually organized their history courses from very different perspectives. History is a very complex arena of knowledge that requires domain-specific thinking skills. History intersects with every knowledge system and leads to the transference of historical thinking skills into other dimensions of knowledge, like the historical chronological development of math, science, religion, and language. Whereas other knowledge systems, like theology which is the study of faith, reasoning, and religion, utilize historical thinking skills because they themselves are historical, historical thinking abilities are the essence of history. The historical thinking skill of cause and effect and continuity or change is applicable to many of the other domains. In an applicable environment, teachers of history need to know the purpose of history and "teach" it to the educational level of which they are learning history.

Keywords: History, Teaching, Skill, Thinking.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Tertiary Level Turkish EFL Learners' Use of Pragmatic Markers as Evidenced in Native and Non-Native Corpora with a Special Focus to Their Overuse and Underuse Patterns

Ali Şükrü Özbay
Karadeniz Technical University
alisukruozbay@gmail.com

Bio

Ali Şükrü Özbay studied in the English Language and Literature Department of Faculty of Letters, Ankara University. Following his graduation from Ankara University in 1996, he began teaching as an English lecturer in the Foreign Languages Department of Karadeniz Technical University. He was transferred to the Department of English in 2001 and has been working there since then. He holds his BA in English Language and Literature from Ankara University and MA from KTU, Applied Linguistics Program and PhD from the English Language and Literature department of KTU. His main areas of interest include Corpus Linguistics and Learner Corpora, translation studies, listening comprehension strategies, academic writing and error analysis.

Abstract

This present study is an attempt to investigate the use of pragmatic markers by tertiary level Turkish EFL learners. The purpose is two-fold. First of all, it is aimed at finding out how tertiary level Turkish EFL learners used the pragmatic markers in their expository argumentative essays. Secondly, it is also aimed at investigating whether or not learners overused or underused these features when compared to those of native speakers. To reveal the differences between native and non-native learners, two corpora were used. The non-native corpus data was taken from KTUCLE (Karadeniz Technical University Corpus of Learner English) and the data was collected from argumentative essays, written by students of first, second, third and fourth grades of Turkish Tertiary level learners and it contained 350.000 words. As the reference native corpora, LOCNESS was used. It is compiled from the argumentative essays written by native learners from British and American university students, including approximately 325.000 words. The raw frequencies were calculated in both corpora and the inferential analysis processes as well as the variations among these markers in the two corpora showed statistically significant differences. The results revealed that the tertiary Turkish EFL learners underused and overused of pragmatic markers with many but limited number of pragmatic markers.

Keywords: Pragmatic Markers, Corpus, Turkish Tertiatry Learners (EFL) and Native Learners, KTUCLE, LOCNESS

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Use of Adverbial Connectors in Academic Writings of Native and Non-native Speakers[1]

Ali Şükrü ÖZBAY
Faculty of Letters, Karadeniz Technical University, Trabzon, Turkey
ozbay@ktu.edu.tr

Tuncer AUDEMIR
Faculty of Letters, Karadeniz Technical University, Trabzon, Turkey
tunceraydemir@ktu.edu.tr

Aleyna YILMAZ PEKTAŞ
Faculty of Letters, Karadeniz Technical University, Trabzon, Turkey
alynaylmz_1905@hotmail.com

Abstract

It is a well-known fact that among the most problematic issues in academic writing for EFL learners, there lies the use of adverbial connectors, which present complexity in different levels of meaning. In fact, the probable conflicting situations in the use of adverbial connectors both in native and non-native students' academic productions has been investigated widely all over the world so far. With this purpose in mind, investigating adverbials in learner English through native and non-native corpora, the present study aimed to compare the most distinguishing adverbial usages as well as the overuse and underuse patterns in native and non-native corpora. The two academic written corpora employed for this purpose which included "British Academic Written English" (BAWE) and "Karadeniz Technical University Corpus of Academic Learner English" (KTUCALE), which were designed according to strict design criteria. In the analysis of the corpus data, Sketch Engine online interface was used, and the obtained findings were presented in numerical order in the form of tables, figures and graphics. Initial findings indicated strong overuse and underuse patterns in the use of adverbials between the two corpora. There were various but limited number of adverbials employed in non-native corpus data. Findings also indicated that native corpora significantly differed from the non-native corpus in the use of certain adverbials.

Keywords

Adverbial connectors, academic writing, EFL learners, native speakers, corpus, BAWE, KTUCALE.

Full-Text

Introduction

Coherence and clarity are the most important elements for a well-written essay. It is possible to mark the connections between two clauses by using adverbial connectors. These also ensure better understanding in written a text. Hartnett (1986) states that the more connectives are used wisely and properly the more they are such a good helper in a text, but if not, they may cause confusion. Connectors also have a positive effect on the clarity and comprehensibility of discourse (Tapper, 2005, p.80). Biber et al（1999) observe that the primary function of adverbial connectors is to state the speaker/writer's perception of the relationship between two units of discourse and to help to create textual cohesion (cited in Yaochen, 2006, p.32). However, several studies

[1] [1] The paper has been presented at the ICRAL Conference 2019, Konya, Turkey.

show that the use of connectors is a problematic issue for language learners, in particular, foreign language learners. According to Altenberg & Tapper (1998), one reason for this is that connectors are not always needed and that they have to be used with discrimination. Their main function is to facilitate the interpretation of underlying relations in discourse. On the other hand, underuse and misuse of connectors are likely to reduce the comprehensibility of the text. A second problem for learners is that the use of connectors is effective for the discourse of language users. For example, the connectors used in conversation differ a great deal from those used in expository prose (Altenberg 1984, 1986). This means that learning to use connectors appropriately is closely linked with learning to produce different types of discourse. In other words, connector usage is dependent on the development of the learner's communicative competence and how language is taught (cited in Altenberg & Tapper, 1998, p.80). Some studies (e.g., Altenberg & Tapper, 1998; Crewe, 1990; Dubin & Olsbtain, 1980; Tanko, 2004) have reported that it is a universal problematic issue that learner's underuse, overuse, and misuse connectors in EFL and ESL writings. Besides, Granger and Tyson (1996) reported that not only non-native speakers but also native speakers underuse the connectors, and it may not be caused by LA influence (cited in Lee, p.284).

A number of studies on which non-native learners' use of connectors in academic texts written in the English language have been investigated as incoherence issue. For example, Mauranen (1993) studied the use of connectors in Finnish writers' texts, Wikbork and Björk (1989) focused on the use of connectors in Swedish university learners' texts, Altenberg and Tapper (1998) compared Swedish learners' L1 and English texts and contrasted Swedish learners' English texts with those written by French learners. Each of these studies reveals various types of shortcomings in the use of adverbial connectors in EFL writers' texts (cited in Tanko, 157-158). In addition, Granger & Tyson (1996) found clear evidence of overuse and underuse of individual connectives in their study of adverbial connectives in student essays from the French ICLE sub-corpus. They also found evidence of semantic, stylistic and syntactic misuse of connectives (cited in Lee, 2004, p.284). Another example belongs to Wikborg & Björk (1989) who established that in Swedish students' expository essays in both Swedish and English. In that study, it was found that the essays written in English were not significantly poorer than those written in Swedish. Wikborg & Björk's results also indicated that Swedish students are inexperienced in producing expository writing in Swedish.

Among English teachers and lecturers, there is common belief towards the existence of adverbial misuses in writings of EFL (English as Foreign Language) and ESL (English as Second Language) learners. Furthermore, while the use of adverbial connectors has great significance in academic writings, it is also a problematic issue for EFL and ESL learners all around the world as well. A number of studies have already been investigated on this topic, and too many opinions have been asserted. Tanko (2004, p.159) refers to difficulties of using adverbials in his study and designates these difficulties as discourse-organising function, grammatical, semantic and morphological attributes and linguistic factors. Considering the issue from grammatical function, the position of adverbials in a sentence is a tricky situation for students. On the other hand, Altenberg and Tapper (1998, p.80) argue that one of the reasons for this problematic issue is that connectors are not always needed, and their main function is to provide the interpretation of relations in discourse. Another reason is the usage of adverbials in different discourse and context. Consequently, all these reasons may lead to overuse, underuse and misuse of adverbial connectors in academic writings of EFL learners.

In this study, it is concerned with the use of adverbial connectors by native speakers of English and Turkish EFL learners. Concordantly, this study aims to include previous findings of the use of adverbial connectors, to find out the use of adverbial connectors in Turkish EFL learners' academic writings and to make a comparison between the learners and native speakers, and to create awareness about using adverbial connector and its significance in academic writings. The study reveals the frequency of occurrence of adverbials in the students' academic writings and their comparison of quantity with natives. Also, the list of most used adverbials by the learners vs. natives are presented to make a comparison between two corpora. For this reason, this study will mainly contain quantitative data.

Research Questions

1. Do EFL Turkish learners use adverbial connectors to the same extent as native speakers?
2. What are the most used adverbial connectors in learner corpus, KTUCALE and reference corpus BAWE?
3. What types of adverbial connectors are there in KTUCALE?
4. Do Turkish EFL learners use the adverb types in the same rate with the natives?

Review

Adverbial connectors are key concepts in a text to signal logical and semantic relations. When appropriately used, they help the reader to make the text meaningful. The correct use of adverbial connectors is the important structure that helps in better understanding of the text in terms of both semantic relations and coherence and clarity. Cook (1989) states his thoughts regarding this issue that "language learners need to know both how and when to use adverbial connectors. Their presence or absence in discourse often contributes to the style, and some conjunctions can sound very pompous when used inappropriately," (cited in Tanko, 2004, 159). It can be inferred from this statement how the adverbial connectors play a significant role in EFL or ESL learning.

Another subject about adverbial connectors is the position of them. In English, many connectors can have a changeable position in clauses and sentences. Even though the clause-initial position is the norm for most connectors, some connectors are common in medial position (e.g. however) or final position (e.g. anyway) (Quirk et al.1985, cited in Heino, 2010, p.16). Moreover, they can be used to connect two clauses, two sentences, two paragraphs or parts of a paragraph, or they can be used as components of a clause. Where to use is a highly important issue as to use.

Corpus linguistics is the computer-based study of language which enables researchers to extract data from large amount of texts to analyse the use of language and study on applied linguistics, discourse, translation and so forth. Sinclair (1996) associates corpus to representativeness as the collection of pieces of language which are selected and ordered with a strict design criterion to use as a sample of the language. Corpus is simply "a collection of spoken and written texts". Corpus linguistics is a method of carrying out linguistic analyses. Silva and Leki (2004) define corpus linguistics as a linguistic methodology that is founded on the use of electronic collections of naturally occurring text. However, corpus linguistics uses substantial quantities of naturally occurring data to reveal the occurrences/frequencies of individual lexical phrases and the multiple patterns of lexical and grammatical associations (cited in Lee, 2004, p.285). Such kinds of basic corpus analysis techniques themselves serve both qualitative and quantitative insights in terms of linguistics analysis.

Recently, corpus studies have not only been used in linguistic research but also the teaching and learning of languages. Applications based on corpus investigation are found in several different areas such as lexicography, translation, stylistics, grammar, gender studies, forensic linguistics, computational linguistics in language learning and teaching (Tognini-Bonelli, 2001). Contrastive analysis (CA) is the systematic comparison of two or more languages, to describe their similarities and differences. Contrastive Analysis has often been done for practical/pedagogical purposes. The aim has been to provide better descriptions and better teaching materials for language learners. The importance of CA extends beyond individual languages. When we compare across a number of languages, we can also see more clearly what is characteristic of languages more generally (Johansson, 2008, p.9).

Method

In this study, the model of Quirk et al (1985) and Martin (1992) that are categorized according to semantic relations was used. As seen in Table 1, adverbial connectors are mainly classified into six categories according to their semantic relations: Additive, Clarifying, Contrastive, Resultive, Transitional and Corroborative.

Table 1. Semantic types of adverbial connectors

Semantic types of adverbial connectors	**Example**
Additive	In addition, furthermore, moreover, likewise, similarly, finally, secondly…
Clarifying	For example, for instance, generally, particularly, specifically, in other words…
Contrastive	However, alternatively, nevertheless, though, oppositely, instead, rather…
Resultive	Consequence, as a result, therefore, in that case, so, after all…
Transitional	By the way, anyway, well, now, okay…
Corroborative	In fact, actually, as a matter of fact, indeed…

As the data of the study, a native (BAWE; British Academic Written English) and a non-native (KTUCALE; Karadeniz Technical University Corpus of Academic Learner English) corpora were used and compared by Sketch Engine (*https://www.sketchengine.eu/*) online corpus interface. In this study, the top twelve adverbial connectors are investigated. The list of these adverbial connectors is given in the data analysis part of the study with their comparison.

Table 2. Profiles of corpora used in the study

	KTUCALE (2012-2014)	**BAWE**
Words	337,009	514,982
L1	Turkish	English
Genre	Academic	Academic

The reference corpus was taken from the British Academic Written English (BAWE) database. This native speaker corpus consists of Academic essays written by English students and contains 514,982 words. The learner corpus comes from Karadeniz Technical University Corpus of Academic Learner English 2012-2014 (KTUCALE 2012-2014). KTUCALE 2012-2014 sub-corpus contains academic essays written by Turkish EFL students and contains 337,009 words.

For the significance and effect size calculations, Log-Likelihood (LL) scores were used. The calculations were made via online Log-Likelihood interface (*http://ucrel.lancs.ac.uk/llwizard.html*) of Lancaster University, UK.

Findings and Discussion

The use of adverbial connectors in Turkish EFL students' writings and native speakers' writings were analysed by using the corpora BAWE and KTUCALE. These corpora include a remarkable amount of parts of speech. The analysis aims to compare the use of adverbial connectors used by Turkish EFL learners and native speakers to find out if there are any differences and/or similarities. According to the LL calculations, if the score is over (+/-) 3.84, the target word is considered as overused or underuse as well as probably misused.

Table 3. Top 20 Adverbial Connectors used in BAWE and KTUCALE

BAWE (top 20)	BAWE Raw fq.	BAWE Norm. fq.	KTUCALE (top 20)	KTUCALE Raw fq.	KTUCALE Norm. fq.
Also	1,275	2,47	Also	943	2,79
However	972	1,88	So	587	1,74
So	777	1,50	However	300	0,89
Therefore	714	1,38	Therefore	256	0,75
For example	460	0,89	Then	210	0,62
Then	398	0,77	Thus	151	0,44
Thus	299	0,58	Firstly	113	0,33
Especially	141	0,27	Generally	110	0,32
Particularly	137	0,26	Especially	106	0,31
Furthermore	132	0,25	Clearly	97	0,28
Actually	105	0,20	Finally	66	0,19
Mainly	96	0,18	Furthermore	57	0,16
Finally	87	0,16	Actually	51	0,15
Similarly	85	0,16	Secondly	48	0,14
Previously	84	0,16	Additionally	45	0,13
Usually	82	0,15	Lastly	27	0,8
Firstly	75	0,14	Consequently	25	0,7
Moreover	68	0,13	Similarly	23	0,6
Relatively	57	0,11	Thirdly	22	0,6
Consequently	52	0,10	Meanwhile	17	0,5

The top twenty adverbial connectors used in BAWE and KTUCALE are listed in Table 3. The table shows that Turkish EFL learners and native speakers have used nearly the same adverbial connectors with different rank order and frequency. Thirteen of the adverbs (*also, however, so, therefore, then, thus, especially, furthermore, actually, finally, similarly, firstly* and *consequently*) are used commonly among the most frequently used twenty adverbs in both corpora. The raw and normalized frequencies and the Log-Likelihood scores of these common adverbs were calculated and compared to find out their similarities and differences within scientific statistics in Table 4 below.

Table 4. The most frequent common adverbs in BAWE and KTUCALE, and their LL scores

Common Adverbs in Top 20	BAWE Raw fq.	BAWE Norm. fq.	KTUCALE Raw fq.	KTUCALE Norm. fq.	LL Scores
Also	1,275	2,47	943	2,79	**+8.07**
However	972	1,88	300	0,89	**-145.52**
So	777	1,50	587	1,74	**+6.84**
Therefore	714	1,38	256	0,75	**-74.18**
Then	398	0,77	210	0,62	**-6.51**
Thus	299	0,58	151	0,44	**-6.92**
Especially	141	0,27	106	0,31	+1.16

Furthermore	132	0,25	57	0,16	**-7.23**
Actually	105	0,20	51	0,15	-3.15
Finally	87	0,16	66	0,19	**+9.96**
Similarly	85	0,16	23	0,6	**-16.39**
Firstly	75	0,14	113	0,33	**+32.23**
Consequently	52	0,10	25	0,7	-1.66

According to Table 4, *especially*, *actually* and *consequently* are the adverbs which are used in nearly similar rates by Turkish EFL learners and native speakers of English. On the one hand, *also*, *so*, *finally* and *firstly* are the adverbs which are overused by the learners comparing to the natives. On the other hand, *however*, *therefore*, *then*, *thus*, *furthermore* and *similarly* are the adverbs which are underused by the learners.

In accordance with the maximum critical value of the Log-Likelihood and effect size calculator (99.99th percentile; 0.01% level; $p < 0.0001$; critical value = 15.13), *however* (-145.52), *therefore* (-74.18), *similarly* (-16.39) and *firstly* (+32.23) are the most striking underused and overused adverbs by the learners. In this regard, the underuse of *however*, *therefore* and *similarly* may be caused by using low and simple level alternative words such as *but*, *because* and *and*. Furthermore, the overuse of *firstly* might be caused by the essay writing habits of the learners as their writings' introduction paragraphs may start with this adverb.

Table 5. The Distribution of the most frequent Semantic Types of Adverbial Connectors

Adverbial Connectors	**BAWE**	**Adverbial Connectors**	**KTUCALE**
Resultive (so, therefore …)	1842	Additive (also, additionally...)	1068
Additive (also, furthermore …)	1560	Resultive (so, therefore, …)	1019
Contrastive (however, but …)	1029	Listing (firstly, secondly …)	486
Clarifying (for example …)	820	Contrastive (however, but …)	300
Listing (then, finally …)	644	Clarifying (especially…)	216
Corroborative (actually)	*201*	Transitional (meanwhile, clearly)	114
		Corroborative (actually)	51

When comparing semantic types of adverbial connectors used in both corpora, it is observed crosswise position in the first two categories. The first category consists of Additive adverbial connectors in KTUCALE while these are the second category in BAWE. Similarly, the first category is Resultive semantic type in BAWE, while it is the second category in KTUCALE. Other categories of semantic types of adverbial connectors such as contrastive, clarifying, listing, and corroborative are the same in both corpora with different rank order. Only the corroborative type has the same rank order in both corpora. In addition, Turkish learners have used a new semantic type; transitional (*meanwhile* …). In the comparison of semantic types in native and non-native corpora, it seems there are not striking differences.

Table 6. The Semantic Relationships marked in the BAWE and KTUCALE

BAWE	**Norm. freq.**	**KTUCALE**	**Norm. freq.**
Resultive	3,56	Additive	3,68
Additive	3,01	Resultive	3,63
Contrastive	1,99	Listing	2,68
Clarifying	1,57	Contrastive	0,89

Listing	1,23	Transitional	0,78
Corroborative	0,38	Clarifying	0,63
		Corroborative	0,15

Table 6 shows the semantic relationships marked in the BAWE and KTUCALE. The data are calculated by using normalized values as of Table 3. When two corpora are compared in Table 6, small differences are found in the usage ranks of adverbials' semantic types. There is a high number of additive (also, furthermore, additionally, similarly) adverbial connectors in Turkish EFL learners' writings. However, the order of the most top and the least frequent adverbial types are more or less similar, there are some differences between the types that are listing and clarifying. While listing adverbials' usage rate is in top three in non-native corpus, it is one of the last frequent type in the native corpus. Furthermore, clarifying adverbial type shows an underusage in non-native corpus comparing to the native one. Finally, transitional adverbials are also respectively used in the academic writings of non-native learners while its usage is hardly found in the native corpus.

Table 7. The Span of Relationships marked by Adverbial Connectors in KTUCALE

Connection type	**Adverbial Connectors**
Components of a clause	Also, Generally, Especially, Clearly, Actually
Two clauses	So, then, Finally, Secondly
Two sentences	However, Therefore, Thus, Firstly, Furthermore, Lastly, Consequently, Similarly, Thirdly, Meanwhile, Additionally

The adverbial connectors used by Turkish EFL learners can be divided into seven categories as in Table 6. Some example sentences from each category are given below.

Additive adverbial connectors are used as components of a clause (*also*), and connectors of two sentences (*furthermore*, *similarly*, *additionally*).

For example;

*There was **also** the suggestion that these strategies are not the preserve of highly capable individuals but could be learned by others who had not discovered them on their own.*

*This research relieved the dark days of women and the effect of religion in this period. **Additionally**, works and thoughts of Jane Austen and George Elliot are the proof of my research about status of women and female writers in Victorian era.*

Resultive adverbial connectors (*therefore*, *thus* and *consequently*) are used as connectors of two sentences. *So* is used as connector of two clauses.

For example;

*As it can be seen clearly in Persuasion, Austen shows how protagonist, Anne Elliot, discusses about women rights, because, according to the novel, Anne Elliot always defends women rights. **Thus**, Jane Austen shows her real thoughts about women with Persuasion.*

*It depends on mother tongue as Pennington mentioned " Stress shift affected by mother tongue" (Pennington 1996:173). Turkish is a soft stressed language, **so** it needs to be careful. In Turkish, whatever the word is the stress is always at the first syllable.*

Listing adverbial connectors are generally used to connect two clauses (*then*, *finally* and *secondly*) and two sentences (*firstly*, *lastly* and *thirdly*).

For example;

*This means that observation will reveal only those strategies whose application is visible, such as note-taking, asking questions, etc. If a researcher wants to explore such strategies, **then** observation is a suitable method (Cohen & Scott, 1998) whose main advantage is a high degree of objectivity.*

*We can easily realize that the effect of culture on language. The relationship between language and culture is dynamic. **Firstly**, language is an important part of culture. It is the primary vehicle by which a culture transmits its beliefs, values and norms.*

Contrastive adverbial connector (*however*) are used to connect two sentences, while Transitional (*meanwhile* and *clearly*) ones are used as both components of a clause and connector of two sentences.

For example;

*For instance, BA students who study the first level of their English trainings can translate any basic sentence to English, the lingua franca. **However**, they have difficulty translating a sentence, which has cultural terms.*

*Moreover, male pupils want help from the pupils who are the same genders, but it is observed that male students are more effective and social about the different genders. **Meanwhile**, it is clear that the researchers generally separate classroom interaction as three main subjects; lecturers to lecturers, pupils to pupils, pupils to lecturers.*

*There must also be a logical order among the questions. For the purpose of developing questionnaires which are valid, the information must be **clearly** defined previously, and must be specified as much as possible.*

Transitional adverbial connectors are used for moving one sentence to another by generally focusing on timing between sentences.

For example;

*Achilles' first work is fighting with Hector and he kills him. **Meanwhile**, gods and goddesses join to battle.*

Clarifying (*generally* and *especially*) and Corroborative (*actually*) connectors are used as components of a clause.

For example;

*Research studies focusing on listening in language instruction has increased dramatically since 1990s. Listening comprehension is now **generally** recognized as a significant characteristic of language learning but "much work remains to be done in both theory and practice" (Morley, 2001, p.69).*

*The partnership may be difficult for language learners, but this is the best and useful way for me. Does strategy use **actually** aid language learning or do you need to be a good learner to use some of the strategies? Researchers lists strategies and other essential features for good language learners.*

Conclusion

The use of adverbial connectors has a considerably important role for coherence and clarity in academic writings of EFL learners, ESL learners, and even for native speakers of English. For instance, adverbial conjunction used in an essay, article or any other writings makes the semantics and structures of the text much easier for the reader and provides a semantic and holistic transition in writings. Also, the use of adverbial

connectors has a great contribution to learners while writing a well-organized essay. On the other hand, for validity and reliability, language learners should know and use adverbial connectors properly.

The use of adverbial connectors is one of the most important issues in corpus linguistics. Adverbial connectors provide fluency and meaning unity in a text. Therefore, the present study aimed to find out the most used adverbial connectors by Turkish EFL learners and native speakers. Besides, it also aimed to see if these adverbial connectors are overused or underused by Turkish EFL learners. The online text analysis programme *Sketch Engine* was used to analyse data taken from BAWE (British Academic Written English) and KTUCALE (Karadeniz Technical University Corpus of Academic Learner English). The results show that Turkish EFL learners used nearly the same adverbial connectors, but they used these connectors either overused or underused. The overuse and underuse may be considered as a problem which is caused by the lack of language input (listening and reading) with awareness. Surely, the learners know the meaning and the use of those words, however, they are not aware of their stylistics and discourse functions, especially in academic level. Also, semantic categories of adverbial connectors are compared in this study, and there are not observed any striking results. In addition, positions of connectors used by Turkish EFL learners are presented, and some of examples are given in this study. For further studies, the reasons why Turkish EFL learners overused or underused such adverbial connectors can be research subject. The number of the limited top twenty adverbial connectors can be increased for further studies.

References

Altenberg, B., & Tapper, M. (1998). The use of adverbial connectors in advanced Swedish learners' written English. In Sylviane Granger editor (eds), *Learner English on Computer*, 80-94. Newyork: Longman.

Cook, W.A. (1989). Case Grammar Theory. Washington: Georgetown University Press, 159.

Crewe, William J. (1990). 'The illogic of logical connectives'. *ELT Journal* 44, 316–25.

Dubin, F. and E. Olshtain. (1980). 'The interface of writing and reading', TESOL Quarterly 14(3): 353-63.

Granger, S. & Tyson, S. (1996) Connector usage in the English essay writing of native and non-native EFL speakers of English. World Englishes, 15(1), 17-27

Heino, P. (2010). Adverbial Connectors in Advanced EFL Learners' and Native Speakers' Student Writing. Stockholms Universitet, 16.

Hartnett , C. G. (1986). Static and dynamic cohesion: signals of thinking in writing. Functional approaches to writing: Research Perspectives, ed. B. Couture. London: Frances Pinter.

Hinkel E. (2001). Matters of cohesion in L2 academic texts. Applied Language Learning, 12(2), 111-132.

Johansson, S. (2008). Contrastive analysis and learner language: A corpus-based approach. University of Oslo, 9.

Lee, E.J. (2004). A Corpus-based analysis of the Korean EFL Learners' use of conjunctive adverbials. Ewha Womans University, 283-298.

Quirk et al. (1985). A Comprehensive Grammar of the English Language. London Pearson Longman.

Sinclair, J. (1996). The search for units of meaning. Textus 9, 75–106.

Tanko, G. (2004). The use of adverbial connectors in Hungarian University students' argumentative essay. In John McH. Sinclair editor (eds), *How to Use Corpora in Language Teaching* 157-180. Amsterdam: John Benjamins Publishing Company.

Tapper, M. (2005). Connectives in advanced Swedish EFL learners' written English – preliminary results. Lund University, 115-137.

Tognini-Bonelli, E. (2001). *Studies in Corpus Linguistics*. John Benjamins Publishing.

Wikborg, E. & Björk, L. (1989). Coherence in text: An empirical study with pedagogical sequences for composition teaching. Uppsala: Hallgren & Fallgren.

Yaochen, D. (2006). Use of adverbial connectors in Chinese EFL Learners argumentative writing. CELEA Journal, 29(6), 32-36.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Dilbilimsel Form ve Kültür İlişkisi: Şiir, İnternet Dili ve ve Emotikonları Açımlamak

Arda Arıkan
Akdeniz University
ardari@gmail.com

Bio

Arda Arıkan graduated from Hacettepe University, Faculty of Letters, Department of American Culture and Literature in 1996 and completing master's level courses in the same department without completing his thesis, he completed his PhD at Penn State University in the department of Language, Culture and Society with a focus on Language and Literacy Education with his thesis on language instructors' in-service professional development (2002). He received the title of associate professor in the field of English Language Education (2010) and became a full professor in 2016. He is currently employed at Akdeniz University, Faculty of Letters, Department of English Language and Literature. He continues his studies as a generalist by reading and writing on education, literature and culture. Currently, he is writing his MA thesis on Arab-American Theatre at Hacettepe University's American Culture and Literature MA Program.

Abstract / Özet

Dilbilimsel formların toplum ve kültürle olan ilişkisi süreklilik arz eder. Bireyler tarafından dilbilimsel formlar sürekli surette kullanılır, onaylanır, değiştirilir, yerinden oynatılır ve güncellenir ki bu yönüyle kullandığımız dilin yaşayan (organik) olduğunu kabul etmemiz gerekir. Deyişbilim yazılı ya da sözlü metinlerde dil formlarının anlam ile olan ilişkisini inceleyen sistematik bir çalışma alanı olup yorumlaman metnin diğer metin ve dil sistemlerinden ne derece farklı olduğunu göstermeye çalışan bir alandır. Bu çalışmada, dilbilimsel formların sadece şekilleri itibariyle değil aynı zamanda organik olarak anlam ve yorumlamayla nasıl etkileşime geçtiği ele alınacaktır. Dilsel imge ve formların yorumlanmasında güncel yaşamda karşılaşılan zorlukları örneklemek için görseller, imgeler, popüler şarkıların sözleri, Türkçe ve İngilizce şiirlerden kısımlar gibi çeşitli metin türleri kullanılmıştır. Bunu yaparken, deyiş (üslup) kavramı ilgili alanyazında kullanılan terimleriyle birlikte ele alınacak ve bu deyişbilimin popüler metinlerin yanı sıra yazınsal metinlerin açımlanmasında ne şekilde kullanılabileceği hususunda örnekler ve öneriler sunulacaktır.

Anahtar Sözcükler: Dilbilim, form, deyiş, üslup, emotikon, açımlama

Full Text

Giriş

Yazınsal bir metin yalnızca onu oluşturan dilbilgisi kuralları ya da noktalama işaretleri ile değil aynı zamanda metnin okunduğu anda, yani seslerle ifade edildiği zaman diliminde okuyucunun duygularına tesir ederek anlam kazanır (Arikan, 2017, s. 3). Her şeyden önce yazar ya da şair kullandığı sözcüklerle bir atmosfer yaratır ki bu atmosfer okuyucuyu içine çektiği müddetçe okuma süreci derece derece boyut ve derinlik değiştirir. Roman ve öykü gibi türlerde okumada devamlılık sağlayan bu duygusal ve düşünsel bağlılık şiirde daha da coşkun bir hal alır. Örneğin, Wellek ve Warren (1983) "iyi yazılmış bir şiirde kelimelerin sesleriyle manaları arasında çok sıkı bir bağ vardır" (s. 230) der ve devamla "kelimelerin kendi manalarından başka bir ses ve mana yoluyla veya

türedikleri diğer kelimeleri hatırlatmak suretiyle taşıdıkları başka manaları da vardır" (s. 230-231) diyerek ses ve anlam ilişkisinin önemini ortaya koyarlar.

Şiir Çözümleme ve Anlam

Şiirde belirgin, ulaşılabilir bir anlam var mıdır? Yazınsal metinlerin anlaşılması ve yorumlanmasında bu ve benzeri sorulara yanıt arayan binlerce sayfalık kaynak bulunabilir. Genel olarak baktığımızda Yapısalcılık-Sonrası kuramlarda sözün ve söz öbeklerinin sabitlenebilir anlamları olmadığı kabul görmektedir ancak şiir dili söz konusu olduğunda durum daha da zorlaşmaktadır çünkü şiir diğer yazın türlerinden farklı olarak her şeyden önce sesi önceleyen bir türdür. Yani, kısaca söylemek gerekirse şiirin ritim ve ses boyutu anlam boyutuna da etki etmekte ve hatta farklı tonlamalarla farklı anlamlar ve yorumlar ortaya çıkabilmektedir. "Şairin bu dizede ne demek, neyi anlatmak istiyor?" sorusu yanıtının bilinmesi imkânsız bir soru olmasına rağmen hala dersliklerimizde sorulmaktayken dizelerin farklı tonlama ve ritimlerle okunması anlam ve yorumlamaya çokluluk getirmeye devam etmektedir. Örneğin, Necip Fazıl Kısakürek'in şu dizelerine bakalım:

> Gidiyor, gidiyor, nurdan heykeller...
>
> Ufuk, önlerinde bayrak kulesi.
>
> Bu gidenler, Altın Kol Silsilesi;
>
> Ölçüden, ahenkten daha güzeller.
>
> Gidiyor, gidiyor, nurdan heykeller...

Bu dizelerde "nurdan heykeller" söz öbeği nur maddesinden yapılmış, ışık saçan sanat eserlerini çağrıştırmaktadır ki bu öbeğin birinci anlamının bu olduğunu kabul ederiz. Öbeğin önünde bulunan "Gidiyor, gidiyor" ikilemesi ile beraber değerlendirildiğinde alelade heykellerin nurdan yani ışıktan kaçmakta oldukları anlamı da yüklenebilir bu öbeğe. Elbette şairin takip eden dizelerde ufuk, altın ve ahenkten daha güzel olma gibi sözcüklerle yukarıda belirttiğim birinci anlamı kast ettiğinin daha olası olduğu muhakkaktır ancak bildiğimiz gibi şiir dilinde günlük dilde alışkın olduğumuz dilsel yapılar pek kullanılmaz. Şairin malum olanı göstermek yerine şaşırtma ve sürpriz yapma ihtimali her zaman daha yüksektir. Şiirin ses boyutu da dikkate alındığında görülür ki "şair içerdiği söz sanatlarını yine kullandığı sözcüklerin tınıları ve ahengi ile birleştirip, metni adeta estetik doruğuna ulaştırır" (Yiğit, 2016, s. 102).

İnternet Dili

İnternette kullanılan dil günlük dilimizin, tabiri caizse sokak dilinin evrimleştiği ve bu yolla sokak dilimizi de evrimleştiren bir mecra dili olmuştur. İnternetten önce yıllar süren bir sözcüğün yayılım süresi birkaç dakikaya inmiş, bir sözcüğün kavramsallaştırılması için yıllarca süren çabalar bu yolla saatlere ya da günlere yayılmıştır. "Zalim" ve "Zalım" sözcükleri bu sava güzel bir örnek teşkil etmektedir. Sözü görselle ifade edecek olursak "Zalim" sözcüğü "yaptığı kötü işlerle insanları incitmiş bir kimse" anlamıyla aşağıdaki görselle ilişkilendirilebilir:





Aslında aynı sözcüğün dilbilimsel, daha doğru bir ifadeyle deyişbilimsel açıdan bakıldığında lehçesel sapma yoluyla türetilen bir formu olan "Zalım" ise internet ortamlarında yayılmış ve bir gençlik grubunun yaşam tarzını ifade eden, onu niteleyen bir terime evrilmiş hatta etnodilbilimsel bir kavram olarak kabul edilmesi gereken bir terim olmuştur. "Zalım" sözcüğünün internette yayılan kullanımı, toplumsal bir alt kültürü nitelemekte ve dolayısıyla aşağıdaki görselle ilişkilendirilmelidir:

Emotikonlar: Yeni Sözcüklerimiz

Emotikonların metinlerde kullanımı iki temel işleve sahip olabilir. Bunlardan ilki sözle ifade edilmiş olan anlamı güçlendirmek amacı ile emotikonları söz ya da söz öbekleri ile birlikte kullanmaktır. Böylesi bir kullanımda emotikon sözlü olana eşlik eder ancak kendi başına somut bir madde ya da eylemi bildirmez, sözlü/yazılı olana ihtiyaç duyar. Emotikonlar kullanım durumlarına göre ikinci bir tür işlev de taşıyabilirler. Bu ikinci tür işlev anlamlandırma ve yorumlandırma açısından daha karmaşıktır diyebiliriz. Bu ikinci tür işlevle kullanılan emotikon söz ya da söz öbekleri yerine simgesel olarak kullanılabilir. Emotikon, bu durumda, kendi başına bir durum, eylem ya da maddeyi işaret eder ve sözlü/yazılı dilin yerine geçer ve hattasözlü/yazılı dili ortadan kaldırarak kendi başına bir dil olur. Aşağıdaki görsel üstte yer alan mesaj sözle birlikte anlam ifade eden emotikonları gösterirken altında yer alan mesaj ise emotikonların kendilerinin bir dil olduğu kullanımı örneklendir-mektedir.



Sonuç

Günümüzde okuma biçimleri hızla değişmektedir. Artık yazınsal metinler ses dosyaları halinde okuyucuya/dinleyiciye sunuluyor. Kitabevlerinde görüp satın aldığımız güncel eserlerde artık yazılı metne görsellik katan internet sayfaları görüntüleri ve whatzup mesajlaşmaları var. Artık yazın eserlerinde, ağdalı bir dille yazılmış, üstü sıkıca kapalı metaforların yerini yalın görsel imgeler doldurmakta. Facebook ve İnstagramda öykü, şiir ve hatta romanlar yazılmakta ve paylaşılmakta, whatzup mesajlaşmaları bol imgeli ve mecazlı şiirler olarak yayımlanabilmekte ve bütün bunlar dijital yazının ürünleri olarak edebiyatın popülerleşmesine sebebiyet vermektedir. Böylesi bir düzlemde bir yazın eserini açımlamak eserdeki kullanım miktarı ne olursa olsun görsel anlatımların ve dilin anlam boyutuna yenilikler katan yeni söz öbeklerinin yeni inceleme yöntemleriyle irdelenmesini de şart koşar.

Kaynakça

Arikan, A. (2017). Ahmet Hâşim'in Merdiven Şiirinin Deyişbilimsel Bir İncelemesi. *XVII. Uluslararası Deyişbilim Sempozyumu e-Bildiriler Kitabı*, 1-10. Erişim: http://englanglit.org/wp-content/uploads/2018/01/e-pro-2017-stylistics.pdf

Wellek, R. & Warren, A. (1983). *Edebiyat biliminin temelleri*. Ankara: Kültür ve Turizm Bakanlığı Yayınları.

Yiğit, B. (2016). A stylistic analysis of Ömer Lütfi Mete's "Gülce" within the context of language, sound and aesthetic qualities of the poem. *XVI. Deyişbilim Sempozyumu Bildiriler Kitabı*, 100-114. Erişim: http://englanglit.org/wp-content/uploads/2016/12/Book-2016.pdf

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Who is Speaking in İlhan Berk's *Logos* and *Poetika*?

Atanur Memiş
İstanbul Bilgi University
atanur.memis@bilgi.edu.tr

Bio

Atanur Memiş took his bachelor and MA degrees from Bogaziçi University. He is doing his PhD at Department of Turkish Language and Literature, Istanbul University. He has authored two poetry books and currently works at Istanbul Bilgi University. His fields of interest are creative writing techniques, teaching Turkish as a foreign language and theories of literature and linguistics.

Abstract

The traditional criticism considers the "poet", just like the "author", as the norm-subject, the presence of which could be considered unquestionable in any context; then decided how to read the poem through such presupposition accordingly. Neither English nor American literary criticism could disregard the intention of the author in full. Knowing the life and experiences of the poet has been considered as the ideal way of making the meaning in the poem definite. However, if we would say like Barthes, allocating an author to the text implies imposing a certain limitation and to attribute a final significance to that text. If the aim is to gain functionality in the ambiguity within the poetry, it is necessary to start out not from the biography or intention of the author, but from the words, which are dispersed on the page. In this point of view, the poet –İlhan Berk- has lost his creative identity whose presence precedes the text and which makes the text exist. It will be considered as an influence, an image and an element, which is needed to be sought in the text, produced by the text, just like any rhyme or metaphor.

Keywords: poetry, persona, semiology, İlhan Berk

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

A Target-Oriented Comparison of the Translated Phrases Associated with 'Storytelling' in Orhan Pamuk's *The Black Book* [2]

Mustafa Zeki Çıraklı
Karadeniz Technical University (KTU)
European Narratology Network (ENN)
mzcirakli@gmail.com

Aynur Düzenli
Karadeniz Technical University
ayilmazktu@hotmail.com

Bios

Mustafa Zeki Çıraklı holds his PhD from METU, Ankara, Turkey (2010) and specializes in Narratology and Modern Turkish Literature. He is the author of *Narrative Strategies and Meaning* (included in ENN Publication list; 2010) and *Anlatıbilim: Kuramsal Okumalar* (Narratology: Critical Readings; 2015; shortlisted for the best books of the year, Turkey, 2015), *Eski Defterler* (Ancient Diaries, a volume of poetry; 2014), and *Henry Fielding ve Roman Sanatı* (The Art of Fiction in Henry Fielding; 2015). Furthermore, Çıraklı is the translator of Paul de Man's *Allegories of Reading, Figural Language in Rousseau, Nietzsche, Rilke and Proust*; with an introductory chapter and critical notes; 2009. His translation A. N. Wilson's *Dante in Love* appeared in 2013. He is the editor-in-chief of the *International Journal of Narrative and Language Studies* (NALANS: ISSN 2148 - 4066) and General Editor of the project *Turkish Notes* (A Comprehensive Critical Survey on the Turkish Novel in the Republican Era). Dr. Çıraklı is currently the director of the graduate program in Western Literature, Karadeniz Technical University, Turkey

Aynur Düzenli Aynur Düzenli was born in Maçka, Trabzon in 1981. She completed her primary and secondary education in İstanbul. After graduating from Nevzat Ayaz High School with degrees in 2000, she started her university education at Karadeniz Technical University. She graduated with a first from the Departement of English Language and Literature in 2005. She also obtained an English Language Teaching Certificate from Karadeniz Technical University in 2005. She started her M.A degree in Applied Linguistics in 2006. She has been lecturing at KTU School of Foreign Languages since 2005. She is interested in testing in EFL setting.

Abstract

This paper deals with the two translated versions of Orhan Pamuk's *The Black Book*. The study is a comparative analysis of the translated phrases of "storytelling" in Güneli Gün (1994) and Maureen Freely's (2006) translations. The paper highlights the translation preferences of the recurrent figures of storytelling and analyses how the words and phrases related with 'storytelling' are translated. Based on a target oriented comparative model, the study uses the taxonomy of microstrategies offered by Schjoldager. The study is descriptive in that it is not concerned with which one is better or superior; rather it tries to exhibit translators' attitudes while translating the texts. The paper argues that, first, the translators are visible in their attempt at microstrategies rather than macro strategies, and that the Güneli Gün is more sensitive to the words of "storyteller" (hikâyeci)

[2] This paper, including revisions and new discussions, is based on a relevant section from the research carried out as part of the following MA study: Düzenli, Aynur. "A Target Oriented Descriptive Study of The Two Translated Versions of Orhan Pamuk's "The Black Book" Concerning The Elements and Figures of Story Telling and Writing". Supervised by M. Z. Çıraklı, Karadeniz Technical University, Trabzon, Turkey, June 2019.

as a central motif whereas Maureen Freely seems predominantly concerned with the demand of western reading public who might be more interested in oriental spices.

Keywords: Orhan Pamuk, *The Black Book*, Translation Criticism, Microstrategies, Narratology.

Full Text

Introduction

Orhan Pamuk's *Kara Kitap (The Black Book:*1990*),* marked with allusions to *The Thousand and One Nights*, *Mantik-ut Tayr*, *Mathnawi* and *Hüsn and Aşk*, demonstrates certain attributes to the eastern motifs of storytelling as well as postmodernist elements. Pamuk brings together the quest of the protagonist, his story delving into Istanbul and a self-reflexive persistent mode of writing and storytelling. As Moran states the novel is a narrative of it's own narration. Moran (2016) implies *Kara Kitap* amalgamated what is new with what is old and what is related to the East with the ones belonging to the West (2016: 99). The novel problematises the issue of to "writing" and Pamuk manages this with the techniques as 'metatextuality', 'imitation', and 'pastiche' (Yaprak, 2012: 107). Andrews (2000: 105) indicates that *The Black Book* is about the ironies of writing and storytelling with postmodern meta-narratives showing how to write about something.

Translations and Texts under Consideration

***The Black Book* (1994) translated by Güneli Gün**

Orhan Pamuk's Kara Kitap which is published in Turkey in 1990 was first translated by Güneli Gün and published in the USA in 1994 by Ferar, Straus & Griux Inc., and simultaneously in Canada by Harper Collins Canada Ltd., and in 1995 it was first published in Great Britain by Faber and Faber Limited. Gün (1992: 62) expresses how excited she became to translate such a successful novel, *Kara Kitap*, which she refers as "his most postmodernist novel" (59). Türkkan (2012: 31) argues that what Gün manages with the translation is establishing a bridge between the Turkish and American literatures by introducing Pamuk to target culture before his international fame thanks to her unique writing style.

The Black Book (2006) translated by Maureen Freely

Maureen Freely was born in New Jersey in 1952. However, in 1960, she came to live in Istanbul due to her father's teaching career at Robert College. After graduating from high school in Istanbul, she left for Harvard University. Maureen Freely has translated four novels written by Orhan Pamuk so far: *The Snow*, *Istanbul: The Memories and The City*, *The Black Book*, and *The Museum of Innocence*. Orhan Pamuk (2006) tells that their meeting to offer Freely to be his translator at such a moment when he was desperate about the matter. Pamuk (2006) also adds that he found her "intelligent, quick, and perspective" at that moment. Freely (2009) also brings up that day in her writing how she accepts to translate *The Black Book* for the second time on Pamuk's request, a long time friend and a schoolmate, as she herself calls.

Freely (2006a) shares her own opinion about the first translated version of the novel by Güneli Gün and asserts that "... the translation, though, ebullient and faithful to the original, was also somehow opaque" (464). The motive of the new translation, as Freely suggests, is to introduce the novel to the readers who are familiar with Pamuk's later works since *The Black Book* is the source for all of them (2006b: 465).

Theoretical Background and Methodology

Storytelling and Writing

The act of storytelling and writing has to do with coinage, invention, production and arrangement of certain narrative elements to represent a possible world. Any narrative or any text implies a narrator or author who is closely concerned with the creation of allegories through which the narratee or the audience can understand life and reality as such. There are three main periods of storytelling or writing: Traditional, Modernist and Postmodernist. Postmodernists emphasise the unreliability of invented narration and representation in that reality or history is fiction. So, storytelling and authorship are crucial concerns. Storytellers concern themselves with the strategies and techniques as well as linguistic devices exploited in the art of storytelling. Postmodernist texts reveal and unearth the narrative agents and narrative constructs to reveal the arrangement of the implied author. (Çıraklı, 2015: 19; Rimmon-Kenan, 2002: 87)

Descriptive Translation Studies

Toury puts forward that a systematic methodology for the findings of each translation studies is required, otherwise it is impossible to reach generalizable conclusions (Toury, 1995: 3). Toury paves the way for more scientific methods for the analyses of source text and target texts (Munday, 2009). Descriptive Translation Studies concentrate on conducting a comparative analysis of the source text and target text to define the relationship between them. Thanks to Descriptive Translation Studies, Toury aims at employing science-based methods to analyse source text and target text by attaching importance to testability, comparability, and replicability. Within this framework, the role of the TT in target culture gains significance and the ST and TT is analysed accordingly (Munday, 209: 180).

Schjoldager's Microstrategies

This paper makes use of the Schjoldager's taxonomy of microstrategies to explain how the translators deal with the translations of the units under question. This will also help name and categorise the translators' choices in a systematic way and maintain a clear understanding of their translation process once their choices are classified via Schjoldager's microstrategies. Schjoldager (2010, 89) states that the concern of macrostrategies is related to the "overall plan" of translators, but microstrategies are necessary to understand how translators deal with "specific problems at the micro level" especially in the translation of "words, phrases and sentences".

Since the present paper explores the microstrategies used in the translations regarding the elements and figures of 'storytelling,' three umbrella categories are formed and included in the research toolkit: (1) *storyteller*, (2) *narrator*, (3) *narrate/narrative/narration.* Schjoldager (2010, 91) offers a taxonomy consisting of twelve titles for microstrategies: direct transfer, calque, direct translation, oblique translation, explicitation, paraphrase, condensation, adaptation, addition, substitution, deletion, and permutation. Almost every use of these elements is included in the following tables under these three titles. The linguistic elements chosen as samples are listed with numbers and each sample refers to a translation microstrategy dealing with an original verbal indicator from the *Source Text (ST)* with translated versions by Güneli Gün (with the label of *TT-1*), and Maureen Freely (with the label of *TT-2*), and the microstrategies employed by the translators are identified and explained. In fact, *Explanation(s)* and brief analyses are presented according to Schjoldager's terminologies and taxonomies. With regard to each category, the data are discussed and elaborated in a broader sense considering its contextual features so that the researcher can understand to what extent the TTs meet, highlight or stress the self-reflexive nature of the source text.

The following section will draw on the decisions and preferences of the translators Gün and Freely by using the above categories through explicatory tables.

Findings and Discussions & Analysis

The first category under question consists of the word "storyteller" which is "hikâyeci" in Turkish. This word can be regarded as a technical one within the framework of "writing" and "storytelling", thus gains significance for the idea that the style and the form are far more important than the content in a postmodern fiction. For this reason, the occurrence and the frequency of occurrences of this word are accepted as meaningful

for the scope of this study this paper conducts. In this section of the study, the total number of occurrences of these linguistic elements is given via the Table 2.

Table 2: Frequency of the Terms: 'Hikâyeci and Storyteller'

The number of "Hikâyeci"	The number of Storyteller"	
Source Text (ST)	Target Text-1 (TT-1)	Target Text- 2 (TT-2)
6	7	8

'Storyteller', 'hikâyeci' in Turkish, is an important linguistic unit signalling the motif of storytelling and writing presented in the ST. The total number of occurrence of the word 'hikâyeci' in the ST is six. This number is seven for the TT-1 and eight for the TT-2. The difference between the numbers does not demonstrate a significant distinction because they appear in the texts almost the same number of times. On the other hand, examination of each occurrence gives quantitative insight into the use of these linguistic elements and figures of storytelling and writing. In the following part, all the appearances are presented by taking the TT-2 as the basis since the number of the occurrence of "storyteller" is the greatest of all. Furthermore, the microstrategies the translators employ are discussed by comparing them with the use and function of this motif in the ST.

Sample 1

(ST)	Ama bir hikâyeci daha kararlı olmalı. (103)
(TT-1)	But the storyteller has to be more decisive. (87)
(TT-2)	But a good storyteller has to be more decisive. (102)
Explanation	Both TT –1 uses the microstrategy of direct translation. TT-2 employs explicitation.

The word 'hikâyeci' is a technical unit concerning the act of storytelling, and this is translated in the same way as the equivalent word in English which is "storyteller" by both translators. However, TT-2 adds a detail to modify the noun 'storyteller' with an adjective 'good' which can be regarded as making something implicit in the ST clear for the readers' comprehension. Thus, it can be said that the TT-2 translator is visible with her translation of this unit in that the target reader is exposed to the inference of the translator. On the other hand, neither the invisibility of the TT-1 translator nor the visibility of the TT-2 cannot be asserted to lead to the domestication or foreignisation in macro-level.

Sample 2

(ST)	Bir köşesinden hikâyecimizin bizzat kendisinin de, üzerinde yakası tilki kürkünden şık paltosu ve şu anda da taktığı inci küpeleriyle gözüktüğü bu fotoğraflı gazete kesiğini konsomatris çantasından

	çıkardı ve masada elden ele dolaştırılmasını söyledi. (166)
(TT-1)	The B-girl pulled out of her purse the notice she'd personally, clipped from the newspaper, in which she herself could be seen wearing her snazzy coat with the fox collar and the same pearl earrings she wore this very minute, and she wanted it passed around the table.(146)
(TT-2)	The bar girl then produced the clipping she claimed to have cut from the paper with her own two hands and passed it around the table for all to see: It was the bar girl herself, wearing a stylish coat with a fox collar and the same pearl earrings as tonight.(167)
Explanation	TT-1 translates the word “hikâyecimiz” as “she herself” by employing the microstrategy named paraphrase, so does the TT-2 translating it as “the bar girl herself”.

The second example tells a lot about the motif of storytelling and writing from the postmodern point of view. The phrase including the word under question “hikâyecimizin bizzat kendisinin” in the ST signals the importance of both the story and the person who tells it. It also doubles the importance of it by including this word with first person plural possessive case ending. On the other hand, “she herself” is used to refer it by TT-1, and so is “the bar girl herself” by TT-2. Both translations can be explained under the title of paraphrase as a microstrategy, where both translators interpret the meaning and reflect the linguistic item in a more free style. This will not be wrong to state that there happens a loss of meaning and sense for the two TTs equivalents of this linguistic unit. Both translators are at least slightly visible. Nevertheless, domestication and foreignisation cannot be traced here for this sample.

Sample 3

(ST)	Geceyarısı meyhanede her biri bir başka 'aşk hikâyesi' anlatan hikâyeciler, Attar'ın Mantık-ül Tayr'ından çıkmaysa, şehrin esrarla kaynaşan sokakları, dükkânları, pencereleri arasında yürüye yürüye sarhoş olan şairin Kaf Dağı'nda aradığı şeyin kendisi olduğunu anlaması da gene aynı kitaptan alınmış bir fena-i mutlak (mutlak içinde erime) örneği oluyordu vs. (255)
(TT-1)	*As* the storytellers in a tavern each narrating a "love story" in the middle of the night came straight out of Attar's *Conference of the Birds,* so did the poet's wanderings around the streets, shops, and Windows rife with mystery which "intoxicate" him into realizing that he is seeking himself on Mount Kaf-and this was an example of" Absolute State of Union with God," or Nothingness, also lifted from the same book.(227)

(TT-2)	The scene in which storytellers gathered in a tavern in the middle of the night, each to tell a "love story," had been lifted from Attar's *Conference of the Birds,* as was the scene in which the poet, roaming about the city and drunk with the mystery rising from its streets, shops, and windows, finally understands that he is in Mount Kaf, seeking none other than himself; this last scene stood for the stage when the Sufi traveler achieved "absolute union with God" (or dissolving into the absolute), as described in the same book.(261)
Explanation	Both TT-1 and TT-2 employ a direct translation microstrategy.

Sample three shows that both translators deploy the microstrategy of direct translation related to the linguistic items 'hikâyeci' with the adjective clause 'hikâye anlatan' in the same manner with a minor difference in word choice. That is, TT-1 includes "storyteller" for "hikâyeci" and the adjective clause "narrating a love story", whereas TT-2 uses "storyteller" for "hikâyeci" but introduces the adjective clause in the ST as a phrase expressing purpose "to tell a love story". The linguistic element chosen by the TT-1 translator to modify the noun "storyteller", "narrating" is more technical than the one used by TT-2 translator "to tell" in terms of storytelling and writing.

Sample 4

(ST)	Ama karşı kaldırımda kabak kafalı hikâyeci ya da onun karısı olabilecek kimse yoktu.(392)
(TT-1)	but nobody like his bald-headed interlocutor or the man's wife was anywhere on the sidewalk across the street. (355)
(TT-2)	but when he looked across the street he saw no one on the pavement who resembled the bald storyteller or his wife. (409)
Explanation	TT-1 employs a substitution microstrategy by translating the word with the word "interlocutor" which means "a person who takes part in a dialogue or conversation", on the other hand TT-2 employs direct translation.

Sample four reflects something different from the other ones. The phrase "kabak kafalı hikâyeci" in the ST is translated as "bald-headed interlocutor" by the TT-1 translator by employing the microstrategy of substitution, where the semantic meaning of the item is changed. This is because the meaning of "interlocutor" is obviously different from the meaning of "storyteller". The first meaning of this word is "someone who is involved in a conversation" (Cambridge Advanced Learner's Dictionary, 2005: 668) and this has no connection with the story or someone who tells it. Thus, the person's role as a storyteller is missing in TT-1. TT-2 translator

translates it as "the bald storyteller", which is an example of direct translation. Here, the storytelling is emphasized as in the ST.

Sample 5

(ST)	Çünkü önemli olan hikâyedir, hikâyeci değil. (396)
(TT-1)	Because it's the story that's important, not the storyteller (358)
(TT-2)	Because what matters is not the storyteller but the story (412)
Explanation	Both TT-1 and TT-2 employ the direct translation microstrategy.

One of the occurrences of 'hikâyeci' is seen in the title of the chapter fifteen in the second part of the book "Hikâyeci Değil Hikâye", and in the chapter thirty-four in the TTs, which continue the second part of the book with the chapter titled 20. TT-1 translator writes the title of "Not The Storyteller, The Story" and TT-2 includes the title as "Not The Storyteller, but The Story". The sample five is taken from the chapter and formed in the same way as the title of the chapter. The translations of both TTs' use of the word "storeyteller" represent the examples of direct translations of Schjoldager's taxonomy for microstrategies by including the word "storyteller" as the representative of "hikâyeci" in the ST.

Sample 6

(ST)	Bundan sonraki hikâyeye başlayan konsomatris kadın, anlatacaklarının gerçek olduğunu birkaç kere tekrarlayıp (161)
(TT-1)	The next storyteller, who Calip thought must be one of the house B-girls, repeated several times that hers was a true story (144)
(TT-2)	The next storyteller was a bar girl who began by telling her listeners several times that her story was true.(162)
Explanation	TT-1 and TT-2 the word "storyteller" is used for transferring the meaning of "hikâyeye başlayan konsomatris". This is the result of paraphrase.

Sample six needs special attention since the both TTs use the word "storyteller" to refer to the phrase "hikâyeye başlayan konsomatris kadın" appearing in the ST as the result of paraphrase microstrategy. An adjective phrase in the source text is replaced by a noun in the TTs, since both TTs introduce the woman as the storyteller in a free style by making an inference from the ST, which has a more complicated adjective phrase for the noun "konsomatris kadın". In this circumstance, it is not wrong to say that although the ST does not include a terminological item for the matter, both TTs do with the linguistic item "storyteller". Thus, both TTs signal the importance of storytelling and writing in a more technical manner.

Sample 7

(ST)	Galip anlatıcı kadının güzel değil yalnızca canayakın olduğuna karar vermek istedi. (161)
(TT-1)	Galip thought he might downgrade the storyteller's charms to merely attractive but not beautiful. (141)
(TT-2)	The only thing that moved him about the story was the beauty of the woman who had told it, though by this point he felt like downgrading her from beautiful to fairly attractive.(162)
Explanation	The ST word "anlatıcı" is translated as "storyteller" by the TT-1 translator and "the woman who had told it" by the TT-2 translator. TT-1 uses paraphrase and TT-2 uses explicitation as the microstrategies.

In the sample seven, the ST includes the word "anlatıcı" which is translated as "storyteller" by the TT-1 translator and "the woman who had told it" by the TT-2 translator. TT-1 uses substitution because when checked from the bilingual dictionary, the "storyteller" is not encountered as one of the correspondent words for "anlatıcı". Moreover, TT-2 uses explicitation as the microstrategy since it clearly explains the item by adding details that can be inferred from the context. That is to say, TT-1 emphasises the importance of storytelling for the text, which is to be a metatextual one, by using that terminological item rather than explaining it as the ST itself does.

Sample 8

(ST)	şehrin her kapısını açar, afyon içilen her odada, hikâye anlatılan her mecliste, şarkı söylenen her evde kendi geçmişimin ve sevgilimin izlerini ararım.(245)
(TT-1)	open doors all over the city, looking for my own past and my sweetheart's trail in every room where opium is smoked, in every company where stories are told, (218)
(TT-2)	I shall roam about the city, searching for my beloved, searching for my very past behind every door I open, every opium den I visit, and every gathering of storytellers, every house I find where songs are sung. (249)
Explanation	The word "storyteller" is encountered in the TT-2 as the translation of "hikâye anlatılan her meclis", thus this is an example of substitution on the other hand TT-1 includes the phrase "every company where stories are told", as an example of direct translation.

The microstrategy of the direct translation is observed for the TT-1 in the sample 8, where the translation for "hikâye anlatılan her meclis" is encountered as "every company where stories are told". On the other hand, TT-2 includes the word 'storyteller' holding the meaning for "hikâye anlatılan her meclis", thus this is an example of substitution. TT-2 stresses on people's role as "storytellers" rather than their act of "storytelling". After discussing all the occurrences of the linguistic unit " hikâyeci" in the ST and its translations as 'storyteller' in the TTs, it is seen that TT-1 uses the direct translation microstrategy for three times while TT-2 uses it for four times. TT-1 employs the microstrategy of paraphrase for three times whereas TT-2 uses this microstrategy twice. TT-1 deploys the substitution microstrategy twice but TT-2 does not make use of it. TT-2 uses the explicitation microstrategy twice, but TT-1 does not. What these uses result in is going to described here below.

It is seen that this linguistic unit is the predominant figure in the chapter fifteen titled as "Karlı Gecenin Aşk Hikâyeleri", which is presented with the title of "Love Tales on a Snowy Night" by Gün in the TT-1 and with the title of "Love Stories on a Snowy Evening" by Freely in TT-2, where a number of people come together and each tells a story. The word 'storyteller' used to identify them is somehow noticeable in that although they share some events either they witnessed or experienced themselves, and even one of those people swears that the incident she would tell is real, the role assigned to them with the word 'storyteller' evokes a more imaginative world. Besides, some of them seem to be the imitations of some other well-known stories. This shows that the word 'storyteller' is a crucial element in the construction of an illusive world. Bearing the importance of the form which is the only agent in charge of constructing the meaning for a postmodern novel in mind, the use of "storyteller" justifies its important position in the novel *The Black Book*. The discussed examples reflecting the translations of the word "hikâyeci" above show that the translators adopt a direct translation microstrategy by translating the item with a word for word translation procedure which makes this illusive world created in the ST survive in the TTs. Thus, dealing the matter from this point of view shows that both Gün and Freely remain invisible.

Conclusion

This paper focuses on Orhan Pamuk's *Kara Kitap -The Black Book-* and its two different translated versions by Güneli Gün (1994) and Maureen Freely (2006). The aim is to discuss how the translators deal with the translation phenomenon considering the recurring figures and elements of storytelling since they hint at the motif of storytelling and writing and the fact that the source text is highly self-reflexive. This study, considering Target-Oriented Theory, presents a comparative analysis of the translators' preferences and microstrategies.

This study specifies three different categories of lexical units, namely *hikâyeci- storyteller, anlatıcı-narrator,* and *anlat-narrate/narrative/narration/.* These neutral units produce the theme by attributing to the terminological aspect of storytelling and writing. All the related vocabulary is scanned through the ST and TT-1 (translated by Güneli Gün) and TT-2 (translated by Maureen Freely), and then classified according to the predetermined categories given above. Then a number of samples from the all the occurrences of these units are examined to define the microstrategies deployed by the translators, to discuss whether they are visible or invisible via the translations of these lexical units, and to understand whether their decisions lead to domestication or foreignisation. The study concludes

(1) Concentrating on the category formed to examine the linguistic unit, *hikâyeci-storyteller,* it is found that this figure is an important indicator of an illusive world created by the author and it is seen that with the direct translation microstrategy both Gün and Freely remain invisible; hence, their decisions contribute to support this illusive world. On the other hand, Gün is more sensitive to use technical vocabulary and metatextual aspects of the fiction, which exhibits the act of writing. However, neither Gün's nor Freely's decisions can be characterised by domestication or foreignisation.

(2) The category of *anlatıcı- narrator* reveals that although the macrostrategies, either domestication or foreignisation, cannot be traced handling the matter from the self-reflexive point of view, it is seen that Gün approaches this linguistic unit from a technical perspective, whereas Freely adopts the microstrategies that make

the TT-2 easy to comprehend by avoiding technical vocabulary. Thus, it can be concluded that Freely is visible for this aspect.

(3) By examining the findings of the third category consisting of *anlat-* with the meaning of *narrate, narrative, narration*, it is seen that Gün includes the technical vocabulary far more often than Freely, which attributes to the self-reflexive nature of the text and reminds the reader of the technical aspects of storytelling. However, freely does not include any items of this category, instead she uses more daily expressions to mean them, which also violates the emphasis on the storylike perception of life presented by the ST. That is to say, while Gün Freely stays invisible, freely is quite visible for this matter. Nevertheless, neither of the TTs addresses domestication or foreignisation considering the translations of the linguistic items eliciting storytelling in a technical manner.

(4) One more contribution of the linguistic element 'hikâyeci' as 'storyteller' in TL is that it signals the metatextual nature of the text by pointing out the stories inside other stories and by reminding the reader of the technical matters of storytelling.

References

Abrams, M.H. (1999). *A Glossary of Literary Terms***.** Seventh Edition, Heinle & Heinle, USA.

Abrams, M.H & Harpham, G.G. (2005). *A Glossary of Literary Terms*. Tenth Edition, Wadsworth Cengage Learning, Boston.

Çıraklı, M. Zeki (2015). *Anlatıbilim Kuramsal Okumalar.* 1. Baskı, Hece Yayınları, Ankara.

Freely, Maureen (2006a). "Translator's Afterword". *in The Black Book,* Orhan Pamuk (463–466), Vintage International, New York.

_____(2006b). "A Translator's Tale", *World Literature Today***.** 80(6), 30-33.

_____(2010). "How I got lost in translation and found my true calling", https://www.theguardian.com

/books/2010/nov/28/maureen-freely-translation-orhan-pamuk (23.02.2019).

_____(2019). "Orhan Pamuk's Translator Discusses Her Work". http://www.washingtonpost.com/wp-dyn/content/article/2009/03/17/AR2009031701998.html (05.03.2019)

Gün, Güneli (1992). "The Turks are Coming: Deciphering Orhan Pamuk's Black Book". *World Literature Today*, 66(1), 59-63.

McHale, Brian (1987). *Postmodernist Fiction***.** Routledge, London and New York.

Moran, Berna (2016). *Türk Romanına Eleştirel Bir Bakış 3*. İletişim, İstanbul.

Munday, Jeremy (2008), *Introducing translation studies: Theories and applications*. 2nd edition, Routledge, London, NewYork.

_____(Ed.). (2009). "Key Concepts", *The Routledge Studies***.** 1st edition, Routledge, New York.

Pamuk, Orhan (1990). *Kara Kitap***.** 32. Baskı, İletişim Yayınları, İstanbul.

_____(1994). *The Black Book***.** (Translator Güneli Gün), Farrar, Straus, and Giroux, New York.

_____(2001). *Saf ve Düşünceli Romancı***.** 1st Ed., İletişim Yayınları, İstanbul.

_____(2006). *The Black Book***.** (Translator Maureen Freely), Vintage International, New York.

_____(2010). *Manzaradan Parçalar*. 1st Ed., İletişim Yayıncılık, İstanbul.

Rimmon Kenan, Shlomith (2002). *Narrative Fiction: Contemporary Poetics*. 2nd Ed., Routledge Press, London.

Schjoldager, Anne (2010). *Understanding Translation***.** Aarhus: Academica.

Toury, Gideon (1981). "Translated Literature: System, Norm, Performance Toward a TT-Oriented Approach to Literary Translation". *Poetics Today*, 2(4), 9-27.

_____(1985). "A Rationale for Descriptive Translation Studies.", *in* Theo Hermans (Ed.), *In The Manipulation of Literature*. (16-41), Croom Helm, London.

_____(1995). *Desciriptive Translation Studies and Beyond***.** 1st Ed., John Benjamins, Amsterdam/Philadelphia.

Türkkan, Sevinç (2010). "Orhan Pamuk's Kara Kitap: (British) Reception vs. (American) Translation". *Making Connection*, 11(2), 39-58.

Yaprak, Tahsin (2012). *Postmodernizmin Orhan Pamuk'un Romanlarındaki Yansımaları***.** Unpublished Master's Thesis, Adıyaman Üniversitesi-Sosyal Bilimler Enstitüsü.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Role of Instructors at Teaching Turkish Centers in the Internationalization Process at Turkey

Ayşegül Takkaç Tulgar
Atatürk University
aysegultakkac@hotmail.com

Abstract

Teaching Turkish Centers hold a critical place in hosting and uniting international students coming from a number of different countries. Besides providing language education, these Centers also offer a glocal atmosphere where international students can meet the local students. As the foremost agents in this educational and interactional process, language instructors' shoulder serious responsibility to establish and maintain an environment of effective instruction and communication. Setting out from this view, this qualitative study aimed to examine the perceptions of language instructors at a Teaching Turkish Center in Turkey as regards their role in the internationalization process. The participants were eight language instructors with 2-10 years of professional experience in teaching Turkish to international students. The data were collected through open-ended questions. The content analysis of the data revealed that the instructors considered their role in the internationalization process as of great significance since they were mostly the agents with whom international students were in direct contact. They also referred to the responsibility to be effective role models representing a particular culture in order to encourage international students to engage themselves further with the local culture and to share their cultural peculiarities. The participants concluded that they, besides being language instructors, were the representatives of Turkish culture and they were expected to form a bridge between the local citizens and international students.

Keywords: Teaching Turkish Center, internationalization, glocalization, international students

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Student Engagement in EFL Classroom: Silence as a Form of Classroom Participation

Ayşenur Kör
Karadeniz Technical University
74aysenur@gmail.com

Öznur Semiz
Karadeniz Technical University
oznursemiz@ktu.edu.tr

Bios

Ayşenur Kör works as a research assistant at Department of English Language and Literature in Gumushane University. She is studying Applied Linguistics Master Program at Karadeniz Technical University.

Öznur Semiz is an assistant professor at the Department of Western Languages and Literature at KaradenizTechnical University, Trabzon, Turkey.

Abstract

Silence in classroom is mostly considered to be a negative and undesirable behavior of students. Teachers want their students to take part in the ongoing communication and activities in the classroom since student engagement is among the best predictors of learning and development. In fact, recent research has suggested a relationship between silence and learning, seeing it as a means of communication. The present study aims to investigate the perceptions of a group of EFL students about why they remain silent in the classroom and the relationship between silence and their learning. To this end, a questionnaire was distributed among 150 EFL undergraduate students which addressed several variables concerning the classroom engagement styles of students. The study concludes that an understanding of the meanings of silence in classroom may change a teacher's perspective and help them redefine participation in classrooms to include silence.

Keywords: participation, silence, perception, engagement styles

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Perceptions of Pre-service Teachers Attending Teaching Turkish to Foreign Learners Certificate Program

Bahadır Gücüyeter
Atatürk University
bahadir@atauni.edu.tr

Ayşegül Takkaç Tulgar
Atatürk University
atakkac@atauni.edu.tr

Bios

Bahadır Gücüyeter is an associate professor at Turkish Language and Literature Department. He completed his Master thesis in 2002, PhD. dissertation in 2009 and became an associate professor in 2014 at Atatürk University. His research interests are contemporary Turkish dialects, teaching Turkish to foreign learners and Turkish Language and Literature education.

Ayşegül Takkaç Tulgar is an assistant professor at English Language Teaching Department at Atatürk University. Her research interests are glocalization in language education, pragmatics and teaching Turkish to foreign learners.

Abstract

The globalization of the world encourages world-citizens to learn different languages for various purposes. Turkish language has also taken its unique place in this language learning movement. Therefore, teaching Turkish to foreign learners has become an area receiving growing attention. Existing research has focused on different topics ranging from teaching skills to the experiences of language learners and instructors. However, there is scarcity in research examining the effectiveness of certificate programs in Teaching Turkish to Foreign Learners. This study, therefore, aims to investigate the perceptions of a group of pre-service teachers attending this certificate program. The effectiveness of the theoretical and practical components of the program in terms of providing an outlook to the participants is reported. In the light of the results, some pedagogical implications are suggested.

Keywords: Teaching Turkish to foreign learners, certificate programs, pre-service teachers.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Radical Feminist Echoes: Judith Thompson's *The Crackwalker* and *Lion in the Streets*

Belgin Bağırlar
Aydın Adnan Menderes University
belgin.bagirlar@adu.edu.tr

Bio

Belgin Bağırlar, assistant professor, is currently working at the Department of English Language Teaching at Aydın Adnan Menderes University. After she got her MA and PhD on English Language and Literature, she started to work at Giresun University in 2014. In 2018, her book, *Socio-Political and Ethical Issues in Martin Crimp's Major Staged Plays*, was published. Her primary fields of interest include Contemporary British/ Turkish Drama and Contemporary literature.

Abstract

The aim of this study is to examine the role of women's bodies in two of contemporary Canadian playwright Judith Thompson's works *The Crackwalker* (1981) and *Lion in the Streets* (1992) through the lens of the radical feminism of, in particular, Kate Millet and Shulamith Firestone. Thomson, who has left a lasting impression upon Canadian theatre through her rather influential and avant-garde style, explores in both works the relationship between women and men there within the patriarchal system. In *The Crackwalker*, Thompson wanders through the themes of marriage, sexuality, and friendship through the characters of Theresa, Alan, Sandy, and Joe, both in relation to themselves and to one another. Theresa marries Alan and is forced to give in to his desire to become a father. Sandy, who is married to Joe, has spent too much of her relationship submitting to his abuse. *Lion in the Streets* focuses on the themes of male-female and family interrelationships, as well as of murder, this time through ghost of the character of Isobel, who was raped and killed. In the play, Thompson shows us women who are cheated and how men belittle women in order to satisfy themselves. In neither play does Thompson make room for the picture-perfect married couple. What is more, she goes as far as to portray how the institution of marriage, to one extent or another, eats away at women's bodies [there within the patriarchal framework] to the point that they ever so slowly become consumed.

Keywords: Radical Feminism, Judith Thompson, *The Crackwalker, Lion in the Streets*

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Father-Son Dynamic in Simon Stephen's *Fatherland*

Belgin Bağırlar
Aydın Adnan Menderes University
belgin.bagirlar@adu.edu.tr

Abstract

This study aims to probe, in depth, the father-son dynamic between the characters of the avant-garde contemporary English playwright Simon Stephen's *Fatherland* (2017). The theme of the relationship between father and son has been visited and re-visited in many British plays and novels since the 19th century. This study in particular will be framed within the viewpoints of psychologists such as Michael Lamb and Charlie Lewis, who are both known for their research on the role of the father in a child's social development. The characters of Fatherland are all adult and male: Scott, Karl, and Simon, in doing preparation work for a television show on fatherhood, want to find inspiration in real stories and thus ultimately, they decide to incorporate those stories in their program. In doing so, they interview their friends, asking them to reminisce their fathers and fatherhood. Each character, thus, has different experiences, and in sharing those experiences, also reveal pieces of themselves as well. Whist some act towards their children as their own fathers had acted towards them, others instead find themselves acting to the contrary. In this sense, Stephen skillfully awakens his audience's sense of awareness towards this father-son interrelationship by approaching it from various vantage points.

Keywords: Simon Stephen, *Fatherland*, father-son relationship, Michael Lamb, Charlie Lewis

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Self-image of Sabahattin Ali in his Letters and Poems

Betül Köseoğlu
Karadeniz Technical University
betulkseoglu@gmail.com

Bio

Betül Köseoğlu works as an English Language Teacher for two years at MONE. She is also an MA student at Karadeniz Technical University in the Department of Foreign Languages and Literature, Applied Linguistics. She got her BA degree from Department of Foreign Language Education (ELT), Middle East Technical University in 2017. She is interested in Foreign Languages and Discourse Analysis.

Abstract

Other than his well-known novels, Sabahattin Ali became prominent in Turkish literature with his stories, poems and letters and is appreciated by the readers with his influential manner of telling. The characters in his works have unforgettable portraits and inner world images. In this paper, we will investigate the self-image of Sabahattin Ali especially in his letters and poems, in which he uses first person narration and where we can see the reflections on his real identity not of a fiction character. The study investigates how Sabahattin Ali views himself to his beloved and later his family in his letters, how he represents his stance to the readers and his way of thinking especially about himself in his poems.

Keywords: Sabahattin Ali, self-image, self-reflection

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Developing Response in Language Education

Betül Küçükosman
Karadeniz Technical University
betulkucukosman@hotmail.com

Bio

Betül Küçükosman graduated from English Language and Literature and Psychological Counselling Departments at Istanbul University. She is doing MA in Applied Linguistics at Karadeniz Technical University.

Abstract

The study aims to focus on Samed Behrengi's short story, The Little Black Fish from a Longian perspective. It is stressed by Michael N. Long for both language and literature teaching it is crucial for students to develop responses either in spoken or written discourse. Long develops a detailed lesson plan in his article A Feeling for Language. By means of taking Behrengi's allegorical short story, it will be introduced to the readers how to come up with a proper analysis of a text. The steps of creating right mental attitude toward the text will start with set induction referring to asking series of questions varying according to the level of learners. Presentation of the text to the students will begin with low order questions as a step for developing response to the text. The study will include different teaching methods that can be used while analyzing a text such as group discussion and summarizing. The study will provide an example to see how the teacher can contribute to the learners' testing the dimensions of word and creating a feeling for language.

Keywords: Language, literature, response, close reading, textual analysis

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Post-Apocalyptic Time Reversal and Human Psychology in *The Drowned World* by J.G. Ballard

Bülent Cercis Tanrıtanır
Van Yüzüncü Yıl University
bctanritanir@gmail.com

Ayşegül Sider
Van Yüzüncü Yıl University
ysglsdr@hotmail.com

Bio

Bülent Cercis Tanrıtanır is teaching as Associate Professor at the Department of English Language and Literature, Van Yüzüncü Yıl University. He studied early American novel for PhD (Late Eighteens and Early Nineteens). Some of his publications include: "Moral and Ethical Messages in Early American Novels: The Power of Sympathy, The Coquette and Charlotte Temple and Lucy Temple" (1999), *Language Origin Theories*. *Epistolary Narrative in Hannah Webster Foster, Sarah and Angelina Weld Grimke and Alice Walker* (2011), *Ayın Öteki Yüzü* (The Other Side of the Moon) (2017) *Techno-Political Paranoia in George Orwell and Thomas Pynchon* (2018). He is currently concentrated on women studies, Eco Literature and Dystopic/Utopic Fiction. He is a Fulbrighter and an Asat member.

Abstract

The Drowned World, the first of J.G. Ballard's novels, as the very name emphasizes, tells the story of the human and the Earth after a series of catastrophic events and depicts the city of London and the rest of the world as submerged. J.G. Ballard (James Graham Ballard) avoids establishing fault in climate change even supports the idea that these catastrophic disasters happen to humanity not by humanity and consequently human being tries to get used to the upheavals in the new order. In other words, the difference between *The Drowned World* and the most other post-apocalyptic works lays in the detail that the main character has no rebellious attitude towards the catastrophies and chaos that are the natural results of melting of the ice-caps unlike the rest of the population who migrates to colder part of the Earth. Ballard who is against idolizing of technology in science- fiction writing gives his own response to climate upheavals by making analogy of a pre-human age. Environment turns into Triassic age with high temperature, giant leaves plants, and a large number of reptiles including iguanas. With the help of this metaphor, this paper argues that writer gives the impression that human being moves backwards in geophysical time due to inundation and searches a meaning of their existence in a world they don't belong to.

Key Words: Climate Change, Disaster, New Order, Psychology, Time.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Full Text

Introduction

"The hills tell one another, and the listening
Valleys hear; all our longing eyes are turn'd
Up to thy bright pavilions: issue forth
And let thy holy feet visit our clime!"

The verses of William Blake, put down on paper for the sake of glorifying the spring, emerging from the deep enthusiasm arising out of being closely involved with the nature, belong to the Romantic era whose writers glorified the beauty and the uniqueness of the nature and the earth we live in. Beginning through the end of the 18th century, this movement that William Wordsworth describes as "the spontaneous overflow of powerful feeling recollected in tranquility" tells a lot about the emotions of human being evoked by the beauty of the nature. Underlying its core, Pastoral tradition, telling the story of returning from the cities to the rural and dates back to Antique Alexandria and one of the fundamental types of poetry in Europe in Renaissance Period, has played an important role today's ecological world-view.

In the 20th and 21st century, with the accelerating technological advancements, medicine and science, thereby the increase in the human life span gives rise to reaching the consumption of the sources to extreme points. People break with the nature and all the work has been done by the machines. The outcomes of the harm that human being does on earth and nature by polluting them take much time to come to the light but in the long term it has an irrevocable effect on the Earth. Cheryll Glotfelty (2009), one of the leading figures of ecocriticism, asserts "either we change our ways or we face global catastrophe, destroying much beauty and exterminating countless fellow species in our headlong race to apocalypse" (p. 10). These damages that the Earth faces and the ecological issues have become the main point of the many literary works. Being the writer of *Silent Spring*, which is accepted as the masterpiece of the modern environmentalist movement making enduring impression on readers, Rachel Carson defends the idea that nature and literature shouldn't be regarded as completely separate concepts, on the contrary these two concepts have a huge impact on each other. Eco fiction plays a crucial part in literature since ecological subjects of the very genre touch the common controversial issues of the present time. While some writers like Rachel Carson handle the issue in their work from more realistic point of view, the other writers such as J.G. Ballard raise the bar to higher level.

Climate, apocalyptic or post-apocalyptic fiction are only some of the branches of Eco fiction if we resemble Eco fiction to an enormous tree. Anthropogenic environmental problems caused by humans' irresponsible actions toward nature to a large extend find its place as a focal point in climate and apocalyptic fiction. Although natural disaster has always been an undeniable fact in human and earth history, it would not be wrong to argue that the results of anthropogenic issues have recently come into the surface. So, Eco fiction aims to raise awareness and help find solution to natural and environmental disasters and anticipates the effects of all the creatures, regardless human or non-human, on each other. As a post-apocalyptic novel, *The Drowned World* narrates the story of the submerged world because of melting of the ice-caps resulting from solar flares. Even though the disasters in *The Drowned World* are not anthropogenic, J.G. Ballard describes a prophetic consequence of the human evil acts toward nature. Actually, what Ballard did is to imply that Earth goes backward to the pre-human time in geological sense after all the catastrophic event occurred in the Earth. Displaying the human being as caught in a trap in the reptile dominated, hotter and inundated world similar to Triassic age, Ballard doesn't skip to show the feelings and search for meaning of the human in a new order. This paper is going to explore writer's analogy with prehistoric age surprisingly containing human existence and human's psychology in a post-apocalyptic world.

Eco fiction, Post-apocalyptic Fiction

J.G. Ballard had committed the novel to paper long ago before global warming was identified by climate scientists. He wrote his cli-fi (climate fiction) novels in the early 1960s when even the term "global warming" wasn't coined by Wallace Broeker (1975) and global warming issue was not a prominent subject in the popular press. Environmental problems such as global warming (increase the level of CO2 in the atmosphere); disappearing of the forests; extinction of the species; the contamination of the water with the chemicals; rapid decrease in water resource; pollution of the seas by petrol; radiation hazards resulting from the thermo-nuclear power station; loss of soil by erosion; toxic effects of industrial waste; the expansion of the cities subversively; rise of the genetically modified foods; dangerous pesticides; seasonal abnormalities; rise of the sea level; melting icecaps; extreme consumption of energy sources; failures in food chain are just some of the natural habitat threatening factors for Serpil Opperman (2012).She defends the idea that even one tiny harm to any piece of ecosystem entails a risk of collapsing the whole system, gives details about the birth of ecocriticism and argues ecocriticism is completely about reading the literary and cultural texts from an ecological perspective (Oppermann, 2012) Ecocriticism analyzes the social and cultural effects of disrupted ecological balance in the socio-cultural context. How the relationship between the living creatures or inorganic matters is presented in the literary texts is the main concern of ecocriticism. It is important to include the non-human to this theory because human or non-human are constitutive elements of the nature and the Earth. When we approach the theory by including all the elements in nature, ecocriticism leads us the theory of deep ecology that tries to shatter the idea that humankind is the center of the earth. Greg Garrard (2012) argues the fact that there is an intrinsic value in nature and while superficial approaches value nature from a pragmatist point of view and defends that it should be protected for the benefit of humankind, deep ecology demands intrinsic value of nature to be acknowledged. Glen A. Love argues the idea that the reason why the literary world ignored all the environmental issue for a long-time period is the anthropocentric world view toward nature (1990, p. 204). Gaining another dimension with the advancement of capitalism and Christian religious interpretation, in homocentric view, human beings believe that everything, except himself, should be used for the benefit of human, otherwise all the other beings have no worth at all. By this way, human beings have taken the role of destructiveness by acting as exploitive and barbarous in the stage of earth.

All the topics mentioned above are actually synoptic of the main characteristic of the Eco fiction; climate and apocalyptic fiction. As a post-apocalyptic work, in *The Drowned World*, the writer draws a picture of how an after-catastrophic world looks like and how humans react it. The geophysical upheavals which change the Earth's climate take effects some sixty or seventy years earlier. "A series of violent and prolonged solar storms lasting several years caused by a sudden instability in the Sun had enlarged the Van Allen belts and diminished the Earth's gravitational hold upon the outer layers of the ionosphere" (Ballard, 2013, p. 22). Correspondingly, Earth's barrier against the attacks of solar radiation gets thinner and thinner and temperature began to rise continually. Having already a high temperature, tropical areas become uninhabitable, so the entire human population migrated north or south from temperatures of a hundred and thirty-forty degrees (55-60 Celsius); temperate regions become tropical. It is asserted that with the direction of United Nation, "the colonization began of the Antarctic plateau and of the northern borders of the Canadian and Russian continents" (Ballard, 2013, p. 23). When the temperature raises steadily all around the world, the inevitable consequence of the world getting hotter is the melting polar ice-caps. This circumstance results in extreme rise of the sea levels by transforming the cities inundated. Instead of human population most of the world, amphibian and reptile forms adapt perfectly to the aquatic life in the lagoons and swamps. Birth of a child is an extreme rare incident in largely submerged world. "The genealogical tree of mankind was systematically pruning itself, apparently moving backwards in time, and a point might ultimately be reached where a second Adam and Eve found themselves alone in e new Eden" (Ballard, 2013, p. 24). From the very first pages of the novel, Ballard gives the clues of his prehistoric age metaphor by setting several resemblances congruent with especially Triassic period.

Like a Prehistoric Time

Robert Kerans, the main character in the story, is the manager of a biological testing station under the direction of United Nations, monitoring the changes in the flora and fauna in an uninhabitable city, called London before, seems like tropical jungle. The story is launched with the main lagoon they live in the unsubmerged parts of the huge magnificent multi-storey buildings which once were bank, hotel or city hall by transporting themselves with some patrol boats or any other vessels. We are introduced how Kerans feels about the drastic change in climate through his conversation with Dr. Bodkin, Kerans' assistant and colleague, and the one "enunciate the new psychological realities overtaking" (Brigg), and the writer's close analogy with the uterine experience and new drowned world as well as natural selection in the nature:

> The last three years, Robert, you and I have examined something like five thousand species in the animal kingdom, seen literary tens of thousands of new plant varieties. Everywhere the same pattern has unfolded, countless mutations completely transforming the organisms to adapt them for survival in the new environment. It's curious thing that although we've carefully catalogued the backward journeys of so many plants and animals, we've ignored the most important creature on this planet. (Ballard, 2013, p. 45)

Here Bodkin refers to the prehistoric ages when the reptiles were dominant on the planet just as in the story. He implies that the process of ages can be reversible because the climate change gives the ground, already made feel itself through a new psychology with the humans especially Kerans'. Ballard also makes use of analogy of amnionic corridor to present to moving backwards in geophysical time.

In the novel, we find out that the omniscient narrator uses the Triassic period analogy while mentioning the present time. The environment is predisposed to make this comparison between geological periods. During the Triassic period which starts approximately two hundred and forty-eight million years ago and ends one hundred ninety-nine million years ago, the world was pretty temperate and there were no icecaps either in Arctic or Antarctic. And if we went back in time, we would encounter the giant ferns and warm-blooded reptiles in the South as in the novel. The characters move back and forward through the giant fern trees with their boats and we witness that their passageways are full of animals as if animals prevail. "An immense profusion of animal life filled the creeks and canals: water-snakes coiled themselves among the crushed palisades of the water-logged bamboo groves, colonies of bats erupted out of the green tunnels like clouds of exploding soot iguanas sat motionlessly on the shaded cornices like stone sphinxes" (Ballard, 2013, p. 58). Accordingly, we find out that characters complain about Triassic sun that forces them to use air-conditioner all the time while they are in their chambers.

At the beginning of the novel Kerans stays at a suite room in Ritz Hotel surrounded by some luxury items such as excellent air-conditioning, silk shirts and a full bar. His everyday activities are displayed including daily dialogues and dealing with his co-workers Bodkins, Riggs and Beatrice. Colonel Riggs and his soldier have a military mission that is picking up anyone who intends to live in the gigantic swamps and forests. Beatrice is "an exotic eccentric who chooses to remain in London rather than seek safety in Greenland" (Brigg). Umberto Rossi (1994) tells about how humans react to climatic upheavals, "the climate returns to Triassic conditions, reptiles dominate Earth once again, the characters' consciousness descends the spinal levels toward a pre-human age" (p. 5). "Environmental change mysteriously triggers psychic change" (Firsching 7) and narrative progress flora and fauna and the human psychology itself began to revert towards pre-historic ages. From the first chapter, we see the nightmares of the characters including Kerans, Hardman or Beatrice. They try to search for meaning in their repetitive nightmares through talking with Bodkin. In Kerans' dreams, he sees the burning image of Triassic sun with giant reptiles and subliminal drumming in his ears with the image of his own death. These dreams open the door of the new realities for him and the other members of the testing station. Actually 'death and birth' is the central metaphor in the book (Firsching, 1985, p. 7). Kerans' and other repetitive nightmares are described by Bodkin as the biological memory of the pre-human period and subconscious inheritance that is million years old. Bodkin says,

> Is it only the external landscape which is altering? How often recently most of us have had the feeling of déjà vu, of having seen all this before, in fact of remembering these swamps and lagoons all too well.

> However selective the conscious mind may be, most biological memories are unpleasant ones, echoes of danger and terror…And how else can you explain the universal but completely groundless loathing of the spider…Or the equally surprising –in view of their comparative rarity- hatred of snakes and reptiles? Simply because we all carry within us a submerged memory of the time when the giant spiders were lethal, and when the reptiles were the planet's dominant life form. (46)

Ballard has placed Bodkins prelude to the topic of collective unconsciousness and the cellular genetic code that makes us go back through geophysical time by re-entering amniotic corridor. He resembles the psychoanalysis restoring the traumatic cases by disclose the repressed materials by diving into our archeopsychic past and reveal the ancient taboos or impulses hibernating for ages.

The one who first succumbs the ancient drive is Hardman, the helicopter pilot on the mission, who has jungle nightmares, too. Hardman escapes from the base towards South in the jungle. While the others including Kerans, Colonel Riggs and some soldier search for the escapee by military helicopter, Kerans realizes soon that they are making a mistake by looking for the North and directs the team to the South, which is a foreshadowing deliberately placed by the writer to give hint that Kerans himself has some intentions subconsciously and looks for re-birth in the new order. After a long pursuit, they find him but Hardman manages to escape to the flaming sun. In order to find meaning in the new order, he simply returns his natural habitat that calls him for ages via his subconscious inheritance. After a while a white man called Strangman with his group of looters arrives to the base. His interest is to plunder of the drowned cities like a pirate and collect all the precious work of art or items belonging to the drowned civilizations. Arrival of Strangman irritates Kerans from the first moment. Actually, Strangman re-creates for Kerans the vanished urban civilization. Strangman "is the representative, in varying degrees, of the greed, the lust for power, and the fascination with technology characteristic of 20th century civilization" (Firsching, 1985, p.8). Strangman's attempt to loot London disturbs the process of psychic transformation of Kerans by colliding with his new value system. We witness the evolution of materialistic, self-seeker values of modern civilization because climate change has rendered those urban values meaningless. While the most of the population migrates to the rather cold polar regions, Kerans and his fellows refuse to go as they know that the old system is dying. For instance, the reader can't find any meaningful relationship in the book including Beatrice and Kerans or Bodkin and Kerans. We expect to see a sparkle of intimacy between them but writer disappoints the reader because all the characters in the novel are isolated and self- containment like insect preparing to undergo metamorphosis. Being ignorant towards each other, characters' isolation is growing more and more as the story proceed.

The climax of the story, through the closing chapters of the book, is Kerans' escape from Strangman. Having constructed a dam on a lagoon and pumps out Leicester Square, Strangman captivates Kerans under the sun for long days, Strangman forces him to wear dead alligator heads during this time and transforms him into really prehistoric creature. Kerans who yields his drives and dreams escapes into the tropical jungle after he explodes the dikes that Strangman constructed. Although Strangman wounds him, Kerans descents into the jungle with a triumph of the new order even if he knows he is going to die in the jungle. "Kerans course seems suicidal. Yet Ballard has argued that in a novel like *The Drowned World* the hero is the only one who is pursuing a meaningful course of action" (Rossi, 1994, p. 8). Clearly Ballard implies one must die to reborn in the new order.

At the end Kerans left the lagoon and entered the jungle like "a second Adam searching for the forgotten paradise of the reborn Sun" (Ballard, 2013, p. 192).

Conclusion

Through his escape the writer implies the reader that his journey into jungle actually is a backward movement of consciousness. At the end of *The Drowned World*, we witness the definite divorce between humans and city life and "between human being as biological entity and civilization" (Rossi, 1994, p. 5). Ballard doesn't desire the reader to seek for meaning in the Keran's action. On the contrary, "his stories can be considered as irrational world-view" which suggests that humankind, society and perhaps the universe itself are not fundamentally rational. And irrational view promotes the questioning or deserting the conventional norms

and values while challenging the objective reality that scientist or writers unambiguously report. The writer also searches the meaning of existence with the acts of Kerans and others by emphasizing the dark, irrational, pessimist side of human and his society.

References

Ballard, J. G. (2013). *The Drowned World*. New York: Liveright Pub.

Brigg, P. (n.d.). *The Drowned World*. Retrieved October 10, 2017, from http://www.jgballard.ca/criticism/jgb_drowned_world.html This article was originally published in the 1979 Survey of Science Fiction Literature, ed. Frank N. Magill, (Salem Press, Englewood Cliffs, Cal.) in 4 volspp. 634-638

Clarke, J. (2013). Reading ClimatenChange in J.G. Ballard. *Critical Survey*, *25*(2), 7-21. Retrieved from http://www.jstor.org/stable/42751031

Glotfelty, C., &Fromm, H. (2009). *The ecocriticism reader: Landmarks in literary ecology*. Athens, Ga: University of Georgia Press.

Garrard, G. (2012). *Ecocriticism*. New York: Routledge.

Ketterer, D. (1971). New Worlds for Old: The Apocalyptic Imagination, Science Fiction, and American Literature. *Mosaic: A Journal for the Interdisciplinary Study of Literature*, *5*(1), 37-57. Retrieved from http://www.jstor.org/stable/24776362

Lorenz J. Firsching, & R. M. P. (1985). J.G. Ballard's Ambiguous Apocalypse (L'apocalypse ambiguë de J.G. Ballard). *Science Fiction Studies*, *12*(3), 297-310. Retrieved from http://www.jstor.org/stable/4239704

Love, G. (1990). Revaluing Nature: Toward An Ecological Criticism. *Western American Literature*, *25*(3), 201-215. Retrieved from http://www.jstor.org/stable/43020652

McCarthy, P. (1997). Allusions in Ballard's "TheDrowned World". *Science Fiction Studies*, *24* (2), 302-310. Retrieved from http://www.jstor.org/stable/4240613

Oppermann, S. (2012). *Ekoeleştiri: Çevre ve Edebiyat*. Kızılay, Ankara: Phoenix.

Rossi, U. & R. M. P. (1994). Images from the Disaster Area: An Apocalyptic Reading of Urban Landscapes in Ballard's "The Drowned World" and "Hello America". *Science Fiction Studies*,*21*(1), 81-97. Retrieved from http://www.jstor.org/stable/4240309

Wagar, W. (1991). J.G. Ballard and the Transvaluation of Utopia (J.G. Ballard et la transvaluation de l'utopie). *Science Fiction Studies*, *18*(1), 53-70. Retrieved from http://www.jstor.org/stable/4240030

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Ethnicity and Language Boundaries - An Empirical Study based on Hui People in Huhhot, Inner Mongolia

Cheng Guo
Hong Kong Polytechnic University
guocheng4136@gmail.com

Bio

Guo Cheng is a linguistic student from Hong Kong Polytechnic University. His research interest is sociolinguistics and ethnic minorities in China.

Abstract

Hui people is an ethnic minority in China with a blood tie from Muslim Middle East. They are recognized as a solely Chinese-speaking nationality in China. However, their ethnic identities could still be revealed by certain specific linguistic phenomena (e.g. Arabic/Persian code mixing in Chinese dialogue, special language taboos, a series of specific business jargons, etc.). In order to explore the ethnical identity of Hui and its relationship to language boundaries, this paper presents an empirical study of narratives collected from Hui people living in Huhhot, Inner Mongolia. The finding suggests a great pragmatic difference of Hui people with a wide range of corresponding Hui identities. As Avital Feuer (2008) once said, the language attrition is proportional to identity attrition. Different proportion of "Chineseness" and "Muslimness" among Hui people contribute to the ingroup language discrepancy and identity crisis. The result of this paper could partly reflect the fading of old, boundary-based ethnicity and the raise of new, imagination-based ethnicity in China.

Key words: Hui people, Linguistic boundaries, imagination-based ethnicity

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

On Angela Carter's Subversive Panorama: The Carteresque and Intertextuality

Çelik Ekmekçi
Bartın University
celikekmekci@bartin.edu.tr

Bio

Çelik Ekmekçi received his Doctoral Degree with his dissertation entitled "Body Politics in Angela Carter's Works" from İstanbul Aydın University, Department of English Language and Literature in 2018. He received his M.A. degree in English Language and Literature at Pamukkale University with his thesis "Science Fictional Parody as a Postmodernist Trope in Douglas Adams' Serial Novels "The Hitchhiker's Guide to The Galaxy" in 2012. At present, he is working as an Asst. Prof. Dr. at Bartın University in the Department of Translation Studies.

Abstract

It is explicit that Angela Carter uses subversive narrative techniques and qualities in establishing her demythologising and (de)philosophising panorama, which is intentionally named 'The Carteresque', in producing her groundbreaking works. In providing this, Carter uses major narrative qualities such as magic realism, intertextuality, fetishism and grotesque respectively. It is on this basis that Carter's view point of feminism has paved the way for her subversive politics and her autonomous narrative qualities are shaped accordingly. This study will explore "Intertextuality" as one of the major Carterian literary ways of expressions and clarify Carter's politics of intertextuality with its theoretical background.

Keywords: Angela Carter, the Carteresque, Intertextuality.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Gaps, Ambiguities and Inconsistencies in Julian Barnes' *The Sense of An Ending*

Derya Akgöz
Karadeniz Technical University
derya.00497@gmail.com

Bio

Derya Akgöz is a student at Karadeniz Technical University, Deparment of English Language and Literature. She loves attending academic sittings to develop your academic career in advance. Derya is one of the author of the paper entitled ' *'Exploring the Relationship between Learning Strategies and Learning Achievement with the Mediating Role of Extrinsic and Intrinsic Motivation"* at 5th KTUDELL Student Conference (18 May 2016) and the unique author of the paper entitled "*The Sense of Modernism in Kew Gardens by Virginia Woolf"* at 7th NALANS Conference (15 May 2018).

Abstract

This study explores the gaps, ambiguities and inconsistencies in the shadow of the theory of reader-response in Julian Barnes's The Sense of an Ending. The thesis is going to analyze the meanings of those concepts with the help of the examples in this short fiction. While reading The Sense of an Ending one can realize and think that there is only one point of view for all of the stories its told and there is no variety of comments, ideas or etc. Barnes presents the cases in only our protoganist's point of view and there is no such evidence to confirm whether it's true or not. Throughout the reading, there are many images, descriptions and ideas developed the clarity of evidence in the context of reader-response. Thus, this thesis holds some basic questions; Are there any gaps, ambiguities and inconsistencies in this short fiction? Do you think our protagonist character is reliable? At the end of the novel, does our protagonist forgive himself for the things he did throughout his life or not? Therefore, this paper firstly examines the reliability in the context of gaps, ambiguities and inconsistencies. Secondly, it examines the reader-response theory based on this work. Lastly, it examines the salvation of the characters' mind throughout the novel. At the end of this paper, we may leave comment on this work through the help of our main theory of reader-response. This paper shows that the gaps, ambiguities and inconsistencies and their effects on this short fiction.

Key Words: reader-response theory, gap, ambiguity, inconsistency, point of view, The Sense of an Ending, Julian Barnes

Full Text

Postmodernism is used as a definition after modernism and is carried out with the problematization of the basic concepts and perspectives of modern thought and culture, and even with their negation. In the field of theory, it has started as the signs of new forms of culture in fields such as architecture, philosophy, literature, fine arts, which define a series of cultural constructs that are alleged to break away from modernist art forms and practices. Many critics and scholars find it best to define postmodern literature with a popular literary style that precedes it: modernism. Postmodern literary styles and ideas, in many ways, serve to discuss, reverse, mock and reject the principles of modernist literature. For example, in a chaotic world, rather than following a standardized modernist literary quest for meaning, postmodern literature tends to avoid the tendency to make a meaningful sense of time. Postmodern novel, story or poetry is often presented as a means of modernist literary quest. Thomas Pynchon's postmodern novel is a perfect example of this. In this novel, the hero's quest for knowledge and understanding ultimately leads to confusion and a lack of clear understanding of the resulting

events. Barnes states in an radio programme that: [t]here is a wide range of language games and time-space integration. Postmodern literature reveals that there are back links. Based on previously written texts, new texts are produced. Both inquiry and response search are seen together. Also essential to the postmodern attitude is a ubiquitous pessimism – a consistent lack of faith in human nature as capable of poignancy or true meaning. Barnes exhibit himself as a hidden voice of postmodernizm and he explains himself in an interview:'Yes, I think there is probably a pervasive melancholy in a lot of what I write. I think that this partly comes from the objective assessment of the human condition, the inevitability of extinction – and also from an objective look at how many people's lives turn out and how rarely achievement matches intention. And I recognize such pessimism in the sorts of English writer whom I like and admire[…]'(4).

Postmodernism emerges by rejecting the view that modernism with universal values that must be accepted by all without questioning. According to an postmodern author, life is a game. A novel that transforms life into a fiction is a game in the game. The author tends to make his individuality dominant. A single issue is not given from a single point of view; versatile, multicultural, different point of view novels are written. Instead of inte grity, fragmentation is prominent both in terms of individuals and personalities and in terms of events. The concrete reality is intertwined with abstract reality (Dalton 2008). Julian Barnes is one of the member of the generation of British postmodernist writer. Dalton underlines that "[i]n order to understand Barnes's novels, we need context. Barnes has been categorized as a postmodernist, and an exploration of what, exactly, that term contains is a useful point to begin a discussion of how his texts function" (2).

In traditional works sometimes reader can be ignored but in the area or readings everyone knows that readers play an important role for contributing to the works. Ghandeari states that "[b]ut actually a text is written to be read and therefore the reader has a vital role in completing a text and giving it a new identity through the reading process he experiences. The reader has an active interaction with the written words which ultimately created the literary text"(1). In this study I will work on the theory of reader response and I will try to find gaps, ambiguities and inconsistencies in this short fiction, *The Sense of an Ending* by Julian Barnes. In this chapter include three part. In the first part, effects of reader-response theory on the works of literature especially our novel *The Sense of an Ending*. Then, the second part will focus on memory, truth and self-depiction. Lastly, the last part of this chapter will focus on aging and salvation.

The theory of reader response gives the reader an important role for the works and give a chance to complete or make contributions to the work. Reader response theory appeared in 1970s and gained the name a distinct critical movement. There are many supporters of this movement including Kenneth Burke, Wayne Booth, Stanley Fish, Louise Rosenblatt, and Walker Gibson. As Darma states that [a]lthough these thinkers disagree on many of the features of reader response criticism, they agree that reader response criticism should pay attention to the areas of psychology, history, and sociology. In so doing, these critics make reading an interdisciplinary activity. They also weaken notions of "expert readers," for reader response criticism adheres to the principle that everyday readers can produce, if not "right" interpretations, then at least interpretations that make sense for them (1).

In this part, I will try to show all of the inconsistencies, gaps and ambiguities which the story included and how those effect Tony's life throughout this short fiction. In this phase, gaps, ambiguities and inconsistencies of the story, he tries to forgive himself from his past mistakes and shortcomings. Through all those features, we are going to try to understand Tony's mind and feelings. In the following part, first we will analyze the gaps, ambiguities and inconsistencies and then results of them for this short fiction and the life of our protoganist, Tony Webster.

As we mentioned before, *The Sense of an Ending* begins with a "bright inner wrist ve and a series of discrete images ending in cold bath water behind a locked door - all memories of Tony Webster, the narrator and hero. Tony says he doesn't understand his time well, even though he's formed and shaped him. But I understood that you started your story with him about starting his school days. The novel presents memory as a subject of the corrupting power of self-deception, and the novel represents history as side-visible, as it is subject to rewriting,

interpretation and misinterpretation. The novel says that the past can only be accessed through narrative ("*The Sense of an Ending* Summary" par.1).

Gaps are one of the matters which is highlighted in this short fiction. It is one of the important and central word that I will focus in this study rather than other topics; time, aging, salvation and etc. Since it is important word for my thesis, we should know the meaning of this word and importance of this word for human beings. Cambridge Dictionary defines gap as "something that is missing from a situation" (639).

In our postmodernist aspect, gap means that an opening situation that there is no certain ending, truth, aspect and therefore we will try to find out gaps in this short fiction and understand the hidden meaning under them. As we remember, Barnes is one of the postmodernist writers in literature, so we can easily find the features of this genre in this fiction. Such as: [a]t assembly one morning, the headmaster, in the sombre voice he kept for expulsions and catastrophic sporting defeats, announced that he was the bearer of grievous news, namely that Robson of the Science Sixth had passed away during the weekend. Over a susurrus of awed mutterings, he told us that Robson had been cut down in the flower of youth, that his demise was a loss to the whole school, and that we would all be symbolically present at the funeral. Everything, in fact, except what we wanted to know: how, and why, and if it turned out to be murder, by whom (Barnes 28).

One morning, the speaker said that Science Sixth Robson had died over the weekend. The boys were almost offended: Robson was not creative, indifferent to art, not offensive, but now he made a name for himself. Children's reaction to Robson's suicide is portrayed as a self-absorbing, even despicable thing: instead of trying to imagine or empathize with Robson, they use suicide as a lure for their own abstract and even competitive theories. There is a big gap in here: Robson has just died and the school was talking about his death. Why robson died? There is no information about Robson in the further chapters of this short fiction. This case was left uncompleted by the author and also there is no information or mention about Robson from that on.

On the other hand, while the time Tony is telling memories with his best friends, he started to give the news about the death of Robson but why? There is no backward and forward information about Robson and also we could not get an answer about this news. Due to the fact that there is a big gap in there, the case of Robson remains same. "There was no mention of disease, a bicycling accident or a gas explosion, and a few days later rumour (a.k.a. Brown of the Maths Sixth) supplied what the authorities couldn't, or wouldn't. Robson had got his girlfriend pregnant, hanged himself in the attic, and not been found for two days" (Barnes 29).

Even, "A few days later, Mathematics Sixth, Brown told his boyfriend that Robson impregnated his girlfriend and because of hung it in the attic. As for his suicide note, which according to rumour (Brown again) read "Sorry, Mum," we felt that it had missed a powerful educative opportunity"(Barnes 30). They discussed how they knew how to do it and wondered how your girlfriend was. According to Camus, Adrian said suicide was the only real, basic philosophical question. Ultimately, they decided that Robson was non-philosophical, insecure, and said that his suicide note was only rumored to say I'm sorry, Mother.("Philosophy vs. Reality" par 2). As I said before the case of Robson is a big gap in this work, his death suddenly appeared and author left this case to the top. No one knows how Robson died and what is the reason under this death. On the other hand, whether Robson did wrong thing and he felt sorry so he got a suicide and left the letter to his mum written in "sorry mum" or because of getting suicide left the letter to his mum written in "sorry mum". Also again we could not get an answer about this topic.

Tony returns to various points of the story, especially Adrian's definition, because he faces the question of whether it is really possible to safely know what happenedin the past. In the high school scene, Adrian uses his latest suicide to explain what classmate Robson meant: anyway, there are plenty of uncertainties about Robson's death, and the passage of time will only create more uncertainty - what makes future generations impossible. In making this argument, Adrian assumes that eyewitnesses should always be trusted more than secondary sources, while Old Joe Hunt says that sometimes the attendees can reach a more accurate account of the past rather than being asked ("History, Narrative and Truth" par.3).

"We took photographes through the end of the noon and Veronica requested taking a photo in which all of the friends of Tony should be seen" (Barnes 36). Veronica asked him to retreat with his friends on Trafalgar Square. Forty years later, Tony re-examines this photo to look for answers. He wondered why Veronica wore no heels at all, and if there was a way to think of someone's attention the other way round: he still thought that her actions were not always instinctive, manipulative, but when they came out. Not always sure if he will help him now to know what to do or decide. Tony, who has returned to the painting and to his memory this evening, is struggling with the fact that he cannot understand or remember, and in addition has never understood Veronica for the first time.

On the other hand, Veronica suddenly asked to Tony take a photo and said everybody of his friends should be seen but why Veronica wanted such a thing? Does she prove something to someone through this way or this is just a normal thing for Veronica? We could not get an direct answer for Veronica, her thoughts and feelings. We could not understand Veronica completely through our critical reading process and we can just comment on the events of her.

"When I came down for breakfast, only Mrs. Ford was around. The others had gone for a walk, Veronica having assured everyone that I would want to sleep" (Barnes 57). Tony remembers that he was invited to spend the weekend with his parents in Veronica's Chislehurst. "He brought in a big bag and Veronica's father-in-law with his beer-smelling, red-faced, fellow father said ridicilous things about the bag. In the car, his father pointed to St.Michael, the Café Royal, and other sights, and Tony wasn't sure if he wanted to answer or not. At home, he noticed the heavy brightness of the furniture and the exaggerated potted plant. Veronica's father took him to a loft room and said he could pee in the small basin (connected to the plumbing) at night; Tony couldn't tell if he was a jockey man, or the lower class was acting like a jerk. Tony's most vivid memory of the weekend is so disturbed that he is always constipated. Veronica vaguely remembers when he first withdrew his family and judged him along with the others; After dinner, he remembers the clumsy debate of current events against television news"(*The Sense of an Ending* Summary par 27). In a novel, Veronica thought he could sneak into the floor at night, but he didn't. Hovewer, as critical readers, we can ask ourselves why Veronica said such a thing which Tony wanted to sleep in the bed till the noon to his family? Veronica must hide something from Tony and because of this she can say such a thing. Also Tony ask himself and could not get an answer about this case. Because there is no information exchange about this topic. Also we have never known through our reading process and also could not get an answer.

"The top one contained a brief note from Alex. "Dear Tony," it read, "Adrian died. He killed himself. I rang your mother, who says she doesn't know where you are" (Barnes 93). When Tony got home, his mother made him dinner, then she gave him his letter. On top of the accident was a letter from Alex saying that Adrian had killed him.

Alex called his mother and said he didn't know where he was. "I'm sorry, young man" Tony's father said, looking completely wrong for Tony; After a pause, his mother asked if it was because he was too smart. Not wanting to respond, Tony opened his second letter, saying that Alex did Adrian efficiently and left a record of the causes. Alex think that they could meet and talk. After a short time Tony spent in the United States, there is a sudden turn around about the reality of the most deceptive species. Tony's parents, who had never fully appeared in the narrative, seem to be unfriendly, especially with him, who cannot help him understand how Adrian killed himself. However, the immediate effect of his suicide is that he puts Alex into the life of Tony. On the other hand, another challenging attitude is that in the beginning of the novel, when Tony learned that his ex-girlfriend Veronica started to go out with Adrian, said there is no problem for him and claimed that he did not answer their letter which was about their relationship. However, when the time the letter came to Tony about the death of Adrian, Tony started to feel guilty and as critical readers we felt also but we could not find the reason but after a little time Tony revealed himself and started to tell he wrote a letter to them with bad words and wished both of them would die. For the reason that the letter came to Tony, he started to feel guilty and decided to talk with his friends.

On the other hand, in that point as critical readers, we started to think that Is Tony realiable narrator or not? And also why Tony said such a liet o us? Does Tony trick himself or he tried to trick us? But also we have to trust Tony, because there is no source of information about the cases, characters and other things related to the text. There is only one point of view in the text is the Tony's point of view so we have to trust, there is no chance for us. Tony's narratives, as adolescent Adrian says, tell him that Tony has said more about his own past, prejudices and desires – "the historian's history ".

Nevertheless, even Tony's final revelations were never clearly confirmed. Refusing to connect open ends, the novel means that even in the absence of clear answers, people cannot help a story - meaning, a climax, and *"sense of an ending ".* Part of the growth that the novel proposes is to learn to live with the uncertainties of historical narrative - to acknowledge that what we call history is indeed our interpretation, and that accepting affects future historical change ("History, Narrative ad Truth" par 5).

Another important element for our text and topic and we also mentioned that is ambiguity. Ambiguity means that there are two meanings for one word that there can be found in this novella. Since it is difficult to remember all the details in past, our protoganist character, Tony Webster, find himself a big ambiguous. Moreover, as we said before Barnes mainly related with people's mind, feelings and thoughts rather than the certain truths so it is possible that human beings can treat conveniently. "People remember single elements from the past, simple events and sensory details, which they organise, synthesise and process in many other different ways" (Barnes 9). Remembering all of the details from the past is impossible for human beings, human create their own past for the things they forgot. As a result of that amguities and gaps appeared, and they organize their memories for making coherence their past.

"She paused, poured herself a cup of tea, broke another egg into the pan, leant back against a dr esser stacked with plates, and said "Don't let Veronica get away with too much" (Barnes 58). On Saturday, Tony came for breakfast, but everyone else went for a walk except for Ford who is Veronica's mother. For this reason, Tony got annoyed and finally asked if he lived here for a long time. When he was cooking eggs in a frying pan, he said not to let Veronica escape too much before someone had broken it.

He wasn't sure what he would respond to: he finally smiled and said that they had lived here for ten years. He laid eggs on Tony's plate and threw the hot fry pan into the wet sink, he started laughing in the water and steam on the water. In this point, our novel *The Sense of an Ending* indirectly criticizes the idea that a chain of responsibility is too long to hand over the crime to only one person. Although Tony cannot separate his friend's suicide motives or Sarah Ford's pregnancy for one reason, both are shown to assume responsibility. Even so, accepting this fact alone does not necessarily lead to any stringency or redemption. Tony's relationship with his past remains because the last page of his novel notes is a ursuz restless usu subject of inevitable regret, because, unlike memory, history is only going in one direction ("Responsibility, Agency, and Guilt" par 5).

Inconsistencies can be found when people try to make bridge from past to present as we found. How often do we tell our own life story? How often do we adjust, embellish, make sly cuts? And the longer life goes on, the fewer are those around to challenge our account, to remind us that our life is not our life, merely the story we have told about our life. Told to others, but—mainly—to ourselves." (Barnes 97). As Barnes said in his short fiction, people create their own past to deceive themselves or escape from the past memories which they do not want to remember therefore in that time inconsistencies appeared. Moreover, *The Sense of an Ending* also means that living according to this idea - the causes and effects of which are hopelessly shaken - allows people to refrain from taking responsibility for their actions. For example, Tony tries to avoid personal responsibility by continuing to live without mixing anyone's hair; to have a good career in art management, to get married, then to be with his ex-wife, to get a divorce and to be with old friends.

However, one aspect of Tony's adoption of mediocrity is that his novel, his blindness to his own aency: Tony, who is cruel to Veronica and over-dependent on his ex-wife, influences other people and is responsible for his suffering despite his claims. opposite(Responsibility, Agency, and Guilt, par 4).

"-bathwater long gone cold behind a locked door. This last isn't something I actually saw, but what you end up remembering isn't always the same as what you have witnessed"(Barnes 10). Tony described his own memories as mentioned before and ambiguity appeared. He is on the way of searching his self-identity when he comes to an end of his life. He (un) consciously tries to hide the facts by excusing his memories' instability due to some factors such as time, aging and changing perspective. However, truths always find ways to be seen by those people who ignored them. Therefore, one day Tony encounters with new evidences which are reverse his memories and narration and he reviews his memories again and again to make his self identity explicit. In Tony's case, he and Adrian wonder if it is possible for Adrian to commit suicide, as well as Sarah Ford's secret to Tony and his surrounding, his school days, his visit to Veronica's house, or the letter he sent. He also wonders if changing one of his past decisions or actions can really change everything that follows. Although the novel implies that ultimately these questions are impossible to answer, it also shows that denying the personal responsibility of his actions is pure and destructive for others. Assuming that networks of crime are spread over a wide and remote area, it ultimately justifies people's rejection of their own responsibility for the pain and suffering caused by others. So living with the burden of guilt is the only mature way to deal with the actions and mistakes of the past ("Responsibility, Agency, and Guilt" par 1)

"The letter was indeed from Veronica's mother; it was brief and, to my surprise, not in the least accusatory. She was sorry to hear we had broken up, and sure I would find someone more suitable. But she didn't appear to mean this in the sense that I was a scoundrel who deserved someone of equally low moral character. Rather, she implied the opposite: that I was well out of things, and she hoped the best for me. I wish I'd kept that letter, because it would have been proof, corroboration"(Barnes 78).

A letter from a law firm now reveals a letter he received in a long white envelope: On the ownership of Mrs. Sarah Ford (the deceased), writes Tony 500 pounds and two documents left. After answering the necessary legal details, he sits down and tries to remember that weekend at Chislehurst forty years ago. He can't remember anything else as difficult as possible, manipulated by Mrs. Ford's daughter (and she is comforted by her husband and her son): why does she want to apologize so expensive? Tony opens the first document to read a letter from Mrs. Ford. Adrian said that he always thought he should be the one who was attached to him because he was always talking in a warm manner. He isn't exactly sure of his reasons, but I'm sorry and well for how his family treated him years ago. In a public opinion, he believed that Adrian's last months of life were happy. The second document is missing: a lawyer (attorney) says that Mrs Ford still has a daughter. Throughout the novel, Tony's exploration of what he calls "verification" his interest in discovering the means of writing and imagining history for evidence that confirms or denies the past's own memory. For example, the fact that Veronica burned Adrian's diary (what Tony was trying to read) - at least he told Tony - meant that Tony could no longer know the "truth about what happened years ago relying on Adrian's own words.

But the novel asks the question of whether the reading of Adrian's testimony really gives Tony the certainty he wants, because his testimony will only be a partial version of the past, a subjective version ("*The Sense of an Ending* Summary", par 5). "History is that certainty produced at the point where the imperfections of memory meet the inadequacies of documentation"(Barnes 113). As it is mentioned before Barnes's short fiction *The Sense of an Ending* mainly focuses on the characters' mind, feelings, his efforst to make salvation from his past mistakes and today's decisions of him.

The Sense of an Ending offers to subject itself to the corrupt power of deception; The novel is also subject to rewriting, interpretation and misinterpretation and therefore represents history as combustible. The Roman is a pastor, meanwhile, a ruler, a ruler, a man who goes back to the past: although history may seem much more and more objective than human memory, it is presented in this novel until it is unbalanced, ambiguous and fully expressed. On the other hand, again in the context of the truth of history and reliability of Tony's memories, we can give some specific example; Tony's Old Joe Hunt adorns scenes from his historic class. Colin comes forward that history is merely an endless repetition; Tony is eagerly here as historic lies of victories; Eventually, Adrian is called a definite certification date, which resulted in inadequate documentation of insufficient memory (he referred to a fabricated historian named Patrick Lagrange - perhaps I told Tony that he was mistakenly written about it). These definitions of competitive history, even if Tony and his friends have learned that they have

mastered the facts about the past, have been impossible to accept here ("Responsibility, Agency, and Guilty" par 2).

The Sense of an Ending which is one of the most famous work of Julian Barnes mainly deals with the memories of protagonist character Tony Webster. Instead of dealing with the certain truths, Barnes examines the inner voice of the characters and also leaves some gaps, ambiguities and inconsistencies in his fictions. Tony Webster is an old retired man and has question about his memories throughout the novel beacuse of lacking of evidence to justify them. There are many images, descriptions and situation in the novel to be created or remembered by Webster and we as critical readers have difficulty since there is no other point of view rather than Webster's. Moreover, forty years later, he tends to be revived in memory. Although, his memories were uneven, fragmented and deformed, he insists on trusting his own memories. Because, unless the facts are revealed, there is no way to get information from others. After learning the facts of one of the witnesses of her life, Veronica realizes that his memories are not reliable, as no record or evidence has been given by her ex-girlfriend. Throughout the novel, because of his Webster always tries to hide something from his friends and also himself. Later, I tried to explain in the discussion part, gaps, ambiguities and inconsistencies as key words for this study and their effects on this fiction in the context of realiablity of our protagonist, Tony Webster. Therefore, throughout this study I try to explore what are the gaps, ambiguities and inconsistency we can face and effects of them on Tony Webster.

References

"Julian Barnes World Literature Analysis." Enotes. Enotes.com, n.d. Web. 15 Apr. 2019. https://www.enotes.com/topics/julian-barnes/critical-essays/analysis-2

"Memory, Manipulation, and Self-Deception." Litcharts. Litcharts.com, n.d. Web. 16 Apr. https://www.litcharts.com/lit/the-sense-of-an-ending/themes/memory-manipulation-and-self-deception

"Speak, Memory: 'An Ending' That Uncovers The Past." National Public Radio. Npr.com,

2011. Web. 18 Apr. 2019. https://www.npr.org/2011/11/19/142468838/speak-memory-an-ending-that-uncovers-the-past

Barnes, Julian. *The Sense of an Ending.* İstanbul. Kırkoğlu, S. Rıfat,2011.

Dalton, Abigail G. (2008). *"Julian Barnes and the Postmodern Problem of Truth."* PDF File.

Mitchell, Diana. (1993). *"Reader Response Theory: Some Practical Applications for the High School Literature Classroom,"*Language Arts Journal of Michigan: 9: (1), Article 6

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

What does the Rhetoric of Emotion Say about Narrative Gaps? A Cognitive Reading of Andreï Makine's *The Life of an Unknown Man* (2009)

Diana Mistreanu
University of Luxembourg/Université Paris-Est
diana.mistreanu@uni.lu

Bio

Diana Mistreanu is a doctoral researcher in cognitive literary studies at the University of Luxembourg and at Université Paris-Est. She is working under the joint supervision of Prof. Freyermuth and Prof. Ton-That, and her dissertation consists of a cognitive reading of the works of the contemporary Franco-Russian author Andreï Makine. She has published a number of articles on Andreï Makine's oeuvre, as well as on Pierre Michon and José Saramago. She is also a literary translator, as well as the founder and moderator of the University of Luxembourg's reading club, "Lecteurs d'hiver", which hosts weekly meetings on classical and contemporary fiction.

Abstract

Although discussed in a wide range of disciplines, from literary criticism to stylistics, narratology, philosophy and aesthetics, the meaning and function of narrative gaps in literary analysis and interpretation is still a subject of debate. Indeed, questions related to the way in which we "read between the lines", fill the ellipses and make sense of what is not said explicitly in a text have preoccupied numerous scholars, who used notions such as the hermeneutic circle or, more recently, the theory of mind, in their attempt of modelling the interaction between narrative gaps and the reader's mind. Drawing on cutting-edge research in cognitive psychology and neuroscience, our paper proposes an innovative way of interpreting ellipses by asking if and how the textual representation of the characters'emotions can be used to make assumptions about the pieces on information that are missing in the text. Thus, using Lisa Feldmann Barrett's theory of constructed emotion, we will examine Andreï Makine's novel *The Life of An Unknown Man* – an engaging yet cognitively-demanding book, defined, like the integrality of the Franco-Russian author's oeuvre, by the frequent use of narrative ellipses. Our paper aims to show that when the rhetoric of emotions is sufficiently explicit, it can be used to make inferences about the storyworld.

Keywords: narrative gaps, ellipsis, theory of constructed emotion, theory of mind, Andreï Makine, cognitive literary studies

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Semiotic Versions of the Concept "Homeland" in the Verbal Speech of Fereydanian Georgians

Diana Anphimiadi & Maia Barikhashvili &Elene Napireli
Ivane Javakhishvili Tbilisi State University, Arn. Chikobava Institute of Linguistics
Diana@saba.com.ge

Bios

Diana Anphimiadi– Poetess, writer, linguist, pedagogue, graduated from Ivane Javakhishvili State University with specialty of Georgian languages, master's degree – General Linguistics. She works on her PhD in the same university regarding comparativistics and corpus linguistic. Actively collaborates with educational and literature periodic. She has spouse and one son. She is an author of 5 poetry collections, two prosaic books and one children's book. She researches Georgian gastronomy, gastro-linguistic, culinary and ethnic culture, works in the educational field, writes articles regarding school and inclusive education.

Elene Napireli currently works at Ivane Javakhishvili Tbilisi State University, Arn. Chikobava Institute of Linguistics.

Maia Barikhashvili has been working at Arnold Chiqobava's Institute of linguistics since 2006.

Abstract

Fereydan is a Georgian linguistic island in central Iran. In XVII century, on Shah Abbas's initiative, several stages of resettlement from Georgia to Iran were implemented. For several centuries the Georgian community maintained the Georgian language and memories about their lost homeland in other linguistic and ethnic environment. In addition to processing Fereydanian textual material, as well as finding and studying new texts, we research a number of social or linguistic aspects of the narrative that is a peculiarity of a specific social group and is also included in the universal system. One of such peculiarities is the concept of homeland that is found in the Fereydanian verbal speech. We have identified the following paradigm of metaphorical concepts – Georgia, the homeland: home, the land of the covenant, graves of the ancestors, the tear of a heart, a mother, a magical place to be reached by walking under the rainbow, an amazing country seen in the dreams, elixir of immortality, a mother tongue, a fireside, blood, the country that is always waiting for you, lost connection and love. It is noteworthy that these concepts are familiar, universal metaphors for the diasporas created during the migrations of the different periods. If we discuss migrational processes in general, we may see these concepts as a reflection of common cultural thinking.

Keywords: Fereydan, Homeland, Metaphor.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Le Moscovite d'Henri Troyat : enjeux identitaires

Djebli Safa
Université de Tébessa
safadjebli@gmail.com

Goudjil Kahina
Université de Tébessa
Kahina.goudjil@gmail.com

Abstract

Henri Troyat, écrivain français d'origine russe (de son vrai nom Lev Aslanovitch Tarassov) né à Moscou en 1911, était venu en France vers 1917 à l'âge de six ans avec sa famille. Très jeune, il parlait déjà aisément les deux langues : le français et le russe. Il a fait ses études primaires, secondaires et universitaires en France. Sa Licence en droit lui assure le poste d'un rédacteur à la préfecture de la Seine. Romancier et chroniqueur du XXème siècle, il devint célèbre en gagnant le prix Goncourt en 1938 avec *l'Araignée*. Il contribua entre autres à plusieurs romans cycles : *La Lumière des Justes*, *Le Moscovite*, *Les Eygletièrs*, etc. Bien que le nombre de ses productions et leurs richesse littéraires soit considérable, il est inconnu de la plupart des étudiants, (23 biographies et 35 romans, dont la dernière : *La Traque* est datée de 2006). La recherche prendra comme corpus, un roman divisé en trois parties, le genre du roman qu'on appelle roman-cycle, intitulé : *Le Moscovite*, publié en 1974 chez les éditions Flammarion :

1- La première partie : *Le Moscovite.*
2- La deuxième partie : *Les désordres secrets.*
3- La troisième partie : *Les feux du matin.*

Le roman raconte les conséquences de la guerre de 1812 entre la France et la Russie sur un individu appartenant - de deux façons différentes -au deux pays ; la question de double identité, du regard d'autrui et l'appartenance socio-politique constituent les pierres angulaires de cette fiction. Toutes les directions et les décisions prises par le personnage durant tout le déroulement de la fiction, ont été orientées par son cœur.

Mots Clés : Moscovite, double identité, conflits, enjeux.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Discrepancy in Turkish Translation of *Time Regulation Institute*

Eda Yelda Astar
Karadeniz Technical University
eda.astar@hotmail.de

Betül Turgut
Karadeniz Technical University
betultrgut@gmail.com

Bios

Betül Turgut got into the department of English language and Literature in Karadeniz Technical University in 2015.

Eda Yelda Astar studies at Karadeniz Technical University at the department of English Language and Literature in Trabzon.

Abstract

This paper attempts to read the translated version of Ahmet Hamdi Tanpınar's Time Regulation Institute by Ahmet Ender Gürol with a focus on analysing the issues of untranslatibility, cultural adaptation which consists of foreignisation and domestication formed between two different audience and loss of meaning arising from this cultural difference in the translation of Time Regulation Institute. It also intends to show how the possible feeling of foreignness encountered by the target audience upon reading the translated version can be reduced through the use of various translation techniques and strategies. This present article intends to analyse the discrepancy which occurs during the process of translation of literary texts based on some examples from Ender Gürol's translation.

Keywords: Translation, Untranslatibility, Cultural adaptation, Foreignisation and domestication, Loss of meaning.

Elena Paymakova
RUDN University
e.paymakova@gmail.com

Galina O. Lukyanova
RUDN University

O.B. Maximova

Bio

Elena Paymakova has been teaching English at the Faculty of Foreign Languages at the Peoples' Friendship University of Russia (RUDN University) for 20 years. The sphere of academic interests is English Lexicology, History of the English Language, Methods of Teaching Languages.

Abstract

The main research interest of the authors of the article is focused on the problem of improvement of students' speech skills at English newspaper classes. The authors analyze the experience of other teachers and share their own experience. Special attention is paid to the tasks which enable teachers to develop students' creative abilities. According to the authors, the task of practical mastering the English political vocabulary requires the search for ways to improve both oral and written skills. The methodological literature covers a number of issues related to the work on the expansion of students' vocabulary. It should be emphasized that skills and abilities of work with newspaper articles are necessary for students' future professional activity. Thus, students have initial motivation, and in the process of training it is increased through the use of methods of communicative and practical nature.The main goals and objectives of the study are to single out the stages of working on the English political vocabulary; to offer various methods aimed at students' mastering it. In accordance with the set goals and objectives, there were used such scientific methods as analysis, classification, description. The conclusions made in the work are of great practical importance. The use of the offered methods encourages students' creative initiative which makes the process of mastering speech skills more productive and expands students' ideas of their capabilities.

Keywords: The Humanities, speech skills, skills development, mastering vocabulary, active vocabulary.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

A Stylistic Keyword Analysis of Repetition in Samuel Beckett's *Come and Go*[3]

Elif Aydın Yazıcı
Karadeniz Technical University
elifayazici@gmail.com

Mustafa Zeki Çıraklı
Karadeniz Technical University
European Narratology Network (ENN)
mzcirakli@gmail.com

Bio

Elif Aydın Yazıcı started her university education in 2004 at Karadeniz Technical University and graduated from the Department of English Language and Literature in 2009. She is the student of MA in Applied Linguistics, KTU. After working as an English instructor in a private university for three years, she currently works as an instructor at Gebze Technical University.

Abstract

Beckett's *Come and Go* is a representative dramatic text exploring the suffering of the modern man questioning identity and existence. This study aims to investigate the language of Beckett in his *Come and Go* in terms of the functions of repetition as a common stylistic device. While focusing on the writer's linguistic preferences, the study explores repetitive verbal indicators within the absurdist context. The study focuses on how a specific linguistic choice of the author serves to voice his intended motives through the discourse to represent the profound change after the modern turn at the threshold of the eventual loss of meaning. The study uses corpus analysis and the results are presented in tables containing keywords in accordance with their frequencies. The study shows that the findings are in conformity with the motif of repetition and pause observed in Beckett's other plays. The study concludes that the employment of repetition, one of the Beckett's stylistic preferences, has a function to reveal how life is meaningless for Beckett's characters and how this pointlessness drives characters into a suffering and an identity search.

Keywords: Beckett, Repetition, Stylistics, Corpus Analysis, Keywords

Full Text

Introduction

Samuel Beckett is an absurdist playwright exploring senselessness through dramatic discourse and dialogue production. Esslin states that absurdist authors "strive to express [the] sense of senselessness of the human condition and the inadequacy of the rational approach by the open abandonment of rational devices and discursive thought" (1973: 6). Beckett and his works have become the focus of interest among the scholars,

[3] This paper, including revisions and new discussions, is based on a relevant section from the research carried out as part of the following MA study: Yazıcı, Elif Aydın. "A Stylistic Analysis of Repetitions in Samuel Beckett's Selected Works: Endgame, Come And Go, The Unnamable". Supervised by M. Z. Çıraklı, Karadeniz Technical University, Trabzon, Turkey, June 2019.

philosophers and students studying literature because of the fact that they are distinguish in terms of both content and form. Additionally, numerous books which deal with the themes such as suffering, pointlessness, loss of faith and psychological collapse of modern man have been written on his works. Being an absurdist writer who broke the traditional writing rules, it comes as no surprise that his works have been a research topic.

Despite the books and articles devoted to the analysis of his work in terms of thematically and philosophically, there are few studies conducted on Beckett's style using corpus analysis. Afeefa's (1994) PhD thesis *The Absurd Drama A Stylistic Study with Reference to the Plays of Samuel Beckett* can be accepted as the most comprehensible systematic stylistic study on Beckett's works. Afeafe studies the Beckett's language on the basis of Grice's theory of implicature, conversational analysis and Halliday's formal-functional analysis in his plays *Waiting for Godot* and *Endgame*. It includes the overview of stylistics and psychological profile of Beckett in the beginnings, which is followed by the analysis of Beckett's writing style in terms of characterization, themes, vocabulary choice of Beckett to touch upon the certain themes with the samples from his plays. According to Afeefa (1994: 140): "Beckett consistently uses particular stylistic variables in his canon. A brief glance at the themes that run through his woks, his choice of vocabulary, his use of grammatical structures gives an indication of how he experiential function of language worked for him." Afeefa (194: 140) concludes her study as follows: "It is quite evident from his works that he is concerned with the way language works. It is not as though he is trying to convey a "failure" of language. He wants to get away from a system of language which is worn out."

Connor foregrounds the significance of repetition in Beckett's absurd texts with reference to Derrida and Deleuze. In his book *Samuel Beckett: Repetition, Theory and Text*, he explores the function of repetition in Beckett's early fictions and recent drama texts. Besides, Kennedy (1989) and Oppenhein (2004) deals with the Beckett's art as a whole from a similar perspective but Connor focuses on the repetition and devotes a more remarkable space to the issue. Connor (1988: 15) states that

> Repetition in Beckett's work does not just involve the mirroring or duplication of situation, incident, and character. From the beginning, repetition has been the dominating principle of his language; repetition of words, of sounds, of phrases, of syntactical and grammatical forms. And as the consciousness of language as a distorting or constricting force tightens its hold on Beckett […] so repetition seems to become more and more necessary in his work […]. [Where] repetition begins as a supplementary feature of language, secondary to and derived from the uniqueness of particular utterances, it comes to occupy the centre of his work. Repetition comes to be all there is, the only novelty being the variations in the forms of sameness.

In addition to the Connor's book on Beckett's repetition, Gendron's (2008) *Repetition, Difference, and Knowledge in the Work of Samuel Beckett, Jacques Derrida, and Gilles Deleuze* can also be a reference book for the ones researching on how Beckett employs repetition as a means in his works. Gendron (2008: 4) references to an early Greek philosophical thought about the repetition as "after a series of unfolding and apparently transformative cosmic cycles, the Same returns to its initial, undifferentiated state, only to begin again." This point of view is also seen in the dramatic texts of Beckett which display how the characters are pointless as they are aware that the life cycle will repeat itself with its all negative sides. Hence, Beckett's *Come and Go* is a good example to hold a mirror to the suffering of the modern man questioning his own identity and existence. This study aims to investigate the dramatic discourse of Beckett in his *Come and Go* in terms of the functions of repetition as a common stylistic device. While focusing on the writer's linguistic preferences, the study addresses the motives of 'suffering and loneliness' and 'search for an identity and existence' considering the absurd context. The study focuses on how a specific linguistic choice of the author serves to voice his intended motives through the discourse to represent the profound change after the modern turn at the threshold of the eventual loss of meaning.

Methodology: Corpus Stylistics, Keyword, Keyness and Frequency

The previous parts have tried to present the studies on Beckett and his works. This part deals with the stylistic aspect of the current research with the specification of the related terms in the scope of the study.

Semino and Short (2004: i) define corpus stylistics in the following way:

> Corpus Stylistics shows how stylistics, and text/discourse analysis more generally, can benefit from the use of a corpus methodology. The authors' innovative approach results in a more reliable and comprehensive categorization of the forms of speech, writing and thought presentation than has been suggested so far.

make use of computational analysis to base literary studies on a more empirical and objective ground. Ho (2012: 35). Ho (2011: 7) also mentions that "corpus linguistics relies on the evidence language usage as collected and analyzed in corpora, and aims to be as objective and as insightful as possible".

Within the framework of corpus analysis, the results of the study will be shown in tables containing the terms "keyword, "keyness" and "frequency in the discussion part. That's why, it entails to define them and clarify what they mean in the scope of the thesis. The number of researchers to have made definitions on these terms does not exceed several. In this field; Scott, Tribble and Bondi are among the ones to have dealt with these terms and who deserve a special reference. According to Bondi and Scott (2010: 1), "The notion of keyword has no well-defined meaning in language studies. The definition of a "word" as such may be seen as problematic in modern linguistics", and Scott (1996: 53) defines the keywords as "those whose frequency is unusually high in comparison with some norm". Although the term "keyword" sounds like the most important word in a text or passage, it goes further and has some other dimensions. As Sardinha (1999: 2) mentions:

> What is meant by key word is something different from 'important word' because in the program keyness is defined by frequency. Thus, a word will be key if its frequency is either unusually high or unusually low in comparison to a reference corpus.

Similarly, "A key word may be defined as a word which occurs with unusual frequency in a given text. This does not mean high frequency but unusual frequency, by comparison with a reference corpus of some kind" (Scott, 1997: 236). Depending on the quotations above, it can be reached to the point that being a keyword is a text-related issue, and what determines a word whether to be key or not is the comparison of the study corpus with the reference corpus. By taking Scott's explanations ground, Bordet (2017: 4) clarifies this point, "Mike Scott explores the implications of the concept of keyness for corpus-based studies, positing that keyness is not language dependent, but text dependent". According to Scott and Tribble (2006: 55-56), "Keyness is a quality words may have in a given text or set of texts, suggesting that they are important, they reflect what the text is really about, avoiding trivia and insignificant details". For a keyword list, it crucial to lay down a criterion which can be the keyword list generated in accordance with keyness value or with frequency. For this study, frequency of the repeated words has been based for the tables of keywords. This does not mean that keyness values have been disregarded but the main criterion was the frequency of the words. All in all, although there is a close connection among the terms keyword, keyness and frequency, a study is to determine a base for a keyword list. This thesis makes use of a computer program called *AntConc 3.4.3.* and a parameter named Log-likehood to generate the keyword lists in accordance with the frequency means how many times a word is repeated in a text.

For the present study, the pdf forms of the texts were downloaded to a specialized software programme called *AntConc 3.4.3.* and then the tables showing keywords of the texts were prepared. Although the tables also include the keyness value, the criteria to generate the keywords was the frequency not the keyness mainly because the current study deals with the repetition itself. This programme needs a study corpus and a reference corpus to generate the tables so each literary text became the reference corpus for the other one. The following table demonstrates the three corpora of the current study:

Hence, conducting this computer-based application made it possible to have more reliable data, and it also decreases not only time-consuming but also labor intense. For the Corpus Analysis section as discussed above, top 100 repeated words can be illustrated in the tables with their word class categories, yet the play under consideration is shorter than that. The study uses the techniques described by Hunston (2011: 5) into consideration:

> Such techniques range from finding a search term and observing its immediate environments (key-word-in contexts or concordance lines); to calculations of relative frequency to annotation for such categories as word class, grammatical function or semantic class, and frequency calculations based on such categories.

Having discussed the relationship of these words class with the current themes, the study presents a table showing the top 15 keywords in accordance with their frequencies for each literary work, which provides a rationale behind the repetitions in the texts. With the concern of presenting a comprehensive discussion, the study makes use of both qualitative and quantitative methods.

Thus, with the extracts taken from the play, the role of repetition will be revealed through corpus analysis.The findings are presented with tables generated by a corpus analytical tool *AntConc 3.4.3*. The tables including numerical data will be discussed in the corpus analysis section.

Keyword Analysis of *Come and Go* and Repetition

Although the cut-off point was top 100 words for many plays, the same number could not be applied for *Come and Go* which consists of 30 lines only. That is why, each word that was repeated at least three times was included in the following table. While 37 of the total 42 words are seen in the table, 5 of them are excluded as they do not belong to any word class category.

Table 10: Keyword Patterns in *Come and Go*

Word Class	**Verbal Indicators**
Proper Nouns	Flo, Ru, Vi, God
Prepositions	right, in, left, at, back, front, with
Words referring to human body	hand, ear, finger, lips, arms
Verbs	enter, exit, moves, pose, puts, sits, turn, resume, appalled, do, look, whispers,
Pronouns	her, she, they, we, other, each
Nouns	centre, seat, silence

As the table demonstrates, the results are very similar to that of *Endgame*. It shows that although they are two different drama plays of the writer, Beckett uses the advantage of repetitions in both works and this individual stylistic preference serves to the same purpose. Arising from the same reason in *Endgame*, the repetition of proper nouns is not a stylistic indictor in a drama text; therefore, they weren't taken under review. Prepositions as the next word class are related to the thematic content of the play. As stated in the earlier part, the three woman characters named Flo, Ru and Vi sitting on a bench and gossiping change their places one by one continuously with the concern of being in the center, which makes a circle in the play. In this point, the repetition of the prepositions is linked to the motive of searching an existence. Thirdly, the repetition of the words referring body parts function differently from the ones in *Endgame* where they stand for the deformed body parts of the characters and can be associated with a suffering in physical dimension. In *Come and Go*, the repetition of these words do not have a direct relation with the motive of suffering, yet they should be evaluated as a part of this circle. While they change their places one by one and draw a circle, they also follow a ritual by

whispering in another's ear something, clapping and holding their hands at the end. The study suggests that this circle refers to the life itself in the play and it doesn't have a starting and ending point. Within the context of Absurdism, although the modern Man changes his place with the hope of finding a more secure place, the suffering and the feeling of belonging nowhere never abandons him. Therefore, the three women characters in the play represent the modern Man to whom life does not present anything more than suffering.

From the table above, the other section that has a connection with the motives is the noun section. The repetition of *silence* which was dealt with elaborately in section 4.2.3. is one of the common words repeated in Beckett's selected works. In the context of *Come and Go*, the function of this word can be related to the motive of suffering and loneliness. The three characters in the play seem apparently to avoid talking about their past and their secret. Whenever one of whom attempts to say something about it, the dialogue is interrupted by a *silence*. These breaks in such a short play strengthen the possibility that these women characters don't have a pleasant past which is why they keep away from their agonizing memories. While the reoccurrence of *silence* can be seen as an indicator of suffering, the repetition of *centre* and *seat* in this group make a sign for searching for an existence in the play. From the stage movements of the characters who are moving continuously in order to be at the center, it can be mentioned that they are in a struggle for having an existence.

Lastly, verbs group give also some clues about the content and the motives of the play. By its nature, a drama text includes the words *enter* and *exit*, so the repetition of these verbs should be excluded from the analysis. The rest ones including *moves, sit, turn, resume* and *pose* indicate how the characters are always on the move during the play. As stated before, their actions on the stage is repetitive. That's to say, they sit on the right of the bench and then they move to the left one by one, turn their backs and then resume posing again. These verbs should not can'be interpreted separately from the prepositions which also serve to the same motive. Searching for a being and existence is employed by the repetition of these verbs. On the other hand, this category also includes the verbs *appalled* and *whispers.* As it was stated before, the characters whisper something in the other's ear and the things they hear appall them. Neither what they share nor why they are shocked is not expressed directly in the play. However, what the readers can understand is that each character has undergone an unpleasant change and each one has a painful secret concerning her life. This point help readers fell their suffering. In this verb category, only *do* and *look* do not fit the motives that the present study addresses.

Table 11: Top 15 Keywords in accordance with their Frequencies in *Come and Go*

Rank	Frequency	Keyness	Keyword
1	20	215.901	Flo
2	19	205.106	Ru
3	19	205.106	Vi
4	13	9.903	s
5	12	51.904	silence
6	8	29.946	right
7	7	3.531	not
8	6	28.982	hand

9	6	24.923	her
10	6	0.575	in
11	6	26.251	left
12	4	2.621	at
13	4	18.355	hands
14	4	13.799	she
15	4	0.216	they

When the first three key words are excluded from the table as they are proper nouns, *silence* is the most frequent word and it has also the highest keyness value. As the function of *silence* is discussed in 4.2.3., the repetition of this word goes parallel with the motive of loneliness and suffering. In the play, the three characters who have a shared past reunion again after a long time and start to gossip about the changes in their physical appearances and a secret relating to them. In this context, gossiping should not be associated with a negative skill but an exchange of views. However, whenever one of them tends to talk about the details of this secret or change, the dialogue is interrupted by a *silence*, and then they move on the stage. This action is repeated three times in the play as long as each one takes her turn. Avoiding speaking about their past implies their suffering in the course of time.

When one looks into the rest keywords, the dominance of prepositions and parts of body takes the attention. As stated before, *Come and Go* is a play where the characters follow a routine in their actions and draw a circle in which one character whispers in the other's ear something about their tragedy and then leaves her place to the other character who takes her turn then. While repeating this action, they draw a circle on the stage and they join hands at the end. "VI's right hand with RU's right hand, VI's left hand with FLO's left hand, FLO's right hand with RU's left hand, VI's arms being above RU's left arm and FLO's right arm. The Three pairs of clasped hands rest on the three laps. Silence" (Zarrinjooee & Yaghoobi, 2018: 47). The repetition of the prepositions in their repeated movement can be related to the point that the three characters who are not glad with their present situation are in search of an existence in this repetitive cycle.

Lastly, based upon the Table 11, it should be mentioned that the pronouns *she, they, her* and the negation *not* do not suit any thematic content of the play, and they become irrelevant in the scope of this study.

Conclusions

The relationship between repetitions as a Beckett's linguistic preference and the selected motives can be examined in various ways. To obtain the empirical data, computerized text files of works can be compared or a single computarised text-file can be examined. These tables can present class categories and verbal indicators in the texts. Considering Come and Go, it is seen that the text consists of top 15 keywords determined in accordance with the frequencies. In this process of generating keyword tables, the study used the software *AntConc 3.4.3*. In addition to the keyword list and their frequencies, keyness values of these words can also be seen in the tables.

The results of corpus analysis of *Come and Go* indicate a dominance of proper nouns and the words referring to human body. The frequent use of verbs and nouns is common as in the other plays of Beckett. After removing the proper nouns from the table, the most repeated word is *silence* and it has also the highest keyness

value. As explored before, this was *pause* in *Endgame*. Regarding the repetition of *silence* in *Come and Go*, the study argued that it was the way of escaping from facing the past which caused unhappiness and agony to the characters in the play. Whenever one of the three woman characters dare to utter something about the past, the dialogue is interrupted by a silence and they change their topic and stage directions. Other notable words in the list are *righ*t and *left*. The repetition of these words are closely related to the motive of searching for an existence in the play. Although the repetitions of some words were not high in number, they deserved a special mention within the scope of this study in terms of their contributions to the motives. That was the reason why one may not find them in the keyword tables but may see their discussions in the content analysis section. The findings imply that characters follow a static movement on the stage and draw a circle with this movement. They usually move one by one to the left and right in this circle which can be seen as an important pointer to their attempts to be in the center. It can be suggested that there is no center in a circle, which can show that their attempts are pointless. From a broader perspective, it can be concluded that it holds a mirror to the modern man who got lost in life in that historical period.

References

Afeefa, Banu (1994). *The Absurd Drama A Stylistic Study with Reference to the Plays of Samuel Beckett***.** PhD Thesis, The English and Foreign Languages University, Hyderabad -- School of Literary Studies.

Beckett, Samuel (1958). *Endgame***.** Grove Press, London.

_____(1958). *The Unnamable*. Grove Press, London.

_____ (1967). *Come and Go*. The Gresham Press, London.

Bondi, Maria & Scott, Mike (2010). *Keyness in Texts*. John Benjamin Publishing Company, Amsterdam, Philadelphia.

Bordet, Genevieve (2017). "Marina Bondi (dir), Mike Scott (dir), Keyness in Texts". **Asp**, V.71, 1-11.

Camus, Albert. (1979). *The Myth of Sisyphus*. Penguin Classic, Australia.

Connor, Steven (1988). *Samuel Beckett: Repetition, Theory and Text*. The Davies Group, USA.

_____ (2014). *Beckett, Modernism and The Material Imagination*. Cambridge University Press, New York.

Esslin, Martin (1965). *Samuel Beckett A Collection Of Critical Essays*. Prentice-Hall, Inc.

_____ (1973). *The Theatre Of The Absurd*. The Overlook Press, New York.

Gendron, Sarah (2008). *Repetition, Difference, and Knowledge in the Work of Samuel Beckett, Jacques Derrida, and Gilles Deleuze.* Peter Lang, New York.

Ho, Yufang (2011). *Corpus Stylistics in Principles: A Stylistic Exploration of John Fowles' The Magus*. Continuum International Publishing Group.

Hunston, Susan, (2006). *Corpus Linguistics*. Elsevier Ltd.

_____(2011). *Corpus Approaches to Evaluation***.** Taylor & Francis Group, Routledge.

McAuley, G. (1966). "Samuel Beckett's "Come and Go". *Educational Theatre Journal*, 18(4): 439-442.

Oppenheim, Lois (2004). *Palgrave Advances in Samuel Beckett studies*. Palgrave Macmillan, New York.

Sardinha, Berber T. (1999). *Using Keywords in Text Analysis: Practical Aspects***.** Direct Papers 42, 1-9.

Scott, Mike (1996). *WordSmith Tools Manual*, Oxford: Oxford University Press.

_____(1997), "PC analysis of key words - and key key words". *System*, 25(2), 233-45.

Scott, Mike & Tribble, Christopher. (2006). *Textual Patterns, Key words and Corpus Analysis in Language Education*. John Benjamin Publishing Company, Amsterdam, Philadelphia.

Semino, Elena & Short, Mick (2004). *Corpus Stylistics : Speech, Writing and Thought Presentation in a Corpus of English Writing*. Routledge, London.

Zarrinjooee, Bahman & Yaghoobi, Marzieh (2018). "Space, Time and Place in Samuel Beckett's Collected Shorter Plays: That Time, Rockaby, Come and Go, Quad and Cascando". *Advances in Language and Literary Studies*, 9(2), 39-49.

Zyngier, Sonia (2001), **"**Towards a Cultural Approach to Stylistics", *Cauce: Revista de Filologia y su Didactica*, V.24, 365-380.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Effects of Stop Motion Animated Music Videos on Vocabulary Development of EFL

Emine Güzel
Recep Tayyip Erdoğan University
emine.karadeniz@erdogan.edu.tr

Bio

Emine Güzel is an instructor at the School of Foreign Languages at Recep Tayyip Erdoğan University, Rize, Turkey. She is a PhD candidate in the Department of ELT at Hacettepe University, Ankara, Turkey

Abstract

Music videos of English language songs are among the authentic materials widely used by teachers for a number of purposes such as linguistic practice, and for different activities focusing on improving various language skills in English language classrooms. In particular, stop motion animated music videos which are formed by a technique in which sequence of photo frames are played together to give an appearance of movement or action seem to be useful in vocabulary teaching since they combine audio and visual input. Therefore, this quasi-experimental study investigated the effects a stop motion music video on vocabulary development of EFL learners. The participants, 32 EFL students, were introduced new vocabulary items through a stop motion animated music video and their improvement in vocabulary knowledge was measured through pre-tests and post-tests. Following this, the participants' feedback and ideas on the use of stop motion music videos were collected by means of a questionnaire. This study has shown promising effects of stop motion animated music videos on the vocabulary learning and retention of the EFL learners. In addition, the findings of this research indicated useful teaching implications for using stop motion animated music videos in vocabulary teaching.

Keywords: Multimedia, stop motion animation, music videos, vocabulary, EFL

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Çekik Gözlü Masallardan Benzer Kalpler Yaratmak: Asyalı Amerikalı Çocuk Edebiyatı Üzerine Birkaç *Çekik Gözlü* Söz

Eren Alkan
Ege Universitesi
erenalkan.ege@gmail.com

Bio

Eren Alkan earned his B.A. and M.A. in the Department of American Culture and Literature. He has earned his PhD in the same department. He has also pursued his second PhD. in the department of Humanistic Studies in Spain since 2014. He has been working as an English instructor for 10+years.

Özet

Asyalı Amerikalı olmayan pek çok yazar Asyalı Amerikalıları eserlerinde benzer ve asimilatif şekilde yansıtırken, giderek artan bir şekilde Asyalı Amerikalı yazarlar da kendi gruplarının kültürel deneyimlerini temsil eden çocuk hikâyeleri kaleme almaya başlamışlardır. Bu kitaplarda genellikle kültürel olarak çoğulcu temalar işlenir ve Asyalı Amerikalılar olumlu bir şekilde tasvir edilir. Anlatılan olaylar tarihsel olarak doğru, çizilen resimler ise otantiktir. Karakterlerin hepsi ana akım çocuk kitaplarında olduğu gibi sanki aynı geçmişe sahip, aynı evlerden gelmiş ve aynı deneyimleri yaşamış gibi yansıtılmazlar. Etnik çocuk edebiyatı örneklerinin seçiminin ideolojik ve politik paradigmada ve etnik kimliğin kurgulanması açısından okulda, evde ya da kütüphanede kurumsallaşmasında önemli bir yeri vardır. Bu noktada tarihsel bilinç konusunda "masum" olan çocuk okuyucuların nasıl yönlendirileceği kitap seçimlerinin toplumsal algı yaratmadaki gücünü ortaya koyar. Buradan hareketle yetişkin ve çocuk edebiyatının kimlik, asimilasyon, milliyetçilik ve kültürel çoğulculuk konularında tematik benzerlikleri olduğu açıktır ve aileler/öğretmenler tarafından ne tür kitapların okutulduğu/tavsiye edildiği çocuk okuyucuların gelecekteki ideolojik fikirlerini oluşturmada kilit noktadadır. Sözlü edebiyatın ve hikâye anlatıcılığının tüm dünyada evrensel bağlamda öneminin aynı olmasının sırrı belki de bunda yatar: geleneğin dille oluşturulması. Buradan hareketle bu incelemede Taro Yashima'nın *Şemsiye* ve Laurence Yep'in *Ejderha Kanatları* adlı hikâyeleri Asyalı Amerikalıları basmakalıplarla gösteren çocuk edebiyatı örneklerinin aksine ötekileştirme ve model azınlık tek tipleştirmelerinden uzakta, iki kültürlü olmanın zenginliğini anlatarak, evrensel temaları işleyip kültürler arası köprü kurarak ve insan haklarının altını çizerek çocuk okuyucuların eğitimine katkı sağlayan eserler olarak incelenecektir.

Anahtar sözcükler: Çocuk edebiyatı, Çinli-Amerikalı yazarlar, Asyalı-Amerikalı edebiyat.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The (Un)Changing Matters of Citizenship in Theatre and Cinema Adaptations of the Novel *Murtaza*

Esra Dicle
Boğaziçi University
esradicle@gmail.com

Bio

Esra Dicle got graduate, master and phd degrees from Boğaziçi University Turkish Language and Literature Department. Her doctoral thesis was published as a book with the name of *Resmi İdeoloji Sahnede, Kemalist İdeolojinin İnşasında Halkevleri Dönemi Tiyatro Oyunlarının Etkisi* in 2013. Her articles were published in several literature journals on literature theories, narratology, semiotics, ideology-literature relations, modern theatre etc. She worked at Kadir Has University as an instructor between 2003-2008. She has been working at Boğaziçi University as an instructor since 2005. She is also giving lectures on Modern Turkish Theatre in Boğaziçi University or five years**.**

Abstract

Murtaza is one of the most important novels written by Orhan Kemal in 1952. He examines the power-individual relations during the one-party regime by focusing on a watcher who is a statist, loyal to its power, also interprets himself and the outside world by means of the official ideology's point of view. This novel becomes a work item for not only literature but also other areas such as politics, sociology, economy, law etc. This novel is re-writed in other genres also. Orhan Asena, a playwright, adapts this novel to theatre and gives it to State Theatre in 1962, so *Murtaza* be staged firstly at Ankara State Theatre. In 1965, Orhan Kemal scripts the novel and Director Tunç Başaran films it. In 1969, *Murtaza* is adapted to a theatre play second time with the cooperation of Orhan Kemal and Ulvi Uraz, then it is staged at Ulvi Uraz Theatre. After that, Director Ali Özgentürk adapts the novel to script in the name of *The Watcher* in 1985. *Murtaza*, questions the definition of the "acceptable citizen" of the one-party regime, is still a contemporary text in spite of the changing powers during the historical-political period in Turkey. In the power of Democratic Party and the periods of three military coups in 1960, 1971 and 1980, the novel is re-interpreted in different genres and stays current, till even these days. The main purpose of this paper is to find how this important novel is re-interpreted in the different periods of Turkish political history and what are the similarities and distinctions of these interpretations. After all, I want to determine how genre distinctions influences these interpretations. And finally, I will try to explain how the main point of the novel *Murtaza* changed after the interferences of other writers to the text. So, I will focus on three material, the novel *Murtaza,* the theatre play *Murtaza* written by Orhan Kemal and Ulvi Uraz and the film scripted by Ali Özgentürk, *The Watcher.*

Keywords: Power, Citizenship, Genre issues, Orhan Kemal, Murtaza

Full Text

Giriş

Orhan Kemal'in *Murtaza* romanı, 1952 yılında, *Vatan* gazetesinde tefrika edilir. Aynı yıl Varlık Yayınları tarafından basılır. Roman, Orhan Asena tarafından 1962'de tiyatroya, 1965 yılında Recep Ekicigil'in senaryosu, Tunç Başaran'ın yönetmenliğinde, başrollerini Müşfik Kenter ve Ayfer Feray'ın paylaştığı *Bekçi Murtaza* filmiyle sinemaya uyarlanır. Eserin, yazarın eklemeleri ve yeniden yazdığı bölümlerle genişleterek hazırladığı dördüncü baskısı, 1969 yılında Cem Yayınları tarafından yapılır. Roman, Ulvi Uraz ve Orhan

Kemal'in ortak çalışması sonucu *Bekçi Murtaza* adıyla tiyatroya uyarlanır ve Ulvi Uraz Tiyatrosu'nda 19 Eylül 1969'da ilk kez sahnelenir. *Murtaza*, 1986'da *Bekçi* adıyla Işıl Özgentürk senaryosu ve Ali Özgentürk yönetmenliğinde yeniden filme çekilir. *Bekçi,* İran, Alman ve Fransız televizyonlarında gösterilir, Venedik film festivali yarışma bölümüne kabul edilir.

Bir mahalle bekçisinin düşüncelerini, davranış ve yaşam koşullarını sergileyen *Murtaza* romanı, edebiyat eleştirisinin yanında hukuk, sosyoloji, psikoloji, felsefe ve iktisat alanlarının da inceleme sahasına girmiş, detaylı olarak çözümlenmiştir. Bu incelemeler arasında Semiramis Yağcıoğlu Jacques Lacan rehberliğinde (Yağcıoğlu, 2012, s. 302-310), Hilmi Yavuz da Kant'ın ahlâkçı anlayışından yola çıkarak (Yavuz, 1975, s. 176-177) metni çözümlerler. Doç. Dr. Zeliha Seçkin, "Çalışanların Rol Bütünleşmesi ile Kendine Yabancılaşması: Murtaza Paradoksu" (Seçkin, 2014, s. 331-344) isimli makalesinde Murtaza'nın vazife anlayışını Marks'ın yabancılaşma kavramı paralelinde açıklarken Dr. İrem Akı, "Bir Hukuksuzluk Örneği olarak Bekçi Murtaza" (Akı, 2016, s. 77) makalesinde Murtaza'nın, kendi değer yargılarını kural, kanun ve yetkilere gönderme yaparak dayatmasındaki hukuksuzluğu tartışır. Berkant Örkün ise *Murtaza*'nın iktidar ilişkileri içindeki özneyi nasıl ele aldığını Foucault'un özne ve iktidar kavramlarından hareketle tartışır (Örkün, 2018, s. 167-176). Görüldüğü gibi Murtaza karakteri pek çok farklı disiplinin ve çalışma alanının konusu hâline gelmiş, pek çok yönden ele alınmıştır. Murtaza, ağırlıklı olarak vazife bilincine, görev ahlakına vurgu yapılarak incelenmiş olsa da söz konusu vazife anlayışını tanımlayan, kuran, tarihsel ve politik bağlama açıkça değinilmemiştir. Mehmet Nuri Gültekin, Murtaza'nın, "her yönüyle bir insanın sömürülmeye kullanılmaya nasıl müsait olabileceğinin de göstergesi" sayılabileceğini belirttikten sonra Murtaza'nın bir "sonuç" olduğunu, "onu var eden bir sosyal gerçekliğin bulunduğunu" unutmamak gerektiğini vurgular (Güntekin, 2011, s. 88)

Murtaza'nın 1952 baskısında ufak göndermelerle; fakat 1969'daki yeniden yazımında açıkça ve eleştirel bir tutumla sergilenen, Murtaza'nın kimliğini inşa eden, savunduğu vatandaşlık profilinin değerlerini var eden söylem, cumhuriyetin kurucu, resmi, tek parti retoriğidir. Romanın anlatı zamanının 1941-1947 arası, yazım, yeniden yazım ve uyarlama tarihlerininse kabaca 1950'ler, 1960'lar ve 1980'ler olduğunu düşünürsek, Murtaza'nın bu tarihlerdeki yorumlarının, tek partinin ortaya koyduğu vatandaşlık profilinin bu tarihlerdeki alımlanmasıyla – geçerliliğiyle doğrudan bağlantılı olduğu düşünülmelidir. Bu çalışmada, Murtaza ile temsil edilen, cumhuriyetin tek parti ideolojisinin oluşturduğu "makbul vatandaşın" özellikleri nelerdir ve Türkiye siyasi tarihinde içinde yaşanan iktidar değişimleri ile birlikte makbul vatandaşlığın açılımlarının değişmesi, *Murtaza* romanının yeniden yazım süreçlerine ne şekilde yansımış olabilir sorularına cevap bulmaya çalışacağım.

"Lan beri bah maciroğlu…" Murtaza ile Tanışma, 1952

Murtaza'nın ilk baskısı 1952 yılında yapılır.[4] 1927 mübadelesi ile Alasonya'dan Anadolu'ya ailesiyle birlikte gelen Murtaza, diğer pek çoklarının aksine bıraktıkları topraklarda olmayan servetlerine dayanarak Türkiye'de mal mülk sahibi olmayı kendisine yakıştıramaz, bu nedenle ancak Adana'nın çok dışında on beş dönümlük çorak bir arazi elde edebilir. Bu tarlayı ekip biçmekle geçimlerini sağlayamayınca ailesiyle birlikte şehre göçer. Romanın başında onu bir fabrikada kontrolör olarak görürüz fakat anlatıcı, Murtaza'nın önceki işlerini de kısaca açıklar. Murtaza, önce hemşehrisi bir komiserin çırçır fabrikasına kantarcı olur. Bu dönem, Serbest Cumhuriyet Fırkası'nın faaliyet gösterdiği dönemdir ve fabrikada CHF ve SCF'yi destekleyenler arasında şiddetlenen çatışmaların birisinde kafasına yediği sandalye ile kanlar içinde kalır; fakat Murtaza'nın bu tartışmalar içindeki tarafı açıkça vurgulanmaz. Anlatıcı bu süreçte yaşananları: "Halkımızın henüz demokrasi ve çok partili rejime uygun bir siyasi terbiyeye erişemediğine kanaat getirilerek Serbest Fırka dağıtılıp ayaklanmalar bastırılınca sükûn iade edildi" (s. 15-16) sözleriyle, dönemin resmi retoriğinin parodisi yoluyla yorumlar. Yaralanması sonrası işsiz kalan Murtaza'nın sonraki bekçilik deneyimi romanda anlatılmaz, sadece yeni komiserin Murtaza'yı işten çıkartarak "halkın gönlünü hoş ettiği" (s.16) belirtilir. Mahalleli ile Murtaza'nın

[4] Orhan Kemal, *Murtaza*, (İstanbul: Varlık Yayınları, 1952). Romandan alıntılar bu baskıdan yapılacak ve metin içinde sayfa numarası ile gösterilecektir.

çatışma noktaları detaylandırılmaz, Murtaza, romanın bu ilk versiyonunda, kamusal alandan çok fabrikada, üretim alanı içindeki üretim ve insan ilişkileri üzerinden somutlaştırılır.

Âmirlerinden "kurs" gören, "sıkı terbiye hem de disiplin" alan Murtaza, fabrikadaki hırsızları yakalar, uyuyanları, konuşanları, türkü söyleyenleri, tuvalette fazla zaman geçirenleri tek tek rapor eder. Tuvalet bekçisi Azgın'ı uyuduğu için Fen Müdürüne şikâyet ettiğinde Azgın, Murtaza'nın kurmaya çalıştığı iktidarı, etnik kimliğini hatırlatarak geçersizleştirir: "Lan beri bah maciroğlu… Biz Yonana kurşun sıharken siz nirdeydiniz? Hı? Nirdeydiniz lan? Kanı bozuhlar! Adam mı oldunuz? Yoksa biz öldük mü? Azgın Ağa öldü mü yoksa?" (s. 61) Murtaza göçmen kimliğiyle ötekileştirilmesinin üstesinden "düşmanla çarpışıp gazi olan"[5] Kolağası dayısına gönderme yaparak –ki bu gönderme romanın ilk yazımında sadece bir defa gerçekleşir- ve kendisini vazifesi üzerinden tanımlayarak gelmeye çalışır. "Vazife bir sırasında görmeyecek gözün evladını, demeyeceksin ciğerparem!" (s. 113) sözleriyle[6] Murtaza, devlet iktidarının tanımladığı vazifelerle donatılmış vatandaşlık profilinin temsilcisi haline gelerek kendisini kabul ettirir hatta bu temsilden kendisine bir iktidar alanı da çıkartacağına da inanır. Gördüğü kurs, ona "cayıl vatandaşı" eğitme ve disipline etme salahiyeti verecektir. Fakat romanda henüz "makbul vatandaşın" düşünsel, davranışsal, etnik vs özellikleri somutlanmış değildir. Romanın ilk versiyonu, Orhan Kemal'in erken dönem eserlerinden, üçüncü romanı olan 1952 tarihli *Murtaza*, CHP'nin iktidarından DP iktidarına geçişin ilk yıllarında, yeni modern ulus devletin ilk yıllarının tarih, kimlik, kültür politikalarını tartışmaktan çok üreticinin, emekçinin Osmanlı, CHP ve DP dönemlerinde hiç değişmeyen ekonomik gerçekliğini, sorunlarını sergiler. Murtaza karakterinin temsil ettiği vazife retoriğini kuran tarihsel-politik koşulların açıklanmadığı, tek parti iktidarının ortaya çıkardığı vatandaş modeli ve toplum yapısının kodlarının çözülmediği, bu hususlarla, sıcağı sıcağına hesaplaşmayan bir metindir. Ağırlıklı olarak üretim koşullarını, sermaye-işgücü ilişkilerini açıklayıp, sorgulanamaz hâle getirilmiş bir "vazife" söylemiyle sınıfsal gerçekliğinden kopartılarak sermayenin iktidarına ait kılınmış Murtaza'nın yabancılaşması ve bu yabancılaşmasının bedeli romanın meselesini oluşturur.

"Çünkü değildir herhangi bir Türk sallapati!" Yeniden Murtaza

Murtaza'nın yeniden yazımında yazar, karakterin kamusal alan ve üretim alanı içindeki somut varlığını ve onu koşullayan retoriği iyice detaylandırır. Murtaza, romanın ilk bölümünde tek parti iktidarının modern-ulus devlet prensiplerini cisimleştiren bir figür haline gelir. 1952 baskısında, fabrikadaki bekçilik dönemi anlatısına yer yer yedirilerek küçük anektodlar hâlinde bahsedilen mahalle bekçiliği süreci yeniden yazımda ilk bölümünün tamamını işgal eder ve Murtaza devlet iktidarının dizayn ettiği kamusal alandaki edimleriyle görülür. "Yukarıda Allah, Ankara'da Devlet hem de Hükümet, burda da Murtaza'ydı"[7] (s. 10) sözleri romanın hemen başında, Murtaza'nın kendisini "burayı", yani bir kamusal alan olarak mahalleyi ve kamusal alandan ayrı bir alan ol(a)mayan ev içini, özel alanı, devlet retoriği paralelinde düzenlemekle görevli kıldığını gösterir.

Kemalist söylem, modern ulus devlet inşasında çağdaşlaşmacı ve cumhuriyetçi bir ulusal kalkınma modelini esas alır. Bu modeli hayata geçirecek olan da resmi ideolojiyi benimsemiş ve ona hizmet etmekte gönüllü bir vatandaş figürüdür. Buradaki vatandaş tanımı herhangi bir statüyü değil, zihniyet olarak yerleşen bir eylem ve pratiği ifade eder. Vatandaşlar resmi söylem paralelinde ulusal kalkınma programına aktif olarak katılırlar ve kamu hizmetlerinde bulunarak iyi birer vatandaş olduklarını gösterirler (Oldfield, 2008, s. 99). Çünkü resmi söylem, toplumun modern bir karaktere kavuşması için, halkın da modern toplumun temsilcilerine

[5] Kolağası dayıdan bu ilk versiyonda gazi olarak bahsedilmiştir, romanın yeniden yazımında ve uyarlamalarında şehit olduğundan söz edilir. Dayıya yapılan vurgu ve Murtaza'nın, kendi varlığını dayı referansıyla açıklama ve anlamlandırma girişimleri somutlaştıkça dayı, resmî ideolojinin geçmiş, tarih, kimlik retoriğinin metaforuna dönüşür. Buna birazdan değineceğim.

[6] Nitekim fabrikada uyurken yakaladığı kızı Firdevs'i döverken neden olduğu darbe sonucu Firdevs beyin kanaması geçirerek birkaç gün sonra ölecektir. "Pırıl pırıl sırmaları, getrleri, mahmuzlarıyla birlikte bir 'Fabrika spor mükellefleri komutanı' üniforması, apoletli omuzlarıyla yerde sarsılmaya başladı" (s. 143) sözleriyle Murtaza'nın ölünün başındaki durumunu tasvir eden anlatıcı, onu sadece bir "üniformadan" ibaret kılar. Böylece zihni, dili ve bedeni iktidar tarafından ele geçirilmiş, varlığını vazife retoriği üzerinden iktidarın varlığına armağan eden Murtaza, romanın sonunda tamamen "buharlaşır".

[7] Orhan Kemal, *Murtaza,* (İstanbul: Everest Yayınları, 2014). Bu bölümde romandan yapılan alıntılar bu baskıya ait olacak ve sayfa numaraları metin içinde gösterilecektir.

dönüşmesinin gerekliliğini vurgular. Dolayısıyla cumhuriyetin erken dönem modernleşme projesinin temel aktörü devlettir ve bu projenin, vatandaşların da katılımıyla hızla uygulanması gerekir (Keyman, 2008, s. 230). Murtaza da resmi ideolojiyi benimsemiş ve ona hizmet etmekte gönüllü iyi bir vatandaştır: "Koskoca Türkiye Cumhuriyeti Hükümeti onu buraya sarhoşlardan korksun, hırsızlardan avanta alsın, gece yarılarından sonra da tam siper horlasın diye bekçi tayin etmemişti. Bu harap evler kalabalığından ibaret mahalleyle birlikte şu çamurlu sokakların ötesinden geçen ana caddeyi, ana caddenin iki yanındaki dev apartmanlarla konak yavrularını, kapı önündeki özel arabaları beklemek, bütün bunlara göz dikmiş "muzır vatandaşları" kollamak görevini vermişti ona." (s. 11-12)

Murtaza görevini sorgulamaz, devletin modernleşme projesini, vatandaşlık modelini, yeni karakterini benimsememiş "muzır vatandaşları" terbiye etmek, "makbul vatandaşların" [8] haklarını korumaktır tek düşüncesi. Tek parti döneminin makbul vatandaşının kodlarının, okullardan başlayarak etraflıca oluşturulduğunu söylemek mümkün, bu süreçte eğitim, hâkim ideolojinin, bireylerini söylemiyle kuşatarak biçimlendirdiği, devlete karşı taşınan sorumlulukların, iyi vatandaş olmanın koşullarının vurgulanmasıyla, bireylerin çocukluktan itibaren bir vazife bilinciyle şekillendirildiği önemli bir sahadır. Bireyler, vatandaşlık statüsüne erişebilmek için baskın dili öğrenmenin ve standart bir eğitim sisteminden geçmenin gerekli olduğunu bilirler. Ayrıca söz konusu eğitim sisteminin sınırları aynı zamanda bireylerin yaşadıkları dünyanın kültürel, ahlaki, düşünsel sınırlarıdır. Gellner'in dediği gibi, bir insanın eğitimi, onun kimliğidir de (Gellner, 2008, s. 36). Murtaza'nın sürekli, amirlerinden gördüğü kursu, aldığı eğitimi vurgulaması ve bu eğitim nedeniyle "cahil halkı", görev ve sorumluluklarını, öz kimliğini, öz çıkarlarını bilmeyen bu çocuk, yoldan çıkmaya-ihanete meyyal halkı, ortak değerleri ve vasıfları olan vatandaşlar olarak eğitme hakkı ve gücünü kendisinde bulması da bundandır. Ulusça eğitim sayesinde kolektif referanslarla oluşturulan ortak miras, aidiyet duygusunun en temel vurgusu haline gelir. Bu nedenle vatandaş temelli cumhuriyetçiliklerde vatandaşlık pratiğinin gerektirdiği temel unsur paylaşılan sorumluluktur (Oldfield, 2008, s. 99). Böylece vazifeleri haklarından daha önce gelen bir vatandaşlık olgusu gelişir. Bu durumda da vergi vermek, tasarruf etmek, askere gitmek, kamu düzenini bozmamak, muhtemel tehdit ve düşmanlara karşı hazırlıklı olmak ve saire gibi görevler sıklıkla tekrar edilir. Murtaza, "Senin vazifen ne?" diye soran bahçıvana, "Benim adım Mürteza!" der, "Adını sormadım. Vazifen!" sorusunu da "Mürteza demek vazife demek, vazife demek Mürteza demektir" diye cevaplayarak (s. 271) devlet tarafından tanımlanmış kimliği içselleştirdiğini, vazifesini kimliğine dönüştürdüğünü gösterir. Böylece bireyin görev ve sorumluluklarının bu derece vurgulanması, bireyin toplum ve devlet içinde eritilmesi gerekliliğini savunan kolektivist düşünceyle buluşur (Çetin, 2007, s. 159).

Bu durum, Murtaza'nın üniforma tutkusu ile de vurgulanır roman içinde. Romanın ilk versiyonundan farklı olarak şehit olduğu açıklanan -bu aslında tek parti ideolojisinin de simgesel ölümüdür- ve artık bir ismi olan Kolağası Hasan dayı gibi subay olamayacaksa subay urbalarına benzeyen bir üniforma giyebilmek için önce pamuk tartı kâtipliğinde çalışır, ardından bekçilik yapar Murtaza. Üniforma vurgusu hem bir ordu nizamıyla hareket eden, vazifelerle tanımlanmış, hiyerarşik toplum yapısını açıklar, [9] hem de göçmen Murtaza'ya ulus-devlette var olabilmesi için bir başka kimlik yapılandırması, bir başka onaylanma alanı açar, en azından Murtaza öyle düşünür: "Murtaza urbasını giyip kasketini başına geçirince coştu. O coşkunlukla geçti aynanın karşısına. Kendini öyle beğendi, öyle beğendi ki terzinin boynuna heyecanla sarıldı: Yaşşa arslan yavrusu arslan! İşte şimdi tıpkı oldum Kolağası Şehit Hasan Bey!" (s. 22) Şehit dayı, milletin üyelerinin, kahramanlıklarla, fedakârlıklarla dolu bir ortak tarihin parçası hâline getirir Murtaza'yı. Üniformanın verdiği "cahil halka cart curt edebilme" (s. 21) yetkisiyle Murtaza muzır vatandaşın sadece kamusal alandaki değil özel alandaki eylemlerini de denetler. İşlerini yetiştirmek için geç saatlere kadar çalışan işçi ailesine "Devletin malıdır bu çocuklar, hem de milletin. Yok hakkın uyutmamaya ciğerparelerini vatanın! Haçan büyüyecek, kurşun atacaklar düşmana, kurşun!" (s. 15) sözleriyle müdahale eden Murtaza, hem devletin, vatandaşının tüm

[8] Bu konudaki önemli bir çalışma için bkz Füsun Üstel, *Makbul Vatandaşın Peşinde*, (İstanbul: İletişim Yayınları, 2004).
[9] Murtaza, roman içinde amirlerine "subay" ya da "komutan" diye seslenir, zihninde ancak askeri bir nizam kurarak insan ilişkilerini ve emir komuta zincirini anlamlandırabilir. Üniforma burada önemli bir referans noktası ve güç kaynağı olarak algılanır.

bedensel-zihinsel edimlerini nasıl kuşattığını gözler önüne serer hem de bu durumu kuvvetli bir düşman tehdidi retoriği ile meşrulaştırır.

Öncelikle, devlet iktidarının, vatandaşın her türlü bedensel performansını nasıl ve neden denetlediği üzerinde durayım. Habermas'ın "günlük hayatın kolonileştirilmesi" olarak tanımladığı bu durum, devletin, gündelik hayattaki davranış şekillerini, iyi vatandaş olmanın koşullarını belirlemesi ve halkının bu davranış şekillerini edinmesi için gerekli eğitim sisteminin unsurlarını oluşturmasıdır (Edensor, 2002, 92). Weber de ulus devleti performatif bir beden olarak görür (Edensor, 2002, s. 72). Foucault, yemek yeme, beslenme biçimi, bir işçi ile patronu arasındaki ilişkiler, aile içi zorunluluklar, çocuk düşürmenin yasaklanması gibi gündelik hayatı oluşturan tüm aktivitelerin siyasi hareketleri nitelediğini belirtir (Foucault, 2000, s. 123). Peki iktidarın buradaki amacı nedir? Madem devlet kendi kendisinin ereğidir ve hükûmetlerin özel niyeti sadece devlet güçlerinin korunması değil aynı zamanda devletin sürekli olarak güçlendirilmesi ve geliştirilmesidir; o halde hükûmetlerin bireyler için kaygı duymaması gerekliliği açıktır. Veya hükûmet bireylerle, devletin gücünün artırılmasıyla ilgili oldukları ölçüde ilgilenmelidir. Ne yaptıkları, yaşamları, ölümleri, faaliyetleri, çalışmaları vb. konularda birey, sadece devletin gücünün artırılması için bir şey yapabildiği ölçüde devleti ilgilendirir. Devlet bireyinden yaşamasını, çalışmasını, üretmesini, üremesini bekler ama bazen de ölmesini (Ransom, 1997, s. 63). Ülke ekonomisine, gelişimine, kalkınmasına katkıda bulunacak, milletini hak ettiği üstün medeniyetler seviyesine çıkaracak, reformlara, cumhuriyetine sahip çıkacak, ülkesine hizmeti her şeyden üstün tutacak, vatanı ve namusu için ölümü de öldürmeyi de göze alacak bir vatandaş profilidir istenen.

Damarlarında "şükür, şehit Kolağası Hasan dayının kanı dolaşan" (s. 17) Murtaza da pamuk kâtipliği yaptığı sırada Serbest Fırkacılarla Halk Fırkacılar arasında çıkan kavgada kafasına yediği sandalyeden -romanın yeniden yazımında- büyük bir memnuniyet ve gurur duymaktadır, çünkü "Dayısı nasıl Balkan Harbinde mübarek kanını kutsal vatan topraklarına döktüyse o da bir çeşit düşman demek olan Serbestçilerin iskemle darbesiyle aynı kutsal topraklara kanını dökmüştü." (s. 23) İkinci Dünya Savaşı sırasında bekaya olarak askere yazıldığını da sıklıkla tekrar eden Murtaza, bu ilişkilendirme ile de hem kendisini bir kahramana dönüştürür hem de ülke içinde siyaset yapan bir muhalefet partisini düşmana çeviriverir. Serbest Fırka'nın düşmanlaştırılmasının sebebi, İnönü'ye karşı muhalefet, bir diğer ifadeyle, ihanet etmesidir: "Hem canım değil mi ki kurtardı İsmet Paşa'mız bizi çan seslerinden, kavuşturdu Ezan-ı Muhammedi'ye…Ne isteriz, mal, mülk?" (s. 17).

Tüm yeni yapılanmalarda, yeni kurulan sistemin meşruluğunun zaman zaman yenilenmesi ihtiyacı vardır. Bu da devlete, bağımsızlığa yönelik gerçek veya farazi tehditlere karşı devleti savunmak suretiyle gerçekleştirilebilir. Böylece iktidarın sürekliliği için kendisini devamlı üretmesi gerekir. Bu süreçte hem devletin yeniliği hem de iktidarın meşruiyeti ve halktan aldığı rıza sürekli kılınır. Bu yeniliği ve sürekliliği sağlayacak ve canlı tutacak tehdit olgusu beslenir ya da üretilir. Bu aslında kurumlaşan yeni devletin karşısına yeni düşman kurumlar çıkartması anlamına gelir veya siyasi iktidarın sürekliliğinin dayandığı krizlerin sürekli hâle dönüştürülmesine bağlanır (Çetin, 2007, s. 126). Murtaza, çöp bidonu üzerinde mahalleliye yaptığı konuşmada, karısı dahil artık herkesin para pul derdine düşündüğünü, manevi değerlerin unutulduğunu söyleyerek isyan eder, çünkü bir millet manevi değerlerini kaybederse gücünü kaybedecek, gücünü kaybederse düşmanla mücadele edemeyecektir: "Yanlış olan, paraya önem verenlerin, paraya değil, şerefe, şana önem vermemeleriydi. (…) 'cahil halk', para kazanmaya değil, şeref ve şan kazanmaya bakar, millet topyekûn şeref, şan ve namus sahibi olurdu. Bu, bütün vatandaşların 'çelik bilek, tunç yürekli' olmalarını sağlar, bu sağlanınca da düşmanlar ürker, yurda saldırmayı göze alamazlardı. Birden durdu: Peki düşman olmazsa şeref, şan nasıl kazanılır? Kendi kendini cevapladı: O zaman da biz saldırırız düşmana." (s. 130)

Sürekli yeniden üretilen biz-düşman, öteki ayrımında düşmanın kim olduğu pragmatik olarak belirlenirken "biz"e dair değişmez niteliklerin de bilgisi pekiştirilir. Modern ulus devlet retoriğinde Türk kimliğinin ezelden ebede uzanan sürekliliği içinde bir öz olarak sabitlenmesi, çok özel vasıflı bir kimlik olarak yüceltiliş biçimi, Türk kültürünün milli kimliğin şartı olarak sunulması, özcü bir yaklaşımın göstergeleridir (Belge, 2008, s. 11). *Nutuk*'un millet olgusunu tanımlayışında, millet olmak bir özün gerçekleşmesidir. Buna göre her millet biricik nitelikte bir cevherdir. Devletin milli devlet haline gelmesi, milli özün gerçekleşmesini ifade eder; milli öze dayanmak, devletin de var olma ve kalma koşuludur (Atatürk, 2004, s. 298). Bu bağlamda

soy ve öz birliğinden hareket eden ulus yaklaşımı, Türklerin fıtratına ilişkin açıklamalarla mantıksal bütünlük içindedir. Dolayısıyla milli kimlik, gündelik hayatın sıradan ayrıntılarında gizlenir ve sosyal ilişkiler, alışkanlıklar, rutinler, yerleşik kabuller içinde yeniden üretilirler (Edensor, 2002, s. 17).

Murtaza, mahallede, fabrikada, karşısında çıkan herkesi Türklüğe uygun davranması konusunda terbiye eder. Bu terbiye etme süreci, vazifenin kutsallığını vurgulanmaktan, karşısındakine Türk olduğunu öğretmekten de geçer, yolda nasıl yürümesi gerektiğine dair dersleri de içerir. Mesela yolda yürürken kendisine çarpan kişiye "Türk oğlu Türkler koyuvermezler kendilerini. Haçan sokakta gider iken görünce bir düşman, tanıyacak adım atışından Türk oğlu Türk olduğunu. Niçin? Çünkü değildir herhangi bir Türk sallapati!" (s. 106) diyen Murtaza, kahvedekilere de dil ve din eğitimi verir:

> " (…) N'örim, dedi. 'Ne yapayım?' anlamına.
>
> Ör çorap! diye bağırdı. Sonra da ardını getirdi:
>
> Haangi millettensin sen be?
>
> Bu milletten.
>
> Ne demek bu millet? Yok mu adı bu milletin?
>
> Kalubeladan beri Müslümanım.
>
> Sormadım sana dinini. Hangi millettensin derim?
>
> Türk milletinden.
>
> Vaar mı Türkçede örmek?" (s. 117)

Vatandaş Türkçe konuş kampanyalarının bir parodisi olan bu sahne, Murtaza'nın kurmaya çalıştığı iktidarın, kendi çelişkisinin, kimliğin kurmacalığının sergilenmesi yoluyla yıkılması ile tamamlanır: "Murtaza, pehlivana benzeyen adamın kahkahasına sinirlenmişti. 'Abe ne için gülersin haminnem gibi?' Murtaza, 'Haminne'yi 'Aminne' gibi söylemişti. Adam, 'Vatandaş, Türkçe konuş!' dedi. Murtaza göğsünü yumrukladı: 'Türk'üm hem da arslan oğlu arslan Türk konuşurum, Türkçenin koçunu. Bilirsin dayım Hasan Bey'i?' 'Asan mı, ne demek o?'" (s. 121)

Murtaza'nın mahalleyi disiplin altına alma, eğitme, terbiye etme görevinin mahalleli tarafından sürekli yapı söküme uğratılarak tepkiyle karşılanması, bu tepkinin ifade ediliş biçimi, tek parti dönemi vatandaş yaratma projesinin halk tarafından yorumlanışını ve Murtaza'nın doğrudan tek parti retoriğinin temsilcisi olarak okunabileceğini göstermesi açısından önemlidir: "Herif bekçi değil, Türkiye Cumhuriyeti'ni toptan disipline sokmaya memur biri nerdeyse, bir diktatör." (s. 98)

Murtaza'nın, mahallelinin şikâyetleriyle görevinden alınması, tek parti dönemi kimlik politikalarının, tarih söyleminin, vatandaşlık projesinin halk tarafından reddedilişini yansılar. Üçüncü bölüm boyunca anlatılan fabrika kontrolörlüğü sırasında Murtaza'nın fabrika çalışanlarından gördüğü tepki ise, Demokrat Parti kurulduktan sonra geliştirilen yeni ekonomik modelin, yeni ortaklıkların; tek partinin ekonomi-politikalarının gözden düşmesine yol açmasından kaynaklanır.

Üçüncü bölüm tamamen dönemin siyasi atmosferine ve devrin değişimine ayrılır. "1946-47'lerde, yurdun her yanı "Demokrasi" naralarıyla köpük köpük çalkalandığı günlerde fabrika da kendini bu sarhoşluğa kaptırmış, Murtaza unutulmuştu." (s. 302) Murtaza'nın "başıbozukluk" olarak tanımladığı bu süreçte insanlar, "birtakım meydanlarda bayraklar, çiçekler, dallarla donatılmış kürsülerden İsmet Paşa'ya onun partisine sövüp sayanlara alkış tutuyor, avazı çıktığınca 'Yaşaa!' diye bağırıyordu; hem de gırtlaklarını yırta yırta, avuçlarını patlata patlata. Murtaza, Serbest Fırka'dan beri unutulan bütün bunlara bir süre kıyıdan sabırla, ama dişlerini yiye yiye, kan tükürüp 'Kızılcık şerbeti içtim.' diye diye baktı. Bekliyordu. Gün gelecek, ak saçlarıyla İsmet Paşa kızacak, topunun canını cehenneme yollayacaktı. Ne çabuk unutulmuştu Serbest Fırka'nın çanına ot tıkanması." (s. 303)

Demokratçılığın da etkisiyle fabrikada Murtaza'ya karşı bir direniş başlar, çünkü artık "Demokratların kalesi" (s. 306) hâline gelen fabrikada "CHP'li , İsmet Paşacı kontrol" istenmez. (s. 306). Fen müdürüyse Demokrat Parti'ye kaydolmasına rağmen Murtaza'dan vazgeçmez. Mahalle bekçisiyken ana cadde üzerindeki dev apartmanların sakinlerini, canlarını mallarını onlardan çok düşündüğü için memnun eden Murtaza, fabrikada da Fen Müdürünün aradığı kişidir, daha doğrusu bir temsildir: "Ama şunu iyi bilin ki bu fabrikaya mutlaka bir Murtaza lazım. Bu olmazsa bir başkası." (s. 312) Fen Müdürü Murtaza'dan değil onunla çatışıp duran diğer kontrolör Nuh'tan vazgeçer, bu kovulmayla bir kahramana dönüşüveren Nuh, omuzlarda Demokrat Parti İl Binasına getirilir, o artık "bir anda fabrika gece kontrolörü Nuh olmaktan çıkmış, haksızlık eden fabrikadan çıkıp haksızlıklarla mücadeleye atılan adeta "Sine-i Millet"e dönmüş bir kahraman oluvermişti." (s. 337) Parti binası önünde, Murtaza'nın daha önce mahalleli ve fabrika çalışanlarına attığı nutuklara benzer bir konuşma yapan Nuh, yeni partinin, gelecek on yılı şekillendirecek yeni retoriğini de ilan etmiş olur: "Allah'ını peygamberini seven bu partiye hemen şimdi kaydolsuuuuun!" (s. 343)

Fabrikada hemen herkes Demokrat Parti'ye üye olurken, bu yeni parti siyasi aktörleri ve seçmen profili ile yine bir problemin içinden sergilenir. İl Başkanının argo, küfürlü, bayağı konuşmalarını yansıtan anlatıcıya göre başkan: "Kahve yakınlarındaki büyük yazıhanesinde günün hemen her saati yanına girip çıkan tüccar, çiftçi, ithalat ihracatçılardan başka, arabacı, hamal, aşlamacı denen meyan kökü şerbetçisi, ayrancı, kerusa denen fayton sürücüleri, şoförler, bar garsonları, hatta allı, yeşilli, morlu, sarılı bar kızları ile bu biçim konuşur, böyle, bundan çok da dekolte karşılıklar alır, bütün bunları "halk adamı", "Demokratlık" saydığından zevklenirdi. (…) Büyük çiftçi, büyük tüccarlar, altın dişlerini göstererek kahkahalarını salıvermişlerdi." (s. 324)

CHP içinden gelen kadrolarca kurulan Demokrat Parti, İkinci Dünya Savaşı'nın etkisiyle artan yoksulluk, sıkıyönetim gibi sorunlara karşı bir kurtuluş umudu olarak görülür. CHP'nin kültür programına olan muhafazakâr tepkiyi siyaseten temsil edebilmesiyle siyasetin odağını "merkez"den "çevre"ye, taşraya kaydırır, diğer yandan parti programında ekonomik düzen olarak liberalizmi savunmasıyla da savaş sırasında güçlenen yerli burjuvazinin elindeki sermaye birikimini değerlendirebileceği yeni bir sistem beklentilerini karşılar. Artık Murtaza'nın ve savunduğu değerlerin toplumda bir karşılığı kalmamıştır. Metin içinde Murtaza'ya olan halk tepkisi adım adım yükseltilirken, Murtaza'nın bir kızının ölmesi, büyük oğlunun "Kendine gel diyorum sana! Yeter, yeter artık! Utanıyorum senden. Senin gibi bir babam var diye yerlere geçiyorum. Maskara oldum dünyaya. Bizi de kendin gibi rezil ediyorsun." (s. 351) sözleriyle babasına karşı çıkıp isyancılar arasına katılması, tüm duygusal yatırımını yaptığı küçük oğlunun bakkaldan çeyrek ekmek çalarken yakalanması, modern ulus devletin gelecek nesillere devredilemeyen retoriğinin işaretidir. Roman boyunca tüm zihinsel ve bedensel edimleriyle alay konusu haline getirilen Murtaza, küçük oğlunun hırsız olduğunu duyduğu mahkeme salonunu her zamanki asker adımlarıyla terk eder. Çok şey kaybeder, fakat hâlâ "hayattadır."

Murtaza romanının 17 yıl sonra gelen yeniden yazımı, hem CHP hem DP döneminin kültürel, ekonomik, gündelik hayata yönelik söylemlerinin pek çok alandaki sonuçlarının etraflıca değerlendirilebildiği bir noktadan oluşturulur. Asıl olarak Murtaza'nın resmi ideoloji ile olan ilişkisi, romanın yeniden yazımında daha da belirginleştirilir ve Murtaza'nın hikâyesi, iktidarın neden olduğu "zedelenmiş öznelliğin" bir örneği hâline gelir. Bununla birlikte Osmanlı'nın son döneminden CHP ve DP iktidarlarına kadar açılan süreç içinde halkın farklı iktidarların retorikleriyle dönüştürülmeye çalışılması fakat hiçbir dönemde yoksulluğunun giderilememesi, devlet iktidarı değişse de devlet aygıtının değişmezliğini de görünür kılar.

Bekçi Murtaza Sahnede, 1969

Orhan Kemal"in eserleri romandan tiyatroya uyarlanması bakımından son derece uygundur. Diyalog merkezli anlatı üslubu, eylemin gelişimi, dramatik yapının kuruluşu ve detaylı zaman ve mekân düzenlemeleri, Orhan Kemal'in eserlerini tiyatroya kolaylıkla uyarlanabilir yapmaktadır.[10]

[10] *İspinozlar,* "Balina" öyküsünden oyunlaştırılır. İstanbul Şehir Tiyatroları'nda Zihni Küçümen yönetiminde 1964'te; Ulvi Uraz tarafından *Yalova Kaymakamı* adıyla 1968'de sahnelenir.
Ankara Sanat Tiyatrosu, Asaf Çiğiltepe yönetiminde *72. Koğuş*'u, 1967'de sahneler.

Murtaza, roman içinden sahneye çıkarılırken daha soyut bir niteliğe büründürülür. Murtaza'yı inşa eden milliyetçi retorik korunmakla birlikte bu retoriğin kaynakları, siyasal, tarihsel koşullar detaylandırılmaz. Hem mahalle bekçisi hem fabrika kontrolörü olarak gördüğümüz Murtaza'nın düşünce ve davranışlarının açıklanması için Murtaza diğer metin kişileriyle olan ilişkileri dolayımıyla yansıtılsa da özellikle oyunun başında Murtaza'nın uzun, anlatısal, temposuz monologları oyunu daha başında sarkıtır. Murtaza'nın betimlenmesine ayrılan bu detaylı sahnelerde Murtaza'nın şehitlik, soy, kan, vazife, düşman, feda kültürü, kalkınma, ilerleme referansları aynen korunur, herhangi bir partili kimlik vurgusu yapılmadan. Nitekim oyun sonuna doğru Kontrol Nuh ile Murtaza'nın tutuşacağı güreş sahnesinin de motivasyonu kişisel sürtüşmelerdir, tüm fabrikanın Murtaza'ya isyanının arkasında da İsmet Paşacılık-Demokratçılık motivasyonu yoktur.

Murtaza'nın aile yapısının ve ilişkilerinin de değiştirildiği fark edilir oyunda. Murtaza'nın karısı ölmüştür, çocukları ve halası ile yaşarlar. Aile içinde oldukça kötücül bir figür hâline getirilen Murtaza'nın davranışlarının maliyeti hala tarafından şu sözlerle anlatılır: "(…) o zaman etmese idın aksilık, ülmez idı anacağızın, çalıştırmaz idın karını favrikalarda, kapmaz idı ince hastalık, ülmez idı bırakıp çucukını kundakta." (s. 47) Fakat Murtaza, kendisi için "istediği esvafta bir tarla" olmamasından dolayı karısının cenazesine dahi gitmemiş birisi olarak gösterilir (s. 64). Nitekim çocukları da artık sadece babalarından utanmazlar, "annelerinin yerine babalarının ölmüş olmasını" (s. 41) dilerler. Böylece karakterin bütün insani boyutu yok edilir, neredeyse akıl dışı bir varlığa dönüşür Murtaza. Dolayısıyla bu akıl dışı varlığın artık bir toplumsal yapıyı, bir tarihsel süreci, bir zihniyeti yansıtabilecek sağlıklı bir odak olamayacağı da söylenmeli.

Romanın iki versiyonunda çizilen Murtaza karakterine yapılan bu eklemeler, oyun sonunda da yapılan değişiklikle birlikte düşünüldüğünde, ayrıca bir uyumsuzluğa yol açar. Neredeyse tüm ailesinin yıkımını korkunç bir katılıkla karşılayan Murtaza, fabrikada uyuyakaldığı için dövdüğü kızı Firdevs'in hastalanmasıyla başlayan bir değişim geçirir. Murtaza, Firdevs'in ilaçlarını almak için avans alma talebi Fen Müdürü tarafından reddedildikten sonra, oyunun önemli iki izleği olan bir kadın kahkahası ve fabrika düdüğüyle kuşatılır sahnede. Murtaza, kahkahanın geldiği tarafa bakıp "başını anlamlı anlamlı sallar" (s. 89), ardından bakışlarını çevirdiği fabrika bacasını da ilk defa "selamlamaz" (s. 89). Sanki düzeni ve o düzen içindeki yerini, alımlanışını ilk defa görmüş, duymuş gibidir. Firdevs'in ölümünün ardındansa, roman versiyonlarında anlatının başında ve sonunda hiçbir farklılık göstermeyen, yaşadıkları üzerine düşünemeyen Murtaza, oyun içinde oldukça zorba, gaddar bir profilde çizilmiş olmasına rağmen oyun sonunda isyan eder ve kendisini var eden tüm unsurlarla arasındaki bağı koparır:

"(…) Kolları yana düşer, sonra ani bir feveranla kasketini çıkarıp atar, apoletlerini, sırmalarını…" (s. 90)

Orhan Kemal'in, tiyatro metninden bir sene önce yazdığı ve tiyatro metniyle aynı sene yayınladığı Murtaza anlatısını farklı biçimlerde bitirmesinin nedeni ne olabilir? Bu soruya 1960'larda Türkiye'deki tiyatro ortamına bakarak cevap verilebilir. 1960'lar, Ankara Sanat Tiyatrosu, I. Arena Topluluğu, Dostlar Tiyatrosu, Halk Oyuncuları Birliği, gibi politik tiyatro topluluklarının, Tiyatro TÖS gibi işçi tiyatrosu ve sendikaya bağlı tiyatro topluluklarının kurulduğu, işçilere yönelen sokak tiyatrosu çalışmalarının geliştiği, mitinglerde gösterilen tiyatro gösterilerinin yer aldığı, kısacası politik ve toplumsal sorunların oyun yazarlığına ve sahneye yön verdiği bir dönem olur. 1960-1970 aralığında bir yandan geleneksel halk tiyatrosundan, tuluattan yararlanan, vodvil tarzını benimseyen, kabare üslubunu sahneye taşıyan oyunlar bulunmakla birlikte Ionesco, E. Albée, S. Beckett, H. Osborne, A. Jarry, H.Pinter gibi uyumsuz tiyatronun önemli isimlerinin oyunları tiyatro izleyicisiyle buluşturulur. Ayrıca Bertold Brecht oyunları da hem ödenekli hem amatör tiyatrolar hem de sahne sayısı bu dönemde artan Şehir Tiyatroları ve Devlet Tiyatroları bünyesinde sahnelenir. Epik tiyatronun Türkiye'de tanınmasıyla birlikte *Ayak Bacak Fabrikasi, Asiye Nasil Kurtulur?, Saripinar 1914, Alpagut Olayi,*

Eskici Dükkanı, Eskici ve Oğulları'ndan Ankara Sanat Tiyatrosu'nda Güner Sümer tarafından 1969'da sahnelenir. *Bekçi Murtaza*, Ulvi Uraz tarafından 1969'da sahnelenir.
Kardeş Payı, aynı adlı öyküden 1970 yılında Mithat Paşa Tiyatrosu tarafından Ekmel Hürol yönetiminde sahnelenir. Daha Detaylı bilgi için bkz. Asım Bezirci, *Orhan Kemal*, İstanbul: Tekin Yayınevi, 1984).

Karalarin Memetleri, Kesanli Ali Destani, Almanya Defteri, Irgat, Yer Demir Gök Bakir gibi toplumsal yapıyı, ekonomik sistemi ve politik düzeni sorunsallaştıran oyunlar yazılır ve defalarca oynanır. Tiyatro sahnesi, eleştirel ve toplumcu gerçekçiliğin sorularını, topluma dair açıklamalarını yansıtan bir alan olur.

Murtaza oyunu da Ulvi Uraz-Orhan Kemal ortak çalışması sonucu, sahneye dönemin tiyatro atmosferine ve yönelimlerine uygun bir şekilde yeniden düzenlenir. Murtaza'nın hikâyesi bir üst bakışla, parti retoriklerinden arındırılarak, bütün ve genel bir sistem sorununu daha kuvvetle ifşa etmek için düzenlenir.

***Bekçi* Beyaz Perdede, 1986**

12 Eylül 1980 darbesi, pek çok alanda olduğu gibi kültür sanat alanında da bir tahribata yol açar. Sinema baskı ve yasaklara maruz kalır, filmlerin yapım, çekim ve dağıtım koşullarına müdahale edilir, sinemada örgütlenme olanakları ortadan kalkar, muhalif oyuncular, yönetmenler hapse atılır, bazı filmlerin yurt içinde ve dışında, bazılarının yurt dışında gösterimi yasaklanır. Siyasi söylemler, toplumsal meseleler, bu korku ve baskı ortamı içinde sinemada yer almamaya başlar. 12 Eylül rejimiyle Özal demokrasisi arasında sanki zımnen oluşan uyuma ve anlaşmaya koşut olarak toplumda yaratılan depolitizasyon hareketi sonunda sinemayı a ciddi biçimde etkileyecek ve sinemamız toplumsal-toplumcu kaygılar taşıyan filmlere elveda derken sinemayı toplumun olabildiğince geniş kesimleri için yapan, olabildiğince büyük bir kitleye seslenmeyi amaçlayan filmlerden git gide uzaklaşacaktır. (Dorsay, 1995, 20) Çekilen film sayısı düşer, film yapımcıları başka iş alanlarına yönelir. Aynı yıllar içe kapanmanın, kamusal alanın tekinsizleşmesinin bir yansıması olarak video alanında yatırımlar artar, dönemin ünlü arabesk-fantezi şarkıcılarının başrolünü üstlendikleri şarkılı-türkülü video filmleri çekilir. Ayrıca kadın filmleri, bireyin sorunlarına yönelen, iç yolculuğunu, bunalımlarını ve arayışlarını yansıtan soyut filmler, gerçeküstücü, düşsel, fantastik anlatımlar, bu ortamın ürünleridir.(Dorsay, 1995, 20) Fakat sayıca fazla olmamakla birlikte politik olana ilgisiz kılınmış bir toplumun üyelerinin kendi içine kapanan, yoksullaşan iç dünyalarını eleştirel bir dille sunan ya da doğrudan toplumsal/siyasal eleştiriler içeren *At, Banker Bilo, Zübük, Talihli Amele, Dolap Beygiri, Faize Hücum, Namuslu, Pehlivan, Züğürt Ağa, Bir Avuç Cennet, Çıplak Vatandaş, Yoksul, Değirmen, Bir Avuç Gökyüzü, Umut Sokağı, Selamsız Bandosu, Düttürü Dünya, Zengin Mutfağı, Karılar Koğuşu* gibi filmler de üretilir.

Orhan Kemal, 1950'lerden itibaren sayısının yaklaşık üç yüzü bulduğunu söylediği (Masdar Kara, 2011, 88) senaryolar yazmış, 1963 yılında bilgi ve deneyimlerini *Senaryo Tekniği ve Senaryoculuğumuzla ilgili Notlar*[11] başlıklı bir kitapta aktarmıştır. Orhan Kemal'in eserleri başka senarist ve yönetmenlerin çalışmalarıyla da sinemaya aktarılmış, neticede Orhan Kemal ve eserleri, beyaz perdeyi besleyen çok önemli bir kaynak haline gelmiştir.

Bekçi, 12 Eylül sonrası ekonomi politikalarını, iktidar-özne ilişkilerini soyutlamalarla, gerçek-rüya geçişleriyle, kuvvetli bir imgeleştirmeyle ele alır ve Murtaza karakterini zamanlar ve söylemeler üstü bir alanda tartışarak genelleştirir. Romanın ilk yazımındaki ve tiyatro uyarlamasındakinden daha ileri bir soyutlamayla, Murtaza'nın fabrikadaki varlığına, onun popülist-milliyetçi söylemlerine odaklanır, sosyal tabakalaşma, sermaye sınıfının acımasızlığı, iç gücünün karnının sadece "köken, ahlak, namus" gibi retoriklerle doyurulması, itaat kültürü gibi konuları deneysel sinema teknikleriyle yansıtır. Bunu yaparken CHP-DP dönemleriyle açık göndergesel bir ilişki kurulmaz. Filmde fabrika mekânı, darbe sonrasının sıkıyönetim ve güvenlik politikaları ve ardından iktidara gelen Anavatan Partisi'nin ekonomi-politikalarının örtük olarak yansıtıldığı bir merkez olarak kurgulanır.

Murtaza yine bildiğimiz gibidir, vazife, kurs, disiplin sözlerini dilinden düşürmez. Saatlerce uykusuz çalışır. Fabrikada işe ilk başladığı günkü ürkek, şaşkın ve hayran hâli yansıtılır. Fabrikada uyuyan işçiler, oyun oynayan çocuklar, hasta hâldeki yaşlılar gösterilir. Murtaza'nın temel motivasyonları korunmuştur, dedesiyle ve üniformasıyla gurur duyar ve kendisini bu iki unsur dolayımıyla var eder, fabrikayı disipline etmek için türlü uygulamalara girişir, ihtiyaç molalarını 3 dakikayla sınırlaması, uyuyanları rapor etmesi, konuşmayı, şarkı

[11] Orhan Kemal, *Senaryo Tekniği ve Senaryoculuğumuzla İlgili Notlar,* İstanbul: Everest Yayınları, 2011.

söylemeyi yasaklamaya çalışmasının yanında filmde Murtaza işçileri fabrikaya üstlerini arayarak alır. Fakat yine kime tarafından ciddiye alınmaz, her fırsatta bir güldürü öğesine dönüştürülür, işçiler için o sadece bir "hokkabaz"dır.

Murtaza'nın fabrika öncesi mahalle bekçiliği dönemi, anektodlarla akışa yedirilir, fakat genelev bekçiliği yaptığı dönem canlandırılarak komik bir üslupla yansıtılır ve Murtaza'nın disiplin retoriği ile uyumsuzluğu sergilenir. Buna benzer bir absürtleştirme, metnin tiyatro oyunu versiyonundan esinlenilerek oluşturulan, Murtaza'nın mahalle kedisini disipline etmeye çalışırken gösterilmesiyle de sağlanır. Ayrıca film boyunca Murtaza'nın yanında olan, ona yakınlık gösteren tek kişinin bir meczup olması da Murtaza'nın savunduğu prensiplerin "akıl dışılığını", uyumsuzluğunu somutlaştırır.

Anlatının akışı bu tür canlandırma, rüya, düş veya tatmin-telafi diyebileceğimiz sahnelerle sürekli kesintiye uğratılarak organik bütünlük parçalanır. Kameraya tutulan güçlü spot ışıklarıyla geçişlerin sağlandığı sahnelerde, mesela, Murtaza'nın işçilere "herhangi bir bekçi olmadığını" haykırarak onaylanmayan iktidarını yeniden tesis etme çabasının işçilerce türkü söyleyerek sökülmesini, Murtaza'nın işçilerin ağzını bantladığı bir düş sahnesi takip eder. Murtaza'nın süpürgeleri işçilere atarak çalışmalarını istediği ama kimsenin oralı olmadığı sahnenin ardından da işçilerin gülerek, dans ederek, mutlulukla yerleri süpürdükleri bir sahne canlandırılır. Yemekhaneye girdiğinde ayağa kalmayan işçileri yine rüyasında cezalandırır Murtaza. Kızının sevdiği gençle, fakat kendisine göre "muzır vatandaşla" evlenmesine izin vermeyince kızı evden kaçar ve sevdiği erkekle birlikte olur. Namusuna sürülen bu lekeyi önce kızının kıyafetlerini yakarak temizlemeye çalışsa da asıl olarak rüyasında dedesinden af dilemesiyle arınmayı yaşar.

Murtaza, fabrikada yorgunluktan uyuyakalan kızını dövüp, ölümüne sebep olduktan sonra, cenaze henüz evdeyken savaş tasviri ve Kolağası Hasan dedenin portresi örtülür. Bu elbette İslam'a dayandırılan geleneksel bir inanış, dua veya namaz sırasında bulunulan yerdeki suretlerin örtülmesi, fakat bu edim söz konusu sahnede aynı zamanda bir ideolojinin de üstünün örtülmesidir. Firdevs'in somut ölümüyle Murtaza'nın değerlerinin metaforik ölümü de gerçekleşmiş olur.

Cenazenin ardından, Firdevs'i seven genç tarafından bıçaklanan Murtaza, yaralı halde fabrikaya gelir. Burada, yaşadığı travmatik kaybın etkisi ve işçilere attığı tüm nutukların kulağında çınlamasıyla bir aydınlanma yaşayan Murtaza, şapkasını yakar, bu, kendisini var eden rolün, zihniyetin, değerlerin iptal edilmesidir. Fakat bu bilgisizlikten bilgiye geçiş, tragedya örgüsündeki gibi geç gelir ve hiçbir şeyi değiştiremez. Nitekim Murtaza'nın kaybettiklerini de geri alması mümkün değildir artık, hayatta kalması da. Murtaza, varlığını armağan ettiği, kendi öz benliğini unutarak sorgulamadan hizmet ettiği ve çıkarlarını savunduğu fabrika, yani kapitalizm yolunda canını verir. Fabrikadan tüten siyah duman, sermayenin öğüttüğü emeğin, hayatların işaretidir.

12 Eylül askeri darbesinin önceki darbelerden farkı, darbe sonrasında şekillenen ekonomik yapının, herhangi bir gizlilik endişesi taşımadan, doğrudan sermaye kesiminin çıkarlarına uygun şekilde toplumu şekillendirmesidir. Bu darbe bilinen manadaki darbelerin ötesinde, bir ekonomik modelin dayatılması anlamına gelmektedir. Asıl amaç, Türkiye'nin küresel kapitalist mekanizmanın işleyen parçası olma niteliğinin pekiştirilmesi ve önceki iki darbeden ayrı olarak bir paradigma değişikliği getirmesidir (Başkaya, 2011, 17). Bu bakış açısı ile birlikte, 12 Eylül darbesi ve sonrasındaki dönemde rol oynayan ana aktörlerin, sermaye çevreleri ile olan ilişkileri ve ideolojik duruşlarının önem kazandığı söylenebilir. Bu anlamda Turgut Özal'ın sahip olduğu büyük rol özellikle önem kazanmaktadır (Boratav, 2005, 75) *Bekçi* filmi, Murtaza'nın, önceki versiyonlarında 1950'ler, 1960'lar Türkiye'sinde takip ettiğimiz hikâyesini 1980 sonrasına taşır, Demokrat Parti ile başlayan liberal ekonomi politikalarının vardığı sonucun içinden, güncel gerçekliğin merkezinden konuşur. Filmin son sahnesi, Orhan Kemal'in Murtaza'yı Adana'da bir bankanın güvenlik görevlisi olarak tanıdığına dair açıklamalarından hareketle oluşturulmuştur. Filmin sonunda bir Murtaza küresel kapitalizmin bir kalesi olan fabrikada ölür, bir diğeri, kapitalizmin diğer kalesinde, bir bankada dirilir. Bu ilişkilendirme, "Murtazalığın" bir problem olarak her devirde var olacağını göstermesi bakımından önemlidir ve asıl olarak iktidar-özne ilişkilerine dair çıkışsız, ümitsiz, olumsuz bir yorumlama biçiminin, dönemin atmosferinin de bilinci v etkisiyle, dışavurumudur. *Bekçi Murtaza* filmi, Murtaza'yı somut bir tarihsel-toplumsal plan üzerine oturtmayarak,

modern ulus devletin retoriği ile temsil etmeyip soyutlayarak ideolojilerden bağımsız bir iktidar-özne ilişkisi çerçevesinde tartışır meselesini, böylece iktidarların kendilerini var etmek ve sürdürebilmek için her zaman Murtazalar yaratacağını, Murtazalara ihtiyaç duyacağını gösterir.

Kaynakça

Akı, İ. (2016). "Bir Hukuksuzluk Örneği olarak Bekçi Murtaza". Prof. Dr. Adnan Güriz'e Armağan. Ankara: Ankara Üniversitesi Yayını. No 497.

Atatürk, K. (2004). *Nutuk 1919-1927. (*yay. haz.) Prof. Dr. Zeynep Korkmaz. Ankara: Atatürk Araştırma Merkezi.

Belge, M. (2008). *Genesis: Büyük Ulusal Anlatı ve Türklerin Kökeni.* İstanbul: İletişim Yayınları.

Bezirci, A. (1984). *Orhan Kemal.* İstanbul: Tekin Yayınevi.

Bilgiç, F. (2002). *Türk Sinemasında 1980 Sonrası Üslup Arayışları.* Ankara: T.C. Kültür Bakanlığı.

Boratav, K. (2005). *1980'li Yıllarda Türkiye'de Sosyal Sınıflar ve Bölüşüm.* Ankara: İmge Kitabevi.

Çetin, H. (2007). *Modernleşme Krizi*. Ankara: Oreon Yayınları, 2007.

Dorsay, A. (1995). *12 Yılları ve Sinemamız.* İstanbul: İnkılap Kitapevi.

Edensor, T. (2002). *National Identity, Popular Culture and Everyday Life.* Oxford: Berg.

Foucault, M. (2000). *Büyük Kapatılma, Seçme Yazılar 3.* (yay.haz.) Ferda Keskin. İstanbul: Ayrıntı Yayınları.

Gellner, E. (2008). *Uluslar ve Ulusçuluk.* (çev.) Büşra Ersanlı, Günay Göksu Erdoğan. İstanbul: Hil Yayınları.

Güntekin, M.N. (2011). *Orhan Kemal'ın Romanlarında Modernleşme, Birey ve Gündelik Hayat.* İstanbul: Everest Yayınları.

Keyman, E.F. (2008). "Türkiye'de Çok Kültürlü Anayasal Vatandaşlık ve Demokratikleşme".*Vatandaşın Dönüşümü, Üyelikten Haklara.* (haz) Ayşe Kadıoğlu. İstanbul: Metis Yayınları.

Masdar Kara, F. (2011). *Türk Sinemasında Orhan Kemal.* İstanbul: Gece Kitaplığı.

Oldfield, A. (2008). "Vatandaşlık: Doğal Olmayan Bir Pratik mi?". *Vatandaşın Dönüşümü, Üyelikten Haklara.* (haz) Ayşe Kadıoğlu. İstanbul: Metis Yayınları.

Orhan Kemal. (1952). *Murtaza.* İstanbul: Varlık Yayınları.

Orhan Kemal. (2014). *Murtaza.* İstanbul: Everest Yayınları.

Örkün, B. (2018). "Orhan Kemal'in Murtaza İsimli Romanını Foucault'un Özne ve İktidar Kavramlarıyla Birlikte Okumak". *Uluslararası Kıbrıs Üniversitesi Folklor ve Edebiyat Dergisi,* Cilt: 24, Sayı: 93.

Ransom, J.S. (1997). *Foucault's Discipline.* Durham and London: Duke University Press.

Seçkin, Z. (2014). "Çalışanların Rol Bütünleşmesi ile Kendine Yabancılaşması: Murtaza Paradoksu. *TSA.* Yıl: 18 Sayı: 1.

Üstel, F. (2004). *Makbul Vatandaşın Peşinde*. İstanbul: İletişim Yayınları, 2004.

Yağcıoğlu, S. (2012). "Ayna Ayna Söyle Bana ben Kimim? Lacan'ın Ayna'sında Murtaza'yı Okumak". *Orhan Kemal.* Ankara: Kültür Bakanlığı Yayınları.

Yavuz, H. (1975). "Murtaza ve Ödev Ahlâkı". *Felsefe ve Ulusal Kültür.* İstanbul: Çağdaş Yayınları.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Semiotic and Stylistic Analysis of Words and Phrases Related to Clothing in Bharati Mukherjee's Selected Novels

Faruk Kalay
Aydın Adnan Menderes University
faruk.kalay@adu.edu.tr

Bio

Faruk Kalay is now a faculty member in The Faculty of Education of Aydın Adnan Menderes University. He completed his bachelor's degree in ELT Department of Selçuk University. Then, he attended Van Yüzüncü Yıl University for his MA and PhD. He has worked as an assistant professor in Muş Alparslan University for seven years. His specific area is American Jewish Literature, especially second-generation writers like Philip Roth, Saul Bellow and Vladimir Nabokov. He has many publications on these writers and a book titled *Şu Philip Roth Ne İster?* dealing with psychoanalytic criticism of Roth's novels.

Abstract

Bharati Mukherjee having Indian ethnicity is a distinctive writer of American literature. The author whose protagonists are always females deals with immigration, disorientation, and alienation in her novels and short stories. The heroines are generally immigrant coming from India to the US or Canada and vice versa. In her first novels, her protagonists use traditional clothing words including sari and western clothes signify assimilation and Americanization. Then, in her later novels, heroines embrace casual clothes such as blue jeans and T-shirts while traditional clothes mean die-hardism and orientalism. Finally, in the latest novels penned by Mukherjee, there is a reconciliation between past and future, India and the US, homeland and dreamland. The protagonists use/wear sari and blue jeans together. At the same time, the number of words related with clothing is distinctive to indicate her perspective to eastern and western world and also it specifies where the author stands. While eastern cloths compared with western ones teem in her first novels, the situation subverts vice versa in her following novels and short stories. However, in her latest novels, the number of words and phrases connected with heroines' both eastern and western clothing are balanced. The heroines in her latest novels are likely to complete their maturation. In this study the words and phrases related to clothing in Bharati Mukherjee's selected novels will be argued in accordance with semiotic and stylistic analysis.

Key Words: clothing, fashion, *Jasmine*, *Miss New India*, Mukherjee, *Wife*.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

What Does Sacred Narrative "Narrate"? -An Evaluation on Sacred Narrite's Existential Status-

Fatih Topaloğlu
Trabzon University
topaloglu37@hotmail.com

Bio

Fatih Topaloglu, is an associated professor at Department of Philosophy of Religion, Theology Faculty, Trabzon University. His profession is Philosophy of Religion. He is currently working on sacred narratives and bioethics. His areas of interest include epistemology, philosophy of science and history of philosophy. He wrote his PhD thesis on "Miracle in Philosophical and Theological Aspect" at Erciyes University and published it in 2012. Furthermore, he has published a number of articles about philosophy of religion and translated some articles from well-known thinker of philosophy of religion. He published the book *Sacred Narratives* last year.

Abstract

The story of humanity in the world is at the same time the history of processing of language. As a kind of existence, using language is one of the most distinguishing aspects of humankind. At the beginning of worldly life, when he first encountered with some other things and events, he initially tried to understand and then mention them. But the main point in his first reaction is not only 'explaining' the events with a kind of primitive scientific reasoning. But more than that he wanted to see the existent wholly (not one by one) and then wrote a story by looking at his mind and imaginary world. Because of perceiving of his worldly life as a story, he sought an author behind it. Here it was the starting point of meeting with 'sacred' and this would explain to us why all of the religions used narratives efficiently. And when he decided to settle in an understanding of being and live in it and make it meaningful, it seems us that it is necessary for this attitude in connection with sacred and in the way of narratives. In this paper, I will try to focus on the sacred narratives with ontological aspect and defend the view that to understand the life and the existent, we must look carefully the sacred narratives since "there will be no access without any instance."

Keywords: Sacred, existence, meaning of life.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Occidental Innocence, Oriental Monstrosity: A Critical Discourse Analysis of US Human Rights Report on Turkey for 2018

Fehmi Turgut
Karadeniz Technical University
feturgut@ktu.edu.tr

Bio

Fehmi Turgut holds his PhD from Karadeniz Technical University, Department of English Language and Literature. Currently, he is working as the head of the School of Foreign Languages at Karadeniz Technical University.

Abstract

In today's world saturated and cultivated by the media, the information on which people build their perception of 'the self' and 'the other' comes from an array of multiple sources including social media, television and newspapers. Add to these the reports on other nations, peoples, ideologies, cultures and religions written and released by governmental and non-governmental organizations which spawn political, ideological, economic and cultural warfare. Country Reports on Human Rights released annually by US Department of State are a case in point. This study deals with the language used in the Report on Turkey for 2018 with a focus on discourse, politics, ideology, cultural linguistics and media language. The study aims to analyse the language of the report using Critical, Political and Ideological Discourse Analysis as its theory and method. Media Discourse and Cultural Linguistics will be other focal points of the study for the analysis it intends to conduct. The study will also compare and contrast the discoursive elements in the language used in reports on other countries with those in the Report on Turkey.

Keywords: United States, Human Rights Report, Critical Discourse Analysis, Politics, Ideology, Media Language, Cultural Linguistics

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Fehmi Turgut
Karadeniz Technical University
feturgut@ktu.edu.tr

Abstract

In today's world saturated and cultivated by the media, the information on which people build their perception of 'the self' and 'the other' comes from an array of multiple sources including social media, television and newspapers. Add to these the reports on other nations, peoples, ideologies, cultures and religions written and released by governmental and non-governmental organizations which spawn political, ideological, economic and cultural warfare. European Commission Reports on Turkey which are released annually are a case in point. This study deals with the language used in the EU Report on Turkey for 2018 with a focus on discourse, politics, ideology and media language. The study aims to analyze the language of the report using Critical, Political and Ideological Discourse Analysis as its theory and method. Media Discourse and Cultural Linguistics will be other focal points of the study for the analysis it intends to conduct. The study will also compare and contrast the discoursive elements in the language used in other reports on other countries with those in the Report on Turkey.

Key Words: Turkey, EU Reports, Critical Discourse Analysis, Politics, Ideology, Media Language

Full Text

Introduction

In 2016, the Oxford dictionary named 'post truth' as the word of the year and this did not come as surprise to those who had been interested in politics and language studies even at a minimum level because objectivity, rationality and principlism in the language of international politics and negotiations gave way to subjectivity, emotivism, and irrationality, which were the main characteristics of the language of the 'post-truth era'. Therefore, fake news, lies, biases, and prejudices have become commonplace as a form of 'relativization of truth' (Hart, 2014) in order to make it fit with ideologies and political interests. Extending the boundaries of the study of language beyond literature and linguistics, this new social, political and ideological paradigm-shift in the efficient, strategic, and weaponized use of language has made language a much more political phenomenon, though this recognition goes back to ancient Greek and Roman rhetoric. This paradigm shift has also led to the emergence of Critical Discourse Analysis as a part of critical linguistics with its sub-fields including Political Discourse Analysis (PDA), Ideological Discourse Analysis (IDA) and Cultural Discourse Analysis (CuDA). Therefore, claiming that the discourse has become much more fatal, this paper dwells on EC Report on Turkey for 2018 to uncover the devices that "weaponize languge" (Bolinger,1980) by extending its boundaries from a form of art and science to one of warfare.

To refer to the relationship between language, power, ideology and knowledge, Foucault (1980a, p.93) says that " ...in any society, there are manifold, relations of power which permeate, characterize and constitute the social body, and these relations of power cannot themselves be established, consolidated nor implemented without the production, accumulation, circulation and functioning of discourse". This discursive production operates on the basis of language, and thus political texts become a storehouse for the analyses of such a language. In such analyses, discourse is taken as specific characteristics, units and patterns of language revealing something about the speaker's or writer's political, ideological, cultural motives and incentives making him/her produce those linguistic utterences (Gee, 1992; Fairclough 1995; Wodak 1989; Chilton and Schaffner 2002). The type of discourse this study deals with is that of political and ideological. Van Dijk (2002) defines political discourse not as a specific genre but a class of genres described by/in a socio-political domain and argues that this description/definition focuses on the level of both textual and contextual levels. Therefore, it seems to be necessary first to consider the contextual level of the report before probing into the textual level.

Socio-political Context of the Report

The global domain of the report is international politics. The global setting is actually Europe, but it has to extend its boundaries to the Middle East because of terrorism, civil wars and waves of migration that profoundly affect the continent. Legislation, policy making, government ruling, economics, international negotiations are among acts being implemented in this report. Political roles of the parties are also significant, since it is mainly this role that characterizes the nature of political and ideological discourse that control the report. One part is EU Commission, a body made up of one member from each EU member state, whose role is to promote the general interest of the EU countries by proposing and enforcing legislations as well as implementing policies. The other part is Turkey, as a country that applied for membership in 1959 and have been negotiating its membership for more than half a century, but still being kept at the door for various reasons many of which are political ideological and ideological.

The Critical Discourse Analysis as a Theory and a Method

In *Brave New World*, Aldous Huxley (1998) writes "I'm interested in truth, I like science. But truth's a menace, science is a public danger. As dangerous as it's been beneficent. ... And, of course, whenever the masses seized political power, then it was happiness rather than truth and beauty that mattered" (p.200-201). In his prophetic dystopian novel 1984, George Orwell (1977) writes that "... the chosen lie would pass into the permanent records and become truth (58) and that "Everything faded into mist. The past was erased, the erasure was forgotten, the lie became truth (95). In Amusing Ourselves to Death: Public Discourse in the Age of Show Business, Neil Postman (1986) interprets Huxley's and Orwell's prophecies as follows:

What Orwell feared were those who would ban books. What Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one. Orwell feared those who would deprive us of information. Huxley feared those who would give us so much that we would be reduced to passivity and egotism. Orwell feared that the truth would be concealed from us. Huxley feared the truth would be drowned in a sea of irrelevance (p. 4).

This implies that the difference and the association between truth and falsehood has become unimportant and the boundaries between these two unclear. The same can be seen in most media texts produced within political and ideological context. Country Reports released annually by EU Commission has always been a cause celebre for they are written with political, ideological, social, geopolitical, economic and cultural concerns. This study analyses the EC Report 2018 for Turkey using Critical Discourse Analysis (CDA) both as a theory and a method.

Recent language studies have taken CDA as a theory formerly known as Critical Linguistics with an interest in and focus on not the study of abstract language systems and their examples but also the properties and the mechanisms of language used by real language users extending the boundaries of linguistic studies far beyond sentence grammar and topics of language teaching and learning (Wodak, 2009) .Therefore, CDA aims to uncover the powerful rhetorical practice in a given text in order to demonstrate the way language works to produce linguistic devices that help speakers and writers play power games and develop power relations (Van Dijk, 2006; Foucault, 1980b) .This study will exemplify some of these devices in the selected text. CDA as theory has its starting point in the post-structuralism, claiming that the social world is constructed by discourse in meaning, and that, there is no fixed permanent meaning of any word or pairs of words, for language is fundamentally instable, and this can be applicable and possible in artificial moments (Laclau & Mouffe, 2001).

Analysis of the Report

1. Negative Lexicalization

Lexicalization has always been a common and effective device in political texts in order to reveal a certain ideological perspective (Van Dijk,1995a). Negative lexicalization is the selection and use of negative words to describe, evaluate and interpret the actions, beliefs and ideas of the Others. This device works very well at the pragmatic level because negation in general has a very strong influence at this level. When analysed

from this perspective, the report is full of negative words which create negative semantic mood and aura with regard to the position of Turkey as a candidate for EU. Some examples are as follows:

...disproportionality of measures (p. 3)
... widespread dismissals, arrests, and detentions (p.3)
Serious shortcomings... (p. 3, 10)
...lacking sufficient checks and balances (p. 4, 10)
...endangering the separation of powers (p. 4, 10)
...unlevel playing field (p. 4, 10, 36)
...worsening political frictions (p. 4, 12)
...weakening of local democracy (p. 4, 14)
...increasing pressure (p. 4, 15, 16)
...rapid shrinking space for fundamental rights and freedoms (p. 4, 15)
...lack sufficient accountability (p. 4, 16)
...deteriorated security situation (p. 4)
...displaced persons (p. 5, 17, 18, 19)
..serious backsliding (p. 4, 5, 22, 23, 29, 34, 55)
...large-scale dismissals
...lack of objective, merit-based, uniform and pre-established criteria (p. 5, 23, 26)
...high-profile corruption cases (p. 5, 27)
...closure of numerous media outlets (p.6, 34)
...selective and arbitrary application of the law (p. 6, 34)
...fragmentation and limited mandate of public institutions (p. 6)
Extreme poverty... (p. 6, 40)
...lack of basic necessities (p. 6)
Gender-based violence... (p. 6, 38,
The number of nos = 105The number of nots= 219
The number of howevers = 73
The number of buts = 76
The number of words with a negation prefix "un-" = 36.
The number of words with dis- = 77

Word choice in the construction of a political text has a crucial effect on the sentiment that controls and dominatesthe semantic mood in the text. As this study aims to dwell on discourse and ideology, and as ideologies reveal themselves at the level of discourse and are preferably produced and reproduced, the use of so many negative words and expressions provide a comprehensive frame for EU's (pre)judgements about Turkey. These (pre)judgements are mainly negative. This is not to say that there are no positive judgements in the text. Almost each positive judgement is followed by a negative one, which destroys the positive effect and aura created in the previous one. Some examples are as follows:

“…the disproportionality of measures taken since the attempted coup under the state of emergency, such as widespread dismissals, arrests, and detentions, continue to raise serious concerns” (p.3).

“In light of the worsening political frictions in the country …” (p.4).
“…weakening of local democracy…" (p. 4).
"... seriousbacksliding..." (p.5).
“…high-level corruption cases...”(p. 5).
“…offensive and unacceptable rhetoric…” (p. 6).
"... curtailed certain civil and political rights..." (p. 3).
"... lacking sufficient checks and balances as well as endangering the separation of powers between the executive and the judiciary" (p. 4).
"...significant macroeconomic imbalances...." (p. 7).

The mood readers get from a text while reading it will have a significant effect on their judgements. Research has found that moods and emotions are related to a number of cognitive processes like imagery, appraisal and reasoning (Mandler, 1984). This means that the words used in political texts and the moods and emotions injected in the reader through these words influence political, cultural and ideological attitudes and behaviours of readers. According to Baumeister et al. (2001), this influence tends to be stronger if the text includes negative political information and ideas rather that positive ones.

2. Compassion Moves

In political and ideological discourse, compassion moves are used in order to show a sense of empathy for the victims of the actions of the group/nation/people that is marginalized or presented as the other, enhancing the brutality and viciousness of the other (Van Dijk, 1995b). Examples are as follows:

"These emergency decrees have notably curtailed certain civil and political rights, including freedom of expression, freedom of assembly and procedural rights" (p. 3).

"Judicial processes involving suspected members of the Gülen movement and coup plotters raised serious questions about the respect of international standards. It is of particular concern that relatives of suspects were directly or indirectly targeted by a series of measures, including dismissal from public administration and confiscation or cancellation of passports. A set of unofficial criteria were relied upon to determine alleged links to the Gülen movement, including the attendance of a child at a school affiliated with the organisation, the deposit of money in a bank affiliated with the organisation or the possession of the mobile messaging application ByLock" (p. 8).

The report argues that these emergency decrees provided the basis for limiting certain civil and political rights, including defence rights, expanding police powers and those of prosecutors for investigations and prosecutions, large-scale dismissals of public officials and closures of entities and the liquidation of their assets by the state, which contains a compassion move towards Feto.

"Anti-terror measures need to be proportionate" (p.17).

"Using a very broad interpretation of the fight against terrorism, increasing restrictions were put in place on the rights of journalists and human rights defenders working on the Kurdish issue. Other associations and Kurdish-language media outlets were closed" (p. 18).

"In many Kurdish municipalities, there was increased pressure from trustees appointed in place of elected officials on the production of art" (p. 36).

"Since the beginning of the state of emergency, 36 TV channels (3 of which broadcasting from and licenced abroad) and 37 radio stations were dropped from TÜRKSAT and closed down. Many of these were critical towards the government, while some were closed down for alleged links to the Gülen movement and several were broadcasting in the Kurdish language"(p. 73).

These examples can be analysed, evaluated and interpreted as EU acts of politics of compassion towards groups and organisations like Feto (They insistently call it in the report 'the Gulen Movement', which gives this organization an image of NGO) and PKK (They call it 'Kurdistan Workers' Party', which gives this organization a status in political circles), which indicates that when it is analysed with reference to the emotional language it uses, the report contains compassion moves towards these groups and organizations, which are called basic social emotion by Nussbaum (2015).

3. Norm Fixation or Norm Expression

Because of the relationship between discourse, power, ideology and politics (Foucault 1980a; Chilton 1987; Fairclough 1989), all discourses tend to be normativeand they have explicit norm-statements about what should be and should not be done. These norms very often represent the values of the dominant groups or ideologies or cultures or institutions. "Norms and values typically define political and religious groups" (Van Dijk,1995b, p. 250). According to Brennan, Eriksson, Goodin and Southwood (2013) norms have a function and this function

holds groups, institutions and nations accountable to each other for adherence to the principles that they cover. At the end of each chapter, the report contains norm statements that aim to give directions to Turkish government and those in the office in Turkey for what they should do and should not do. Some examples are as follows:

"Turkey should lift the state of emergency without delay" (p. 3.)

"Turkey should use the period of adjustment to the new system in order to introduce checks and balances and to safeguard the basic principle of democracy, in line with its commitments and obligations as a candidate country and a member of the Council of Europe" (p. 10). "The system of parliamentary immunity in Turkey should be reinforced to ensure the freedom of speech of Members of Parliament" (p.12)

"In the coming year, Turkey should in particular:

→ ensure that the State of Emergency Appeal Commission becomes an effective remedy safeguarding the right of every individual to a fair administrative process;

→ prepare changes to its legislation to introduce merit-based, competitive recruitment for senior managerial positions in the civil service;

→ start to systematically conduct impact assessments for planning documents and legislative proposals, in line with the legislation in force″ (p. 19).

The text uses the word 'should' 93 times, which means the number of norm statements is 93.

4. Understatement

Understatement is defined as the intentional use of a weak position or characteristic of the other, one which is said to be less important, relevant, acceptable etc. than what is normal or expected (Israel, 2004; Brown and Levinson, 1987/2002). Fowler (1965) comes up with a definition that seems to be a bit more political and ideological than to be linguistic or pragmatic. He argues that understatement is not to deceive the reader or the target population, but to enhance the negative impression on them. From this perspective, the report tries hard to enhance the negative impression of Turkey. Some examples are as follows:

> "In light of the worsening political frictions in the country, the space for dialogue among political parties was further narrowed in Parliament" (p. 4).

"The military and intelligence services continue to lack sufficient accountability in Parliament" (p. 4).

"Several legislative changes, not in line with European standards, were introduced by emergency decrees. These impinge in particular on freedom of expression, freedom of assembly and on the rights to a fair trial, to an effective remedy and to protection of property" (p. 31).

> "Hate crime legislation is not in line with international standards and does not cover hate offences based on sexual orientation" (p. 38).

"Civil society came under increasing pressure, notably in the face of a large number of arrests of activists, including human rights defenders, and the recurrent use of bans of demonstrations and other types of gatherings, leading to a rapid shrinking space for fundamental rights and freedoms"(p. 4).

The understatements in the report follow series of apparent altruism moves playing a role to negate or neutralize the positive impressions:

"The government overhauled the legal framework governing the civil-military relations and increased the powers of the executive over the military significantly, thereby strengthening civilian oversight. As part of the constitutional amendments, high military courts were effectively abolished" (p. 4).

Therefore, the statement underestimates constitutional amendments to reorganize the civil-military relations. The report uses the word 'however' 73 times, almost all of which follow a seemingly positive statement about Turkey, which means that they serve as understatement. Another example is about the economic growth Turkey has achieved in recent years:

"Regarding the economic criteria, the Turkish economy is well advanced and can be considered a functioning market economy. The economy supported by government stimulus measures, managed to recover from the contraction witnessed in the wake of the attempted coup of 2016 and achieved strong growth in 2017. However, high growth is coupled with significant macroeconomic imbalances. The current account deficit remains high andincreased towards the end of 2017, making the country dependent on capital inflows and vulnerable to external shocks" (7).

The statement beginning with 'however' aims to underestimate Turkey's economic growth.

5. Positive Self-representation

Political and ideological discourse studies suggest that speakers and writers, social media users also included, consciously present themselves in an appropriate way for the issue under discussion and for the intended audience (Goffman E. 1959). According to Van Dijk (2005), positive self-representation is a form of polarization which emphasize the good sides of the self. Under each title and chapter, there are statements in which EU values are shown as the ideal, which implies that nothing wrong or negative has happened within the boundaries of European Union. But this tends to create a perceived reality. As regards to terrorism, UE principles and practices show some very deep differences and inconsistencies. The following are some examples:

"The EU, which immediately and strongly condemned the attempted coup, reiterated its full support for the country's democratic institutions, and recognised Turkey's legitimate need to take swift and proportionate action in the face of such a serious threat" (3).

"The EU has condemned all acts of terrorist violence" (44).

"The EU has repeatedly stressed the sovereign rights of EU Member States, which include inter alia entering into bilateral agreements and exploring and exploiting their natural resources in accordance with the EU acquis and international law, including the UN Convention on the Law of the Sea. The EU has also stressed the need to respect the sovereignty of Member States over their territorial sea and airspace".

"EU rules protect consumers in relation to product safety, dangerous imitations and liability for defective products. The EU ensures high common standards for tobacco control, blood, tissues, cells and organs and medicines for human and veterinary use. The EU also ensures high common standards for upholding patients' rights in cross-border healthcare and tackling serious cross-border health threats including communicable diseases" (92).

"The EU promotes strong climate action, sustainable development and protection of the environment. EU law contains provisions addressing climate change, water and air quality, waste management, nature protection, industrial pollution, chemicals, noise and civil protection"(90).

"The EU supports cooperation in education and culture through funding programmes and the coordination of Member State policy through the open method of coordination. Member States must also prevent discrimination and facilitate the education of children of EU migrant workers"(89).

6. Negative Other Representation

Ideological discourse is also characterized by a strategy of derogation of others-notably negative other representation. Van Dijk (2006) calls this process as a general polarizing principle applied to discourse that affect forms and meanings by enhancing and reporting the gruesome acts of the out-groups. Wodak (2003)

comes up with a simplified strategy: Us versus Them. He explains the content of this strategy as "scape-goating, blaming the victim, victim-perpetrator reversal, trivialization, and denial" (134). Some examples are as follows:

"Turkey is the only state that violates the regional stability in Aegean Sea and Eastern Mediterranean".

> "However, tensions in the Aegean Sea and Eastern Mediterranean were not conducive to good neighbourly relations and undermined regional stability and security"(62).

> "Turkey is responsible for the deterioration of mutual relations with some EU countries".

> "Turkey' rhetoric in its relations with some UE countries like Germany, Austria and the Netherlands is at times offensive and unacceptable" (62).

> "However, bilateral relations with several individual EU Member States not neighbouring Turkey (in particular with Austria, Germany and the Netherlands) deteriorated, notably during campaigns on the constitutional referendum and national elections in EU Member States, including at times with offensive and unacceptable rhetoric" (62).

Conclusion

EU Commission releases reports for both member and candidate countries every year. In its report for France, there no mention of human rights, violation of human rights and disproportionate measures taken against protesters though Yellow Vest Movement began their demonstrations to cry for some fundamental rights and social and economic remedies. Measures taken by the French police was no different from those taken in Turkey against terrorist attacks or other public order violations. Regardless of migration crises and social unrest among coloured French citizens, the report focuses on only economic issues. The case is no different in EU 2018 Report for Spain. 2007 and 2008 were marked by Catalonia crisis in Spain. Politically, economically and militarily supporting almost all separatist movements in any other country outside the EU border, EU paradoxically did not give any support Carles Puigdemont, the president of Catalonia, in his efforts to secede from Spain using peaceful ways. EU report for Spain, makes no mention of Catalonia problem, of violated political rights of the Catalans. Scratching all problems in Turkey to make them deeper, EU is blind to problems of violations of human rights, economic inequalities, of rising racist discourse and policies both at local and national level in member states, and of migration.

The language used in the report can be categorized as evaluative in that it includes emotions, hopes, opinions, judgements and evaluations. It is true that words used to talk about others, words that reveal the above evaluative items, influence political and ideological attitudes and evaluations of the target audience- namely, readers and listeners. In its report for Turkey, EU uses a Negative Affective Language (Utych, 2017). A language of this kind in political, ideological and cultural texts aim to demonize or dehumanize its target population. The language used in reports for the member countries can be categorized as Positive Affective Language, which idealizes European policies and European values. At the close of the 20th century, among most important issues is the stereotyping and demonizing others on the basis of religion, nationality, race, politics, ideology and culture. Very little philosophical attention so far has been given to this problem. This paper fills in a gap in that it explains how such things happen in political institution and thus how such a rhetoric has been institutionalized.

References

Baumeister, R. F., Bratslavsky, E., Finkenauer, C., &Vohs, K. D. (2001). Bad is Stronger than Good. Review of General Psychology, 5(4), 323–370. https://doi.org/10.1037/1089-2680.5.4.323

Bolinger, D. L. M. (1980). Language, The Loaded Weapon: The use and abuse of language today. (First). London, New York: Longman.

Brennan, G., Eriksson, L., Goodin, R. E., & Southwood, N. (2013). Explaining Norms. New York: Oxford University Press.

Brown, P. and Levinson, S. (1987/2002) Politeness: Some Universals in Language Usage. Cambridge: Cambridge University Press.

Chilton, P. (1987) Discourse and politics. In T. VanDijk (ed.), Discourse as Social Interaction. London: Sage, 206–30.

——, and Christine Schaffner. 1997. Discourse and politics. Discourse as social interaction, ed. by Teun van Dijk,

206–30. London: Sage.

Chilton, P. & Schaffner, C. (2002). Politics as text and talk : analytic approaches to political discourse. Amsterdam ; Philadelphia : John Benjamins Publications.

Fairclough, N. (1989) Language and Power. London: Longmanvan Dijk, T. (1989) Structures of discourse and structures of power. In J. A. Anderson (ed.), Communication Yearbook 12. Newbury Park, CA: Sage, 163–83.

Fairclough, N. (1995) Media Discourse. London: Edward Arnold.

Foucault, M., &Soper, K. (1980a). Power Knowledge. (C. Gordon, L. Marshall, & J. Mepham, Trans., C. Gordon, Ed.). New York: Pantheon Books

Foucault, M. (1980b) 'Truth and power', in M. Foucault, Power/Knowledge: Selected Interviews and Other Writings 1972-1977 (ed. C. Gordon). New York: Pantheon Books, pp. 109-33.

Fowler, H.W. 1965, A Dictionary of Modern English Usage, OUP.

Huxley, A. (2007). Brave New World [Google Books]. Available from https://books.google.com.tr/books?id=kKh5Dyqxx-QC&printsec=frontcover&dq=brave new world&hl=tr&sa=X&ved=0ahUKEwjAnZ2B4eflAhX1nFwKHWElDvwQ6AEITDAE#v=onepage&q=brave newworld&f=false

Hart, Manfred (2014) Is Relative Truth Really Truth? Dialectica Vol. 68, N° 3 (2014), pp. 409–428

Gee, J. P. (1992). The social mind: Language, ideology and social practice. New York: Bergin & Garvey.

Goffman E. (1959). The Presentation of Self in Everyday Life. New York: Anchor Books.

Israel, M. (2004) The Pragmatics of Understatement in the Grammar of Negation. University of Maryland

Laclau, E., &Mouffe, C. (2001). Hegemony and Socialist Strategy: Towards a Radical Democratic Politics (Second). Retrieved from https://libcom.org/files/ernesto-laclau-hegemony-and-socialist-strategy-towards-a-radical-democratic-politics.compressed.pdf

Mandler, G. (1984). Consciousness, imagery, and emotion - with special reference to autonomic imagery. Journal of Mental Imagery. 8(4): 87–94.

Orwell, George (1977). 1984. New York: HMH Publishing Company.

Postman, N. (1986). Amusing Ourselves to Death: Public Discourse in the Age of Show Business. Retrieved from https://quote.ucsd.edu/childhood/files/2013/05/postman-amusing.pdf

Utych, S. M. (2017) Negative Affective Language in Politics Volume: 46 issue:1, 77-102.

Van Dijk, T. A. (1995a). Discourse Analysis as Ideology Analysis. Language & Peace, 25. doi: https://doi.org/10.4324/9780203984994

Van Dijk, T. A. (1995b). Discourse Semantics and Ideology. Discourse & Society, 6(2), 243–289. https://doi.org/10.1177/0957926595006002006

Van Dijk, T. A. (2002). Political Discourse and Ideology. Retrieved from https://www.researchgate.net/publication/238523472_Political_discourse_and_ideology.

Van Dijk, T. (2006). Ideology and discourse analysis. Journal of Political Ideologies (June 2006), Routledge 11(2), 115-140

Wodak, R. (1989). Language, power and ideology. Amsterdam: Benjamins.

Wodak, R. (2003). "Populist Discourses: The Rhetoric of Exclusion in Written Genres." Document Design 4(2), 132-148. John Benjamin Publishing Co.

Wodak, R. (2009). Critical discourse analysis: history, agenda, theory, and methodology. In R. Wodak, & M. Meyer (Eds.), Methods for Critical Discourse Analysis (pp. 1-33). London: Sage (2nd revised edition)

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Pre-Teaching Vocabulary as a Pre-Listening Activity in L2 English: Does it Help Comprehension?

Ferit Kılıçkaya
Mehmet Akif Ersoy University
ferit.kilickaya@gmail.com

Bio

Ferit Kılıçkaya currently works as an Associate Professor in English at Burdur Mehmet Akif Ersoy University, Turkey.

Abstract

In real-life contexts, most people will listen with some ideas in their minds of what they are going to hear such as a radio show and a lecture. Therefore, they will probably guess or know what the talk will be about. While listening might be easy in learners' L1, it might be quite challenging and considered one of the harder skills to improve since learners deal with unknown words and structures, together with the orthographic interference resulting from the differences between English and learners' L1. In such a situation, activities or tasks conducted before doing the listening activity seems to provide several benefits to learners such as activating the background knowledge about the topic/issue in the listening material and learning the keywords in the listening that might hinder comprehension. The current study aimed to determine whether teaching vocabulary as a pre-listening task in English would help learners' comprehension. The participants recruited for this study were 22 freshmen enrolled in the General English course offered in the Department of Public Administration at a state university in Turkey. The study benefited from a qualitative approach to data collection that included the researcher's logs and the semi-structured interviews with the participants. The results of the study indicated that pre-teaching vocabulary appeared to be time-consuming as teaching vocabulary included the spelling, pronunciation, meaning, and example uses. Moreover, the findings also indicated that the participants focused only on these pre-taught words during the listening process and that pre-teaching vocabulary did not improve the participants' comprehension.

Keywords: Pre-teaching vocabulary, pre-listening, English, L2

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Exploring the Relationship Between Digital Citizenship Levels and Academic Achievements of Preservice Teachers

Feryal Çubukçu
Dokuz Eylul University
cubukcu.feryal@gmail.com

Bio
Feryal Çubukçu currently works as a professor at Faculty of Education, Dokuz Eylül University.

Abstract
Digital technologies have permeated our everyday tasks and interactions in the 21st century. They have changed the way we learn, work and socialize. This reliance on the use of technology in the modern world has led to much consideration of the consequences for society regarding how we engage and interact with each other and how we make use of these digital tools and communications channels. Information society we live in refers to societies in which the creation, dissemination, use and manipulation of information has become significant to political, economic, social and cultural endeavors. Living in the information society leads people to be digital citizens. The 'digital citizen' is a person who develops the skills and knowledge to effectively use the internet and digital Technologies and who uses digital technologies and the internet in appropriate and responsible ways in order to engage and participate in society and politics. When we interrogate this definition of digital citizenship we need to think about levels of complexity: on a simplistic level we might take digital citizenship as the ability to access digital technologies and stay safe. This study is conducted to aim at exploring the relationship between the digital citizenship and academic achievement levels of the teacher trainees. 120 teacher trainees will be administered the Digital Citizenship Scale designed by Choi, Glassman and Cristol (2017) and their results will be correlated with their academic achievement level (GPA).

Keywords: Digital citizenship, language, preservice teachers.

Full Text

Digital Citizenship

Digital technologies have permeated our everyday tasks and interactions in the 21st century. They constantly change the way we learn, work and socialise. This reliance on the use of technology in the modern world has led to much consideration of the consequences for society regarding how we engage and interact with each other and how we make use of these digital tools and communications channels. Information society we live in refers to societies in which the creation, dissemination, use and manipulation of information has become significant to political, economic, social and cultural endeavours. The information society has brought many opportunities to a wider social group than ever before. A large proportion of the world's population, especially those in the western world, have access to information sources and technologies that can enable them to engage online in a plethora of activities, be they economic, social, political or educational.

The 'digital citizen' is a person who develops the skills and knowledge to effectively use the internet and digital technologies and who uses digital technologies and the internet in appropriate and responsible ways in order to engage and participate in society and politics (Isin and Rubert, 2015). When we interrogate this definition of digital citizenship we need to think about levels of complexity: on a simplistic level we might take digital citizenship as the ability to access digital technologies and stay safe. A citizen is defined as an individual character who is viewed as a member of a society; of the state. Citizenship considers an individual's behaviour in terms of rights, obligations and functions of said citizen. The obligations or duties or responsibilities of the citizen include work, taxation and obedience of laws. Being a digital citizen requires active participation online, not just access and use. In their book "Being Digital Citizens" (2015) Isin and Ruppert suggest that if we

constitute ourselves as digital citizens, we have become subjects of power in cyberspace. We enact ourselves on the internet, considering and understanding the opportunities presented by this medium, such as anonymity, communication, and influence. In short we can use digital technologies to engage and participate on many levels in society and political life.

A futurologist replies to the question of "what our digital future holds for us" through "augmented reality" (AR): where our view of the world is digitally enhanced in real time. Another idea is the "internet of things": a myriad of connected devices beyond what we usually think of as networked technology.

The House of Lords Select Committee on Digital Skills 2015 report on The UK's Digital Future states in its opening summary that:

> The world is being transformed by a series of profound technological changes dominated by digital—a 'second machine age'. This is already having a significant impact on the UK; over the next two decades some economists have estimated that 35% of current jobs in the UK could become automated. Digital technology is changing all our lives, work, society and politics. It brings with it huge opportunities for the UK, but also significant risks.
> (https://publications.parliament.uk/pa/ld201415/ldselect/lddigital/111/111.pdf)

Political sociologist Brian Loader (2007) explores young people's use of social media as a means (or not) of political engagement. He considers shifting notions of civic duty and political identity. Young people seem to be moving away from the traditional collective politics of parties, and trade unions, and towards loose, individualistic networks facilitated by social media. In practice, they are actually less likely to join more formal organisations like trade unions or political parties. They are much more likely to network loosely and digital technologies facilitate just that kind of movement.

Digital Divide

If we look at some of the facts and figures, 60% of the world's population do not have an internet connection (https://publications.parliament.uk/). Of the remaining 40% that do have an internet connection, the majority of them come from the top 20 countries, with only 25% coming from the remaining 178 countries. When we think about this, that is a massive amount of the population that are not online and do not have access to this media.

So the digital divide, then, is therefore something that we really do need to start to consider when we think about digital citizenship and the ability to be able to participate: what it means for those social groups that don't have access to the internet; what it means for the statistics that we pull off the internet to inform our decisions that we take.

Classification of categories of skill levels required for the population of the labour market is as follows:

--Digital muggle has no digital skills.

--Digital citizen has the ability to use digital technology purposefully and confidently to communicate, find information and purchase goods/services.

--Digital worker is the one at the higher end, the ability to evaluate, configure and use complex digital systems. Elementary programming skills such as scripting are often required for these tasks.

--Digital maker is the one with skills sufficient to build digital technology.

Method

Participants

To see the level of the digital nativeness and the correlation between the digital nativeness and their achievement level, 120 teacher trainees (80 female / 40 male) aged between 20-22 at the Faculty of Education at a western state university participated in the study. This study focuses on preservice teachers to examine the assumptions about their beliefs, attitudes, and technology experiences and expertise as digital natives. More importantly, this study aims to identify the strengths and weaknesses in preservice teachers' technology knowledge and skills. All participants have the smart phones to access the websites in the classroom.

Instrument

The Digital Citizenship Scale developed by Choi etal (2017) consisting of five factors was administered to teacher trainees. The reliabilities of each factor and the entire items were calculated. The Cronbach's alphas were 0.83, 0.84, 0.89, 0.80, and 0.67 respectively for Internet Political Activism, Technical Skills, Local/Global Awareness, Critical Perspective, and Networking Agency. Cronbach's Alpha for the entire scale was 0.88.

Results

There is a moderate correlation between ages and the digitalness of the pre-service teachers (.424).

Table 1
Correlation between age and digitalness

		T	age
T	Pearson Correlation	1	.424**
	Sig. (2-tailed)		.003
	N	120	120
age	Pearson Correlation	.424**	1
	Sig. (2-tailed)	.003	
	N	120	120

**. Correlation is significant at the 0.01 level (2-tailed).

However, there is almost no correlation between the GPA and their digitalness: (.09)

Table 2
Correlation between GPA and digitalness

		T	GPA
T	Pearson Correlation	1	.090
	Sig. (2-tailed)		.548
	N	120	120
GPA	Pearson Correlation	.090	1
	Sig. (2-tailed)	.548	
	N	120	120

Table 3 shows that there is no connection between gender and digitalness (.198)

Table 3
Correlation between gender and digitalness

		T	gender
T	Pearson Correlation	1	-.198
	Sig. (2-tailed)		.182
	N	120	120
gender	Pearson Correlation	-.198	1
	Sig. (2-tailed)	.182	
	N	120	120

The t-test shows that there is a significant difference between girls and boys in the digitalness (.00).

Table 4
Gender and Digitalness

	N	Mean	Std. Deviation	Std. Error Mean	Sig.
gender	120	1.36	.48	.070	.00
T	120	67.87	14.64	2.13	

When the factor analysis is conducted, the results show that they have higher scores at internet political activism and critical perspectives. The lowest score is for technical skills.

Table 5
Factor analysis

	N	Minimum	Maximum	Means	Std. Deviation
Political Activism	120	9.00	76.00	31.31	9.62
Technical Skills	120	4.00	14.00	5.02	2.04
Awareness	120	7.00	42.00	25.23	4.03
Critical Perspectives	120	8.00	45.00	18.10	4.67
Networking Agency	120	4.00	30.00	9.91	4.03
Valid N (listwise)	120				

When all the items are analysed, it is possible to see that pre-service teachers are very active in using digital technologies for activism but the means drop when the issue is technical skills, which means that they are not so good at the technical side but social side. They have some interest in local and global issues(25.23). The second highest is critical perspectives, however, they do not score very high in average.

The highest items are:

Political Activism 5.I sometimes contact government officials about an issue that is important to me via online methods (6.07).

Networking Agency 1. I enjoy communicating with others online (2.98).

Local Awareness 2.I am more aware of global issues through using the Internet (1.5).

Critical Perspectives 1.I think I am given to rethink my beliefs regarding a particular issue/topic when I use the Internet (1.58).

Critical Perspectives 4.I regularly post thoughts related to political or social issues online (1.28).

Discussion and Conclusions

Prensky claims that digital natives think and process information rapidly, possess a natural affinity to adopt and adapt technologies for personal use, prefer information delivered in graphic and oral form, prefer active learning and have a low tolerance for lectures (Oblinger and Oblinger 2005; Prensky 2001a, b; Tapscott 1998). Many of these digital natives are now studying in universities and are thought to be more accepting of technology use in education and language learning, in particular. When The Digital Citizenship Scale developed by Choi et al (2017) is administered to the pre-service teachers, the analysis yields the results that sound contradictory. Although they believe that they should attend political meetings or public forums on local, town, or school affairs via online methods, they work with others online to solve local, national, or global issues, they organize petitions about social, cultural, political, or economic issues online, they regularly post thoughts related to political or social issues online, and they express opinions online to challenge dominant perspectives or the status quo with regard to political or social issues, they have strong doubts in relation with the effectiveness of what they do as they have less faith in their beliefs regarding a particular issue/topic, they do not think online participation is an effective way to engage with political or social issues, they do not think online participation promotes offline engagement, and they do not think it is useful to access the Internet in order to participate in social movement/change or protest. The gap between what they do and what they feel is radically sharp. However, the lowest component is technical strategies: they say they do not use the Internet to find information they need, they do not use the Internet to find and download applications (apps) that are useful, and some are able to use digital technologies (e.g., mobile/smart phones, Tablet PCs, Laptops, PCs) to achieve the goals they pursue. Interestingly the highest score is to comment on what they read online such as clicking “like” on facebook.

Furthermore, being able to use technology does not necessarily mean being able to use technology critically, wisely, or meaningfully (Lei, 2009, 88). The digital generation often falls short in demonstrating the fundamental understanding of digital media (Heverly, 2008). Students’ superficially competent use of technology often conceals the narrow scope of the activities, the ineffectiveness of online searches, and the lack of exploration, and this use is often curtailed by the lack of interest in information and poor skills in searching and evaluating information (Livingstone, 2008, p.103–106). Researchers also find that children have difficulty judging the legitimacy of information (Eastin, Yang, & Nathanson, 2006). Based on a thorough review of existing literature, Bennett, Maton & Kervin (2008) argue that the digital native versus digital immigrant divide and the call for fundamental change in education to accommodate the new generation’s changed learning style lacks empirical evidence and is an “academic moral panic.” Guo and colleagues (2008) further point out that this divide might be misleading and distracting education researchers from more careful consideration of the diversity of ICT users and the nuances of their ICT competencies.

A major shift in technology use will not come about until the teachers and students are fully convinced regarding the value of technologies on language teaching and learning. This will lead to teachers infusing and integrating new technology into their classrooms without apprehension and fear and students eagerly embracing the technologies shared by their teachers and at the same time exploring new technologies themselves to enhance their own learning. In conclusion, it ispossible to express support for the cause of the advocates of ‘digital natives’ who clamour for a major transformation in the education system—to bring technology currently available in the market into the educational realm.

References

Choi, M, Glassman,M. &Cristal, D. (2017) What it means to be a citizen in the internet age: Development of a reliable and valid digital citizenship scale.*Computers and Education*. 107, 100-112

Isin, E. & Ruppert, E. (2015). *Being digital citizens.* London: RLI.

Heverly, R. A. (2008). Growing up digital: Control and the pieces of a digital life. Digital youth, innovation, and the unexpected. In T. McPherson (Eds.), *The John D. and Catherine T. MacArthur Foundation Series on Digital Media and Learning* (pp. 199–218). Cambridge, MA: The MIT Press.

https://www.gov.uk/government/publications/digital-inclusion-and-skills-policy/digital-skills- and-inclusion-policy retrieved on September 5, 2017.

Lei, Jing (2009) Digital natives as preservice teachers: what technology preparation is needed? *Journal of Computing in Teacher Education*, 25 (3),87-97.

Livingstone, S. (2008). Internet literacy: Young people's negotiation of new online opportunities. Digital youth, innovation, and the unexpected. In T. McPherson (Ed.), *The John D. and Catherine T. MacArthur Foundation Series on Digital Media and Learning*, (pp.101–122). Cambridge, MA: The MIT Press.

Loader, B. (2007) *Young citizens in the digital age*. London: Routledge

Oblinger, D. G., & Oblinger, J. L. (Eds.). (2005). Educating the Net generation. *EDUCAUSE*. http://www.educause.edu/educatingthenetgen. Accessed 7 April 2013.

Prensky, M. (2001a). Digital natives, digital immigrants Part 1. *On the Horizon*, 9(5), 1–6.

Prensky, M. (2001b). Digital natives, digital immigrants Part 2. Do they really think differently? *On the Horizon*, 9(6), 1–6.

Tapscott, D. (1998). *Growing up digital: The rise of the net generation.* New York: McGraw-Hill.

UNESCO (2011). Media and Information Literacy Curriculum for Teachers. Unesco. France. http://unesdoc.unesco.org/images/0019/001929/192971e.pdf

UNESCO (2013). Global Media and Information Literacy Assessment Framework: Country Readiness and Competencies. Unesco. France. http://www.unesco.org/new/en/communication-and-information/resources/publications-and-communication-materials/publications/full-list/global-media-and-information-literacy-assessment-framework/

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

What If it was Grete Samsa's Metamorphosis?

Feyza Yılmazer
Kocaeli University
feyza.yilmazer.95@gmail.com

Bio

Feyza Yılmazer graduated from Kocaeli University, Department of English Language and Literature in June 2018. She is currently attending a master programme of Kocaeli University in her own field since September 2018. She would like to specialize in the role of the females in Modernist and Postmodernist literature in her dissertation which has motivated her to apply for participation in this conference.

Abstract

Modernism was an artistic movement which can be regarded as a turning point for literature as it searched for a new form of expression through imagism and symbolism; therefore, the years from after the beginning of the 20th-century literature was associated with individualism, experimentation, symbolism, formalism, and absurdity. Three major influences on Modern fiction can be seen clearly in the manner of attitude and the technique. Firstly, the public values of the age depreciated diametrically to the Victorian novel content as it was centered upon common sense. In connection with this, the essential crises were reflected via the financial, social and marital position of the main characters and their troubles with the public opinion. Contrast to the utilitarian view of the Victorian society, modernists engage in personally conceived notions of value and liberation of thought, in a word the dignification of individualism was the major conversion in the modern fiction. The second impact was the subjective notion of time as both Albert Einstein and Henry Bergson uttered. The personal understanding of time shapes the anti-chronological plot in modern fiction which was related to the third influence: the exploration of the subconscious by Sigmund Freud. Kafka's *Metamorphosis* is a short story that narrates the story of the transformation of the chief character, Gregor Samsa, from a traveling salesman to a monstrous bug. The existential part of the story is that even though the character turns into a bug, still he preserves the human characteristic of thinking and feeling which provides the reader to a much better comprehension of the modern way of life. The depiction of his sister, Grete Samsa is crucial for understanding the idea of women in literature since, before Gregor's metamorphosis, she is considered as useless in the family; however, the cockroach form of Gregor is in need of help and care. Correspondingly, her switching position with Gregor leads up the idea that what if Grete Samsa transformed into an insect? In this study, switching roles will be analysed through re-understanding the theories of Luce Irigaray and François Lyotard with regard to the fate of the modern individual, the role of female and femininity in *Metamorphosis* with absurd reading.

Key Words: Metamorphosis of Females, Modern Individual, Grete Samsa, Luce Irigaray and François Lyotard.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Defense Mechanisms in *The Color Purple*

Florentina Gümüş
Karadeniz Technical University
fbadea13@yahoo.com

Öznur Yemez
Selçuk University
oznur.yemez@selcuk.edu.tr

Bios

Florentina Gümüş was born in 1987 in Romania. She graduated in 2015 from the Department of Philology, University of Ioannina, Greece with a degree in Byzantine and Modern Greek. Currently She is enrolled in the MA Program in Applied Linguistics, Department of Western Languages and Literature, Karadeniz Technical University. She is interested in comparative literature, cultural and gender studies, and translation.

Öznur Yemez holds her PhD in English Literature from Karadeniz Technical University. She currently works as a faculty member at Selçuk University. Her research interests include melancholy studies, psychoanalytic criticism and film studies.

Abstract

The application of psychoanalytic analysis to literary works is a very fertile ground for research. Sigmund Freud is called 'the father' of psychoanalysis and the influence of his theories, although sometimes contested, is still present today. The concepts developed by him which are most applied to literature, are the ones related to sexual desire, Oedipus Complex, and ego. In this study, we investigate Alice Walker's Pulitzer Prize winning book, *The Color Purple*, an epistolary novel published in 1982 about an African-American woman, Celie. The novel deals with traumatic issues, like child abuse and sexual abuse. Celie is the victim of such abuses and she is dealing with the situation in a number of ways. These ways of dealing with traumatic events are explained with the use of Freud's *defense mechanisms*; some of them are humor, altruism, repression, projection and isolation.

Keywords: defense mechanisms, Freud, trauma, Walker

Full Text

Looking Deeper into Literary Characters

The psychoanalytic analysis of literary works provides a fertile ground for enhancing other readings of the texts, and its foundation was laid down in the twentieth century by Sigmund Freud both through his research into psychoanalysis and through his "analysis of the literary work as a symptom of the artist, where the relationship between author and text is analogous to dreamers and their 'text'" (Selden, Widdowson & Brooker, 2005, p. 153). According to Freud, the mind is divided into the conscious and unconscious and most of the individual's mental processes are driven by the unconscious, and ultimately by sexual drives. He also deploys the concepts 'Nachträglichkeit' meaning the 'working through' of trauma and the 'uncanny.' The first concept is related to the case of 'Wolf Man' who in early infancy saw his parents during sexual intercourse and was not able to understand the traumatic shock of this experience until reaching maturity. The second concept was applied by Freud to the tale 'The Sandman' by E. T. A. Hoffman; a student is afraid that he will lose his eyes due to a threat made by his father when he was a child and they were visiting a lawyer's house; if he disobeyed

him, the sandman would pull of his eyes. This caused him to associate the lawyer and other men with the sandman (ibid. pp. 154-155).

The protagonist of Alice Walker's *The Color Purple*, Celie, is depicted as an African-American girl, later a young woman, who is the victim of sexual abuse and suffers from a traumatic past. The Freudian concepts, 'Nachträglichkeit' and the 'uncanny' can be easily related to the character in this respect, as she begins her first letter to God with the words "Maybe you can give me a sign letting me know what is happening to me" (Walker, 2003, p. 1). She is in fact trying to 'work through' the trauma of being repeatedly raped and impregnated twice by her father, who she later learns from her sister, Nettie, is 'only' their step-father. The fact that he was not her biological father removed the emotional burden of incest. She starts writing to God when she is still a child of fourteen and does not have the capacity to understand what is happening. She will be able to make more sense of these traumatic events later when she reaches maturity and feels suffocated under the past, displaying the symptoms of affective disorder. To relate Celie's story with the example offered for the Freudian term 'uncanny,' it might be suggested that throughout her life she associates all the men in her life with her step-father and his aggression, uttering 'Remind me of Pa' for each man (Walker, 2003, p. 22). In fact, the very male image in her mind is placed and shaped by her step-father. As she is exposed to the emotional and physical abuse of a parent/father from a very young age, she comes to unconsciously believe that was what the opposite sex is/should be and it was the normal treatment she would take from every man in her life. Cori suggests that "the maltreatment in the early relationship with the parent(s) naturally leaves you defenseless and vulnerable to the similar relations with the other(s)" (Cori, 2018, p. 170). Therefore, the abusive relationship into which the character is coerced becomes a repeated pattern in her adult life and the fact that her husband had exactly the same way of 'making-love' and treated her with the same manner did not help in any way.

A reinterpretation of the Freudian theories is suggested by Lacan with a focus on the mirror stage, which occurs between six and eighteen months that produces in the child the false impression of the whole selfhood. Ross (1988) argues that in the case of Walker's novel, this process is more optimistic, not destructive, and the initial phase of this is the mirror scene in the narrative, as '[i]n this scene Celie first comes to terms with her own body, thus changing her life forever' (p. 70). The mirror scene is the moment when Shug Avery offers Celie a hand-held mirror to see her genitals, which she was never curious to take a glance at till then. This is not only because she associates that particular part of her body with emotional and physical pain due to rape, birth and the ensuing traumas, but also she is absolutely convinced that she is ugly and feels ugly, struck between feelings of inferiority and the socially constructed concept of feminine beauty, therefore nothing belonging to her could be beautiful. Ross (1988) observes that 'because the female body is the most exploited target of male aggression, women have learned to fear or even to hate their bodies' (ibid., p. 70). She is not even conscious of the fact that her genitals are 'hers' "It mine, I say" (Walker, p. 78). In patriarchal societies women are being exchanged between men with the purpose of binding them together (Lévi-Strauss, 1969); they are only goods and their bodies do not belong to them. This is also the case with Celie; her step-father gives her to her husband without asking for her opinion. Celie manages to develop a sense of self, to perceive her body as a whole and not as a bunch of dismantled parts, only after the mirror scene. Abbandonato (1991) mentions that the mode of sexuality chosen by Celie, is what Freud calls infantile and his 'theory of clitoral orgasm is notoriously immature'; the necessity for this theory and its counterpart of 'mature vaginal orgasm' derives from 'our compulsory heterosexual society' (p.1112). Furthermore, if women understand that they do not need a man to reach orgasm, this makes men even more disposable.

The Map between Sigmund Freud and George E. Vaillant

The majority of the studies employing concepts of psychoanalysis focus on sexuality, and no study applied ego's mechanisms of defense as they have been investigated by Freud. Vaillant (1992) points out that Freud identified many of the defense mechanisms by 1915, but they have been catalogued and categorized only years later by his psychoanalyst daughter, Anna Freud (p. 9). She explains these mechanisms as 'the ways and means by which ego wards off unpleasure and anxiety, and exercises control over impulsive behavior, affects, and instinctive urges' (Freud, 1993, Foreword). Celie's childhood and youth have been loaded with 'unpleasant', and this word is not even close to the repulsive actions inflicted on her, events due to being raped

by her step-father, the separation of her newborn children following their birth, being forced into a marriage with a man who aspired to a union with her sister and married her more or less because she had a cow as a dowry, having to take care of his children, the loss of the only person she loved and who loved her back (until Shug Avery), learning that her husband was hiding Nettie's, her sister, letters from her and many other traumatic incidents. The readers, are very often faced with the question of 'what would I have done, felt or thought if I were in the same situation?'. Most probably, they would, or think they would, react somehow and not be as passive as Celie is or at least as she was for the biggest part of the narrative. The American historian Trudier Harris is one of the very few voices who raises this question about Celie's stance and observes that her reaction to what is becoming of her is 'unrealistic for the period in which the novel was set' (Harris, 1984, p. 157). What is even more enraging for her is that:

> The book simply added a freshness to many of the ideas circulating in the popular culture and captured in racist literature that suggested that black people have no morality when it comes to sexuality, that black family structure is weak if existent at all, that black men abuse black women, and that black women who may appear to be church goers are really lewd and lascivious. (ibid. p.157)

In the light of these facts, the present study aims to investigate the way Celie deals with the traumatic events in her life, especially for the first part of the novel when her behavior may suggest from a psychoanalytic point of view the fact that she is afflicted with a personality disorder. This may explain her 'acceptance' of her situation in life.

Anna Freud suggests that her father applies for the first time the term 'defence' in 1894 in his work entitled 'The Neuro-Psychoses of Defence', and the word is used "to describe the ego's struggle against painful or unendurable ideas or affects" (Freud, 1993). She also enumerates the ten mechanisms of defense described in his works: regression, repression, reaction formation, isolation, undoing, projection, introjection, turning against the self and reversal, and sublimation or instinctual aims (ibid.). George Eman Vaillant takes a step further in the analysis of ego's mechanisms of defense in his book *Ego Mechanisms of Defense: A Guide for Clinicians and Researchers* (1992), by proposing a four-level classification of the defenses. The first category includes the psychotic defenses of denial, distortion, and delusional projection. The second type of defenses is determined by the immature defenses: projection, fantasy, hypochondriasis, passive aggression, dissociation and acting out. The mechanism defenses of displacement, isolation/intellectualization, repression and reaction formation are grouped in the neurotic category. The last level includes the mature defenses: altruism, sublimation, suppression, anticipation and humor (Vaillant, 1992, pp. 52-53). For his model, he draws on Freud's three-level classification; the defenses of psychosis are denial, distortion and projection; the 'hallmarks of neurosis' are splitting, hypochondriasis, turning against the self, phantasy, dissociation, repression, isolation, undoing, displacement and reaction formation; finally, the defenses of maturity are sublimation, altruism, humor and suppression (ibid., p. 9). Vaillant enumerates the five most important properties of the defense mechanisms as they have been outlined by Sigmund and Anna Freud:

> (a) Defenses are a major means of managing conflicts and affect; (b) defenses are relatively unconscious; (c) defenses are discrete from one another; (d) although often the hallmarks of major psychiatric syndromes, defenses are reversible; and (e) defenses are adaptive as well as pathological (p. 44).

Celie's Defense Mechanisms against Her Traumatic Life Experiences

The analysis of Celie starts with the first letter she writes to God and follows her until the happy ending of her story, with the purpose of identifying how she deals with each traumatic incident or stressful situation and what type of defenses, psychotic, immature, neurotic or mature, she adopts in each case. Her act of writing letters to God might be identified as the defense mechanism called schizoid fantasy; not because the existence of God is a matter of fantasy or not, but her desire to resolve the inner and external conflicts by writing letters to him and waiting for an answer, which he never does is what makes it schizoid fantasy. Later, she comes to associate God with her step-father and all that he means for her; which manifests what Freud explains as the

'uncanny'. If she preferred to pray, it would be considered as a 'normal' behavior, but the way she chooses to communicate with God is a form of immaturity. Another case where she appeals to the realms of fantasy for struggling against the unpleasant external reality occurs on her wedding night. She describes her thoughts during the sexual act "I lay there thinking about Nettie while he on top of me, wonder if she safe. And then I think bout Shug Avery. I know what he doing to me he done to Shug Avery and maybe she like it. I put my arm around him" (Walker, 2003, p. 12). Through fantasizing her husband as Shug lying in bed, she manages to overcome the repulsive act which was clearly giving her no satisfaction at all; it was most probably causing her only repugnance, pain and discomfort. It is important to note Vaillant's conclusion that "defenses reflect integrated dynamic psychological processes for coping with reality rather than either a deficit state or a learned voluntary strategy" (1994, p. 45). Therefore, all these ways in which Celie manages her traumatic life do not reveal that she lacks in something or that she reacts (most often she remains passive though) in a certain way as a consequence of a conscious decision. An even more sophisticated fantasy can be noticed when the family meets to discuss about Sofia's incarceration and that she would be released from prison soon. Celie and Squeak, who she states later that her true name is Mary Agnes, say nothing, "I don't know what she thinks, but I think bout angels, God coming down by chariot, swinging down real low and carrying ole Sofia home. I see'em all as clear as day. Angels all in white, white hair and white eyes, look like albinos. God all white too, looking like some stout white man work at the bank. Angels strike they cymbals, one of them blow his horn, God blow out a big breath of fire and suddenly Sofia free" (pp. 90-91). The other members of the family attempt to seek a sustainable solution to the problem, but the only solution Celie comprehends is for Sofia to be carried home by God and some angles in white.

Another example of immature defense mechanism is the passive-aggressive behavior she manifests towards Sofia. After Harpo and Sofia wed, they begin to fight "like two mens" (Walker, 2003, p. 37). When Harpo asks Celie what he can do to tame Sofia for full obedience and behave like the other women he knew, she offers him the same advice his father previously gave him "Beat her" (ibid., p. 36). By doing so, she expresses indirect hostility towards Sofia. When an angry Sofia comes to ask for an explanation, the only excuse Celie can offer is "I say it cause I'm a fool, I say. I say it cause I'm jealous of you. I say it cause you do what I can't" (ibid., p. 40). An even more significant role in Celie's life is played by Shug Avery and it is clear that Celie is attracted to Shug from the first moment she laid her eyes on her photo. When later in the story, Shug comes back 'home' with Grady, her husband, but she is still flirting with Mr._ (Albert) Celie feels deeply disturbed "Shug laugh and laugh when he got anything to say. Show teef and tits aplenty. Me and Grady try to carry on like us civilize. But it hard. When I hear Shug laugh I want to choke her, slap Mr._face. All this week I suffer. Grady and me feel so down he turn to reefer, I turn to prayer" (ibid., p. 119). The fact that she turns to prayer is to be discussed later in terms of the mature defense of sublimation. What is stressed here is that despite her uses the immature defense of passive-aggressive behavior through combining it with sublimation, i.e. the transformation of a negative feeling into something constructive (anger to prayer), she gradually grows into maturity.

The marked transformation in the psychology of the protagonist is brought about by many factors. Regarded as one of these, the mirror scene in the novel seems to have caused a positive change in Celie, as Ross argues, but in the aftermath of this event, there are still some, admittedly few, signs of immature defenses, similar to the one mentioned above, and also neurotic defenses, such as dissociation, repression and intellectualization. When the husband insisted that she was being stubborn and beats her with the belt she brought herself, Celie dissociates from her own body and feelings to avoid distress and overcome the external reality that she has no power to control and reverse as "He beat me like he beat the children. Cept he don't never hardly beat them. He say, Celie, git the belt. The children be outside peeking through the cracks. It all I can do not to cry. I make myself wood. I say myself, Celie, you a tree. That's how come I know trees fear man" (Walker, 2003, p. 22). Another instance of domestic violence Albert commits against Celie is the time when they lie in bed together. Celie describes to Shug how it is to 'make love' with her husband, and unlike Celie, Shug admits that when she is with him, it feels great. This experience is depicted as such: "Naw, I say. Mr._ can tell you, I don't like it at all. What is it like? He git up on you, heist your nightgown round your waist, plunge in. Most times I pretend I ain't there. He never knows the difference. Never ast me how I feel, nothing. Just do his

business, get off, go to sleep" (Walker, 2003, p. 77). To this description, Shug comments that it sounds as if he uses her as a kind of a toilet.

Celie is so caught up in negativity that even the idea that there could be some escape from her harsh life seems to her daring and bold, which in this context might be explained as the mechanism of repression. She tries to repel pleasurable thoughts from her mind and repress her desire for and hopes of a better future since the risk of all these not coming true is too big to bear as "I think bout my sister Nettie. Thought so sharp it go through me like pain. Somebody to run to. It seem too sweet to bear" (Walker, 2003, p. 65). Therefore, she represses her impulses and desires so that she is not to be let down by the outer reality. The last neurotic defense mechanism identified in Celie's behavior is that of intellectualization. It is interesting that despite her being barely literate, her strongest and more often used ego defense mechanisms are those of fantasy and intellectualization. Through the last one, she distances herself from the particular situation which creates her pain or stress. The first two examples are related to death and somehow contradictory. When Nettie leaves their house, she expresses her sadness to leave her sister in that place with Albert and his children; for it is as if her sister is being buried. This leads Celie to think that actually, "It's worse than that, I think. If I was buried, I wouldn't need to work. But I just say, Never mine, never mine, as long as I can spell G-o-d I got something along" (p. 17). Later when one of Albert's sisters pays them a visit and stands up for Celie, at the same time making her understand that she is not a slave and should fight for her own rights, Celie thinks "I don't say nothing. I think about Nettie, dead. She fight, she run away. What good it do? I don't fight, I stay where I'm told. But I'm alive" (p. 21). These words reveal that she has internalized the past experience of Nettie that cost her life in the end (at least this is what Celie knows at this point) and develops a kind of learned helplessness that causes her to find comfort in a suffocating life full of beatings and retains her from taking a further action except complete obedience. She rationalizes a tormenting life a much better way than being entrapped within a grave. Despite all these traumatizing events, she desires life no matter what.

From five mechanisms of maturity identified by Vaillant, which might be outlined as altruism, anticipation, humor, sublimation and suppression, the three of them are applied by Celie and, for a matter of fact, by other characters in the narrative as well. The most debated defense mechanism related to Celie's evolution is the one of sublimation. Whenever Celie feels jealous and incompetent she turns that emotion into a form of prayer in real life. Yet the most characteristic and game-changing moment is the one when she feels the urge to kill Albert for keeping Nettie's letters away from her, which is revealed in her own words as "[a] needle and not a razor in my hand, I think" (p. 147). She imagines to cut her husband's throat with the razor he orders her to shave him with, but once again Shug appears as deus ex machina and changes the course of her life by telling her to sew pants instead. It is revealed in the narrative that later on she opens a boutique where she sells the unisex pants she sews. This is also the turning point in her life that fuels the determination to desert Alfred and move to Memphis with Shug and her husband. After a while, when she returns and has a discussion with Harpo, he asks her if she smokes a lot of reefer (she was mentioning that Shug's husband is addicted to it). She answers with humor that "Do I look like a fool? I ast. I smoke when I want to talk to God. I smoke when I want to make love. Lately I feel like me and God make love just fine anyhow. Whether I smoke reefer or not" (p. 220). It is impressive for the readers who, over the course of the book, witness the dramatic transformation of Celie from the insecure little girl who is raped by her step-father and has no idea what is happening to her to the self-confident woman who can joke about God and love making. The last mechanism, altruism can be found in all aspects of the interaction between the characters in *The Color Purple*, from the way everybody do their best to help Sofia first to get out of prison and then get back on her feet once she is at home, to the way they all help the little Henrietta fight against her illness.

Conclusion

To conclude, no psychotic defense mechanism has been identified in Celie and what turns out to be more dominant in her dealing with the traumatic events in life are immature, neurotic and mature defense mechanisms. The turning points from one phase to another seems to happen after Shug Avery initiates her into the mysteries of her own sexuality with the help of a mirror and later when she begins to write to Nettie instead of God. Cheung (1988) argues that, '[t]he problem with God is that he never answers Celie's letters. Worse still,

trust in him leads her to accept the status quo' (p. 166). She seems to accept the status quo up to a point and to break free from the oppression she needs the help of other women. Once she makes peace with her sexuality and stops waiting for God to answer her questions, she becomes an independent woman. Vaillant points out that 'unlike psychosis and neurosis, personality disorders almost always occur within a social context' and 'the symptoms of personality disorder are a means of copying with reactions to unbearable people-in past or present time' (1994, p. 45). Celie has a great share of unbearable people in her life, both in the past and in the present. For Vaillant, the defense mechanism that signifies the highest level of maturity in the subject is suppression, which is a strategy of postponing and ignoring the problems one has to face with only for the present time and deal with them after (1994, p. 47); nevertheless, this mechanism is not detected in Celie behavior. This does not mean that she does not become a mature and self-confident woman, since she displays other manifestations of mature defense mechanisms.

References

Abbandonato, L. (1991). "A View from 'Elsewhere'": Subversive Sexuality and the Rewriting of the Heroine's Story in The Color Purple. *Publications of the Modern Language Association of America*, 1106-1115.

Cheung, K. K. (1988). "Don't Tell": Imposed Silences in The Color Purple and The Woman Warrior. *Publications of the Modern Language Association of America*, 162-174.

Cori, J. L. (2018). *Annenin Duygusal Yokluğu*. Çev. Belgin Selen Haktanır. İstanbul: Koridor Yayıncılık.

Freud, A. (1993). *The ego and the mechanisms of defence*. Karnac Books.

Harris, T. (1984, December). On the color purple, stereotypes, and silence. In *Black American Literature Forum* (pp. 155-161). School of Education, Indiana State University.

Lévi-Strauss, C. (1969). *The elementary structures of kinship* (No. 340). Beacon Press.

Ross, D. W. (1988). Celie in the Looking Glass: The Desire for Selfhood in" The Color Purple". *Modern Fiction Studies*, *34*(1), 69-84.

Selden, R., Widdowson, P., & Brooker, P. (2005). *A reader's guide to contemporary literary theory* (5th ed.). United Kingdom: Pearson Longman.

Vaillant, G. E. (1992). *Ego mechanisms of defense: a guide for clinicans and researchers*. American Psychiatric Pub.

Vaillant, G. E. (1994). Ego mechanisms of defense and personality psychopathology. *Journal of abnormal psychology*, *103*(1), 44.

Walker, A. (2003). *The Color Purple*. United States of America: First Harvest Edition.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Language Policy of the Arab Countries as a Tool for Preserving National Identity (The Case of Egypt And Morocco)

Galina O. Lukyanova
RUDN University
go_lukyanova.rudn@mail.ru

O.B. Maximova
RUDN University

Elena A. Paymakova
RUDN University
e.paymakova@gmail.com

Bio

Galina O. Lukyanova has been teaching Arabic at the Faculty of Foreign Languages at the Peoples' Friendship University of Russia (RUDN University) for 20 years. The sphere of academic interests: Arabic Grammar, Linguistics, History of Arab countries, Methods of Teaching Languages

Elena A. Paymakova has been teaching English at the Faculty of Foreign Languages at the Peoples' Friendship University of Russia (RUDN University) for 20 years. The sphere of academic interests: English Lexicology, History of the English Language, Methods of Teaching Languages.

Abstract

The study analyzes the complex language situation in the Arab countries, characterized in most countries by bilingualism or multilingualism, as well as the resulting priority directions of their language policy aimed at preserving Standard Arabic as a symbol of national identity, expanding its scope of operation and practical settlement of the complicated national-language relationship. The main research interest of the authors of the article is focused on the phenomenon of the "Arab spring", which became a powerful impetus for the awakening of national consciousness, the development of ethno-lingual identity, which entailed the change in the language policy of a number of countries in the region. The object of the study is the language policy of the leading Arab countries exemplified by Egypt and Morocco. The main purpose of the study is to analyze the unique experience of the Arab states in this area, their response to the challenges of globalization, represented in the language policy and planning. Special attention is paid to the performance of the most active subjects of the language policy of the Arab states, which play the key role in its shaping and successful implementation, as well as forecasting the prospects for the development of the Arabic language. The research methods include the complex ethno-linguistic method, discourse analysis, the comparative method, the quantitative analysis method, etc. The conclusions of the study are of great practical importance, as they show that language policy should be considered in a broad context, namely, as an important part of the overall political concept of the development of a country, taking into account geopolitical, economic, social and cultural factors. In addition, today language policy is of particular importance, as it is directly related to such a sensitive problem as the preservation of identity.

Keywords: language policy, language situation, national identity, national language, Standard Arabic.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Symbolic Meaning of Numbers in the Kartvelian Proverbs

Giorgi Jgharkava
Tbilisi Ivane Javakhishvili State University
giorgi.jgharkava@tsu.ge

Bio

Giorgi Jgharkava is a PhD student of Kartvelian Linguistic program at the Scientific-Research Institute of the Georgian Language at Faculty of Humanities, Tbilisi State University. His PhD thesis is about proverbs in Kartvelian languages (Geogian, Megrelian, Laz and Svan).

Abstract

The use of numbers in their sacral meaning has a longstanding tradition and still plays an important role in the world folklore. Numbers were attached special importance in the Mesopotamian and Greek mythology as well as medieval scientific thought. Numbers are used in their symbolic meaning also in the Bible from which the tradition was spread throughout literature and folklore. The use of numbers in their sacral meaning is frequent in proverbs, phraseological units, fairy-tales and blessing formulae.The aim of the given paper is to carry out the functional-semantic investigation of numbers used in their symbolic meaning in the Kartvelian (Georgian, Megrelian, Laz and Svan) proverbs. Analysis of corresponding empirical material has proved that one of the most widespread sacral numbers used in the proverbs is nine. It frequently denotes a general quantity instead of referring to a concrete number of the noun. Less frequently used numbers – seven, forty, hundred and thousand – are essentially of the same semantics. Substitution of one of the above-mentioned numbers by another does not affect the pragmatic-semantic content of the proverb and yields functionally and semantically valid variants. The above-mentioned issues are discussed in the paper based on the ample empirical material.

Keywords: Sacral Numbers, Proverb, Kartvelian Languages

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Daniel Martin: The Sense of Powerlessness

Hamdi Ali Serdar
Recep Tayyip Erdogan University
hamdi.serdar@erdogan.edu.tr

Bio

Hamdi Ali Serdar studied English literature at both undergraduate and graduate levels at Fatih University (2000 – 2008). He has recently taken his doctoral degree in English literature at Pamukkale University. He is currently in service as a research assistant at the Department of English Language and Literature at Recep Tayyip Erdogan University. His research areas include the British post-modernist novel, existentialism, and literary criticism.

Abstract

As a post-World War II English novelist, John Fowles can hardly be labelled as the writer of happy and humorous fiction. With the exception of *Mantissa*, the rest of his fiction consists of serious novels. And *Daniel Martin*, a thick and lengthy novel, is not an exception to this rule. Compared with his other novels, Fowles has introduced a relatively happier ending to his readers—perhaps—for the first and the last time in his entire career with the publication of *Daniel Martin* in 1977. It has a serpentine structure in the narratological sense—i.e., it consists of multiple voices, multiple points of view, and numerous flashbacks. This is also the novel in which the existentialist voice with which Fowles has interwoven his other novels is barely audible. While the protagonist, Daniel, becomes the narrator of his own story at certain times, at other times he becomes part of the story narrated by another voice. His to and fro movements between the many layers of the narrative from the narrator to the narrated, and vice versa, indicate his unfixed position within the total web of signification in the novel. The inability of Daniel to fix himself the future position of a narrator within his own narrative leaves him not only impotent but also incompetent to begin his autobiographical novel. Daniel cannot find the strength with which he hopes to begin to tell his own story. With all this considered, this study seeks to address possible issues which adversely keep affecting Daniel and leave him without the sufficient imaginative power to begin his autobiographical narrative.

Keywords: John Fowles, incompetence, impotence, powerlessness, imaginative power

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Perceptions of Language Teachers on the Integration of Children's Literature in EFL Classes

Hanife Öztürk
Karadeniz Technical University
hanifeozturk00@hotmail.com

Bio

Hanife Öztürk is an MA student in Applied Linguistics at Karadeniz Technical University and currently works as a Research Assistant in the department of English Language and Literature at Eurasia University.

Abstract

It is the fact that the educational values and outcomes of the literature classes on linguistic development of language learners have paid sufficient attention recently. Language learners' competences are carried forward by practicing the target language via literary works rather than isolated learning settings from authentic materials. Furthermore, it is somehow accepted that the integration of children's literature in language learning classes provides a positive contribution to the children's language competence. In the context of children's literature in language classrooms, it is necessary to emphasis on the notions of teachers; therefore, the need to understand is the perceptions of language teachers on the integration of children's literature in EFL classes is greater than ever. To fulfil such an aim, the purpose of this study is to investigate the perceptions of language teachers on the integration of children's literature in EFL classes. In this regard, the data will be gathered through interview on teachers and will be gathered via convenience sampling. Lastly, qualitative data will be analyzed with content analysis.

Keywords: Children's Literature, EFL, English, Teacher, Perception.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Challenges of Drama Practitioners: Voices from English Language Teachers

Hasan Sağlamel
Karadeniz Technical University
hsaglamel@ktu.edu.tr

Bio

Hasan Sağlamel is an intructor in the Department of English and Literature at Karadeniz Technical University. His research interests include creative drama, language testing, language learner/ teacher psychology, intercultural communicative competence and teacher education.

Abstract

Drama has become a buzz term in education, and it has received considerable attention in many disciplines including English language teaching. The integration of drama into language learning and teaching contexts has usually resulted in favourable outcomes. Such outcomes has triggered the language teaching programmes to further consolidate their commitment to drama integration in language instruction. Not surprisingly, many language teaching programs now aim at equipping learners or future practitioners with the pedagogical merits of drama by making them act and learn together. However, due to several constraints not all attempts to benefit from drama in language education have proved to be successful. This study aims to capture two teacher trainers' perceptions of challenges in drama-led language instruction. To this end, semi-structured interviews were carried out with the participants. The interviews were transcribed, and the content analysis was used to investigate the results. In the light of the findings, it could be argued that teaching institutions or other providers of skill development services to empower the learners about drama education.

Keywords: Drama, challenge, perception, EFL teachers

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Preservice Teachers' Reflections on Their Microteaching Experience During *Drama in Language Education* Course

Hasan Sağlamel
Karadeniz Technical University
hsaglamel@ktu.edu.tr

Abstract

The integration of drama in language teaching situations has gained momentum since the advent of the communicative language teaching. In parallel with this development, studies incorporating drama in language teaching contexts has proliferated, offering fertile lands to investigate the effectiveness of the drama-led attempts. The aim of this study is to explore the pre-service teachers' perceptions of creative drama use in language teaching situations. The study was conducted at a state university in north-eastern Trabzon. The students were asked to prepare a microteaching lesson in which drama was integrated and evaluate the microteaching lesson paying attention to the guidelines developed by the course instructor. A document analysis was carried out using data obtained from 82 learners enrolled in the course. The results indicate that neophytes' involvement in drama helped them a) make their lessons engaging; b) make the associations of teaching more inviting; c) test what it is like to teach prior to gaining a teaching certificate even though their initial attempts contained some instances of anxiety arousal and poor classroom management strategies.

Keywords: Microteaching, pre-service teachers, drama in language teaching, reflection

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

A Kristevan Reading of Ian McEvan's *Atonement*

Hasibe Aydın
Fırat University
hambarcioglu@firat.edu.tr

Bio

Hasibe Aydın graduated from Hacettepe University in 2004.She completed her MA at Firat University in 2014. She has been working as an English Lecturer and Fırat University and has been going on her doctorate at Atilim University since 2015.

Abstract

The aim of this paper is to peruse Ian McEvan's *Atonement* (2002), which is a novel consisting of three parts giving the details of World War II over the dramatic love story of Robbie Turner and Cecilia Tallis via the narration of Cecilia's sister Briony, who has been feeling guilty because she has accused and caused Robbie to be sent to jail in charge of Lola's assault, who is Cecilia and Briony's cousin in terms of Kristevan psychoanalytical feminist criticism. Julia Kristeva's ideas and explanations on the semiotic and the symbolic phases of the subject, meloncholia, and abject will be applied throughout the study as to understand why Briony has smeared Robbie and is in a deep regret and meloncholia trying to express herself by means of writing plays, short stories and novels. The novel has a self-reflexive structure which enables Briony confess her guilt and represents her semiotic development as a subject through her narratives. The novel is divided into three chapters telling how Briony's and other characters have changed after she accused Robbie of assault and ruined Cecilia's and Robbie's lives.

Keywords: pyschoanalytical feminist criticism, symbolic, semiotic, abject, melocholia, truth

Full Text

Born into a military family in 1948 and grown up as a postwar generation Ian McEvan is a member of a new breed of writers who are lower middle class, provincial and socially disaffected from World War II. Although these writers did not see the war itself, they seemed to be backward-looking and interested in historical subjects in their literary works. Besides dealing with the war itself in a naturalistic way, McEvan renders marginal themes like incest between siblings, rape, and the perverse to define and question the ethical limits (Childs 1-5).In this aspect, according to Michele Roberts, he focuses on "the inner states and in way of loving, between men, women, parents and children, in naturalistic but metaphorical settings" (qtd. in Childs 5). Sebastian Groes states that his work caused cultural debates and moral outcries as a result of his searching "grotesque and disturbing themes such as the braking of conventions, codes and taboos, incest, sado-masochism,rape, pornography and the murder of children" (1).

McEvan's eighth novel, *Atonement* (2002) narrates the story of a woman's effort to atone for a catastrophic childhood mistake and soothe her conscience using the blend of truth and fiction as the central character Bryony is an author in the novel, writing a historical novel herself in order to release the truth before she loses her mind because of her illness, vascular dementia. In his work, McEvan uses "self-reflexive historical fiction of a kind that mixes the styles of realist and experimental approaches to the novel" while reflecting the delienation of "individual reactions to moments of crisis" and presenting "the tenderness and brutality of relationships without sentimentality" (Childs 6). In this study, the developments of Bryony together with Robbie and Cecilia, whose love and lives are victimised because of Bryony's semiotic drives in her 13 will be analysed with the explanations of Julia Kristeva on the process of the subjectivity. Oscillating between semiotic and the

symbolic Bryony wants to be a unified self before her death obtaining the access to the symbolic that is the law-of-the father referring to the structure, syntax and meaning in language by means of her novel which the reader learns in the last section that all the narration was written by Bryony in order to atone for her mistake for her accusation of Robbie with rape and causing her sister, Cecilia falling apart from Robbie to achive "at-one-ment" and become a unified self as she justifies herself via her novel.

In contrast to the other linguists and philosophers who have studied language as a separate and static entity, Julia Kristeva has claimed that the study of language can not be separated from the study of the speaking being. Instead of studying language on its own, she studies the signifying process by which bodily drives and energy are expressed, literally evacuated through our use of language and our way of signifying shapes our subjectivity and experience (McAfee 14), that is, "linguistic changes constitute changes in the status of the subject-his relation to the body, to others and to objects" (Kristeva, *Revolution in Poetic Language 15)*. This means that while speaking our own energy infuses into the language we use and the meaning is constructed as a result of this. If the people listening to us cannot feel the emotion or rhythm in our speech, then they cannot capture any meaning as the words seem not to signify anything real or significant. Kristeva divides the signifying into two processes; symbolic as an expression of clear and orderly meaning and semiotic as an evocation of feeling or a discharge of the subject's energy and drives. In semiotic process flow of words are emotional rather than logical. The distinction between semiotic and symbolic is like the one between nature and culture, body and mind. Kübra Kangülec Coskun points out that Kristeva associates the maternal with the semiotic process, whereas she associates the symbolic with the patriarchal. Kristeva also explains that these two processes are interactive and cannot be separated from each other. In order to construct a meaningful language they should cooperate together. The semiotic aspect of signification goes beyond the symbolic in order to show what is below the surface of the speaking being:

> Discreet quantities of energy move through the body of the subject who is not yet constituted as such and, in the course of his development, they are arranged according to the various constraints imposed on this body- always already involved in a semiotic process- by family and social structures. In this way the drives, which are "energy" charges as well as "psychical" marks, articulate what we call a chora: a non-expressive totality formed by the drives and their states in a motility that is as full of movement as it is regulated. (*Revolution of Language* 25).

Kristeva borrows the term *chora* from Plato which is translated as 'womb' or receptacle and she uses it with the semiotic to refer to a space that precedes the language. Different from her predecessors Freud and Lacan, Kristeva emphasizes that the process of subjectivity starts in the mother womb not after the infant's acquisition of the language. Thus, maternal womb is the starting point of the self. As the mother is a speaking subject in the society, she serves as a link between the society and the infant in her womb in the pre-linguistic phase of semiotic chora. The child forms its energy in relation to its mother as she is the infant's primary caregiver, and there is not any subject-object distinction yet. Semiotic chora both prepares the infant for the signification and also it is a dynamic process of emotions and feelings where there is no fixed meaning or unity (Kangülec Coskun 108). The infant lives plenitude without differentiation which is the imaginary realm in Lacan's terms and primary narcissism in Freud's. Kristeva opposes to the idea of primary narcissism as a stage of development and later develops this notion that it is a structure. For Kristeva, this structure prepares a way for the child "to start incorporating and thus mimicking what is other to itself, even before it has a concept of self-other distinction" (McAfee 36). This means that this structure in its imaginary realm of the semiotic chora leads the infant to the way to become a subject in the signifying order which is possible by the semiotic mother not the symbolic father.

In *Powers of Horror* (1980), Kristeva explains that we are not born as discrete separate subjects and states that our first experience as a being is a realm of plenitude and oneness with our environment, that is the semiotic chora. Kristeva states that even in this stage the infant starts to put borders between 'I' and the other. The infant develops these borders by means of a process called *abjection*. The abject is what one spits out, rejects, almost violently excludes from oneself such as sour milk and vomit. What makes something abject and

not simply repressed is that it does not completely disappear from consciousness. It remains as both an unconscious and a conscious threat to one's own clean and proper self. The abject is what does not respect the boundaries (McAfee 46).Kanguleç Coşkun explains that in terms of cultural dimension, the abject (m)other is regarded as a constant threat to the patriarchal culture,and thus it is representation of all marginal identities intimidating the unified self favored by the symbolic(109). The first instance of abjection is the one from the mother. For the infant, the first thing to be abjected is the mother's body, the infant's origin. In order to become a subject, first the infant must put a border between itself and the mother. It is difficult for the infant as it misses its narcissistic union with its first love and it wants to declare his renounciation from this union in order to become a subject. After this phase, the abject goes to haunt the subject's consciousness, remaining on the periphery of awareness. The abject is both threatening and seducing for the subject. The infant always misses its lost object, its mother whereas trying to avoid her at the same time.

Another important term used by Kristeva is melancholia or depression, that is a mourning for something lost. There are two types of depression, the first one has been developed by Melanie Klein(1882-1960) according to whom the lost object is not an actual person but an 'internal object'. The subject feels both love and hate for this subject, love as she/he cannot do without and hate because he has been undermined by its loss. The subject thinks of suicide in order to kill the hated object within. In contrast to this type of 'objectal' depression Kristeva defines a second kind of depression called narcissistic depression. Instead of feeling hatred to an internal object, the depressed narcissist feels incomplete and wounded. The first loss the infant experiences is the abjection from its mother, as a result of which he feels sadness but cannot name it as it is not in the symbolic realm. Thus, there remains nothing to be hostile toward. All there is a loss and Kristeva states that the depressed narcissist mourns not an Object but the Thing (Chose) which she posits as the Real in the Lacanian theory. Like Lacan's Real, the Thing is impossible to describe and does not lend itself to signification. As for the cure of depression, Kristeva suggests literary production as an alternative for both types of depression as both of them impairs the subject's willingness and ability to speak (McAfee 59-62).

Atonement has a tripartite structure, in the first part the events which took place in the Talleses' country house in 1935 and how Robbie was sent to prison are told, in the second part Robbie's struggle to return home to meet his beloved Cecilia in Dunkirk in World War II are narrated, and in the third part Bryony's experinces and training as a nurse during the war are presented to the reader. There is also a conclusion part titled as 'London 1999' in which Bryony confesses to the reader that she wrote the whole novel in order to tell the truth about her guilt in the assault of Lola, who is her cousin, and to achieve self-relief of her mistake that she did in her childhood.

The first part opens with the preparations of a play called *Trials of Arabella,* which is written by Bryony in honour of her brother Leon in order to persuade him to leave the seduction of other women and come back home again. Bryony, an adolescent girl in her 13 writes this play in order to reveal her semiotic desire for her brother and attract his attention and also to persuade him to return home which is a metaphor of union representing the semiotic chora experienced in the mother womb as the Tallises' house seems to be a peaceful one before the attack on Lola, Bryony's 15-year-old cousin. Bryony is a girl living in her imagination rather than the real life and deals with writing short plays and stories. She wants the approval of her mother for her writings as she did not experience the abject and separate from her mother yet. Mrs. Tallis, the abject mother, is a silent woman who is generally ill because of her migraine and lies down in her down listening to the voices in the house and knowing the ongoing events in the family. She is an upper class woman whose husband works at an official post in London for the parliament coming home rarely. She has resented her husband's overworking and lives in her peaceful house. She is a passive figure obeying to the rules of dominant patriarchal culture and family as she knows that her husband betrays her as he often overworks. She supports the efforts of her little silent daughter in her trials of writing: "her daughter was always off and away in her mind, grappling with some unspoken, self-imposed problem, as though the weay,self-evident wold could be re-invented by a child' (p 68). Bryony is a silent, inward looking girl with a very tidy room, as she wants organisation and coherence of the symbolic in her life. She wants to seem mysterious as a result of this she keeps diaries with

locks and pretends to have secrets. Although she does not have a problematic life, she seems to be in search of an abject moment to step into the maturity and depart from the hands of her abject mother as to be a subject.

This abject moment is to come after she sees her sister Cecilia, and Robbie, the son of their housekeeper having sexual intercourse in the library of their house. Cecilia is a graduate of Cambridge in her 20s, who stands as a counter to Bryony in terms of personality.She is a bit messy and she wants to prove herself by living on her own and working in London to which her mother opposes and we learn that she was a member of a bohemian group at university that her mother does not approve. She is a feminist subject in search for her own desires and does not avoid any actions against the patriarchal system, that is the symbolic order, when she understands that she is in love with Robbie, who stands as an abject figure in their house as he is the son of the cleaner, Grace Turner not a member of their class but has the oppurtunity of a good education at Cambridge with the support of Jack Tallis, Cecilia's father. He wants to be a doctor now and take part in the symbolic order as a middle class person. In this aspect, both Cecilia and Robbie with their love are abject figures resisting the rules of their patriarchal class conscious society. Unfortunately, his dreams of a bright future are shaken when he sends a letter to Cecilia by Bryony, who sees them at noon by the pool having an argument on the pieces of a broken family vase. Bryony again misunderstands what she sees and makes up her own story in her mind, supposing that Robbie and Cecilia have a problem and he disturbs her. When Bryony takes Robbie's letter to take it to Cecilia, she opens and reads it which Robbie accidentally sends his outline version, which a Freudian slip of action, on which he writes to Cecilia that he always thinks of her genital organ. "The very complexity of her feelings confirmed Briony in her view that she was entering an arena of adult emotion and dissembling from which her writing was bound to benefit." McEvan 100). As she reads the letter, Bryony decides that she must protect her sister from Robbie as he is a 'maniac'. Later in the second part, we learn from Robbie that two years ago, when he was teaching how to swim to Bryony she tells him that she is in love with him and he laughs at her as she was only a child aged 11. This explains us the hatred of Bryony why she is so angry with Robbie, according to Kristeva, a depressed person hates her lost object and wants to kill this subject and this is an expression of repressed sexuality. We learn that after this moment of confession of her love towards Robbie, Bryony becomes more silent and starts to write short stories. Bryony thinks that she passes from chilhood to adulthood when she sees her sister and Robbie in the library and again she does not understand their desirous acts interpreting Robbie again as a pervert:

> Though they were immobile, her immediate understanding was that she had interrupted an attack, a hand-to-hand fight. The scene was so entirely a realization of her worst fears that she sensed that her overanxious imagination had projected the figures onto the packed spines of books. (McEvan 138).

This is the abject moment of the novel when Bryony starts to change but she misacts and as a result of her false indictment of Robbie with rape, the fates of her sister and Robbie change causing one to be sent to prison, the other to depart from her family and become a nurse at a hospital rejecting to see her family and waiting for Robbie to get out of prison while sending him letters. She misinterprets all these amorous scenes in favour of her semiotic desires to get rid of Robbie as an abject figure to depart from and also a lost object as he will be never hers. She observes and takes part in all of these disturbing moments in order to nourish her writing and find reconciliation in literary creation as a subject.

Lola, Cecilia's and Bryony's cousin, is attacked by Paul Marshall, who is a rich chocolate factory owner and guest of Leon, Bryony's elder brother at Tallises' house that night. The attack occurs at a temple like place near the house when the twin brothers of Lola escape home and all the people at home for dinner go out to search for the boys. Although Lola cannot see her attacker, she is persuaded by Bryony that he was Robbie because he had written impudent letters and also attacked Cecilia in the library, so he was guilty of this assault as he was a maniac for Bryony. Therefore, Bryony does not hesitate a moment while she is being questioned by the police and as she was a witness at the court. "How guilt refined the methods of self-torture, threading the beads of detail into an eternal loop, a rosary to be fingered for a lifetime" (McEvan 178). This what Bryony experiences throughout her life after her false indictment to Robbie. She gets stuck between her semiotic drives and the symbolic order, as a result of the abject moment in the library she does irreversible mistakes.

As a melancholic person mourning after her loss of Robbie, with whom once she was in love, and her loss of Cecilia, her motherly sister who was always affectionate towards her. In order to atone for her guilt and justify herself in the symbolic order, in the conclusion part of the novel, Bryony explains that she has written down all the narration in the second part of which Robbie goes to war to get out of prison and Bryony wants to get back her statement to the court back to confess and prove that Robbie is innocent of that night when Paul Marshall raped Lola. In the second part we learn that after Robbie is sent to jail, Cecilia chooses to leave her family and as a subject in process she opposes all the rules of her class conscious family and decides to become a nurse. Like her sister, Bryony rejects to go on her education at Cambridge and she decides to take training as a war nurse in London. As to pay for her mistake and make a self process as a subject, she decides to work as a nurse. Throughout the years, it's her literary creation where she finds shelter for her ambigious world. In the last part, we also learn that both Robbie and Cecilia die during the war, Robbie at war, Cecilia at an explosion in London and as she is going to lose her mind and die because of vascular dementia, which is a psychological illness during which the patients forget who they are and what they did in the past. They forget everyhing and die. As Kristeva states melancholia is the reverse of love and is the search for the Lacan's Real or the union with the mother or death, that is melancholia is an unsuccessful form of separation from the mother causing the subject not to enter the symbolic order, that is life itself (Lechte 34). To sum up, Byrony cannot enter the symbolic because of the unsuccessful abject moment she experienced in the library and cannot achieve to leave her childhood as it should be, as a result of which she is haunted by the abject figures of Robbie and Cecilia and her self-regret for her mistake until she loses her mind. Her illness is a result of her melancholia, for her lost love and sister and in her last trial to enter the symbolic order, she writes the novel of her guilt to let her soul in agony free to achieve at-one-ment, that is to become a unified peaceful subject.

References

Childs, Peter, ed. "Introduction" *The Fiction of Ian McEvan*. New York: Palgrave Macmillan, 2006.

Coskun Kangülec, Kübra. "Exploration of the Maternal Semiotic for Female Subjectivity in Evaristo's *The Emperor's Babe.*" *Interactions* Vol 26.1-2 (Year 2017): 107-115.

Groes, Sebastian.Ed. "A Cartography of the Contemporary: Mapping Newness in the Work of Ian McEvan" *Ian McEvan*. London and New York: Continuum International Publishing Group, 2009.

Kristeva, Julia. *Revolution in Poetic Language.* Trans. Margaret Waller. New York: Colombia UP, 1984.

Lechte, John and Maria Margaroni. *Julia Kristeva Live Theory*. New York: Continuum, 2004.

McEvan, Ian. *Atonement.* New York:Anchor Books, 2002.

Noelle, McAfee. *Julia Kristeva*. New York and London: Routledge, 2004.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Dil ve Tıbbileştirme: Türkiye Beslenme Rehberi 2015 Üzerine Bir İnceleme

Hüseyin Yadigaroğlu
Gazi University
yadigarogluh@hotmail.com

Bio

Hüseyin Yadigaroğlu holds his PhD in Sociology from Gazi University.

Abstract

Anlamlı semboller bütünü olan dil, insanlar arası iletişim kurmanın en önemli aracıdır. Öyle ki dil, toplumun kolektif hafızasının nesiller boyu taşınmasını sağladığı gibi aynı tarihsel dönemi deneyimleyen insanların duygu ve düşüncelerinin aktarımını da sağlar. Bu çalışmanın konusu dil ve tıbbileştirme ilişkisidir. Tıbbileştirme; tıbbi olmayan durum, olay veya nesnelerin tıbbın kavramlarının kullanılması yoluyla tanımlanmasıdır. Tanımlama sağlıklı veya sağlıksız kavramlarının durum, olay veya nesnelerin sıfatı olarak kullanılması yoluyla yapılabileceği gibi tıp literatüründe yer alan kavramların kullanılması yoluyla da yapılabilir. Bu bağlamda sağlıklı kentler, sağlıklı yaşam, sağlıklı beslenme, kalorisi düşük besinler, bağışıklık sistemini güçlendiren gıdalar, kolesterol yapmayan tatlılar gibi ifadelerin hepsi birer tıbbileştirme örneğidir. Bu çalışma Sağlık Bakanlığı tarafından 2015 yılında hazırlanan "Türkiye Beslenme Rehberi"nin "Besin Öğeleri ve Besin Grupları" başlıklı bölümü üzerine bir incelemeyi içermektedir. Bu incelemede amaç besin ve besin öğelerinin dil yoluyla nasıl tıbbileştirildiğini göstermektir. Çalışmada yöntem olarak hem içerik analizi hem de betimsel analiz tekniği kullanıldı. İçerik analizi yazılı veya görsel iletişim içeriğinin kime, nasıl mesaj verdiğinin sistematik olarak incelenmesini sağlar. Betimsel analiz ise önceden belirlenen temalara göre metnin yorumlanmasıdır. Bu analiz tekniğinde metinden direk alıntılara yer verilir. Yapılan içerik analizi sonucunda tıbbileştirme amacıyla metinde 166 kategorinin kullanıldığı görülmüştür. Aynı zamanda betimsel analiz tekniği aracılığıyla cümle ve söz grubu oluşturularak tıbbileştirmenin nasıl yapıldığı gösterilmiştir.

Anahtar Kelimeler: dil, tıbbileştirme, beslenme, besin öğeleri

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Art of Narration and Artificial Narrative Intelligence

Inna Livytska
Taras Shevchenko National University of Kyiv
Inna.livytska@gmail.com

Bio

Inna Livytska is a research fellow, Institute of Philology, Department of English Philology and Intercultural Communication, Taras Shevchenko National University of Kyiv, Ukraine.

Abstract

Last two decades of the new millennium have witnessed a renaissance of interest to the topic of narration and a revival of the view on language as an artificially created system of signs, expressing a feeling/perceiving and speaking subject. This paper synthesizes the growing bulk of work in linguistics and related disciplines (e.g. Artificial Intelligence) commanded by the centrality of the writer/speaker/performer of the story in attempt to reconstruct the process of world creation in a fictional narrative. Ubiquitous and integrative character of narrative makes it a universal tool with multi-facetted functions. When applied to artificial language generation, narrative models constitute the ground for artificial story production, based on the frames and possible scenarios simulating sentence grammar. In this way, artificial Intelligence techniques/algorithms in story generation incorporate planning/solving strategies and grammar production, rooted in formal folk morphology of V. Propp. Subsequently, formal and structural limitations of the approach to the question of narration generation in AI, disclose the conceptual key problems of narratology. Considering examples of story generation programms and contemporary fiction narratives, this paper compares cognitive and social approaches to narrative construct with fictional theory of possible world creation, where the notion of subjectivity (i.e. expression of the self and the representation of the speaker's perspective and point of view in discourse) is positioned in the centre.

Keywords: Narrative models, subjectivity, point of view, perspective, fiction.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Translation between Internationalization and Localization (On the example of the terminological units related to the contemporary juridical-economic "transplants")

Irina Gvelesiani
Ivane Javakhishvili Tbilisi State University
irina.gvelesiani@tsu.ge

Bio

Irina Gvelesiani is Associate Professor of the Faculty of Humanities at Ivane Javakhishvili Tbilisi State University (Georgia). Since 2000, Prof. Irina Gvelesiani has been researching legal terminology, corpus studies, methodology of teaching second language. She participated in 65 local and international conferences. Prof. Irina Gvelesiani is the author 74 papers. Since 2011, she delivered lectures and carried out researches at Rezeknes Augstskola (Latvia), University of Bologna (Italy), University of Graz (Austria), Tuscia University (Italy), Södertörn University (Sweden), University of Jena (Germany), University of Warsaw (Poland), University of Lisbon (Portugal).

Abstract

Contemporary globalizing processes are oriented to the transformation from local or regional into worldly or international. Technological advancements, elimination of boundaries, innovative economic and political strategies stipulate the emergence of changes in almost all spheres of life. Innovative tendencies appear in the field of translation, which reflects the historical changes connected to the globalizing processes and mediates between linguistic-conceptual internationalization and localization. The global aspiration towards the unification and integration results in spreading today's *lingua franca* (the English language) and in rendering some concepts or institutions unique to the common law context. The uniqueness of the common law can be visualized in the difficulties of transmission of the concepts and translation from English into all other European languages necessitated by the appearance of legal or economic transplants – the civilian "counterparts" of certain Anglo-American institutions. The paper discusses some aspects of translation, which play a crucial role in shaping contemporary juridical-economic tendencies, but greatly "suffer" from the influence of the emerging paradigm of "transplants". The major emphasis is put on the semantic peculiarities of the terms related to the common law "trust" and its Quebecois "counterpart" (fiducie).

Keywords: translation, transplant, semantic peculiarities, lingua franca

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Perceived Parental Encouragement as Related to EFL Young Learners' Motivation for Language Learning

İbrahim Şahin
Karadeniz Technical University
ibrahimsahin2501@gmail.com

Öznur Semiz
Karadeniz Technical University
oznursemiz@ktu.edu.tr

Abstract

This study examined a group of EFL secondary school students perceived parental encouragement in foreign language learning. Specifically, it aims to explore whether the support they receive from their parents is related to their language learning motivation and academic achievement. The motivation for conducting this study comes from the related literature indicating the importance of parental involvement in predicting learners' academic achievement. Research has shown that, regardless of parents' gender, educational level or socioeconomic situation, the students who have more parental encouragement in their learning have better academic achievement. To this end, a questionnaire was distributed among 100 EFL secondary school students and the questionnaire comprised of three sub-scales- integrative orientation, instrumental orientation and parental encouragement- from The Attitude/ Motivation Test Battery (AMTB) (Gardner, 2004). Data were analyzed by mean, standard deviation, and Pearson-Moment Correlation. The findings showed that a significant relationship existed among the students' perception of parental encouragement and English learning motivation; the students' perception of parental encouragement and academic achievement. The need to reevaluate the importance of parental educational encouragement is also discussed.

Keywords: Motivation, parental encouragement, academic achievement, foreign language learning

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Memory and Trauma Narrative in Ngugi Wa Thiong'o's *A Grain of Wheat*

İsmail Avcu
Ataturk University
ismail.avcu@atauni.edu.tr

Bio

Ismail Avcu graduated from Ataturk University in 2008. He studied in the department of English Language and Literaure. In 2008, he started his MA and finished his MA thesis in 2011. He continued his graduate studies in the PhD program in English Language and Literature between 2011 and 2016. He completed his PhD Dissertation on 13th July, 2016 titled as "Anglo-Irish Protestant Identity Problematic in William Trevor's *Fools of Fortune*, *The Silence in The Garden* and *The Story of Lucy Gault*". He has been working and studying in the same department as an Assistant Professor since 2017. His fields of study are Postmodern British Fiction, Identity Studies, Postcolonialism, Contemporary Irish Fiction, Post-War British Novel.

Abstract

Ngugi Wa Thiong'o is a great storyteller about his and his nation's traumatic memories caused by British Colonization in Kenya. His third novel, *A Grain of Wheat*, is about Uhuru, Kenya on the verge of its independence. But the independence that the people of Kenya tried to gain for a long time is painful for the nation and for the individuals. Not only the individual or personal memory of the characters are traumatic as they get through to Uhuru, but also social and political memories of the Kenyan people are traumatic and these problems are interacting. Individual traumas of the characters affect collective memories and therefore social identity is problematic in the novel along with personal identities. The characters try to escape from their traumatic memories and make a fresh start with Uhuru but they have to redeem themselves from the past. The novel contains a lot of individual traumas as well as social and political ones and shows the inevitable consequences of those experiences through individuals. An analysis of the concepts of memory and trauma in this novel is the object of this article. Forgetting, remembering and recollecting of the memory such as in postmodern fiction will be examined in the novel. Beginning with the definition and description of the concepts of memory and trauma, the following sections will show how the characters of the novel experience and perceive these concepts through their personal narratives.

Keywords: Postmodern Narrative, Memory, Trauma, Identity, Colonization.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The "Implied Author" in *The Idle Man*

Kabil Demirkıran
Boğaziçi University
demirkir@boun.edu.tr

Bio

Kabil Demirkıran graduated from Department of Turkish Language and Literature, Boğaziçi University in 1998. He holds his MA from the same university. He has been working as a faculty member at Boğaziçi University since 2001. He is the translator of the book "Tolstoy'un Sanat Nedir?" (Şule Yay., 2000). His research interests are modern Turkish literature and narratology.

Abstract

Naïve reader mostly cannot distinguish between narrator and real author in fictional narrative. However, one of the main principles of narratology reminds us that the narrator needs to be perceived as the figure created by the real author, and which belongs to the fictional world of a narrative. On the other hand, the term "implied author" that put forward by Wayne C. Booth in his book 'The Rhetoric of Fiction' has introduced readers a new strategy about semantic production and textual reconstruction. Even the novel in which there is an undramatized narrator creates an implicit picture of an author. This implied author is always distinct from the real author who creates a superior version of himself, a 'second self', as he creates his work. This model or image is also fictive. Even if the implied author is named as the second self of the real author by some critics and readers, it is actually one of the influences produced by many fictional texts on readers. The implied author is really reconstructed by the reader from the narrative. It's not the narrator, but rather the principle that invents the narrator, decides things happen to characters. Unlike the narrator, the implied author can tell reader nothing. It has no voice, no direct means of communication. It instructs reader silently, through the designation of the text, with all the voices, by all the means it has chosen to let them learn. This study will aim to reconstruct an implied author profile from the "Idle Man" of Yusuf Atılgan (1959), that has been accepted as one of the first modernist Turkish novels, by using such narrative techniques and strategies as the stream of consciousness, monologue, dialogue, flashback, heteroglossia, and types of narrator.

Keywords: narratology, implied author, Yusuf Atılgan, *Idle Man*

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Depiction of Sensuous Beauty and Love in Marlowe's "Hero and Leander"

Kübra Baysal
Ankara Yildirim Beyazit University
kbaysal@ybu.edu.tr

Bio

Kübra Baysal, having graduated from Hacettepe University English Language and Literature Department in Ankara in 2008, had her MA degree at Atatürk University English Language and Literature Department in May 2013. She earned her PhD title from Hacettepe University English Language and Literature Department in January 2019. She works at Ankara Yildirim Beyazit University, School of Foreign Languages as an English instructor. Her main fields of interest are Victorian novel, contemporary novel, climate fiction, apocalypse fiction, Doris Lessing, feminism and environmental studies.

Abstract

Inspired by ancient Greek poetry through his Renaissance education, Christopher Marlowe rewrites the Byzantine story of two youthful lovers, Hero and Leander, in the namesake work. Focusing on the sensuous beauty and sexual naivety of the lovers, the poem accentuates the importance of physical appearance and the concepts of love, morality as well as fate in the Renaissance tradition. Preserving the original story in the romantic part of the poem, Marlowe indeed makes some alterations in details by borrowing from Ovid and Musaeus and leaves the story unfinished to be completed by George Chapman after his death with the addition of the tragic part. Accordingly, referring to Greek mythology and Roman poetry, Marlowe's "Hero and Leander" displays a love story carved out as a combination of the ancient corpus with the Renaissance values, which eventually brings forth a new dimension to the well-known romantic story.

Keywords: Renaissance love tradition, Christopher Marlowe, Greek mythology.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Linguo-stylistic Peculiarities of Argumentation in Sir Robert Peel's Speech on *Corn Law*

Lana Jgarkava
Tbilisi State University
l.jgharkava@agruni.edu.ge

Bio

Lana Jgarkava is doing PhD course now and has been working as an English teacher for nine years already. Jgarkava regularly attends various conferences and apply for teacher training sessions, courses like Celta to meet the requirements and demands of 21st century quality education. For nine years, Jgarkava has worked at different universities and educational centres and currently works for British Georgian Academy.

Abstract

The paper examines one of the speeches (known as the speech on *Corn Law*) made by the British Prime Minister Sir Robert Peel (19 March 1834) linguo-stylisticallly placing special emphasis on the linguistic and logical means Peel employs when building his arguments. The works in linguo-stylistics and critical discourse analysis form the theoretical basis of the study. Similar to his other speeches, in the speech in question Peel uses the technique of false reasoning which is achieved by: negating the opponent's arguments to invalidate them; making the speech more convincing by highlighting subjective opinions and showing a strong sense of responsibility; quoting authoritative figures to strengthen his arguments; putting forward fallacious arguments to dramatize the destiny of landholders; employing realia; emphasizing the role of society in overcoming the crisis hence manipulating with the feelings of the people. For the purpose of persuasion Robert Peel employs the following stylistic devices abundantly: various types of repetition, parallel constructions, metaphor, personification, skillful use of inclusive as well as exclusive first and second person pronouns. The above enumerated means make the speech under discussion highly impressive.

Keywords: linguo-stylistics, critical discourse analysis, argumentation, false reasoning, persuasion

Full Text

Introduction

This paper examines one of the speeches known as the speech on *Corn Laws* made by the British Prime Minister Sir Robert Peel on 19 March, 1834 linguo-stylistically placing special emphasis on the linguistic and logical means Peel employs when building his arguments.
The works in Linguo-stylistics (Galperin, 1977; Verdonk, 2010), Critical Discourse Analysis (Van Dijk, 2001) and Cognitive Linguistics (Lakoff and Jonson, 1987) form the theoretical basis of the study. As is known, Sir Robert Peel (second baronet) was a British conservative statesman who twice served as a prime minister of the United Kingdom from 1834-1835 and again from 1841 to 1846. As a son of a wealthy textile manufacturer he served in many top offices over four decades. It is believed that he created the modern conservative party on the ruins of the Toryism. As a Victorian politician he is best remembered for repealing the *Corn Laws* and for establishing London's first metropolitan police force.

The *Corn Laws*, which had been passed in 1815, restricted the amount of foreign grain that could be imported into England and imposed restrictions on imported grain with the aim of maintaining high prices on the home market –this measure was intended to protect county's agricultural interest and therefore it was supported by landowners, but strongly opposed by manufacturers and the urban working class, though

the *Corn Laws* were proved to be unsuccessful thus later on Sir Robert Peel favored repeal and played dominant role in repealing Corn Laws in 1846.

Other countries could produce corn at a cheaper rate than England and England could furnish manufactured goods at a cheaper rate than other countries and therefore the population of this country should devote their industry to manufactures, but as Peel's opponent Mr. Roebuck (Member of Parliament for Bath constituency) put it :

" *People in this country were told : no, you shall not buy your food abroad for little labour, but you shall produce it at home with much labour and great cost, or go without it"*
(Hansard,1834:440)

In the speech under discussion Sir Robert Peel :

- *disproves his opponents' false accusations about landowners being monopolists and promotes idea of justice and equality;*
- *emphasizes the unjust appropriation of local burthens among the landed and manufacturing classes, where the considerably higher proportions of poor-rates were paid by landed classes;*
- *justifies the degree of protection landowners enjoyed in this country in return for unfair taxation;*
- *tries to dissuade the audience from supporting the idea of Free Trade by informing them about its possible evil consequences;*

1. Analysis

The analysis of the given speech has shown that similar to his other speeches, in the speech in question Peel uses the techniques of false reasoning which is achieved by:

- *employing realia to invalidate his opponents arguments;*
- *naming authoritative figures to strengthen his arguments;*
- *putting forward fallacious arguments to dramatize the destiny of landholders;*
- *making the speech more convincing by highlighting subjective opinions and showing a strong sense of responsibility;*

For the purpose of persuasion Robert Peel employs the following stylistic devices abundantly:

- *conceptual metaphor , viz., personification*
- *various types of repetition;*
- *parallelism, parallel constructions;*
- *skillful use of inclusive as well as exclusive first and second person pronouns;*
- *humour;*

Let's discuss each of these means separately:

2.1 Employing realia to invalidate the opponents' statement

Peel heard it stated by his opponents that:

"*The greatest interest in the house was the landed interest and the interest of the landlords was of such paramount importance that any other interest in the country ought not to be considered in competition with that*." (Hansard,1834:441)

Peel wants to advocate that the landlords don't enjoy exclusive monopoly therefore he presents the realia which depicts the very opposite picture:

1) "*I hold in my hand an account of the amount of Poor-rates paid by this country in the year 1823. The total amount of the Poor-Rates paid in the year 1823 in England was 6,703,000l ; Of this, dwelling-houses paid 1,762,000l ; the land , 4,602,000; and mills and factories , only 247,000l –namely,* ***one–eighteenth part of the payment of the land****."* (Hansard,1834:444)

The above presented realia depicts that local burthens are not fairly appropriated between landed and manufacturing classes, because comparing with landowners manufacturers pay just one–eighteenth part of the payment of the land, therefore this realia is an incontrovertible proof to invalidate his opponents' arguments and invigorates his as a political figure's credibility.

2.2 Naming authoritative figures to strengthen his argument

2) "*Consider the Land-tax, the Malt-tax, and the payment of tithes; for tithes are admitted by* ***all political economist*** *who have written on the subject of free trade in corn, to be a tax particularly* ***burthensome*** *to the land. "*

In the given episode Peel enumerates the taxes landholders are subject to pay and puts special emphasis on the last one "**payment of tithes**" which admitted by all **political economists** particularly burthensome to the land, using the word "burthensome" Peel once again tries to dramatize the destiny of landholders and evoke sympathy in the audience.
It is clear that in this episode Peel strengthens his arguments by naming authoritative figures that makes his words more convincing. Moreover, he precludes any personal involvement in it and distances himself from shared responsibility.

2.3 Putting forward fallacious arguments to dramatize the destiny of landholders

3) "*Recollect that the landholder has to pay the Land-tax, the Malt-tax, and the Tithes*" (Hansard,1834:446)

For the purpose of dramatizing landholders' destiny Robert Peel twice deliberately attributes payment of the Malt–tax to landowners while in fact the Malt-tax is paid by consumers, but notwithstanding being disclosed by his opponent Mr. Hume (MP-for Middlesex constituency) Peel carried on his speech with his usual pathos and tried convincingly and vividly present his counterargument :

4) *"The consumer will consume more malt if you repeal the tax"* (Hansard,1834:446)

This is an admirable specimen of delusive argument which has been employed by Peel in a very mastery manner.

2.4 Conceptual metaphor : Personification

Moreover, Peel successfully manages to manipulate on people's national feelings and evoke emotions in public by employing conceptual metaphor-"**Nation is a Person**" multiple times.

5) *"**should we depress** that interest in **the sister country** on which **her** prosperity exclusively depends* " (Hansard,1834:442)

The rhetorical strategy to conceptualize Ireland a human, as a sister country **whose** prosperity exclusively depends on England is that "principles of free trade require you to buy your corn in Poland, if the corn is cheaper in Poland than in Ireland."

6) *"I hold in my hand an account of the amount of Poor-rates **paid by this country** in the year 1823. "* (Hansard,1834:444)

As we see in the example, above a non-human character of paying poor-rates is attributed to a country, so it is obvious that Peel deliberately employs personification, an ontological metaphor where the physical object is further specified as being a person. (Lakoff and Johnson 1980:28)

By deliberate application of the metaphor "**Nation is a Person**", Peel manages to demonstrate the seriousness of the matter and invigorate the message that overwhelming majority of poor-rates were paid by landholders not the manufacturers. This strategy is aimed at arousing emotional response among the audience, namely to make them more compassionate toward the fate of landholders in this country.

7) "*Will the **land** be able, when exposed to competition with foreign corn, any longer to support those classes of the poor whose distress is occasioned by the vicissitudes of manufactures?"* (Hansard, 1834:444)

Here is another sample of employing ontological metaphor, namely personification, where Peel once again attributes human qualities-supporting poor classes to a non-human entity - to the land, where Peel tries to

emphasize the fact that landholders while exposed to competition with foreign corn will not be able to support the distressed poor classes whose suffering is occasioned by vicissitudes of manufactures.

Attributing human nature to the country and land, i.e. employing the conceptual metaphor "**Nation is a Person**" – is highly intentional and not that easy to detect. The purpose of employing figurative language in the given episodes is to make message more persuasive to the listener and make an emotional impact on the audience.

2.4 Rhetorical questions

8) "*The manufacturer claims a right to eat foreign corn without paying a duty-* ***can the farmer wear a foreign dress without paying one? Can he look out of his window – can he build his house – can he dress himself – can he eat his meals – can he enjoy any amusement in doors or out – without encountering a tax, levied, in addition to the original cost, on every article of foreign manufacture?*** *If he wishes to wear foreign boots , he must pay at the rate of 2l. 14s. per dozen pair; for his foreign hat, he must pay 10s. 6d. ; for his shirt, forty percent ; if he indulges in foreign woolens, he must pay twenty percent;* ***but if he should fancy a foreign silk hat, how much do you think he will have to pay ?*** *No less than a duty of 1l. 5s. for the single hat; and if his wife should covet a silk gown of foreign manufacture, she must pay a duty of 2l. 10s. So much for the farmer's dress."* (Hansard, 1834:446)

In the given episode Peel employs a stylistic device, a type of rhetorical question *anthypophora* where Peel asks a series of rhetorical questions and then answers them himself. Asking questions arouses the curiosity in the audience, well-timed pause between the question and answer heightens the persuasive effect. With the help of employing *anthypophora* Peel manages to persuade his audience that no single article of manufacture could be consumed by manufacturer or landholder respectively without paying a tax on it.

In the following episode, presenting the realia of the poor rates paid by manufacturers and landholders Peel manages to prove that manufacturer classes paid much less namely, one –eighteenth part of the payment of the land, hence Peel's deliberate application of passivization and impersonalization strategies aims at firstly, inducing doubts among his audience about the unjust appropriation of local burthens among the manufacturer and landowner classes and secondly, if proprietors of the land deserve a right to claim certain degree of protection or not. In addition, to emphasize the point , to pique the interest of his audience and to invite them to agree with him, Peel successfully employs a rhetorical question type *erotesis* where the answer is profoundly obvious and hence not expected. Rhetorical question in the given episode serves as a great tool to engage the audience in his argument and to stir their emotions.

9) "*I ask, therefore,* ***can it be said*** *, after such a statement , that the local burthens* ***are fairly appropriated*** *between the landed and manufacturing interests- and* ***have not the proprietors of land a right to claim that degree of protection for their property*** *, which is equivalent to the excess of contribution to which the land is subject ?*"
(Hansard, 1834:444)

Here are more examples of Peel employing rhetorical questions:

10) "*Will the land be able, when exposed to competition with foreign corn, any longer to support those classes of the poor whose distress is occasioned by the vicissitudes of manufactures?"* (Hansard, 1834:444)

11) "*If there be a free trade in corn , is it not evident that the landholder will be no longer able to bear those burthens which press peculiarly on the land*? (Hansard, 1834:444)

In the given episodes Peel asks rhetorical questions to make a point, get the audience approval and affect their attitudes and emotions rather that to elicit actual implicit, presupposed answers from them because the answers to these questions are so obvious. The purpose of employing *erotesis* is to advocate the idea that if there is a free trade in corn, landholders will no longer be able to support the distressed poor classes.

2.5 Skillful use of inclusive as well as exclusive first and second person pronouns

12) *"I contend, then, that before **you determine** to take off the restriction on the import of foreign corn, **you** ought first to look at the burthens, to which the landholder is subject."* (Hansard,1834:443)

In the episode (12) Peel attains his goal to persuade his audience with the skillful manipulation of first and second personal pronouns. The use of the first person pronoun, singular **(I)** – shows Peel's personal involvement, personal voice that minimizes the distance between him and the audience, but then the use of second person personal pronoun (**you)** exclusively he refers to his opponents, free trade supporters, and undoubtedly places and distances himself and his political team from a shared responsibility.

In the episode (13) Peel deliberately uses the first plural personal pronoun (**we**) inclusively to display shared responsibilities between himself and his audience. Peel wants to advocate the idea that they are both equally accountable for the consequences of supporting the idea of free trade. Moreover, deliberate application of word " depress" serves as a tool to make an emotional impact and arouse the sense of sympathy among his target audience.

13) "*should **we** depress that interest in the sister country on which her prosperity exclusively depends*" (Hansard,1834:442)

2.6 Epiphora

14) "*look at the **burthens**, to which the landholder is subject, and at the difference of degree in which those **burthens**, whether they be local or public **burthens** , press upon the landed proprietor* "(Hansard,1834:443)

In the given episode Peel employs *epiphora*, a stylistic device in which the word "**burthens"** is repeated at the end of 3 successive clauses , this strategy of lexical repetition of the word **burthen** aims at conveying the real message and shows the audience how **burthensome** these restrictions are for landowners. Moreover, threefold repetition of the word "burthens" makes the statement more dramatic, convincing and rhythmical. With the help of the *epiphora* Peel reinforces the main message and makes it more straightforward and understandable, so the audience easily remembers the parts of the political speech.

2.7 Anaphora

15) *The manufacturer claims a right to eat foreign corn without paying a duty-? **can** the farmer wear a foreign dress without paying one? **Can he** look out of his window – **can he** build **his** house – **can he** dress himself – **can he** eat his meals – **can he** enjoy any amusement in doors or out – without encountering a tax, levied, in addition to the original cost, on every article of foreign manufacture.*" (Hansard,1834:446)

In the episode (15) Peel employs the stylistic device *anaphora* where he repeats the phrase "**can he**" in the beginning of 5 successive clauses that makes the idea conveyed in these sentences easier to remember. In the example above Peel wants to prove that landholders do not enjoy exclusive monopoly and they can not consume any single article of manufacture without paying a tax.

2.8 Humor

Humor is a characteristic feature of Sir Robert Peel's speeches alongside other strategies he skillfully employs it to engage his audience by noting that taxation visits people even in the grave.

16) "*Nay, taxation does not end with his life –**it visits him even in the grave**; for if he should desire to lie under foreign marble, he must pay 2s. 6d. per square foot for his tombstone*." (Hansard,1834:448)

2.9 Parallel constructions

In the episodes (17) , (18) Peel abundantly employs parallel constructions, parallelism which serves as a persuasive tool. Likeness of several consecutive phrases and words emphasizes that these ideas are of equal importance and at the same time they give a certain balance and flow to the construction that makes the speech resounding , rhythmical and symmetrical.

In the episode (17) Peel repeats the following words and phrases a number of times in succession, namely "foreign" 9 times , third person pronoun, singular **(he)** 14 times, possessive pronoun "his" 7 times and the phrases "he must pay" and "can he" 5 times consecutively.

17) "*The manufacturer claims a right to eat **foreign** corn without paying a duty-? **can** the farmer wear a **foreign** dress without paying one? **Can he** look out of his window – **can he build** his house – **can he** dress **himself** – **can he** eat **his** meals – **can he** enjoy any amusement in doors or out – without encountering a tax, levied, in addition to the original cost, on every article of **foreign** manufacture. If **he** wishes to wear foreign boots , **he must pay** at the rate of 2l. 14s. per dozen pair; for **his foreign** hat, **he must pay** 10s. 6d. ; for **his** shirt , forty percent ; if **he** indulges in **foreign** woolens, **he must pay** twenty percent; but if **he** should fancy a **foreign** silk hat, how much do you think he will **have to pay** ? No less than a duty of 1l. 5s. for the single hat; and if **his** wife should covet a silk gown of **foreign** manufacture, **she must pay** a duty of 2l. 10s. So much for the farmer's dress. Now take **his** meals. Upon **foreign** porcelain, **he must pay** twenty per cent. If **he** uses an article of **foreign** silver plate, **he must pay** 6s. 4d. per oz.; if of gold flate 3l. 16s. 2d. per oz. **His** very walking stick is taxed.* (Hansard,1834:446)

Morphological and syntactical types of parallelism are also encountered in the (17) and (18) episodes. Once again Peel advocates the idea of equality as long as "the restrictions are part of the whole system and are devised for the purpose of encouraging both domestic produce and domestic manufacture".

18) *"The grower of corn is **no more a monopolist**, **no more a gainer** by **protection**, that is **the** watchmaker, **the** banker, **the** shoemaker, **the** glover, **the** manufacturer **of** paper, **of** silk, **of** brass-work, **of** woolen, **of** cotton, **of** porcelaine, **of** carriages,- **of** everything."* (Hansard,1834:448)

Conclusion

In conclusion, it can be said that because of certain abundance in persuasive strategies, Robert Peel's speech on Corn Laws is dynamic and well-structured. Peel displays his talent for eloquence, that makes it obvious that as a skillful debater he is adorned with persuasive tongue and above discussed means make the speech under discussion highly impressive.

References

Galperin, I. R.(1977). Stylistics. Moscow: Higher School.
Hansard, T.C. (1834). Parliamentary debates. London : Paternoster Row. Vol XXLL. pp 433-449.
Lakoff, G.,& Johnson, M.(1980). Metaphors We Live By. Chicago: University of Chicago Press.
Thomas, L., Wareing, S., Singh, I., Peccei, J. S., Thornborrow, J., & Jones, J. (2004). Language, Society and Power. London: Routledge.
Taylor Haly, H. (1850). The Opinions of Sir Robert Peel: Expressed in Parliament and in Public. Arthur Hall, Virtue and Company.
Verdonk, P. (2010). Stylistics. Oxford : Oxford University Press.
Van Dijk Teun, A. ,Shiffrin, D., Tannen, D., Hemilton, E., (2001). The handbook of Discourse analysis. Massachusetts USA: Blackwell Publishers.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Öğretmenlerin Bakış Açısından Öğrencilerde Başarısızlığa Neden Olan Etmenler: Harran İlçesi Örneği

M. Galip Zorba
Akdeniz University
galipzorba@hotmail.com

Arda Arıkan
Akdeniz University
ardaari@gmail.com

Abstract

Ülkemizde İngilizce derslerinde karşılaşılan öğrenci başarısızlığı ile ilgili yapılmış olan çalışmalardan özellikle başarısızlığa neden olan etmenlere odaklananlar sayıca az olup mevcut çalışmaların çoğu büyük şehirlerden derlenmiş verilere dayanmaktadır. Elimizde olan çalışmalara dayanarak ulusal yabancı dil öğretimi sistemimiz üzerinden genellemeler yapmamız ve öğrenci başarısızlığı sorununu çözebilmek için verilere dayalı öneriler sunmamız bu açıdan bakıldığında oldukça zor ve kısmen de yanıltıcıdır. İngilizce derslerinde başarısızlığa etki eden etmenlerin yerelde neler olabileceğini konu edinen bu çalışma 2016 yılında Şanlıurfa ilinin, Harran ilçesinde görev yapmakta olan toplam 95 İngilizce öğretmeninden elde edilen nitel verilere dayanmaktadır. İlçede görev yapan öğretmenlere yöneltilen açık uçlu bir soru aracılığıyla toplanan verilerin içerik incelemesine tabi tutulması sonucunda öğrenci başarısızlığını etkileyen etmenler dört ana başlıkta toplanmıştır ki bunlardan en önemlisi öğrencilerin aileleri, yakın toplumsal çevreleri ve yaşamlarını sürdürdükleri coğrafî konumdan kaynaklanan sorunlardır. İkincil olarak tekrar eden sorunlar ulusal eğitim sistemi, ders programları ve öğretimde kullanılan ders araç-gereçleri ile ilgili sorunlardır. Öğretmenlere göre öğrenci başarısını etkileyen diğer bir etmen de fiziksel olarak sınıf ortamından kaynaklanan sorunlardır. Son olarak da çalışmaya katılan öğretmenler öğrenci başarısını etkileyen etmenlerden biri olarak öğretmen olarak kendilerinden kaynaklanan sorunlara işaret etmişlerdir. Öğretmenlerin özellikle eğitim ve öğretime hazır-bulunuşlukları ile hizmet içi eğitime duydukları gereksinime değindikleri verilere dayanarak bu çalışmanın sonucunda özellikle yerelde İngilizce derslerindeki öğrenci başarısızlığını en aza indirmek için somut öneriler sunulmaktadır.

Anahtar Sözcükler: Başarısızlık, Şanlıurfa, Harran, ilçe, yabancı dil öğretimi, kırsal, kalite

Full Text

Giriş

Eğitim ülkemizde uzun yıllardır oldukça tartışılan konuların en başında gelmektedir. Eğitim ile ilgi tartışmaların odak noktasında ise ülkemizde verilen eğitimin niteliği ve buna bağlı olarak da başarı yer almaktadır. Yabancı dil öğretimi özelinde ise bu tartışmaların merkezinde ülkemizdeki İngilizce öğretimi bulunmaktadır. Ülkemizde İngilizce öğretimine oldukça önem verilmekte olduğu göz önünde bulundurulduğunda, bu alanda beklenen ve arzulanan başarının yakalandığını söyleyebilmek oldukça zordur (Aşıloğlu, 2006). Bunun bir sonucu olarak Türkiye'de yabancı dil öğrenimi, özellikle de İngilizce öğretimi, uzun yıllardır çözülemeyen bir sorun olarak algılanmış ve öğrencilerin İngilizce ile ilgili başarı ve başarısızlıkları birçok araştırmacı, öğretmen ve hatta İngilizce öğrenenler tarafından vurgulanmıştır (Yurtsever & Arıkan, 2017). İngilizce derslerinde karşılaşılan öğrenci başarısızlığı ile ilgili ulusal çapta yapılmış olan çalışmalar içerisinde özellikle başarısızlığa neden olan etmenlere odaklananlar nicelik olarak az olsa da son yıllarda bu konuya eğilen çalışmalar mevcuttur. Özen ve diğerlerine (2014) göre yabancı dildeki başarısızlığın nedenleri arasında dilbilgisi odaklı İngilizce öğretimi, öğretmen ve ders kitabı odaklı İngilizce öğretimi, ulusal çaptaki ve sınıf bazındaki sınavların çoktan seçmeli ya da boşluk doldurma türünde olması, İngilizce derslerinde

yoğun olarak Türkçe kullanılması, okullardaki altyapı sorunları ve fizikî şartların eksikliği, kalabalık sınıflar, İngilizce bilmeyen ya da İngilizcesi yetersiz olan velilerin çocuklarına bu konuda ancak belli bir noktaya kadar destek verebilmeleri bulunmaktadır. Yurtsever ve Arıkan'ın (2017) çalışmasının sonuçları ise İngilizceye karşı olumsuz bir tutuma sahip olmayan öğrencilerin İngilizce öğrenimindeki başarısızlıklarını anne ve babalarının yabancı dil bilmemesine ve televizyon ve film gibi araçlar yoluyla İngilizceyi duyarak büyümemelerine bağladıklarını göstermektedir. Bu ve benzeri çalışmaların sonuçları oldukça yön gösterici olsa da çalışmaların büyük şehirlerden edinilen verilere dayandığı görülmektedir. Dolayısıyla, İngilizce derslerindeki öğrenci başarısızlığının bölgesel koşullar özelinde nadiren ele alındığı söylenebilir. Elimizde olan çalışmalara dayanarak da ulusal yabancı dil öğretimi sistemimiz üzerinden genellemeler yapmamız ve öğrenci başarısızlığı sorununa ışık tutabilmek için verilere dayalı öneriler sunmamız bu açıdan bakıldığında oldukça zor ve kısmen de yanıltıcıdır. Hal böyleyken, yabancı dil derslerindeki başarısızlığı bölgesel bağlamda değerlendiren çalışmalara son yıllarda oldukça önem verilmektedir.

Tunçkol'un (2016) Bartın ilinin Ulus ilçe merkezinde ortaokul öğrencilerinin İngilizce dersindeki başarısızlık nedenlerini incelediği araştırmasının sonuçları ders dışında yeteri kadar İngilizce okuma yapmadıkları için öğrencilerin okuma metinlerini anlamakta zorlandıklarını, iki dil arasındaki dil bilgisel farklılıklardan dolayı yazma becerisinde zorlandıklarını, sınıflarında teknolojik olanaklar yeterince kullanılmadığı için dinleme ve sesletim becerilerinin yeterince gelişemediğini ve son olarak da der süresi içerisinde yeteri kadar konuşma etkinliği yapılmadığı için İngilizce konuşmakta zorlandıklarını ortaya koymuştur.

Gök Çatal (2015) da Burdur ilinin Bucak ilçe merkezinde ortaokullar özelinde benzer bir çalışma yapmış ve çalışmanın sonuçları

- sınav odaklı işlenen derslerin öğrencilerin İngilizce öğrenimini olumsuz etkilediğini,
- İngilizce ders kitaplarının açıklık, anlaşılırlık, görsellik ve içerik açısından yetersiz olduğunu,
- ve dilbilgisi odaklı İngilizce öğretiminin dil becerilerinin gelişmesini olumsuz etkilediğini ortaya koymuştur.

Bu ve benzeri çalışmalara bakıldığında, çalışmaların il ya da ilçe merkezlerinde yer alan okullardaki öğrencilere odaklandığını ve köy okulları gibi daha kırsal bölgelerde yer alan okulların ve dolayısıyla da bölgesel sorunların çalışmaların kapsamında çok da yer almadığı görülmektedir. Bölgesel sorunlar ve kırsal bölgelerde yer alan okullara odaklanan çalışmalara bakıldığında ise Güvendir (2017) Doğu ve Güneydoğu Anadolu bölgelerinde göreve yeni başlayan İngilizce öğretmenlerinin sorunları üzerine yaptığı çalışmanın sonuçları

- öğretmenlerin atandıkları bölgedeki sosyokültürel yapıya ve fiziksel koşullara uyum konusunda sorunlar yaşadıklarını,
- çalıştıkları kurumda eğitim etkinliklerini olumsuz etkileyen durumlarla karşılaştıklarını,
- ve üniversitede sahip oldukları öğretmenlik mesleği beklentileriyle görev yaptıkları süre içerisinde tecrübe ettiklerinin örtüşmediğini göstermektedir (s. 90).

Doğu ve Güneydoğu Anadolu bölgelerinde görev yapan öğretmenlerin sorunlarına odaklanan Koç'un (2014) çalışmasının sonuçları ise

- öğrencilerin bilgi düzeylerinin yetersiz olduğunu,
- okullardaki materyal eksikliğinin eğitim-öğretimi olumsuz etkilediğini,
- kültürel ve dilsel farklılıklardan dolayı öğretmenlerin öğrencilerle, velilerle ve bölge insansı ile iletişimde iletişim sorunu yaşadığını ve buna bağlı olarak da öğretmenlerin iş doyumlarının yetersiz olduğunu,
- ve ailelerin çocuklarını okula gönderme konusunda direnç gösterdiklerini, özellikle de kız çocuklarının eğitimini engelliklerini göstermiştir.

Öte yandan Paker'in (2006) Türkiye'nin batısında yer alan Denizli'nin Çal Bölgesi'nde görev yapan İngilizce öğretmenlerinin sorunları ile ilgili çalışmasının bulguları aşağıdaki gibidir:

- Öğretmenlerin materyal ve teknik donanım açısından yeterli sayılabilecek imkânlara sahip olduklarını,
- Öğretmenlerin haftalık ders programı ve ek ders materyalleri konusunda okul yönetiminden kısmen de olsa destek aldıklarını,
- Ancak öğretmenlerin İngilizce derslerinin %50'sini dilbilgisi öğretimine ayırdıklarını ve bazı öğretmenlerin dinleme ve konuşma becerilerine hiç zaman ayırmadıklarını göstermektedir.

Özetle, ulusal alanyazında bölgesel gerçekliklerin göz ardı edildiğini söylenebilir. Bu bağlamda, bu ve benzeri çalışmalarda yer alan bulgular üzerinden yabancı dil öğretimi sistemimizi geliştirmek ve öğrenci başarısızlığı sorununu çözebilmek için genellemeler yapmak kısmen yanıltıcıdır olabilir. Bu çalışmanın amacı da İngilizce derslerinde başarısızlığa etki eden etmenlerin yerelde neler olabileceğini öğretmenlerin bakış açıları üzerinden incelemektir.

Yöntem

Nitel araştırma deseninin kullanıldığı bu çalışmanın amacı da İngilizce derslerinde başarısızlığa etki eden etmenlerin yerelde neler olabileceğini irdelemektir. Mevcut çalışma 2016 yılında Şanlıurfa ilinin, Harran ilçe merkezi ve bağlı köy okullarında görev yapmakta olan toplam 95 İngilizce öğretmeninden elde edilen yazılı nitel verilere dayanmaktadır. Öğretmenlerden öğrencilerin İngilizce derslerinde başarısız olma nedenlerini kendi bakış açılarından yazmaları istenmiştir. Öğretmenlerden toplanan bu veriler içerik analizi yöntemi ile incelenmiştir. Bu yöntem uygulanırken Braun ve Clarke'ın (2013) tematik analiz yöntemindeki adımlar izlenmiştir ki bu adımlar şunlardır:

- Verilerin işlem dosyasına aktarımı,
- Çoklu okuma yoluyla verilere aşina olunması,
- Kodların belirlenmesi (yazılı ya da renkli kodlama),
- Kodların kontrol edilmesi,
- Temaların belirlenmesi,
- Temaların kontrol edilmesi,
- Raporlama.

Belirlenen adımları izleyerek her araştırmacı okumalarını ve kodlamalarını münferit olarak tamamlamış ve daha sonra bulgular ve yorumlar karşılaştırılarak okuyucular arasındaki uyum sağlanmış ve tam mutabakat sağlanan bulgular ve yorumlar raporlanmıştır.

Bulgular

Verilerin incelenmesi sonucunda öğrenci başarısızlığını etkileyen etmenler dört ana başlık altında toplanmıştır ki bunlar aşağıdaki gibidir:

1. öğrencilerin aileleri, yakın toplumsal çevreleri ve yaşamlarını sürdürdükleri coğrafî konumdan kaynaklanan sorunlar,
2. ulusal eğitim sistemi, ders programları ve öğretimde kullanılan ders araç-gereçleri ile ilgili sorunlar,
3. fiziksel olarak sınıf ortamından kaynaklanan sorunlar,
4. öğretmen olarak kendilerinden kaynaklanan sorunlar.

Her bir ana başlık alt temaları ve bu temaları betimleyen örnek görüşme kayıtları ile birlikte tablolar halinde sunulmuştur.

Tablo 1'de de görüldüğü üzere öğrencilerin aileleri, yakın toplumsal çevreleri ve yaşamlarını sürdürdükleri coğrafî konumdan kaynaklanan sorunlar arasında öğretmenlerin karşılaştıkları dil kullanımı sorunu ilk sırada yer almaktadır. Harran'da ağırlıklı olarak konuşulan dilin Arapça olması nedeniyle öğrencilerin büyük çoğunluğu Türkçeyi okulda öğrenmekte ve bu nedenle de öğrenciler ve öğretmenler arasında gerek sınıf içerisinde gerekse de sınıf dışında iletişimsel sorunlar yaşanmaktadır ki bu da eğitim-öğretim etkinliklerini

sekteye uğratmaktadır. Buna ek olarak Tablo 1'de görüldüğü üzere çoğu öğrencinin yaşadığı yerde uygun bir çalışma ortamının olmaması okulda öğrendiklerini tekrar etme ve ödevlerini sağlıklı bir şekilde yapmalarına engel teşkil etmektedir. Ailelerin eğitim-öğretime önem vermemeleri, İngilizcenin önemini anlamayıp "gâvurca" olarak değerlendirmelerinin olumsuz sonuçlar doğurduğu söylenebilir. Bununla birlikte öğretmenlerden alınan veriler ışığında öğrencilerin büyük bir çoğunluğunun aileleri ile birlikte mevsimlik işçi olarak ilçeden ayrıldıkları ve bu yüzden de eğitim-öğretim yılına geç başlayıp eğitim-öğretime oldukça erken ara verdiği ve okula devamın oldukça büyük bir sorun olduğu görülmektedir.

Tablo 1. Aile, Yakın Toplumsal Çevre ve Coğrafi Bölgeden Kaynaklanan Sorunlar

Ana Tema	Alt Temalar	Alıntılar	n	%
Aile, Yakın Toplumsal Çevre ve Coğrafi Bölge	Çokdillilik	Ö17: *Öğrencilerin ana dilleri Arapça olduğu için bazen çok basit şeyleri Türkçe anlamak da dahi zorluk çekiyorlar. Bu durum İngilizceyi de olumsuz etkiliyor.*	50	52,63
	Öğrenci-aile/ev	Ö24: *Ailelerin eğitime önem vermemesi öğrencilerin evde İngilizce çalışmamalarına yol açıyor.* Ö78: *Çocukların evde çalışma ortamlarının olmaması derste öğrendiklerini tekrar edememelerine neden oluyor.*	41	43,15
	İngilizcenin önemini anlamama	Ö43: *Bazı öğrenciler ve aileleri İngilizceye gâvurca muamelesi yapıyorlar ve çocuklarının İngilizce öğrenmesini istemiyorlar.*	39	41,05
	Okuldan erken terk/Okula geç gelme	Ö 34: *Öğrencilerin aileleri tarafından işgücü olarak görülmeleri okula düzenli devam etmelerini engelliyor. Öğrenciler okula ekim-kasım gibi gelmeye başlıyorlar ve bazen nisan gibi gelmemeye başlıyorlar.* Ö82: *Bence en büyük sorun devamsızlık sorunu. İşçi olarak çalışan öğrenciler okul açıldıktan çok sonra okula gelmeye başlıyorlar, özellikle kız öğrencilerin okula devamları çok az.*	38	40

Tablo 2'de sunulan ulusal eğitim sistemi, ders programları ve öğretimde kullanılan ders araç-gereçlerinden kaynaklanan sorunlar öğretim materyaller, öğrencilerin hazırbulunuşluluğu ve ders saatlerinin yetersizliği olarak üç alt temadan oluşmaktadır. Çalışmaya katılan öğretmenlerin büyük bir çoğunluğu ders kitaplarının bölgenin kültürünü ve ihtiyaçlarını yansıtmadığını belirmiştir. Hazırbulunuşluluk açısından bakıldığında ise en büyük sorunun öğrencilerin temel bilgilerindeki eksiklikle olduğunu görülmektedir. Bu bağlamda da temelde çok eksiği olan öğrencilerin hem bu eksiklerini gidermek hem de öğrenmeleri gereken yeni şeyleri öğretmek için mevcut ders saatlerin oldukça yetersiz kalmaktadır.

Tablo 2. Ulusal Eğitim Sistemi, Ders Programları ve Öğretim Materyallerinden Kaynaklanan Sorunlar

Ana Tema	Alt Temalar	Alıntılar	*f*	%

Ulusal Eğitim Sistemi, Ders Programları ve Öğretim Materyalleri	Öğretim Materyalleri	Ö64: *Ders kitaplarının buranın kültürüne, çocuklarının düzeyine uygun olmadığını düşünüyorum. Bir ünitede bilgisayarın parçaları didik didik edilmiş kelime olarak öğrencilere sunulmuş. Çocukların bilgisayar görmediği düşünüldüğünde onlardan bu konuda başarı beklememiz hata olur.* Ö27: *İngilizce öğretim programı ve ders kitapları bu coğrafyanın gerçeklerine uygun değil. Örneğin ders kitaplarında bir kadın ve bir erkek yan yanaysa öğrencilerden "ayıp", "günah" veya "bunlar gâvur" gibi tepkiler geliyor.*	51	53,68
	Öğrencilerin hazırbulunuşluluğu	Ö48*: 6. sınıflara derse giriyorum. Bu sınıftaki öğrencilerin sayılar ve renkler gibi temel şeyler bilmeleri gerek ancak çocukların İngilizcenin İ'sinden haberi yok.*	43	45,26
	Ders saatlerinin yetersizliği	Ö 33: *Temelleri eksik olan öğrencilere hem bilmeleri gerekenleri öğretmeye çalışıyoruz hem de mevcut konuları öğretmeye çalışıyoruz. Dolayısıyla da ders saatleri kesinlikle yetmiyor.*	9	9,47

Tablo 3'de sunulan fiziki şartlar ve araç-gereç yetersizliğinden kaynaklanan sorunlar teknoloji ve alt yapı yetersizliği ve sınıf ortamındaki fiziki şartların yetersizliği olarak iki alt temadan oluşmaktadır. Fiziki olarak küçük ancak mevcut olarak kalabalık olan ve priz gibi en temel gereksinimlerden bile yoksun olan sınıflarda sağlıklı bir öğrenim ortamını oluşturmanın oldukça zor olduğu öğretmenler tarafından sıklıkla dile getirilen ve öğrenci başarısını olumsuz yönde etkilen diğer önemli faktörlerden birisi olarak görülmektedir.

Tablo 3. Fiziki Şartlar ve Araç-Gereçten Kaynaklanan Sorunlar

Ana Tema	**Alt Temalar**	**Alıntılar**	***f***	**%**
Fiziki Şartlar ve Araç-Gereç	Teknoloji / alt yapı sorunları	Ö87: *Bazı sınıflarda priz dahi yok ya da varsa bile çalışmıyor. O yüzden teknolojiden yararlanamamamız sadece öğretmenin kaynak olduğu bir dilin öğretimini oldukça zorlaştırıyor* Ö89: *Anadilin Arapça olması ve hem evlerde ve hem de sınıfta teknolojinin olmayışı İngilizceyi çok soyut ve çok daha karmaşık bir hale getiriyor.*	27	28,42
	Sınıf ortamının elverişsizliği	Ö11: *Sınıfların oyun ve farklı etkinlikleri uygulayabilmemize elverişli olamaması bence en önemli sorunlardan.* Ö8: *... ancak sınıf mevcutları normalde çok kalabalık ve sınıflar çok küçük. Tüm öğrenciler sınıftayken sağlıklı bir şekilde ders yapmak mümkün olmuyor.*	18	18,94

Tablo 4'te de belirtildiği gibi bu temaya ilişkin öğretmenler tarafından en çok dile getirilen sorun öğretmenlerin böylesi zor koşullara sahip ortamlarda nasıl etkin bir öğrenme ortamı yaratacaklarının ve karşılaşabilecekleri sorunlara nasıl çözüm üreteceklerinin aldıkları öğretmen eğitimi süresince kendilerine öğretilmemesidir. Bu bağlamda öğretmen eğitiminin öğretmen adaylarını gerçek hayata hazırlamada yetersiz kaldığı söylenebilir.

Tablo 4. Öğretmen Eğitimindeki Eksiklikler

Ana Tema	Alt Temalar	Alıntılar	*f*	%
Öğretmen Eğitimindeki eksiklikler	Öğretmenin hazır-bulunuşluluğu	Ö86: *Üniversitede aldığımız eğitim bizi bu tip ortamlarda çalışmaya hazırlamadı bu açıdan yetersizdi.* Ö92: *Üniversitede hep mükemmel öğrencilerle mükemmel ortamlarda öğretmek için eğitildik. Böyle zor ortamlarda İngilizce öğretmek için eğitilmedik.*	23	24, 21

Tartışma ve Sonuç

Bu çalışmada Harran ilçesinde görev yapan İngilizce öğretmenlerinin öğrencilerin İngilizce dersindeki başarısızlıklarına ilişkin görüşlerine odaklanılmıştır. Çalışmada elde edilen bulguların çoğu ilgili alanyazında nicelik olarak az olan çalışmalarla benzerlik göstermiştir. En çok karşılaşılan sorunlardan olan ana dil farkı ve buna bağlı olarak gelişen öğretmen ve öğrenci arasındaki iletişim kopukluğu ile öğrencilerin İngilizce öğrenmelerine ailelerin pek önem vermemesi ve öğrencilerin evde çalışma ortamlarının olmaması gibi sorunlar Koç'un (2014) ve Güvendir 'in (2017) çalışmalarının bulguları ile tutarlıdır. Bulgularda ikinci sırada yer alan sorunlar ulusal eğitim sistemi, ders programları ve öğretimde kullanılan ders araç-gereçleri ile ilgili sorunlardır. Bu başlığın altında öğretmenlerin yarısından fazlasının şikâyetçi olduğu konu İngilizce öğretim programının ve ders kitaplarının bölge gerçekleri ve şartları ile uyuşmamasıdır. Benzer bir şekilde Özen ve arkadaşları (2014, s. 17) da İngilizce öğretim programının ve ders kitaplarının öğrencilerin farklı ihtiyaçlarını ve düzeylerini dikkate almadığını belirtmiş ve bu durumun öğrencilerin İngilizce dersine karşı ilgili duymamalarına ve dersin yararlı olduğunu düşünmemelerine yol açtığının ve sonuç olarak da dersten koptuklarını dile getirmişlerdir. Sınıflardaki fiziki şartların yetersizliği, elzem araç-gereçlerin yoksunluğu Güven (2001) ve Yavuz (2001) çalışmalarının bulguları ile benzerlik gösterirken tüm öğrencilerin sınıfta olduğu sürelerde ortaya çıkan kalabalık sınıf ortamı Yılmaz'ın (2008) çalışmasının bulguları arasında yer almakta ve bu durumun sınıf içi iletişimi son derece olumsuz etkilediği belirtilmektedir. Benzer bir şekilde, Özen ve arkadaşlarının (2014) eriştiği bulgular da kalabalık sınıflar öğrencilerin İngilizce dersinde ilerleme kaydetmesine engel olan en önemli etmenler arasında yer almaktadır. Son olarak

Çalışmaya katılan öğretmenlere göre öğrenci başarısızlığını etkilen bir diğer önemli etmen ise bazı sınıflarda priz gibi en temel gereksinimlerde bile eksiklikler olması ve sınıfların kalabalık olmasıdır. Güven (2001) ve Yavuz (2001) çalışmalarında sınıflardaki araç-gereç eksiklerinin yabancı dil öğretimini olumsuz yönde etkilediğini belirtmişlerdir. Kalabalık sınıflarla ilgili olarak ise, Yılmaz (2008) kalabalık sınıfların İngilizce derslerinde öğretmen ve öğrenci arasında kopuk iletişime yol açtığını bu nedenle de öğrencilerin başarılarını olumsuz yönde etkilediğinin altını çizmiştir.

Öğretmenlere göre öğrenci başarısızlığını etkileyen etmenler içerisinde en önemlisi öğrencilerin aileleri, yakın toplumsal çevreleri ve yaşamlarını sürdürdükleri coğrafî konumdan kaynaklanan sorunlardır. Bu ana başlığın altında da en sık karşılaşılan sorunlar öğrencilerin büyük çoğunluğunun ana dilinin Arapça olması ve öğrencilerin Türkçeyi ilkokulda öğrenmeye başlamalarından kaynaklanan sorunlar ile öğrencilerin İngilizce öğrenmelerine ailelerin pek önem vermemesi ve öğrencilerin evde çalışma ortamlarının olmaması gibi sorunlar başı çekmektedir. Öğrenciler aileleriyle birlikte pamuk toplamaya Çukurova'ya gitmekte ve ortalama 3-4 ay eğitim ve öğretimden mahrum kalmaktadırlar. Benzer bir şekilde Koç'un (2014) ve Güvendir 'in (2017)

çalışmasının bulguları da Doğu ve Güneydoğu Anadolu Bölgesi'nde görev yapan öğretmenlerin büyük bir çoğunluğunun dil farklılıklarından kaynaklanan iletişim sorunları yaşadıklarını ve ailelerin genel olarak eğitime çok önem vermediğini ortaya koymaktadır. Bulgularda ikinci sırada yer alan sorunlar ulusal eğitim sistemi, ders programları ve öğretimde kullanılan ders araç-gereçleri ile ilgili sorunlardır. Bu başlığın altında öğretmenlerin yarısından fazlasının şikâyetçi olduğu konu İngilizce öğretim programının ve ders kitaplarının bölge gerçekleri ve şartları ile uyuşmamasıdır. İngilizce öğretim programı ve ders kitaplarının öğrencilerin farklı ihtiyaçlarını ve düzeylerini dikkate almadığını belirten Özen ve arkadaşları (2014) bu durumun öğrencilerin derse karşı ilgili duymamalarına ve dersin yararlı olduğunu düşünmemelerine yol açtığını ve sonuç olarak da dersten koptuklarını dile getirmişlerdir (s. 17).

Ekonomik sorunlar hem mevsimlik işçi olarak ilçeden erken ayrılan aileleri ve çocuklarını ve hem de eğitim sisteminin uygulanışını olumsuz etkilemektedir ki ekonomik sorunlar okullarda da bulunmaktadır. Çalışmaya katılan öğretmenlere göre öğrenci başarısızlığını etkilen bir diğer önemli etmen ise bazı sınıflarda priz gibi en temel gereksinimlerde bile eksiklikler olması ve sınıfların kalabalık olmasıdır. Benzer bir şekilde Güven (2001) ve Yavuz (2001) de çalışmalarında sınıflardaki araç-gereç eksiklerinin yabancı dil öğretimini olumsuz yönde etkilediğini belirtmişlerdir. Çalışmaya katılan öğretmenlere göre öğrenci başarısızlığını etkileyen son etmen öğretmenlerin kendileridir. Öğretmenler kendilerine de eleştirel bir gözle bakarak hazırbulunuşluluklarının bölgesel farklılıkların uç noktalarda olduğu durumlarda etkin bir şekilde İngilizce öğretmek için yeterli bulmamışlardır. Bunun nedenini de aldıkları öğretmen eğitiminin kendilerini bu gibi durumlara hazırlamadığını belirtmişlerdir. Güvendir'in (2017) araştırmasının sonuçları da Doğu ve Güneydoğu Anadolu'da göreve yeni başlayan İngilizce öğretmenlerinin benzer sorunlar yaşadığını göstermektedir. Öğretmenlerin öğretmen eğitimi süresince edindikleri kuramsal bilgiler ve küçük ölçekli uygulama deneyimleri görev yaptıkları okullardaki ya da bölgedeki sıra dışı şartlarla uyuşmazlık gösterdiğinde ortaya çıkan ve Veeman'ın (1984) 'gerçeklik şoku' olarak tanımladığı durum ile açıklanabilir.

Öneriler

Çalışmanın sonuçlarına dayanarak aşağıda belirtilenlerin yapılması özellikle küçük yerleşim birimlerindeki eğitim ve öğretim hizmetlerinin kalitesinin arttırılması için önerilebilir:

- Öğretmen yetiştirme programlarına yerel dil ve kültürlerle ilgili dersler konulması,
- Sorunların giderilmesi için ekonomik önlemler alınarak çocukların okullardan uzak tutulmasının önlenmesi,
- Hizmet içi eğitim programları ile öğretmenlerle moral ve akademik destek verilmesi,
- Atanma sistemi gözden geçirilmesi ve deneyimli öğretmenlerin kalkınmada önceliğe sahip olması gereken bölgelerde görevlendirilmesinin özendirilmesi.

Kaynakça

Aşıloğlu, B. (2006). İngilizce öğretmen adaylarının öğretim yöntem ve teknikleri konusundaki yeterliliklerine ilişkin algıları. *Eurasian Journal of Educational Research, 22,* 1-11.

Braun, V., & Clarke, V. (2013). *Successful qualitative research: A practical guide for beginners*. Thousand Oaks: Sage Publications.

Gök Çatal, Ö. (2015). *İlköğretim 6, 7, ve 8. Sınıflarda İngilizce Öğrenme ve öğretme sürecinde karşılaşılan sorunların incelenmesi: Öğretmen ve öğrenci görüşleri.* (Yayımlanmamış Yüksek Lisans Tezi). Eğitim Bilimleri Enstitüsü, Mehmet Akif Ersoy Üniversitesi, Burdur.

Güven, H. (2001). Yurt dışında ilköğretim, orta öğretim ve üniversitelerde yabancı dil nasıl öğretiliyor? *Ana Dili, Dil ve Eğitim Dergisi, 22,* 40-45.

Güvendir, E. (2017). Göreve yeni başlayan İngilizce öğretmenlerinin karşılaştıkları sorunlar. *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi, 51*(1), 74-94.

Koç, S. (2014). *Doğu ve Güneydoğu Anadolu Bölgesi'nde görev yapan öğretmenlerin karşılaştıkları güçlüklerin incelenmesi*. (Yayımlanmamış Yüksek Lisans Tezi). Eğitim Bilimleri Enstitüsü, Erciyes Üniversitesi, Kayseri.

Özen, E. N., Alpaslan, İ. B., Çağlı, A., Özdoğan, İ., Sancak, M., Dizman, A. Ö., & Sökmen, A. (2014). *Türkiye'deki devlet okullarında İngilizce dilinin öğretimine ilişkin ulusal ihtiyaç analizi*. Ankara: Yorum Yayıncılık.

Paker, T. (2006). Çal bölgesindeki okullarda İngilizce öğretiminin sorunları ve çözüm önerileri. Çal Sempozyumu, Pamukkale Üniversitesi, Denizli, 01-03 Eylül 2006.

Tunçkol, H. (2016). *Ortaokuldaki öğrencilerin İngilizce öğrenimindeki başarısızlık nedenlerinin incelenmesi (Bartın/Ulus Örneği)*. (Yayımlanmamış Yüksek Lisans Tezi). Sosyal Bilimler Enstitüsü, Düzce Üniversitesi, Düzce.

Veeman, S. (1984). Perceived problems of beginning teachers. *Review of Educational Research, 54*(2), 143-178.

Yavuz, M. A. (2001). Üniversitelerde yabancı dil öğretim sorunları ve çözüm önerileri. *Ana Dili, Dil ve Eğitim Dergisi*, *22*, 26-34.

Yılmaz, C. (2008). İlk ve orta öğretim okullarında kalabalık sınıflarda İngilizce öğretimi: Sorunlar ve öneriler. *Milli Eğitim Dergisi*, *178*(2), 204-213.

Yurtsever, G. B., & Arıkan, A. (2017). Why can't we learn English?: Students' opinions at Akdeniz University. *Gaziantep Üniversitesi Eğitim Bilimleri Dergisi*, *1*(1), 1-7.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Magical Realism as a Social and Political Protest: A Comparative Study between *The House of the Spirits* and *Like Water for Chocolate*

Md Abu Shahid Abdullah
University of Asia Pacific
jwl_abdullah@yahoo.com
abdullah.eng@uap-bd.edu

Bio

Md Abu Shahid Abdullah has defended his PhD dissertation at Otto-Friedrich University Bamberg, Germany in February, 2019. He completed his MA in English and American Studies from the same university in 2014 including one exchange semester at Karl-Franzens University Graz, Austria. In his PhD thesis, he has worked on the affiliation between magical realism and historical trauma. Mr. Abdullah has also taught two undergraduate seminars at Uni Bamberg. Currently, he is working as a Lecturer in English at University of Asia Pacific, Dhaka, Bangladesh.

Abstract

Both *The House of the Spirits* by Isabel Allende and *Like Water for Chocolate* by Laura Esquivel contain female protagonists and mainly deal with the marginalised position of women in society. *The House of the Spirits*, which is told from the perspectives of women of the household of a ruling-class family, attempts to resist patriarchal dominance and comments on political violence. *Like Water for Chocolate*, which is written form the perspective of a marginalised woman with a female narrator, sheds light on the politics of Latin America and seemingly interminable Civil War.

The presentation aims to show that by using magical realism, both authors have given those women voices and have enabled them to resist and challenge the traditional female role, and to raise their voices against various social issues such as patriarchal constraints, and social injustice and hierarchies. Magical realism is also used to resist political inequalities and violence: rejecting dictatorship, reviving democracy, and claiming egalitarianism. By focusing on the magical ability of women to predict the future, *The House of the Spirits* reveals the hypocrisy of the government and destabilises its influence over the people. On the other hand, by dealing with the protagonist's unrequited love and isolation from the family, *Like Water for Chocolate* enables her to transform her magical emotional violence into an act of social violence and protest.

Key Words: [egalitarianism, magical realism, patriarchal dominance, political violence, Civil War]

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Disillusionment, Estrangement and Identity Crisis in Andrea Levy's *Fruit of the Lemon*

Md Abu Shahid Abdullah
University of Asia Pacific
jwl_abdullah@yahoo.com
abdullah.eng@uap-bd.edu

Abstract

Andrea Levy's *Fruit of the Lemon*, through a commentary on migration and racism, deals with the deep question of existence and identity: the significance of knowing who one is and the way(s) of acquiring the intellectual equipment or skill required to define who one is. This presentation will focus on the relationship between memory, alienation and identity crisis as the manifestation of the social and cultural displacement, disillusionment, and the social and economic exclusion of Caribbean people in England. It will show how place, identity and social and cultural association in the English society after the end of WWII together mould the perception of the 'windrush immigrants' for whom adopting the existing ideology and social norms of England become essential if they would survive the hard time in the post WWII England. The presentation also aims to show how the arrival of a migrant parent (Mildred and Wade) in England is greeted with disillusionment which later turns into frustration, and how they conceal their family lineage, ethnic consciousness and many other issues that define their black origin just to get a place in the English society, and thus suffer from identity crisis. Last but not least, it attempts to show how Faith recuperates and liberates herself from alienation and identity crisis, caused by her white colleagues, by paying a visit to her ancestral home in Jamaica and turns into a different person having full knowledge of herself and her own people.

Keywords: disillusionment, estrangement, identity, migration, racism

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Investigating the Profiles of Undergraduates Changing Career Goals After High School: A Case of Translation and Interpretation Department

Mehmet Kaygusuz
Ağrı İbrahim Çeçen Üniversitesi
mkaygusuz@agri.edu.tr

Bio

Mehmet Kaygusuz works as a research assistant at the Department of English Language and Literature, Ağrı Ibrahim Çeçen University, Ağrı, Turkey. He holds his bachelor's degree from English Language Teaching Department, Atatürk University, Erzurum. Recently, he is studying MA programme of Applied Linguistics, at Karadeniz Technical University, Trabzon. His research interests include corpus studies and student motivation**.**

Abstract

After recent changes in the university examination system, students graduating from different fields and different types of high schools are allowed to apply to various departments without a deduction in their university entrance exam scores. Thus, there are currently many students in various departments unrelated to the fields they are educated in high school. This study aims to picture the general profile of these students and to determine the underlying reasons behind their decisions. In order to gain deep insight to both previous and current experiences of the students, present study utilizes a qualitative research design. Interviews were conducted with the students to reach unspoilt, unstructured and natural information about them. The participants of this study are 10 students studying Translation and Interpretation Department in a university located in the east of Turkey. By analysing, categorizing and interpreting the key words from their answers, it was concluded that the opportunities provided by the Translation and Interpretation Department such as social statute, salary and job security play an important role for their career changing decision. Besides, such factors as their previous interest to the language, the dissatisfaction they feel from their previous career or career goals and their expectations influence their decisions. This study is expected to contribute to the future educational psychology studies revealing how these students are motivated and to the lecturers working at these departments by yielding information about the profiles of these students.

Keywords: Career Change, Motivation, Translation and Interpretation Department

Full Text

Introduction

With the emergence of new occupations and recent dynamics of the society, "the notion of 'one life–one career' is no longer relevant" (Carless and Arnup, 2011). People either lean to similar jobs to their own professions (job change) or they tend to make drastic changes and switch into different careers (career change) (Rhodes and Doering, 1983). People decide their new careers for several reasons, however, when loss of income and the time that they spend to additional learning are regarded (Blau, 2007), the investigation of the factors having impact on their decisions becomes more of an issue.

The first career change theory was claimed to be due to incongruence of the job to the person (Holland and Gottfredson, 1976). However, relating career change only with incongruity might not enable us to explain the actual reasons of career-changing decision. Hence, Rhodes and Doering (1983) proposed a model in which they presented the factors leading career change and the phases in which career change occurs. They presented

reasons for changing career as "perceived person/ work environment correspondence, perceived career growth opportunities- desire for growth correspondence, personal factors, job satisfaction-dissatisfaction, career satisfaction-dissatisfaction, performance-reward relationship and evaluation of current job outcomes and alternative opportunity outcomes". In this regard, it could be assumed that people changing careers or jobs have their own beliefs about themselves, their current job and their possible future jobs. More recently, Ryan, Healy, and Sullivan (2012: 435), studying intentions to leave faculties, categorized these factors as "stress and satisfaction in tandem with individual faculty characteristics, discipline, scholarly productivity, and ''fit'' and ''support''".

Since this study deals with the undergraduates of a Translation and Interpretation Department, the findings of the study of Ryan, Healy, and Sullivan (2012) are of paramount importance, in which they indicate the factors affecting the faculty career decisions of students as follows:

> "The extent to which an individual faculty member feels her or his work and role are valued by the institution and her or his program peers and that there is congruence between institutional and individual priorities and values appears to play an important role in faculty career decisions and the desirability of staying or leaving at a given institution." (p.425)

In this context, the values, priorities and expectations of the undergraduates, who changed their careers path, about the given department need to be investigated inasmuch as their engagement level could be figured out. At this point, Bye, Pushkar and Conway (2007) compared the profiles and motivational components of "traditional" and "non-traditional" university students. Traditional students are those who continue unbroken and linear career path, and non-traditional ones are the older ones. Bye, Pushkar and Conway (2007:141) reported that "increasing complexities in students' lifestyles and the subsequent blurring of transitions between stages in life has led to many postsecondary classrooms containing a mix of traditional and non-traditional students". Upon studying the differences between them they reported non-traditional students to be more intrinsically motivated than the traditional ones. Non-traditional students were also found to have more awareness and extrinsic motivation. The profiles of such kind of students needed to be explored so as to be able to picture their motivational profiles and to provide preliminary information for their educators.

Aforesaid intrinsic and extrinsic motivations are explained by Sansone and Smith (2000: 347) as "the prototypic "extrinsically motivated" activity may be one entirely motivated by the desire to achieve some outcome goal; in contrast, the prototypic "intrinsically motivated" activity may be one motivated entirely by interest". Hence, intrinsically motivated students are more engaged with their professions and careers than extrinsically motivated ones. Thus, the interests and goals of the students are also within the scope of this study.

What inspired this study was the observation of the increase in the number of the non-traditional students in language-based departments. This increase is assumed to be deriving from the change in the calculation system of the scores students get from the Entrance Exam for Higher Education. The rate of YDT (the foreign language test) to the general score was decreased to 60% from 65%, and the existing three types of Language Test Scores was united to be only one type of Language Test Score with the changes in 2018 (YKS Kılavuzu, 2018). This enabled the students graduating from different fields in high school to be accepted to the language-related programs at universities.

Given that the education policies are prepared according to the needs of the traditional students, this study is aimed to unearth the expectations, beliefs, interests and values of the non-traditional students at the language-related departments at universities even though it is a small-scale study. The findings of this study is also expected to contribute to course-planning process of the lecturers at these departments by yielding information about their non-traditional students and preventing these students from being ignored. This study is expected to raise the general student success at these departments.

Method

This study adopts qualitative research design to obtain detailed and rich data from to participants so as to gain a deep insight into the motivations, expectations, beliefs, attitudes and background of the non-traditional

students who changed their career path and tended to the language-based professions. The participants of this study are 10 students studying Translation and Interpretation Department in a city in eastern Turkey. Three of them were female and the others were male. None of them graduated from the Field of Foreign Language in high school. They were chosen on a voluntarily basis among other non-traditional students. They were included in semi-structured interviews one by one and each one of them was asked eight previously-determined questions. Content analysis was performed on the data obtained from the interviews. The analysis was performed according to the Model of Coding Process proposed by Creswell (2012). The main themes reached by the content analysis will be presented and discussed below. The questions asked to the students during the interview follow as such:

- Which field did you study in high school and why did you give up going on at that field?
- Could you explain the reasons preventing you from studying the Field of Foreign Language in high school?
- Did anyone affect your career-changing decision?
- Why did you choose the department of Translation and Interpretation?
- Have you always been interested in foreign language/s?
- Do you think you will be happy in this field that you have recently decided?
- What do you think the department of Translation and Interpretation contribute to your life and your personality?
- Do you think that you will be happy when graduate from this department?

Findings and Discussion

The results of the content analysis revealed some main themes within the concerns of this study. These themes were presented below and each one of them will be discussed solitarily in the light of the existing literature.

- Intrinsic motivations of the students
- Extrinsic factors motivating the students
- The expectations of the students
- The background of the students

Due to the consideration of confidentiality the names of the participants are not revealed, instead, their names were randomly switched into codes: S1, S2, S3, S4, S5, S6, S7, S8, S9 and S10. The participants of these study studied different fields in high school: three of them studied in vocational high schools, three studied social fields, one studied mathematics and three of them studied in a department which combines social sciences and mathematics. Also it is worth mentioning that the interviews were conducted in the native language of the participants and their responds were translated into English subsequently.

1. *Intrinsic Motivations*

Similar to the findings of the studies regarding the similar subjects, the participants of this studies expressed to have been interested in foreign languages which inevitably led them to be intrinsically motivated. Except one of them, they all reported to have been interested in English. Their answers are given below:

S2. *I have always had curiosity against foreign languages, especially English, however since the number of the students choosing the Field of Foreign Language was insufficient I was unable to study that field in high school. My interest in English first arose in primary school and it continued. Then, I decided to change my field. I thought that I needed to go on with a field that I was interested and that I liked to spend time with. This how I studied for the university entrance exam.*

S1. *I have had an ongoing interest in English since I was at primary school.*

S9. *If I had known that I could choose the Field of Foreign Language in the high school, that field would have been the only option for me to choose since I had always been interested in foreign languages.*

S3. *Ever since my childhood, I liked communicating with people and understanding them. Also, I have always wondered the language structure of the language we speak. Generally-speaking, I am interested in language and culture. It excites me to provide the communication between two people, two organizations or two governments.*

In addition to those students interested in English, there are also some students who have mastery-oriented goals. Mastery-oriented goals were defined as the situations in which "the child is focused on improving their skills, mastering material, and learning new things" (Wigfield and Cambria, 2010: 7). The responds of the students having mastery-oriented goals are given below.

S7. *My ongoing interest and the fact that the interaction of our country with the other countries has increased recently have impact over my decision to tend to the department of Translation and Interpretation. I also decided this department considering that it would help my personal-growth.*

S10. *After starting to study another department at another field at university, I decided to improve myself personally and I submitted to a language school because I thought that the best way to improve myself was learning a foreign language. Afterwards, I became more interested in English and I decided to change my career.*

It was also understood that one of the students also had self-efficacy beliefs towards English. It means that s/he perceives himself/herself to have enough language competence to succeed in English. His/her answers are as follows:

S3. *I chose this department since I thought I could be successful in English. I think I have chosen a career which is suitable to both my talents and character. I will be successful as I like this job.*

The most striking theme revealed from their responses was the utility-value that students had for learning a language. They think learning foreign languages will contribute them both financially and socially:

S4. *In my previous career, the degrees that I could go forward or build a career were limited. Furthermore, with the life-conditions going worst, financial worries were occupying my mind. Therefore, I decided to change my career and I am here.*

S1. *The range of the work opportunities that this department offers was very influential for my career-changing decision.*

S7. *Thanks to the department of Translation and Interpretation, I think I will increase my ability to express myself, I will improve my language-skills technically, and thus, I think I can have a prestigious career by this way.*

In the light of the responses of the students and their beliefs towards English, it can be assumed that most of them were intrinsically motivated while deciding to change their careers.

2. *Extrinsic Factors Motivating the Students*

As well as intrinsic factors affecting the decisions of the students, there are also some extrinsic factors having impact upon the change in their career path. It seems that there are three main groups of extrinsic factors triggering their interest and subsequently career-changing decisions: previous English teachers, families/ friends and online games/ songs/ movies.

Most of the students had contact with a foreign language via their English Language Teachers in primary school and most of them kept good relationships with their English Language Teachers. They reported the influence of the English teachers, some of them follow as such:

S1. *I had always had interest in English and other foreign languages. With the support of my English Language Teacher in high school, I decided to study this department.*

S9. *I considered my English Language Teachers both in primary and high school as sympathetic and warm-hearted, and thus, I think they played a role in my career-changing decision.*

S2. *As I told before, my interest dates back to the primary school. My English Language Teacher in 4th class might have an impact on my decision. Anyway, I think interest in a course is directly linked to its teacher.*

Their family members or relatives as well as friends were found to be source of motivation for their career-changing decisions.

S1. *I could say that a friend of my father who is a retired professor affected my decision. He persuaded me to attend a foreign language school. At first, it was boring and I was trying to escape from the courses as much as possible. Later, it really attracted my attention and I decided to choose this field.*

S8. *I thought I would fail if I study a field related to English because I did not have enough training for this department. Yet, when my father insisted on this, I decided to study this field.*

S9. *My older sister was aware of my interest in English and the rest of my family members wanted me to attend university. My sister guided me by convincing me that if I study Translation and Interpretation, I could both learn a language and graduate from university.*

S10. *(…) I could claim that my friends and my cousin affected my decision as well as other relatives of mine.*

The other extrinsic factors affecting these non-traditional students were the movies and TV series they watched; the songs they listened and the online games that they played. they arose interest for the foreign languages for the students. Their impact was reported by the students as follows:

S3. *I have always been interested in English. The first song I sang and the first word that I read were in English. I was always listening songs in foreign languages, it gave me pleasure so much.*

S7. *I was interested in English since my early ages. The reason for this was the online games that I played and the friends that I met while playing those games. These friendships and foreign TV series were very influential for my decision.*

S5. *My career-changing decision was affected by the computer games I played on summer holidays. I was too lazy to play them with Turkish subtitles, and then I realized that I can understand them just as I understand Turkish. It gave me self-confidence.*

3. *The Expectations of the Students*

The exploration of the students' expectations is of upmost importance. Knowing what they expect from these departments or from being graduated from these departments, lecturers could shape their course plans. In brief, most of the students expect different proficiencies and different job opportunities from the Department of Translation and Interpretation. The responses of the students are given below.

S6. *I think learning English will help me express myself properly and provide me proficiency to be able to translate professionally.*

S4. *The most important thing, for me, is the bachelors' degree. I think graduating from this department will enable me to find a good job, and later, I will be in a good situation in terms of my financial concerns.*

S5. *Unlike the other language-related departments, Translation and Interpretation Department includes more speaking while working. Therefore, I hope to be speaking English fluently after I graduate from this department. It is the most distinctive aspect of this department.*

Lastly, each one of the participants stated that they think they will be very happy when they graduate from this department.

4. *The Background of the Students*

The background of the students need to be investigated so that it could be understood whether they study this department as a result of some coincidences or they really desired to be in this career. Their responses include that these non-traditional students are studying in this department because they were misguided or

misinformed while they are making their career choices or they were obliged to do so in high school. Their responses are as follow:

S4. *While I was in primary school, I wanted to attend an Anatolian high school and study the Field of Foreign Language. However, our doctor neighbour and his nurse wife persuaded my parents that it would be better for me to attend an Anatolian Health and Vocation High School and they were very insistent about it. I did it, I graduated however I could not be able to find good jobs and I decided to study what I always desired.*

S3. *I thought that this field is only limited with English Language Teaching and English Language and Literature. I was not informed about the other job opportunities, that was why I did not choose the Field of Foreign Language in high school.*

S5. *I studied mathematics in high school but when I realized that I cannot be happy in that field, I decided to study a foreign language-based field.*

S8. *I wanted to study the field of foreign language in high school and I attended to that field. Later, school principal closed the field given that he thought the number of the departments we could prefer was limited. I was obliged to study another field; it was not about something about my decisions.*

Even though the students somehow studied other fields, they eventually seem to have discovered their true potential and tend to the field congruent to their personalities.

Conclusion

The findings of this study revealed that all of the non-traditional students changed their careers willingly and consciously. Some of them were influenced by the extrinsic factors while making their career-changing decisions while most of them are intrinsically motivated to study this field. It was observed that these students have mostly mastery-oriented goals to improve themselves in terms of foreign language proficiency. On the other hand, it should be noted that these students are aware of the financial and social benefits of the Department of Translation and Interpretation. However, this was a small scale study, further longitudinal studies including more participants and traditional students as well as the non-traditional ones, the profiles of the students can be pictured in a broad framework.

References

Blau, G. (2007). Does a Corresponding Set of Variables for Explaining Voluntary Organizational Turnover Transfer to Explaining Voluntary Occupational Turnover, Journal of Vocational Behavior, 70, 135−148.
Bye, D., Pushkar, D., & Conway, M. (2007). Motivation, Interest, and Positive Affect in Traditional and Nontraditional Undergraduate Students. Adult Education Quarterly, 57(2), 141–158. https://doi.org/10.1177/0741713606294235
Carless, A.S. and Arnup, L. J. (2011). A Longitudinal Study of the Determinants and Outcomes of CareerChange, Journal of Vocational Behavior, 78, 80–91.
Creswell, John W. (2012). Educational Research: Planning, Conducting, And Evaluating Quantitative and Qualitative Research, 4th Ed., MA: Pearson, Boston.
Holland, J. L., & Gottfredson, G. D. (1976). Using A Typology of Persons and Environments to Explain Careers: Some Extensions and Clarifications. The Counseling Psychologist, 6, 20-29.
OSYM Başkanlığı (2018), "2018 YKS Kılavuzu",
Https://Dokuman.Osym.Gov.Tr/Pdfdokuman/2018/YKS/KILAVUZ_28062018.Pdf (17.04.2019).
Rhodes, R. S. and Doering, M. (1983). An Integrated Model of Career Change, The Academy of Management Review, 8, 4, 631-639.
Ryan, J. & Healy, R. and Sullivan, J. (2012). Oh, Won't You Stay? Predictors of Faculty İntent to Leave a Public Research University. Higher Education. 63. 421-437. 10.1007/s10734-011-9448-5.
Sansone, C., & Smith, J. L. (2000). Interest and self-regulation: The relation between having to and wanting to. In C. Sansone & J. M. Harackiewicz (Eds.), *Intrinsic and extrinsic motivation: The search for optimal*

motivation and performance (pp. 341-372). San Diego, CA, US: Academic Press. http://dx.doi.org/10.1016/B978-012619070-0/50034-9
Wigfield, A. and Cambria, J. (2010). Students' Achievement Values, Goal Orientations, and Interest: Definitions, Development, and Relations to Achievement Outcomes. Developmental Review, 30, 1-35.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Perceptions on the New Coursebooks at Turkish Primary Schools: A Comparison of the Opinions of EFL Teachers in Different Grades

Melike Nazlı İnce
Erzincan Binali Yıldırım University
m_ni80@outlook.com

Bio

Melike Nazlı İnce is an instructor at Erzincan Binali Yıldırım University, Turkey. She gained a BA degree in 2008 in English Language and Literature at Ankara University, and an MA degree in 2018 in Applied Linguistics at Karadeniz Technical University. She is currently studying for being a PhD student at the same university. Her research interests include English as a Lingua Franca, use and teaching of English as an International Language and World Englishes.

Abstract

The present study aimed to display differences in Turkish state primary EFL teachers' opinions of the English coursebooks revised within the scope of 4+4+4 curriculum innovation. With the intent of understanding whether the relevant revisions reflected into the first (2nd, 3rd and 4th grades) and second stages' (5th, 6th, 7th and 8th grades) coursebooks to the same degree, mixed-methods methodology was used. Accordingly, quantitative data came from 167 teachers' answers into the 20 closed-ended questionnaire items. On the other hand, qualitative data were obtained through semi-structured interviews conducted with 14 participants teaching the first and second stages of elementary education. Quantitative data were respectively analysed with Kruskal-Wallis and Mann-Whitney tests while content analysis was used for the semi-structured interviews. The findings indicated that English teachers did not hold similar views as to the new coursebooks in many senses. First, differences were identified among teachers' perceptions by grades as to the inclusion of elements in coursebooks that encourage them to show cultural differences and increase students' intercultural awareness. Participants also reported that renewed coursebooks did not equally allow them to improve students' ability to use language appropriately for the communication situation. Thirdly, significant correlations were found between teachers' views by grades regarding revised coursebooks' reinforcement of previous units while teaching new ones and their involvement of abstract and unfamiliar words to students' real life.

Keywords: 4+4+4 Curriculum Innovation, English coursebooks, EFL teachers

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Effective Teaching or Teaching Effectively: A Falling in Love Approach to English Language Teaching

Meretguly Gurbanov
Ashgabat Languages Institute
meretgurban@gmail.com

Bio

Meretguly Gurbanov is a scientific expert at the institute of language and literature named after Magtymguly under the Academy of Sciences of Turkmenistan. He also teaches English at the languages institute "Diller Dunyasi", Ashgabat, Turkmenistan. He presented and published many papers in international journals and conferences. His area of study includes CLIL, culture in ELT materials, syllabus design and materials production, teacher training, translation and poetry.

Abstract

It is amazing that today English language is a global one and has an enormous impact on thousands of other languages of the world. It is more so because it is a language that binds our heterogeneous world. It is the common language of communication, trade and commerce that networks the world into one. Its study has outstanding educational significance as it contributes to shaping learners in the liberal humanist mode of learning. When English is taught effectively, it contributes to the critical, intellectual, emotional, imaginative and creative faculties concurrently. Teaching is an art and effective teaching of English language is a more complex art. In some ways, it is impossible to describe it in a page or two the complexity of what good English language teachers do. Effective English language teachers strive to motivate and engage all their students in learning rather than simply accepting that some students cannot be engaged and are destined to do poorly. It is crucially important for all teachers, to have effective learning outcomes, which happens as a result of effective teaching practice. Effective teaching and effective learning take place when a number of efficient and effective teaching strategies are employed. In this paper, I will put forward and discuss a range of strategies and practices from various scholars and ELT practitioners in the matter of importance of effective English language teaching. The findings of this paper are hoped to have implications and guidance for effective teaching and learning in the English language classrooms.

Keywords: English language teaching, teachers, effective, strategies

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Unease at Home: Displacemet in Caryl Phillips's Novel *A State of Independence*

Mete Çal
Niğde Ömer Halisdemir University
mete.cal@ohu.edu.tr

Bio

Mete Çal graduated from Pamukkale University, Department of English Language and Literature in 2009. He completed his MA at Pamukkale University, Department of English Language and Literature with the thesis entitled as "Colonial and Postcolonial Context in Sam Selvon's Novels: *A Brighter Sun* and *The Lonely Londoners*" in 2012. He is now pursuing his PhD degree in English Language and Literature Department at Pamukkale University. He currently works as a Research Assistant at Niğde Ömer Halisdemir University.

Abstract

Caryl Phillips's novel *A State of Independence* (1986) tells the story of a Caribbean character, Bertram Francis who returns back to his country after spending twenty years in England. The themes of homecoming and displacement dominate the discursive structure of the Caribbean narratives specific to Phillips's novel in question. The study aims to examine the position of the protagonist in the triangle of migration, home and displacement with references to the postcolonial theory and its relevant representatives.

Keywords: Caryl Phillips, Homecoming, Displacement, *A State of Independence*.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Teaching and Learning of English as a Foreign/Second Language

Teaching and Art

Mohammad Shakour Alghnash
Ecyel Ninova International Schools
mr.algnash@gmail.com

Bio

Mohammad Shakour Alghnash is an educator and writer; SAT, TOFEL and IELTS lecturer. He was granted a visiting program for writing and writers to the UK in 2011 and was nominated among top poets in the UK.

Abstract

In this paper, I would like to review Teaching and Learning of English as a Foreign/Second Language in Ankara, Turkey. English learners in Turkey do not have enough exposure to various techniques of language learning opportunities. Educators in Turkey mostly rely on traditional approaches of teaching English-lectured method and grammar translation method-owing to large number of students in postsecondary educational institutions. We cannot deny or ignore that teaching is an outstanding art. This fine art can be extremely interesting if teaching was used appropriately, correctly and effectively in class and beyond. Since I have started teaching, I found out that students do feel fed up with class sometimes and express a feeling of dullness during the time of the session as the instructor carry out lesson plan and other tasks to be done during class. As a teacher who started working within the field of education and endeavored to be successful teacher in class I did follow the standard and orthodox way of teaching, but my progress was quite behind, yet I have designed a new, enjoyable and motivating strategy which can be used at class. This new strategy is the proper usage of music and how does it affect the students ability to focus and stay tuned in class. My strategy within class is to used music and songs which are written by the instructor and these works can be implemented as activities to be done interactively by the teacher and the students.

Keywords: teaching, music, strategy, education, art, English

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Emotional Function of the Figures in T.S. Eliot's Poetic Discourse

Çağatay Fırat
Karadeniz Technical University
cagatayfirat53@gmail.com

Mustafa Zeki Çıraklı
Karadeniz Technical University
European Narratology Network
mzcirakli@gmail.com

Abstract

Based upon a graduate research, this study foregrounds the discussions about the functional attributes of figures in T. S. Eliot's poetic discourse. Highlighting the emotive function of the figures, it presents a stylistic analysis in that it adopts a research design of content analysis using interpretive qualitative analysis of the texts and relates the linguistic findings to the critical reception of the texts. The textual data are provided by the author's poetry and put under enquiry in terms of the certain categories of the figural attributes. The study explores the meanings of figures with their functions in context. These attributes are categorised as declarative function, function of discourse type, intertextual and contextual references. Upon identifying the figures and classifying them in terms of certain functions of the figures, the study has shown that Eliot's figurative language, prevalently due to his particular interest in images and objective correlatives, is more concerned with emotional experience rather than mental conjecture, and that the figures in Eliot's poetry are mostly concerned with impassioned occupation.

Keywords: poetic discourse, functional attributes, figurative language, objective correlative, qualitative analysis

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Poetry as Therapy in Mary Lambert's Song *Secrets*

Mustafa Zeki Çıraklı
Karadeniz Technical University
mzcirakli@gmail.com

Öznur Yemez
Selçuk University
oznur.yemez@selcuk.edu.tr

Abstract

Mary Lambert's song lyrics "Secrets" enlisted in her 2014 album, *Heart on My Sleeve*, reveals the personal experience of a female persona, the character-narrator-focalizer in a bipolar narrative, and her use of poetic expression as a form of therapy. Through a confessional mode from the very first line on, the female speaker sounds afflicted with manic-depressive disorder and exhibits certain symptoms peculiar to the illness and its impact upon her life. While her mood continually oscillates between manic and depressive episodes that determine and dominate her daily routines, the persona is physically caught up by the side-effects of the antidepressants. Being unable to control her emotive and cognitive states, she is completely torn between her private and public persona and feels estranged from her social milieu. Trying to cope with the impairment in social and personal spaces, the narrator additionally struggles to manage her mood. This paper argues that the social misconception about the depressive disorders affects the female persona's personal experience. The analysis hints at the childhood traumas within the family/society, and shows that the character-narrator-focalizer is hardly able to overcome the disorder. It is solely through the art and narrative that she seeks consolation and has courage to confess her secrets to achieve recuperation.

Keywords: Bipolar Narration, DSM-V, Mary Lambert, Bipolar Disorder, art, therapy

Full Text

Introduction

The American singer and songwriter Mary Danielle Lambert is famous for practising activism for LGBT rights and outspeaking about mental illness. Being a survivor of sexual abuse and afflicted with bipolar disorder, she relates her own experience of illness through art and poetry and aims to achieve a therapeutic cure. In the song "Secrets"[1] that was released in her album, *Heart on My Sleeve*, the female persona recounts her struggle against the disorder and her socially imposed urge to repress and cover her illness in public in order not to be labelled as a mentally insane/unstable woman. Solely through the song, eventually art, she plucks up the courage to confess her disease to both herself and the other/audience. This paper aims to analyse how the life of the poetic persona is shaped by the depressive disorder and how she becomes able to overcome her inner fear and learned response to her personality organization through poetry. What the historical author feels the need to repress or negate in real life is exposed in her work/lyrics through the poetic persona.

Theoretical Background: Bipolar Narration

Narrative voice in song lyrics are mostly manifestations of certain emotional or psychological states of the poetic persona. In these lyrics, the voice is attuned to a specific neurotic expression, which recurrently represents certain symptoms of a defined disorder. The term narrative 'voice' in such cases should be regarded

[1] The song is co-written by Mary Lambert, Maureen McDonald, Eric Rosse and Benny Cassette.

as the personality, defined, in clinical terms, as "everything that separates the individual from the others, the characteristics that are peculiar to the subject himself/herself" (Sayar & Dinç, 2018, p. 95). Narrative voice, as form of manifestation in the song lyrics, is distinguishing and consistent and the common production of the discourse produced through the lyrics. Examination of these discourses can help identify personality disorders that refer to "long-standing patterns of affect, emotion regulation, behavior, motivation, self-perception, and interactions with others, present since adolescence or early adulthood, that are rigid and inflexible and cause significant distress or impairment in functioning" (Zimmerman et al, 2010, p. 1212). The songs punctuated and characterised with recurrent mood shifts and mode swings can be analysed as a sort of disorder. Mary Lambert's song lyrics, for instance, epitomises such a bipolar expressive case that represents manic-depressive disorder. According to clinical glossary it is categorized and classified within 'schizophrenia spectrum' (and other psychotic disorders and depressive disorders: APA, 2013, p. 123) but from a literary critical and narratological perspective, such a discourse refers to a character having developed symptoms of disorder. This character does not have to be a real person since it is, in the final analysis, a piece musical production. Even though there might be some historical-biographical implications, allusions and references, the character whose voice the narratee hears, is due to narrative analysis as a character-narrator-focalizer, who tells us about some pieces of a story, who is the central figure involved in that story and who is the central agent that thinks, feels and perceives the inner and outer world the way she experiences. If we converge narratology and *DSM-V*, two types of bipolar narrative voices are observed in such lyrics: Bipolar voice I and bipolar voice II. Bipolar voice 'I' refers to "the modern understanding of the classic manic-depressive disorder or affective psychosis described in the nineteenth century" (APA, 2013, p. 123). The narration of the characters suffering major depressive episode prevails over the narrative with psychosis elements. Bipolar narratives represent therefore an acute experience of major depression and can be examined within the features of "hypomanic episode" (APA, 2013, p. 123). Such narrators are idiosyncratic in that they reveal loss of function in social and working areas.

Manic Narrative Episode

- The presence of a manic episode that lasts at least for a week and prevails during the day,
- The manic episode is characterized by at least three of the following symptoms that cause a marked shift in the behaviour of the individual: the feelings of grandiosity, lesser need to rest/sleep, incessantly talking, easy distraction, a rapid shift in thoughts/ideas, engaging in activities that bear the potential to harm, physically or emotionally, to the person, "increase in goal-directed activity (either socially, at work or school, or sexually) or psychomotor agitation" (APA, 2013, p. 124),
- Mood swings that lead to the impairment in social or work life of the person that at times require hospitalization to prevent possible self-harm or are accompanied by psychotic symptoms,
- The presence of a manic episode is not to be caused by drug use or medical issue (APA, 2013, p. 124).

Hypomanic Narrative Episode

- The presence of a high mood state that turns out to be abnormal and lasts at least for four days and occurs all day,
- The hypomanic episode is characterized by at least three of the following symptoms (four if the mood causes irritation): increase in the feelings of self-esteem and confidence, a lesser need/urge for sleep, talking incessantly, the urge to talk more and more, easy distraction from daily activities, an increasing need to engage in activities that are done for an aim/goal, engaging in activities that have a possible danger for emotional and physical harm,
- The episode brings about an abnormal change in the functioning of the person,
- This change becomes noticeable to the others,
- The change in mood does not require hospitalization or cause impairment in social and work life,

- The mood reversal is not due to the use of medications (APA, 2013, pp. 123-125).

Depressed Narrative Episode

Accompanied by the low mood or the disability to take pleasure in things/activities, at least five of the following symptoms are necessary for the major depressive episode to occur and to last for the two-week duration:

- The presence of depressed mood all day,
- A marked shift in the capacity to take pleasure or show interest in daily activities,
- Bodily transformation due to loss of weight and appetite,
- Sleep deprivation or hypersomnia,
- Feelings of low self-esteem and guilt,
- Symptoms of tiredness,
- Loss of concentration and attention,
- Thoughts of suicide, idealization of suicide during the depressed mood attacks and following suicide attempts,
- The depressed mood that brings about impairment in social and work areas,
- The episode is not due to the use of medications (APA, 2013, p. 125).

The difference between Bipolar I and Bipolar II narratives lies in the presence of manic and major depressive episodes. Bipolar I narrative is accompanied by the presence of a manic episode whereas Bipolar II is accompanied only by the presence of a hypomanic episode.

As a metaphor, bipolar narrative is regarded as a way of individualization and a bountiful source for artistic creativity. Sontag (1978) in her book *Illness as Metaphor* suggests that there is a direct relationship between illness and metaphorical meaning, and states that through "the images that collected around the disease" (p. 30) illness becomes a metaphor for the subject and "sickness was a way of making people "interesting"-which is how "romantic" was originally defined" (p. 30). Within this framework, bipolar narrative is considered as a way for the individual artist to achieve a kind of subjectivity and her writing functions as both a therapy for her psyche while the illness generates a source for the artistic production. The writing persona, in this respect, transfigures her diagnosed narrative as a kind of artistic theme/subject matter and searches for a therapeutic effect in her work for both herself and her audience that might be afflicted with a similar mood or personality disorder. It is significant to emphasize that bipolar as an illness creates an artistic consciousness and sensitivity in the female singer/poet. Through poetry, the female persona aims to achieve a therapeutic effect for her and transform the representation of the illness in the collective (sub)consciousness. Unlike the other that considers such a kind of disorder as a thing to be ashamed of or to cover in public, the persona confronts the other through the semiotic and achieves a restorative recuperation, forming a new identity for herself as a poet/singer.

The Text under Consideration: Mary Lambert's *Secrets*

Narrative Lyrics of the Song

"I've got bi-polar disorder
My shit's not in order
I'm overweight
I'm always late
I've got too many things to say
I rock mom jeans, cat earrings
Extrapolate my feelings

My family is dysfunctional
But we have a good time killing each other

They tell us from the time we're young
To hide the things that we don't like about ourselves
Inside ourselves
I know I'm not the only one who spent so long attempting to be someone else
Well I'm over it

I don't care if the world knows what my secrets are (secrets are)
I don't care if the world knows what my secrets are (secrets are) So-o-o-o-o what
So what
So what
So what

I can't think straight, I'm so gay
Sometimes I cry a whole day
I care a lot, use an analog clock
And never know when to stop
And I'm passive, aggressive
I'm scared of the dark and the dentist
I love my butt and won't shut up
And I never really grew up

They tell us from the time we're young
To hide the things that we don't like about ourselves
Inside ourselves
I know I'm not the only one who spent so long attempting to be someone else
Well I'm over it

I don't care if the world knows what my secrets are (secrets are)
I don't care if the world knows what my secrets are (secrets are)
So what
So what
So what
So what
I don't care if the world knows what my secrets are (secrets are)
I don't care if the world knows what my secrets are (secrets are)
So what
So what
So what
So what

(I don't care if the world knows what my secrets are)
So what
So what
So what
So what" (Lambert, 2014, track 1)

Analysis of Mary Lambert's *Secrets*

Part 1

The song, as a whole, functions as a mode of confession and has autobiographical features, as from the first line, the writing persona confesses what she refers to as secrets in the title, her disorder. What she aims to

hide in real life or the symbolic realm, she accepts in her work, that is on the semiotic realm. Then, she explains the natural effect of her illness in her life; due to the disorder, her mood/mental state turns out to be growingly chaotic. The poetic persona talks about her subjective experience of the illness and her physical transformation/change, possibly, due to the use of medications/antidepressants; she has become fatter and she is unable to keep up with the schedule. As a consequence of the presence of mood swings, at times she becomes unable to order her thoughts and concentrate on anything as she experiences a flight of ideas during the manic episode. Her emotions are also formed and led by the disorder so that she sometimes exaggerates her feelings. The persona for the first time gives the audience the hint about the history of the disorder; the family she is born into might have paved the way to the occurrence of the illness as the home does not provide a safe place for the persona and seems to have a traumatic effect. In the first stanza, the persona repeats the first person pronoun five times; more than any other word within that part; this might be interpreted as another characteristics of the persona; she is extremely self-conscious about her own self; her feelings/her outlook. This might be a direct consequence of her disorder as well. Bipolar narrative might represent a consciousness about the subject's self as Sontag stresses the significance of the disease in the inner development/inner self of the person and states that "illness exacerbates consciousness" (Sontag, 1978, p. 36). In this respect, due to the disorder, the persona becomes increasingly sensitive to her psyche and her body. Moreover, the stanza might also be read as the symptom/indicator of the hypomanic phase since the persona seems to be in the grips of the urge to talk incessantly and her thoughts appear to be racing. That is why she jumps from one topic to another, from talking about herself to her family that she calls "dysfunctional."

Part 2

The persona reveals the impact of the societal conceptions upon her subjective experience of the disorder and explains to the other/audience the reason lying behind the urge to hide her illness as a secret from her social milieu. The internalized cultural codes about what deviates from the normal manages her own attitude toward herself and her illness. She comes to regard the disorder as a kind of shame or sin that is to be covered. The fact that she does not feel, think, behave and dress in a similar way the rest do causes her to question about her worth and her identity as a woman/patient. The image of mood/personality disorder in the collective subconsciousness as an abnormal condition or being equal to insanity/madness leads her to feel being othered. Therefore, she condemns herself to a self-exile while she is socially exiled and experiences a kind of self-estrangement. Within this stanza, to whom she refers to as "they" is vague, but it might be taken as those who do not have the illness while the pronoun "we" refers to the people that have developed a kind of mood or personality disorder. Due to the fact that the persona is forced to deny her disorder/personality in real life, she cherishes the phantasy to be someone else, to pretend to be anybody except herself; this might be considered as a kind of defence mechanism to fight against her disorder as well. What she denies on the symbolic realm, however, she comes to confront on the semiotic realm through the very act of negation. This stanza might also be taken as an indicator of the depressive episode of the bipolar persona as the subject follows a linear line of thought and expresses herself in a calmer attitude than the previous one. Moreover, the poetic persona that might be described solely as an unstable woman in real life and associated with her mood swings that are the greatest indicator of her illness creates a third form that she can attach herself to and forms a new identity for herself as a human being/woman/patient. Through the poem, she identifies with the text, not her disorder, and achieves a new identity for herself as a female poet. Through the narrative, she orders her thoughts and mood that are mostly chaotic. Through the very act of writing, and literary creation, she overcomes her feelings of worthlessness and manages her mood.

Refrains

The persona might be said to be in the grips of a hypomanic episode characterized by the increase in feelings of self-esteem and confidence and the need to talk incessantly. What coerces her into asymbolia and "denial of the signifier" (Kristeva, 1989, p. 37) in reality provides her a bond with language itself in this part. The narrative becomes a witness of the affect; since "works of art thus lead us to establish relations with ourselves and others that are less destructive, more soothing" (Kristeva, 1989, pp. 187-188). Thus, the persona openly talks about her disorder and reveals the secret to the other. She has a special personality and no longer

feels depressed and burdened with the shame of the state. Through the poem/art, she provides herself a new form of therapy and feels rejuvenated and healed. Yet, it should be emphasized that the refrain is within itself composed of repetitive statements. This might refer to the monotonous structure/nature of the disorder as well. The bipolar narrative is in itself like a vicious circle composed of essential repetitive attacks.

Part 3

The persona talks about the dramatic and sudden changes in her mood due to the disorder. Her cognitive and emotive states are exacerbated by the mood reversals. She becomes unable to think and feel properly, experiences loss of concentration and attention and fails to engage in goal-directed activities during the day. Because of the hypomanic or manic episodes that afflict her wholly, she at times feels elevated and at times low. She worries about trivial things when she is attacked by the depressive episodes as she suffers from the high level of anxiety in-between these mood swings. She, as a result, exhibits hyperactivity and possibly displays the symptoms of hypersomnia. She also reveals other characteristics of her own in the following lines, including odontophobia, fear of the dark and passive-aggressiveness. As an overweight woman, the persona no longer believes/thinks that she should be ashamed of or camouflage her large hips and keep mute when she wants to talk and talk, which might also be taken as her childish sides as she reveals. She announces that she is happy with her inner child. As a matter of fact, in these lines, the persona experiences a confrontation with herself and the other through the confessional mode. She feels quite bold about her physical and spiritual weaknesses and through the poem, experiences a reconciliation with directly herself, indirectly the other. What she denies on the symbolic, she accepts on the semiotic. Therefore, the text as a whole creates a maternal space for the depressed and extremely self-conscious persona. Through negation, she comes to accept herself as she is, seeks consolation and achieves recuperation.

Conclusion

To conclude, it might be said that; the persona's mood changes are specified with the changes in mode of the text. Even though the lyrics reveal a sad mode, the melody of the song turns out to be quite cheerful, which implies the presence of mood changes; the text produces a maternal space for the afflicted persona; the persona achieves recuperation through the very act of negation/writing; she identifies not with her mood disorder but with the poem/art itself; she creates a new form of identity as a poet through art. The paper concludes that the chacarter-narrator-focalizer manages her emotive and cognitive states on the semiotic level. The study implies that art in the form of lyric expression provides a form of therapy for the historical and implied authors.

References

American Psychiatric Association (2013). *Diagnostic and Statistical Manual of Mental Disorders-Fifth Edition*. Washington: American Psychiatric Publishing.

Çıraklı, M. Z. (2020). Anlatıbilim II: Postklasik Okumalar, Ankara: Hece. (*Forthcoming*).

Kristeva, J. (1989). *The Black Sun.* New York: Columbia University Press.

Lambert, M., McDonald, M., Rosse, E. & Cassette, B. (2014). Secrets [Recorded by Capitol Records (Mary Lambert)]. On *Heart on My Sleeve.* USA. Retrieved from https://genius.com/Mary-lambert-secrets-lyrics

Sayar, K. & Dinç, M. (2018). *Psikolojiye Giriş*. İstanbul: Değerler Eğitimi Merkezi Yayınları.

Sontag, S. (1978). *Illness as Metaphor*. New York: Farrar Straus and Giroux.

Zimmerman, M., Galione, J. N., Ruggero, J. C., Chelminski, I., Young, D., Dalrymple, K., … McGlinchey, J. B. (2010). Screening for bipolar disorder and finding borderline personality disorder, J Clin Psychiatry, *71*(9), 1212-1217. http://doi:10.4088/JCP.09m05161yel

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Hırçınlık (2018) Filminde Sınırda Kişilik Bozukluğu ile Retrospektif Bellek İlişkisi ve Anlatıcı-Odaklayıcı

Mustafa Zeki Çıraklı
Karadeniz Technical University
mzcirakli@gmail.com

Öznur Yemez
Selçuk University
oznur.yemez@selcuk.edu.tr

Abstract

Bu çalışma, başrollerini Taraji P. Henson ve Lyriq Bent'in paylaştığı 2018 yapımı *Hırçınlık* (*Acrimony*) filmini sınırda kişilik bozukluğu ve retrospektif bellek açısından ele almakta ve anlatıcı-odaklayıcı güvenilmezliği üzerinden filmdeki ardıl anlatılar arasındaki çelişkilere dikkat çekmektedir. Çerçeve anlatı, mahkeme salonunda yargıç tarafından kadın karaktere öfke kontrol seanslarına katılma zorunluluğunun getirilmesiyle başlar. Psikiyatrist koltuğunda kocasıyla sorunlu bir boşanmaya evrilen tanışma ve hemen ardından hızla gelişen ilişkilerini anlatmaya başlayan karakterin filmin ilk yarısında kocası için çizdiği portreyle ikinci yarısında perdeye yansıyan portrenin uyuşmadığı fark edilir. Çerçeve anlatı içinde yer alan iki ardıl anlatı arasında çelişkiler vardır. Buna göre, ilk anlatıda sınırda kişilik bozukluğundan mustarip kadın karakterin retrospektif belleğinin manipülatif bir şekilde işlediği, bazı ayrıntıları bilinçli bir biçimde atladığı, gereksiz ayrıntıları abarttığı ve hikâyeyi manipüle ettiği göze çarpar. Bütün bunları sergilediği suç teşkil eden birtakım davranışları meşrulaştırmak adına yapması da savunma mekanizmasının (mantığa bürüme) devrede olduğunu açığa vurur. Filmin ilk yarısında kadın karakterle özdeşleşip erkek karaktere öfke duyan izleyici/okur, filmin ikinci yarısında kadın karaktere öfke duymaya ve erkek karaktere sempati duymaya başlar. Yine de neyin doğru ya da kimin haklı olduğu konusunda şüphe giderilemeyecektir. Bu çalışma, sınırda bozukluk kişiliğine sahip bireylerde retrospektif belleğin manipülatif bir biçimde işleyerek çelişkili anlatılar üretebileceğini, gerçekte olan olaylarla yaşanılan ve deneyimlenen olayların birbirinden farklı olabileceğini, kişiler arası ve benlikle ilgili stabil olmayan imgenin bellekte de etkin olduğunu göstermektedir. Ayrıca hikâyenin anlatıcı-odaklayıcıya göre değişkenlik göstermesi, birinci şahıs homo-diyegetik anlatıcının güvenilir olmadığını göstermektedir.

Anahtar Kelimeler: Hırçınlık (2018), Sınırda Kişilik Bozukluğu, Bellek, İkincil Ardıl Anlatılar, Anlatıcı-Odaklayıcı Güvenilirliği

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Paradigm Shift in the Concept of Feminism in Henrik Ibsen's *A Doll's House*

Muzaffer Zafer Ayar
Karabük University
zaferayar@ktu.edu.tr

Ayşegül Kocaçınar
Karadeniz Technical University
aysegulkocacinar@gmail.com

Bio

Muzaffer Zafer Ayar has been a lecturer at Karadeniz Technical University, School of Foreign Languages for 18 years. He completed his MA at Çankaya University in Ankara. He is a PhD student at the department of English Language and Literature at Karabük University and busy with writing his thesis.

Ayşegül Kocaçınar is a senior year student at Karadeniz Technical University and has been living in Trabzon for five years for the purpose of education. She wants to have a place in academic life. She is planning to take her MA in the following year.

Abstract

Since the publication of Plato's *State*, the issue of woman and then in the following centuries, feminism has become one of the most prominent and disputable issues not only in society but also in literary works. Almost up until 18th century, women, except for some exceptional situations, played subordinate roles and were appointed some cliché roles by the dominant patriarchal society. Therefore, women were restricted by these social norms and patriarchal rules. As of the first decades of 19th century until the mid-20th century, the existence of women on literary scene and concept of feminism gained vitality owing to some certain philosophers, thinkers and literary figures such as Brontë sisters, Jane Austen, Virginia Woolf and thinkers like Mary Wollstonecraft, Judith Butler. As a prominent playwright Henrik Ibsen and his creation of Nora in his *A Doll's House* caused much controversy and debate in the last quarter of 19th century. The focal point of this presentation is the adaptation of Wollstonecraft's *A Vindication of The Right of Woman* to the Henrik Ibsen' *A Doll's House* in an attempt to clarify unequal gender relations in society in the sense that Ibsen creates a shift in feminist paradigm in his play.

Keywords: paradigm shift**,** feminism, patriarchal society, gender relations

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Role of Women in Plato's *Republic*

Muzaffer Zafer Ayar
Karabük University
zaferayar@ktu.edu.tr

Abstract

Gender roles have been a disputable issue since the formation of communities, and it has been a subject matter of sociology, philosophy, religion and literature throughout the world for centuries. Although feminist literary theory is a thing of recent history, debates about women and men and the supremacy of genders were initially discussed by Greek philosophers like Plato and Aristotle in ancient times. Their ideas about female sex forms the basis of modern feminist literary theory and many critics borrowed especially Plato's ideology in an attempt to reject subordination of women in modern communities. The roles of women cast by Plato in Greek community are worth taking into account invaluable as they were able to take different responsibilities in the state. Plato depicted women as humans really capable of doing extraordinary things in the state rather than do domestic affairs.

Keywords: Supremacy of genders, Plato and Women, subordination of women.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Keyword Analysis of Sassoon's Poetry Revealing for & against Perceptions of War

Nalan Demir
Karadeniz Technical University
nlnkln86@hotmail.com

Bio

Nalan Demir, after graduating from Gümüşgün Secondary school and Behice Yazgan High School, started studying English Language and Literature at Ankara University in 2005. She got an English teaching certificate from the Faculty of Education at the same university. She has been working as an English Teacher since 2009. She is married and mother of a son.

Abstract

Corpus stylistics techniques are relatively new methods used to analyse literary texts. Thanks to the technological developments, literary works can be investigated more precisely. While these techniques are generally used to explore large amounts of data, in this study these techniques are used to analyse small amount of data. Moreover, rather than prose, poetry is being investigated in this study as it is thought that it is easier to check the results looking through the whole text which is not that volumed. The poetry of Siegfried Sassoon-a twentieth century war poet, is analysed in terms of its position as supporting or criticising war concept. The results have shown that the corpus stylistic analysis of the poems is compatible with the traditional analysis of it.

Keywords: Corpus stylistics, Siegfried Sassoon, poetry

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Dilemma of the "Good" Woman Artist: *The Story of Avis*

Naveed Rehan
University of Management and Technology
naveed.rehan@umt.edu.pk

Bio

Naveed Rehan holds a PhD in English and the Teaching of English from Idaho State University, an MA in English from Montana State University, and an MA in French Language and Literature from the University of the Punjab. Over the last nineteen years, she has taught English at the college level in Pakistan, US, and Canada. Currently she is Associate Professor of English at the University of Management and Technology, Lahore. Naveed is a member of the D. H. Lawrence Society of North America and the representative in Pakistan of the DHLSNA's Co-ordinating Committee for International Lawrence Conferences (CCILC). She has written on D. H. Lawrence, British modernism, aestheticism, and creative nonfiction, among other things. Her PhD dissertation, entitled "Passionate Struggle into Conscious Being: D. H. Lawrence and Creative Nonfiction" (2011) investigates the craft of writing through Lawrence's nonfictional works.

Abstract

In traditional patriarchal societies, the "good" woman is supposed to be one who effaces and sacrifices herself for her family. Traditionally, women have complied before this ideal, focusing on the home and family while their menfolk pursue their careers and callings. Things are more complicated, however, if the woman has a clear vocation of her own, one that does not revolve around the home and family. Things are harder still if the woman is an aspiring artist. An artist is generally conceived of as an aloof, suffering male genius, helped along by a female muse. Following this male model puts the woman artist at war with her compulsory social roles, thus giving rise to an internal conflict. The 19th-century novel *The Story of Avis* by American writer Elizabeth Stuart Phelps gives evidence of just such a conflict, both in the psyche of the female protagonist, and that of the author herself. This paper traces the contradictions and paradoxes in the novel which shed light on the perennial, vexatious question of a woman's agency.

Keywords: 19th Century American Literature, Feminism, Elizabeth Stuart Phelps

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Jesus Christ as the Hero of Pagans as Depicted in *the Dream of the Rood*

Nazan Yıldız
Karadeniz Technical University
nyildiz@ktu.edu.tr

Bio

Nazan Yıldız graduated from the Department of English Language and Literature at Karadeniz Technical University in 2004. In 2005, she started to work as a research assistant in the same department. In 2007, she graduated from the same university with a master's degree in Applied Linguistics. In 2008, she started to work as a research assistant in the Department of English Language and Literature at Hacettepe University. In 2015, she received her Ph.D. degree with her thesis entitled "Hybridity in Geoffrey Chaucer's The Canterbury Tales: Reconstructing the Estate Boundaries". She has national and international publications and papers. Her main areas of interest are medieval English literature, colonial-postcolonial English literature, and critical thinking and literature. She is currently an Asst. Professor in the Department of English Language and Literature at Karadeniz Technical University**.**

Abstract

The Dream of the Rood is known as the earliest dream-vision poem in the English language as well as one of the monumental documents of Old English Literature. Although it is not definite, for many scholars its composition date is most probably the 8th century. The poem, depicting the Crucifixion along with the continuing shift from paganism to Christianity, is included in the *Vercelli Book*, a manuscript of Old English prose and poetry dating back the second half of the tenth century. In fact, *The Dream of the Rood* incorporates two different cultures: Christianity and the pagan warrior culture of the Anglo-Saxon society. Since the heroic Anglo-Saxon society was pagan and illiterate, the monks of the period used heroic elements to introduce Christianity to them by taking the Bible as a source. Thus, they created texts with religious topics in pagan settings as *The Dream of the Rood*. In the poem, Jesus Christ, like a Germanic warrior, is depicted as a brave hero who sacrifices himself for his people and the rood is a loyal soldier to his lord, Christ. Using heroic language and metaphors, the Christian poet tries to appeal to pagan Anglo-Saxon audience accustomed to heroic verse. In spite of the common use of heroic verse and imagery in Old English poetry, to many scholars the heroic handling of the Crucifixion theme in *the Dream of the Rood* is distinctive. Accordingly, this paper aims to discuss Jesus Christ as the hero of pagans in *The Dream of the Rood*, a text blend of Christian and heroic Germanic elements.

Keywords: Anglo-Saxon Society, Christianity, heroism, paganism, *The Dream of the Rood*.

Full Text

The Dream of the Rood is a very deep-rooted English poem, possibly one of the very first composed texts in English language. The version of the text we read today is included in a medieval Italian manuscript, the Vercelli Book, which dates back to the tenth century A.D. More excitingly, a piece of the text was carved in an 18-foot-tall cross called the Ruthwell Cross in Dumfriesshire (Fleming 43). This monument dates to the eighth century A.D. The authorship of the poem is not known yet, the names of Caedmon and Cynewulf have been uttered as authors since these two Christian writers are known from the Anglo Saxon period. The Venerable Bede also tells about Caedmon in his history of the English church, written in the seventh century A.D., and as claimed Caedmon was the sole person who could have written *the Dream of the Rood* at that time (Dunai 41-42). In fact, the remaining Old English texts contain numerous writings in relation to religion both in prose and verse ranging from saints' lives to biblical stories and homilies and poems of praise and worship. Among these

texts, *The Dream of the Rood* has a distinctive place with its Christian subject and message: the 'rood' represents the cross on which Christ was crucified. The handling of this subject, however, has much in common with stories in the Germanic heroic tradition (Cherniss 242).

The word 'rood' means a cross, as in a crucifix. Yet, *the Dream of the Rood* possesses more than Christianity in itself. As argued by Thieme, "[w]hat is interesting about the poem from both a religious and a historical perspective is that the rood poem represents a merging of two very different cultures, the Christianity which survived from the old Roman Empire into barbarian Britain, and the savage warrior culture of the Anglo-Saxon age" (108). In fact, *the Dream of the Rood* is a text which excellently blends significant components of the heroic code with one of the most traditional themes in Christian poetry, the crucifixion and its importance for humankind. Richardson states that *the Dream of the Rood* is an acclaimed poem in that it uniquely blends Christian and Germanic traditions (1). The Germanic characteristics of the poem have been marked by various critics, especially the heroic concepts in relation to Christ and the cross. Christ is not depicted as the forgiving, affectionate, humble man of misery whose achievement against evil and death seems to turn into a downfall rather than a victory. Alternatively, he is portrayed as a brave, powerful, fearless king who sacrifices himself for his people and grows into a hero. Accordingly, the cross is illustrated as Christ's (his lord's) retainer who is loyal to his lord regardless of the uneasiness of the circumstances (Thieme 108). As discussed by Richardson,

> [i]n this dream vision, the cross is portrayed as Christ's retainer. The result of this portrayal is one of duality: Christ as Germanic hero and Christian Savior, the cross as retainer and lord. These dualities function together to deliver a message of salvation to the Anglo-Saxon community. However, the way in which this spiritual message is brought to the Anglo-Saxon audience holds importance for the temporal, historical, and human-governed institution of the church. (1)

For Fleming, *the Dream of the Rood* presents a kind of heroic drama and in this performance, the cross acts a "lordless man, a tragic elegiac exile" (45). Fleming further points out that

> [w]e have already seen that the Dreamer is in some respects a typical 'lord less man.' He is alone; he lacks powerful friends; he moves toward a 'stoic' understanding. Unlike *the Wanderer* or *the Seafarer*, the Dreamer does not seem to be engaged in any kind of travel of a literal kind, though his state of exile might conceivably imply some kind of journey. (Fleming 46)

According to Cherniss, there is a cherished relationship between heroes and their weapons in heroic poetry. Depicting Christ as a Germanic warrior, the poet perceives the cross- the sole inanimate item which fights against the enemies with Christ as the weapon of heroic literary tradition (249). Tampierová argues that the tree (before growing into the cross) is resurrected and turns into the badge of Christianity while Christ -the Germanic warrior –fights out the crucifixion and dies on the cross (48):

> *Then they began to cut us all*
>
> *down to the earth. That was a dreadful event!*
>
> *We were buried in a deep pit. However, the Lord's disciples,*
>
> *friends, discovered me there,*
>
> *and adorned me [with] gold and silver.* (1.73-77)[1]

[1] All *The Dream of the Rood* quotations are taken from http://www.dreamofrood.co.uk.

The time is now come
that men over the earth and all this illustrious creation
far and wide honour me,
they pray to this sign. On me, God's son
suffered a time. Therefore, now I rise up
glorious under the heavens, and I am able to heal
each one of those who hold me in awe. (1. 80-86)

Furthermore, Ford associates the cross with the scops of the Germanic society. According to Ford, the cross possesses a "personal quality" since it "suffers with Christ and addresses the dreamer. It also serves as a scop recounting the heroism of Christ" (131). Thus, throughout the entire text, *the Dream of the Rood* highlights another significant element of the heroic Germanic society, scop tradition. In fact, for Maring, *the Dream of the Rood* is a "feast in itself" which with its type-scenes presents "the orthodox image o f a new kind of Lord, a Lord whose service to his own Lord-God and to humanity means embracing the scourging and death served up by his enemies, thereby confounding expectations that a hero should fight back" (72). In relation to the characteristics of Germanic society, the poet uses epithets similar to those used for heroes in *Beowulf* such as "savior" (1. 25) and "God Almighty" (1.39). Therefore, Christ is "Mankind's Lord" (1.33), a "young man" (1. 39), a "warrior" (1.41), a "powerful king" (1. 44), a "prince" (1. 58), a "glorious prince" (1. 69), "strong and unflinching" (1. 40) and "courageous" (1. 41). In line with this heroic depiction of Christ, the crucifixion stands for the "fight" (1. 65) of the hero. The brave hero Christ readily ascends the cross and rather than a victim who experiences the pains of death, he is a strong lord bearing the features of a typical hero: power, determination, and bravery (Thieme 112). As supported by Richardson, Beowulf might be the heroic role model for Christ, thus "Christ's preparation for the Crucifixion would have to be critical to our understanding of him as a Germanic hero. The portrayal of Christ in *The Dream of the Rood* seems to mirror that of Beowulf. He, too, strips for battle, bravely facing his "adversary": the cross and certain death". (31)[1]

The Dream of the Rood begins with a dreamer who sleeps one night and has a brilliant dream where he sees the cross on which Christ was crucified. The cross then talks to him and tells its story that is the crucifixion story of Christ:

"Lo! I will tell of the best of dreams,
"what I dreamed in the middle of the night,
"after the speech-bearers were in bed.
"It seemed to me that I saw a very wondrous tree
"lifted into the air, enveloped by light,
"the brightest of trees. That beacon was all
"covered with gold. Gems stood

[1] The Archepiscopal palace at Revenna lodges a fourth century mosaic which presents Christ as a warrior in Roman battle gear, his cross as a weapon on his shoulder. Moreover, Christ as the "young hero who was God Almighty" is depicted in St. Cyril's catechesis on the Passion and Death of Christ (Courtney 70).

"beautiful at the surface of the earth, there were five also
"up on the central joint of the cross. All those fair through eternal decree gazed
"(on) the angel of the Lord." (1.1-10)

It is notable that the five places where Christ was wounded (hands, feet and side) turn into gems on the rood. Later, the dreamer describes the tree as the shining tree of victory and himself as sinful with full of defects:

Wondrous was that tree of victory, and I stained with sins
wounded sorely with defects, I saw the tree of glory,
honoured with garments, shining joyously,
adorned with gold. Gems had
splendidly covered the Lord's tree. (1. 13-17)

Then the cross began to bleed on the right side as it is thought that the wound Christ received on the cross was on the right side:

I was able, however, to perceive through the gold,
the ancient hostility of wretched ones, [that] it first began
to bleed on the right side. I was all troubled with grief,
I was afraid in the presence of that beautiful sight. I saw that noble beacon
change its coverings and colour; sometimes it was drenched with moisture,
soaked with the flow of blood, sometimes adorned with treasure. (1. 18-23).

The cross begins to speak and tells the story of how he becomes the cross on which Christ was crucified:

It was years ago (that, I still remember),
that I was cut down from the edge of the forest,
removed from my foundation. Strong enemies seized me there,
they made me into a spectacle for themselves, commanded me to lift up their criminals.
Men carried me there on their shoulders, until they set me on a hill, (1. 28-32)

Then, the cross tells how Christ comes to the place of crucifixion and climbs upon it to save the mankind and how he is determined and courageous without any signs of fear just like a real hero:

"Then I saw mankind's Lord
"hasten with great zeal, that he wished to climb upon me.
"There, I did not dare break to pieces or bow down
"against the Lord's words, when I saw the surface
"of the earth tremble. I was able to destroy

"all the enemies, nevertheless, I stood firmly.

"The young hero stripped himself then (that was God Almighty),

"strong and resolute. He ascended onto the high gallows,

"brave in the sight of many, there, (since) he wished to release mankind.

"I trembled when the Warrior embraced me." (1. 33-42)

That is how Christ is depicted as a young hero, a warrior Christ going out to do battle just like the Anglo Saxons who fight with their enemies on the battlefield. When Christ gives his last breath,

"All of creation wept,

"they lamented the king's death. Christ was on the cross.

"Nevertheless, eager ones came there from afar

"to the prince. I beheld all that.

"Grievously I was afflicted with sorrow, yet I bowed to the hands of the men,

"humble, with great zeal. There they took God Almighty,

"they lifted him up out of the oppressive torment. The warriors abandoned me

"to stand, covered with moisture; I was wounded very badly with arrows.

They laid him down there, weary-limbed; they positioned themselves at his body's head,

there they gazed at the Lord of heaven, and he, rested himself there for a while,

weary after the great battle." (1. 55-65)

As depicted in the lines above, while Christ becomes the hero who saves the mankind and sacrifices himself for his cause, the cross grows into a loyal retainer to Christ, to his lord and associates himself with Christ on it. To put it another words, Christ, just as the Germanic warrior, fights out his battle and suffers death on the Cross. The cross suffers along with Christ, even bearing wounds from arrows which were indispensible weapons in Anglo Saxon battles. Like a Germanic victorious king who divides the loots among his loyal retainers, Christ as the triumphant king shares his triumph with the cross that is loyal to him during the fight. Now it is high time for the cross to be glorious and saviour:

"Therefore, now I rise up

"glorious under the heavens, and I am able to heal

"each one of those who hold me in awe.

"Formerly, I was the most fierce of torments,

"most hateful to people, before I opened the right

"path of life to them, the speech-bearers.

Lo, the prince of glory, the guardian of the kingdom of the heavens,

"honoured me over all the trees of the forest!" (1. 85-91)

Then, the fellow warriors begin to represent the entire mankind and the cross speaks to the mankind. In an assertive tone, the cross asks the listeners to tell people of this vision: how Christ sacrifices himself for them like a hero on the cross:

"Now I command you, my beloved warrior,
"that you tell this vision to men,
"reveal in words that it is the tree of glory,
"on which Almighty God suffered
"for mankind's many sins
"and Adam's deeds of old,
"He tasted death there. However, the Lord arose again
"to help men with his great power. (1. 95-102)

At the end of the dream, the sinful dreamer highlights that there is now hope for him to be released and go to heaven since he will follow the path of the cross and this hope extends to all people who follow the way of Christ:

My mind was
impelled on the way hence, it experienced very many
times of longing. Now this is my life's joyous expectation
that I may seek the tree of victory
and honour [it] well
most often of all men. The desire for that is
great in my heart, and my patronage is
directed to the cross. (1. 124-31)

Thus, the dreamer tries to convert people to Christianity via the heroic crucifixion story of Christ. As Hernández-Guerra discusses, in a place of pagan and illiterate people, the beliefs of people are based on their understanding of everyday matters. The monks of the period realized that they should make use of these everyday matters to point out religious concepts allegorically. To do this, they added explanations to the old texts or they produced new texts by taking the Bible as a source. To be able to make the texts recognizable for the pagan and illiterate people, they had to come up with familiar examples or images which were fathomable for society. That is why to convert the pagan Anglo Saxons to Christianity in the *The Dream of the Rood*, Christ is presented as a warrior who does not show suffering but rather courage and the rood is presented as a loyal soldier to his lord. The text does not include any pain or suffering, yet the story was taken from the Bible. Experiencing the crucifixion, the rood is melancholic due to the pain and loss of his lord but simultaneously demonstrates humility and pride. There is also an analogy in the metamorphosis of both characters: the tree became a cross as the warrior became a hero (118).

Like an archetypal Germanic hero, Christ transcends by his character besides his devotion. In *The Dream of the Rood*, Christ conducts by himself, yet he is liable to the Father. At this point, there occurs an analogy between Christ and Beowulf. Just like Beowulf subjects himself to Hygelac and uses his power in aid of his lord's kingdom, Christ subjects himself to the Father and sacrifices himself for man's salvation. Both Christ and Beowulf are splendidly awarded for their loyal service. After completing his mission in salvation,

Christ is awarded for his outstanding retainership by an eminent stance at his celestial Father's side and the power of judgement over all mankind at his Second Coming (Thieme 113):

He tasted death there. However, the Lord arose again
to help men with his great power.
Then he ascended into the heavens. Hither again, the Lord, Himself,
will set out into this world
to seek mankind on the day of judgement,
Almighty God and His angels with Him,
since He who has power of judgement, He then will sentence
each one, just as he shall have earned
for himself here in this temporary life. (1. 101-109)

Therefore, the gleaming rood paints Christ's heroic behaviour and his distinguished prize and it creates Christ as an exemplary to be copied by all Christians. In the way like Christ became the loyal servant to God, Christians should dedicate themselves to Christ's rule. As Christ was awarded for his submissiveness by the Father, loyal Christians will be blessed by Christ. The rood puts forward that in return for complete devotion and faithful service, Christians will be rewarded with redemption and endless happiness. Accounting its own role in the crucifixion, the cross introduces itself as Christ's retainer who fervently pursues the path of his lord. The rood itself is, as Baird observes, "the perfect exemplar of the *imitatio Christi* and thus a perfect exemplar for the conduct of man" (44) (qtd. in Thieme 113-114). Telling of the dreads of the crucifixion, the cross recurrently accentuates its entire loyalty to Christ's rule and its unrestricted submission, the well-known characteristics of a submissive *comitatus*[1] member. Constantly, the cross underlines that it has to keep its impulses under control to be able to meet the desires of its lord. To carry out the orders of its lord, the cross has to keep its urges under control (Thieme 114). Rather than protecting or revenging, the cross must remain calm during the torture of his lord:

I trembled when the Warrior embraced me.
However, I dared not bow down to the earth,
fall to the surface of the earth, but I had to stand fast. (1. 142-43)
I endured many cruel events
on that hill. I saw the Lord of Hosts
severely stretched out. Darkness
had covered the bright radiance
of the Lord's corpse with clouds, a shadow went forth,
dark under the sky. (1. 50-55)

[1] *Comitatus* is the Anglo-Saxon notion of community, the band of man tied each other and to their lord by ties of loyalty. The significant components of *comitatus* are giving and receiving treasure, companionship, song and harmony (Hubert 28).

As its lord eagerly surrenders himself to tormenters, the cross is not permitted to avenge or resist the tyrants; yet, it has to endure the death of his lord. In its function as a retainer, the cross desires nothing more than saving its lord's life (Thieme 114). No one defines it as the "obedient suffering" (78). Yet, this suffering and *The Dream of the Rood* end with the victory of Christ:

> *The Son was triumphant on that expedition,*
> *mighty and successful, when he came with the multitude,*
> *the host of souls, into God's kingdom,*
> *the Lord Almighty, to the delight of the angels,*
> *and of all the saints, who in the heavens before*
> *dwelled in glory, when their Ruler, the Almighty*
> *God came, where his homeland was. (*1. 150-56)

As discussed so far, the poem highlights the heroic world of the Germanic society along with heroic values to be able to address its audience in the best way. That is, *the Dream of the Rood* fuses the Anglo- Saxon world with the Bible. In the poem, "these two traditions are brought together. Christ is portrayed as the young hero, reigning from the Cross; but, at the same time, he is described as cruelly stretched out, weary of limb, enduring severe torment" (Holderness 352).

To conclude, to be able to appeal to the taste of the pagan heroic Anglo Saxons, *The Dream of the Rood* makes use an allegory throughout the poem. In this allegory, the crucifixion is depicted as a heroic battle, Jesus as a "geöng Haeleth" (young hero), as a warrior and the cross as a loyal retainer. Jesus voluntarily cuddles death on the cross to save the mankind and he is successful in this test of power, valour and determination. Now, Christ is a dead hero whose body is carried by his followers: *They laid him down there, weary-limbed; they positioned themselves at his body's head,/ there they gazed at the Lord of heaven, and he, rested himself there for a while,/ weary after the great battle* (1.63-65). Through the cross, his heroic conduct and dedication will be followed by believers on the way to heaven: *I do not have many / powerful friends on earth, since they departed away hence / from the joys of the world, they sought the King of Glory;/ now they live in the heavens with God the Father* (1. 131-34). That is how Jesus Christ acquires a double Germanic/Christian quality and turns into the hero of pagan heroic Anglo Saxons who constitute the target audience of *the Dream of the Rood*.

Works Cited

Cherniss, Michale D. "The Cross as Christ's Weapon: The Influence of Heroic Literary Tradition on The Dream of the Rood." Anglo-Saxon England 2 (1973): 241-252.

Courtney, Anne Clare. "The Dream of the Rood: A Doctrinal Commentary." Diss. Fordham University, 1963.

Dunai, Amber Rose. "Dreams and Visions in Medieval Literature." Diss. Texas A&M University, 2015.

Fleming, John V. "The Dream of the Rood and Anglo-Saxon Monasticism." *Traditio* 22 (1997): 43-72.

Ford, Milton Edward, "A Systems Study of the Christian and Germanic Interrelationships in the Dream of the Rood." Diss. Oklahama State University, 1972.

Hernández-Guerra, Conchi. "Nature as a Christian and Pagan Symbol in Old English Poetry." *International Journal of Language and Linguistics* 2.4 (2015):114-121.

Holderness, Graham. "The Sign of the Cross: Culture and Belief in the Dream of the Rood." *Literature and Theology* 11. 4 (December 1997): 347-375.

Hubert. Agnes, H. "A Critical Reading of the Dream of the Rood." MA Thesis, University of Alberta, 1977.

Maring, Heather. "Oral Tradition, Performance, and Ritual in Two Medieval Dream-Visions: The Dream of the Rood and Pearl." Diss. University of Missouri, 2005.

Richardson, Rebecca, "A Silent Saviour: The Inapproachability of Christ in the Dream of the Rood." MA Thesis, University of Missouri, 2008.

Tampierová, Helena. "*The Dream of the Rood* – A Blend of Christian and Pagan Values." *Dream, Imagination and Reality in Literature.* Eds. Vrankova, K and Koy, Ch. South Bohemian Anglo-American Studies, 2007. 47-51.

Thieme, Adelheid L. J. "Gift Giving as A Vital Element of Salvation in "The Dream of the Rood"" South Atlantic Review 63.2 (1998): 108-123.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Theme of 'Education' in *Robinson Crusoe* by Daniel Defoe

Nur Göcen
Karadeniz Technical University
nurgokcen37@gmail.com

Bio

Nur Gökcen is an English teacher who is also a graduate student at Karadeniz Technical University, Applied Linguistics MA programme.

Abstract

The story of Robinson Crusoe is the story of a man who lets his heart rule his head. Robinson had to leave behind his nearest and dearest ones –his parents- because of his desperate longing for going to the seas. Throughout his adventures, Robinson both learned and taught different things. Therefore, his teaching and learning process contributed a lot to his survival success. This study aims to examine Robinson Crusoe as a teacher and as a learner and also aims to discuss educational implications that can be picked up from the overall story. The paper contains within itself attention grabbing issues in educational field such as 'second language teaching', 'lifelong learning' and 'philosophy of education'.

Keywords: Robinson Crusoe, teaching, learning, lifelong learning, philosophy of education

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

(Re)constructing a Life: Narratorial Unreliability in Julian Barnes's *The Sense of an Ending*

Özlem Arslan
Middle East Technical University
aozlem@metu.edu.tr

Bio

Özlem Arslan is currently a Research Assistant at the Department of Foreign Languages Education, at Middle East Technical University where she is a PhD student in English Literature Program. Her dissertation is on the narratorial unreliability in Julian Barnes's fiction. Her research interests include narrative theory, postcolonial literature and theory, literature of the absurd, and contemporary British novel.

Abstract

Having a concern to acquire a place within the life's big narrative, Tony Webster, the old narrator-protagonist of Julian Barnes's novel *The Sense of an Ending* (2011) presumes to create his life narrative as he approaches his own ending. On the other hand, it is not so easy to construct a coherent narrative for Webster since his recently recovered past reveals unpleasant memories he has long delayed to face. Thus, Barnes leaves his reader with the problematic narration of a character in his efforts to cope with his past. As a postmodern novel interested in the issue of past and remembering *The Sense of an Ending* prepares an appropriate ground for the study of narrator unreliability and temporality which this study undertakes to do. While doing this, it also offers new insights into the analysis of unreliability and temporality in postmodern narratives from the perspective of both rhetorical and cognitive schools of narratology.

Keywords: Barnes, Unreliabile narrator, memory, analepsis.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

A Self-determination Approach to Understanding EFL Students' motivation to Study English Language and Literature in Turkey

Öznur Semiz
Karadeniz Technical University
oznursemiz@ktu.edu.tr

Maral Hajizadeh
Karadeniz Technical University, Turkey
maralhajizadeh1991@gmail.com

Abstract

Self-determination theory (SDT) suggests that students put more effort into learning when they feel that it is a voluntary and self-relevant activity, which, in turn, facilitates the process of learning. SDT builds on the traditional distinction between intrinsic (engaging in an activity for inherent pleasure) and extrinsic motivation (engaging in an activity for external factors e.g. rewards). Based on this motivation theory, this study aims at analyzing a group of EFL students' perceptions on the study of literature in English Language and Literature Department at Karadeniz Technical University, in Turkey. It specifically attempts to investigate the attitudes and perceptions of EFL students towards English Literature courses as a part of their BA English programme. A questionnaire was used to gather data from a sample of 342 (228 female, 114 male). The data were analysed using descriptive analysis utilizing the SPSS software. The findings and the implications of these findings for motivation theory and instructional practices are discussed.

Keywords: Self-determination, intrinsic motivation, extrinsic motivation, perception

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

A Foreseeing American Author: Nathaniel Hawthorne's Vision on Relationship between Science and Humankind

Rabia Nesrin Er
Nigde Ömer Halisdemir University
rabianesriner@ohu.edu.tr

Bio

Rabia Nesrin Er graduated from Hacettepe University with a B.A. in American Culture and Literature in 2006. She received her M.A. in Translation and Interpretation from Muğla Sıtkı Koçman University in 2010 with her thesis titled "Translation Criticism of Angela Carter's The Bloody Chamber and Other Stories and The Magic Toyshop novel in terms of Magical Realism". She completed her Combined Ph.D. at Ankara University, Department of English Language and Literature in 2017 with her dissertation titled "A Comparative Study of the works of Oscar Wilde, T.S. Eliot, and Sylvia Plath in terms of Eliot's 'Waste Land' in "Waste Land". She has been currently working as Assist. Prof. Dr at Niğde Ömer Halisdemir University, Department of Western Languages and Literatures.

Abstract

Ethical concern is often the determining element that distinguishes progress from disaster. The latter of these two outcomes is an inevitable result as long as the human mind cares more for science than for humankind. So, science becomes either a menace or a benefit for humankind, thus making the future dark or bright. If, as in the "experiments" of Dr. Heidegger, the "vegetable poisons" of the famous Doctor Rappaccini, and "poisonous weeds" of Doctor Grimshawe, science continues to be "more horribly deleterious than Nature", future scientific discoveries will become a menace, and make a dark future for humankind, a future Nathaniel Hawthorne tried to show us centuries ago. As a foreseeing American author Hawthorne expressed his doubts about the future of mankind in obsession with science. Therefore, the aim of this paper is to explore the unpredictability of human nature, moral problems faced by human beings, and the relationship between scientific and moral progress-regress in Hawthorne's short stories: "Dr. Heidegger's Experiment" (1837), "Rappaccini's Daughter" (1844), "Doctor Grimshawe's Secret" (1882) and other short stories on this issue.

Keywords: "Dr. Heidegger's Experiment", "Doctor Grimshawe's Secret", Hawthorne, human nature, "Rappaccini's Daughter", science.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

A Case Study on Absenteeism at Tertiary Level: Why Are the Classes Empty and How Can We Make Them Student Magnet?

Ramazan Tuncer
Karadeniz Technical University
r.tunceroffical@gmail.com

Şakire Erbay Çetinkaya
Karadeniz Technical University
sakireerbay@ktu.edu.tr

Bio

Ramazan Tuncer is a senior student at Department of Western Languages and Literature at Karadeniz Technical University. He continued his higher education for 4 months in Poland between 2016-2017 academic years via Erasmus+ Student Exchange Program. His research areas include English Language Teaching and Language Teaching Methods.

Şakire Erbay Çetinkaya holds a PhD from the Applied Linguistic Department at Karadeniz Technical University, Trabzon, Turkey. She has been teaching at the same institution for 7 years. She is interested in English as an International Paradigm (EIL), teaching material evaluation and development, and reflective practice. She has published several articles on EIL, reflective practice, coursebook evaluation, to list but a few.

Abstract

Absenteeism that should be understood as staying away from education institution constantly or intermittently is a serious challenge at tertiary level for an array of reasons related to school, teachers, family, and individuals themselves. A pressing need to overcome this problem has been well-documented in the related literature. However, first how students act needs to be understood so that education institutions can respond appropriately. Tertiary education is a niche area of research in that seldom attention has been devoted to the issue in Turkish universities. Therefore, the current case study aimed at exploring tertiary-level students' reasons for being physically away from school and gathering student-driven suggestions to arouse positive feelings towards university. The data were gathered from the preparatory programme, 1st, 2nd, 3rd, and 4th graders (N= 300, not the final figure) enrolled at the Department of English Language and Literature of a large-size public university in the northeast part of Turkey with a questionnaire and ten individual in-depth interviews. The quantitative and qualitative data analysis showed various reasons for absenteeism associated with university, teachers, individuals themselves, families, and social environment. The participants suggested various workable measures to avoid this unwanted situation. Based on these findings, pedagogical implications for program administrators were discussed about how to make classes student magnet.

Keywords: absenteeism, tertiary-level education, truancy, dropout

Full Text

Introduction

Absenteeism is one of the most challenging problems of education at not only primary and secondary but also tertiary levels. Özbas (2010) defines absenteeism as the situation of someone who is absent constantly

or intermittently from his education institution where he registered. It is generally divided into two as excused and unexcused absenteeism (Sağlam & Dönmez, 2016). The existing literature covers related terms such as truancy and school dropout. While the former should be understood as student attempts to stay away from the school without parental permission (Rivers, 2010), the latter refers to situation in which the student decides to leave school as a result of constant or temporary absenteeism (Aküzüm, Yavaş, Tan, & Uçar, 2015).

The existing literature has documented a wide variety of reasons for staying away from the school. Some of these factors result from the school itself. Students may have negative impressions toward school and heads, feel achievement anxiety, face violence in school, and the school may lack socio-cultural structure (Adıgüzel & Karadaş, 2013; Şahin, Arseven & Kılıç, 2016). If teachers and directors cannot offer socio-cultural activities due to physical and economical limitations, the other places except for school become more attractive for students (Şahin et al., 2016). Besides, as Rivers (2010) states, school also may cause truancy because of class size, atmosphere of the school, and harsh discipline policy. In addition, harsh and negative attitudes of school head and directors towards students may discourage students to attend classes. Also, inappropriate course loads may directly cause absenteeism (Adıgüzel & Karadaş, 2013; Şahin et al., 2016).

Another absenteeism-related factor is the teacher. As Gökyer (2012) rightly notes, quality of a teacher has very important impact on students' attitude towards school and class. Teachers with negative personal qualities may discourage them. However, any teacher who is supporter, friendly, tolerant, patient and inspiring can attract students to find pleasure in classes and self-study.

Familial factor have been also reported to have a link with absenteeism. The education level of father and mother, level of interest, familial conflicts, parental care, family's participation in child's education, and socio-cultural level of father and mother may all affect absenteeism (Gökyer, 2012; Şahin et al., 2016). Rivers (2010) touches on the same point, listing family's income, education, and attitudes towards education as some of the familial factors. Therefore, Özbaş (2010), states that students should be provided with some essential necessities such as nourishment, accommodation, clothing, and safety in order to keep on their lives, and if the family cannot provide them, the school should take the responsibility to support students not only during school time but also out of the school.

Absenteeism may also result from the students themselves: students' negative and hateful attitude against lectures, teachers and friends, economic problems, exam anxiety, peer (friend) violence, health problems, smoking and drug addiction, and future anxiety (Adıgüzel & Karadaş, 2013; Demir & Karabeyoğlu, 2016).) Health problems and bad circle of friends (friend environment) are two commonly-cited student-related factors (Adıgüzel & Karadaş, 2013; Özbaş, 2010). Psychological problems of the students also result in absenteeism (DeSocio, Vancura, Nelson, Hewitt, Kitzman & Cole, 2007). Motivation is also vital in that motivation determines students' daily attendance (Balkıs, 2018; Durden & Ellis, 2003).

Besides, some students choose not to come to classes because of some weather and transportation-related reasons. The weather, climate, and natural disasters like snow, storm, tornado, and flood sometimes may affect students' regular attendance (Şahin et al., 2016) Besides, as Özbaş (2010) rightly notes, distance between home and school, and climatic conditions may cause absenteeism.

The related literature has documented several suggestions to solve the problem of absenteeism as well the related factors. One of the most important recommendations is to turn the school into an attractive spot, which is clarified by Önder (2017) as follows:

It can be suggested to ensure students to have positive feelings about school and to develop positive expectations towards education and to transform schools into a center in which extracurricular sportive and different club activities are carried out rather than a place of only education takes place. With a view to increase attractiveness of school in the eyes of students, various educational activities can be organized, and attempts can be made to make school environment more fun. (p. 374)

Besides, school guidance services play a key role in this problem. Şahin et al. (2016) recommend that guidance services must determine why students do not come to classes. Correspondingly, Strickland (1998)

explains that guidance counsellors should follow students' grade and attendance periodically and inform parents (Strickland, 1998). Holding informative seminars for families and having constant communication with parents can be a good strategy to decrease absenteeism (Aküzüm et al., 2015). Demir and Karabeyoğlu (2016) recommend that directors and teachers should change their harsh and negative attitudes towards students. In addition, Epstein and Sheldon (2002) suggest award and home visits, who note that creating awareness among parents may be provided by home visits. Also, students should be awarded with presents by teachers and school management in order to encourage them.

The literature also covers some recommendations at tertiary level. For instance, according to Wadesango and Machingambi (2017), orientation seminars and student support programmes should be implemented in the universities. The university committee should organize conferences and staff development programmes for the lecturers. In addition, lecturers should give students feedback as well as listen to their students' problems and find solutions. Moreover, Sarıdere and Arslan (2017) suggest revising the course contents in universities in order to attract students to the classes. They also suggest that the lectures should employ student-centred teaching rather than theoretical and teacher-centred techniques. Finally, Usta, Şimşek, and Uğurlu (2014) underline that lecturers should be informed about student absenteeism and problems of the students in the universities. They also note that most of the students have transportation problems, and so university committees or executive institutions like municipalities should find a way to solve this problem.

Several scholars have conducted research on absenteeism both abroad and in Turkey. To illustrate, in a recent study, Wadesango and Machingambi (2017) investigated the reasons for absenteeism in three universities in South Africa. They found that some came to school but not attend the classes. Rather, they spent their times at quiet places like libraries to work for other lessons. More than half reported to skip classes due to lecturers and some courses as teaching methods of some academicians were not effective, and some courses were so boring, and some of the academicians showed favour to certain students. Some also complained about long lectures as felt sleepy at the end of the session. Some also touched on peer influence, reporting that they skipped classes not to leave their friends alone.

Turkish scholars have not shut their eyes to the problem. For instance, in another recent study, Sarıdere and Arslan (2017) aimed at determining student absenteeism in faculty of education. They identified three main reasons for absenteeism: individual reasons, teacher and lecture-related reasons, and school-related reasons. Future anxiety, health problems, negative attitude towards the department, and transportation problems were classified as individual reasons. Boring classes, teaching method, lack of communication with students were main reason for absenteeism resulting from the teacher. Also, some of the participants reported that content of the lectures was detailed and useless. School-related factors were lack of communication among friends at school, physical condition of the school, crowded classes, and lack of socio-cultural activities in the school are striking. Based on their findings, Sarıdere and Arslan (2017) suggest lecturers to revise their course content. Also, they should utilise student-centred approaches and attract them to classes by giving project assignments. Also, Turkish Higher education Council (YÖK) is advised to follow students' absence.

Despite the high number of studies at primary and secondary education level, the literature shows that the issue needs to be investigated more at tertiary level. Thus, the current study aimed at investigating tertiary-level students' reasons for being physically away from school and gathering student-driven suggestions to arouse positive feelings towards university. It is believed that the study is significant as the researchers were the first to explore the issue in this case. They gathered both quantitative and qualitative data with a self-created data gathering instrument, which allowed them to gather new data. Besides, it was believed that such small-case studies have the potential to bring improvement in that based on the findings both teachers and departmental administrations could be suggested practical solutions to turn the school into an attractive zone from where students do not want to escape from anymore.

Methodology

In order to investigate students' reasons for staying away from the school, a case study was designed. This design is argued to reach a deeper understanding and description of single unique contexts, and the aim is

to understand the case in-depth rather than reach numerical generalizations (Cohen, Manion & Morrison, 2007). The setting was the Department of English Language and Literature at a large-size public university in the northeast part of Turkey. The quantitative data were gathered via a self-devised questionnaire from a total of 257 students: prep students (n=89); 1st graders (n=58); 2nd graders (n=37), 3rd graders (n=35), and 4th graders (n=48) On the other hand, the qualitative data were gathered via individual interviews from 10 students (F=5; M=5). The participants were chosen via convenience sampling as the researchers were a student and a teacher at the institution and it was easy to reach them economically (Dörnyei & Taguchi, 2010).

The self-devised questionnaire covers Likert-scale items on five basic reasons documented in the literature: school-related items (n=45), individual-related items (n=38), Family-related items (n=7), social environement-related items (n=8), and other reasons-related items (n=9). On the other hand, the interviewees were asked three questions as well as some follow-up ones: reasons for abseenteism, student-oriented suggestions to make school an attractive place, and ideal department that students always come to school.

The quantitative data were analysed and descriptive statistics were calculated via SPSS (version 16.00). The qualitative data, on the other hand, were first transcribed verbatim, read and re-read several times, codes were identified, and then they were grouped under categories. Ethical considerations were taken into account during data gathering, analysis, and reporting. Only volunteers participated and their identities were not revealed. Besides, the researchers did not change the data and they avoided any form of plagiarism while reporting, citing both in-line acknowledgements and references at the end.

Findings and Discussion

The findings from the survey and interview are presented below.

Questionnaire Findings

The descriptive statistics (tables not included due to word count) show that school-related factors affected the participants much. Most did not find overlapped and consecutive classes as a problem that stimulates absenteeism. It was predictable because prep-class students have not a right to retake lectures when they fail, and first grade students take undergraduate lectures for the first time. Also most reported not to skip classes in order to study via online platforms. However, still some students preferred to study by using online platforms rather than attending classes (N=68; M=2.41; SD= 2.41). The great majority of the participants reported to remain absent when they had exams (N= 144; M=3.34; SD= 1.337). More than half of the participants said that they tended to skip classes because of early classes (N=133; M=2.77; SD=1.451). Also, a great majority of the participants agreed or strongly agreed that they did not come to school at first and last week of the school (N=185; M=3.85; SD=1.275). The answers of the participants for items 17 demonstrated that most of the students complained about monotone and boring classes (N=103; M=3.19; SD=1.257). The findings also showed that some students did not want to be asked questions in front of their peers in the classroom because they had anxiety or probably, they did not prepare for the classes beforehand. Another surprising finding about school-related factors was that uncompleted assignments are a serious problem that affects students' decision about attending classes (Item 24). The mean of this item demonstrated that students did not attend classes when they could not complete their assignment (N=150; M=3,37; SD=1.330). Items from 28 to 45 were about teacher-related reasons, and the findings revealed that students did not remain absent because of harsh and oppressive attitudes of teachers, and teacher quality was not a serious reason for absenteeism. However, the item 45 showed that some of the teachers behaved unfair towards students, and some students remained absent because of this attitude of teachers (N=128; M=3.20; SD=1.417). Besides, the findings showed that the physical condition of the school and classes did not affect their absenteeism in that the school building is new and designed very well, and materials used in the classes are adequate.

The questionnaire also covered several individual-related items. The findings show that they did not have lack of interest in the degree, and they did not think that they chose wrong department. However, boredom was found a serious problem for students, and most of them preferred to skip classes when they were bored (N=156; M=3.54; SD=1.300, Item 48). The items 50 and 56 demonstrated that a great majority of the students

were adapted to both the institution and department, and it did not pose a problem for them (M=2.25; 1.91). The items 58 and 61 showed that most of the students did not study by only notes instead of attending the classes, (M=2.43, 2.17, respectively). Therefore, it can be understood that some teachers ask students what they discussed in the classroom, and notes are not enough to get high from the exams. Besides, the analyses of the items 64 and 70 showed that almost all of the students reported not to skip classes due to personal problems and bad habits like drug addiction, smoking, consumption of alcohol, etc (M=2.20, 1.78, respectively). The items 74, 75, and 76 revealed that students' negative behaviours such as irresponsible behaviour, lack of habit of punctuality, and living difficulty in waking up were not a problem for attending lectures (M=2.03, 2.04, 2.55, respectively).

There were several items on family issues. The findings indicated that parents did not bother their children to attend classes. Also, almost none of the students reported to stay away from the school due to financial problems. Besides, homesickness was not found a reason for absenteeism. Also, although most stated to have uneducated parents, they did not see this as a reason for their absenteeism.

The questionnaire covered several social environment-related reasons. For instance, circle of friends was not a reason for this behaviour. Most also stated not to skip classes for party nights or entertainment activities. Different than the study of Wadesango and Machingambi (2017), peer influence was not found as a serious reason. There were some other factors related to transportation and weather for absenteeism. Half accepted not to go to school when they felt weak, tired, or ill (N=128), similar what Sarıdere and Arslan (2017) found. However, transportation was not found as a serious reason as well as weather conditions, different than the study of Usta, Şimşek, and Uğurlu, (2014), who found that students in Cumhuriyet University had transportation problems and chose not to come to the classes, therefore.

Interview Findings

In order to triangulate the survey findings, 10 volunteers from diverse classes were interviewed (N=10; F=5, M=5). Several school-related problems were identified. Schedule, unpleasant lectures, content of the lecture, and lectures which the attendance is not compulsory were found as the most striking reasons for absenteeism (N=5, 4, 4, 3, respectively). Boring and useless classes, difficult lectures, and the lectures of which assignments are important for grading were found as a reason for absenteeism (N=2, 2, 2, 1, 1, respectively). Some stated that when the teacher had harsh and oppressive attitudes, did not lecture effectively, had high expectations from the students although they taught nothing, had a low tone of voice, showed unwilling towards the course, the name of the lecture and the content were irrelevant, they chose not to come to the classes. The participants complained about the schedule of the department as they did not want to wait for the next lesson for long hours due to gaps between the first and the last lesson of the day. In contrast to the results of the survey, the findings of the interview demonstrated that the schedule is the most striking reason for absenteeism.

In the interviews, health problems were found the most remarkable reason for absenteeism. In addition, unpleasant lectures and content of the lecture were the other salient reasons for absenteeism. It might be said that some students did not attend classes when they found classes boring, unpleasant, and meaningless because of its content. Some individual-related reasons such as bad psychology, heavy assignments in other courses, home visits after the exams, students' own prejudice and predictions about lectures, and their attitudes towards the lectures such as unwillingness and underestimation, irregular sleeping habits, and the presence of ex-boy/girl friend in the same class, and peer help to give course notes to them to pass. The extracurricular activities like playing tennis were also found by a student as a reason for absenteeism (N=1). Lastly, one of the interviewees stated that she suffered from alcoholism and she was absent from school sometimes when she was drunk (N=1).

Some social-environmental reasons were also identified. Six participants self-reported that they skipped classes to meet with their friends, and three said that they did not want to come to classes as they had some unpleasant friends in the classroom. Besides, two family-related reasons were identified: missing families or losing one of the members of their family (N=3) and feeling relaxed when the family is far away (N=1). Lastly, some other reasons related to health problems, transportation, financial problems, and weather were also identified. Almost all (N=8) touched on the role of health problems. Transportation and financial problems

(N=3, respectively) were also highlighted. This finding is in line with Benner (2010), who found that some participants had really serious financial problems as they had difficulty to pay their education fee, and sometimes they missed classes because they worked somewhere to pay their tuition fee (Bennet, 2010). Lastly, some preferred to skip classes not to spend on transportation, to enjoy nice weather, and to stay at home when the weather was bad (N= 3, 2, respectively). Also, one remarked that he did not attend classes regularly as he trusted the YÖKDİL or similar exam when he was a prep-class student (N=1).

In the interviews, the participants were asked whether university students could skip classes. Almost all saw it a student right (N=8); some tolerated it in case of serious problems (N=6); some emphasised valid excuses (N=3); some were found quite against absenteeism; and one voted for it to take their time for themselves (N=1).

In the interviews, the participants were also asked to provide suggestions to eliminate absenteeism at tertiary level. Several suggestions were offered. First of all, the interviewees stated that the department should plan schedule, considering students (N=3). The following excerpts show the opinions of the interviewees about schedule:

The course schedule should be organised well first of all. There should not be classes in the morning. They should not be put at too late hours, too. But I am not talking about the evening class students. Or we should not have classes every day. There should be off days. Being a universtiy student is nothing more than being a student. I mean the other social activities should be carried. A student should spend time on these in addition to classes (Interviewee 7).

Some also suggested that the department should not offer block classes (90 minutes instead of 40'), the programme should offer off-days, and the department should not ask them sit for exams at early hours. Some also asked teachers to change their teaching techniques, make classes more enjoyable, and follow absent students. They could take into account absenteeism record into consideration while giving grades. Besides, seminar or orientation programmes towards students should be held in order to create awareness about absenteeism (N=1). They also asked for events and meetings such as festivals to help students socialise. One of the interviewees underlined the importance of guidance services in high schools in that students' absenteeism and drop out intentions and behaviours would automatically reduce if guidance teachers informed them in detail about choosing department. Similarly, Wadesango and Machingambi (2017) strongly recommended that symposiums, workshops, seminars, and educator development programmes should be organized towards the lecturers as teachers will be more qualified and supporter towards students as a result of these informative seminars. These kind of suggestions are believed valuable as students' expectations from the university should be elaborated to reduce this problem (James & Seary, 2019).

Lastly, the interviewees were asked to describe their ideal department so as not to skip classes. Three voiced their wish to produce things in their current department as students in science, medicine, and engineering do to apply the theory they have learned in the classroom. Three stated that they were studying at their dreamed one, and thus provided no recommendation. In addition, an interviewee clearly remarked that she would not skip classes if the schedule of the department did not include early classes. And lastly, one stated that she imagined a department where she could select her friends, which could be interpreted that the student had problems with her circle of friend at school, and this might affect her attendance or education.

Overall, the findings from the survey and the interviews showed that there are various factors encouraging students to stay away from the school, which are about the school, individuals themselves, parents, and peers. The findings of the current study are in line what James and Seary, (2019) found: illnesses of the individuals themselves and their family members, as well as mental sickness are the outstanding reasons for absenteeism resulting from health. Besides, in line with what Wadesango and Machingambi, (2017) found, most reported that they tended to skip classes due to lecturers and some courses as they did not find teaching method of some academicians ineffective. However, the current study has some different results than the earlier studies. For instance, James and Seary, (2019) found that M-most of their participants tried to balance their budget, i.e., scholarships, and this caused constant stress, and as some students worked as part-time, and not to lose job, they had to skip some of the classes. However, in the current study, financial situation was not described so serious

to make the participants skip classes. Also, the findings are different that those of Crespo, Palomo, and Méndez, (2012), who found that most of their participants skipped classes because they thought that they could not pass the course, and also attending classes would not make the lessons easier.

Conclusion

The current case study aimed at exploring tertiary-level students' reasons for being physically away from school and gathering student-driven suggestions to arouse positive feelings towards university. The findings from the survey and the interviews showed various factors encouraging students to stay away from the school, which are about the school, individuals themselves, parents, and peers. Based on the current findings, several suggestions from both teacher and student perspective could be offered. It is important to increase lecturers' awareness about student participation. They should be encouraged to revise whatever they have been doing in their classes regarding their course objectives, content, techniques, materials and their attitudes and create an enjoyable classroom atmosphere. They should have good communication with students so that they could earn an institutional ownership. Students want their teachers to give an ear to their needs; thus, showing empathy is vital. Orientation programmes are vital in that at the very beginning of the education term, students at-risk could be identified and they could be encouraged to attend the school regularly. Besides, as suggested in the related literature, students' expectations and suggestions should be taken into consideration to eliminate the problem. Besides, students should be guided well about their departments, and in this way possible drop-outs could be avoided. Besides, schedule was mostly criticised based on block, too early, and late classes. Therefore, the department could empathise students while designing the programme.

The current case study is not without its limitations. The researchers collected the data from a small sample from one case at tertiary level. Thus, similar studies could be replicated with larger samples and cases, i.e., participants from different departments, to compare and contrast the results. In addition, lecturers could be given an ear about student attendance to draw a holistic picture of the issue.

References

Adıgüzel, Y, & Karadaş, H. (2013). Ortaöğretim öğrencilerinin okula ilişkin tutumlarının devamsızlık ve okul başarıları arasındaki ilişki. Yüzüncü Yıl Üniversitesi Eğitim Fakültesi Dergisi, 10 (1), 49-67. Retrieved from http://dergipark.org.tr/yyuefd/issue/13705/165929

Aküzüm, C., Yavaş, T., Tan, Ç., & Uçar, M. B. (2015). Reasons of school aabsenteeism and dropout of primary school students. Uşak University Social Science Institute. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=ir00559a&AN=tuda.article.232913&lang=tr&site=eds-live&authtype=ip,uid

Balkis, M. (2018). Academic amotivation and intention to school dropout: the mediation role of academic achievement and absenteeism. Asia Pacific Journal of Education, 38(2), 257-270.

Cohen, L., Manion, L., and Morrison, K. (2007). Research methods in education. New York, NY: Routledge.

Crespo, N., Palomo, M. T., & Méndez, M. (2012). Causes of abseentism in university students and its effects in the academic performance. Presented at the conference ICERI 2012. Retrieved from https://www.researchgate.net/profile/Mariano_Mendez/publication/287302518_CAUSES_OF_ABSENTEEISM_IN_UNIVERSITY_STUDENTS_AND_ITS_EFFECTS_IN_THE_ACADEMIC_PERFORMANCE/links/573ff83f08ae9ace84134b5a.pdf

Demir, K., & Akman Karabeyoğlu, Y. (2016). Factors associated with absenteeism in high schools. Anı Yayıncılık Eğitim ve Danışmanlık Ltd. Şti. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=ir00559a&AN=tuda.article.258669&lang=tr&site=eds-live&authtype=ip,uid

DeSocio, J., VanCura, M., Nelson, L. A., Hewitt, G., Kitzman, H., & Cole, R. (2007). Engaging truant adolescents: Results from a multifaceted intervention pilot. Preventing School Failure: Alternative Education for Children and Youth, 51(3), 3-9.

Dörnyei, Z., and Taguchi, T. (2010). Questionnaires in second language research: Construction, administration, and processing. New York, NY: Routledge.

Durden, G., & Ellis, L. (2003). Is class attendance a proxy variable for student motivation in economics classes? An empirical analysis. International Social Science Review, 78(1/2), 42-46.

Epstein, J., & Sheldon, S. (2002). Present and accounted for: Improving student attendance through family and community involvement. The Journal of Educational Research, 95(5), 308-318. Retrieved from http://www.jstor.org/stable/27542393

Gökyer N. (2012). Ortaöğretim okullarındaki devamsızlık nedenlerine ilişkin öğrenci görüşleri. Kastamonu Eğitim Dergisi, 20(3), 913-938.

James, T., & Seary, K. (2019). Why aren't they attending class like they are supposed to? A review into students' perception of the value of class attendance. Student Success, 10(1), 115-130.

Önder, E. (2017). Student absenteeism in secondary education, absenteeism-related school practices and recommended policies. Egitim ve Bilim-Education and Science, 42(190), 361–378. https://doi.org/10.15390/EB.2017.6447

Özbaş, M (2010). İlköğretim okullarında öğrenci devamsızlığının nedenleri. Eğitim ve Bilim, 35, 156-169.

Rivers, Bill, (2010). Truancy: causes, effects, and solutions. Educational Masters. Paper 107.

https://fisherpub.sjfc.edu/education_ETD_masters/107

Sağlam, A. Ç., & Dönmez, N. (2016). The causes of the students' absenteeism invocational high schools and the opinions of principles' and teachers' on the possible solutions. Eğitim Yöneticileri ve Uzmanları Derneği. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=ir00559a&AN=tuda.article.381691&lang=tr&site=eds-live&authtype=ip,uid

Şahin, Ş., Arseven, Z., & Abdurrahman Kılıç. (2016). Causes of student absenteeism and school dropouts. International Journal of Instruction, 9(1), 195-210. https://doi.org/10.12973/iji.2016.9115a

Sarıdere, U., & Arslan, Y. (2017). Eğitim fakültesi öğrencilerinin devamsızlık nedenleri. Afyon Kocatepe Üniversitesi Sosyal Bilimler Dergisi, 19(2), 341-351.

Strickland, V. (1998). Attendance and grade point average: A study. ERIC Digest. Retrieved on October 26, 2007, from http://www.eric.edu.gov. ezproxy.etsu.edu

Şimşek, A. S., Usta, H. G., Koç, C., & Uğurlu, C. T. (2014). Views of university academic members and students on the absenteeism. Procedia-Social and Behavioral Sciences, 136, 527-531.

Wadesango, N., & Machingambi, S. (2011). Causes and structural effects of student absenteeism: A case study of three South African universities. Journal of Social Sciences, 26(2), 89-97.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Social Media and the Expression of Feminine Identity: what kind of Self-narrative ?

(The original title in French : Réseaux sociaux et expression identitaire féminine: quelle narration de soi?)

Riham Jaradat
Yarmouk University
rihamja@yu.edu.jo
rihamja@hotmail.com

Renad Al-Momani
University of Jordan
renad28@hotmail.com

Bio

Riham Jaradat is currently Associate Professor of French Linguistics at Yarmouk University, Department of Modern Languages, where she had previously held the post of Assistant Professor after completing my PhD in Discourse Analysis at the University Stendhal, Grenoble III, (France) in 2002. In addition to teaching and research, she has held several administrative positions in the university, including Chairperson of the Department of Modern Languages, Chair and member of many committees in the Faculty of Arts. She is also a permanent reviewer in some linguistic journals. As well as a member of the Jordanian Academics Association, representative of Yarmouk University at the Francophone University Agency (AUF). She has participated in different conferences and seminars; facilitated many training courses and workshops and published many articles in Discourse Analysis, Pragmatics and Sociolinguistics.

Abstract

The emergence of social media networks in our daily life signaled a transformation in the way people perceive and construct their identities. As a result, people gradually lost their control over their own individual identity; it has alternatively become a process of mutual identity construction. It is no longer a question of "how do I see myself?" as much as it has become a question of "how do I see myself for the sake of others?" In a corpus-based study of Facebook posts by a sample population of 18-22-year-old Jordanian female university students, this pragmatic- enunciative study will try to identify and analyze the discursive details of stressing identity using different linguistic constructs. It will equally consider the role of the relationship with the other in the representation of one's identity. The study attempts to discover if the female representation of identity has been altered using modern IT and social media, and whether or not the linguistic constructs used reflect particular psycho-social values or trends. Do people strive to hide or divulge their inner realities when they use social media prompted by a desire to part Company with traditions while aiming at a revolutionary way of constructing an image of one's self? The study will try to answer such a key question and explain the relevant details.

Keywords: identity, social media, enunciation, discourse analysis, intercultural.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Prolepses as the Bridge between the Narrative Worlds of *Not to Disturb*

Sadenur Doğan Aslantatar
Middle East Technical University
sdogan@metu.edu.tr

Bio

Sadenur Doğan Aslantatar is a research assistant and a Ph.D. candidate in the Department of English Literature at Middle East Technical University, Ankara. She graduated from Hacettepe University, Department of English Language and Literature in 2011 and she obtained her Master's Degree in English Literature from Middle East Technical University in 2014. She is currently working on her dissertation titled "Construction of Narrative Worlds through Retrospective Narration in Mimetic and Anti-mimetic Fiction". Her areas of interest include modern fiction, postmodern fiction and narrative studies.

Abstract

This study aims at analysing the construction of narrative worlds by means of the narratological device of prolepsis in Muriel Spark's postmodern novel *Not to Disturb*. Spark's novel is distinguished by a thematic and structural disorder in terms of temporality. In the novel, the chronological disposition of temporal segments is subverted by means of prolepses and this prospective narration creates a two-layered narration. The first narrative is Spark's narrative itself, and the second narrative is the fictionalisation process by the characters, the servants of a household who have control and authority over past, present and future tenses and narrations. The existence of two temporally different narratives constructs two worlds of narration which are linked by the use of prolepses. In this respect, the novel lends itself to an analysis of narrative worlds by using Possible Worlds Theory which identifies a central textual actual world and non-actual satellite world(s) in a narrative. In *Not to Disturb*, the satellite narrative world of the characters frequently intervenes in the textual actual world of the author, and this is sustained through the prolepses. In this way, the traditional time concept with its requirement of a strict linear order is challenged. In accordance with this, this paper presents a narratological investigation of the construction of narrative worlds through the prolepsis technique in Spark's novel. Based upon the inconsistency between story time and text time of the novel, it aims to explore the prolepses which function as bridge between the two narrative worlds of the novel.

Keywords: *Not to Disturb*, Possible Worlds Theory, narrative worlds, prolepsis

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Standard Linguistic Features of Georgian and Megrelian Riddles

Salome Gegetchkori
Ivane Javakhishvili Tbilisi State University
gegechkori.salome@gmail.com

Bio

Salome Gegetchkori isa student on master's degree course of Kartvelian languages and dialects Scientific-Research Institute of the Georgian Language at Faculty of Humanities, Tbilisi State University. Her course is about Thematic-Conceptual Database of Georgian and Megrelian Puzzles and Basic Linguistic Features.

Abstract

A puzzle is a genre of folklore which makes a poetic description of things or phenomena without naming the objects. The thematic content of puzzles is diverse. Their form is mostly rhythmical, sometimes even rhymed. Puzzles reveal the culture, traditions, vision, mentality and aspirations of a given speech community.Based on the comparison of the empirical material of Georgian and Megrelian (related South Caucasian languages), the paper analyzes the standard linguistic features of puzzles, taking into account their position and function. Puzzles are often devoid of concrete meaning. They are lexemes or phrasemes created for the sake of rhythm or rhyme, or for the motivation of the addressee.The position of the standard linguistic features is mostly initial and, in rare cases, final.There are frequent debates as to the translation of puzzles or the issue of entering these lexical units into dictionaries. As a puzzle is a universal phenomenon, research of its standard linguistic features is important from the viewpoint of theoretical linguistics.The paper analyzes the issue based on printed material and fieldwork records made during scientific expeditions.

Key words: puzzle, Kartvelian languages, pragmatics.

*This work was supported by **Shota Rustaveli National Science Foundation of Georgia (SRNSFG)** [grant number MR-18-3142].*

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

The Prevalence of Academic Procrastination among KTU DELL PREP Students

Saye Zibande
Karadeniz Technical University
sayez@ktu.edu.tr

Büşra Ankıt
Karadeniz Technical University
bsr.plt95@hotmail.com

Bio

Saye Zibande is a lecturer in Karadeniz Technical University, Faculty of Letters, Department of Western Languages and Literature, Department of English Language and Literature where she is a faculty member and Prep Program coordinator. Saye completed her M.A. at Karadeniz Technical University and B.A. at Azad University. Her research interests lie in the area of Pragmatics and Teaching Reading skill in EFL context.

Büşra Ankıt entered at Karadeniz Technical University Department of English Language and Literature in 2014, and she is now a senior student. She studied at University of Lodz (Poland) as an Erasmus student during the junior year. Büşra plans to do MA studies after graduation.

Abstract

The present study was conducted to learn about the academic procrastination behaviors of Karadeniz Technical University Prep students. The study also endeavored to explain the participants reasons to display this behavior and their tendency to change it. To realize this purpose, a questionnaire adopted from Solomon and Rothblum (1984) was employed. Then a treatment workshop was employed to the participants to make them familiar with the problem and possible ways to solve it. The results of the study reveal the fact that the students "sometimes" procrastinate, and they are inclined to decrease their behaviors. Moreover, it is determined that the participants are not sure about the reasons for their behavior. This study has pedagogical implications for foreign language teachers interested in overcoming the students' academic procrastination.

Keywords: Academic Procrastination, Time Management, Solomon and Rothblum

Full Text

Introduction

Time management has been one of the problems of modern human being. Establishing a balance between social and professional life requires the ability to manage time. If one cannot realize this, s/he will face with the problem of procrastination. Procrastination has been defined by Tuckman and Sexton (1989, cited in Afzal & Jami, 2018) as the inclination to postpone or completely avoid an activity under one's control to reach aims. Noran (2000) considered procrastinator as someone who understands that s/he is able to do or wants to do any task, plan and try for it, but does not finish it or extremely puts off and wastes time in unimportant activities or entertainment. Rothblum, Solomon, and Murakmi (1986, cited in Afzal & Jami, 2018) explained academic procrastination as a behavior which involves a) almost or always a delayed academic task and b) experiencing troubled level of anxiety associated with this procrastination.

Throughout their academic life, all students face with a number of academic obligations that they need to do during a specific date. For this reason, academic procrastination is a troubled personality trait especially for the students who tend to delay. In other words, academic procrastination is defined as the tendency to delay or postpone all activities and behaviors associated with the school. Academic procrastination not only can be seen in all education and training periods, but also is observed in the students who attend the courses or attend higher education program.

There are three main factors that cause academic procrastination (Schraw, Wadkins & Olafson, 2007). These are the fear of failure, the deterrent feature of the task and laziness. Laziness is one of the most basic individual features in procrastination. Being lazy is defined as disinclination to activity or exertion and not being energetic (Lazy, 2019). Another source of academic procrastination is the fear of failure. Burka and Yuen (2008) stated that procrastination behavior emerges as a strategy to cope with the fear of failure. Some individuals may have a tendency to postpone the tasks they need to do as a result of worries they have been exposed to by others or because of their fear of failure. Perfectionism is an element that is associated with fear of failure. Therefore, perfectionism is also associated with procrastination and is considered to be an important cause of procrastination. The other cause of procrastination is lack of motivation which may be a result of not formulating clear goals (Hellyer, Robinson, & Sherwood, 1998). They added that "lack of internal locus of control" (p.146) might also cause lack of motivation, for example, if the students study in the college because their parents want them, the students will feel low level of responsibility for learning which will result in procrastination.

Steel (2007) in his study discovered that 70-95% of the students procrastinate which is problematic in general. Another study presented that students who procrastinate continuously perform poorly on term homework than students who do not procrastinate (Tice & Baureminder, 1997, cited in Steel, 2007). According to Burka and Yuen (2008), as individuals with procrastination behaviors have a difficulty to make sense that there is a difference between the real and subjective time (psychological time), anxiety levels related to the completion of tasks may be increased and motivation levels may be adversely affected.

Individuals who have postponed behaviors are those who have a tendency to be in a hurry, to be quickly distracted and to experience inadequacy in self-regulation (Steel, 2007). There are two effective ways of positively affecting attention-confusion and self-regulation. One of them is to provide the control of impulses and the other way is to manipulate the ways of choice. He has added that a determinant of procrastination is that the number of choices required by the task is high. The more likely it is to make a preference, the higher the probability of procrastination. These reasons will be very meaningful to improve individuals' ability to make decisions automatically (Steel, 2007).

A few number of studies have shown that academic procrastination adversely affects academic performance (Akinsola & Tella, 2007; Balkis & Duru, 2010; Beck, Koons & Milgrim, 2000; Elvers, Polzella & Graetz, 2003) and that students with academic procrastination have lower academic achievement (Owens & Newbegin, 2000; Seo, 2008; Tuckman, Abry & Smith, 2002). It is seen that university students cannot adapt to academic life. Instead of academic tasks, they turn to social activities that give them more pleasure and postpone academic tasks until the last moment. Therefore, it is thought that it is important to conduct this research on university students who display academic procrastination behavior.

Method

The aim of the study was to investigate the reasons of procrastination that lead to academic problems and failures. This study was realized to find answers for the following questions:

1) What is the level of academic procrastination among preparation class students in Karadeniz Technical University Department of English Language and Literature (henceforth, KTU DELL)?

2) What are the reasons for procrastination among KTU DELL preparation students?

In the current study, Procrastination Assessment Scale for Students (PASS) developed by Solomon and Rothblum (1984), a workshop regarding time management issues and a focus group interview were used to

collect data. After workshop, the focus group interview was employed to learn possible changes that might occur in the students' opinion about academic procrastination.

The data was analyzed with Statistical Package for Social Sciences (SPSS) 22 software. The frequency and means of the answers were calculated.

Results

The students' procrastination behavior was measured in terms of the types of academic tasks they should realize during their school years.

Table 1

The frequency, percentage and mean of the procrastination 'when preparing a presentation'

Making a Presentation	Scale	F	%	M	SD
To what degree do you procrastinate on this task?	Sometimes	41	44.1	3.26	1.08
To what degree a problem for you?	Sometimes	31	33.3	3.29	1.06
To what extent tendency to decrease?	Somewhat	29	31.2	3.63	1.18

In order to find out participants' levels of academic procrastination when *preparing a presentation*, descriptive statistics were examined. The mean value (3.26) for academic procrastination scale proposes that students procrastinate 'sometimes'. The participants also claim that they 'sometimes' (3.29) consider the procrastination as a problem for them. The highest mean (3.63) value suggests that students have a 'somewhat' towards 'want to decrease' tendency to decrease their behavior. It can be seen from the data in Table 1 that students' academic procrastination behaviors in this area (M=3.26, SD= 1.08) are at the moderate level.

Table 2

The frequency, percentage and mean of the procrastination 'when studying for exams'

Studying for Exams	Scale	F	%	M	SD
To what degree do you procrastinate on this task?	Sometimes	42	45.2	3.38	0,9
To what degree a problem for you?	Sometimes	30	32.3	3.25	1.08
To what extent tendency to decrease?	Somewhat	32	34.4	3.77	1.21

Descriptive statistics display the rate of procrastination among students when they *study for exams*. The mean value (3.38) for academic procrastination scale proposes that students procrastinate 'sometimes'. The participants also claim that they 'sometimes' (3.25) consider the procrastination as a problem for them. The highest mean (3.77) value suggests that students to 'somewhat' with a little inclination to 'want to decrease' prefer their behavior to be decreased. It can be seen from the data in Table 2 that students' academic procrastination behaviors in this area (M=3.38, SD= 0.9) are at the moderate level.

Table 3

The frequency, percentage and mean of the procrastination 'when keeping up with weekly assignments'

Keeping up with Weekly Assignments	Scale	F	%	M	SD
To what degree do you procrastinate on this task?	Sometimes	39	44.1	3.07	0.9
To what degree a problem for you?	Sometimes	33	35.5	2.98	1.09
To what extent tendency to decrease?	Somewhat	29	31.2	3.54	1.15

Descriptive statistics were employed to learn participants' levels of academic procrastination when *keeping up with weekly assignments*. The mean value (3.07) for academic procrastination scale proposes that students procrastinate 'sometimes'. The participants also claim that they 'almost never' (2.98) consider the procrastination as a problem for them, highly inclined to 'sometimes'. The highest mean (3.54) value suggests that students to 'somewhat' prefer their procrastination to be decreased. It can be seen from the data in Table 3 that students' academic procrastination behaviors in this area (M=3.07, SD= 0.9) are at the moderate level.

Table 4

The frequency, percentage and mean of the procrastination 'when making an appointment with a teacher, being on time to classes.

Attendance Tasks	Scale	F	%	M	SD
To what degree do you procrastinate on this task?	Almost Never	36	38.7	2.30	1.12
To what degree a problem for you?					
To what extent tendency to decrease?	Almost Never	30	32.3	2.36	1.24
	Do not want to decrease	22	23.7	2.92	1.36

In order to find out participants' levels of academic procrastination when *making an appointment with a teacher, being on time to classes*, descriptive statistics were examined. The mean value (2.30) for academic procrastination scale proposes that students 'Almost Never' procrastinate. The participants also claim that they 'Almost Never' (2.36) consider the procrastination as a problem for them. The highest mean (2.92) value suggests that students 'Do Not Want' or to 'somewhat' prefer their behavior to be treated. This means that as the students think they do not procrastinate, so they do not have tendency to decrease their behavior. It can be seen from the data in Table 4 that students' academic procrastination behaviors in this area (M=2.30, SD= 1.12) are at the low level.

Table 5

The frequency, percentage and mean of the procrastination in 'school activities in general'

School Activities in General	Scale	F	%	M	SD
To what degree do you procrastinate on this task?	Almost Never	33	35.5	2.70	1.01
To what degree a problem for you?					
To what extent tendency to decrease?	Almost Never	32	34.4	2.67	1.08
	Do not want to decrease	30	32.3	2.93	1.14

In Table 5, the participants' levels of academic procrastination in *school activities in general* were examined. The mean value (2.70) for academic procrastination scale proposes that students 'almost never' towards

'sometimes' procrastinate. The participants also claim that they 'almost never' (2.67) towards 'sometimes' consider the procrastination as a problem for them. The highest mean (2.93) value suggests that students 'Do Not Want' or to 'somewhat' prefer their behavior to be treated. It can be seen from the data in Table 5 that students' academic procrastination behaviors in this area (M=2.70, SD= 1.01) are at the low level.

Table 6

Reasons for Procrastination-1

Reasons for Procrastination	N	Minimum	Maximum	M	SD
Homework	93	1,50	4,50	3,0860	,75766
Grades	93	1,00	5,00	2,8065	1,37729
Student	93	1,00	4,23	2,7750	,62834
External	93	1,00	4,00	2,6747	,67846
Teacher	93	1,00	4,33	2,5986	,84779
Valid N	93				

When the general reasons for procrastination are analyzed, it is seen that Academic procrastination is significantly associated with 'Homework' (M=3.08) followed by the 'Grades'.

Table 6.1

Reasons for Procrastination-2

	N	Mini	Maxi	M	SD
22- too many other things to do	93	1,00	5,00	3,2258	1,12413
40-lazy to do task	93	1,00	5,00	3,2258	1,44560
31-not enough energy for task	93	1,00	5,00	3,2043	1,26456
21-a hard time to decide what to include in homework	93	1,00	5,00	3,0968	1,08412
27-overwhelmed by the task	93	1,00	5,00	3,0753	1,11547
32-felt too long to do homework	93	1,00	5,00	3,0215	1,17934
36-not meet your expectations	93	1,00	5,00	2,9355	1,26668
25-felt not enough to do homework	93	1,00	5,00	2,9032	1,21641
39-set very high standards	93	1,00	5,00	2,9032	1,26030

24-worry about getting a bad grade	93	1,00	5,00	2,8065	1,37729
26-disliked doing homework	93	1,00	5,00	2,7419	1,35857
33-like to wait until the deadline	93	1,00	5,00	2,6989	1,46543
23-felt uncomfortable approaching the professor	93	1,00	5,00	2,6667	1,20986
29-the excitement of doing this task at the last minute	93	1,00	5,00	2,6667	1,22770
37-concerned about the people higher expectations from you	93	1,00	5,00	2,6129	1,35159
19-concerned from the idea of the professor about your work.	93	1,00	5,00	2,5806	1,25389
35-dislike the deadlines	93	1,00	5,00	2,5484	1,15642
38-waited to be informed by the professor about homework	93	1,00	5,00	2,5484	1,04794
30-not trust yourself to do a good job	93	1,00	5,00	2,5376	1,22970
34-knew that classmates also does not start their homework	93	1,00	5,00	2,4839	1,33199
20-waiting for taking advices from classmate	93	1,00	5,00	2,3871	1,21613
41-the influence of friends	93	1,00	5,00	2,3763	1,14126
28-difficulty in requesting information from people	93	1,00	5,00	2,3011	1,07121
Valid N	93				

In order to find out participants' *'reasons for procrastination'* descriptive statistics were examined. The highest mean value (3.22) suggests that their reason for procrastination is 'students had too many other things to do' and 'students just felt too lazy to do homework.' The mean value (3.20) shows that the participants' reason for procrastination is 'they did not have enough energy to begin the task.' The mean value (3.09) indicates that the students' reason is 'they had a hard time deciding upon what to include and what not to include in their homework.' The mean value (3.07) reveals the reason why the students' procrastinate is 'they felt overwhelmed by the task.' The mean value (3.02) suggests that their reason for procrastination is 'they felt it just takes too long to do homework.' The mean value (2.38) indicates that the students' 'did not wait until a classmate did his/hers for taking some advice.' The mean value (2.37) suggests that they 'were not being pressured by their friends to do other things.' The lowest mean value alleges that the participants 'did not have difficulty in requesting information from other people.' These are not definite reasons but moderate reasons.

Table 7

Students' Desire to Change Their Procrastination

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1,00 (No)	21	22,6	22,6	22,6
	2,00 (Yes)	72	77,4	77,4	100,0
	Total	93	100,0	100,0	

The 77.4 percent of participants' chose 'Yes' and displayed their '*interest in changing their procrastination'*. They were interested in attending a program that focused on overcoming procrastination.

As mentioned before, after the employment of the questionnaire, a workshop and interview were employed. After workshop, students were asked if there were any changes in their opinion about procrastination. Some of the students' remarks are as follows: "This presentation makes me realize I should do something with my time management.", "I should start my essay as soon as possible", "I will prepare daily to do list from now on", and "I realized that I have forgot my goals. I will remember them from now on." to name only a few. The students' responses revealed that an awareness regarding time management and academic procrastination was raised.

Discussion and Conclusions

The purpose of this study was to learn the prevalence and causes of academic procrastination among KTU DELL prep students. The prevalence of academic procrastination among KTU DELL PREP students was at the moderate level. The students' academic procrastination behavior was at the moderate level when 'making a presentation.', 'Studying for exams' and 'keeping up with weekly assignments' which was totally different from Solomon and Rothblum's study (1984), in which the first rate belonged to 'reading weekly assignments. The students' academic procrastination behaviors while 'making an appointment with a teacher', 'being on time to classes' and 'school activities in general' were at the low levels. The result of this study regarding 'school activities in general' was in parallel with Solomon and Rothblum (1984).

The frequency for 'making an appointment with a teacher' could be low as students visit their teachers whenever they want without asking for any appointment. The highest mean value was given to 'when studying for exams' which meant students displayed the highest rate of procrastination in this area of procrastination. The interesting point was that the prep students always complained about lack of time to get prepared for their exams but the level identified in this study was 'moderate'. Thus, it can be understood that the students were not aware of the fact that they procrastinated even when studying for the exams which is one of the most important academic activities.

The reasons for procrastination of the students were not definite reasons but moderate ones. While in this study the highest mean (3.22) belonged to an external reason of 'you had too many other things to do', Solomon and Rothblum (1984) mentioned 'anxiety and lack of self-confidence' as the most effective factors. However, an internal reason, i.e., 'laziness' was shown as a factor for procrastination, too, in this study. The lowest mean (2.30) of 'you had difficulty in requesting information from other people' which is based on students' internal stimulus displayed the fact that they emphasized on external factors as reasons for procrastination. However luckily, the high percentage of students wanted to participate in a workshop to decrease their behavior. After the workshop, it was found that the workshop was really helpful and it raised an awareness among the students regarding academic procrastination and time management.

The results of this study determined the prevalence and reasons of academic procrastination among KTU DELL prep students. If there was no time constraint, a delayed post-test would be applied to monitor change in students' procrastination behavior. The results of the current study can be used as a suggestion for teachers to understand which areas the students mostly procrastinate and what the reasons are. Thus, they can assist students while supervising them.

References

Afzal, S. & Jami, H. (*2018*). Prevalence of academic procrastination and reasons for academic procrastination in university students, *Journal of Behavioural Sciences*, *28* (1). 51-70.

Akinsola, M.A. & Tella, A. (2007). Correlates of academic procrastination and mathematics achievement of university undergraduate students. *Eurasia Journal of Mathematics, Science and Technology Education, 3*(4), 363-370.

Balkis, M, & Duru, E. (2010). The role of general and performance self-esteem in the relation of academic procrastination and academic achievement. *Pamukkale University Journal of Education, 27* (27), 159-170.

Beck, B.L., Koons, S.R, & Migram, D.L. (2000). Correlates and consequence of behavioural procrastination: The effects of academic procrastination, selfconsciousness, self-esteem, and self-handicapping. *Journal of Social Behaviour and Personality 15*, 3-13.

Burka, J. B. & Yuen, L. M. (2008). *Procrastination: Why You Do It, What to Do About It Now?* Cambridge: Da Capo Press.

Elvers, G. C., Polzella, D. J., & Graetz, K. (2003). Procrastination in online courses: Performance and attitudinal differences. *Teaching of Psychology, 30*(2), 159-162.

Hellyer, R., Robinson, C. & Sherwood, P. (1998). *Study Skills for Learning Power*. Boston: Houghton Mifflin.

Lazy (20199. I'n *Merriam-Webster.com.* Retrieved November 28, 2019 from https://www.merriam-webster.com/dictionary/laziness?utm_campaign=sd&utm_medium=serp&utm_source=jsonld

Noran, F.Y (2000). Procrastination among students in institutes of higher learning: Challenges for K-Economy. Retrieved November 13, 2018 from http://www.mahdzan.com/papers/ procrastinate/

Owens, A.M. & Newbegin, I. (2000). Academic procrastination of adolescents in English and Mathematics: gender and personality variations. *Journal of Social Behavior and Personality*. *15*(5). 111-124

Schraw, G., Wadkins, T. & Olafson, L. (2007). Doing the things we do: A grounded theory of academic procrastination. *Journal of Educational Psychology, 99*, 12-25.

Seo, E. H. (2008). Self-efficacy as a mediator in the relationship between self-oriented perfectionism and academic procrastination. *Social Behavior and Personality, 36*, 753-764

Solomon, L. J., & Rothblum, E. D. (1984). Academic procrastination: Frequency and cognitive behavioral correlates. *Journal of Counseling Psychology, 31*(4), 503-509.

Steel, P. (2007). The nature of procrastination: A meta-analytic and theoretical review of quintessential self-regulatory failure. *Psychological Bulletin, 133* (1), 65-94.

Tuckman, B., Abry, D., & Smith, D.(2002). *Learning and motivation strategies: Your guide to succes*. Englewood Cliffs, N. J: Prentice – Hall.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

"I'm Un/Successful because …": The Achievement Attributions among KTUDELL Prep Students in Language Learning Process

Saye Zibande
Karadeniz Technical University
sayez@ktu.edu.tr

Çisem Solak
Karadeniz Technical University
solakcisem@gmail.com

Abstract

The main purpose of this study was to analyze the achievement attributions which 93 Prep students of Karadeniz Technical University, Department of English Language and Literature indicate for their self-perceived success or failure through a 5-likert scale. Their attributions were studied and compared in terms of perceived locus of causality, stability, and controllability in the context of Weiner's (1974) attributional model of achievement theory. The content analysis of the data was carried out by the researcher and her supervisor independently from each other. The results of the study display the fact that the participants attributed mostly 'lack of effort' and 'interest' for their failure and success, respectively. Furthermore, the students who perceived themselves as unsuccessful attribute their achievement to internal, unstable, and controllable factors. On the other hand, the students who perceived themselves as successful attribute their achievement to internal, stable and uncontrollable elements. In conclusion, the possible pedagogical implications were presented.

Keywords: Achievement Attributions, Weiner's Attribution Theory, EFL

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

A Jungian Archetypical Study of The Strange Case of Dr. Jekyll and Mr. Hyde

Selçuk Yıldıztaşı
Çanakkale Onsekiz Mart University
syts77@gmail.com

Bio

Selçuk Yıldıztaşı is currently an MA student in English Language and Literature at the Çanakkale Onsekiz Mart University in Turkey. His major study interests include English Literature, Cultural Studies, and Literary Theory and Criticism. His recent research agenda focuses on Psychoanalytic and Neo-Marxist literary criticism and 20th Century British literature.

Abstract

In his genre-defining work *The Strange Case of Dr. Jekyll and Mr. Hyde*, Robert Louis Stevenson dives into the uncharted territories of psychology and investigates the duality of the human nature. Stevenson's attempt to showcase the two sides of the soul was one of the pioneers for the following works of literature which reflect the duality of the human nature with split personalities. This approach was also influential because of the psychological nature of the matter, and Stevenson tackled with this sensitive subject of duality even before some of the famous scholars of psychoanalysis. The main purpose of this paper is investigating these psychological aspects of *Dr. Jekyll and Mr. Hyde* in the light of Carl Gustav Jung's theories on "collective unconscious" and "archetypes", alongside with producing a general overview of the concept of the unconscious in the novella in the psychoanalytical and philosophical framework. I argue that the novella has some explicit traits which the clear manifestations of the Jungian archetypes are, and especially Dr. Jekyll and his alter ego Mr. Hyde are rather rich in these archetypical features. Aside from the apparent manifestations of two of the four major archetypes: "the persona" and "the shadow"; Jekyll (and Hyde) bears various distinct patterns of "Magician archetype" which is one of the twelve main "character archetypes".

Keywords: Archetypes, Collective Unconscious, Persona, Shadow, Duality

Full Text

In his genre-defining work *The Strange Case of Dr. Jekyll and Mr. Hyde*, Robert Louis Stevenson dives into the uncharted territories of psychology and investigates the duality of the human nature. Stevenson's attempt to showcase the two sides of the soul was one of the pioneers for the following works of literature and art in general which reflect the duality of the human nature with split personalities. This approach was also influential because of the psychological nature of the matter, and Stevenson tackled with this sensitive subject of duality even before some of the famous scholars of psychoanalysis. The main purpose of this paper is investigating these psychological aspects of *Dr. Jekyll and Mr. Hyde* in the light of Carl Gustav Jung's theories on "collective unconscious" and "archetypes", alongside with producing a general overview of the concept of the unconscious in the novella in the psychoanalytical and philosophical framework. I argue that the novella has some explicit traits which are the clear manifestations of the Jungian archetypes, and especially Dr. Jekyll and his alter ego Mr. Hyde are rather rich in these archetypical features. Aside from the apparent manifestations of two of the four major archetypes: "the persona" and "the shadow"; Jekyll (and Hyde) bears various distinct patterns of "Magician archetype" which is one of the twelve main "character archetypes". The number of academic studies that investigates the *Dr. Jekyll and Mr. Hyde* with psychoanalytic literary theory is limited. Furthermore, most of those studies analyze the novella with the theories of Sigmund Freud. Hence, there is

almost no academic study that combines the theories of Carl Gustav Jung and this trailblazing work of Robert Louis Stevenson. Thus, this paper will contribute to the psychoanalytic studies of *Dr. Jekyll and Mr. Hyde* with the inclusion of the Jungian archetypical literary theory.

In his seminal book *Archetypes of the Collective Unconscious* Jung (1980) dives into the subject with the former definitions of the term "collective unconscious" and he continues with his own interpretation of the concept. He says that the concept of the unconscious was restricted to the limited area of "repressed and forgotten contents". He goes on by saying that Freud's approach to the concept is an effort to take to concept to "acting subject" in theory, but still, its main function was no different than the general perception that limits its existence to a "gathering place for forgotten and repressed contents". Jung states that a roughly "superficial layer of the unconscious" is definitely related to individualism and he names this layer as "personal unconscious". However, Jung claims that personal unconscious which emerges from personal experience actually "rests upon a deeper level which does not derive from personal experience and is not a personal acquisition but is inborn". He names this basis as "collective unconscious" and adds that he uses the term "collective" because he believes that this deeper level of "the unconscious is not individual but universal; in contrast to personal psyche, it has contents and modes of behavior that are more or less the same everywhere and in all individuals". To put it differently, according to Jung, this deeper and more complex layer of the unconscious is identical in all people and in a sense, it is similar to an instinct which is present in all humankind collectively. Jung proceeds to explain the differences between personal unconscious and collective unconscious and claims that "the contents of the personal unconscious are chiefly the feeling-toned complexes" and they are related to "personal and private side of psychic life". The collective unconscious, on the other hand, is represented by "archetypes" (Jung, 1980).

Jung describes the origins of the archetypes by giving examples from classical contexts and states that the main concerns of the collective unconscious are "archaic or primordial" type of contents which consists of "universal images that have existed since the remotest times". He touches upon the reflections of archetypes in myths and fairytales, and explains that in these cases, archetypes which are originally the manifestations of the unconscious, transform into altered and perceivable conscious contents that take its cues from the variety of the individual consciousness. Then Jung elucidates the psychological aspects of the claims that "myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now". He adds to this notion with more detailed explanations about the psyche of the primitive man: "Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need – or rather, his conscious psyche has an irresistible urge – to assimilate all outer sense experiences to inner psychic events". After this, Jung questions why men have never thought about investigating the psychological aspects of the myths in their attempts to explain its contents, and he says that the lack of psychic exploration about myths and fairytales is the result of them being the product of an unconscious process. To put it another way, the manifestations of the collective unconscious, archetypes, are bound to be seen in stories and legends of the primitive men because they all come from the same inborn perceptions of the different traits of life (Jung, 1980).

In Jungian archetypes, there are four major archetypes and those are: the self, the persona, the shadow and the anima/animus. Besides those four major archetype, twelve character archetypes are widely known in the psychological and literary contexts as well. The self is one of the major and fundamental archetypes and it "signifies the consolidation of consciousness and unconsciousness in a person, and representing the psyche as a whole" (Henderson, 1988, p. 120). The persona is another primary archetype and it represents "a kind of mask, designed to on the one hand to make a definite impression upon others, and on the other to conceal the true nature of the individual" (Jung, 1980, p. 190). In Jungian terminology, the shadow archetype is an important part of the psyche and aside from its personal side, it "has always been in with mankind from the very beginning as a representation of sexual urges and bestial instincts of the individuals", and this historical evolution caused it to transform into a subject of collective unconscious as well (Bjarnason, 2016). Jung (1980) also states in *Archetypes and Collective Unconscious* that he considers the shadow archetype as a trait that originates from humanity's animalistic and primitive past (p. 153). Besides these three, the last major archetype the

anima/animus represents the feminine side in a male and masculine side in a female respectively, but this archetype will not be present in this study. These four main archetypes are important in evaluating the collective unconscious in a literary work, and each of them is complementary to one another in most of the cases.

Stevenson wrote *Dr. Jekyll and Mr. Hyde* in the Victorian period which is known for its conservative and restrictive social structure. It was a conscious society and people were not open to the new ideas or differences in lifestyle. Because of the attached importance to morality, people were extremely mindful of the traditional concept of goodness and badness, and these codes of ethics were the linchpin of the Victorian society. Within this kind of conservative environment, people have to put on a mask in order to be perceived as a proper and honorable individual. In her study, D'amato questions Stevenson's own experiences about this demeanor of social role-playing: "Stevenson studied engineering briefly and then law, pursuing neither profession, much to the dismay of his father, well-known builder of lighthouses. Had Stevenson been posing as a college student knowing that his fervent desire was to publish his writings?" (2005, p. 98). The action of posing which D'amato refers in her paper corresponds with "the persona" archetype in Jung's theory. People have to use their persona in fronts others, either for the sake of earning respect or for the sake of concealing their genuine and flawed natures. The main character of the Stevenson's novella shows great resemblance to his creator in this respect. Dr. Henry Jekyll lives in the same conservative Victorian society, and Jekyll himself is aware of the social restrictions and how they canalized him to create a persona in order to be successful in obtaining his goals:

> I was born in the year 18— to a large fortune, endowed besides with excellent parts, inclined by nature to industry, fond of the respect of the wise and good among my fellowmen, and thus, as might have been supposed, with every guarantee of an honorable and distinguished future. And indeed the worst of my faults was a certain impatient gaiety of disposition, such as has made the happiness of many, but such as I found it hard to reconcile with my imperious desire to carry my head high, and wear a more than commonly grave countenance before the public. Hence it came about that I concealed my pleasures; and that when I reached years of reflection, and began to look round me and take stock of my progress and position in the world, I stood already committed to a profound duplicity of life. Many a man would have even blazoned such irregularities as I was guilty of; but from the high views that I had set before me, I regarded and hid them with an almost morbid sense of shame. (D'amato, 2005, p. 103)

Jekyll successfully detects the influence of the persona archetype in him. He also suggests that he had to put on a mask because society and his own ethical values would not welcome his hidden desires. He adds to this notion by saying "I, for my part, from the nature of my life, advanced infallibly in one direction and in one direction only. It was on the moral side…" (D'amato, 2005, p. 104). These words reflect that he created his own persona for the sake of preserving his desired public image.

Jekyll has a vague estimation about the other side of his psyche, and his curiosity leads him to do a scientific experiment about the subject of duality. This action pattern that consists of going after the unknown and trying to reach beyond the shallow conception of truth completely correlates with the characteristics of the "magician archetype". General traits of the magician archetype are explained with these words:

> The Magician archetype searches out the fundamental laws of science and/or metaphysics to understand how to transform situations, influence people, and make visions into realities. If the Magician can overcome the temptation to use power manipulatively, it galvanizes energies for good. The Magician's quest is not to 'do magic' but to transform or change something or someone in some way. The Magician has significant power and as such may be feared. They may also fear themselves and their potential to do harm. Perhaps their ultimate goal is to transform themselves, achieving a higher plane of existence. (Jonas, 2012, pp 22-35)

Jekyll's personality and his course of actions in the plot of the novella are in complete harmony with this definition of the magician archetype. Jekyll is a Doctor, a Scientist in a broader spectrum, and he is indeed interested in comprehending the fundamental laws of the science and going even further. Consequently, he is certainly involved with the transformation concept as his main function in the novella related to this

transformation process. The vision he wishes to turn into reality is splitting the different sides of dual consciousness that dwell inside human beings, and this idea itself suits with another characteristic feature of the magician archetype that we can see in Carol S. Pearson's *The Hero Within*: "Magicians move beyond dualistic, static notions of good and bad to seeing life as a process. The part of ourselves that we have repressed and not allowed to flourish and grow is stunted and manifests itself as negativity or even evil" (Pearson, 2010, p. 121). The simplistic-dualistic notion that Pearson refers in his book implies the stereotypical perspectives that classify people or phenomena as pure good and pure evil. In the novella, Jekyll transcends this illogical notion and searches for the point beyond good and evil.

In his experiments for revealing the duality of the mankind as "the magician", Jekyll's initial aspirations are entirely pure, however; when he faces with temptations of the evil powers, he cannot restrain himself and transforms into more of a "dark sorcerer". In the event that the magicians cannot overcome those temptations, they tend to manipulate to power and have no qualms about hurting others as we see in Jekyll's case. In his letter of confession, we see that his intentions were pure at first:

> I had learned to dwell with pleasure, as a beloved daydream, on the thought of the separation of these elements. If each, I told myself, could be housed in separate identities, life would be relieved of all that was unbearable; the unjust might go his way, delivered from the aspirations and remorse of his more upright twin; and the just could walk steadfastly and securely on his upward path, doing the good things in which he found his pleasure, and no longer exposed to disgrace and penitence by the hands of this extraneous evil. (Stevenson, 2003, p. 105)

Although he sometimes falls within the category of the dark sorcerer archetype in the time period of the novella, Jekyll's virtuous intentions do not disappear completely. His conscious and moralistic side constantly fights with his unconscious and evil side. Therefore, we cannot classify him only as the dark sorcerer. The dark sorcerer is nothing but the shadow side of the magician archetype. Thus, it can be said that he is only in the boundaries of the dark sorcerer character archetype when he gives up the control to his shadow side. In other words, we should not call the Henry Jekyll as the dark sorcerer in this novella since that title belongs to Edward Hyde.

Hyde is the manifestation of the suppressed instincts of Henry Jekyll. If we put it differently with the Jungian terminology, he is the most evident example of the shadow archetype in the novella. As it is elucidated earlier, the shadow archetype is the uncivilized and bestial side of the human psyche which is oppressed in most of the cases. As opposed to the conscious and logical side of a person, the shadow does not have any control mechanism and its only purpose is satisfying its animal instincts. Similarly, the shadow self of the Jekyll has no limitation over his actions and concentrates on living solely with relying on his self-satisfactory instincts. Hyde is a being that has no conscience, therefore the constraints of the morality do not have any authority in his reasoning. The thought process and instinctual inclinations of Hyde are interpreted by Jekyll in his letter with these words: "The pleasures which I made haste to seek in my disguise were, as I have said, undignified; I would scarce use a harder term. But in the hands of Edward Hyde, they soon began to turn toward the monstrous" (Stevenson, 2003, p. 110). The primitive and selfish tendencies of the shadow (Hyde), display itself when it gets a chance to break the shackles of the repression. The shadow archetype's traits also correspond with Freud's theory on the life and death instincts as they both refer to the monstrous side that is contained in every human beings' psyche. Moreover, in the flow of the story, we learn that when the shadow's dominance over the psyche increases, it leads to a decrease in the conscious and conscience: "The power of Hyde seemed to have grown with the sickliness of Jekyll" (Stevenson, 2003, p. 122). As a result of this development of power shifting between the two sides, Dr. Jekyll loses his control over his body, and cannot continue to satisfy his "undignified" pleasures by constantly changing between his old and new personas.

Henry Jekyll restraints his desires and represents himself as an admirable gentleman by putting a mask of the Dr. Jekyll that grants him certain kind of respect and possibilities in the society alongside with his own conscience. Consequently, when he acquires a new mask through his scientific experiments that changes his psychical appearance, he feels excited at the prospect of using this new persona of Edward Hyde to satisfy his

urges: "I had but to drink the cup, to doff at once the body of the noted professor, and to assume, like a thick cloak, that of Edward Hyde. I smiled at the notion; it seemed to me at the time to be humorous… (Stevenson, 2003, p. 109). The persona archetype of the collective unconscious manifest itself, this time in the mode of the secret identity. Jekyll knows what he could attain with the cautious utilization of this new persona of Hyde and his initial innocent excitement about the whole concept shifting between two personas changes in short time:

> I was the first that could plod in the public eye with a load of genial respectability, and in a moment, like a schoolboy, strip off these lendings and spring headlong into the sea of liberty. But for me, in my impenetrable mantle, the safety was complete. Think of it—I did not even exist! Let me but escape into my laboratory door, give me but a second or two to mix and swallow the draught that I had always standing ready; and whatever he had done, Edward Hyde would pass away like the stain of breath upon a mirror; and there in his stead, quietly at home, trimming the midnight lamp in his study, a man who could afford to laugh at suspicion, would be Henry Jekyll. (Stevenson, 2003, p. 110)

It is seen from this excerpt that Jekyll succeeds in establishing a completely efficient and functional persona to fulfill his immoral and undisclosed desires. His psychical "shadow" Edward Hyde, who is also the representative of his "dark sorcerer" character archetype, evolves into a perfect mask as his new persona. Hence, the dual characterization of the Jekyll and his alter ego Hyde, contains numerous manifestations of the archetypes that we encounter in the fictional products of the "collective unconscious" throughout the history.

In conclusion, considering all the evident indications of the features of archetypes in the novella, it is clear that Dr. Henry Jekyll and his unconscious alter ego Mr. Edward Hyde, share number of different traits of the collective unconscious of the human psyche. Aside from the Jung's point of view, the usage of duality of conscious in the novella correlates with Freud's take on the subject in his approach on psychoanalysis, and it also embodies the philosophical ideas of the Nietzsche in *Beyond Good and Evil* even though Stevenson's novella is released earlier than the works both of these colossal figures of liberal arts. It is seen that because of the conservative structure of Victorian England, Jekyll uses a "persona" that is shaped by the weight of his identity as a doctor, before he creates a new persona with the silhouette of his "shadow" self. He is able to materialize his shadow self in his body – which is obviously a visual metaphor for his evil side – thanks to his "magician" archetype that we see in thousands of different iterations in the myths and fairy tales. On the other hand, the personification of his shadow and newly created persona, Edward Hyde, also embodies the shadow part of the magician archetype which is known as "the dark sorcerer". Altogether, Stevenson's novella contains various different implications of the personal and collective unconscious that could be interpreted in many different ways in psychoanalytic literary readings. Nevertheless, *The Strange Case of Dr. Jekyll and Mr. Hyde*'s coherence with the archetypes of Carl Gustav Jung makes it a perfect literary work for evaluating the instances of the collective unconscious that are related with the pieces of fictional arts.

Works Cited

Bjarnason, E. Ö. (2016). The Hero, The Shadow and The Wise Old Man. *Literature Overview,* 1(1), 1-24.

D'amato, B. (2005). Jekyll and Hyde: A Literary Forerunner to Freud's Discovery of the Unconscious. *Modern Psychoanalysis*, 30(1), 92-106.

Freud, S. (1960). The Ego and the Id (J. Strachey, Trans.). New York: Norton.

Henderson, J. L. (1988). Ancient Myths and Modern Man. In C. G. Jung (Ed.), *Man and His Symbols* pp. 104-158. Anchor Press.

Hustis, H. (2009). Hyding Nietzsche in Robert Louis Stevenson's Gothic of Philosophy. *SEL Studies in English Literature*, 49(4), 993-1007.

Jonas, J. J. (2012). The Twelve Archetypes. *Modern Psychoanalysis,* 19(4), 22-35.

Jung, C. G., Baynes, H. G., & Baynes, C. F. (2014). *Two essays on analytical psychology*. Mansfield Centre, CT: Martino Publishing.

Jung, C. G. (1980). *The archetypes and the collective unconscious*. Princeton, NJ: Princeton University Press.

Pearson, C. (2010). *The hero within: six archetypes we live by*. New York: HarperElixir.

Stevenson, R. L. (2003) *Dr. Jekyll & Mr. Hyde*. New York: Signet Classic.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Identifying "Eros" and "Thanatos" in George Orwell's *1984*

Selçuk Yıldıztaşı

Çanakkale Onsekiz Mart University

syts77@gmail.com

Abstract

In *1984*, George Orwell creates a dystopian future where everybody is under heavy surveillance of the totalitarian regime and the government which is also known as the "party", controls every aspect of their citizen's life. One of the main purposes of the party is stripping people from their emotions and sexual instincts. Consequently, dynamics of the Ingsoc do not allow the members of the party to have sexual relationships unless they are married. Marriage is only approvable if the couple would prove beneficial to the party. On top of that, the marriage system itself is based on the desensitization of the sexual pleasure and affection. For this reason, members of the party can never fully satisfy their sexual urges whether they are married or not. As a result of the restrictions that are imposed on their sexual instincts, party members tend to be more aggressive than normal. Therefore, the aim of this study is identifying the manifestations of Sigmund Freud's theories on life instincts (Eros) and death instincts'(Thanatos) relationship with the suppressed sexuality in the novel. Through an analysis of *1984*, I argue that the suppression of the sexuality re-emerges in the form of aggression as a part of the broken balance between Eros and Thanatos in the psyche of the people.

Keywords: Sigmund Freud, Eros, Thanatos, Sexuality, Suppression

Full Text

In *1984*, George Orwell (1954) creates a dystopian future where everybody is under heavy surveillance of the totalitarian regime and the government which is also known as the "party", controls every aspect of their citizen's life. One of the main purposes of the party is stripping people from their emotions and sexual instincts. Consequently, dynamics of the Ingsoc does not allow the members of the party to have sexual relationships unless they are married. Marriage is only approvable if the couple would prove beneficial to the party. On top of that, the marriage system itself is based on the desensitization of the sexual pleasure and affection. For this reason, members of the party can never fully satisfies their sexual urges whether they are married or not. As a result of the restrictions that are imposed on their sexual instincts, party members tend to be more aggressive than normal. Therefore, the aim of this study is identifying the manifestations of Sigmund Freud's theories on life instincts (Eros) and death instincts' (Thanatos) relationship with the suppressed sexuality in the novel. Through an analysis of *1984*, I argue that the suppression of the sexuality re-emerges in the form of aggression as a part of the broken balance of Eros and Thanatos in the novel. Freud defines Eros and Thanatos as the innate drives which are responsible for our self-preservative and self-destructive natures respectively. While the party tries to efface the emotional layer of the Eros, they aim to fill the instinctual void in the people by canalizing them to the opposite side of their innate drives. However, the inclination towards Thanatos does not mean that the destructive feelings are always directed at the target which the Party has planned. There are exceptions like Winston who direct all of their rage against the Party, and its fanatic followers. That is why; another purpose of this essay is to contribute to the analyses of sexuality in *1984* by using a different perspective with the "Eros" and "Thanatos".

In his paper "The Ego and the ID", Freud advocates the existence of two great group of instincts by expanding his earlier theories. Eros or life instincts, also known as sexual instincts, are not just about the aim of

the sexual act. "They are the mental representative of all the bodily needs whose satisfaction is necessary for survival and for propagation" (Hall, 1952, p. 59). Sexual energy is one of the many derivatives of the Eros. On the other hand, "the ultimate goal of the death instincts, is to return the constancy of inorganic matter" (Hall, 1952, p. 58). In other words, death is the goal of the Thanatos. While Freud himself does not use the term "Thanatos" for the death instincts, followers of Freudian psychoanalysis prefer using the term "Thanatos" as it complements "Eros" in the mythology (Roazen, 1975). While the primary goal of Thanatos is death, its manifestation on the visible actions is not just about self-destruction. According to Freud (1960, p. 22): "Death instincts would seem to express itself - though probably only in part - as an instinct of destruction directed against the external world and other organism". Thus, it can be said that aggression, rage, and destructiveness are among the derivatives of the Thanatos (Hall, 1952). Fundamentally, these two instincts are the opposite of each other, but they are also very close in a broad sense. Freud (1960, p. 22) elucidates the relationship between these two different instincts with the following words:

> For the opposition between the two classes of instincts we may put the polarity of love and hate. There is no difficulty in finding a representative of Eros; but we must be grateful that we can find a representative of the elusive death instinct in the instinct of destruction, to which hate points the way. Now, clinical observation shows not only that love is with unexpected regularity accompanied by hate (ambivalence), and not only that in human relationships hate is frequently a forerunner of love, but also that in a number of circumstances hate changes into love and love into hate.

As it can be seen from the example of love and hate even though Eros and Thanatos are the exact opposites of each other, they also tend to transform with one another. When Eros is repressed or cannot achieve satisfaction, Thanatos takes its place as the dominant force of the ego. It is also possible to implement the idea of transformation to the relationship of sex and aggression as they are the derivatives of Eros and Thanatos respectively. Thus, I will use this idea of transformation as the basis of my claim.

In *1984*, The Party controls every aspect of the society. This control obsession is a key point in the novel, because the most important principle of the Ingsoc is preventing its citizens from thinking or acting independently. The party succeeds in controlling past, present, and supposedly future. Additionally, it also strives to control thoughts and emotions of people completely. Significance of this goal can be clearly seen in these remarks from 'the book': "The two aims of the party are to conquer whole surface of the earth and to extinguish once and for all the possibility of the independent thought" (Orwell, 1954, p. 201). Foundations of the Ingsoc obviously lie on the controlling of the thoughts. The Party cannot permit any kind of divergence among its members. In addition to the thought control, manipulation of the instincts is another vital factor for party's success as O'Brien suggests:

> The old civilizations claimed that they were founded on love or justice. Ours is founded upon hatred. In our world there will be no emotions except fear, rage, triumph and self-abasement. Everything else we shall destroy – everything. Already we are breaking down the habits of thought which have survived from before the Revolution. We have cut the links between child and parent, and between man and man, and between man and woman. No one dares trust a wife or a child or a friend any longer. Children will be taken from their mothers at birth, as one takes eggs from a hen. The sex instinct will be eradicated. Procreation will be an annual formality like the renewal of a ration card. (Orwell, 1954, pp. 279 - 280)

It can be elucidated from these words that the Party tries extinguish the Eros, and strengthen the Thanatos. All the doctrines of Ingsoc are based on this mentality. Life instincts are mostly about satisfaction of the bodily needs. Thus, human beings would always strive for fulfilling their instinctual thirst for obtaining the necessary satisfaction. One of the most prominent derivative of the Eros is sex drive (Hall, 1952). This sexual instinct can only be satisfied with sexual intercourse. Sexual intercourse, on the other hand, usually generates emotional intimacy which is absolutely unacceptable for The Party. Establishing an emotional bond with another party member is a serious crime, because it means "the theft of an affection which only Big Brother should receive" (Tirohl, 2000, p. 56). Another reason for The Party's aim of eradicating the sex instinct is preventing the

people's satisfaction. Satisfaction of the sex instinct mostly results with relaxation, and this is something party cannot allow to happen as Julia herself states: "When you make love you're using up energy; and afterwards you fell happy and don't give a damn for anything. They can't bear you to feel like that. They want you to be bursting with energy all the time. All this marching up and down and cheering and waving flags is simply sex gone sour" (Orwell, 1954, p. 139). Tirohl elucidates this thought process in his argument with these words: "The Party, it seems reappropriates sexual energy for its own needs. As desire, or urge, would diminish after sexual intercourse the Party attempts to sustain in its members a state that permanently anticipates pleasure and then channels that energy for its own purposes" (Tirohl, 2000). The Party prevents the satisfaction of the Eros by sustaining the people in a constant instinctual hunger, but at the same time uses this unfilled longing to trigger their Thanatos which results in observable negative feelings the Party yearns for.

Members of the Party are stripped from almost all of their life instincts. In normal standards, it would not be expected from people to bear this type of unsatisfactory life. However, the Party is able to manipulate the negative feelings that come from Thanatos as a result of the suppression of originally dominant Eros. In the followings of the above-mentioned section, *the book* also clarifies this manipulation process:

> The discontents produced by his bare, unsatisfying life are deliberately turned outwards and dissipated by such devices as the Two Minutes Hate, and the speculations which might possibly induce a skeptical or rebellious attitude are killed in advance by his early – acquired inner discipline. (Orwell, 1954, p. 220)

The Party's strategy for manipulation of the instincts complies with Freud's theory on instincts as it can be seen from this explanation. The authorized people of the inner party are aware of the consequences of the suppression of the Eros. Therefore, they rely on the transformation principle as a crucial part of their manipulation process. Canalizing Eros to Thanatos is not a simple task. As Horan argues, "[m]isdirected sex is the energy on which propaganda and production depend" in the regime of Oceania (Horan, 2007, p. 115). Therefore, the Party uses variety of means to achieve the desirable transformation in instincts of the party members. The foundation of the channeling concept lies in the personification of the instincts. Emotions are more easily focused on individuals. Therefore, Big Brother the personification of the Party is the one and only object to receive the libidinal investment of the Party members. Since the manifestation of the Eros, Big Brother, is an enormous figure of love, fear, and reverence who has a God-like status in the eyes of the Party members; the representative of the Thanatos should be his counterpart – Devil – who embodies the all the malice and infidelity. This manifestation of the Thanatos is Emmanuel Goldstein. He is the bearer of all the hatred and grudge of the masses that adores the Big Brother. Goldstein is the linchpin of every concept that has been established for directing the suppressed sexuality to rage. The significance of the Goldstein can be seen in the following words:

> Goldstein was the renegade and backslider who once, long ago (how long ago, nobody quite remembered), had been one of the leading figure of the Party, almost on a level with Big Brother himself, and then had engaged in counter – revolution activities, had been condemned to death had mysteriously escaped and disappeared. The programmes of the Two Minute Hate varied from day to day, but there was none in which Goldstein was not the principal figure. He was the primal traitor, the earliest defiler of the Party's purity. All subsequent crimes against the Party, all treacheries, acts of sabotage, heresies, deviations, sprang directly out of his teachings. (Orwell, 1954, pp. 13-14).

These statements show the value of the Goldstein as the manifestation of the hatred, a derivative of the Thanatos. Goldstein is purposefully demonstrated as an equal of Big Brother by the Party with the intention of making him a symbol which instills fear. Two Minutes Hate and Hate Week are both important events for the canalizing suppressed instincts, and they both revolve around Goldstein as well. Especially, Two Minutes Hate almost always associated with him. This is a daily event that creates an outlet for the repressed instincts like sexual frustration. As suggested earlier, Goldstein is the main figure which has designed for instilling fear, and as a result of this deliberate conditioning "the sight or even the thought of Goldstein produced fear and anger automatically" (Orwell, 1954, p. 15). The outpouring of emotion in the Two Minutes Hate is one of the important supportive indicators of my claim about the re-emergence of the suppressed sexuality. "In its second

minute the Hate rose to a frenzy. People were leaping up and down in their places and shouting at the tops of their voices in an effort to drown the maddening bleating voice that came from the screen" (Orwell, 1954, p. 16). These actions are apparent influences of the derivatives of Thanatos which becomes more active for filling the unsatisfied instinctual void.

In the particular case of Winston, the transformation between the two innate instinct groups is considerably evident. Winston's inclination of Thanatos comes from his suppressed sexual desires. As William Hunt suggests, "Winston's entire sexual career is saturated with loathing, frustration, and rage" (Hunt, 2013, p. 559). When he writes about his sexual affair with a prostitute, he gets extremely angry just by remembering the unpleasantness of the experience. His psychological state in that moment illustrates his frustration:

> For the moment it was too difficult to go on. He shut his eyes and pressed his fingers against them, trying to squeeze out the vision that kept recurring. He had an almost overwhelming temptation to shout a string of filthy words at the top of his voice. Or to bang his head against the wall, to kick over the table and hurl the inkpot through the window – to do any violent or noisy or painful thing that might black out the memory that was tormenting him. (Orwell, 1954, p. 66 – 67)

As it can be observed, just remembering the occasion triggers his rage, a derivative of the Thanatos. Alongside with the recollection of the prostitute, he also thinks about his wife, Katherine. The time Winston spends with the Katherine provokes his hate for the Party significantly. During those times, Winston has realized that he can never satisfy his sexual instincts as long as the Party's domination continues. His thoughts about Katherine are significant for indicating his sexual frustration:

> As soon as he touched her she seemed to wince and stiffen. To embrace her was like embracing a jointed wooden image. And what was strange was that even when she was clasping him against her he had the feeling that she was simultaneously pushing him away with all her strength. The rigidity of her muscles managed to convey that impression. She would lie there with shut eyes, neither resisting nor co-operating, but *submitting*. It was extra ordinarily embarrassing, and, after a while, horrible. (Orwell, 1954, p. 70)

His unpleasant sexual experiences with Katherine have a big impact on his frustration. Katherine's approach to the sexual intercourse perfectly corresponds to the Party's doctrines. According to Winston, she is the personification of an ideal Ingsoc citizen. She always thinks about the benefits of the Party, and she would accept anything that Party suggests without a question. She considers sex as a means for serving the Party, and she actually describes it as "Our duty for the Party". Winston's experiences with Katherine causes him to develop negative opinion about women in general. Consequently, he thinks that every woman is the same as Katherine: "The women of the Party, were all alike. Chastity was as deeply ingrained in them as Party loyalty" (Orwell, 1954, p. 71). However, his prejudiced thought towards all women does not decrease his lust for them. On the contrary, his longing for sexuality increases constantly. The best example for this contrast is the phases of his relationship with Julia.

Winston's rapidly changing feelings towards Julia is the most evident indication of the transformation between Eros and Thanatos in *1984*. In the first chapters of the novel, Winston does not like Julia at all. He thinks that her head is filled with the slogans of the Party like any other woman: "Winston had disliked her from the first moments of seeing her. He knew the reason. It was because of the atmosphere of hockey fields and cold bathes and community hikes and general clean – mindedness which she managed to carry around with her" (Orwell, 1954, p. 12). Aside from her presumed commitment to the Party, Winston cautious about her sex appeal as well. While he dislikes her, he also unconsciously lusts for her as it can be understood from his dream about her. It is possible to suggest that Winston's Eros and Thanatos coincide with each other at this stage. In the following chapters, Winston plans to kill Julia because he thinks she will denounce him. He abandons the idea just because he sees the chance of success is too low. Later in the novel, when finds out that Julia actually loves him, the nature of his feelings for her completely changes. I claim that this transformation between Thanatos and Eros occurs because, at that point of time, Winston starts seeing Julia as his love object that could satisfy his libidinal instincts. Therefore, there is no reason for his Thanatos to be active anymore. It suggested in the

narration that Winston is aware of this quick change of heart as well: "Only five nights ago he had contemplated smashing her skull in with a cobblestone; but that was of no importance. He thought of her naked, youthful body, as he had seen it in his dream" (Orwell, 1954, p. 115). Moments after he stops seeing her a deadly enemy, Winston immediately focuses on the sex appeal of Julia. Even before he actually attains her, he is afraid of the possibility of losing her body. Thanatos' influence on the Winston starts to decrease at this point in the novel. Consequently, his inclination towards Eros grows stronger with the prospect of satisfying his repressed life instincts as it is implied in the followings: "At the sight of the words I love you the desire to stay alive had welled up in him, and the taking of minor risks suddenly seemed stupid" (Orwell, 1954, p. 115). As it can be elucidated from this statement, Thanatos' main goal of self – destruction idea becomes less influential for the Winston. Over the course of his relationship with Julia, the results of transformation become a lot more distinct: "He had grown fatter, his varicose ulcer had subsided, leaving only a brown stain on the skin above his ankle, his fits of coughing in the early morning had stopped. The process of life had ceased to be intolerable, he had no any impulse to make faces at the telescreen or shout curses at the top of his voice" (Orwell, 1954, p. 157). Winston loses the reason for being aggressive because he can finally satisfy his sexual impulse on a regular basis. Consequently, this proves the close link between the suppressed sexuality and rage in the *1984*.

To sum up, following Freud's theory on instincts, we see that the aggression of the characters in *1984* as a result of the broken balance of Eros (Life instincts) and Thanatos (Death instincts). The Party canalizes the accumulated instinctual energy that arises from suppressed Eros to the fictionally created archenemy Goldstein, and his followers through the conscientiously designed events like Two Minutes Hate and Hate Week. Winston's suppressed sexuality causes him to develop aggressive demeanor against the Party instead of Goldstein because he is aware of the fact that the principles of Ingsoc are the main reason for his frustration. When he finally satisfy his sexual hunger with Julia, his aggressive tendencies decreases considerably as a part of the transformation process between his Eros and Thanatos. Finally, in the light of all the supportive evidence in this paper; it is possible to claim that Freud's theories on instincts which suggest Eros and Thanatos as the major deciding factors in our behaviors, perfectly elucidate the relationship between suppressed sexuality and rage in *1984*.

Works Cited

Dikiciler, M. (2017). *Suppression of Sexuality and Gender in Dystopias: George Orwell's Nineteen Eighty-Four, Anthony Burgess's The Wanting Seed and Iain Bank's The Wasp Factory*. MA Thesis, Hacettepe University.

Dilworth, T. (2013). Erotic Dream to Nightmare: Ominous Problems and Subliminal Suggestion in Orwell's Nineteen Eighty-Four. *Papers on Language & Literature*, 3, 296.

Freud, S. (1960). The Ego and the Id (J. Strachey, Trans.). New York: Norton.

Hall, C. S. (1952). *A Primer of Freudian Psychology*. New York: Penguin.

Horan, T. (2007). Revolutions from the Waist Downwards: Desire as Rebellion in Yevgeny Zamyatin's We, George Orwell's 1984, and Aldous Huxley's Brave New World. *Extrapolation*, 48(2), 314-39.

Hunt, W. (2013). Orwell's Commedia: The Ironic Theology of Nineteen Eighty-Four. *Modern Philology*, 110(4), 536–563.

Roazen, P. (1975). *Freud and His Followers*. New York: Knopf.

Orwell, G. (1954). *1984*. London: Penguin.

Tirohl, B. (2000). We are the dead… you are the dead'. An examination of sexuality as a weapon of revolt in Orwell's Nineteen Eighty-Four. *Journal of Gender Studies*, 9(1), 55-61.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Autobiographical Elements in Behn's *Oroonoko,* Shelley's *Frankenstein* and Woolf's *Orlando*

Sinem Çapar
Ege University
sinem929292@gmail.com

Bio

Sinem Çapar is a research assistant at Ege University, English Language and Literature department. She is a PhD student at the same department. She defended her M. A. thesis entitled "Metaphors of Disease and Desire in the Works of Olive Schreiner and Halide Edib Adıvar" in September 2017. She is at the same time an undergraduate student in the department of Philosophy at Anadolu University.

Abstract

In order to understand and analyze the Western literary canon, one needs to comprehend the importance of the life writing as a genre and as a concept. Life writing developed within different aspects of literary methods and ideas. But in the contemporary literary understanding, biography is classified as a diverse genre that is combined with various elements in it. In this article, it is my intention to analyze the autobiographical elements in Aphra Behn's *Oroonoko* (1688), Mary Shelley's *Frankenstein; or, The Modern Prometheus* (1818) and Virginia Woolf's *Orlando* (1928) while considering the sociocultural backgrounds of each period in Britain and their writers as a woman and their contributions to the British literary canon. these three significant women writers have become pioneers throughout three centuries in the British literary canon. They used autobiographical elements in their works: Behn's *Oroonoko,* Shelley's *Frankenstein* and Woolf's *Orlando* while struggling to survive in a patriarchal society and they tried to raise their own unique voices as authors. Aphra Behn becomes the first professional woman writer, Mary Shelley is considered to be the foremother of science fiction and gothic genre, finally pioneer feminist writer Virginia Woolf created a fictional, gender-bending biography that paid tribute to the British literary canon beginning with Renaissance till the twentieth century. All in all, they still have effect on us for being courageous as a woman and using our intellect in order to become successful in a patriarchal society of the twenty-first century.

Keywords: women writers, British literary canon, autobiography

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Academic Writing Experiences: A Case Study on Students' Self-perceptions, Challenges, and Coping Strategies

Şakire Erbay Çetinkaya
Karadeniz Technical University
sakireerbay@ktu.edu.tr

Abstract

Competence and fluency in academic writing are key skills in higher education. However, writing in a language other than a mother tongue poses serious challenges for Turkish English learners. The relevant literature has documented various studies focusing on issues such as writing anxiety, student approaches to writing, feedback preferences, writing assessment and evaluation, to list but a few. Yet, the picture is far from complete without case studies from diverse education contexts investigating the issue from a holistic perspective with diverse parameters, for such studies are vital to show how language learners behave and thus how their instructors should act to solve possible related problems. Responding to the scholarly calls to conduct further studies on academic writing practices of undergraduate students in Turkey, this study aimed at investigating writing experiences to dig deep into self-perceptions, challenges, and coping strategies. A total population of convenience sample of 46 preparatory students (F=32; M=14) at the Department of English Language and Literature at a northeastern public university in Turkey participated in the study. The data were gathered with a self-devised questionnaire covering three open-ended items aimed at exploring their perspectives, problems, and way-outs. The findings gathered via qualitative content analysis show an array of challenges resulting from earlier language learning experiences, academic writing requirements, their mother tongue, personal parameters, to list but a few. They were found to employ various strategies to solve their problems and survive in the academia. The study concludes with implications for instructors to help their writing instruction process.

Keywords: writing, academic writing, challenges, English, tertiary education

Full Text

Introduction

Writing should be understood as a process that requires generating ideas, organizing them, and communicating them to an audience (Yangın-Ekşi, 2012). It is an important foreign language skill for three reasons: language form and vocabulary are practised and improved; learners take risks as they use language to produce new ideas, and learners become actively engaged with the new language (Raimes, 1983, as cited in Coşkun, 2016, p. 3). Yet, writing is one of the most challenging language skills in that it requires both linguistic and cognitive skills, necessitates the use of appropriate academic register and rhetorical structure, and these may pose problems for students as those in English could be different than those in their mother tongue and they may not have the required practice in pre-tertiary education (Hyland, 2013). Academic writing competence and fluency are vital in for students enrolled at English-medium undergraduate programmes as the quality of their written products is vital to determine their academic achievements (Altınmakas & Bayyurt, 2019; Hyland, 2013). Therefore, academic writing is an important skill to be improved. The related literature has documented that undergraduate students in Turkey struggle with writing-related challenges, for "they try to accommodate their existing writing knowledge to the requirements of the new discipline-specific writing and learning situation of tertiary level education" (Altinmakas & Bayyurt, 2019, p. 88).

The importance of writing has made the related literature gain momentum in that various writing-related issues have been addressed. There have been numerous studies on academic writing challenges and experiences at graduate level (see, for instance, Bawa & Watson, 2017), writing anxiety (Ekmekçi, 2018; Miri & Joia, 2018), feedback preferences (see, for example Han & Hyland, 2015), engagement with teacher written feedback (Zheng

& Yu, 2018) writing assessment (Coşkun, 2016), comparison of peer review and teacher feedback (Yangın-Ekşi, 2012), comparison of type of feedback (Shintani & Ellis, 2013), students' writing experiences (McNamara, Morton, Storch & Thompson, 2018).

The present study was inspired by the recent study of Altınmakas and Bayyurt (2019), who investigated the educational and contextual factors that influence the academic writing practices of 19 undergraduate students enrolled at the Department of English Language and Literature in Istanbul. Educational factors affecting their academic writing practices were found inadequate writing experience in Turkish and restricted and insufficient L2 writing practices before coming to university. Contextual factors, on the other hand, were listed as disciplinary-specific writing requirements such as use of academic register, conceptualisation of academic writing, challenges with text-generating processes, and their attitudes towards different text genres. They also found several problems resulting from student responsibility (not taking responsibility for their own learning, not following the syllabus, not attending courses regularly, not reading the assigned texts before coming to classes, not following the deadlines). They also found some other general problems such as lack of reading habits, low general knowledge, lack of sufficient background knowledge, insufficient English proficiency, no trust in language competence and thus low classroom participation, and the tendency to do tasks only when they are threatened with grades. They also identified problems with academic writing such as lack critical thinking skills, inability to construct well-established arguments, inability to organise their ideas, insufficient contextualisation of ideas, lack of background knowledge, problems with basic language forms, inability to transfer the writing knowledge to other courses, and the tendency to write well only when they are really interested in topics.

However, still, more studies are needed to investigate academic writing practices of Turkish undergraduate students from their own perspectives (Altınmakas & Bayyurt, 2019). Responding to this recent call, the current study aims at investigating writing experiences of preparatory programme students at tertiary level to dig deep into self-perceptions, challenges, and coping strategies. In this way, writing instructors could improve their classroom practices and programme coordinators could revise their programme procedures and outcomes. Besides, the new knowledge produced could add to the existing literature, helping to draw a holistic picture about academic writing in English in Turkey.

Methodology

This study aimed at investigating writing experiences of preparatory programme students to dig deep into self-perceptions, challenges, and coping strategies. The following research questions guided the study:

1. What are prepartory programme students' self-perceptions as a writer in Turkish?
2. What are prepartory programme students' self-perceptions as a writer in English?
3. Do they have any writing challenges?
4. What are their way-outs to cope with their problems in writing in English?

To answer these questions, a qualitative case study was designed for a deeper understanding and description of single cases (Cohen et al. 2007). The setting was the Department of English Language and Literature at a large-size public university in the northeast part of Turkey. 43 preparatory programme students (F=31; M=12) were the participants, chosen via convenience sampling, as the researcher easily accessed the students as she was offering the course and her aim was to have a deeper understanding of the case itself rather than generalise her findings (Cohen et al., 2007; Dörnyei & Taguchi, 2010). The researcher gathered the qualitative data via a self-devised open-ended questionnaire inspired by the study of Altınmakas and Bayyurt (2019). As it was their first year, most of the partiicpants were 19 years old: 18 (n=17), 19 (n=17), 20 (n=3), 21 (n=2), 23 (n=2), and 24 (n=1). They came from diverse cties of Turkey, including Istanbul (n=6); Trabzon (n=4); Ankara (n=3), Kahramanmaraş (n=2); Gaziantep (n=2); Kayseri (n=2); Çorum (n=2); Manisa (n=2); Artvin, Denizli, Tekirdağ, Aydın, Ağrı, Sakarya, İzmir, Aksaray, Eskişehir, Adana, Mersin, Gümüşhane, Muğla,

Rize, Elazığ, Bursa, and Denizli (n=1, respectively). The students were enrolled at Introduction to Academic Writing in English which aims at equipping them with the knowledge of academic conventions and mproving their ability to Express themselves in well-organised pieces of academic writing.

As "the space provided for an open-ended response is a window opportunity for the respondent to shed light on an issue or course" (Cohen et al. 2007, 331), the researcher gathered the data via a qualitative survey, which covers four items: (1) their self-perceptions as a writer in Turkish, (2) their self-perceptions as a writer in English, (3) their writing experiences and writing-related challenges, and (4) their way-outs to cope with their problems in writing in English.

The qualitative data were analysed, conducting a thematic content analysis. The text was read several times and codes were identified and counted. They were grouped under these four categories and the results were interpreted, utilising the existing literature. The researcher informed the participants in the beginning and gave the survey to the voluntary ones. She was careful not to do any physical, psychological, or legal harm to the participants. She ensured full anonymity by not asking name or personal information in the survey.

Findings and Discussion

The findings are presented theme by theme below: self-perception as a Turkish writer, self-perception as an English writer, writing experiences and challenges, and strategies to cope with writing challenges.

Open-ended Questionnaire Findings: Self-perception as a Turkish Writer

While 27 participants described themselves as successful/sufficient in Turkish, 10 self-reported that they were insufficient writers in Turkish. Those who could not evaluate themselves were 7. They listed several challenges in writing Turkish: lack of Turkish writing experience (n=10), inability to find what to write (n=3), difficulty in finding a focus in writing (n=2), difficulty in understanding parts of an essay (n=1), need for attention getting topics (n=1), problems while starting writing(n=1), difficult/complex words to spell (n=1), suffixes resulting in problems in sentence formation (n=1), punctuation problems (n=1), difficulty in linking sentences (n=1), difficulty in expressing oneself (n=1), not reading much (n=1), and not finding supporting sentences (n=1). Due to the importance of university entrance examination L1 writing training is neglected in high school and reading is emphasised over writing in secondary education (Altinmakas & Bayyurt, 2019; Kobayashi & Rinner, 2002). This, in turn, brings about difficulties in writing in first language. One participant expressed that she could not evaluate her writing performance in Turkish due to lack of practice:

"I don't think that I write well and I am a god writer. I haven't written much in Turkish. I cannot say that it does not appeal to me because if I have education, I can write well. For the time being I am negative as I have not tried to write in Turkish and it does not appeal to me" (A Female Participant, 18).

However, several found it easier to write in Turkish, and their self-reported reasons for positive self-perception as Turkish writers could be listed as follows: easiness due to mother tongue (n=9), expressing oneslef well (n=6), feeling comfortable while writing (n=5), appreciated/awarded due to their writing Turkish experience (n=5), rich vocabulary knowledge (n=4), enough grammar knowledge (n=3), using metaphors, sayings, phrases well (n=2), original writing (n=2), showing literary abilities (n=2), reading much in Turkish (n=2), preparing for university entrance exam for two years (n=2), using transiitons and conjunctions (n=1), writing well when the topic is attention-getting (n=1), taking grammar courses since primary school (n=1), being careful while writing (n=1), being creative (n=1), writing long sentences (n=1), and long writing experience (n=1).

Open-ended Questionnaire Findings: Self-perception as a English Writer

While 12 described themselves as sufficient writer in English, 18 found themselves as insufficient writers in Englis. 13 could not describe their L2 writng ability. the ones who self-reported satisfaction with their identity as English writers listed some reasons: gradual development (n=8), writing well on familiar topics (n=4), enjoying writing (n=3), feeling comfortable (n=2), generating ideas quickly (n=1), knowing grammar well (n=1), and having writing experience (n=1). On the other hand, Reasons for negative perceptions as English

writers could be listed as follows: lack of vocabulary (n=9), making grammar mistakes (n=8), inability to generate ideas (n=6), inability to express themselves easily (n=6), lack of writing experience in English (n=4), keeping off the track (n=3), feeling uncomfortable while writing (n=3), inability to express oneslef clearly (n=3), not being creative (n=2), writing simple sentences (n=2), uninteresting topics (n=1), thinking in Turkish (n=1), spelling mistakes (n=1), fear of making mistakes (n=1), not reading much (n=1), Turkish and English different from each other (n=1), not being in a native speaker country (n=1), and not thinking well in English (n=1). For instance, the following participant touched upon several of these factors:

"I am neither too bad nor good. This sometimes changes from topic to topic. While writing on topics that I have nbarely no idea, I am stucked. Sometimes I create the sentence in my mind, but I cannot put it on the paper. Or I write too many short sentences. And I sometimes cannot write due to lack of vocabulary knowledge" (A Female Participant).

Open-ended Questionnaire Findings: *Writing Challenges*

The participants were also asked to report their writing experiences and the challenges they faced. They listed several difficulties related to writing in English: lack of vocabulary (n=21), making grammar mistakes (n=13), time constraints (n=9), unfamiliar topics (n=7), classroom atmosphere making writing difficult (crowd, noise, lightening) (n=7), difficulty in expressing oneself well (n=6), thinking in Turkish (n=5), feeling uncomfortable while writing (n=4), uncomfortable chairs (n=4), inability to generate ideas (n=4), difficulty in focusing on writing (n=3), not being creative (n=3), uninteresting topics (n=2), punctuation problems (n=2), not knowing how to support arguments (n=1), long break in education life/forgetting things (n=1), focusing much on rules of paragraphs/essays (n=1), keeping off the track (n=1), feeling bored (n=1), fear of making mistake (n=1), Internet perplexing them (n=1), challenging tasks (n=1), early writing classes (n=1), difficulty in adapting to the rules of academic writing (n=1), inability to write on serious topics (n=1), resisting language rules (n=1), being perfectionist (n=1),and laziness (n=1). For instance, the following participant touched upon some of these challenges as follows:

"There are several challenges that I face while doing academic writing. The most serious one is lack of knowledge. I think that this lack of knowledge is not only connected to grammar knowledge but also to lack of content due to not reading much. Another problem is the study environment. We generally write in the classroom and unfortunately I cannot easily pay attention to writing. Environmental sounds make it difficult for me to focus on my writing." (A Male Participant)

Open-ended Questionnaire Findings: *Coping Strategies*

The participants were also asked what they do to cope with their writing challenges. The researcher created a long list of strategies at the end of the content analysis: memorising vocabulary (n=16), reading in Turkish (n=9), studying grammar (n=8), doing extra writing practice (n=6), reading in English (n=5), paying attention to teacher feedback (n=3), asking for the help of lecturers (n=2), planning what to write (n=2), using dictionary (n=2), watching English TV series/sitocms (n=2), using others' ideas (n=1), studying punctuation rules (n=2), checking oneslef constantly (n=2), trying to focus on concrete things not to keep off the track (n=2), taking fresh air (n=2), listening to music (n=2), using translate programmes (n=1), having a break (n=1), creating a comfortable writing environment (n=1), sleeping early (n=1), revising things (n=1), playing application games to learn vocabulary (n=1), creating a schedule for oneslef (n=1), searching for examples on the Internet (n=1), and watching Youtube videos (n=1). The following exerpt exempliefies some of these way-outs:

"Based on the feedback of my lecturer, I tried not to repeat the same mistakes. I use dictionary to be more productive. Lastly, in order to enrich the content, I search for the topic to get information before starting wriitng." (A Male Participant)

Similar to the earlier research, the participants were found anxious about writing in L2 (e.g., Ekmekçi, 2018 whose partiicpants were having moderate or high writing anxiety level). And this most probably resulted

from lack of wriitng practice in secondary education and lack of content knowledge. Although the findings show that the participants encountered a high number of academic writing-related problems, they employed a wide variety of coping strategies, similar to those of Angelova and Riazantseva (1999): writing first in L1 and then translating them into English, planning writing in advance, asking peers, searching answers in published materials, taking feedback into account to adjust their writing, compiling lists of example phrases, searching information for writing, taking advantage of first language/culture, utilising feedback, searching good models, (Angelova & Riazantseva, 1999; Leki, 1995). Similar problems with the study of Altınmakas and Bayyurt (2019) were found: lack of reading habits, low general knowledge, lack of sufficient background knowledge, insufficient English proficiency, no trust in language competence, lack critical thinking skills, inability to construct well-established arguments, problems with basic language forms, and the tendency to write well only when they are really interested in topics. However, different than that study, problems resulting from student responsibility (not taking responsibility for their own learning, not following the syllabus, not attending courses regularly, not reading the assigned texts before coming to classes, not following the deadlines) were also found as striking reasons for having academic writing challenges.

Conclusion

It is impossible not to agree with Altınmakas and Bayyurt (2019), who argue for more meaningful writing tasks in Turkish and English in secondary education. Teachers should choose writing topics that require and stimulate thinking and research. Assessment and evaluation also play a vital role in changing students' attitudes towards writing. Language accuracy and format should not be seen the sole criteria for academic writing improvement. Besides, as Altınmakas and Bayyurt (2019) rightly note, teachers need to focus on what they write, how original their ideas are, and how they organised their ideas.

Learners highly value ongoing, detailed individual feedback, and thus lecturers should provide such feedback to contribute to their writing skill devleoppment (Bawa & Watson, 2017). Sometimes, as Zheng and Yu (2018) rightly note, lecturers should explain their feedback "to reduce confusion and enhance their cognitive engagement" (p. 22). They are suggested to write more on student papers to accompany their written feedback, spend some class time for those who have unclear point about their teacher feedback, or work with small groups who have the same writing problem.

Lecturers also could train their students about how to respond to their written feedback. They should ensure students' correct understanding that teacher feedback is given "with the aim of helping them build awareness of error patterns and skills to self-edit, and eventually avoid these types of errors" (Zheng & Yu, 2018, p. 22). This training is believed to increase student motivation and engage them not only affectively but also behaviourally. Peer review could be utilised as earlier studies show positive results such as increased learner autonomy and the potential to provide deep level comments (Yangın-Ekşi, 2012).

As a last word, it could be suggested that findings from similar case studies could serve well to offer pedagogical implications. Besides, investigating the issue from teacher perspective could help to draw a holistic picture of the issue.

References

Altınmakas, D., & Bayyurt, Y. (2019). An exploratory study on factors influencing undergraduate students' academic writing practices in Turkey. *Journal of English for Academic Purposes,* 37, 88-103.

Angelova, M. & Riazantseva, A. (1999). "If you don't tell me, how can I know?": A case study of four international students learning to write the US way. *Written Communication, 16*(4), 491-525.

Bawa, P., & Watson, S. L. (2017). A Phenomenological Study of Graduate Chinese Students' English Writing Challenges.*The Qualitative Report, 22*(3), 779-796. Retrieved from https://nsuworks.nova.edu/tqr/vol22/iss3/7

Cohen, L., Manion, L., and Morrison, K. (2007). *Research methods in education*. New York, NY: Routledge.

Coşkun, A. (2016). Evaluating the assessment dimension of the writing component of a preparatory English program at a public university: A case study. *International Forum of Teaching and Studies, 12*(2), 3-17.

Dörnyei, Z., and Taguchi, T. (2010). *Questionnaires in second language research: Construction, administration, and processing.* New York, NY: Routledge.

Ekmekçi, E. (2018). Exploring Turkish EFL students' writing anxiety. *The Reading Matrix: An International Online Journal, 18*(1), 158-175.

Eldaba, A. A., & Isbell, J. K. (2018). Writing gravity: International female graduate students' academic writing experiences. *Journal of International Students, 8*(4), 1879–1890.

Han, Y., & Hyland, F. (2015). Exploring learner engagement with written corrective feedback in a Chinese tertiary EFL classroom. *Journal of Second Language Writing*, 30, 31-44.

Hyland, K. (2013). Writing in the university: Education, knowledge and reputation. *Language Teaching, 46*(1), 53-70.

Kobayashi, H., & Rinnert, C. (2002). High school student perceptions of first language literacy instruction: Implications for second language writing. *Journal of Second Language Writing*, 11, 91-116t

Leki, I. (1995). Coping strategies of ESL students in writing tasks across the curriculum. *TESOL Quarterly, 29* (2), 235-260

McNamara, T., Morton, J., Storch, N., & Thompson, C. (2018) Students' accounts of their first-year undergraduate academic writing experience: Implications for the use of the CEFR. *Language Assessment Quarterly, 15* (1), 16-28. doi: 10.1080/15434303.2017.1405420

Miri, M. A., & Joia, J. (2018). Writing Anxiety in an Afghan EFL Setting: Voices From Five Afghan Students. *Journal of Foreign Language Teaching & Learning, 3*(1), 14-29.

Shintani, N., & Ellis, R. (2013). The comparative effect of direct written corrective feedback and metalinguistic explanation on learners' explicit and implicit knowledge of the English indefinite article. *Journal of Second Language Writing 22*, 286–306.

Yangın-Ekşi, G. (2012). Peer review versus teacher feedback in process writing: How effective? *International Journal of Applied Educational Studies, 13*(1),33-48.

Zheng, Y., & Yu, S. (2018). Student engagement with teacher written corrective feedback in EFL writing: A case study of Chinese lower-proficiency students. *Assessing Writing*, 37, 13–24

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Avoiding Plagiarism: Time to Listen to Students

Şakire Erbay Çetinkaya
Karadeniz Technical University
sakireerbay@ktu.edu.tr

Abstract

The increase in the level of plagiarism in the academic community is a well-documented growing concern in that this academic malpractice is prevalent among not only students but also researchers and university professors. Not shutting their eyes to this challenge that can take various forms, scholars have focused on factors behind this unacceptable behaviour, consequences of this complex act, ways to detect and punish it, and prevention measures. Yet, the relevant background is incomplete without further detailed investigations on the elimination of this occurrence. Aiming to cast further light on this academic dishonesty, the current study with a qualitative dimension gave an ear to tertiary-level students to collect possible prevention suggestions at individual and institutional level. The participants in the current study included 63 3rd grade English majors (F=42; M=21) at the Department of English Language and Literature at a large-size northeastern puplic university in Turkey, who took the course of Advanced Research Methodologies and Techniques and thus developed greater awareness of the issue. The data of this case study were obtained through a self-devised questionnaire covering three open-ended items on possible solutions of plagiarism. The results reached via a qualitative content analysis show that the participants suggested several problem elimination way-outs at student, department, and university level. Inspired by these suggestions from student eye, the researcher concludes the study with workable suggestions that can serve well at tertiary level, thereby responding to the scholarly calls to focus on prevention rather than penalties.

Keywords: plagiarism, prevention of plagiarism, English, tertiary level, academic writing

Full Text

Introduction

As one form of cheating, plagiarism has attracted much attention in academia. The concept comes from the Latin word meaning “kidnapper”. Fishman (2009, p. 5) lists the elements of plagiarism when he notes that a plagiarist (1) uses words, ideas, or work products (2) attributable to another identifiable person or source, (3) without attributing the work to the source from which it was obtained, (4) in a situation in which there is a legitimate expectation of original authorship (5) in order to obtain some benefit, credit, or gain which need not be monetary.” However, still the related literature documents that there is no consensus in the understanding of plagiarism as it has been defined in diverse ways, thereby resulting in its complex nature (Fishman, 2009). Rets and Ilya, (2018) sum up the different types of plagiarism in the literature as follows:

Table 1. Types of Plagiarism (Rets & Ilya, 2018, p. 194).

Type	Sub-type	Definition
Word-for-Word copying	Verbatim	Word-for-word copying of large passages without in-line acknowledgement of the source

	Mosaic Plagiarism	Some parts rather than the whole text are copied word-by word
Paraphrase		Unacknowledged borrowing of ideas
	Sham Paraphrasing	Material copied verbatim from text and source acknowledged in-line but represented as paraphrased.
	Inadequate Paraphrasing	The language of the new text, though paraphrased, is still very close to and imitates the original
	Illicit Paraphrasing	Material paraphrased from text without in-line acknowledgement of the source.
Illicit Referencing		One provides incorrect information about the source of a reference
Intentionality	Intentional Plagiarism	One is aware of cheating
	Cryptomnesia	Unconscious plagiarism
	Other Plagiarism	Material copied from another student‘s assignment with the knowledge of the other student
Peer plagiarism	Purloining	Assignment copied from another student‘s assignment without that person‘s knowledge.
	Ghost Writing	Assignment written by third party and represented as own work.
	Recycling	Same assignment submitted more than once for different courses
Internet Plagiarism		Copying from an Internet source since the author can be

		anonymous as opposed to offline sources.

This lack of consensus, in Ret and Ilya's (2018) own words, "might add to more confusion in the understanding of this notion and conclusions concerning pedagogical implications" (p. 195). Therefore, the scholars from the related camp have called for more studies on plagiarism. One of the recent studies belongs to Rets and Ilya (2018), who investigated 32 ELT students' understanding of plagiarism in academic writing with a qualitative case study in Sakarya. Their findings showed that they mostly associated it with stealing and presenting others' ideas as one of your thoughts. They listed several reasons for plagiarising, including lack of writing skills, time constraints, difficulty to generate ideas and use expressions, ignoring the issue, desire to look cool, to get higher grades, lack of intrinsic motivation, to list but a few. They highlighted several suggestions to solve the problem: increasing awareness, teaching how to cite others' ideas, utilising examples, punishing the ones who plagiarise, giving short assignments, helping students have higher self-confidence, emphasising the value of original opinions, and teaching students how to use plagiarism checkers. Although they were found aware of the issue, most could not successfully identified plagiarism in texts.

In another cross-cultural study with Turkish, Germans and Georgians, Kayaoğlu, Erbay-Çetinkaya, Flitner and Saltaş (2016) found that lack of time, busy schedules, weak academic writing skills lead to plagiarism. Yet, as contrary to the previous research the Internet was not found a factor triggering it. The German participants were found highly aware of plagiarism and managed to identify it among the others. The researchers noted that this could result from the fact that plagiarism scandals are frequently shown on the media, and this fear factor may discourage plagiarism. Georgian participants were found to plagiarise more, which might result from Asian learning culture. In this culture, people value memorisation and words of high-profile and important figures. Here, students may unintentiaonally plagiarise to show their respect for and appreciation of authority (Hayes & Introna, 2005).

The existing literature has documented several studies on the motives behind the act of plagiarism: unclear ideas about the definition of plagiarism, i.e., lack of understanding, lack of time, the pressure of assignment-based assessment, little risk of being caught and minor punishment, poor time management skills, peer effect, i.e., justification in doing what everyone else is doing, laziness,i.e., shortcuts for a better grade or to save time, personal attitudes, i.e., not seeing plagiarism as a serious misconduct, the Internet, cultural factors, i.e., Western values tending toward individualism and Eastern toward collectivism (Kayaoğlu et al., 2016; Park, 2003; Rets & Ilya, 2018).

In addition to these awareness, attitudes, and motives studies, there is still more room for research focusing on the solution of this misconduct. Thus, in the current study, the researcher aimed at giving an ear to tertiary-level students to collect possible prevention suggestions at individual, departmental, and institutional level. The research addresses the lacuna, i.e., little research into the possible ways to deter plagiarism. Besides, it meets the originality criteria suggested by Blaxter et al. (2006). In this particular case the researcher is the first one to explore the issue. The study is also original as she self-created her data gathering instrument. The study is also believed to bring improvement in that the study will add to the related literature which needs further studies focusing on solution. Besides, the researcher will offer suggestions for both teachers and departmental administrations to help students to avoid plagiarism.

Methodology

The current study aimed at investigating students' suggestions to deter plagiarism at individual, departmental level, and university level. To this end, a qualitative research design was devised. The researcher designed a qualitative investigation for several reasons. First, a qualitative research design could only help her investigate the participants' perspectives in a detailed way. Second, the sample was small one chosen purposively. Also, the researcher was close to them in data collection procedure as she was offering the course. Lastly, the researcher aimed at reaching detailed and rich information rather than generalise her findings (Snape & Spencer,

2003). A survey was conducted and the data were gathered via a self-devised open-ended questionnaire covering three items. The participants were chosen via convenience sampling, the most common non-probability sampling strategy in second language research (Dörnyei & Taguchi, 2010), and 47 students attending 3rd grade at the department of English Language and Literature of a large-size public university in the northeast part of Turkey (F=30; M=17) volunteered to fill in the questionnaire. While 15 were 21 years old, 25 of them were 22. They came from diverse cities of Turkey, including Trabzon (n=19); Giresun (n=4); Artvin (n=3); Gümüşhane (n=2); Ordu (n=2); Samsun (n=2); Adana (n=2); Kars, Amasya, Sinop, Maraş, Kocaeli, Ankara, Yozgat, Çorum, Erzincan, Alanya, Balıkesir, and Zonguldak (n=1).

The participants, i.e., 3rd graders, were enrolled at Advanced Research Techniques to 3rd graders. One of the objectives of the course was to raise students' awareness of the nature of plagiarism, its consequences, and the ways to avoid it (paraphrasing, quoting, and summarising). The students read the related literature and current texts in the course such as a piece of news on German defence minister who had to resign and was stripped of doctorate by University of Bayreuth as he had plagiarised (Retrieved from https://www.theguardian.com/world/2011/mar/01/german-defence-minister-resigns-plagiarism) and a scholarly journal article entitled as Plagiarism among University Students: Intentional or Accidental? by Bal Krishna Sharma.

Content analysis was conducted to analyse the qualitative data. Codes under the three categories, i.e., suggestions at individual, departmental level, and university levels, were identified, and supported with extracts taken from the questionnaires. The findings were interpreted, utilising the existing literature. Ethical considerations were taken into consideration both during the research and the process of data analysis. Volunteers were asked to fill in the questionnaire, and a full anonymity was ensured by not asking them to write their names on the questionnaires. Besides, research fraud and plagiarism were avoided while analyzing the data and writing the research report.

Findings and Discussion

The participants offered several suggestions to deter plagiarism at individual level: becoming self-aware of the nature, consequences, and ways to avoid plagiarism (n=40), learning how to manage their time effectively (n=16), learning how to be a good and organised reader (taking notes, summarising) (n=11), having self-confidence in one's own abilities (n=7), peers helping each other to avoid plagiarism (n=5), asking for the help of teachers (n=4), knowing what is ethical and unethical (n=4), utilising plagiarism detection softwares (n=3), choosing topics taking into account their own interests (n=3), empathising with those whose ideas are stolen (n=2), doing extra writing practices to improve writing (n=2), not choosing the easy way (n=2), analysing good examples (n=1), knowing their responsibilities (n=1), setting the goal to learn rather than get high grades (n=1), paying much attention to what they write (n=1), thinking creatively (n=1), expanding their vocabulary knowledge (n=1), and searching the reason why they tend to plagiarise first (n=1). For example, one participant self-reported several of these suggestions as follows:

"First of all, we need to learn what plagiarism means. To me, understanding how wrong it is ethically could decrease its rates seriously. Besides, I believe that there are some motives behind it. One is lack of time. Thus, if we can plan our time wisely and move on carefully, we may not need to plagiarise. Another reason is lack of self-confidence. If we motivate us to succeed the task at hand, the problem of plagiarism will be solved." (A Female Participant).

The participants were also asked to provide solutions at departmental/teaching staff level. Various suggestions were identified: informing students about the nature, consequences, and ways to avoid plagiarism (n=25) , punishing the plagiarising ones (n=8), using plagiarism detection programmes (n=7), checking student assignments regularly in the process to see their progress (n=6), spending more time to help students (n=5), giving more time for challenging assignments (n=5), ensuring that they are going to evaluate students' works fairly (n=4), offering a course on solely plagiarism in 1st grade (n=4), giving topics that attract students'

attention (n=3), being aware of other departmental responsibilities/courses (n=3), giving fewer assignments (n=3), lecturers themselves being knowledgeable about plagiarism (n=2), not assigning difficult tasks (n=2), disclosing the plagiarising students on department Facebook page (n=1), not threatening students with grades (n=1), lecturers searching for the reasons why students tend to plagiarise (n=1), explaining task requirements clearly (n=1), organising competitions on avoiding plagiarism and improving writing (n=1), teaching how to read articles starting the 1st grade (n=1), showing how they value what students produce (n=1), teaching how to conduct research (n=1), offering more practical rather than theoretical courses (n=1), and rewarding those who do not plagiarise (n=1). The participants emphasised the role of increasing awareness of plagiarism in the solution of the problem. For instance, the following participant explains the importance of attempts to inform students about the nature, consequences, and ways to avoid plagiarism as follows:

"As I answered in the first question, lecturers first should have presentations on the issue with, if necessary, all lecturers. Students should be shown the severity of the issue. They should be given simple and manageable writing tasks and checked. And if such misconducts happen, some discouraging punishments should be given such as disclosing the student in the classroom, decreasing exam grade (because the ultimate aim is not to steal others' work), and making the student fail, if necessary. Of course, before all, students should be taught the steps of how to conduct research and do assignments in a simple and clear way." (A Male Participant)

Lastly, the participants were asked to offer solutions at university level: punishing those who have plagiarised (n=23), increasing student awareness about the nature, consequences and ways to avoid plagiarism (n=17), designing posters on plagiarism and displaying them in the campus (n=3), warning lecturers about assignment load, timing, and topics (n=3), utilising the existing plagiarism detection programmes (n=3), enabling access to more databases/sources at the library (n=2), setting up a committee to punish plagiarism (n=2), assigning lecturers who are more experienced in identification and handling plagiarism (n=2), warning lecturers whose students plagiarise (n=2), informing students about plagiarism on university website (n=2), integrating courses on plagiarism into the curriculum (n=2), designing an original programme to identify plagiarism (n=1), increasing lecturers' awareness about plagiarism (n=1), offering academic writing courses (n=1), ensuring whether lecturers really check students' works (n=1), and setting up a club on plagiarism that helps students about writing (n=1). For instance, the following participant touched upon the importance of serious punishments given by the university:

"If there are still some going on plagiarising although lecturers have shown everything about plagiarism, I think serious and discouraging punishments should be applied at university level. They should start simple and go on with serious ones such as taking them out of school if malpractice is repeated. It could be the responsibility of the university to make students understand that plagiarism is a serious issue and must be certainly avoided, and unfortunately this could be managed only via such serious punishments." (A Female Participant)

The findings clearly show that there is a strong hatred towards it, in line with the existing literature. They expressed their dislike and disgust (Berlinck, 2011). In another word, the participants had a heightened awareness that plagiarism is illegal (Sharma, 2007). Their suggestion at all three levels also show that lack of understanding is regarded as one of the most serious factor behind it. They believe that when students do not know how to cite or cannot differentiate between common knowledge and reported information as stated by Straw (2002), they tend to plagiarise. Therefore, they suggested awareness increasing activities as one of the most important suggestions to deter plagiarism. Here, it is impossible not to agree with Berlinck (2011), who argues that awareness should start earlier, prep class in this case.

Another striking finding is that the participants emphasised punishment. This may result from the fact that they see the plagiarist as an unworthy individual, and want justice. Besides, limited time was reported as a serious reason (Sharma, 2007), and thus students need to be offered professional help about how to manage their time wisely. Some also touched upon lack of self-confidence in what they can produce in English (Sharma, 2007). Therefore, it is of utmost importance to give them manageable tasks so that they can have the sense of accomplishment when they successfully complete them and get feedback from their teachers.

Conclusion

The aim of the current study was to find out student suggestions to deter plagiarism at individual, staff, and university level. They provided a wide variety of suggestions, some of which are documented in the related literature. It seems that educative measures are vital in discouraging students to plagiarise. They should be taught how to differentiate between common knowledge and information that needs citation. Also, they should be taught how to avoid it, e.g., quoting, paraphrasing, and summarising. Practice on these three techniques is vital as such training could decrease the number of plagiarising cases (Rets & Ilya, 2018). Here, the nature of assignments is vital, too. Assignments that require critical thinking skills and creativity as well as alternative assessment are important. When students have challenging assignments, they tend to plagiarise as they have the pressure to have higher grades. Therefore, teachers should adjust assignment requirements, taking students' language proficiency level into consideration in language departments where the medium of nstruction is English (Rets & Ilya, 2018). What is more, assuring students that teachers are going to read and evaluate their papers is vital in that when they feel that their papers are not valued and checked, they tended to take shortcuts. Besides, as the cross-cultural study of Kayaoğlu et al. (2016) shows, providing real-life plagiarist examples and the consequences of such cases ,both local and interantional, could serve well to discourage students.

Lastly, the present study is not without limitations. The researcher collected qualitative data from a small sample with an open-ended survey. However, this could justify the need to replicate the study with larger samples to compare and contrast the results. Besides, student suggestions attending various departments could help draw a holistic picture.

References

Berlinck, G. S. (2011). The academic plagiarism and its punishments-A review. *Revista Brasileira de Farmacognosia Brazilian Journal of Pharmacognosy 21*(3), 365-372.

Blaxter, L. et al. (2006). *How to research* (1st ed.). Berkshire: Open University Press.

Dörnyei, Z., and Taguchi, T. (2010). *Questionnaires in second language research: Construction, administration, and processing.* New York, NY: Routledge.

Fishman, T. (2009). "We know it when we see it" is not good enough: Toward a standard definition of plagiarism that transcends theft, fraud, and copyright. 4th Asia Pacific Conference on Educational Integrity (4APCEI) 28–30 September 2009, University of Wollongong NSW Australia.

Hayes, N., & Introna, L. D. (2005). Cultural values, plagiarism, and fairness: When plagiarism gets in the way of learning. *Ethics and Behavior 15* (3), 213–231.

Kayaoğlu, M. N., Erbay-Çetinkaya, Ş., Flitner, C., & Saltaş, D. (2016). Examining students' perceptions of plagiarism: A cross-cultural study at tertiary level. *Journal of Further and Higher Education, 40* (5), 682-705. doi: 10.1080/0309877X.2015.1014320

Park, C. (2003). In other (people's) words: Plagiarism by university students –literature and lessons. *Assessment & Evaluation in Higher Education 28* (5), 471–488.

Rets, I. & Ilya, A. (2018). Eliciting ELT students' understanding of plagiarism in academic writing. *Eurasian Journal of Applied Linguistics, 4*(2), 193–211

Sharma, B. K. (2007). Plagiarism among university students: Intentional or accidental*? Journal of NELTA, 12* (2), 134-141.

Snape, D., & Spencer, L. (2003). The foundations of qualitative research. *In* Jane Ritchie, Jane and Jane Lewis (Eds), *Qualitative research practice: A guide for social science students and researchers*, pp. 1-23. London: Sage Publications.

Straw, D. (2002) The plagiarism of generation 'why not?', *Community College Week, 24*, 4–7.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Impact of the Social Networks on English Language Vocabulary

Tamar Dundua
Tbilisi State Univeristy
t.dundua@sangu.edu.ge

Bio

Tamar Dundua is a PhD Student of English philology at Tbilisi State University, holder of the academic degrees of master's in theory of English and Bachelor of English philology from Tbilisi State University. My research thesis is about the language of social network. As for my job, I manage the language department at Georgian university and also teach English.

Abstract

The paper examines trends of development of modern English vocabulary caused by the social media. The data have been collected through the empirical observation on social media sites (Facebook, twitter, Instagram) among the users of different age groups. The paper deals with the following areas: 1)General overview of the Impact of Social Networks on the English Language-in modern era Social networks have a leading role in transforming and forming of the vocabulary items. 2)Neologisms on Social media - In order to start the discussion on neologism we should identify what they are: consequently, this part also deals with the criteria for their identification. 3)Abbreviations that were created and established in social media which also took their place in dictionaries. 4) Barbarisms and Problems of translating neologism in different languages. 5) SWOT analysis of the social networks for the language development. The studying has shown that the pace of emerging new vocabulary items on social media is very high. Through the SWOT analysis we can identify its strengths, weaknesses, opportunities and threats in relation to the English language. Besides, the paper provides social medias' future role in language development.

Keywords: Language of the social media, neologisms, barbarisms, problems of neologism translation.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Issues and Challenges of Integration of Middle-Level Non-Native Georgian Pupils into the Learning Process

Tamta Asanidze
Ilia State University, Georgia
Tamta.asanidze.1@iliauni.edu.ge

Tinatin Sabauri
Tbilisi State University
tinatinsabauri@yahoo.de

Ekaterine Kakauridze
Tbilisi State University

Abstract

The article deals with the challenges representatives of ethnic minority groups face every day. The article looks at the difficulties pupils from vulnerable groups deal with in the integration process. Based on the research, qualitative approach shall be employed. The research shall be carried out with a phenomenological research design. Based on the specific character of the target group, focus groups were considered to be the most relevant method to collect information. The research population is as follows: middle-level pupils from Kvemo Kartli region studying at: Azerbaijani-language schools in cities, Georgian-language schools together with ethnic Georgian pupils, and Azerbaijani-language schools in villages. The same population from ethnic Armenian pupils shall be selected for the research. The analysis of the learning environment and learning process shall enable us to take a deeper look at challenges ethnic Azerbaijani and Armenian pupils face in the learning process. The article also discusses similarities and differences characteristic to the two ethnic groups. Recommendations based on the research results shall enable us to adapt teaching/learning process to learners' needs and carry out more learner-centered teaching, which in its turn, shall serve as a prerequisite for increasing the quality of teaching and improving a learning process.

Keywords: learning environment, learning process, learner-centedered teaching, ethnic group

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Testing the Model of Teacher Collaboration among English Language Teachers at Secondary Schools

Karima Tayaa
University of Larbi Tebessi
karima.tayaa@univ-tebessa.dz

Karima Tayaa is an assistant teacher at the department of English (Tebessa University).She is a doctoral student in Applied Linguistics and TEFL(Batna University).She held her majister degree from Badji Mokhtar(Annaba University).Her research interest are TEFL, Applied Linguistics,and Educational technology .She has contributed to series of study days (Tebessa ,Guelma, and constantine University) and some international conferences in Tunisia (Tebessa -Hammamet – Gabes University) ,Oran 2 University and national conference(Tebessa University). She is the president of the first international conference (Tebessa University) (22-23 April 2018). She has many teaching experiences in many departments. She is the chief of the staff and she is teaching Didactics, Linguistics, ESP and psycholinguistics.

Abstract

The research study investigates the model of teacher collaboration among English language teachers at secondary schools. “Teacher collaboration” refers to a group of teachers share value, concerns and doubts in the teaching practice in order to improve their teaching quality. In fact, teacher collaboration is a recent considerable model in the field of language teaching, it involves teachers’ capacity to take more responsibilities for achieving success for all learners.The research work aims at investigating a link between teacher collaboration and improving teacher quality, and in turn, its impacts on the learners’ achievements. To achieve such aim, we relied on two questionnaires, one handed to the teachers of secondary schools. Teachers’ questionnaire tests the model of teacher collaboration among English language with the emphasis on the principals’ roles in supporting this model. The second questionnaire aims at collecting data to make a link between teacher quality and learners’ achievements, of course in relation to the school learning/teaching conditions. The results of this investigation confirmed our hypotheses. They showed that teachers under this study proved to be willing to continue their professional development through the collaboration model, but they are not motivated and unsupported in their schools. Principals’ roles are teacher- centered; they invest every opportunity in the school for teacher’s development. In other hand, the results also confirmed that teacher collaboration influences teacher quality. Moreover, the pupils’ questionnaire showed a close link between good language teachers and pupils’ achievements. Therefore, to release further professional development for teachers, we propose some recommendations for the teachers and the principals; they focus mainly on promoting teacher professional development as well as teacher collaboration out of the school through networking and attending conferences and seminars.

Keywords: Teacher professional development, teacher collaboration, learners’ achievements, and principals’ roles.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

'Tbilisi - Moscow - Paris "-Identity of the cities according to Otar Chiladze's novel "Avelumi"(From totalitarian regime to independence)

Tea Talakvadze
Tbilisi State University
tea.talakvadze.1@iliauni.edu.ge

Bio

Tea Talakvadze graduated from Tbilisi State University, Faculty of Georgian Philology (Bachelor's Degree) in 2000. In 2002, he continued studying at Augsburg State University for receiving master's degree; direction: German as foreign language; sub-disciplines: new German literature, ethnology. In 2010, he completed the pre-master's work (Grundschtudium) by passing exams and I defended the MA work (topic: multi-perspective narration in Aka Morchilaze's*Paliashvili Street Dogs*, Victor Pelevin's*Life of Writers* and Ingo Schulze's *Simple Stories) in Ilia State University; direction:* comparative literature studies in 2011. Currently, he is a Tbilisi State University PhD student; direction: comparative literature studies. He is working on the thesis – The turning point in German and Georgianliterature in the 1990's.

Abstract

The Project Soviet Union completed with irreversible political process in 1989's-90's and independence of Georgia was proclaimed, although reconsideration of facts and events in the human mentality and consciousness does not develop synchronously with political processes, which, accordingly creates the completely model of adaptation with the reality, which is reflected not in historic facts, but in literature. The Georgian writer Otar Chiladze, who is the classical writer of the twentieth century, is translated into several languages. His creative work have been discussed several times and Georgian researchers are still actively studying different perspectives such as psychoanalysis, mythology, stream of consciousness and more.The environment where the characters of the novel live is totalitarian, starts with the Soviet imperial space and ends with breaking the Soviet republics and fight for independence. From the totalitarian situation, the main characters move into the post-totalitarian space where they are able to recognize and see themselves, because ideology is free from their free will, naturally, this process was dramatically reflected in Otar Chiladze's novel Roman "Avelum" in every city community. In the novel of Otar Chiladze the main character is moving between two cities in Tbilisi (where he lives and family) and in Moscow (where his beloved woman lives), and in the third city - Paris is carrying correspondence (where her favorite woman is also living,who met in Moscow). The position of the main character in all three cities is carried out in totalitarian space and around the beloved women, so each city acquires special importance: Tbilisi, the traditional understanding of the totalitarian city; Moscow-totalitarian city as an attempt of personal liberty; Paris - a striving for freedom.

Keywords: Identity; totalitarian; cites;

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Coinage of Computer Terms in Current English

Tinatin Bubuteishvili
Tbilisi State University
tinatin.bubuteishvili@gmail.com

Bio

Tinatin Bubuteishvili holds BA and MA degrees of English Philology from Tbilisi State University. Now she is a PhD student of English philology programme- linguistics. As for her occupational side, she has been teaching English for more than 7 years at different universities of Tbilisi.

Abstract

The paper examines structural and semantic peculiarities of some computer terms in current English placing special emphasis on the process of term creation. The works in lexical semantics and conceptual metaphor theory form the theoretical basis of the study. The empirical data embrace 45 computer terms accumulated from a number of authoritative dictionaries. As a result of the study the computer terms have been classified into the following groups; the terms: 1.referring to the main computer parts (mouse,board, screen, lap/palm/desktop, memory, processor, bus, cell, terminal, file, icon etc.); 2. denoting operations that can be perfomed by the computer (log, browse ,surf, load, scan, print, access, click, press, boot, freeze up, scroll, save etc.); 3.representing computer programmes (e.g: the words derived with help of the suffix '-ware', besides such lexical items as application, disassemble, wizard etc.); 4.denoting computer viruses and errors (bug, worm, trolley, Trojan horse, spam, hacker etc); The analysis of the data has shown that most of the terms under discussion are the result of metaphorization. As is known, metaphor is based upon the resemblance between two referents; in the case of computer terms the resemblance can be visual, functional or situational.The paper is also an attempt to examine the terms in question from the standpoint of conceptual metaphor theory.

Keywords: computer terms, lexical semantics, metaphorization, conceptual metaphor theory

Full Text

Introduction

The paper discusses structural and semantic peculiarities of 20 computer terms in current English placing special emphasis on the process of term coinage.Specifically, the purpose of the paper is to:

1. analyse the etymology of terms under discussion;

2. investigate the process of their creation;

3. examine the peculiarities of their usage.

Lexical Semantics (Leech, 1974; Traugott and Dasher, 2004; Geeraerts, 2010)form the theoretical basis of the study.

In the study the method of componental analysis has been used.

The empirical data embrace 20computer terms accumulated from the following dictionaries:

1. Dictionary of Computer and Internet Terms, 2009, Barron's Business Guide;

2. Dictionary of English Language and Culture, 2005, Longman;
3. The Cassell Concise English Dictionary, 1992, Cassell;
4. The Random House Dictionary of the English Language, 1987, the Random House;
5. Cambridge International Dictionary of English, 1996, Cambridge University Press,;
6. www. merriam-webster. com;
7. www. dictionary.ge –A Comprehensive English-Georgian Online Dictionary.

Etymological study of computer terms implies investigation of mechanisms of semantic change in the terms under discussion. As is known, in scholarship two major mechanisms of semantic change are differentiated:

- metaphor (based on the similarity of meanings);
- metonymy (based on the contiguity of meanings).

The similarity of meanings, or metaphor (from Greek ***metaphora***-'to transfer') is a semantic process that connects two referents, one of which is similar in some respects to the other. The metaphor is based on the perception of similarities and is considered a natural process when the analogy is obvious. It is noteworthy that most of the computer terms in question are the result of the process of metaphorization.

As for metonymy (from Greek ***metonimia***-'change of name), it is a semantic process associating two referents one of which makes part of the other or is closely connected with it.In the presented empirical data, a number of instances of metonymy are also evidenced.

As a result of the study the accumulated computer terms have been classified into the following groups; the terms:

1.referring to the main computer parts-mouse, memory, cell, lap/palm/desktop, bus, terminal (8 lexical units);

2. denoting operations that can be perfomed by the computer -log, browse, surf, boot, freeze up, scroll (6 lexical units);

3.representing computer programmes - e.g: the words derived with help of the suffix '-ware';

4.denoting computer viruses and errors -bug, worm, trolley, Trojan horse, hacker (5 lexical units).

Let's discuss each of the classes separately

The Terms Referring to the Main Computer Parts

The computer term **'*memory*'** is the result of metaphorization, its primary meaning is the ability to remember things (mental); In the 50s of the 20th century, this lexical unit acquired the meaning of a computer detail, namely, an information-gathering device. In the dictionary of computer terms the following definition of this term is given: " the space within a computer where information is stored ".

As we can see, the computational meaning of the word is related to its initial meaning, but as a result of metaphorization its semantics has changed from abstract to concrete / physical. In this case, the similarity between two referents is functional.

According to the Random House Dictionary of the English Language (1987) the word '***mouse***' is defined as any of the numerous small Old World rodents of the family Muridae, especially, the genus Mus, introduced widely in other parts of the world. As the computer term it refers to a device that moves the cursor on the screen according to the movement of the hand. In the Glossary of Dictionaries of Computer and Internet Terms (2009), we will find the following definition of the term in question " a computer input device used to move around your desk and press one or more buttons ".

As we can see, the primary, denotational meaning of the word 'mouse' has expanded as a result of metaphorization, a new referent has arisen that looks like a rodent animal in appearance. In this case, the computer term 'mouse' was coined on the basis of visual similarity between referents.

Among the terms denoting the main parts of a computer, the word ***'bus'***is of particular interest, its primary meaning is a large motor vehicle, while as a computer term it denotes the main communication avenue in the computer. It has the following function: it connects the processor, memory, and all data that is included in the computer.

In the given case, the word 'bus' is figuratively a connective transport, which metaphorically resembles the primary meaning of the word that is the road transport which carries passengers to their destination. As a computer device, it is a metal strip that interconnects different parts of a computer and provides data transfer in the form of electronic impulses. Thus, as a result of metaphorization, the basic meaning of the word expanded and at the same becoming a specialized one.

In current English lexical unit 'cell' is polysemantic, it conveys the following meanings:

1. a small room, as in a convent or prison;
2. any of various small compartments or bounded areas forming part of a whole;
3. a small group acting as a unit within a larger organization;
4. Comp. „a unit of information that forms a building for a chart, database or spreadsheet".

The componental analysis of the word "cell" shows that the process of metaphorisation is based on two types of similarity: physical (smallness) and functional (a building element).

The primary meaning of the lexical unit ***'terminal'*** is the last part of something. As an adjective it denotes the completed, last part of something, the same as terminal. As a computer term, its meaning includes a computer screen and keyboard; These devices can save and delete data on your computer. It has a kind a communicative value, as it can also send different commands and requests to another system. In the Dictionary of Computer and Internet Terms (2009) the word is defined as follows: "An input-out device consisting of a screen and keyboard for communication".

In this case, the meaning of the lexical unit has been expanded, the term denotes a device whose ultimate function is to send data.

The terms ***'laptop'*** and ***'palmtop'*** are samples of the composition. At the same time they are the result of metonymy, i.e. 'laptop' - a relatively small, portable, and lightweight computer that can be put on the knees, 'palmtop' is a computer terms that can be placed on the palm of the hand. In both cases the computer is omitted.

Among the words that come from the noun 'top', we should also mention the term ***'desktop'***, which refers to an interactive space on the monitor screen The primary meaning of the compound ***'desktop'*** is the surface of a table. As a computer term it is the working area of a computer screen regarded as a representation of a notional desktop. Thus, as a computer term, it denotes the user workspace, storing different types information whether it is turned on and off.

As we can see, as a result of metaphorization, the word has recieved a new referent and has the meaning of the interactive space on the monitor screen. In the given case 2 referents share the following features: physical and functional.

The Lexical Units Denoting Operations that can be Perfomed by the Computer

According to the authoritative dictionaries, the lexical unit ***'log'*** is polysemantic. As a computer term it refers to different chronological records, this is primarily the use of the computer system, the change that is made in the computer data. As a noun it has the following meanings:

1.any of various records, made in rough or finished form, concerning a trip made by a ship or aircraft and dealing with particulars of navigation, weather, engine performance, discipline, and other pertinent details; logbook.

2.Computers. any of various chronological records made concerning the use of a computer system, the changes made to data, etc.

Verb Phrases

log in

1. also **log on, sign on.**(*computers*) to enter identifying data, as a username or password, into a database, mobile device, or computer, especially a multiuser computer or a remote or networked system, so as to to access and use it:*Log in to start your work session. Log in to your account to pay your bill online.*
2. to enter or include any item of information or data in a record, account, etc.

log off/out, (*computers*) to terminate a session.

Based on this definition, the semantics of the term was expanded, and as a phrasal verb it acquired the meanings of the login and logout functions.

The lexical unit ***'browse',*** as a noun, has the following meanings:

1.tender shoots or twigs of shrubs and trees as food for cattle, deer, etc.

2.an act or instance of browsing.

As a verb-

1.to eat, nibble at, or feed on (leaves, tender shoots, or other soft vegetation).

2.to graze; pasture on.

3.to look through or glance at casually or randomly:He's browsing the shelves for something to read.

4.to access and view (website content) with a Web browser, usually without looking for something specific:a secure way to browse the Web.

Thus, the computer term "browse" retained the sema to glance at casually or randomly.

The computer term ***'surf'*** denotes to search through (a computer network or TV channels) for information or entertainment. The primary meaning(s) of the verb are

1.to ride a surfboard.

2.To float on the crest of a wave toward shore.

3.to swim, play, or bathe in the surf.

As a computer term, this vocabulary unit has acquired a specialized meaning; going from site to site and the rapid change of images on the screen seem similar to the action of a surfer who slides from wave to wave.

The word ***'boot'*** has the following meanings as the verb-

1.to kick; drive by kicking: *The boy booted a tin can down the street.*

2.football. to kick.

3.baseball. to fumble (a ground ball).

As a computer term it has two meanings:

1. to start (a computer) by loading and initializing the operating system (often followed by *up*).
2. to start (a program) by loading the first few instructions, which will then bring in the rest (often followed by *up*).

It is noteworthy that initially, the computer term was ***'bootsrap'.*** Over time, the term was shortened and established as a boot. Its origin is related to the following expression "to pull oneself up by the bootstraps". It means to improve one's condition, to succeed only through one's own efforts and not with the help of anyone. As a computer term, the following expression has the following meaning: the computer must be able to load a small program into its memory that will allow it to load larger programs. As a technical term, on the one hand, it refers to programs that are ready to download operating systems, and on the other hand, a computer program is based on small instructions, which then launch the rest of the software. For example, once the computer is turned on, it loads programs and then it runs on operating programs.

In common usage of thephrasal verb '***freeze up'***refers to freezing on the surface. As a computer termit figuratively denotes the action when the computer no longer responds to data entry, 'frozen' computer stops doing actions , not responding to the keyboard.The computer term 'freeze up' metaphorically means freezing the computer, that is, stopping all its actions.

The etymology of the word ***'to scroll'*** comes from the Middle English word 'scrow' and is one of the variants of the word 'roll'. As a computer term,it metaphorifically refers to the vertical or horizontal movement of a computer screen to convert video, text, and images.

The Terms Representing Computer Programmes

In the paper the special attention is paid to the computer terms (quite numerious) with the morpheme'**-ware'.** Etymologically the lexical unit 'ware' means an industrial production item or goods used for sale (from OE waru, meaning 'object of care, which is kept in custody' ,from P.G. * waro).

Its basic meanings as an independent word are:

1.a specified kind or class of merchandise or of manufactured article (usually used in combination):silverware; glassware;

2.pottery, or a particular kind of pottery:delft ware;

3.archaeology. a group of ceramic types classified according to paste and texture, surface modification, as burnish or glaze, and decorative motifs rather than shape and color.

As a computer term, -ware is a compound component, initially it was encountered only in the word ***'software'***(meaning'programs that tell a computer what to do') Later, by analogy, a number of other terms with '-ware' were coined-

hardware-the mechanical, magnetic, electronic, and electrical devices comprising a computer system, as the CPU, disk drives, keyboard, or screen.

firmware-a microprogram stored in ROM, designed to implement a function that had previously been provided in software.

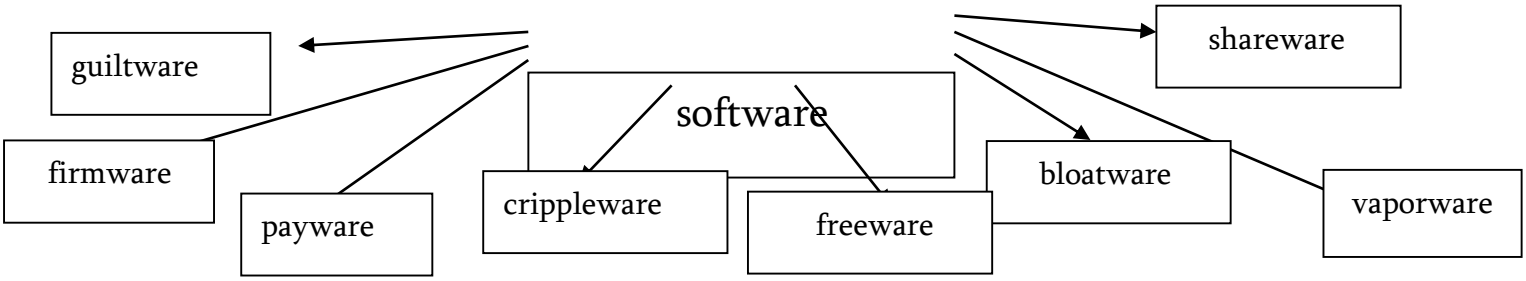
shareware-distributed without initial charge but for which the user is encouraged to pay a nominal fee to cover support for continued use.

freeware(free software) –software distributed without change

bloatware(slang) bloated software-software whose usefulness is reduced because of the excessive disk space and memory it requires:

spyware-software that enables a user to obtain covert information about another's computer activities by transmitting data covertly from their hard drive.

All the above-mentioned computer terms are in hyponomic relation, software being the hyperonym.



The Terms Denoting Computer Viruses and Errors

One type of computer virus is ***'worm';*** as ordinary worms get into the mud and soil, so computer viruses move around the computer's memory and hard drive to damage it. They are difficult to detect because invisible files do not appear on the computer's surface. Like worms, they have the ability to reproduce and move to different systems without the user's will. They may also infect other computer programs as they can also be distributed via email. The described is a sample metaphorization; the similarity is of functional type.

The worm, in its functional sense, is opposed to the Trojian Horse,or Trojan .

In the computer world, ***'Trojan horse'*** is one of the types of virus. At first glance, regular applications such as games, useful utilities and even antivirus programs seem harmless. However, as soon as the user opens them, the data damage begins immediately. One way to prevent this malicious virus is to let the user know in advance about the program and not to open it, since the virus spreads instantly after it is opened. Unlike 'worm', it does not multiply and is not transmitted to another computer's network, hiding behind a particular program's viral nature. The given seme associates to referents the computer virus and the mythologucal Trojan Horse. It can be said that in the given case we have a sample of situational metaphorization.

The initial meaning of the word '***bug'*** being bugle, insect, beetle. As a computer program it resembles a microbe, a carrier of infection in a transient sense. From a technical point of view, the portable seme has been expanded to include a constructive flaw, a bug in a computer system, a program, etc. is a type of error that causes the computer not to perform tasks. It may be due to program closure and predefined operational action. There are three types of computer errors:

1.syntax errors - when it is not obeyed by the rules of the software language;

2.semantic errors - when a programmer cannot understand the meaning of a part of a software language;

3.logic errors - when a programmer calculates a system error.

With the de-prefix we have the technical term 'debug' (verb), the verb-based action has the opposite meaning. It means finding and eliminating a mistake. Through it all the above enumarated mistakes are revealed and then destroyed.

The term ***'troll',***is related to Scandinavian mythology, to referring a supernatural being, a Goliath or a dwarf. According to Scandinavian mythology, they were creatures of abuse. As a computer term, troll denotes something that causes real problems, a person who publishes inadequate and provocative information.. In this case,it means someone who deliberately sends messages to annoy others. They may post materials on the forumsthat causes anxiety and embarrassment. The message 'Please don't feed the trolls' meaning please do not respond to inflammatory messages - do not respond to irritating remarks is a warning to computer users'.

Conclusion

Thus,in the given paper 20 computer terms referring to the main computer parts, operations, programmes, as well as computer viruses and errors have been discussed.The study has shown that:

1.The most of the computer terms under discussion are the result of metaphorization;the latter can be based onvisual, functional or situational resemblance;

2.Alongside metaphorization there are 3 instances of metonymy;

3.The compounds with the morpeheme-*ware* display hyponymic relations;

4. Derivation and composition patterns are also frequent when coining computer terms

References

Cruse A.D. (2011).Meaning in Language. An Introduction to Semantics and Pragmatics. Oxford: Oxford University Press.

Geeraerts D. (2010). Theories of Lexical Semantics. Oxford: Oxford University Press;

Goodenough W. H.(2014).Componential Analysis and the Study of Meaning. Linguistic Society of America;

Hatch E. (1994). Discourse and Language Education. Cambridge: Cambridge University Press;

Leech G. (1974). Semantics. Penguin Books,;

Traugott E.C and Dasher R.B. (2004).Regularity of Semantic Change. Cambridge: Cambridge University Press.

Ulmann S.(1962). Semantics: An Introduction to the science of meaning. Oxford: Blackwell,;

Dictionaries:

Dictionary of Computer and Internet Terms. (2009).Tenth Edition.

Dictionary of English Language and Culture. (2005). Longman.

The Cassell Concise English Dictionary. (1992). Edited by Betty Kirkpatrick.

The Random House Dictionary of the English Language. (1987). Second Edition,Unabridged.

Cambridge International Dictionary of English. (1996). Cambridge University Press.

www. merriam-webster. Com.

www. dictionary.ge –A Comprehensive English-Georgian Online Dictionary.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Topraktaki Yaratma Gücünün Kutsal Dizgedeki Doğumu: Milli Ev/ Vatan

Ülkü Eliuz
Karadeniz Teknik Üniversitesi
ulku.eliuz@mynet.com

Bio

Ülkü Eliuz 1994 yılında başladığı Fırat Üniversitesi Sosyal Bilimler Enstitüsü Yeni Türk Edebiyatı Anabilim Dalı Yüksek Lisans programını, 1996 yılında Doç.Dr. Ramazan Korkmaz'ın danışmanlığında hazırladığı "İbrahim Alaettin Gövsa- Hayatı, Şiirleri" adlı çalışma ile tamamladı. 29 Mayıs 1996'da Fırat Üniversitesi Fen Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümü'nde Araştırma Görevlisi olarak çalışmaya başladı. 1997 yılında başladığı Fırat Üniversitesi Sosyal Bilimler Enstitüsü Yeni Türk Edebiyatı Anabilim Dalı Doktora programını, 2004 yılında "Orhan Kemal'in Romanlarında Yapı ve İzlek" adlı çalışma ile tamamladı. Bu çalışma 2009 yılında Milli Eğitim Bakanlığı tarafından yayımlandı. 2008 yılında Karadeniz Teknik Üniversitesi Fen Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümü'nde Öğretim Üyesi olarak çalışmaya başladı. 2008-2010 yılları arasında KTÜ Türk Dili ve Edebiyatı Bölümü'nde Bölüm Başkan Yardımcılığı yaptı. 2010 yılında "Tanzimat Anlatılarında Feminist Söylem" (Trabzon: Serander Yayınları, 2009) adlı çalışması ile Doçent oldu. 2015 yılında "Oyunda Oyun: Postmodern Roman" adlı eseri ile Profesör ünvanını aldı. Bu çalışma Serander (2015) ve Kesit Yayınları (2016) tarafından yayımlandı. Halen Karadeniz Üniversitesi Edebiyat Fakültesi Türk Dil ve Edebiyatı Bölümü Öğretim Üyesi, Yeni Türk Edebiyatı Anabilim Dalı Başkanlığı ve Türk Dili Bölümü Başkanlığı görevine devam etmektedir. Ulusal ve uluslararası sempozyumlarda sunulmuş tebliğleri, alanıyla ilgili yayınlanmış bilimsel kitap ve makaleleri, konferans ve panel sunumları, kitap imza ve söyleşileri, bilimsel dergi editör ve hakemlikleri bulunmaktadır.

Özet

İçselin dışsalla kurduğu gizil ve kutsal öğelerin ilişki ağında mekân kimliğe, kimlik mekâna dönüşür. Kapalı uçlu imler ile birey-toplum bağıntısını işaret eden milli bilincin mekânı vatan, kaotik boşluklarda yitip gitmeyi engelleyen zamansal sürekliğinin göstergesi kurtarıcı bir sığınaktır. Topraktaki yaratma gücünün imgesi vatan hem simge değer hem de olgusal mekân niteliğindedir; herhangi bir toprak değildir, anlam aktarıcı öğeler bütünüdür. Ulvi, yüce ve olmazsa olmaz tüm değerler ile kutsal anlamlar dizgesi, onun nesne/ çevre olmaktan çıkarak özneye/ vatana dönüşmesini olanaklı hale getirir. Fiziki niteliklerin aşıldığı iç dinamikleri ile bireylerin milletleşmesini sağlayan ve kendiliğini sürekli kılan vatan, kolektif ruhun sindiği, içselleştiği değerler bütünüdür; bireysel ve toplumsal kimliğin kazanılmasında etkin rol üstlenir. Milli bilinç ile aydınlanmış bireyler için vatan, fikir olmanın ötesinde, fikrin eyleme/ gerçeğe dönüştüğü, yaşam bulduğu varlık alanlarının toplamı, maddi ve manevi varlığın teminatıdır. Her ayrıntısında kendi olma/ millet olma çağrılarını barındıran vatan, bilinçli bireyleri, sürekli geliştiren, besleyen, yenileyen özün taşıyıcısıdır. Üzerinde yaşanan, tarih sayfalarına diriliş ve direniş destanı olarak kaydedilen varolma mücadelesinin canlı, dinamik, gizil değerlerinin kutsadığı bu özdeşim mekânı, ben'den biz'e derinleşerek dağılmayı, çözülmeyi, değersizleşmeyi, anlamsızlaşmayı engeller. Dinin, namusun, birliğin, ülkünün anlamını bulduğu bu kutsi mekân için her şey feda edilir. Bu tebliğde, milleti millet yapan değerler sisteminin en asli simgesi milli ev/vatan olgusu, ontolojik bir varlık alanı oluşturma çerçevesinde Türk şiirindeki yansımaları üzerinden tahlil edilecektir. Böylece milli yaşamın göstergeleri, yapıcı ve yaratıcı değerlerini taşıyan ve yansıtan bu kutsal imge üzerinden belirginleştirilecektir.

Anahtar sözcükler: vatan, toprak, ev, anne, milli, millet, Türk, şiir.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Full Text

Milli ev/ Vatan nedir?

"Vatan, bir milletin evidir. "

Ahmet Mithat Efendi

İçselin dışsalla kurduğu gizil ve kutsal öğelerin ilişki ağında mekân kimliğe, kimlik mekâna dönüşür. Kapalı uçlu imler ile birey-toplum bağıntısını işaret eden milli bilincin mekanı vatan, kaotik boşluklarda yitip gitmeyi engelleyen zamansal sürekliğinin göstergesi kurtarıcı bir sığınaktır. Topraktaki yaratma gücünün imgesi vatan, hem simge değer hem de olgusal mekan niteliğindedir; herhangi bir toprak değildir, anlam aktarıcı öğeler bütünüdür.

Vatan, bir kimsenin doğup büyüdüğü; bir milletin hakim olarak üzerinde yaşadığı, barındığı, gerekirse uğrunda canını vereceği toprak bütünüdür. Doğulan ve yaşanılan bir mekanın dar çerçevesinin ötesinde kişinin kendi benliğini bulması, aidiyet duygusunu kazanması açısından da büyük önem taşır. Siyasal ve duygusal yönden bağlı olunan bu kutsal toprak parçası, ruhun özlemini duyduğu asıl ve gerçek âlemi ifade eden sosyoloji, siyaset ve tasavvuf terimine dönüşür. Sözlük anlamı "yerleşmek, bir yeri yurt edinmek, kendini bir şeye alıştırmak" olan bu kavram, "vatn" kökünden türer ve edebî metinlerde "kişinin doğduğu, yerleştiği, barındığı ve yaşadığı yer" mânasını kazanır. Aynı veya yakın anlamda mevtın (çoğulu mevâtın) ise, insanın bir amaçla yerleştiği yerdir. Aynı kökten "Îtân ve tavattun" ise, "bir yeri vatan edinmek"tir. Türkçe'de yurt, ülke ile il, ev kelimeleri de "vatan" mânasında kullanılır. Ayrıca beled ve çoğulu bilâd "ülke, vatan"; "dâr" ve çoğulu "diyâr", hem "âhiret yurdu" hem "dünya yurdu, ülke, vatan, "insanların birlikte yerleştiği, yaşadığı yer" mânasındadır. "Uzun veya kısa süreyle yerleşilen mekân" karşılığı kullanılan "vatan ve mevtın" kelimeleri ile aynı kökten türeyen fiiller "bir yere yerleşmek, karar kılmak; bir amacı, bir niyeti içine yerleştirmek, kafasına koymak, bir davranışı karakter haline getirmek"tir.

Görüldüğü üzere vatan kelimesinin sözlük anlamı, yan anlamları ve çağrışımsal anlamları aynı noktayı işaret etmektedir: AİDİYET. Mekan-insan ilişkisinin yatay düzlemden dikey/derin boyuta taşınması bu kavramsal alana taşınması, kişinin ait hissettiği, ait olduğu ve kendisine ait olan toprağın kutsanmasına olanak tanır. Böylece mekan, nesne olmaktan çıkarak kurucu bir özne halinda millet yaşamına anlam katar.

Millet-vatan ilişkisi

"Vatan sevgisi, imandan gelir."

Hz. Muhammed

İnsan, aile başta olmak üzere yakın çevreden uzak çevreye doğru yayılan kimlikler bütünü ve kimlikler karmaşası içinde var olur. Kimlik kazanma çabası, bireyin kendi yaşamı ve yaşadığı çevre ile yakından ilintilidir. Benliği tümleyen bir yapı olarak konumlanan kimlik, ben'in kendisi dışında gelişir. Her birey, doğumundan itibaren kendini tanımaya başladığı süre boyunca anadil, din, gelenekler, ekonomik durum, coğrafik bölge/ vatan, ırk vb. özelliklerin içerisindedir. Tekil bir varlık olarak kendini sorgulayan ve varlığını bu sorgulamaya ilişkin konumlama içerisinde değerlendiren birey, "ben kimim? sorusuna verdiği başka, herkesten ayrı, eşsiz bir insan olduğumuz yolundaki cevap ile ben'liğini algılar. Soyut kişilerin somut belgeleri olarak da düşünülen kimlik kazanımı, bireyselden toplumsala doğru giden süreçtir. Bu durum, ben'in kim olduğu sorusunun tekilden başlayarak çoğul'a yani biz'e doğru gidiş sürecidir. Kimlik kurma ya da toplumsal kimlik kazanımı, sadece ben'in birey olarak varlık alanı oluşturmasını değil aynı zamanda toplumun ya da toplumların devamı anlamını da içerir ki bu da yeniden varolma mücadelesi veren toplumların kimlik kurma biçimlerini ve yeniden inşa süreçlerini kapsar.

Milletler, bir topluluk olarak belirli ölçütleri yerine getiren ya da getirmesi beklenen bireylerden oluşur. Millet olmak yalnızca insanların bir arada bulunması ve coğrafi birlikteliğe sahip olmaları anlamını taşımaz. Tarihsel süreç içerisinde milletlerin oluşumu, birçok farklı unsurun birleşimiyle meydana gelmiştir. Ortak bir kültürü paylaşan, belli bir toprak parçasında yerleşik ve kendilerini birleşik ve özgün bir varlık olarak gören insanlardan oluşan grupolan millet oluş süreci, toprak ve etnik köken/ ırk anlayışı şeklinde iki esas üzerine kuruludur. Kendiliğinden ya da kurgulanmış/ oluşturulmuş bir millet olmak ilk bakışta olanaksız görünmektedir. Etnik, coğrafi, dil ve inanç temelli olarak toplumların bir arada yaşama alışkanlıkları, kültürel doku içerisinde milletleri oluşturur.

Millet, halkın beşiği olan tarihi bir toprak parçası üzerinde ortak geçmiş, dil, din, kültür, amaç ve ülkü birliği ile yaşayan insan topluluğudur. Bireysel kendi'yi oluşturan unsurlar üzerinden tarihi bir toprak/ ülke yada yurt; ortak mitler ve tarihi bellek; ortak bir kitlesel kamu kültürü; topluluğun bütün fertleri için geçerli ortak yasal hak ve görevler; topluluk fertlerinin ülke üzerinde serbest hareket imkanına sahip oldukları ortak bir ekonomi millet varlığının belirleyici nitelikleridir. Coğrafî, ırkî, siyasî ve de idarî bir topluluk olmayan millet, kültürel birlik esasına dayanır. Milli kimliğin etnik temellerini belirleyen nitelikler, kolektif özel bir ad, ortak bir soy miti, paylaşılan tarihi anılar, ortak kültürü farklı kılan bir ya da daha fazla unsur, özel bir yurtla bağ, nüfusun önemli kesimleri arasında dayanışma duygusu şeklindedir. Toplumların ve toplulukların bağımsız biçimde bir arada yaşama arzusu üzerine inşa edilen milliyetçilik ise, milli varlığın tüm boyutları ile korunması hedefindedir ve ruhsal bütünleşmenin, aidiyetin belirlediği milletin kolektif bilinçaltından gelen değerler dizgesinin yaşaması, yaşatılması, korunması ve geliştirilmesi mücadelesidir.

Milletin kendilik atımlarının mekan boyutu, topraktaki yaratma gücünün kutsal dizgedeki doğumu olan milli ev yani vatan ile simgeleşir. Birey/millet için özgürlük, güven, varlık mekanı olan vatan, hem simge değer hem de olgusal mekan niteliğindedir. Herhangi bir toprak parçası değildir, anlam aktarıcı öğe işlevindedir. Bireyin şey'ler dünyasından sıyrılıp kendilik bilincine kavuşabilmesi için bu tinsel varoluş mekanına yönelmesi kaçınılmazdır. Anne ve toprak kavramları ile içsel bağdaşım ve etkileşim içerisinde olan vatan, bireysel çözülmeyi engelleyerek milli bütünleşmeyi sağlar; milletin varlık güvencesi olur. Milletin *kendi gök kubbesi altında* özgür ve güven içinde yaşadığı bu mekânın her ayrıntısı, mekânsal bir çağrı halinde öze/kendine dönüş olanaklarını barındırır.

Vatan sevgisinin edebi yansımaları

"Sahipsiz olan vatanın batması haktır,

Sen sahip olursan, bu vatan batmayacaktır."

Mehmet Akif Ersoy

Türk edebiyatı, kültür ve dil unsurlarının belirleyici olduğu alanlara doğru genişletilen büyük ve muazzam bir vatan coğrafyasıdır. Bu edebiyatın özgün ve ulu sesleri, bizi biz yapan değerler sistemini, bireyin tarihsel varlığını devam ettiren bellek mekânları aracılığıyla mısralarına taşırlar. Mekân bireyi/ milleti; birey/ millet ise mekânı kendi'leştirir; kendilik dönüşümünün gerçekleşmesine olanak tanır.

Kültürel bellek mekanları içinde özel bir yere ve öneme sahip olan vatan, kendilik bilincini kazandıran yaratıcı ve diriltici göndergeleri ile önce bireyi sonra da milleti kuran, tamamlayan, yansıtan norm karakter işlevindedir. Bir millet için vatan nedir? Alelade bir toprak parçasını vatan kılan özellik nedir? Canlılar çevrede yaşar. İnsan ise, çevreyi mekana dönüştürür. Çevre olan toprak, ulvi, yüce ve olmazsa olmaz tüm değerler dizgesinin adı olan vatana dönüşür. İnsan da bu toprak parçası ile kurduğu ruhsal bağ ile varoluşsal atılımlarda bulunabilir. Vatan/ yurt, maddi ve manevi varlığın teminatı olan kutsal mekandır. Sadece bir toprak parçası değildir. Bir toprak parçasını nesne olmaktan özne olmaya dönüştüren, ona yüklenen anlamlar dizgesidir. Canlılar çevrede yaşar. İnsan ise, çevreyi mekana dönüştürür. Dolayısıyla çevre olan toprak, ulvi, yüce ve olmazsa olmaz tüm değerler dizgesinin adı olan vatana dönüşür. İnsan da bu toprak parçası ile kurduğu ruhsal bağ ile varoluşsal

atılımlarda bulunabilir. Vatan, zaman ve hareket ile sınırları belirlenen, içinde millete ait değer sistemlerini barındıran, milli ve sosyal yapıyı şekillendiren bir mekanizma; "kurtuluş arzusunun hedefi" (Jung 2003: 22) dir.

"Ezanımdan alışıp tekbîre,
Buldunuz mutluluk, imanımla...
Vatan ettim sizi ey topraklar
Beş vakit damgalayıp alnımla." (Arif Nihat Asya, "Vatan")

Milli bir mistik olan Arif Nihat Asya'nın söze dönüştürdüğü vatan/ yurt, maddi ve manevi varlığın teminatı olan kutsal mekandır. Vatan, sadece bir toprak parçası değildir. Ona yüklenen anlamlar dizgesi ile vatan, "sihirli dönüşüm ve yeniden doğuş yeri" (Jung 2003: 22) olarak özünde anlamlı ve değerli bir bütünüdür; güvenlik mitinin ilk mekânıdır. Bu mekân, "kapalı, korunmuş büyük bir beşik" (Bachelard 1996: 35) halinde içinde yaşayanları kuşatır. Topraktaki yaratma gücünün imgesi vatan, 'kendin ol' çağrısını, eskiyi güncelleştirme ve bireyi çözülmekten, dağılmaktan, anlamsızlaşmaktan, değersizleşmekten kurtarma yönünde bir misyon ile aktif hale getirme işlevini yerine getirir.

Bastığın yerleri 'toprak!' diyerek geçme, tanı:

Düşün altındaki binlerce kefensiz yatanı.

Sen şehit oğlusun, incitme, yazıktır, atanı:

Verme, dünyaları alsan da, bu cennet vatanı. (Mehmet Akif Ersoy, "İstiklal Marşı")

Kolektifi kutsalla buluşturan bir terkib olan Mehmet Akif Ersoy'un mısralarında ölümsüzleşen bu vatan algısında, mekan ülküleşmiş özneler bütünü olan milletin düşünselden eylemsele dönüşen şahlanışlarına, sınırlandırılmışlığı ve ölümlüğü aşma çabalarına eşlik eder. Türk milletinin varolma-yokolma mücadelesi, insana ve evrene sinen gizli anlamlar üzerinden destanlaşırken vatan, nesne olmaktan çıkar ve özneleşir.

Türk milletinin özgürlük manifestosu olan İstiklal Marşı'ndaki her mısrada millet ve vatan, var olma ve tarihsel yolculuktaki kutsal değerleri teminat altına alma gerekliliğinde buluşurlar. Milletin tüm kutsal değerler dizgesinin ve erdemlerinin toplamı halindeki bu kutsal değer, tüm tarihsel başkaldırılarda, milletin varoluş mücadelesinin sebebi ve sonucudur. Türk milletinin varolma-yokolma mücadelesi, insana ve evrene sinen gizli anlamlar üzerinden destanlaşırken vatan, nesne olmaktan çıkar ve özneleşir. Özgürlük manifestosu olan İstiklal Marşı'ndaki her mısrada millet ve vatan, var olma ve tarihsel yolculuktaki kutsal değerleri teminat altına alma gerekliliğinde buluşurlar.

"Kim bu cennet vatanın uğruna olmaz ki fedâ?

Şühedâ fışkıracak toprağı sıksan, şühedâ!

Cânı, cânânı, bütün varımı alsın da Hüdâ,

Etmesin tek vatanımdan beni dünyada cüda." (Mehmet Akif Ersoy, "İstiklal Marşı")

Vatan toprakları için şehit olanlar, her karış topraktadır ve vatanın kutsallığının da göstergesidir. Sadece Müslüman olanların erişebileceği kutsal bir mertebe olan şehitlik, vatan ve din için mücadele ederken kendi bireysel varlığından vazgeçmek, ölmektir. Onun varlığı, milletin tüm bireylerinin yaşam teminatıdır.

"Vatan adlı ocağa

Her gün ısınmak şeref.

Bu toprağın yolunda

Toprağa dönmek şeref." (Bahtiyar Vahapzade, "Biz Vatan İçin Doğulduk")

Hiç değişmeyen ve değişmeyecek olan mutlak gerçeğin ifadesi olan ölümü aşan insan için, ölüm artık bir son değildir. Mircae Eliade'nin ifadesiyle ölüm, "belli süreler için ruhun yeniden cisimleşmesi sonucu, yitip gitmiş olan en eski ve en yetkin duruma dönüştür." (Eliade 1998: 118) Bu bakış açısıyla kabullenilen ölüm, bireyi ürkütmez. Asıl ürküten dünyadaki varlık alanlarının bütünü ve tinsel varoluş olanaklarının mekânı olan vatandan ayrılmaktır.

-Cihan vatandan ibarettir, itikadımca-
Budur ölümde benim çerçevem, muradımca:
Vatan şehirleri karşımda, her saat, bir bir, (..)
Ölüm, yabancı bir alemde bir geceyse bile,
Tahayyülümde vatan kalsın eski haliyle. (Yahya Kemal Beyatlı, "Yol Düşüncesi")

Dinin, namusun, birliğin, ülkünün anlamını bulduğu bu kutsi mekân için, can da canan da feda edilir.

Ölmek kaderde var, bize ürküntü vermiyor;
Lakin vatandan ayrılışın ıztırabı zor. (Yahya Kemal Beyatlı, "Eylül Sonu")

Önemli olan yaşamak değil, yaşanılacak bir mekâna sahip olmaktır. Bu ise, vatandır.

Vatan için ölmek de var,
Fakat borcun yaşamaktır… (Tevfik Fikret, "Küçük Asker")

Yaşamdaki uzam boyutu, bireyin tarihselliğini sağlayan mekânlar aracılığıyla kuramsal bir yorum kazanırken toprağı ve toprağa dönüşenleri merkeze yerleştirir. Vatanın varlığı, yaşayan ve ölen tüm milletin yaşam teminatıdır.

Bir gün gelir başka yerler gezersen,
Gönlünde bir yabancılık sezersen
Annesinden ayrı düşen bir yavru
Gibi sızlar küçük kalbin. İşte bu
Vatan sevdasıdır. Bu söze inan:
Hepimizin annesidir bu vatan. (İbrahim Alaettin Gövsa, "Vatan")

Dolaylı yeniden doğuşun kutsanmış adı olarak vatan, kendilik bilincini oluşturan yaratıcı ve diriltici göndergeleri ile bireysel yaşam süreci içinde yeniden doğmak isteyen bireyin şey'ler dünyasından sıyrılıp kendilik bilincine kavuşabilmesini sağlar. Fiziki çevrenin birey ve millet değerleriyle donanma sürecinde anne arketipinin tinsel varoluş mekânındaki derin anlam dizgesinin bilinçaltı yönlendirmesiyle anlamsal derinlik kazanarak kutsanır.

Değerlerden gelen 'olması gerek sesi'ne duyarlı olan milletlere göre birey, tarihselliğini var eden mekânlara tutunarak, öze/ kendine dönüşünü gerçekleştirebilir. Arketipin kişisel ve ilahi kökenli imgesi annenin/

dişinin sihirli ve gizil güçleri ile donatılan vatan, kolektif taşıyıcıdır. Vatan, anne arketipinin "toprağa gömülmüş ateşin" (Todorov 2004: 99) varlık dönüşümü ile yeniden doğmuş halidir. Tinsel varoluş mekânlarının somut imgelerinden vatan, birey için tarihselliğin dolayısıyla dünyadaki sürekliliğin somut ifadesidir.

O kadar dolu ki toprağın şanla,
Bir değil, sanki bin vatan gibisin.
Yüce dağlarına çöken dumanla
Göklerde yazılı destan gibisin. (..)
Ey bütün cihana bedel Türkeli,
Açtığın cenklerin yoktur evveli.
Tarih bir nehir ki coşkundur seli.
Sen ona nisbetle, umman gibisin. (..)
Ey ana toprağı, ey Anadolu,
Açıldı önünde terakki yolu.
Hamdolsun her yanın bereket dolu,
Cennette bir yeşil meydan gibisin. (Halit Fahri Ozansoy, "Vatan Destanı)

Bireyin şey'ler dünyasından sıyrılıp kendilik bilincine kavuşmasını olanaklı kılan değerlerden vatan, "kültürel bellek kodları" (Korkmaz 2004: 69)nın taşıyıcısı ve yansıtıcısı işlevine sahiptir; bireyi/ milleti kendi oluşa çağırır, geçmişi anımsatarak içsel temellenişini ve anlamlı bir varlığa/ millete dönüşümünü sağlarlar:

Dedem koynunda yattıkça benimsin ey güzel toprak,
Neler yapmış bu millet, en yakın tarihe bir sor, bak.
Yerim sensin, göğüm sensin, cihânım, cennetim, hep sen;
Nasıl bir zinde millet çıktı gördüm hasta sînenden.

Evet mecrûh idin, mecrûh iken de vardı imânın,
Ümidin, kuvvetin, azmin, kanın, aşk-ı huruşânın.

Eğer necm ü hilâl olsaydı âfîl, muzmahil Türksüz,
Kalırdı bizce yıldızlar, kamerler, kimsesiz, öksüz.

Yaşattın, çok yaşa, tarihimi ikbâl ü izzetle,
Koşar âtî, koşar mâzi seni tebcile minnetle.

Yerim sensin, göğüm sensin, cihânım, cennetim, hep sen;
Nasıl bir şanlı millet çıktı gördüm canlı sînenden. (Süleyman Nazif, "Türk İlâhisi")

Tarihsel olanla yüzleşen birey için vatan, geçmişi anlamlandırma, şimdi'deki varlığını kutsama ve geleceğe yönelme kazanma merkezlidir: "Tarihselliğini kavramış kişi, bu anımsama mekânlarından atalarının sesini, gücünü ve yaratıcı dehasını, bir özgürlük hamlesi için ödünçleyebilir." (Korkmaz 2004: 75) Böylece "anı evi" (Bachelard 1996: 42) kimliği kazanan vatan, bireyi kuran bir içtenlik imgesi işlevi ile içsel dönüşüm dinamiklerinin göstergesi olur:

Ben Altay dağlarından koparak geldim
Yüreğimde Türkistan'dan binbir nakış var.
Çok şükür aslım da neslim de belli.
Türküm müslümanım o dağlar kadar. (Yavuz Bülent Bakiler, "Turan")

Vatanın kimliği, içinde yaşayan bireylere bağlıdır. Kutsanan bu mekâna bireyden yansıyan izdüşüm, kendi olmaya hazırlayan bütün gücü de birlikte taşır. Birey, yaşadığı her duyguyu, her düşünceyi, her yönelişi bu kutsi mekâna aktarır, yansıtır. Vatan, bu içsel birleşme ile yeni ve kendine özgü canlı bir organizmaya dönüşür. Böylece, bireyin tinsel varlık alanlarını belirleyen ve ortaya çıkaran nitelikler kazanır:

Dalgalanır bayrak,
Dalgalanır fatihâlar bayrakta.
Siz tâ Orta Asya'dan beri
Uyursunuz, uyanırsınız,
Siz düşünürsünüz bu toprakta. (..)
Kelime-i şahadetler yer yer
Bütün soluğunuz bu toprakta. (..)
Çalışmanızın
Ölümsüzlüğünüzün kımıldanışı
Buğday buğday, bu toprakta.
Allah bir nefes gibi yakın
Gökyüzü bir nefes kadar uzakta.
Gidecektir kâinatın son zerresine dek
Hürriyetiniz, bu toprakta. (..)
Varlığınız
Can can aksedecek bu toprakta.
Adınız tek.
Adınız bir milletle ayakta.
Kimi vatan der
Kimi Mehmetçik,
Yaşamanız bu toprakta. (Fazıl Hüsnü Dağlarca, Vatan Türküsü)

Vatan, maddi ve manevi değerlerden oluşan cüz olarak verilir; bu bakış açısı pragmatik değildir. Özgürlük, farkındalık, seçim ve sorumluluk bağdaşımında kahramanlığa yükselen birey, vatan ve millet sevgisi ile yeniden doğabileceği düşüncesi egemendir. Bu doğum, öznel değerler ve evrensel mesajlar ile insanın yaşamdaki anlam arayışı ve benliğini bütünleyip kendini gerçekleştirme macerasına dönüşümüdür.

Bu vatan toprağın kara bağrında
Sıradağlar gibi duranlarındır,
Bir tarih boyunca onun uğrunda
Kendini tarihe verenlerindir. (..)
Ardına bakmadan yollara düşen,
Şimşek gibi çakan, sel gibi coşan,
Huduttan hududa yol bulup koşan,
Cepheden cepheyi soranlarındır. (..)
Tarihin dilinden düşmez bu destan,
Nehirler gazidir, dağlar kahraman,
Her taşı yakut olan bu vatan
Can verme sırrına erenlerindir. (Orhan Şaik Gökyay, "Bu Vatan Kimin")

Vatan, hayatın anlam kazandığı bir cennet köşesidir; saadetin, sevincin kaynağıdır. Artık vatan, kendi oluşu gerçekleştiren kıymetler bütününü doğuran, yaşatan, besleyen ve gelecek nesillere aynı ruhu veren canlı bir

varlıktır; insan varlığını bütünüyle ihata eder. İnsan, hayatın kaba realitesine karşı içinde var olan yüksek insani özü sürekli korumak ve geliştirmekle sorumludur; maddi ve manevi varlığıyla vatana aittir.

Ben bir Türk'üm; dinim, cinsim uludur;
Sinem, özüm ateş ile doludur.
İnsan olan vatanının kuludur.
Türk evladı evde durmaz giderim.
Muhammed'in kitabını kaldırtmam;
Osmancık'ın bayrağını aldırtmam;
Düşmanımı vatanıma saldırtmam.
Tanrı evi viran olmaz, giderim.
Bu topraklar ecdadımın ocağı;
Evim, köyüm hep bu yerin bucağı;
İşte vatan, işte Tanrı kucağı.
Ata yurdun, evlat bozmaz, giderim.
Tanrım şahit, duracağım sözümde;
Milletimin sevgileri özümde;
Vatanımdan başka şey yok gözümde.
Yâr yatağın düşman almaz, giderim.
Ak gömlekle gözyaşımı silerim;
Kara taşla bıçağımı bilerim;
Vatanım için yücelikler dilerim.
Bu dünyada kimse kalmaz, giderim. (Mehmet Emin Yurdakul-, "Cenge Giderken")

Vatan, kültür ve ruh misyonu ağır kuru bir toprak parçası olmaktan öte, insanı var kılan kültür değerlerinin bir yekûn olarak üzerinde tezahür ettiği kutsi bir mekândır. Onu sadece üzerinde yaşanılan fiziki bir mekân olarak görmek, çözük bir bilinç yapısını yansıtır. Vatandan ayrılış ile bireyi ötekileştirir; onun sürekli uyarılarak özüne çağrılması ise elzemdir. Bu çağrılar, bilinçaltına olumlu göndermeler ve uyanışı gerçekleştirme gayreti ile daha da netleşir:

Vatan! Sen büyüksün.. Vatan ! Sen güzel..
Bu can feda olsun, senin yolunda..
Varlık içinde yok sana bir bedel
Hilâl sağ yanında, yıldız solunda. (Aka Gündüz, "Vatan")

Varolma teminatımız olan vatan, ulvi ve kutsal değerlerimizi korur, bizim biz olarak kalmamızı, bağımsız yaşamamızı sağlar. Artık o, sıradan bir toprak parçası, bir nesne değil; anadır, yârdir, yarındır. Bu nedenle birey için "bilinçli bir tarih varlığı, sürekli gelişen, boyuna kendini besleyerek yenileyen bir özün taşıyıcısı" (Nietzsche 1998: 49) niteliğindedir. Özellikle bizim milletimiz için sadece bir fikir olmanın ötesinde, fikrin eyleme/ gerçeğe dönüştüğü, yaşam bulduğu varlık alanlarının simgesidir.

Sonuç

"Ağladığım senin içindir
Güldüğüm senin için
Öpüp başıma koyduğum
Ekmek gibisin."

Cahit Külebi, "Yurdum"

Ulvi, yüce ve olmazsa olmaz tüm değerler ile kutsal anlamlar dizgesi, onun nesne/ çevre olmaktan çıkarak özneye/ vatana dönüşmesini olanaklı hale getirir. Fiziki niteliklerin aşıldığı iç dinamikleri ile bireylerin milletleşmesini sağlayan ve kendiliğini sürekli kılan vatan, kolektif ruhun sindiği, içselleştiği değerler bütünüdür; bireysel ve toplumsal kimliğin kazanılmasında etkin rol üstlenir.

Milli bilinç ile aydınlanmış bireyler için vatan, fikir olmanın ötesinde, fikrin eyleme/ gerçeğe dönüştüğü, yaşam bulduğu varlık alanlarının toplamı, maddi ve manevi varlığın teminatıdır. Her ayrıntısında kendi olma/ millet olma çağrılarını barındıran vatan, bilinçli bireyleri, sürekli geliştiren, besleyen, yenileyen özün taşıyıcısıdır. Üzerinde yaşanan, tarih sayfalarına diriliş ve direniş destanı olarak kaydedilen varolma mücadelesinin canlı, dinamik, gizil değerlerinin kutsadığı bu özdeşim mekânı, ben'den biz'e derinleşerek dağılmayı, çözülmeyi, değersizleşmeyi, anlamsızlaşmayı engeller. Dinin, namusun, birliğin, ülkünün anlamını bulduğu bu kutsi mekân için her şey feda edilir.

Kaynakça

Bachelard, Gaston (1996), Mekanın Poetikası (Çev. Aykut Derman), Kesit Yayıncılık.

Eliade, Mircae (1998), Mitlerin Özellikleri (Çev.Sema Rıfat), İstanbul.

Jung, Carl Gustav (2003), Dört Arketip (Çev. Zehra Aksu Yılmazer), Metis Yayınları, İstanbul.

Korkmaz, Ramazan (2004), Aytmatov Anlatılarında Ötekileşme Sorunu ve Dönüş İzlekleri, Türksoy Yayınları, Ankara.

Nietzsche, Friedrich (1998), Tarih Üzerine (Çev. Nejat Bozkurt), Say Yayınları, İstanbul.

Todorov, Tzvean (2004), Fantastik (Çev. Nedret Öztokat), Metis Yayınları, İstanbul.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Kutsanan Sevgi: Anne/lik

Ülkü Eliuz
Karadeniz Teknik Üniversitesi
ulku.eliuz@mynet.com

Özet

Sosyal hayatın temelini ve kaynağının oluşturan aile hem biyolojik olarak neslin devamını hem de toplumun değerlerini, kültürünü korumayı ve yaşatmayı da sağlar. Kadının doğurganlık özelliğinin rahmiyle sınırlanamayacağının göstergesi olan anne/lik ise, bu sosyal bütünlüğün temel belirleyicisidir. Anne/lik ile kendilik değerlerinin farkına varan ve verili olanları aşan kadın, tinsel varoluş kaynaklarından ödünçlediği derin anlam dizgesinde dünyada doğmanın simgesi olur. Olması gerekenin değişmez göstergesi niteliğindeki anne/lik, güven, sevgi, adanmışlık, sonsuzluk gibi anlam aktarımları ile katmanlaşır. Geleneksel olarak biyolojik kadınlıkla birlikte anılan ve içi kültürel olarak farklı niteliklerle doldurulan anne/lik kavramı, bireyin şeyler dünyasında kaybolmasını engeller. Anne/lik, her türlü oluşumun ve değişimin gizemli kaynağı, başlangıç ve sonun derin temeli, eve/öze dönüşün mitidir. Yaşamın taşıyıcısı olan anne/lik, kadının toprağın yaratıcı gücü ile aynı dizgede kutsanması; sosyal düzen içindeki trajedilerde belirleyici konumdaki doğuran/anaç/ çoğaltan/ üreyen varlığı ile bütün kutsal değerleri ve sınırları bünyesinde bulundurmasıdır. Kutsal ve mutlak bir kimlik olan anne/lik, hem kadın hem de diğer bütün bireyler için içtenlik imgesi işlevi ile varoluşsal dönüşüm dinamiklerinin göstergesidir. Hem biyolojik hem de toplumsal kurgu nitelikleri ile anne/lik, kadının yaratıcı ve diriltici göndergelerle donanarak kuran, tamamlayan, yansıtan bir norm karaktere dönüşümüdür. Yaşamın taşıyıcısı kadın, annelik içgüdüsü ile soylu bir kimlik kazanarak toplumsal olarak çerçevelenen temel vazifelerini yerine getirir. Bu bildiride, bireyin kendi doğumunu gerçekleştirmesinde etken role sahip anne olgusu kadın-özne'ye ontolojik bir varlık alanı oluşturma çerçevesinde Türk şiir dünyasından örneklerle tahlil edilecektir.

Anahtar sözcükler: anne, kadın, toprak, doğum, ev.

Full Text

İçgüdüden toplumsal kimliğe: Anne/lik

"Cennet, annelerin ayakları altındadır."

Hadis-i Şerif

Aile kavramı, insanlık tarihinin başlangıcından bu yana en ilkel toplumlar da dahil olmak üzere değişik yapıda da olsa her zaman var olan ve bilinen önemli bir kurumdur. Aralarında kan bağlılığı, evlilik ve diğer yasal yollardan akrabalık ilişkisi bulunan ve çoğunlukla aynı evde yaşayan fertlerden oluşan; fertlerinin cinsel, psikolojik, sosyal, kültürel, ekonomik ihtiyaçlarının karşılandığı ve topluma uyumlarının/ katılımlarının sağlandığı ve düzenlendiği aile, toplumsal varlığın en temel birimdir. Her zaman sosyal hayatın kaynağını ve temelini oluşturan bu değişmez ve vazgeçilmez birim, Türk toplumunun da temelidir. Diğer tüm toplumlar da olduğu gibi olan Türk toplumunda da aile, hem biyolojik olarak neslin devamını hem de toplumun değerlerini, kültürünü korumayı ve de yaşatmayı sağlar. Ailenin temel unsurları anne, baba ve çocuk/lardır. Toplumsal norm kategorilerine göre şekillenen bu temel unsurların birbiriyle ve diğer kişilerle ilişkisinin boyutları bireysel, milli ve evrensel düzenin sağlanmasında etken rol oynar.

Ailenin temel yapı taşlarından olan anne, "Tanrı armağanını içinde taşımakla onurlandırılmış kişi" (Özher, 2009: 146)dir. Anne olarak doğan ve toplumsal olarak da annelik öğretilen kadın, "anlam aktarıcı bir öğe" (Korkmaz 2008: 68) kimliğindedir. Hem biyolojik hem de toplumsal kurgu nitelikleri ile bireyin yaşamında yer alan anne, ailenin mekânsal sembolü olan evi barınak olmaktan çıkarak yuva haline getirir. Kendilik bilincini kazandıran yaratıcı ve diriltici göndergeleri ile bireyi kuran, tamamlayan, yansıtan anne, doğal annelik içgüdüsünü kendisine sunulan yaşam alanında belirlenen temel vazifelerini yerine getirerek soylu kimliğe dönüştürür ve kutsanır. Böylece "kutsallaştırılan ve mutlaklaştırılan bir rozet kimliğine dönüşüveren" (Şafak, 2007: 16) annelik, kadın için bir içtenlik imgesi işlevi ile içsel dönüşüm dinamiklerinin göstergesi olur.

Annenin doğuran/ anaç/ çoğaltan/ üreyen varlığı yaşam içindeki trajedilerde belirleyicidir. Bu yönüyle birey için *olması gerek sesi* yani norm karakter işlevindedir. Birey şey'ler dünyasından sıyrılıp kendilik bilincine kavuşabilmek için bu tinsel varoluş imgesine yönelmesi kaçınılmazdır. Toprak gibi yaratıcı, varedici, doğurucu niteliklere sahip olan anne hem fiziksel hem de tinsel anlamda birey için sığınak, korunak, barınaktır ve yaşamın sürerliliğinde etken rol alır.

Türk şiirine yansıyan annelik hâlleri

"Çorbasını büyüleyen biridir anneler"

Gülten Akın

Türk edebiyatı, kültür ve dil unsurlarının belirleyici olduğu alanlara doğru genişletilen büyük ve muazzam bir vatan coğrafyasıdır. Bu evrenin özgün ve ulu sesleri, bizi biz yapan değerler sistemini, bireysel ve tinsel varoluş aşamalarını, kültürel ve tarihsel varlığımızı devam ettiren bellek mekânlarının tüm göstergelerini mısralarına taşırlar. Türk şiirinde anne, "odaklanma bilincimize seslenen" (Bachelard 1996: 45), mananın toplamı olarak hayallerin, düşlerin, ruhun barınağı olan zihinsel ve algısal bir göstergedir. Hem şairin/ şairlerin hem de şair aracılığıyla sesini duyuran Türk insanının yaşamında "düşü barındıran" (Bachelard, 1996: 42) ev ve şimdiyi belirleyen geçmişin/ çocukluğun/ ilk oluşun kutlu anları ile bağıntı içerisinde mısralara taşınır.

"Kapalı, korunmuş büyük bir beşik" (Bachelard 1996: 35) halinde aileyi/ evi/ evin içinde yaşayanları kuşatan anne, çocuğun yaşamsal ihtiyaçlarını karşılarken aynı zamanda ilk öğretmeni, ilk rehberidir; onu yoğurarak şekillendiren usta bir yürek ve kapsayıcı bir akıldır.

"İlk kundağın
Ben oldum, yavrum;
İlk oyuncağın
Ben oldum Acı nedir,
Tatlı nedir, bilmezdin..
Dilin, damağın
Ben oldum!
Elinin ermediği,
Dilinin dönmediği,
Çağlarda, yavrum,

Kolun, kanadın

Ben oldum;

Dilin, dudağın

Ben oldum!

Belki kıskanırlar diye

Gördüklerini

Sakladım gözlerden

Gülücüklerini..

Tülün, duvağın

Ben oldum!

Artık isterlerse,

adımı Söylemesinler bana;

"Onun annesi" diyorlar…

Bu yeter, sevgilim, bu yeter bana!" (Arif Nihat Asya, "Anne")

Çocuğun doğumu, annenin de doğumudur. Anne, insan muhabbetinin, saadetinin ilk muhatabı ve "insan varlığının ilk evreni" (Bachelard 1996: 34) dir. Sevgi, ilgi, sıcaklık ilk onda tadılır ve bu yönüyle evveldir. Çocuğun ilk kundağı, ilk oyuncağı, dili, damağı, kolu kanadı, tülü, duvağı olan anne, her şeyin başıdır. Çocuğu için sürekli didinir; yorulmaz, usanmaz, çekinmez.

"Bir mübarek el usanır yorganıma usulca

Bilirim anamın elidir.

Bir merhamet bir sıcaklık bir gurur

Yavrum diyen sesinde

Ve huzurun günde beş vakit nabzı vurur

Beyaz tülbentinde, seccadesinde.

Karımın anası anama benzer Öylesine yakın duygulu ince.

Özü sözü bir, yayla gözesi kadar berrak

Oturtacak yer bulamaz çıkıp yanına gidince

Yüreği destanlar gibi sımsıcak.

Ve alnım açıksa, başım dikse

Dirliğimiz varsa, mutluysam

Yüzüme gülüyorsa böyle bu şehir.

Bir beyaz zambak gibi pırıl pırılsa yavrum

Ve yavrumsa herşeyi bana sevdiren bir bir

Bu mutluluk bu düzen bu bitmeyen aydınlık

Anasının yüzü suyu hürmetinedir." (Yavuz Bülent Bakiler, " Analar")

Ruhsal ve fiziksel düzenin teminatı olan anne, doğa kadar tanıdık, sevgi ve şefkat dolu, şevkle ve bıkmadan yaşam verendir; "doğuştan içimizde olan mater natura ve mater spiritualis (doğa ana ve tinsel ana) imgesinin, çocukken de emanet ve de teslim edildiğimiz yaşamın taşıyıcısı(dır)" (Jung, 2003: 31) Bütün kutsal değerleri sınırlar ve bünyesinde bulundurur. Kadının doğurganlık özelliğinin rahmiyle sınırlanamayacağının göstergesi olan anne, her türlü oluşumun ve değişimin gizemli kaynağı, eve dönüşün, her tür başlangıç ve sonun sessiz temelidir.

"Tarla hazırdı

koyu esmer eti anadan doğma

çırılçıplak tarla hazırdı

şişkin dudaklarını açmıştı yarı yarıya

uzun sürmedi bekleyiş

sabah aydınlığında canlı küçük kurtlar gibi

yukardan saçılıp aktı tohum

hızla ürperdi toprak

içine çekti akanı açılıp kapanarak

açılıp kapanarak

sonra da mahmur bir kat daha güzel terli kabarık geri

ben ölümden kuvvetliyim" diyebilirdi gebeydi artık." (Nazım Hikmet Ran, "Aşı")

Tarla ile anne arasında kurulan diyalektik bağıntıda, anne olmak yaşamı ve ölüme karşı korkmadan duruşu simgeler. Tarla/ toprak yaşam mücadelesini bünyesinde bulunduran bir açar değerdir. Yaşanılan mekanla bütünleşen insan için varoluşsal kaynaklara, yaratıcı öze ait imgeleri işaret eder. Hamile/ gebe olan bir kadın, toprağın yaratıcı bileşenleri ile donanır ve güçlenir. Anneliğe atılan bu ilk adım ile o, artık topraktaki yaratıcı gücün dünyadaki taşıyıcısıdır. Analık duygusunun emek ve mücadele ile birleştiği bu bakış açısında anne, ölüm karşısındaki tek güce, tek silaha yani yeni bir hayat kurmada etkin olma ayrıcalığına sahiptir.

"Sen bir avuç bebektin

Kimdi süt veren sana, Hastalandın ölecektin

Kim kanat gerdi sana?

Senin minik başını

Avuçlarına alıp

Gece uykusuz kalıp

Kucağında kim salladı

Ağladın, seninle kim ağladı

Annen!

Sana ilk adımını attıran kimdir

Konuşmayı öğretti sana bir bir

Annen!

Sen şimdi giderken okula

Sefertasını kim hazırlar?

Kim bakar arkandan yola?

Sende en çok kimin hakkı var Kimdir seni en çok seven

Annen!." (Nâzım Hikmet Ran, "Annen")

Bir düşlem mekanı olan evin anlam üretici, anıları barındırıcı ve bireyin kendilik değerlerini kazandırıcı niteliğe sahip olmasında vücut bulmuş ruh yani anne birinci derecede etkili ve belirleyicidir. Anneliğin toplumun duygu ve düşünce dünyasında bir statü olarak algılanmasının nedeni annenin ailenin, soyun ve neslin ve de toplumun devamını sağlamasındaki rolünden kaynaklanır.

"Analık nedir Annem?" derdim de anacığıma;

"Ben ol da bil" derdi Mevlânaca..

Ben ol da bil!

"Sen" oldum annem bak!..

"Sen" oldum ve bildim neymiş bu işin yürekcesi..

Hani "Köpekler bile "ana" olmasın" derdin ya hep,

o ızdıraplı yüreğinle, o engin şefkatinle..

Anlamazdık o zaman biz zamâneler.. (..)

Ana olmak "Hiç" ken "Hep" olmakmış meğer..

Çoğalmakmış durmadan..

Dünyaya meydan okumak, mazi ve istikbâli sırtlamak, pervâsız bir gözü karalıkmış..

Zormuş Annem..

Olduk, gördük, bildik bak..

Ana olmak meğer;

Kor ateşlerde üşümesi, kara kışlarda buz kesmesiymiş yüreğin..

Hep; "Ben!" derken,

Artık; "O", "İllâ O!" demesiymiş..

Hiç varmayacağı kapıları çalması,

hiç ederek ömrünü, adanmasıymış.

Hiç kızmaması yüreğin, almayı hiç düşünmeden hep vermesiymiş.

Hep sarıp-sarmalaması, hiç hesap sormadan,

hep dost hep yâr olmasıymış..

Zormuş Anam..

Meğer ölümüne bir kara sevdaymış analık..

Olduk, gördük, bildik bak..”(Can Yücel)

Kadın, anne olduktan sonra ideal masalsı birlikteliğe yaklaşan aile mitosu anlayışının organik bütünlüğüne uyum ve destek sağlayarak sevgi dolu, sabırlı, özverili, derleyip toparlayıcı, destek, çocuklarına/ eşine/ aileye bağlı bir bireye dönüşür. Tüm yaşamını ailesine adar; kendi bedensel ve tinsel varlığını ikinci plana atan eylemlerde bulunur.

“İttim kapıyı girdim içeri, cesurca ya da aptalca

O ve çocuklardı dünya

yalnızlığım yitti karşılığında

bir saksı beyaz siklamen

siyah güderi eldiven, renkli camlar

acıdan bir ayla ortasında

açmaya korkulan mutluluklar,

gizli keyifler

girdi hayatıma.” (Gülten Akın, “Siklamen İlahi”)

Bir türkü gibi yaşayan anne, düzenin temsilcisidir; aileyi bir arada tutan güçtür ve kaos ile mücadele eder. İlk öğretmen, dünya ile iletişiminde ilk aracı olan anne, çocuğa hayatta kalmayı, kendini korumayı, aldatılmamayı, iyi ile kötü farkını, yaşamın olumlu ve olumsuz tüm kavram dizgelerini öğretir. Bu duygu ve düşünce öğretimi, hem rehberlik hem de örnek olma şeklinde iki aşamalı olarak gerçekleşir. Teoriden uygulamaya yaşamın sırlarını deneyimledikleri ile çocuğuna aktaran anne, erdemin ve merhametin simgesi olması ile zamansal sınırlamaları aşar.

“Ömrümüzün kilimine

Anamızın diliyle işlenen sözcükler Çoğu kez şunlara benzer:

Acıları uzağında beklet

Elinde ipekten yelpaze Usul usul, hoşgörüyle Yaklaş kendine

İşte kendin, işte durgun suların aynası

Seyret, gülümse.” (Gülten Akın, “İnananlar İçin İlahi”)

Geçmişin aynasından şimdiye taşınan anne merkezli bu göndermelerde fiziksel değil tinsel bir güç halindeki anne, ömrün kilimine emek harcar. Hayata ait ayrıntıları, öğütleri, sevgisi, çabası, emeği, fedakarlığı, şefkati ile ilmek ilmek dokuduğu ömür kilimini yaparak ebedileşir.

"O en uzak hüznümdür benim aydınlanan
Kurallar boyu büyüten ilkel özlemimi
Kim bilir sevgi ırmağımda nelerdi yaşanan
Karanlık denizlerden geçen hangi gemilerdi
...
Kimdi o, sıcak loşluğunda mağaraların
Dost öpücükleri anneme benzeyen
Sevgi anlatan, bir şeyler sezdiren usulca
Usulca alıp başını duygunun ormanına giden." (Ataol Behramoğlu, "Ey Uzak")

Günlük yaşamdan kültüre, kültürden edebiyata uzanan serüvende anne, hep yaşananların, yaratılanların öznesidir. Güven verici bir kaynak olan anne, sevgisi ile dost sıcaklığını ve huzurunu da taşır.

"Bilinmez talih, anlaşılmaz kader,
Ömürleri bir sabah birleşecek oldu.
Bir çocukları oldu. Bir beşik içinde şimdi
Bütün sevinçleri, küçücük.
Küçük ayakları, küçücük avuçları,
Daha kaç günlük!
Beceriksiz nefes alışları duyulur.
-Ana, baba, evlât, küçük odada üçü
-Etrafında deste deste nur,
-Ağzında ak bir koku annesinin sütü.
Kuşlar gibi, henüz konuşmak bilmez sesi.
Güneş görmemiş gözler, el değmemiş ten.
Belli, Allahım, besbelli,
Onu var eden.
Senden gelen herşey o: her sabah doğan güneş,
Her yıl dönen bahar, kuru toprağa yağış.
Senden,
Bu eve bu bağış.
Baba, karşısında düşünür:
"Ana hasreti değil, aşka benzemiyor bu;
O kadar taze, o kadar başka!

Meğer sevecekmişim oğlumu..."

Basıp bağrına annesi, der:

"Onu ben doğurdum, ninnisini söylüyorum.

O, yalnız benim yavrum..." (Ziya Osman Saba, "Ana, Baba, Evlat")

Düşlenen temiz hayatın sembolü olan anne, çocuğun ihtirassız, kinsiz, yalansız, temiz, düzgün bir hayat yaşaması konusunda hem şimdiyi hem de geleceği içeren sahiplenme ve sorumluluk duygusu ile hareket eder. Küçük ancak değerli mutlulukların önemini işaret eden anne ve annenin varlığı ile özdeşleşen göstergelerde de bu çocuğu koruma, kollama içgüdüsü devrededir.

"Yitik bir kent gibi yeniden keşfettiğim çocukluğumu

Ben kazdıkça örtülen.

Sütunlar yıkılmıştı çatılar göçmüş;

Uzak konuşmalar, fısıltılar geliyordu derinden.

Eski bir tavanarasında buldum defterini aşkın

Yazılar okunaksız

Belli belirsiz çizgilerini seçebildim bir kızın;

Dağınık sesler birleşip annemin sesi oldular

Ve gökte

Çocukluğumdan kalma yıldızlar…

Geleceğe doğru koşan bir tren

Taşırken beni bugüne

Çocukluk günlerimdeki gibi

Ağladım düşümde." (Ataol Behramoğlu, "Yitik")

Çocuğun geleceği için planlar yapan anne, endişeli bekleyişler ile onu korumaya, kollamaya, güçlendirmeye çalışır. Aileye ışık veren, ailenin yaşamsal faaliyetlerini düzenleyen, yuvanın kurucusu ve devam ettiricisi annenin varlığı, yokluğunda daha da çok hissedilen bir boyuttadır.

"Anne öldü mü çocuk

Bahçenin en yalnız köşesinde

Elinde siyah bir çubuk

Ağzında küçük bir leke

Çocuk öldü mü güneş

Simsiyah görünür gözüne

Elinde bir ip nereye

Bilmez bağlayacağını anne

Kaçar herkesten

Durmaz bir yerde

Anne ölünce çocuk

Çocuk ölünce anne." (Sezai Karakoç, "Anneler ve Çocuklar)

Annenin yokluğu yitik bir ülkede kaybolmaktır. Çocuğun ruhuna her dem eğilen ve bu ruhu tamamlayan annenin yokluğu, çocuğu aile bütünlüğünün huzur, güven, mutluluk, rahatlık, özgürlük ortamından ayırır. Annenin olmayışı ile yüzleşen çocuk, hüzün, acı, keder, tedirginlik, kaygı içerisine sürüklenir.

"Öylesine bilgeleşeyim, öylesine sevgiyle dolsun kalbim, ölürken annemleşeyim

Biliyorum var olmaz bir daha yok olan şeyler, umurumda değil

biçim değiştirişi maddenin, ruh diye bir şey de yok

Ama gizli sevgiler bulunup çıkarılırsa yüreklerinden insanların

Çıkarılırsa karanlığından unutuşun yaşanmış olan şeyler

Ve tek bir insan yüreği gibi çarparsa bir gün insanlık,

Hiçbir şey yok olmamış olacaktır, dönüşerek sonsuz, büyük,

ve bütün zamanları birleştiren bir sevgiye." (Ataol Behramoğlu, "Annem Yok Artık")

Annesizlik çocuğu, anne ile yaşanan geçmişin sığınaklarına doğru bir yolculuğa yöneltir. Hatta bu yöneliş anne rahmine dönüşe kadar derinleşir. Anne rahmine dönüş, annesiz dolayısıyla yalnız ve güvensiz ortamdan kaçış olarak bir alt metin daha içerir. Anne ile olmak mutluluk ortamında yaşamanın anlam değerleri ile sunulur.

"Ömrüm oldukça hatırlayacağım

Uyuduğum yıldızlı geceleri, (..)

Ben tekrar sulardayım,

Annemin gözleri gibi lacivert bir bir denizde;

Dalgadan dalgaya atlıyorum,

Güneşi kovalıyorum, güneşi kovalıyorum.

Hey gidi güneşli uykular!

Sularında boğulmadığımız deniz!" (Cahit Sıtkı Tarancı, "Hey Gidi Güneşli Uykular")

Doğumla beraber ayrılmak zorunda kalınan güvenli ortama yeniden dönüş isteği yansıtılır. Bu yolculuğun bir sonraki adımı çok gerilerde kalmış, artık ulaşılmaz olarak betimlenen çocukluk anları, düşsel nitelikleri ile kaybedilenleri, çocukluk döneminin derinlik ve saflığını yeni'den kazanmak, yeni'lenmek, "birikip yeniden sıçramak", masumiyet çağına dönmek çabası halindedir.

"Bugün hava güzel,

Bugün içim içime sığmıyor.

Annemden mektup aldım,

Memlekette gibiyim." (Cahit Sıtkı Tarancı, "Bugün Hava Güzel")

Doğuran anneyi, doğulan evi, doğulan yaşamı ve ilk çocukluk döneminin mutlu günlerini arayış duygusu devrededir. Özlem duyulan çocukluğa "insan seslerine tutunarak ilerliyen" bireye anne, bu gayretinde hem tamamlayıcısı hem de toparlayıcısı olarak destek olur.

"Benim de bir annem olsa annemin

Beşiğini seve seve sallardım;

Gülse güller açılırdı içimde

Ve ağlasa inci inci ağlardım.(..)

Oğlun oldum ey anneler annesi…

Türküce de, masalca da bilirim,

Şahnişinden sarkıtırsan saçını

Saçlarına tırmanarak gelirim." (Arif Nihat Asya, "Masallarla")

Maziden şimdiye taşınan anne imgesi, mutluluk beklentisi içindeki bireyin yaşamını şekillendiren varoluşsal bir sığınaktır. Düşsel gösterge halindeki anne, görme ve işitme duyularının birlikte konumlandırılarak tüm kadınların arketipi olur. Geçmiş-şimdi-gelecek birleştirici sevginin öznesi anne, varlığı ile yaşamı güzelleştirir.

"Annemi ölmüş gördüm rüyamda.

Ağlayarak uyanışım

Hatırlattı bana, bir bayram sabahı

Gökyüzüne kaçırdığım balonuma bakıp

Ağlayışımı." (Orhan Veli Kanık, "Rüya")

Hasret ve gurbet duygularını harekete geçirerek geçmişin büyülü zamanlarına çağırır. Bu çağrıya anne ile geçirilen diriltici anlara duyulan özlem ve kavuşmanın imkansızlığını ayırt etmenin acısı da eklenir. Görüntüler, sesler ve tüm duyular ile anne merkezli duygulanımın etki alanına girilir.

"Ne cenneti merak ediyorum ne de cehennemi;

Çünkü ben annemi gülerken de gördüm, ağlarken de..." (Özdemir Asaf)

Gerçeğin ve düşlerin değişmez kişisi olan anne, tüm iyi dileklerin hem kaynağı hem de hedefidir. Doğa

ile özdeşim kurularak anlatılan anne, duaları ile her dem yanında olduğu çocuğundan ayrı düşmesine rağmen onunla bağını sürdürür ve bütün yaşamının tinsel düzenleyicisi olmaya devam eder.

"Dal bir gün dedi ki tomurcuğuna:

-Tenimde bir yara işler gibisin

-Titrerim rüzgarlar keder vermesin.

-Anneler beşikten der çocuğuna:

-Acını görmesin gözüm alemde Teselli demeksin bana son demde. Bütün ümitleri yel alır gider Tomurcuk açılır, sel alır gider

Anneler büyütür, el alır gider."(Ahmet Kutsi Tecer, "Anneler")

Evin simgesi olan anne üzerinden iletilen mesajlara sevgi, umut, şefkat ve özveri kaynaklık eder. Sonsuz afları içinde barındıran, hep açık bir kapı olarak değişmez/ değiştirilemez varlığı ile anne, kelimelerle ifade edilemeyecek sevginin ifadesidir.

Sonuç: hayat kaynağı anne

"Ruh, ufuksuz yaşamaz
Yaşayan her fani
Yaşayan ruh özler
Her sıkıldıkça arar,
Dar hayatında ya dost ufku, ya canan ufku."
Yahya Kemal

Kutsal ve mutlak bir kimlik olan anne/lik, hem kadın hem de diğer bütün bireyler için içtenlik imgesi işlevi ile varoluşsal dönüşüm dinamiklerinin göstergesidir. Hem biyolojik hem de toplumsal kurgu nitelikleri ile anne/lik, kadının yaratıcı ve diriltici göndergelerle donanarak kuran, tamamlayan, yansıtan bir norm karaktere dönüşümüdür. Yaşamın taşıyıcısı kadın, annelik içgüdüsü ile soylu bir kimlik kazanarak toplumsal olarak çerçevelenen temel vazifelerini yerine getirir.

Anne, mananın toplamı halinde hayallerin, düşlerin, ruhun barınağıdır. Bu kutlu özne, fiziksel ve duygusal anlamda bir sığınak, bir korunak, bir tutunma yeridir. Onun her ayrıntısı, ilahi bir çağrı halinde bireyin öze dönüş olanaklarını barındırır. Bir iç imkanlar manzumesi halinde kutsanan anne, bireysel ve toplumsal gelişimin ve yeni'lenmenin dönüştürücü değeridir. *Bir imge hazinesi* olarak bireyin kaotik boşluklarda yitip gitmesini engelleyen ebedi bir kurtarıcıdır.

Kaynakça

Bachelard, Gaston (1996), *Mekanın Poetikası* (Çev. Aykut Derman), İstanbul: Kesit Yayıncılık.

Jung, Carl Gustav (2003), *Dört Arketip* (Çev. Zehra Aksu Yılmazer), İstanbul: Metis Yayınları.

Özher, Sema (2009), "Aytmatov Anlatılarında Yüce Ana Arketipi ve Bu Arketipin Kişisel Görüntü Seviyeleri", *Cengiz Aytmatov* (Editör: Ramazan Korkmaz), Ankara: Kültür ve Turizm Bakanlığı

Yayınları, s.143-151.

Şafak, Elif (2007), *Siyah Süt*, İstanbul: Metis Yayınları.

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Transactional ELF in Dubai/Sharjah

Víctor Parra-Guinaldo
American University of Sharjah
vparraguinaldo@aus.edu

Betty Lanteigne
LCC International University
blanteigne@lcc.lt

Bio

Víctor Parra-Guinaldo is currently Assistant Professor at the American University of Sharjah in the UAE. His scholarly interest lies in the area of diachronic linguistics, with a special interest in morpho-syntactic changes in the history of English. His most recent work deals with the relexification of diminutives in Modern Spanish; in collaboration with Dr. John M. Ryan of the University of Northern Colorado, he has cataloged the entirety of historically diminutive forms in Spanish that have become relexified over time (reanalyzed as part of the root). Other investigative work he is exploring at the moment is English as a lingua franca in the Dubai/Sharjah region.

Abstract

It is not until the compilation of corpora of English as a lingua franca (ELF) about two decades ago, such as the VOICE and the ELFA, and the quantitative studies based on these, that lexicogrammar begins to gain special attention in the description of ELF. Nevertheless, the English spoken by non-native speakers in the metropolitan area of Dubai/Sharjah is to date under-researched and this paper is a first attempt to analyze the syntax of this linguistic variety as a transactional means of communication. Using naturalistic inquiry (Firth 2009), field observations were recorded of 179 utterances containing jumbled English sentences ranging from very basic transactions to higher level communications about topics of everyday life. The resultant data were classified as either morpho-syntactic processes (omission, insertion, and substitution) or other morpho-syntactic categories (tense, word order, negation, number, and 3rd person *-s*). Some of the most frequent phenomena identified in our study, omissions for example, can be considered one of the "marked" features reflecting an "interlanguage developmental stage" (Meierkord 2004), whereas others, such as the absence of copula BE could be interpreted as a case of L1 transfer. Such frequent features lend support to the claim that simplification may be an important motivator in the selection of non-standard features of ELF in transactional communication in Dubai/Sharjah, but only a set of data larger than the one under investigation could offer conclusions with confidence. We hope the present study will spark an interest in this ELF variety and stimulate further research.

Keywords: World Englishes, English as a lingua franca (ELF), transactional communication, morpho-syntactic features, structural simplification

BOOK OF ABSTRACTS & PROCEEDINGS
8th International Conference on Narrative and Language Studies
Karadeniz Technical University, May 2-3, 2019, Trabzon, Turkey
http://conference.nalans.org *ISBN: 978-605-031-979-8*

Student Demotivation for L2 Learning at Higher Education

Zennure Elgün Gündüz
Ardahan University
zennureelgungunduz@ardahan.edu.tr

Bio

Zennure Elgün Gündüz holds a PhD degree in ELT, currently she is an Assistant Professor at Ardahan University. Her research interests involve applied linguistics, socio-psychological aspects of language learning, and second language teacher education.

Abstract

It is a widely accepted fact that learning a foreign language is a must in a rapidly globalizing world. This is the case for Turkey, as well. In Turkey, starting from the first years of school, and even during pre-school period, there is a great effort to make students acquire English as a foreign language. Although it is often suggested that knowing English can open the door to the rest of the world and can increase the chance of getting a good job, it is often the case that most of the students end up with a very basic knowledge of English limited to only a couple of sentences. The possible reasons of such a paradox in terms of teaching/learning English in Turkey have been researched in numerous studies. As the issue of student motivation is considered among the factors that have impact on L2 learning, the present study tries to question whether student demotivation for L2 learning may be one of the possible reasons of unsatisfactory levels of success in learning English and what the posssible sources of demotivation are at a higher education setting in Turkey. Data derived from a questionnaire and semi-structured interviews conducted will be used to answer the research questions and to draw implications for foreign language teaching at higher education settings.

Keywords: student motivation, demotivation, foreign language learning, higher Education

Full Text

Motivation

Motivation has been considered to be one of the most crucial factors that has a role in second or foreign language learning (L2) success (Gardner, 1985; Gardner & Lambert, 1972; Dörnyei, 1994, 2001, 2009; Oxford & Shearin, 1994). Due to a wide range of factors / motives that can be considered to have influence on human behaviour, it has not been possible to arrive at a comprehensive and integrative theory of motivation (Dörnyei & Ushioda, 2011).

Theories of foreign language learning motivation have evolved along with theories of motivation in psychology (Campbell & Storch, 2011). The origins of L2 motivation research dates back to Gardner & Lambert's social-psychological model of motivation (1972), implicating that motivation was the most significant factor for individual variability in L2 learning success rather than cognitive factors and learning opportunities. Gardner's (1985) conceptualisation of motivation has two orientations: integrative and instrumental. Integrativeness refers to an individual's interest in a foreign language and willingness to have social interaction with the members of L2 community while instrumental orientation refers to pragmatic benefits of L2 learning. The social-psychological model of motivation was followed by cognitive-situated period which broadened the theoretical framework for L2 learning motivation. Cognitive-situated period was characterised

by the work of Crookes and Schmidt (1991) stating that cognitive factors need to be considered in motivation research – as cognition was given a central place in mainstream motivational psychology – and that the focus of L2 learning motivation should be more specific learning contexts rather than learners' general interest and attitudes to language learning. Following Crookes and Schmidt in terms of handling L2 learning motivation at various conceptual levels, Dörnyei (1994) proposed a motivation model with three levels: *the language level* consisting of various components of L2, *the learner level* referring to individual characteristics of learners in learning environment and *the learning situation level* implying motives specific to learning setting, and each of these levels are suggested to influence motivation independently of each other (Dörnyei et al., 2011).

Considering the fact that the L2 acquisition takes place through a sustained process, research in L2 motivation has evolved into more process-oriented approaches through time emphasizing the fact that motivational processes have a dynamic nature. Within this framework, Dörnyei and Ottó (1998) suggested a process model of L2 motivation, proposing that a motivated behaviour consisted of three phases: *preactional phase* (selection of the goal), *actional phase* (sustains action while the action being carried out), *post-actional phase* (evaluation of the outcome of an action).

The conceptualisations about L2 learning motivation have not come to an end with process-oriented formulations. Instead, the reconsideration of motivational processes have led the researchers to come up with new theories of L2 motivation. The most recent one – up to now- is Dörnyei's L2 Motivational Self System (2005). The L2 Motivational Self System consists of three componenets:

> "Ideal L2 Self: (…) if the person we would like to become speaks an L2, the ideal L2 self is a powerful motivator to learn the L2.
>
> Ought-to-L2 Self concerns the attributes that one believes one ought to possess to meet expectations and to avoid possible negative outcomes.
>
> L2 Learning Experience concerns situated, 'executive' motives related to the immediate learning environment and experience" (Dörnyei, 2009: 217 – 218).

The L2 Motivational Self System implies that various learner behaviours are not linear and are not so simple as to be explained with a simple cause-effect relation; learner attributes show variation from time to time and from situation to situation; therefore, L2 motivation process is in a dynamic and complex interaction with internal, social and contextual factors.

Demotivation

When the complex and dynamic nature of L2 motivation is considered, it can be deduced that student motivation can be subject to not only positive but also negative influences. The term concerned with those various negative influences on learner motivation is called 'demotivation'. Like motivation, it is not so easy to make a comprehensive definition of demotivation. However, Dörnyei et al. (2011) propose that demotivation concerns "specific external forces that reduce or diminish the motivational basis of a behavioural intention or an ongoing action." (p. 139). It should be also noted that demotivation does not mean that all the positive motives for a personal attribute are diminished; instead, some positive motives may be still present and operational while some others are reduced or eliminated.

L2 learning failure is often referred as a widespread phenomenon, and the possible reasons for L2 failure can be expected to be explored through research studies on demotivation. However, the issue of demotivation has been a less-researched domain in L2 learning. In order to provide a framework for the current study described in this article, the main findings of research studies investigating L2 demotivation will be described in the following section.

Oxford (2001) conducted a study with 250 American students on their learning experiences over five years. It was found that teacher's personal relationship with the students, teacher's attitude towards the course and the material, style conflicts between teachers and students and the nature of the classroom activities had effect on students' demotivation. In addition, in a further study, Oxford (2001) suggests that there are basically

three types of teaching approaches which are *autocratic, democratic/participatory*, and *laissez-faire approach*, and it was found that teachers behaving with an autocratic or a laissez-faire style had demotivating influences on student. Oxford (2001) suggests that there is a close relationship between teacher behaviours and student motivation and performance.

Chambers (1993) conducted a study to explore the students' perceptions of language learning in the UK. The possible reasons of student demotivation were found to be originating from home or from their previous experiences about language learning, or resulting from the idea that their mother tongue was already a world language and they did not need to learn a foreign language. In some other cases, it was found that demotivation was a result of the processes in the L2 class and teacher's perceptions. In conclusion, Chambers suggests that demotivation is not a simple phenomenon that can be overcome with the efforts of one person, instead, the attitiudes of parents, friends, society and people involved in the learning process need to be aligned with each other.

Ushioda (1998) tried to find out what demotivated 20 Irish learners of French in their L2 learning process. It was found that 'institutionalised learning framework' was the basic reason for student demotivation according to students' point of view. Negative aspects of learning context such as methods and tasks used for teaching and learning were expressed to be demotives by the students for their language learning. It was also emphasized that the sample group of the study pointed out that they tried to sustain their own motivation through some self-motivating strategies such as positive self-talk or being involved in L2 activities uncontrolled by their teachers.

Dörnyei (1998) conducted a study with 50 secondary school students studying L2 in Budapest and identified as demotivated by their teachers and peers. The results of the study presented that teacher and teacher-related (e.g. reduced self-confidence due to classroom experiences under the teacher control) issues were perceived as the major demotivating factors by the students (55%). Inadequate school facilities and negative attitude towards the L2 were the further demotives with a significant proportion (more than 10%). Compulsory nature of L2 study, interference of another foreign language being studied, attitudes of group members and coursebook were the other demotivating factors identified by the participants (Dörnyei, 1998).

Sakai and Kikuchi (2009) developed a 35-item questionnaire in order to investigate demotivating factors among 656 students. The first two factors with the highest mean rating for demotivation were course books and non-communicative methods. The other demotives were teachers' competence and teaching styles, inadequate school facilities, lack of intrinsic motivation.

Falout, Elwood and Hood (2009) investigated the demotivating factors that had most negative influence on EFL learning in Japan with 900 students through a 52-item questionnaire. They found that most of the students held positive perceptions about their teachers, they explained positive influences of their teachers on their motivation. On the other hand, the results put forward that grammar-translation method had the lowest average value and a possible reason for motivational problems. In addition, self-denigration, self-confidence, enjoyment-seeking and help-seeking were found to be demotivating factors that might effect learning outcomes.

Considering the fact that the ultimate goal of L2 teachers is to help their students achieve the target language, the factors that may have detrimental effects on learning process had better be identified so that necessary precautions can be taken in order to enliven students' motivation. Therefore, the present research was conducted to investigate the possible factors for student demotivation in learning English as a foreign language at a higher education setting in Turkey.

The participants

The participants were 60 freshman students from various departments such as history, arts, and sports management at a state university in Turkey. They were randomly selected among the students deemed to be demotivated by their language teachers and by themselves. They had two hours of English a week during the research study. They were at the age of 19-20 and their level of English was beginner level.

Data collection instruments

A 35-item questionnaire developed by Kikuchi and Sakai (2009) was used in order to identify the main demotivating factors. The original questionnaire was developed by asking university students to express their L2 learning experience in high school in order to find out the salient demotivating factors for Japanese high school students. "The final version of the questionnaire consisted of three parts: questions about learners' backgrounds, questions about demotivating factors, and open-ended questions about their experiences of being motivated and demotivated. A 5-point Likert scale was applied: 1. not true for me, 2. not true for me so much, 3. cannot say either "true" or "not true," 4. true for me to some degree, and 5. true for me. Thus, the greater the number, the stronger the demotivating factor." (Kikuchi and Sakai, 2009: 190).

In the current study, the questionnaire was applied in the participants' first language, Turkish; and open-ended questions were not given as following the questionnaire, students were interviewed through semi-controlled open-ended questions.

Data collection procedure

The students were given questionnaire towards the end of their first year at the university and after the questionnaire, 15 randomly selected participants were interviewed. The descriptive statistics were used to analyse the responses on the questionnaire and content analysis method was used to interpret the content of the students' answers to the interview questions.

Findings

Findings from the questionnaire

The descriptive statistics of the responses to questionnaire presented that the most demotivating factor for the participants was test scores (M=3.6) followed by non-communicative method (M=3.4) and coursebook (M=3.1). The least demotivating factors were found to be inadequate school facilities (M=2.4) and teacher's competence and teaching style (M=2.0).

Findings from the interview data

The participants' statements during the interviews overlapped with the findings from the questionnaire. The demotivating factor that was most frequently uttered was their experience of failure during the exams. They emphasized that they could not get high scores from the English exams. For instance, one of them stated:

> No matter how much I study English, I can't be successful during exams. I forget everything during exams, so I believe that I can't learn English.

Students also complained about the fact that they often focused on grammar explanations, and translations instead they wanted to be able to use English for communicating. They criticized their coursebooks, stating that the coursebooks were all designed in the same manner, even the topics covered in the coursebooks were similar, and they became boring for them. As an example, the following statement can be given:

> We are always studying grammar, and doing translations and we are expected to memorize lists of words. I know the grammar rules but when it comes to speaking I can't use those rules, I forget everything. I think we should try to learn English in order to communicate.
>
> Coursebooks are very boring because the texts are all the similar, like technology, foods, environment. And no matter what there is in the books, our focus becomes the grammar point, and we are always asked to do grammar questions during the classes and the exams.

When the students were asked about their opinions related to the school's facilities and teacher's competence, they stated that they already didn't have high expectations from the school in terms of facilities for learning English, some of them stated that it would have been better if they had had more chance of using computers and internet in order to communicate with the native speakers of that language. However, they did not evaluate the lack of certain facilites as a demotivating factor for learning English. In terms of teacher

competence, they said they were content with their teachers and had no doubt about his/her competence. They didn't consider the basic characteristics of their teachers as demotivating for L2 learning., but implied that their teaching methods could have become demotivating for them from time to time.

Discussion

When the findings of the study are considered within the framework of the previous research studies, it is clear that there are certain overlapping points. For instance, Falout et al. (2009) found out that the method of grammar-translation was a demotivating factor, which can be considered to be in line with the finding of the present study suggesting that students found memorizing grammar rules and doing grammar related exercises and doing translations boring. In terms of internal factors such as reduced self-confidence; the findings are parallel with Falout et al.'s (2009) study in which self-denigration and reduced self-confidence were found to be among demotivating factors.

The finding that students found experiences of failure as the main demotivating factor is also parallel with Kikuchi and Sakai's (2009) finding as they also stated that test scores and non-communicative methods were among the factors that students commented on as possible demotivating factors although they were not ranked high on the questionnaire on demotivating factors.

In terms of the factor of inadequate school facilities, the findings of the present study suggested that it was not considered to be a major demotivating factor, similar to the Kikuchi and Sakai's (2009) study. However, this finding does not overlap with Dörnyei's (1998) finding which put forward that inadequate school facilities were among the significant causes of demotivation.

In terms of students' viewpoints about teachers and coursebooks, the findings of the present study do not overlap with Dörnyei's study as Dörnyei found teacher factor as the most salient demotivating factor while it was not found as a demotive by the partcipants of the present study. This finding may result from the fact that students may not have preferred to state their teachers were a demotivating factor in a very direct way in the present study. However, the statement that they had to study grammar all the time, the materials and coursebooks and frequent use of translation as a teaching method can be considered to be issues that can be related to the teacher and his/her way of teaching. Therefore, although not overtly stated, it can be inferred that teacher factor was also a demotivating factor for those participants, at least indirectly. In that sense, this inference can be considered to be in line with Dörnyei's finding.

In terms of the findings about the coursebooks, the participants found it as an important demotivating factor while the participants of Dörnyei's study considered coursebook as a least demotivating factor. However, The finding that students found coursebooks as a boring and demotivating factor also parallels with Ushioda's (1998) and Kikuchi and Sakai's (2009) findings stating that learning contents and materials were among the possible demotivating factors.

Conclusion

As Dörnyei (2001) argues, motivation is not a static condition; rather it is a dynamic and cyclic process that may affect or get affected by language achievement. Therefore, it is important to identify the factors that negatively affect learners' ability to learn a second/foreign language to make make decisions about the course content, materials, and kinds of activities.

When the results of the present study are considered, it is seen that language learners' previous experiences of failure act as the most salient demotivating factor, leading to a lack of self-confidence. Therefore, language instructors can encourage students to regain their self confidence by designing tasks that they can achieve. As they see that they can achieve something then they may become more motivated which can lead to more success (Dörnyei, 1998).

As learning materials and contents are also considered to be among the main reasons of demotivation by the participants, language teachers should be more careful in selecting teaching materials. Further, to reduce

demotivation, teachers should pay more attention to the choice of teaching methods and their behavior that can increase students' motivation and interest in second language learning (Dörnyei et al., 2011).

Instead of using English course books that fail to capture the students' interest and reduce their motivation by emphasizing grammar and vocabulary, course materials and activities that provide opportunities for class interaction can be involved in language courses

It should be also stated that when the finding of the research studies in the literature and of the present study are considered, it is clear that while some findings overlap with each other some others do not. That is a clear evidence that each and every learning context is unique and a factor that is demotivating in one context may not be so in another context. Therefore, this study also implies that language instructors need to identify the specific factors that negatively affect learners' ability to learn a second/foreign language from time to time in order to make correct decisions about teaching and learning processes and make necessary adaptations to the instructional context. As a result, in order to determine demotivating factors for specific learning context and particular groups of learners, further research studies need to be conducted.

References

Campbell, E. & Storch, N. (2011). The Changing Face of Motivation: A Study of Second Language Learners' Motivation over Time. *Australian Review of Applied Linguistics*, 34 (2), pp. 166-192.

Chambers, G.N. (1993). Talking the 'de' out of demotivation. *Language Learning Journal*, 7, pp. 13–16.

Crookes, G. and Schmidt, R. (1991). Motivation: Reopening the research agenda. *Language Learning*, 41, pp. 469–512.

Dörnyei, Z. (1994). Motivation and motivating in the foreign language classroom. Modern Language Journal, 78, pp. 273–84.

Dörnyei, Z. (1998). Demotivation in foreign language learning. Paper presented at the TESOL '98 Congress, Seattle, WA, March.

Dörnyei, Z. (2001). Motivational Strategies in the Language Classroom. Cambridge: Cambridge University Press.

Conference Schedule

DAY 1 – MAY 2, 2019 (THURSDAY)		
OSMAN TURAN MAIN HALL		
08.30 – 11.00	REGISTRATION	
08.30 – 09.00	LIVE MUSIC	
09.00 – 09.15	Welcoming Speeches	*Assoc. Prof. Dr. Bayram Sevinç (Vice Dean of Faculty)* *Assoc. Prof. Dr. Mustafa Zeki Çıraklı (Conference Chair)*
09.15 – 10.00	Plenary Session I	Prof. Dr. Gina-Aurora Necula *"Dunarea de Jos" University of Galati* Code-switching and Cultural Switching in Multilanguage Communities
10.00-10.15	COFFEE BREAK	
10.15 – 11.00	Plenary Session II	Prof. Dr. Mehmet Takkaç *Atatürk University* From Disempowered to Empowered Women: Sophocles' *Antigone* and Caryl Churchill's *Top Girls*

11.00-11.15	**COFFEE BREAK**		
	NİHAT TURAN HALL I	**NIHAT TURAN HALL II**	**BEDRİ RAHMİ HALL**
11.15 – 12.15	Chair: **Muzaffer Zafer Ayar**	Chair: **Mohammad Shakour Alghnash**	Chair: **Ferit Kılıçkaya**
	Özlem Arslan *Middle East Technical University* Re(constructing) a Life: Narratorial Unreliability in Julian Barnes' *The Sense of an Ending*	**Naveed Rehan** *University of Management and Technology* The Dilemma of the "Good" Woman Artist: *The Story of Avis*	**Víctor Parra-Guinaldo & Betty Lanteigne** *American University of Sharjah & LCC International University* Transactional EFL in Dubai/Sharjah
	Kabil Demirkıran *Boğaziçi University* "The "Implied Author" in *The Idle Man*	**Riham Jaradat & Renad Al-Momani** *Yarmouk University & University of Jordan* Social Media and the Expression of Feminine Identity: What Kind of Self-Narrative?	**Zennure Elgün Gündüz** *Ardahan University* Student Demotivation for L2 Learning at Higher Education
	Atanur Memiş *Istanbul Bilgi University* Who is Speaking in İlhan Berk's Logos and Poetika?	**Rabia Nesrin Er** *Niğde Ömer Halis Demir University* A Foreseeing American Author: Nathaniel Hawthorne's Vision on Relationship between Science and Humankind	**Aleksandra Lataria** *Georgian Technical University* Comparative Analysis of Georgian and Chinese Translations
12.15 – 12.30	**COFFEE BREAK**		
12.30 – 13.30	Chair: **İsmail Avcu**	Chair: **Florentina Gümüş**	Chair: **Ali Şükrü Özbay**
	Sadenur Doğan Aslantatar *Middle East Technical University* Prolepses as the Bridge between the Narrative Worlds of *Not to Disturb*	**Bülent Cercis Tanrıtanır & Ayşegül Sider** *Van Yüzüncü Yıl University* Post-Apocalyptic Time Reversal and Human Psychology in *The Drowned World* by J.G. Ballard	**Mohammad Shakour Alghnash** *Ecycel Ninova International School* Teaching and Learning of English as a Foreign/Second Language Teaching and Art
	Çelik Ekmekçi *Bartın University* On Angela Carter's Subversive Panorama: The Carteresque and Intertextuality	**Esra Dicle** *Boğaziçi University* The (Un)Changing Matters of Citizenship in Theatre and Cinema Adaptations of the Novel *Murtaza*	**Şakire Erbay Çetinkaya** *Karadeniz Technical University* Avoiding Plagiarism: Time to Listen to Students
	İsmail Avcu *Atatürk University* Memory and Trauma Narrative in Ngugi Wa Thiong'o's *A Grain of Wheat*	**Abbas Sultan & Weam Alkhafaji** *University of Kufa* The Global Structure of Iraqi Narratives	**Melike Nazlı İnce** *Erzincan Binali Yıldırım University* Perceptions on the New Coursebooks at Turkish Primary School: A Comparison of the Opinions of ELF Teachers in Different Grades
13.30-14.30	**LUNCH**		

	Chair: **Bülent Cercis Tanrıtanır**	Chair: **Hasan Sağlamel**	Chair: **Mehmet Takkaç**
14.45 – 15.45	**Fatih Topaloğlu** *Trabzon University* Kutsal Anlatı Ne Anlatır? -Kutsal Anlatının Ontolojik Statüsü Üzerine	**Ahmet Koç** *Recep Tayyip Erdoğan University* Preserving the Utopian Dream: Ernest Callenbach's *Ecotopia*	**Bahadır Gücüyeter & Ayşegül Takkaç Tulgar** *Atatürk University* The Perceptions of Pre-service Teachers Attending Teaching Turkish to Foreign Learners Certificate
	Nalan Demir *Karadeniz Technical University* Keyword Analysis of Sassoon's Poetry Revealing for & against Perceptions of War	**Florentina Gümüş & Öznur Yemez** *Karadeniz Technical & Selçuk University* Defense Mechanisms in *The Color Purple*	**Şakire Erbay Çetinkaya** *Karadeniz Technical University* Academic Writing Experiences: A Case Study on Students' Selfperceptions, Challenges, and Coping Strategies
	Cheng Guo *Hong Kong Polytechnic University* Ethnicity and Language Boundaries-An Empirical Study Based on Hui People in Huhhot, Inner Mongolia	**Betül Küçükosman** *Karadeniz Technical University* Developing Response in Language Education	**Ayşegül Takkaç Tulgar** *Atatürk University* The Role of Instructors at Teaching Turkish Centers in the Internationalization Process at Turkey
15.45 – 16.00	**COFFEE BREAK**		
	Chair: **İsmail Avcu**	Chair: **Fehmi Turgut**	Chair: **Ferit Kılıçkaya**
16.00 – 17.00	**Selçuk Yıldıztaşı** *Çanakkale 18 Mart University* A Jungian Archetypical Study of The Strange Case of *Dr. Jekyll and Mr. Hyde*	**Ali Şükrü Özbay** *Karadeniz Technical University* Tertiary Level Turkish EFL Learners' Use of Pragmatic Markers as Evidenced in Native and Non-Native Corpora with a Special Focus to their Overuse and Underuse Patterns	**Tayaa Karima** *Iarbi Tebessi University* Testing the Model of Teacher Collaboration among English Language Teachers at Secondary Schools
	Hamdi Ali Serdar *Recep Tayyip Erdoğan University* *Daniel Martin*: The Sense of Powerlessnes	**Mete Çal** *Niğde Ömer Halis Demir University* Unease at Home: Displacement in Caryl Phillips's Novel *A State of Independence*	**Mehmet Kaygusuz** *Ağrı İbrahim Çeçen University* Investigating the Profiles of Undergraduates Changing Career Goals After High School: A Case of Translation and Interpretation Department
	Belgin Bağırlar *Adnan Menderes University* Radical Feminist Echoes: Judith Thompson's *The Crackwalker* and *Lion in the Streets*	**Çağatay Fırat & Mustafa Zeki Çıraklı** *Karadeniz Technical University* The Emotional Function of the Figures in T. S. Eliot's Poetic Discourse	**Ali Şükrü Özbay** *Karadeniz Technical University* EFL Academic Writers and the Contrastive Interlanguage Analysis of Adverbs and Their Usage Patterns in Native and Non-Native Corpora

17.00-17.15	**FIVE O'CLOCK TEA**		
17.15-18.15	Chair: **Ali Şükrü Özbay**	Chair: **Muzaffer Zafer Ayar**	Chair: **Saye Zibande**
	Lubna Zaheer *University of the Punjab* Media and Gender Narrative in Pakistan	**Giorgi Jharkava** *Ivane Javakhishvili Tbilisi State University* The Symbolic Meaning of Numbers in the Kartvelian Proverbs	**Öznur Semiz & Maral Hajizadeh** *Karadeniz Technical University* A Self-determination Approach to Understanding EFL Students' motivation to Study English Language and Literature in Turkey
	Lana Jgarkava *Ivane Javakhishvili Tbilisi State University* Linguo-stylistic Peculiarities of Argumentation in Sir Robert Peel's Speech on *Corn Law*	**Goudjil Kahina & Safa Djebli** *University of Larbi Tebessi* Le Moscovite d'Henri Troyat: Enjeux Identitaries	**Tinatin Bubuteishvili** *Tbilisi State University* Coinage of Computer Terms in Current English
	Naveed Rehan *University of Management and Technology* An Introduction to the University of Management and Technology, Lahore	**Tamar Dundua** *Tbilisi State University* The Impact of Social Networks of English Language Vocabulary	**M. Galip Zorba & Arda Arıkan** *Akdeniz University* Öğretmenlerin Bakış Açısından Öğrencilerde Başarısızlığa Neden Olan Etmenler: Harran İlçesi Örneği
18.15	**END OF THE FIRST DAY**	**GALA DINNER (19:30)**	

DAY 2 – MAY 3, 2019 (FRIDAY)			
OSMAN TURAN MAIN HALL			
9:00-10:00		**REGISTRATION**	
10.00 – 10.45	**Plenary Session I**	**Prof. Dr. Arda Arıkan** ***Akdeniz University*** **Looking at the Linguistic Form for Its Social and Cultural Effects: Experimenting with Poetry and Lyrics**	
10.45 – 11.00	**COFFEE BREAK**		
	NİHAT TURAN HALL I	**NİHAT TURAN HALL II**	**BEDRİ RAHMİ HALL**
11.00 – 12.00	Chair: **Muzaffer Zafer Ayar**	Chair: **Fehmi Turgut**	Chair: **Saye Zibande**
	Eren Alkan *Ege University* Çekik Gözlü Masallardan Benzer Kalpler Yaratmak: Asyalı Amerikalı Çocuk Edebiyatı Üzerine Birkaç Çekik Gözlü Söz	**Faruk Kalay** *Aydın Adnan Menderes University* Semiotic and Stylistic Analysis of Words and Phrases Related to Clothing in Bharati Mukherjee's Selected Novels	**Saye Zibande & Büşra Ankıt** *Karadeniz Technical University* The Prevalence of Academic Procrastination among KTU DELL PREP Students
	Selçuk Yıldıztaşı *Çanakkale 18 Mart University* Identifying "Eros" and "Thanatos" in George Orwell's *1984*	**Feyza Yılmazer** *Kocaeli University* What If It was Grete Samsa's Metamorphosis?	**Hanife Öztürk** *Karadeniz Technical University* The Perceptions of Language Teachers on the Integration of Children's Literature in EFL Classes
	Elif Aydın Yazıcı & Mustafa Zeki Çıraklı *Karadeniz Technical University* A Stylistic Analysis of Repetitions in Samuel Beckett's Selected Works: Endgame, Come and Go, The Unnameable	**Hüseyin Yadigaroğlu** *Gazi University* Dil ve Tıbbileştirme: Türkiye Beslenme Rehberi 2015 Üzerine Bir İnceleme	**Saye Zibande & Çisem Solak** *Karadeniz Technical University* I'm Un/Successful because …": The Achievement Attributions among KTUDELL Prep Students in Language Learning Process

12.15 – 12.30	**COFFEE BREAK**		
12.30– 13:30	Chair: **Nazan Yıldız**	Chair: **Muzaffer Zafer Ayar**	Chair: **Şakire Erbay Çetinkaya**
	Ülkü Eliuz *Karadeniz Technical University* Topraktaki Yaratma Gücünün Kutsal Dizgedeki Doğumu: Milli Ev/Vatan	**Hasan Sağlamel** *Karadeniz Technical University* Preservice Teachers' Reflections on Their Microteaching Experience During a Drama in Language Education Course	**İbrahim Şahin & Öznur Semiz** *Karadeniz Technical University* Perceived Parental Encouragement as Related to EFL Young Learners' Motivation for Language Learning
	Eda Yelda Astar & Betül Turgut *Karadeniz Technical University* The Discrepancy in Turkish Translation of *Time Regulation Institute*	**Betül Köseoğlu** *Karadeniz Technical University* Self-image of Sabahattin Ali in his Letters and Poems	**Emine Güzel** *Recep Tayyip Erdoğan University* Effects of Stop Motion Animated Music Videos on Vocabulary Development of EFL Learners
	Nazan Yıldız *Karadeniz Technical University* Jesus Christ as the Hero of Pagans as Depicted in *The Dream of the Rood*	**Muzaffer Zafer Ayar & Ayşegül Kocaçınar** *Karadeniz Technical & Karabuk University* Paradigm Shift in the Concept of Feminism in Henrik Ibsen's *A Doll's House*	**Şakire Erbay Çetinkaya & Ramazan Tuncer** *Karadeniz Technical University* A Case Study on Absenteeism at Tertiary Level: Why Are the Classes Empty and How Can We Make Them Student Magnet?
13.30 – 14.30	**LUNCH**		

14.45-15:30	**Plenary Session II**	**Assoc. Prof. Dr. Jaroslaw Krajka** ***Maria Curie Sklodowska University*** **Culturally-Sensitive Language Pedagogy in the Digital Era –on Appropriation of Communicative Instruction in Technology-Rich Settings**
15.30-15.45	**COFFEE BREAK**	

15.45-16.45	Chair: **Arda Arıkan**	Chair: **Fehmi Turgut**	Chair: **Mohammad Shakour Alghnash**
	Mustafa Zeki Çıraklı & Aynur Düzenli *Karadeniz Technical University* Translated Phrases of Storytelling in *The Black Book*'s Translations: A Target-Oriented Comparison	**Sinem Çapar** *Ege University* Autobiographical Elements in Behn's *Oroonoko*, Shelley's *Frankenstein* and Woolf's *Orlando*	**Nur Gökçe** *Karadeniz Technical University* Theme of 'Education' in *Robinson Crusoe* by Daniel Defoe

	Diana Mistreanu *University of Luxemburg* What Does the Rhetoric of Emotion Say about Narrative Gaps? A Cognitive Reading of Andreï Makine's *The Life of an Unknown* Man (2009)	**Hasan Sağlamel** *Karadeniz Technical University* Challenges of Drama Practitioners: Voices from English Language Teachers	**Ayşenur Kör & Öznur Semiz** *Karadeniz Technical University* A Student Engagement in EFL Classroom: Silence as a Form of Classroom Participation
	Derya Akgöz *Karadeniz Technical University* Gaps, Ambiguities and Inconsistencies in Julian Barnes's *The Sense of an Ending*	**Fehmi Turgut** *Karadeniz Technical University* Occidental Innocence, Oriental Monstrosity: A Critical Discourse Analysis of European Commission Report on Turkey for 2018	**Ferit Kılıçkaya** *Mehmet Akif Ersoy University* Pre-teaching Vocabulary as a Pre-listening Activity in L2 English: Does it Help Comprehension?
16.45-17.00	**FIVE O'CLOCK TEA**		
17.00-18.00	**Virtual Session**	**Virtual Session**	**Virtual Session**
	Ülkü Eliuz *Karadeniz Technical University* Kutsanan Sevgi: Anne/lik	**Feryal Çubukçu** *Dokuz Eylül University* Exploring the Relationship between Digital Citizenship Levels and Academic Achievements of Preservice Teachers	**MD Abu Shahid Abdullah** *University of Asia Pacific* Magical Realism as a Social and Political Protest: A Comparative Study between *The House of the Spirits* and *Like Water for Chocolate*
	Irina Gvelesiani *Ivane Javakhishvili Tbilisi State University* Translation between Internationalization and Localization	**Hasibe Aydın** *Fırat University* A Kristevan Reading of Ian McEvan's *Atonement*	**MD Abu Shahid Abdullah** *University of Asia Pacific* Disillusionment, Estrangement and Identity Crisis in Andrea Levy's *Fruit of the Lemon*
	Inna Livytska Taras Shevchenko National University The Art of Narration and Artificial Narrative Intelligence	**Nilay Erdem Ayyıldız** *Fırat University* A Nietzschean Reading of Androgyny in Virginia Woolf's *To The Lighthouse*	**Meretguly Gurbanov** *Ashgabat Languages Institute* Effective Teaching or Teaching Effectively: A Falling in Love Approach to English Language Teaching

18:00-18:15	**COFFEE BREAK**		
18.15-19:00	Chair: **Mustafa Zeki Çıraklı**	**Virtual Session**	**Virtual Session**
	Mustafa Zeki Çıraklı & Öznur Yemez *Karadeniz Technical & Selçuk University* *Hırçınlık* (2018) Filminde Sınırda Kişilik Bozukluğu ile Retrospektif Bellek İlişkisi ve Anlatıcı-;Odaklayıcı Güvenilirliği	**Kübra Baysal** *Ankara Yildirim Beyazit University* Depiction of Sensuous Beauty and Love in Marlowe's "Hero and Leander"	**Muzaffer Zafer Ayar** *Karabük University* The Role of Women in Plato's *Republic*
	Mustafa Zeki Çıraklı & Öznur Yemez *Karadeniz Technical & Selçuk University* Poetry as Therapy in Mary Lambert's Song *Secrets*	**Amina Bouaziz** *Larbi Tebessi University* Historical Thinking Skill	**Belgin Bağırlar** *Adnan Menderes University* The Father-Son Dynamic in Simon Stephen's *Fatherland*
19:00	**END OF DAY 2**		

POSTER PRESENTATIONS
Galina Lukyanova & Elena Paymakova *Rudn University* Language Policy of the Arab Countries as a Tool for Preserving National Identity: The Case of Egypt and Morocco
Tea Talakvadze *Tbilisi State University* Tbilisi - Moscow - Paris "-Identity of the cities according to Otar Chiladze's novel "Avelumi" (From totalitarian regime to independence)
Elena Paymakova *Rudn University* Speech Skills Development of the Humanities Department Students
Tamta Asanidze & Tinatin Sabauri & Ekaterine Kakauridze *Illa State & Tbilisi State University* *Issues and Challenges of Integration of Middle-Level Non-Native Georgian Pupils into the Learning Process*
Diana Anphimiadi & Maia Barikhashvili &Elene Napireli *Chikobava Institute of Linguistics* Semiotic Versions of the the Concept Homeland in the Verbal Speech of Fereydanian Georgians
Salome Gegetchkori *Ivane Javakhishvili Tbilisi State University* The Standard Linguistic Features of Georgian and Megrelian Riddles

F a r e w e l l !

Looking forward to meeting
at the next Nalans Conferences,
in Trabzon
or
in another spot in Europe!!



NALANS

CONFERENCES

BOOK OF ABSTRACTS & PROCEEDINGS

ISBN : 978-605-031-979-8

Second Edition

2019

http://conference.nalans.org/